

March 1880

THE

MISSIONARY
CATECHIST

March 1940





Mary

Queen of Peace

Mission

THIS, the Utah number of THE MISSIONARY CATECHIST, is dedicated to Mary, Queen of Peace. Salt Lake City is our newest sphere of missionary work. The Catechists arrived there on Friday, December 29, 1939.

IN accordance with our usual custom upon beginning work in a mission center, Our Blessed Mother was named special patroness of the Catechists' convent-home under her title of Mary, Queen of Peace. This appropriate title was chosen before the outbreak of the present war in Europe. All the activities of the new Community were offered in advance as an uninterrupted prayer for the intentions of the Holy Father, especially that peace, through justice, would be established in the world.

A beautiful statue of Mary, Queen of Peace, was given the Catechists by a friend in Chicago who made the gift in thanksgiving for a favor received through the intercession of Our Blessed Mother.

THE Catechists missioned to Salt Lake City are: Catechist Mary Dickebohm, Superior; Catechist Elizabeth Clifford, Catechist Josephine Cima and Catechist M. Rosario Lara.

True joy
is a divine quality.
It is deep and lasting,
and comes up smiling
out of the depth
of sorrow or temptation.
Such is the joy of the saints.
We know
that the saints of God
weep often for their sins,
and do rigorous penance
and suffer much
in body and soul.
Notwithstanding,
they are
the happiest of mortals.
Their joy
is of the Holy Ghost.
Their joy
is of the spirit.
It does not depend upon
the vicissitudes of life.
Worldly people
experience
a certain gaiety
and false joy.
It is stimulated
by pleasure
and material well-being.
It is not of the spirit.
It passes with
their changing moods.
The false joy
of the wicked
and of the hypocrite
is but for a moment.
But the joy of the saints
is the joy
of God living in the heart.
St. Ignatius says
"He who carries
God in his heart
carries paradise with him
everywhere."
How, then,
can the saints
be gloomy
when they are intimately
united to God?
The shadows of despondency
cannot linger
in the white light
of paradise
whether that paradise
be in heaven,
as we commonly speak of it,
or in our hearts,
where we must first
taste of it.



The Missionary Catechist

Utah Edition

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Number 4

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Our Cover for this month is a reproduction of the painting above the High Altar in the Cathedral of the Madeleine, Salt Lake City. For this beautiful photo we are indebted to The Salt Lake Tribune.

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Diocese of Salt Lake

Most Rev. Duane G. Hunt, D. D., LL.D.

IN many respects the Diocese of Salt Lake is a missionary region. In respect to the proportion of Catholics to the total population, in respect to the number and standing of Catholic institutions, and in respect to the intangible thing known as Catholic atmosphere, the Church in Utah resembles the Church in parts of Asia and Africa more closely than it does the Church in the Catholic centers of the United States and Europe. In contrast with the latter, the Church in Utah is immature and feeble. The average parish is so close to the border line between reality and unreality that any factor, no matter how inconsequential it would be in large parishes, is of major importance.

True it is that the Church is now established in the most important centers of the State, established in the sense that there are resident priests, with permanent churches, or at least decent places where Mass may be said. It is true, also, that a few Catholics are to be found scattered here and there in other parts of the State.

What we need out here more than any other one thing is the presence of priests. If a priest could be sent into every little community, for the few Catholics, even a dozen or fewer, if he could live among them, he would accomplish wonders. He would save the faith for those who now have it; he would reclaim many of these now fallen away, fallen away through neglect; and finally, he would make converts.

These benefits can be stated with certainty; they have been demonstrated. A few years ago, a young priest was sent into a remote part of the State, to a community where a few Catholics were known to live. To establish himself, indeed merely to exist, he had to be helped by the Bishop; for which purpose the Bishop, in turn, was helped by eastern friends. At the end of three years the results speak eloquently for the wisdom of the project. The priest has created his parish. The number of practical Catholics has increased from eighteen to sixty. And of the sixty, over two-thirds are adult converts and "restored" Catholics. The numbers are pitifully small as compared with eastern parishes; but a start has been made.

It is my desire and fixed intention to repeat this expansion wherever possible. To the degree that priests are available, and to the degree that support for them can be obtained, I shall open up missionary parishes for all groups of Catholics, no matter how small.

There are many indications that the non-Catholic people of Utah are beginning to be curious about the Catholic faith. Conditions are more favorable now for conversions than they have ever been. Mormonism, while growing in wealth and in the

number of adherents, is beginning to lose influence over its members. Although its activities are manifold, although its leadership is aggressive and efficient, there seems to be a noticeable and growing indifference among the younger members.

That these conditions create a favorable opportunity for the Catholic Church is obvious. And, fortunately for us, the Catholic Church is held in high esteem among the Mormons. No doubt, there is considerable misunderstanding; there are the usual criticisms. Nevertheless, the Church is highly respected. Nowhere else in the country, I dare say, is the clergy of the Church held in higher esteem by the non-Catholic people than here in Utah. Such advantages must be used.

It is not that any hostile program is contemplated. At no time shall we attack the religion of our Mormon neighbors, or that of other non-Catholics. We intend to preach the Gospel of Christ. Ours is a positive and constructive program; not negative and destructive. We intend to offer the Catholic faith to those who are now reaching out for it. We intend to present the Catholic faith as eloquently as possible, so that those who hear may be won to embrace it.

Our program thus is at once both defensive and offensive; it must save the faith of our few Catholics and it must win others to the faith. For each part, more priests are needed; for them, the missionary interest of other and mature Catholic communities must be sought.

To illustrate the former, let me relate the story of what has happened in a little community recorded on the map as Monticello, a town in southwestern Utah. A few years ago reports came to Salt Lake about a group of Mexican Catholics in and near Monticello. There was no church and no priest nearer than one hundred and seventy-five miles.

Through a visit which was promptly made it was learned that with a few of these Mexicans the faith was strong and active. In some way or other they had obtained the gift of some property, on which was an old barn. This, after cleaning and painting, they had converted into the semblance of a chapel. Here they built a crude altar; placed some Stations on the walls. And here they met regularly, several times a week, to sing their hymns, to recite the Rosary, and to make the Way of the Cross.

Such devotion could not go unrewarded. A little chapel was built, thanks to Extension Society and other outside friends. And the nearest pastor, one hundred and seventy-five miles distant, was instructed to visit Monticello as often as possible. All of this was a splendid advance; but it proved to be insufficient.

Wolves came into the flock, in the persons of Holy Roller evangelists, and fully one-fourth of the



The Most Rev. Duane G. Hunt, D. D., Bishop of Salt Lake

Catholic people were lured away. Others were made doubtful; all were disturbed.

Such was the condition one year ago. It seemed imperative that a resident priest be sent to Monticello. But how was he to be supported? The people are poor, extremely so. When I called on them, shortly after my consecration, they took up a special collection for me; it amounted to \$2.50. Obviously, then, nothing in the way of support for a pastor was to be expected from the people.

Under the circumstances an appeal was made to a mission-minded friend in a Catholic community. He promised a monthly subsidy to a resident pastor in Monticello. Fortunately, I had a priest available; one who was enthusiastic about what was ahead of him.

He has now been at work over eight months. The leakage from the Church has been checked. The Catholic people have regained their confidence and enthusiasm. Moreover, the apostates are beginning to turn longing eyes back again toward the Church of their youth. Mass attendance is increasing.

To provide their priest with a home, the Mexicans are now building a log house. They cut down trees in the forest, hauled them to town, trimmed and shaped them, and are now putting them in place. By the time these lines are read the house will have been completed.

These Mexican people are devoted to their priest; they press him for attention. Here is one parish where the people do not object to frequent services and long sermons. They express regret whenever their pastor leaves for a few days, as he must do in order to visit other scattered Catholics in his extensive parish.

Here, then, is a successful project; a decided step in advance. It is clear illustration of the method which must be followed in the expansion of the Church in Utah. And it has been made possible by the generosity of outside friends.

Another scene of expansion is eastern Utah, the so-called Uintah Basin. Here, in an area of seven thousand square miles, embracing two counties, there are about one hundred and twenty-five Catholics. They are cut off from the rest of the State by mountain ranges; they have lived at prohibitive distances from churches and priests. For years it has been impossible to keep a resident priest in the Basin; the Catholic people were wholly incapable of providing anything like adequate parochial support. A priest came in from the nearest parish several times a year; he did all that could be done. In spite of such services, however, the faith remained weak and unassertive; the leakage was noticeable.

So it was that into this region the Paulist Fathers were invited. They came last summer, two of them. Taking up permanent residence in the largest town, they promptly announced regular Sunday Masses. Before long they acquired a trailer chapel, with which they proceeded to tour the State and give outdoor missions.

In estimating the success attained, the reader must remember that we speak here of a very sparsely populated region. In the two counties there are fewer than 20,000 persons, probably 85 per cent of whom are Mormons. Under the circumstances no great progress is expected from any missionary venture, at least not at first.

The Paulist Fathers have made many friends, friends in all of the places which they have visited. Already they have received a few adult converts. They have baptized a number of children who otherwise would not have been brought to a church. At present they are instructing several children, whose parents are non-Catholics.

Here, again, the dependence of the Church in Utah upon outside help is illustrated. From local resources it would have been impossible to support a priest in the mission field just referred to. The help of the Congregation of St. Paul has indeed been a Godsend.

In other parts of the State priests are now at work, saying Mass and administering Sacraments for the people, and preaching the Gospel to them. In most cases these priests do not obtain sufficient revenue from their people for reasonable support. They look to the Bishop for help; and he, in turn, looks to Mission Societies and other organizations in more mature Catholic communities.

Savor of Salt

Catechist Elizabeth Clifford

"YOU are the salt of the earth; but if the salt should lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men."

Strange that these words of Our Lord should keep running through our head as the train pulled into Salt Lake City. Was it simply a kind of play on the word "salt" or was it due to the fact that it was to be a brand new Mission for us? Perhaps it was a little bit of both. At any rate, during the short time we have been here we realize more and more the significance of Our Lord's words. We must indeed keep our savor, keep our light shining before men.

It is hardly fair to write about a Mission and do justice to everything about it a mere few week's after one's arrival, and yet that is what we are trying to do. From the minute we stepped off the train and were met by our Bishop, the Most Rev. Duane G. Hunt, D. D.; Father Collins, our pastor; and about twenty-five boys and girls from our Mission, we have felt perfectly at home. And when we tell you that we stepped off the train at 1:30 in the morning, you will have just a bit of an idea of Salt Lake hospitality.



*Rt. Rev. Msgr.
Alfred Giovannoni,
pastor of St. Pat-
rick's Church, Salt
Lake City.*

We have dedicated our work here to Mary, Queen of Peace. Our Mission Church is under the patronage of Our Lady of Guadalupe, and so we are doubly under Mary's protection. Our Sodality, by the way, is dedicated to Our Blessed Mother under her title "Regina Pacis." A blessed coincidence!

Two little bungalows put together make up our Mission. The part nearest to you in the picture is the Church proper. Our living quarters are on the farthest side. In between is a large room which we use as a classroom and meeting room. On Sunday it is opened so that it becomes a part of the Church. We feel as if we are living right in the Church. In fact, it creates what at first seemed incongruities. We had not been used to such sudden transitions as are sure to happen under the circumstances. But

now it does not seem so strange to extinguish the Mass candles and then step into the next room—almost—and put the coffee pot on the stove.

Besides catechism classes three times a week we have many other activities here. There are two choirs, a very active sodality, the Third Order of St. Francis, several societies for adults, and a boys' club. Our boys' club deserves a story all by itself, and some day we hope to give it to you. Each Wednesday night our Mission is a miniature Boys' Town. Fifty or more boys (eighty-two are enrolled) come here for religious instruction and entertainment. Many of them are not Catholics. Nearly all of them, if they did not come here, would be on the streets. They are the children of mixed marriages, children of divorce. The parents of two of the boys are at the present time in jail.

There is also a Daily Mass Society, made up of those who assist at Mass every day. We have the Missa Recitata and different ones are assigned parts to read aloud. The voice of a little child might pipe up with the Collect for the day after an adult has read the Introit. It is symbolic of the Catholicity of Holy Mother Church. Young and old, Mexican, Italian and Syrian: all members of Christ's Mystical Body, gathered together to "offer the sacrifices of praise and thanksgiving."

The children take part, too, in the Stations of the Cross. One of the sweetest things we have yet heard was little Victoria, who is just eight, reading the prayer at the Third Station. She has an unusually clear, high-pitched voice. "Dear Jesus, You are so weak and tired that You can hardly walk, but the . . ." (a pause until her sister, several years older, supplies the word 'soldiers'; but still she cannot go on, and Father comes to her aid with a low voiced 'roughly') ". . . soldiers roughly order You to start on Your journey. After a few steps You . . ." (again a pause, interrupted by her sister's whispered 'stumble') ". . . stumble and fall, but there is no one to help You or speak to You kindly. How I wish I

*Rev. James E. Col-
lins, administrator
of Guadalupe Mis-
sion.*





The Mission of Our Lady of Guadalupe
 "We haven't yet seen our Mission look like this. Since we arrived it has been surrounded with ice and slush."

could have been there to tell You that I loved You and was so sorry for You."

The center of all this activity is the Reverend James E. Collins, administrator of the Mission. For thirteen years Father Collins has been working tirelessly among the people of the Mission. Until we Catechists came to Salt Lake City in December, he had been assisted by the Sisters of Perpetual Adoration. No story about the Mission would be complete without a word about them. These good Sisters were exiles from Old Mexico. According to their Rule they were a Contemplative Order, but here at the Mission, because of the circumstances, an exception was made and they taught catechism and took charge of the various activities. Because there were not enough Sisters here, however, to carry out their primary purpose of Perpetual Adoration, their Mother General decided to merge the Salt Lake house with two other houses in the Southwest. It is their place that we are trying to fill, a difficult task indeed, for these good Sisters endeared themselves to the people of the Mission and worked wholeheartedly with its zealous pastor to bring about the flourishing condition of the parish.

Soon we shall begin to work also in St. Patrick's parish in Salt Lake. Monsignor Giovannoni, the pastor, was recently invested as a Domestic Prelate, an honor he well deserves as a reward for his loyalty and zeal.

There is much work to do in this stronghold of Mormonism. The materialistic philosophy of the Mormons is reflected even in our Catholics. We must pray for them, work for them, and work with them

that they will realize that they are indeed the "salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men."

The name "Utah" is derived from the Indians who at one time occupied the north-eastern portion of the state, and called themselves Utes or highlanders.

Utah ranks tenth in size among the states of the Union.

Twelve miles northwest of Salt Lake City is the Great Salt Lake. This body of water is about eighty miles long and thirty miles wide.

The Great Salt Lake is the emptying ground of several streams but has no outlet. Evaporation rids it of superfluous water.

Close to the Mormon Temple in Salt Lake City is their Tabernacle. The fame of its pipe organ is widespread.

Catholics in Zion

Maud Chegwidden

THOUGH the state of Utah is known the country over as the abode of Mormonism, few people are aware that a Catholic priest was the first white man to break a trail through the wilderness of what the Mormons now call Zion, and that another Catholic priest gave to Brigham Young and his company of "Saints"—then travelling westward in search of a haven—valuable information about the terrain in which they were eventually to settle.

The former was Father Silvestre Velez de Escalante, commonly known as Father Escalante, a Spanish Franciscan; the latter a Belgian Jesuit, Pierre Jean de Smet. The former traversed the land of the Utes in 1776; Father de Smet in 1841.

Father Escalante, accompanied by a fellow Franciscan, Anastasio Dominguez, and a small group of helpers, left Santa Fe in July, 1776, at the request of the Governor of New Mexico, for the purpose of finding a direct overland route to the port of Monterey in California. He explored part of what is now Colorado, entered Utah, and on the 23rd of August in the same year set eyes on the fresh water body known as Utah Lake, and no doubt celebrated Mass near there, for he camped on what is now the town of Spanish Fork.

The brave party failed to find their road, however, for mainly due to wrong instructions given by the Indians, they knew that they would be overcome by winter, and by almost certain death, if they continued over the Rockies. They returned to Santa Fe, therefore, and the road they had tried to find was not opened until 1830.

But they did heroic and astonishing work. They charted the land, made an accurate map, named all rivers, mountains, lakes, valleys and plains, and left for posterity, in Escalante's precise Spanish hand, a diary which describes the tribes, the botany, the fauna and the topography of the monumental journey. This valuable treatise on the habits and customs of Utah's first inhabitants is now in the archives of Mexico.

Of the lovely religious names which Escalante gave to Utah landmarks, few remain. Perhaps it was natural that when Mormon colonists arrived they should attach such titles as the Jordan River, and the Sevier, Green, American Fork, Provo, and Uintah Rivers to what the Franciscan priest had lovingly called the Rio de Santa Ana, Santa Isabel, San Buenaventura, San Antonio de Padua, San Nicolas and San Damian respectively.

Yet it is sad to Catholics living in Utah today, to know that almost forgotten are such beautiful place names as The Plain of the Holy Cross, or The Wounds of Saint Francis, or The Bank of St. Cos-

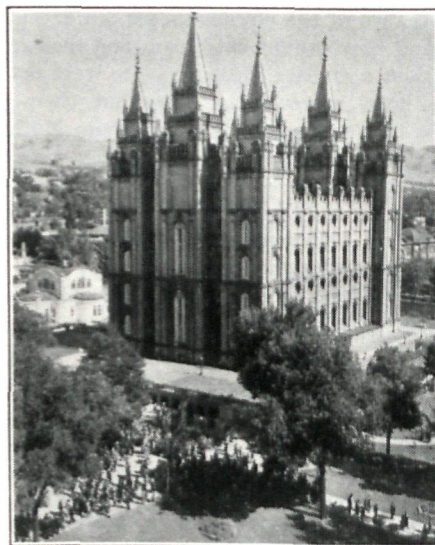
mas, or The Plain of the Sweet Name of Jesus, or The Spring of St. Lucy, or The Valley of the Most Pure—all of which were camping places for the small band and, of course, far more musically sounding in the Spanish than the English tongue.

Few places exist, nowadays, in this modern Zion, which bear a hint of Father Escalante's heroic travels on which he embarked armed only with crucifix and compass. There is the Escalante desert, and the Virgin River, and the towns of Santa Clara and St. John; little else. But he blazed a trail, he left behind his invaluable diary, and he is remembered in the hearts and prayers of Utah Catholics today.

Pierre Jean de Smet, S.J., is probably better known to Utahans because there was recently erected to his memory, in the city of Ogden, a plaque mounted on a stone shaft, setting forth his part in the exploration and settlement of this state.

A naturalized citizen, the Belgian priest left St. Louis in 1840 on a western journey which was to mark the beginning of Christianity among Indian tribes who learned to revere and love him and to possess enormous faith in him. Not only did Father de Smet give valuable information to Brigham Young and the Mormon pioneers, but to trappers, California and Oregon immigrants, and the United States government.

The self-forgetting Jesuit may indeed have been largely responsible for the selection of Utah as a home by the Mormons. Writing to a nephew in March, 1851, he said: "In the fall of 1846, as I drew near to the frontiers of Missouri, I found the ad-



Courtesy of THE SALT LAKE TRIBUNE
Mormon Temple in Salt Lake City

vance guard of the Mormons, numbering about 10,000, camped on the Territory of the Omaha, not far from the old Council Bluffs. They had just been driven out for the second time from a State of the Union . . . They asked me a thousand questions about the regions I had explored, and the valley which I have just described to you pleased them greatly from the account I gave them of it.

"Was that what determined them? I would not dare to assert it. But they are there! In the last three years Utah has changed its aspect and from a desert has become a flourishing territory, which will soon become one of the states of the Union."

It is certain that Father de Smet was closely acquainted with the Mormon leader and surely is reasonable that he may have been instrumental in their stopping here, for good, on that day in July, 1847, which Utah still celebrates each 24th as Pioneer Day.

The man who "put an end for all time to Indian devilry in the Wasatch and Salt Lake regions," in the early history of Utah, was also a Catholic, General Edward Connor. He was sent, as colonel, to guard the trails and routes, and protect the mails, in 1862. His men broke the ground for what is now Fort Douglas, on the bench east of Salt Lake City.

He became important in industrial, political and social life in Salt Lake City and following his retirement from the army his manifold activities included the opening of the first mine in Utah, the founding of The Daily Telegraph, and the building of the first boat to be launched on the Great Salt Lake. He died in 1891 after receiving the last rites.

It was to General Connor that the first priest after Father de Smet's time went, in the spring of 1864, with his credentials. He was the Rev. J. B. Raverdy, and he had ridden horseback from Denver, Colo., a long and arduous trip.

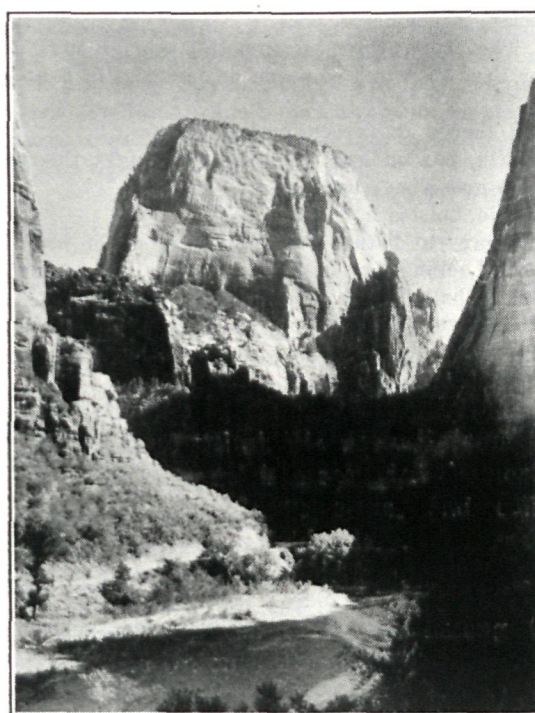
There was a handful of Catholic soldiers at the fort and for these, during his stay, Father Raverdy offered Mass daily, heard confessions, and blessed the cemetery where lay those who died in fighting the Indians.

Two years afterwards, in 1866, the Rev. Edward Kelly came to Salt Lake City from Sacramento, gathered together the pitfully few Catholic families who had settled among the Mormons, and said his first public Mass in the Assembly Hall of the Mormon church, lent to him by Brigham Young. This hall is close to the famous Mormon temple, which was then in its long process of construction. Father Kelly soon returned to Sacramento.

There were only three Catholic families in Salt Lake City in 1868 aside from the soldiers at the fort, when the Very Rev. Joseph P. Machebeuf, newly consecrated Bishop of Colorado and Utah,

came to the city and administered the sacraments of baptism, confirmation and marriage.

Today, less than three quarters of a century from those pioneer days, the diocese of Salt Lake, with the Most Rev. Duane G. Hunt as its bishop, may boast of a magnificent house of God in the Cathedral of the Madeleine, and 20 more churches; a college, four high schools and six elementary schools; a Catholic hospital and an orphanage; 36 priests including members of the Franciscan order and the Paulist fathers, and Sisters of the Holy Cross, Sisters of Charity of St. Vincent de Paul; and—our latest welcome addition—four members of the Missionary Catechists of Our Blessed Lady of Victory.



Courtesy of THE UNION PACIFIC RAILWAY
The Great White Throne.—Zion National Park

POSTAGE STAMP ILLUSTRATOR

When President Roosevelt and Postmaster General "Jim" Farley sat down to choose the ten greatest American natural wonder pictures as illustrations for the national park series of postage stamps, they selected the **Great White Throne**, towering master of Zion National Park, as one of them. Its gleaming white precipices defy venturesome climbers, its plateau-like top untrod by man. Zion National Park in southern Utah is a summer mecca for tourists from all over the world.—Union Pacific Railroad.

INTERRUPTIONS

To me Terminal Island, with its quaint Japanese stores and billboards, is a miniature Japan. Japanese are not the only inhabitants, however; there are also Filipinos and some Mexicans. Our group of children here is small, but the quality makes up for the fewness in number. Though we teach in an old out-of-the-way shack, we usually have a visitor or two during each session,—be that visitor only a stray cat.

Yesterday when we reached our "center", the children were playing in an alley nearby. They rushed forward to meet us leaving one lad, a boy of fourteen, leaning against the fence. After greeting my happy pupils, I sent them to their places and went to speak to the stranger. He was not responsive in conversation but when I invited him to class he came at once.

The class proceeded smoothly enough until the door flew open and someone demanded, "Is Leandro here?"

I turned to face a probation officer.

"Oh, pardon me," he said, "I thought this was a club-house meeting."

"No, this is a religion class."

"Sorry to disturb you, but I'm from the juvenile court. Looking for Leandro. He was not in school today. Shall I take him?"

"Do as you think best," I answered. "This is the first time Leandro has come to class so I know nothing about his case."

The officer deliberated a moment, then said, "I'll leave him here. It might do him some good. Leandro, you may stay here if you go home right after the class."

Then the officer left, apologizing again for the interruption. No sooner had we settled down once more to class work than another man rushed in. This time it was Leandro's father.

"I've got to take Leandro home right now," he said. "He ran away and told the boys he was not going back."

I talked to the father and he also consented to

Leandro's remaining for the rest of the instruction. After dismissal Leandro and I sat on an old box and got acquainted. Here is his story:

"When I was five my mother died. My father got us a step-mother and she is mean to us. I ask her lots of times to let me go to church, but she says 'no' to everything we ask her. There's no use to ask our father because my mother is the JUDGE in our house. If Father says something and she doesn't like it, the house goes upside down and she scolds everybody. So he keeps quiet. I have never been in a reform school, but I was in the juvenile court once because I ran away from home."

Leandro and I parted friends. He was happy to take a Catechism with him and promised to return to class next week. Leandro needs encouragement and wise direction but most of all he needs the intimate friendship of Our Dear Lord in the Blessed Sacrament. We hope to number Leandro among our First Communicants this spring.

Catechist Genevieve Dziedzic

EXCEPTIONAL COOPERATION

Our evening classes for adults have been styled "shows" because we use the Bonne Presse slides with the instructions. Perhaps the drawing power lies in that name—show; the attendance is excellent even when the weather is cold or rainy. In El Dorado, for example, the school room where we teach is always filled to capacity. But we get cooperation there from everyone. El Dorado has its "cantina" where the men assemble to spend the evening in warmth, and congenial company. On class night the owner of the "cantina" watches the clock, and when it is time to begin the religion "show" he makes the announcement, "Boys, it's time to go."

He then turns out the light, locks the door and "the boys" follow him to the school room for their weekly catechism instruction.

Catechist M. Anna Hitzler

Guasti, California, is the largest vineyard in the world. During the grape-picking time, from August until December, the people live in these tents. There are three parallel rows of tents. You see only the first row in the picture. The front part of these temporary homes is made up of large corrugated boxes.

Catechist Clara Puls

In The Home Field

ADULT CLASSES

Three hundred adults each week for religious instruction. This is our record so far in Queen of Angels Mission, San Angelo, Texas. Nor are there any duplications here for we teach in a different mission every evening of the week. We teach in Spanish and use a projector with the colored Bonne Presse Charts. Each class lasts forty minutes.

The majority of our three hundred pupils are men—many young men. There should be a rich harvest of church weddings after we get some of these men and women prepared for their First Holy Communion.

Catechist Cordelia Bahl

CAUSE FOR GRATITUDE

Winter can be very cold in the Imperial Valley, bringing suffering to the many poor. While taking census we found an old woman, partly blind, who had been bed-ridden for years. It was only after a few subsequent visits that we learned why she kept the thin, ragged blanket drawn so closely up to her chin. It was her only covering! Fortunately, at that time our Poor Fund was not in its usual state of depletion and we were able to buy several gowns for her. One of our American friends provided a used mattress and blanket. In turn, our invalid prays much and fervently for her benefactors.

Catechist Mary Louise Perl

"Tell us if dead people ever come back, Catechist," said Pedro.

"Don't tell us too much, Catechist," added Lorenzo putting his hand over his heart, "because it hurts my valentine."

Catechist Audrey Daskoski

The Society of Missionary Catechists now lists 154 of its members as engaged in active mission work. These Catechists are laboring in twenty-five mission-centers... scattered throughout nine dioceses of the United States. Each of these mission-centers has from three to twenty-five out-missions. It is in the small, distant out-missions that the Catechists often literally constitute the only Catholic influence in the lives of the people.

WHAT NEXT!

If you are preparing a class for Confirmation you may appreciate this little bit of advice, which was given us today by one of our pastors: When instructing the children, be sure to tell them to kiss the Bishop's ring, but be still more certain that they understand what you say. At a Confirmation ceremony several years ago, one of the girls, instructed by the pastor, understood the first part of the admonition, "kiss the Bishop's," but the part about the ring did not register. She did as she was told—

Catechist Margaret Kaiser

TOO MUCH FOR TEDDY

Teddy would not obey his mother so she placed him in a Catholic boarding school; but routine did not agree with him. He and three other boys ran away. Teddy says the school was all right but "those big fellows in charge were too bossy and we had to pray too much. In the morning the priest came and we all had to go to church. At night they took us to church again and made us practice a lot of prayers. I guess it was so we wouldn't forget them. I suppose it was O.K. but I didn't like it."

Catechist Dorothy Wilke

MISSION COUNTRY

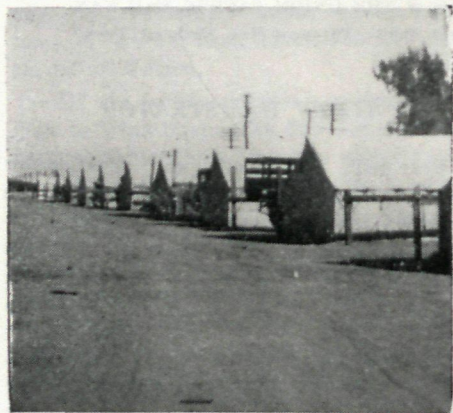
Nevada is a real missionary country. A gas station and a few houses are considered a town. The state opens a school for five children, if there are five in a locality. The nearest priest is from fifty to one hundred miles away. Some miners go to work from November to May on snowshoes or dogsleds.

Catechist Catherine Murray

NOT A BAD IDEA

In December we started work in Jungo, Nevada. Due to bad roads we could not begin earlier. Many non-Catholics attend our classes. After the first class, the non-Catholics offered us some change and said that they always gave something when they went to Sunday School; so we were the richer by twenty cents.

Catechist Catherine Durkin



Temporary homes of grape pickers in Guasti, California



The Missionary Catechist



Off on an Easter-egg Hunt in New Mexico

Associate Catechists of Mary



The living joy of Easter Day
We never can pass by:
It glows in every new-born leaf
In each blue patch of sky.

It tells us of our Risen Lord,
Who bids us follow Him
Through Calvary to Heaven's glow
Of Life and Joy undimmed.

S. O. S.!

According to some writers, statistics can prove almost anything. Therefore we are not going to prove anything by ours except what you already know: that we need you. And we want to congratulate you on these particular statistics.

During 1939 we enrolled sixteen new Bands as Associate Catechists of Mary. This means that nearly two hundred more persons are now sharing our great work as home missionaries, affiliated to our Community by the blessed bond of charity and sympathy for God's poor. It means that our Community has had the happy privilege of extending its spiritual apostolate by sharing with these new members the special benefits granted to Associate Catechists of Mary.

Out of the sixteen Bands enrolled, six were formed through the zeal of Band Promoters who interested their friends. Four grew out of the work of the other Bands, when a member of one Band formed still another among a new group of acquaintances. Finally, six of our 1939 Bands were first attracted to the work through our magazine or through personal contact with Catechists.

From this, you can easily see that the personal zeal of Promoters and Band members formed almost twice as many new Bands as did our own work here in the office. And so we appeal to you to keep it up during 1940. A. C. M. work is so intensely personal in itself that it depends almost entirely on personal effort for its beginning and for its growth. You, our Promoters and Band members, who understand and enjoy the work, are the only ones who can pass on to others this personal side of our appeal. Please do your best during 1940, and let us know if there is any special way in which we can cooperate with you to make your work for new clubs more effective.

Our Bands Are Busy

A welcome gift arrived after the annual party of The Adrian Band. But we shall let Mrs. Dockendorff, Treasurer, tell you about it. "We have not received all the returns from tickets as yet, but rather than wait and delay helping you we have decided to send you a check for \$200. We too wish we could make it \$2000, but every little bit helps, doesn't it? Knowing that we thereby are helping God's poor we do feel a bit happy over our work and its success." No happier than we, who are privileged to distribute this generous gift. We are most grateful to Miss Florence Dietz, Promoter, and to all the members of The Adrian Band, for their splendid work on the annual party.

Seeing our Bands in action is always an interesting sight. Not long ago, for the purpose of showing a mission movie, we attended the party given by St. David Band at DeKalb, Illinois. The party was a great success. Mrs. Munse and her members are to be congratulated on its fine management. We witnessed the busy afternoon of our hostesses, and caught a glimpse of the intense activity necessary before, during, and after a large house party. What edification that was in it all! Home Missionary work is work (we make "no bones" about it) but what joy and happiness there is in it!



Who Will Join Us?

You have long wanted to share the privilege our Associate Catechists of Mary enjoy in aiding God's work in the missions. But your duties at work or at home do not give you the time you would need to devote to active club work.

Then why not join our Victory-Noll Band? The membership dues are only fifty cents a year. The limit of individual material and spiritual help you wish to give depends upon your own zeal for the spread of the Kingdom of the Sacred Heart in the hearts of our poor. There is no set requirement.

As a member of Victory-Noll Band you share in the spiritual benefits enjoyed by our Associate Catechists of Mary. Why not enroll today?

Catechist Supervisor A.C.M.

Victory-Noll
Huntington, Indiana

Easter

Reverend Boniface Goldhausen, O. M. Cap.

"[EASTER,"—"this is the day which the Lord hath made; let us be glad and rejoice therein."—Ps. 117, V. 24.

It is in this manner that the Church proclaims to the world the greatness of the Easter-Day.

Easter is the eternal triumph of Christ. No greater triumph the world has seen.

Forever Christ is triumphant over sin, and death and Satan:

"Christ died for all, that they also who live may not live to themselves, but unto Him Who died for them, and Who rose again."—II Cor. V, 15.

"This corruptible must put on incorruption; and this mortal must put on immortality . . . Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"—I Cor. XV, 53, 54, 55. Therefore, millions of martyrs have fearlessly laid down their lives for the love of Christ. Therefore, the true Christian knows not the fear of death: "having a desire to be dissolved and to be with Christ."—Phil. I, 23.

"Despoiling the principalities and powers, He hath exposed them confidently in open show, triumphing over them in Himself."—Col. II, 15. "Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love."—Col. I, 12-13.

The Easter-Day has not passed away. The Church is the extension, the completion, and the fulness of the Mystery of the Resurrection: The Easter experience had made the Apostles ready for the Kingdom of God. The doctrine of Christ's Resurrection and His glorification in Heaven is the joyful message that runs all through the "Acts of the Apostles."

In and through the Church that Easter message continues to be delivered to the very end of time. The unbroken line of Popes and Bishops in the Apostolic succession carries us across space and time, and men still hear the testimony of Peter and the other Apostles: "The Lord is risen indeed, and hath appeared to Simon."—Luke XXIV, 34. "If Christ be not risen again, then is our preaching vain, and your faith is also vain."—I Cor. XV, 14.

The Easter-Day has not passed away. Intrinsically, i.e.: in her very life and being the Church is the Church of the Resurrection.

The atmosphere of Easter is the atmosphere of celestial Innocence. This is incomparably greater innocence than the natural innocence of childhood: "Wherefore laying away all malice, and all guile and dissimulations, and envies, and all detractions, as newborn babes, desire the rational milk without guile

that thereby you may grow unto salvation."—I Pet. II, 1-2.

All through the ages of time the Church walks in that white garment of Easter-innocence; she walks with Christ in the Newness of life and keeps herself unspotted from the world. Thus the Church is the permanent, living Sign of Christ's Resurrection, the permanent, living Sign of His glory.

The Easter-Day has not passed away. In and through the Church, we come into personal companionship with the risen Christ. In the life of a true Catholic, Christ is inexpressibly closer and more alive than any other living being. Walking in the newness of life, Sanctifying Grace, he sees Christ more plainly than he sees other things. He loves Christ more than he loves any other human. He confesses Christ as sincerely as did the Apostles. Every genuinely Christian life actually shares in Christ's risen life and proclaims the fact to which the Apostles had testified: "This Jesus God raised again, whereof all we are witnesses."—Acts, II, 32.

The Easter-Day has not passed away. For, "if there be no resurrection of the dead, then Christ is not risen again."—I Cor. XV, 13. We must never separate Christ's Resurrection from the Resurrection of all flesh at the end of time. The Resurrection of Christ belongs to the wide, open, winter-swept field of the world where the other dead are sown as grain. And Christ is the First-Fruit. Christ's Resurrection is more truly a priority of order than of time.

God is not waiting. Now the new world begins. Thus it is apparent that the Resurrection of Christ and the great general Resurrection are like the morning and the evening of the same Easter-Day.

The Easter-Day has not passed. For, the Church—the Mystic Christ—is the extension, the completion, and the fulness of the Mystery of Christ's Resurrection.



Our Lord Appears to Mary Magdalen

Mary's Loyal Helpers

East Bernard, Texas

Dear Catechist,

Praised be Jesus Christ!

Enclosed please find some money for the benefit of the missions. Three dollars of it please accept as from my little sisters, Mildred and Georgia, Mary's Loyal Helpers. Of course, they did not save that much, but I added to make it that. It was rather hard for them as they do not get pennies or nickels very often. However, they remember you, and are faithful in saying the prayer.

The other two dollars is my own offering. I very much wish it could be more. Although you have not heard from us in a long time, we still think of you often. I pray that God may bless you and your work.

Sincerely yours,
Mary Anne Eicher.

And we still think of you, too! You may be sure it didn't take us long to find the big offering you hid in your envelope. Now we're hoping it won't take you long to find paper, pencil, envelope, and a stamp. We want to hear from you often. God bless you, and Mildred and Georgia, always!

Peter Rabbit is saying, "Happy Easter, Helpers, from the Catechists, the children in the missions, and me!" Peter wants you to make him happy, too, by sending for his mitebox. Will you?



Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold!

*Mary, Mother of our Glorious Redeemer,
pray for us.*

Westwood, New Jersey

Dear Catechist,

I was very glad to receive your letter and mitebox. I just put a few pennies in it. I will always remember that little saying,

A penny is only a penny
But think of all it can do.
If you save until you have many
You'll have dimes and dollars, too!

It's fun to drop little pennies, nickels and dimes in the mitebox. I believe my mother must have helped me with the last one I sent to you. I don't think I put quite that much money in!

Your very truly,
Regina Eileen Jackson

That's always the way it is, Regina. When others see us saving our pennies and helping the missions they want to do it, too.

Peter,

Send me your Mitebox. I'll fill it up fast and send it back to you.

Name
Address
City State

Tear out and paste on a postcard, or mail in an envelope, to:

Victory-Noll
Huntington, Indiana



HELPERS, MEET HERACLIO!

Queen of Angels Mission
27 West Avenue N
San Angelo, Texas

Dear Loyal Helpers,

Perhaps your Helpers who have been saying the prayer for the children in our missions would like to meet Heraclio.

Heraclio's last name is Irish in spelling but it's a genuine Mexican name—Moran. Heraclio did not make his First Communion until he was eleven years old, simply because he was not interested in religion. Suddenly and for no reason that we could see he became a steady and enthusiastic member of the Catechism class. Perhaps the angel that keeps account of Loyal Helpers' prayers for the missions knows why Heraclio got a start on the road to conversion.

Even so he couldn't manage to bring himself to Mass on Sunday. Then one day the Catechist told his class that we have to fight to get to heaven, but in this kind of fighting we don't use our fists. Heraclio thinks there isn't much he doesn't know about fist fighting but he was willing to learn a new way to fight. One day he came to class with the details of the fight he made against the temptation of the devil to stay in bed instead of coming to Mass. After that he took delight in beating his enemy and he had a good record for Mass attendance for several

A Holy Week Gift

1. The Agony in the Garden10 Our Fathers
2. The Scourging at the Pillar10 Acts of Kindness
3. The Crowning with Thorns10 Acts of Patience
4. The Carrying of the Cross1 Way of the Cross
5. The Crucifixion10 Acts of Contrition

During the first Holy Week Jesus suffered in these five ways, just for you. We call these sufferings the Passion of Jesus. Will you do these things for Him during Holy Week this year? How happy your gift will make Him on Easter morning!



months.

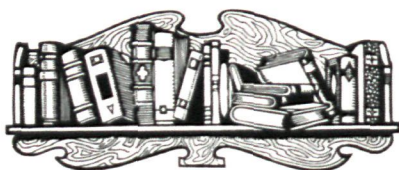
Then there was a long time when he lost interest in fighting and became a backslider. Perhaps it was because for weeks he had to get up very early every morning to go with the truck of cotton pickers, so Sunday morning sleep was dearer than ever. But the other day Heraclio came running out from the schoolroom crying his victory over the old enemy in a loud voice: "Catechist, put me down a winner. I win over the devil—I went to Confession and Communion Saturday and Sunday. I'm starting all over and I am gonna win all the time over the ole devil."

I enjoy Heraclio more than anyone in the class.
Catechist Mary Frances Quinn.

WE HAVE MANY HERACLIOS

In all the missionsour Catechists are working hard, so that the boys and girls in their classes will be ready to make their First Communion in May. On Page eighteen is a list of these missions. Which one would you like to "adopt" as your own? Choose one, and pray each day for the boys and girls in Catechist's class who, like Heraclio, might not make their First Communion if someone like you doesn't pray hard for them.





PAUL AND THE CRUCIFIED.

By Rev. William J. McGarry, S. J.
The America Press. \$3.

This volume, sub-titled *The Apostle's Theology of the Cross*, is a real treasure. In a short introduction the author gives a graphic survey of Jerusalem from the year 30 to 40 A. D. The first chapter describes the conversion of the Apostle of the Gentiles. In it Father McGarry answers the objections of the rationalists. Subsequent chapters deal with the preaching of St. Paul on the mysteries of the Cross "unto the Jews indeed a stumbling block and unto the Gentiles foolishness." A bibliography, topical index, and biblical index enrich the book. Surely, the hope that the author expresses in his brief preface will be realized in all who read *Paul and the Crucified* . . . "those who love Saint Paul will find in these chapters a help to a greater understanding of him, as well as the stimulation of their hearts and minds in a spiritual way that will count in their daily lives."

In Memoriam

Rt. Rev. Msgr. John P. Durham,
Fort Wayne, Ind.
Reverend James Douglass, St. Louis,
Mo.

Matilda Burkhard Detroit, Mich.
Catherine Burkard, Detroit, Mich.
Joseph J. Brown, Shelbyville, Ky.
Mr. William Belz, Chicago.
Mrs. Josephine Burchett Chicago.
Miss Mary Ella Derum, Detroit, Mich.
Mrs. Catherine Ferber, Hamilton,
Ohio.
Miss Bertha Lachenmaier, Cincinnati,
Ohio.
James Maloney, Henderson, Minn.
Mr. Means, Paris, Illinois.
Miss C. A. Meiser, Reading, Ohio.
Mrs. Mary H. Wallace, Hydeville, Vt.
Joseph Young, St. Peter, Minn.
George C. Zauss, Sharpesville, Ind.

Grant, O Lord, that while we here lament the departure of Thy servants, we may ever remember that we are most certainly to follow them. Give us grace to prepare for that last hour by a good life that we may not be surprised by a sudden death; but be ever watching when Thou shalt call, that so with the Spouse, we may enter into eternal glory. Through Christ Our Lord. Amen.

THE Missionary Catechists labor among the poorest of the poor, catechizing them and giving them material relief such as food, clothing and medicine. For their own support the Catechists depend upon the voluntary donations of charitably disposed Catholics. Masses, Holy Communion, prayers and good works are gratefully offered by the Catechists for their benefactors.

WHERE charity and love are, there is God. When, therefore, we are assembled, let us take heed that we be not divided in mind. Let malicious quarrels and contentions cease; and let Christ our God dwell among us. —Antiphon at the Mandatum on Holy Thursday.

Why not invest in one of our ANNUITIES? You will receive interest regularly and will have the consolation of knowing that after your death your money will be used to help spread the Kingdom of God in the hearts of His poor.

Write for free booklet explaining our Annuity Plan. Address:

Superior General
Victory-Noll
Huntington, Indiana

THE addresses of our mission-centers are:

Refuge of Sinners Mission, 512 Soldano Avenue, Azusa, California.
Our Lady of Guadalupe Mission, Box 1356, Brawley, California.
Good Shepherd Mission, Box 336, Coachella, California.
Little Flower Mission, 1143 Fifth Street, Los Banos, California.
Mary Star of the Sea Mission, 598 Laine Street, Monterey, California.
Immaculate Heart of Mary Mission, 537 East G Street, Ontario, California.
Queen of the Missions, Box 46, Redlands, California.
St. Peter the Apostle Mission, 563 O'Farrell Street, San Pedro, California.
Precious Blood Mission, 222 South Eighth Street, Santa Paula, California.
St. Joseph Mission, 120 South F. Street, Tulare, California.
Mount Carmel Mission, 3868 Block Avenue, East Chicago, Indiana.
Sacred Heart Mission, 4860 Olcott Avenue, East Chicago, Indiana.
Our Blessed Lady of Victory Mission, 2324 Monroe Street, Gary, Indiana.
Our Lady of Perpetual Help Mission, 720 Court Street, Elko, Nevada.
Our Lady of the Snows Mission, Box 172, Winnemucca, Nevada.
Nazareth Mission, Anton Chico, New Mexico.
Souls in Purgatory Mission, Box 223, Cerrillos, New Mexico.
Our Lady Help of Christians Mission, Cleveland, New Mexico.
St. Coletta's Mission, Grants, New Mexico.
Blessed de Montfort Mission, 514 Valencia Street, Las Vegas, New Mexico.
Cristo Rey Mission, Box 154, El Paso, Texas.
St. Francis Xavier Mission, 3816 East San Antonio Street, El Paso, Texas.
Holy Family Mission, Box 1317 Lubbock, Texas.
Queen of Angels Mission, 27 West Avenue N. San Angelo, Texas.
Mary Queen of Peace Mission, 524 West Fourth South, Salt Lake City, Utah.

After you read THE MISSIONARY CATECHIST, pass it on to a friend and ask him to subscribe.

ST. JOSEPH, PRAY FOR US

IT is natural for Catholics to link the name of Joseph with those of Jesus and Mary in their prayers and devotions. St. Joseph, the foster-father of the Son of God, the worthy spouse of Mary and the patron of the universal Church is deserving of special honor. He is the one man in all the world of whom God could be sure. He put no obstacles in the way of God's designs, but furthered them by his humble obedience, confidence and self-sacrifice. Because God could be sure of Joseph, He entrusted Jesus and Mary to his tender care.

THE manly heart of St. Joseph is a haven of strength to weak, vacillating souls who are full of self and ungenerous in the service of God. For those who call upon him, he will obtain the grace to know the will of God and the strength to do it. He will support them when the way is long and difficult, and console them at the end of their journey.

Ave, Maria, Gratia Plena

*Behold the handmaid of the Lord.
Be it done to me according to thy word.
—St. Luke i, 38.*

Angelic Messengers from God had often visited the earth. Abraham, Lot, Jacob, Tobias, Zachary; Joseph, Peter, Paul, Philip the Deacon, Cornelius, received such ministering Spirits, as recorded in Scripture. But never before or since had an Angel been commissioned with such a stupendous responsibility as on this occasion. Never before had the destiny of so many souls hung on the successful issue of this Divine commission. A whole world stood in back of Gabriel as he approached Mary.

God made man free. By the misuse of his freedom he fell. God could not raise him up again unless he consented to be so restored to his former dignity. Mary was chosen to represent every immortal soul that ever came from the creative hand of God or ever would come, to speak for that soul; by the exercise of her personal free will to act for you and me and all of us.

It is midnight. The Blessed Virgin prays alone in her cell. The universe holds its breath. All is still as death. Calmly the beautiful Messenger from Heaven enters, and reverently saluting asks her consent, in his Sovereign's Name, to be God's Mother and

mine, and thereby be the "Cause of Our Joy" here and hereafter,—a joy that otherwise will forever be denied us. God was not commanding, but requesting. No sin was involved if Mary refused. Only you and I would never see God. She had nothing to lose in refusing, for her Immaculate Conception guaranteed her the Beatific Vision. Once understanding the Angel, does she hesitate? Does she weigh the price against the great glory of a future Assumption? No. Mary sees only God's Will or rather wish, and at once meekly gives her answer: "Behold the handmaid of the Lord. Be it done to me according to thy word."

Adam and countless souls dead long centuries heard that answer and rejoiced. All the great army of the elect will forever rejoice with deepest gratitude at Mary's decision on that memorable day of the Annunciation. Her gentle voice had hardly ceased when the angelic vision was gone. Creation caught its breath again. The Blessed Sacrament is now on earth enclosed in Its chosen and Immaculate Tabernacle, never to leave our exile till time is no more.

Rev. P. M. Endler.

Prayer to St. Gabriel

O Gabriel, Might of God, who didst announce to the Virgin Mary the Incarnation of the only Son of God, and in the garden didst console and strengthen Christ, oppressed with fear and sorrow; I praise thee! I reverence thee, O Chosen spirit, and I humbly pray thee to be my advocate with Jesus Christ, my Savior, and with Mary, His Blessed Virgin Mother. In all my trials do thou assist me, lest overcome by temptation, I offend my God and sovereign Good. Amen.

Prayer to Mary

Queen of Peace

O Virgin most holy, Mother of God and our most loving Mother, who through thy divine maternity didst merit to share in that universal royalty proper to thy Divine Son; we thy humble servants and devoted children remain consoled with the thought that as it pleased the Redeemer of the human race to be acclaimed by the prophets and the Angels of Bethlehem by the beautiful title of King of Peace, so must it be pleasing and acceptable for thee to be honored and called by us by the title of Queen of Peace which so appeals to thy maternal heart. Thy powerful intercession can drive away from the nations discords and hatred, turning their thoughts into the ways of fraternal charity and peace, which for the common good and safety Jesus came among men to teach and enforce, and in which the Church never ceases to direct our steps.

DEIGN then, O glorious Queen, to regard with thy favor and crown with success the paternal solicitude of the Supreme Pontiff, the Vicar of thy Divine Son on earth. He never ceases to strive in calling upon the nations to maintain their union with the one and only center of faith and salvation; and grant, O glorious Queen, that to us also, in filial submission to the common Father, it may also be given to correspond with his salutary designs, enlighten the rulers of our country with regard to the same designs of the Holy Father. Strengthen and maintain concord in our families, peace in our hearts, and Christian charity throughout the world, Amen.

(100 days' indulgence each time. Plenary Indulgence, once a month.—Pius XI, July 5, 1927.)

