

# The MISSIONARY CATECHIST



Girl Scouts of Troops 14 and 17, and Brownie Troop 29, of Our Lady of Guadalupe Parish, San Bernardino, California, photographed at the time of their investiture on Girl Scout Birthday, March 12, 1944.

Posing with the girls are their pastor, the Reverend Jose R. Nunez, center, and his two assistants, Father Emeric, O.M.C., left, and Father Roch, O.M.C.

Catechist Margaret Brosnan and Catechist Mary Masterson are at the extreme left and right of the picture.

The Catechists from our center in Redlands, California, work in Our Lady of Guadalupe Parish.



# MULTIPLE BURDEN

by Phil Guidt

**A**N ancient chronicler  
relates  
that a certain holy Friar  
was approached one day  
by a very despondent man.  
"The burdens of life,"  
said the man,  
"are too heavy for me.  
I am tempted to end  
this miserable existence."

"**Y**ES, my poor man,"  
answered the Friar,  
"you are, in truth, weighed down;  
for God intended that you carry  
only one burden,  
and I see  
that you are carrying three."

**T**HE man sighed in self-pity,  
and smiled appreciatively at the Friar.  
Here, at last, was one  
who had the good sense  
to realize what an abused mortal  
the despondent man really was.  
"How is it,"  
he asked of the Friar,  
"that I have so many woes  
heaped upon  
my failing shoulders?"

"**A**H, my good man,"  
responded the Friar,  
"I see, as it were,  
three packs upon your back.  
One is the burden of your yesterdays,  
and that is very great!  
Another contains trials,  
sorrows,  
and pains of future time.  
This pack also is immense  
because your vivid imagination  
has put into it  
sufferings which are not at all  
destined for you,  
under the loving Providence of God.

"**T**HE third burden—  
and a very small one by comparison—  
is the cross of the PRESENT.  
It is the only one  
that God really wishes you to carry;  
And He, Himself,  
has His Almighty Hand under it,  
supporting it  
so that actually it sits lightly  
upon your shoulder.

"**T**HE pity of it all is  
that you labor and suffer in vain  
when you take it upon yourself  
to carry the burdens of a past  
which is no longer yours,  
and of a future  
which may never be yours.

"**I**F you were wise,  
with the wisdom  
of the children of light,  
you would,  
by genuine sorrow  
and a sincere confession,  
bury the past in the abyss  
of God's infinite Mercy  
and forget it.  
The confidence you thus place  
in His Fatherly longing to forgive,  
impels Him to blot out  
all your offences.  
It does more:  
It constrains Him even to repair,  
with superabundance of grace,  
the havoc wrought in your soul  
by your follies and by your sins  
of the past.

"**A**ND, if you desire your salvation,  
I beg you  
not to stretch out your hands  
to grasp the cross of TOMORROW.  
Tomorrow belongs to God,  
and to Him alone.  
Your anxiety about TOMORROW  
is the devil's tool  
for inveigling you  
to squander the priceless TODAY.

"**C**AST off those unblessed burdens!  
As a free man  
and a citizen of a spiritual Kingdom,  
repent, love, labor, suffer,  
in the holy PRESENT,  
with the diligence of a son  
who would even die to promote the glory  
of his Heavenly Father.

"**G**OD will then be with you,  
sharing your burden of the moment,  
so that its weight  
will be as nothing,  
and you will run—no, FLY—  
up the steep mountain which leads  
to that Christian Perfection  
encumbrant upon all  
who wish to attain the bliss  
of the Eternal Mansions."

# *The Missionary Catechist*

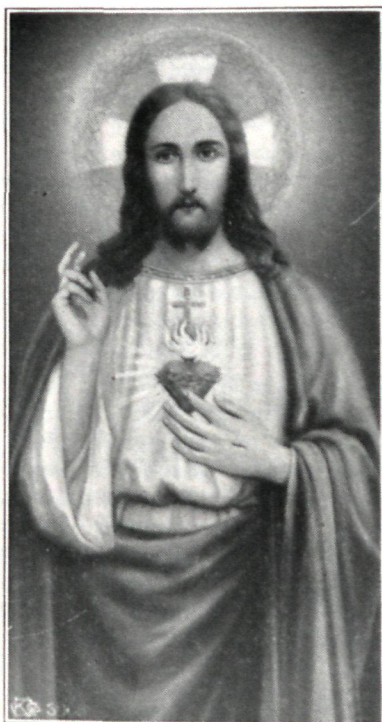
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## Learn from the Stars

*By the Rev. Vincent Ferrer Kienberger, O.P.*



STARS can be seen even though the sun is at its brightest. But to see the stars by day it is necessary to view them from the depths of a shaft or a well. There in the quiet of the earth one can gaze upward, piercing the veiling sun's glare, up to the stars.

LIFE is like that. It is not easy to find Jesus in the rush and tumult of the highway. He is there; we realize it, but somehow we cannot comprehend Him. We fail to find Him. It is because we are in the sun's white light. The world and its million distractions are illumined to dazzle and blind our wavering eyes.

TO FIND Christ in our noonday search we must visit Him in His Throne Room—the church or the chapel. We must enter the well to see the star; we must enter the church to see Jesus. The well is always at hand. That is why a Catholic church door is always swinging wide. It is the portal of the well and it must needs offer its haven to the passerby.

DO YOU find it difficult to speak with Jesus in the cools and recesses of the chapel? No, the peace and calm contrasted with the bustle and the turmoil of the street brings kindred peace and calm to the tired soul.

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HOW many times we enter the church "for a minute's visit" to find that others too have learned its value. There is an old face, haggard and beaten in the problems of life. Behind the pillar on her knees is a young girl, still eager for the days of the future. There is the man of affairs, tarrying a moment in anxious consultation with divine Wisdom. There is a mother beseeching blessings on the babe who climbs about the pew; there is the wife praying for her soldier husband; there is the lad, breathing a prayer for safety. The Master assures all: "I have chosen and have sanctified this place." (II Par. vii. 16).

IF ONLY one could catch those tenuous strands of prayer that are daily spun in our churches, and could weave them into a tapestry, then he would have a wonderful picture. Its title would be "Life," for people do not drop in for a minute's visit merely for show. No, they come because they love the Guest of the Altar, and, because they are human, their main purpose may be to obtain a grace or other favor. But come they do—the most inspiring sight of the day—come for "a minute's visit."

ONLY FROM a well may one see a star at noon day. And only in church can one look past the vigil lamp, past the gilt door and straight into a beating Heart, wounded for love of us. Only from a well can one see a star at noon day. And only from the depths of a dim lit church can one pierce the glamour of modern life to find beyond and above it, the King and the Lover of all. He waits there for but one purpose. He is waiting for you and for me. He will not be denied. To those who come He gives His all-wise blessing. He beckons through the open door and motions to your heart. He assures us: "I am always with thee." (Ps. lxxii 23)

CAN you refuse the calling Hand? See, it has a ghastly mark upon its texture. That was where a nail once pierced to prove to all how Christ loved the world.

THERE is a Haven open to you. You cannot say you never have need of it. No man can pass through life without at one time or another finding the need of a counsellor. Where can he look for a better Friend?

THAT open door has a twofold pathos in it. First we can read in its swinging wide the call of the Lover to the careless beloved. The Master calls, but only a few answer. It is not right but it is true. Human nature thinks too

little of things that are for its good. The tragedy of the world is always, in its last analysis, unrequited love. Shall Jesus say that of us?

AND THEN there is the pathos of the swinging door leading to the Court of Jesus, in the very faces of the transient visitors. Young and old, rich and poor, they file in singly and in pairs, perhaps merely to speak a word of love to Jesus. More frequently they come to lay their plans and troubles before the King. They know they will leave Him with a smile on their faces. He is the one unfailing Friend, the One in Whom all may confide.

THEY file out, singly and in pairs. But the tired look has gone. They are buoyant in their strides; the worry has been erased. Their brows are unlined save for the lines that age wears away. For the Master has heard their troubles, and they are content.

OUT OF the well one sees the stars and out of the depths of a quiet church does one find the Heart of Jesus. That is the sacred lesson we all must learn, the lesson we all can read. When we stop and see that others are there, we are strengthened for the day. The sight of buoyant youth stopping for a moment to ask Christ's blessing on their day at work, is enough to make one give thanks to Jesus for our young folk.

HOWEVER, there is still room for more VISITORS—if only for a moment. On one's way to work, the Matins of the layman, there is a chance for the "minute's visit." At noon time one can find a minute and a church in which to spend it. The Haven—the well—is near at hand. Why, then, are you careless of the star? And at evening, before you reach home, is there not a church hard by? There is the place for your "minute." Offer it to Jesus.

THEN, when the fretful days of life and its taxation of strength and of soul are past, and when you stand before that same Jesus—Judge now, and not Exile of Heaven—then you will know how precious were those minutes. You will find that the momentary pleasure of prayer was not your greatest reward. For those "minutes" will have made you an intimate of Christ, a tried friend who "dropped in for a minute" when others passed Him by. He will remember and welcome you.

OUT OF the well one sees the stars. And from the quiet of the church hard by, one sees the Christ Who is Love.





# Home Visiting

*By Catechist  
M. Florentine Lohr*

**E**XPERIENCE has proved to us repeatedly that the phase of Catholic Action familiarly known as "home visiting" is as vital to our religion classes as cultivation is to a victory garden, if it is to bring forth abundant fruit.

**H**OME visiting serves a variety of most important purposes. First, we have in this activity, an opportunity to take the Church census. This supplies the busy pastor with a record of the families in his parish, and at the same time, provides valuable information for one's own use in dealing intelligently with family religious problems. These family records, simply and neatly filed, are helpful for future reference.

**O**UR second motive in home visitation is to encourage and lead our Catholic people to a more ardent practice of their holy religion. Although we are most concerned with the spiritual condition of our people, this does not make us less aware of the importance of observing their material situation also. Economic, social and moral conditions in the home may frequently be the cause of difficulties or failures to practice what they have been taught on the part of children and adults. Home visiting is the means of revealing both the malady and the remedy, and thus the aim of all religious instruction, namely, practical Catholic living, can be more effectively realized.

**B**ESIDES, in times of emergency, if we have some knowledge of a family's economic status we can be instrumental in rendering temporal aid in addition to spiritual aid. Temporal aid is very often of great spiritual advantage, and when our poor get help from welfare agen-

cies independently of anyone of their own religion, it is often at the price of their faith.

**A** THIRD reason for contact with the families in their own homes, is to seek out children who have not yet enrolled in the catechism class, those who have failed to return after the first or second appearance, or those whose attendance is very irregular. The results obtained in these visits serve directly to fructify our catechetical work.

**A** FEW words spoken to the mother may win her co-operation in sending her children regularly and punctually to religious instructions. Many a mother is charmed by the small courtesy shown when someone is interested enough to stop to invite new, or long absent, children to come to class. Indifference is changed to enthusiasm and thereafter the little ones appear promptly for each instruction.

**A** TALK with the parents may reveal that a mischievous child has been "putting it over" on Mother and Dad by leading them to believe that he has been attending class when he has not. Again, if we hear these words, "Well, I will ask him if he wants to go to catechism," or "I just can't make the children get up for Mass on Sunday morning," then we know that very special means must be employed if John or Mary is to learn and to practice his or her religion. What these means will be may be discovered most often during a visit at the home.

**F**INDING and bringing back to the true Fold Our Lord's strayed and neglected sheep comprises a fourth purpose of home visiting. Encouragement can be given and arrangements





As the Catechists pass, going about their accustomed home visiting, small boys and girls smile at them and await some sign of attention—perhaps a holy picture.

made for older children and adults to receive instruction for Holy Communion and Confirmation.

A SCORE of other reasons for home visiting might be mentioned, but those already stated give sufficient evidence of the valuable part it plays in the spiritual success of our apostolate.

TO KNOW the value of a tool avails little unless one knows how to use it. Correctly done, home visiting bears much fruit. Incorrectly or indiscreetly done, it can do an equal amount of damage.

EVERY teacher knows that each pupil under her direction must be treated as an individual with his own peculiar background, environment and capabilities. If he is not handled accordingly, no progress can be made in his training or education. This same principle applies to each family. Hence, no set of rules can be used to cover every situation to be met.

FIRST, of course, we ought to make sure that our personal equipment is in order and in readiness for work. Patience, perseverance and

a spirit of prayer are the interior requisites. Patience to quietly face provoking circumstances; perseverance to continue efforts in spite of seeming failure; prayer to implore the inspiration of the Holy Spirit and the assistance of Our Heavenly Father without Whom we know we can do nothing. An alert mind, and an eye which does not appear to stare are valuable assets. A friendly smile and a gracious word will open many a closed door. But most necessary of all is the frequent renewal of this intention, "I want to win another soul for whom Our Blessed Savior still must cry 'I thirst'!"

TO ENTER a home as someone delegated to take the Church census is a good opening and a means to learn much of the family history and conditions without seeming to be curious. If the census is to be one of our objectives, then we shall first want to ascertain the wishes of the pastor in regard to this. He is the one to specify, if he so desires, what information should be recorded for the parish files. When we have clearly in mind what data we are going to need, a resolution to keep accurate records will help to safeguard against a messy and disorderly file full of unimportant details.

THE FIRST visit should, if possible, take the form of a friendly getting-acquainted rather than a business-like call only to ask questions and write information. However, seldom does anyone seem to mind answering questions when he knows it is for the Church census. Consequently, the two may be combined if necessary. A small notebook or folder and a pencil can be carried without giving one too much of the appearance of an agent or of a meddlesome investigator.

THE INITIAL approach is of prime importance. A courteous but firm ring or knock with a discreet interval before repeating it, is best. Often a trip to the back door will bring a response when to all appearances no one is at home.

SINCE the great change in living habits due to the war, best results are obtained when the call is made in late afternoon or early evening, even if this does sometimes necessitate a change in one's own dinner hour. The inconvenience seems trivial when the cause is souls for Christ. Neither need the knowledge that both mother and father are working deter one from a visit. Frequently, we can find an opportunity to catch them at home, and often if not, a call upon the children in their own environment may furnish many a clue to giving them spiritual help.



NO OPPORTUNITY to enter the home should be forfeited. Of course, if no invitation is forthcoming, it would hardly be prudent to suggest it. But it is much harder to make progress in becoming friends when it is being done through a screen door than when it is being accomplished side by side in the living room, or around the kitchen table. To get some of the necessary information during the conversation helps. Then too, such details as the order and cleanliness of the room, the attitude of the children toward their mother, even the picture on the walls, tell a number of things.

IN ONE instance, much trouble was experienced in keeping two little girls coming regularly to class. They seemed eager to learn and very much interested in all that went on at class. The mother, too, showed that she wished to co-operate, even to the point of coming with them several times to make sure they knew the way. However, they continued to come once and to miss three times, only returning after a new invitation was given them.



Catechist stops to chat

AFTER several home visits, the cause of their absence was finally discovered. The mother, despite her good will, was a very poor housekeeper. This included also a total lack of knowledge of how to do the family wash, as the dingy line of clothes bore evidence.

THE LITTLE girls, both of a sensitive nature could not bear the pricks of many ill-concealed glances and stares from their companions as they walked in to catechism class, their bed-ragged dresses a marked contrast to the other children's starched, bright ones. But the mother possessed the same sensitive feelings as her daughters. So, how to remedy the situation was a puzzle. At last a call at the home, one day, found the little ones alone, busily engaged on the back porch. To the query, "What are you so busy about?" came the answer, "Oh, there

is a Mother's Day party at school tomorrow, and we must have nice, clean dresses to wear."

HERE was a chance we had been waiting for, and no time was lost in giving a lesson on how to wash clothes to get them clean. The next day, the older one stayed timidly near until the others had departed. "Mother says, please will you stop sometime and tell her all you told us yesterday. We can't remember all you said." And so, another difficulty was overcome. It shows how a complete picture of family life is necessary if we are to help them spiritually or materially.

CONFIDENCE must be won in the first visit. A sympathetic and genuine interest in family problems can help to make conversation intimate. A Catholic pamphlet or periodical left at one's departure can help to cement friendship.

THE INTERVAL between the first and second visit will give a chance properly to record information, and to plan for an opportune time for a second call.

IN THE second visit, the remaining information can be obtained and the work of assisting the family to meet its problems may be begun. We must not seem to be imposing our views on others, but rather leading them to formulate their own plans for adjustment. Firmness, such as Our Lord used when He drove the money-changers from the temple, should be used when needed. Nevertheless, we can never forget that we enter each home as a representative of the Catholic Church. If we antagonize unnecessarily, the offense will be attributed, not to us, but to the Church.

SUBSEQUENT visits can follow as needed, and we must not be surprised if many of them are needed. Discouragement is a word which has no place in the work of saving souls for the Kingdom of Heaven. Failure is impossible when God is on our side. If we see no external success, we can remember that such success counts for little in the eyes of Jesus Christ.

WHEN tempted to say "It is of no use" let this thought bolster our flagging zeal: "The sacrifice I make to knock at this closed door may win one poor soul behind this door the grace to die a friend of God." Does not that make it worth the effort? Our Savior would have died for one such a single soul. Whatever be the immediate result of our visit, we can turn away from each door with a light heart, repeating these words, "Dear Lord, I've done my best, now it's up to You to do the rest."



# Little Black Boy from Mexico

*By Catechist Mary Alice James*

"Gee whiz! Catechist! Do souls have color, too?"

CATECHIST looked up startled at the note of utter discouragement in the twelve year old black boy's voice. She had been using the example of the contrast between grace and sin in the soul as she gave him the lesson on Confession. Her last remark had been, "And when you go to confession your soul will become all white and pure."

SUDDENLY the explanation of the boy's question came to her. It was the plaintive cry of the Negro people against the race prejudice from which they suffer so deeply. It seemed to the Catechist that the boy's query was but the single voice of his people asking if religion itself is based on color and race.

TIME and again in this city of the Southwest, we have witnessed the havoc which the evils of racism bring into the lives of the Negro people; how it segregates them and exposes them to dislike and insult. There is a separate school for the Negro children, and no matter how distant their homes, they must find means of getting to their one school; signs on street cars advise the Negro passenger to move on to the rear of the car; segregation in amusement-centers helps the black child to remember that he must be "kept in his place." These are general prohibitions. Our work among our people has brought us face to face with particular instances of the iron-clad rules of racism.

THE SHOWING of the motion picture, "The Eternal Gift" seemed to us a splendid opportunity to give our Negro people a concrete explanation of this great act of Catholic worship. We anticipated some difficulty since the picture was to be shown in a downtown theater. In the end the difficulty proved insurmountable. It was racism with a capital R. Phone calls, personal interviews with prominent persons, pleading with the management, all were to no avail. The Negro could not come, not even to an isolated section of the large theater; the risk of offending the white clientele was too great.

WE SAT in the pleasant home of one of our colored neophytes and listened to an account of her experience in a cab. Returning one evening from accompanying her husband to his work at the railroad station, she found that the cab driver was taking her, not to her home, but in the direction of a notorious gambling house. Her repeated demands that she be allowed to leave

the cab were answered by profanity. At the risk of injury, the young woman jumped from the cab, made her way to the nearest bus line and returned home. We were the only ones, beside her family, who knew of the incident.

"YOU DID not report the driver," we asked.

The young woman shrugged her shoulders. "What is the use, Catechist? It would mean my word against his—and he is white."

FROM THE beginning of our apostolate among the Negroes, we knew that ours was to be the task of combating race prejudice. We try to use every means of making ourselves "all things" to our poor people to make up for their unfortunate condition. Our home visiting does much to help them realize that we consider them our brothers, all children of a kind and loving Father. A chance remark of one of the mothers gave us a valuable clue. "The l'il ones are so happy that you all came back. It's because you makes ovah them. You all lets them love you."

THE TRUTH of her words came very forcibly to me during a picture-study period with my group of pre-school age. As we bent enthusiastically over the beautiful picture of Christ blessing the little ones, small Jean, a cherub of four, in a sudden burst of affection threw her small arms around me and gave me a resounding kiss on the cheek. I looked up in surprise and saw many pairs of eyes in which were mingled surprise and fear. I could sense the unspoken question. "What will Catechis' say? She am white."

THE GREAT Lover of the little ones told me what to say and do. "My, that was a nice kiss, Jeanie." I drew the little one close and returned the kiss with interest. I thought bedlam had let loose. "Let me kiss yoah too, Catechis." Kisses landed haphazardly on the tip of my nose, chin, veil, collar and glasses as the feminine portion of the class surged closer. Observing the masculine half's veering off from any such demonstration, but realizing the need of some other show of affection, we compromised with a quick rub of wooly top-knots and a friendly pat on the shoulder for my part, and a glorious rolling of eyes and a display of white teeth on their part. We were one happy family! Later on after reaching home, as I removed my collar plentifully sprinkled with small finger prints, I knew that as far as my wee folks and I were concerned, we needn't bother one iota about race prejudice.





Colored children fondling the "Little Brothers"

**WE ENDEAVOR** to show friendliness to our Negro people on every occasion; a brief stop on a down-town street corner to shake hands and inquire about their needs; literature and a holy picture for the sick ones in the County Hospital; a special recommendation to an employer who wants Negro help; in many ways we find our opportunity. And there are others to help us, among Religious and lay people; others who are just as interested as we in the effort to make up to our people for the discrimination shown them.

**WE CONCENTRATE** our efforts on the ideal of making them realize that in spite of the prejudice which surrounds them, there is One in Whose sight there is no difference, One to Whom they are dear. Little black faces smile appreciatively as we tell the old, old story of how He came down from Heaven for all men. Holy pictures showing a little black boy among the children pressing close to Jesus, sends a thrill of happiness through the class of little Negroes.

**THAT** is why we all rejoiced when "Little Black Boy from Mexico" arrived some weeks ago. You can see him in the picture kneeling close to the little Jesus. "Little Black Boy" is a gift from the former Superior of a community of Mexican Sisters here.

**I**N THE very beginning this Mother Superior showed intense interest in the Negro Apostolate. She permitted the first group of zealous young lay-catechists to bring their little charges

to the Sisters convent for their instruction period. Every kindness was shown to the children. Perhaps because the Reverend Mother had seen the results of the little Negro child being "kept in his place," and because she wanted Him to realize his rightful place in regard to his Redeemer, she had a sculptor in Mexico make the delightful little pair. The sculptor also must have known of the struggle of the black man, for the face of the kneeling Negro boy has a look of surprise and happy questioning as it is uplifted to the sweet, encouraging eyes of the Christ Child.

**T**HE LITTLE figures are before me as I finish these lines. The last rays of the setting sun play softly upon them. Is it only a trick of my imagination or do the lips move . . . . Listen!

"Li'l White Jesus, is it true that You all loves me even tho' ah am a black chile?"

"Little Black Brother, I came down from Heaven just to be with you."

"Did you, Li'l White Jesus, and is You really gwine to let me come up to Your beautiful Heaven, some day?"

"Little Black Brother, I let cruel men nail Me to a cross, just to open My beautiful Heaven to you. Here, Little Black Brother, put you head close to My Heart . . . What does It say to you?"

"It says . . . Li'l Black Brother, I loves you . . . loves you . . . loves you!"

"Li'l White Jesus, my heart is sayin' something too. Please listen!"

Eagerly the Head of God's little Son rests on the heart of His little Brother. He smiles happily as Little Black Brother's heart almost bursts with the joyful burden of its song:

"Li'l White Brother . . . I loves You . . . loves You . . . loves You . . . loves You!"



A class of colored children taught by the Catechists



## In The Home Field



Here is one class of tots whose bright remarks you have been enjoying in THE MISSIONARY CATECHIST. They are having a feast-day party — hot-dog sandwiches, cookies and ice cream.—Catechist Marie Murphy, Ely, Nevada.

BOBBY was very much preoccupied when he returned from catechism class one day. Following is the conversation that took place between him and his Mother:

Bobby: I like to go to catechism class and I like the Catechists, but I don't know—

Mother: You don't know what, Bobby?

Bobby: I like the Catechists and they are very nice to me, but I don't know!

Mother: Why, Bobby, what is wrong?

Bobby: Well, I think the Catechists must be Japs.

Mother: Why, no, Bobby, the Catechists aren't Japs. What makes you say that?

Bobby: Catechist told us that we must all love the Japs, and only a Jap would talk that way.

Mother: Bobby dear, you must have missed the point.

Then followed another instruction on love of one's neighbor by Bobby's Mother, and that lesson was much more effective than any Catechists might have taught.

Catechist M. Agnes Feik

IT IS easy to understand why little Nellie, who comes from a family that is both spiritually and materially very poor, gets her words wrong in the "Our Father." She is only four and she most likely has not heard that prayer often outside of catechism class. And so, even after much drilling, she still says, "Give us this day our day-old bread."

Catechist Marie Murphy.

AMAZEMENT was written on the faces of my class. Finally one gasped, "Catechist, do you mean we'd just get up and walk out if the picture wasn't a good (moral) one?" Nodding assent I waited for the question which I knew would follow: "Would we get our money back?" "Very likely not," I replied, "but you wouldn't risk your salvation for a few cents would you?" "Oh, no!" they chorused; then one small voice added very slowly and meditatively, "But wouldn't it be nice if we DID get our money back too!"

Catechist Annette Saltus.

Anthony: Our Holy Father is the visible head of the Church because he is the substitute for St. Peter.

High school pupils waiting for the school bus which will take them to their ranch-homes after religious instruction.—Brawley, Calif.

The children receive Holy Communion as often as possible during religious vacation school, and then have breakfast, picnic fashion, on the playground before class.—Catechist M. Kaiser, Goshen, Indiana.



DONALD, who is a pupil in the fourth grade, asked, "Catechist, can God make a mistake?" I explained that it was impossible for God to do so. He listened attentively and then said. "Catechist, maybe you won't believe this, but I know a man and he's got only one eye. How come?"

Catechist M. Elizabeth Monzani.

JOAN was only four but she sat with the other children in the front pews during Mass. She behaved very well, never attracting attention, until the Sunday immediately following Catechist's lesson on the duty of all to help support the parish. When the usher began to pass the collection plate, Joan stood up in the seat, before the entire congregation, and called out in a distressed voice. "Catechist, there goes THAT MAN and my daddy forgot to give me some money!"

Catechist M. Gertrude Spetter.

JOAN concluded her somewhat lengthy description of the Crucifixion with: "Then Jesus died on the Cross between two gangsters."

Catechist Wathen and seventh and eighth graders stop to enjoy "The Topix" for a few moments before dispersing to their homes after catechism class.—Ida, Michigan.



A COMMITTEE of Junior C. Y. O. girls were in our parlor working on plans for their meetings. Looking at the books in our convent bookcase, one remarked, under her breath, "Look, the Catechists read love stories!"

The others were all ears, "What? Where?" "The Mystery of Love!" continued the first voice.

A scandalized "oh" passed around the group. Catechist pretended not to hear. Finally, she was asked, innocently: "Catechist, do you read very much?"

"Yes, when we can."

"Do you read these books?"

"Yes; would you like to look through some of them?"

The girls almost tore the bookcase down in their haste to see "The Mystery of Love." There followed an exclamation of disappointment: "Oh, it's about God!"

Catechist Dorothy Lengerich.







# Associate Catechists

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Dear Catechist,

Enclosed find money order for \$15.00 from our last meeting held on Friday at the home of our promoter, Mrs. Murphy.

Mrs. Murphy was afraid the crowd would be small due to the fact that no outsiders had been invited. However, Manda Haughey called and said she had invited seven people whom she would like to bring—her sister and her daughters with their husbands. So, after all, we had a very nice party. The hostess was not prepared for so many and did not have sufficient table prizes. She donated cash, which was returned to her. This made our amount larger.

Until next time, I remain

Yours truly,

Joseph Walz, Secretary

Our Holy Family Band, Chicago, of which Mr. Walz writes, is truly a "family" band. Husbands and wives, sisters and brothers, all cooperate in making their missionary club a very successful one. Every month, without fail, brings an interesting letter and a generous check to Victory-Noll.

Several of the men from this "family" are now in the Service, and we know that they would appreciate a remembrance in the prayers of our Associates.

Dear Catechist,

Enclosed is check for \$15.00, the first 1944 contribution from the Via Matris Band. This amount was accumulated partly by our dues and partly by two Bingo parties at the O'Brien and Belz homes.

As I think our Bingo parties are rather unusual and originated by our member, Dorothy O'Brien, I thought I would pass the idea on—it may be used by other Bands. Penny Bingo, we call it. We charge one penny per card and have a prize for each game. Naturally the prizes are very inexpensive—usually anywhere up to ten

cents in value. The ten cent store provides many useful articles and we always try to keep the articles useful, such as mending cotton, writing paper, candy bars, powder puffs, etc. We wrap the prizes so the winner picks an article not knowing what she wins, and after we have played ten or fifteen games, whatever we decide on before, the prizes are opened and all the "Oh's and Ah's" usually make for a lot of fun. Either the hostess or the Band provides the prizes and if enough players are present a few dollars more are added to the treasury.

Sincerely,

Regina Belz, Promoter

Via Matris Band, Chicago.

Thank you Mrs. Belz for your suggestion. Perhaps this may be just the idea some Bands are looking for. We think it a good suggestion for the bands to exchange ideas, and we should like to hear from other promoters also.

Dear Catechist,

At last I am sending you the information on the Infant of Prague Band. We organized last July with a membership of six—four former members and two new friends. Our first project was started immediately, and although it was mid-July, the evening was spent in making tarlatan stockings for Christmas. Subsequent meetings and spare time found the members mounting religious articles; sewing doll clothes, children's dresses, layettes, and altar linens. We also made two beautiful ciborium covers and some sick-call outfits. These articles then found their way into our Christmas boxes along with religious goods, novelties and toys. Our first shipment, of which we are proud, weighed 293 pounds; this was sent to the Catechists at Salt Lake City.

Immediately after Christmas we began preparing for Easter. We covered little berry boxes with various colored crepe paper, and made bunnies. Bunnies, boxes and candy were then sent to the missions.

We know that the Infant Saviour's little Hand is raised in blessing on this, His band, as our membership is increasing. At our next meeting we intend to welcome two new members, making a total of ten.

The above letter was sent by Miss Dorothy Spitzer, promoter of the Infant of Prague Band, Chicago.



# 01 Mary

## A. C. M. Reception

ANOTHER successful Reception was conducted by the Chicago Area of the Associate Catechists of Mary on May 7 in the Roosevelt Room of the Morrison Hotel in Chicago.

Mrs. John Gleason, an indefatigable worker for the A. C. M. and vice-president of the Central Committee, was the very efficient chairman for the occasion. She opened the program with a salute to the flag and the national anthem. Then Miss Mary A. Perkins, president of the Central Committee, graciously welcomed the Associates and their friends, and explained the purpose and aim of the Chicago Area Central Committee.

Following Miss Perkins, Mrs. Catherine Service, in her usual charming way, told of the humble beginning of the Associate Catechists of Mary at her home some eighteen years ago.

Special features on the afternoon's program were vocal selections by Mr. Joseph Garrity with Mrs. Rita Garrity as accompanist; and violin solos by Mrs. Rita Cassidy accompanied by Mrs. Helen McDonough.

Refreshments were served to the guests who numbered approximately two hundred.

To Mrs. Gleason, Mrs. Thomas Garrity and her committee in charge of the raffle, Mrs. Margaret Sullivan and the reception committee, and to all who in any way contributed to the success of this exceptional gathering, we wish to express our sincere and heartfelt gratitude.

May God reward our loyal and self-sacrificing Associates!

## A. C. M. BAND DONATIONS

April 28 to June 1

St. Ann's Band, Fort Wayne, Ind. ....	2.75
Miss Anna Brink	
St. Anthony Band, Beverly Hills, Calif. ....	10.00
Mrs. Anna Meng	
St. Anthony's Band, Chicago .....	4.00
Mrs. Agnes Beck	
Archbishop Stritch Band, Chicago .....	\$10.00
Miss Helen Gaethe	



St. Bridget's Band, Bellevue, Ky. ....	1.25
Miss Grace Kern	
Charitina Club, Paris, Ill. ....	6.20
Miss Mary C. Gibbons	
St. Clara I Band, Fort Wayne, Ind. ....	52.25
Mrs. Wm. Ryan	
Dolores Band I, Chicago, Mrs. Charles Klingel	20.50
Dolores Band II, Chicago .....	10.00
Mrs. J. Bechtold	
St. Elizabeth Band, Dearborn, Mich. ....	42.50
Mrs. T. R. Donahue	
St. Gemma Galgani, Chicago .....	11.25
Mrs. J. Vogt	
Good Shepherd Band, Chicago ....	18.25
Mrs. H. F. Staley	
Holy Family Band, Chicago .....	10.00
Mrs. Wm. Murphy	
Our Lady Queen of Angels Band, Los Angeles, Calif.	5.00
Mrs. M. Sauthier	
Our Lady Queen of Poor Souls Band, Los Angeles	
Mrs. A. Meng	5.00
Little Flower Band, Pittsburgh, Pa. ....	8.00
Miss Catherine Lippert	
Poor Souls Band, Berwyn, Ill. ....	5.00
Mrs. A. McGovern	
St. Helen Band, Dayton, Ohio .....	9.40
Miss Margaret Karas	
Immaculate Conception Band, Chicago .....	8.00
Miss Mary Perkins	
St. Irene Band, Chicago .....	8.00
Miss Mae Walsh	
St. Joseph Mission Band, Baldwinville, N. Y. ....	10.00
Mrs. Mary Bucci	
St. Justin Martyr Band, Chicago ....	13.00
Mrs. Fred Kiefer	
St. Katherine Band, Chicago .....	10.00
Mrs. Katherine Hammer	
Marians, Chicago .....	130.00
Miss Lolita Schulien	
St. Mary Philomena Band, Stevens Point, Wis.	7.25
Mrs. P. Levenduske	
St. Mary's Sodality Band, Detroit, Mich. ....	4.00
Mrs. Anna Schramm Pink	
St. Margaret Mary Band, Omaha, Nebr. ....	10.00
Mrs. Elizabeth Welchart	
Strillians of Our Lady of Sorrows, Band,	
Miss Marie Gadzinski Cheviot, O.	1.00
Tip-Top Twelve Band, Cincinnati, O. ....	10.00
Miss Irene Stanley	
St. Raymond Nonatus Band, Chicago ....	11.25
Mrs. Kathryn Quinlan	
Mother of Perpetual Help Band, St. Louis, Mo.	13.00
Mrs. Katherine Krueger	



# CCD in Diocese of Gallup

IN THE fall of 1942, His Excellency, Most Rev. Bernard T. Espelage, O.F.M., D.D., Bishop of Gallup, requested the Missionary Catechists of Our Blessed Lady of Victory stationed at Grants, New Mexico, to extend their work throughout the diocese. This was to be accomplished by the organization of the Confraternity of Christian Doctrine in the different parishes of the diocese.

THE CATECHETICAL program for the past year was carried on as follows: Three Missionary Catechists were sent by the Bishop to those parishes in which pastors requested the organization of the CCD. The Catechists remained as long as it was necessary to establish the CCD as solidly as possible. The length of time depends on the varying circumstances in each parish. Thus far six weeks has been the minimum.

THE WORK is primarily divided into three phases: visiting the homes, teaching the children and instructing the prospective lay-catechists. In consequence of these works, other missionary works are involved such as, the instruction of adults or older children for the Sacraments of Baptism, Penance and the Holy Eucharist.

AT THE first meeting to which all children and prospective teachers are invited, an interesting religious lecture illustrated by slides is given. After the lecture, the time and place for daily religious instruction is announced. Teachers are enrolled in their respective classes according to the grade each will prepare to teach. Helpers also are enrolled at this meeting. All are told the time and place their daily classes are to be held.

THE ABOVE takes place on the Sunday subsequent to the arrival of the Catechists. Monday morning, the actual work of the organization begins with visiting as many homes as possible to enlist the co-operation of the parents, especially in the faithful attendance of their children at religious instructions. Additional teachers and helpers are solicited. A goodly number is desirable as only those who complete the intensive course of training are received into the CCD. As faithful attendance at daily classes entails self-sacrifice for most of them, it

serves as a splendid test of the lay-teacher's stability and future perseverance.

ON THE afternoon of that Monday, the Catechists make their first appearance on the school ground. The children have passed the word around and most of them are assembled on time. Daily other children join the happy ranks as the classes proceed with their Catechists to the church for a visit to the Blessed Sacrament and then to the place designated for their instructions.

IN THE evening the prospective teachers and helpers meet. About two weeks previous to the completion of their training course, children's classes are entrusted to lay-catechists, supervised by Missionary Catechists. Difficulties are noted and the lay-catechists are assisted in solving them.



Lay-teachers trained by the Missionary Catechists at Springerville, Arizona

AT THE completion of the course, all who are to be received into the CCD make a retreat, which opens on Friday evening and closes Sunday after the Reception Mass. In the evening the occasion is celebrated with a party followed by the election of officers.

AT THE end of the year the work of the lay-catechists in the parish where the CCD was the first to be organized was checked. We found that only two of the 21 teachers had withdrawn. Children occupied the first five pews in the beginning of the year; the number now almost fills the church to capacity—the fruit of the zeal and self-sacrifice of the devoted lay-catechists!

—From "Our Parish Confraternity"





Lay-teachers at Williams, Arizona.

### "Stay With Us"

OUR CCD work in the Archdiocese of Santa Fe takes us to many small towns and villages of New Mexico. These visits afford us much consolation, for the people are so happy to have us with them and so loath to let us go. "Stay with us always," they say, "we will take care of you."

WE SPENT several delightful days in one such place called Cuchillo (knife). While there, we gathered the children for instructions after school hours, and in the evening we led the Rosary at the little church. Before Rosary I played games with the children. The grown people enjoyed watching us play. They stood around until the bell rang for devotions. Then everyone hurried into the church. The "services" consisted of Rosary and the Litany of our blessed Mother, with hymns in between.

ON OUR way home, I remarked to one of the old ladies that I thought almost all the people were at Rosary. She replied, "I believe there was no one missing, not even one!"

FROM Cuchillo we visited out-lying missions also, where we gave instructions to the children and made arrangements with lay teachers for continuing classes after our departure.

AT CHIEZ, a beautiful little village nestled away in the mountains, the people were very much disappointed because we had not gone there prepared to stay at least one night with them. They, too, wished us to pray Rosary with them in the evening. Seeing their disappointment, the thought came to us that if the people were willing to come during the noon hour we could

have community prayers then. We mentioned this to a couple of families. They were pleased with the suggestion and spread the word. At one thirty o'clock we rang the bell and ten minutes later every person then in Chiez was at the church.

AFTER prayers we invited all to Cuchillo for the following night when we intended to show slides on the life of Our Lord. The invitation was received with gratitude, and on the following night, two trucks brought men, women and children from Chiez to the little church at Cuchillo. First the congregation prayed the Rosary and then everyone went to the town hall, next to the church, and we showed the slides. How these good people appreciated that "show"! It was a red-letter day for them.

*By Catechist Marian Drexler*

PEDRO has not been at Mass and so we stopped at his home to ask whether he were ill. We were very much surprised to see Pedro himself open the door.

"Why, Pedro," said Catechist, "I thought you were sick in bed because you missed Mass."

"No, Catechist," answered Pedro, "I couldn't go to Mass because I do not have shoes."

"Now you know, Pedro, that God doesn't mind if you do not wear shoes to Mass."

"I know, Catechist, that God doesn't mind, but gee, the kids sure do!"

*Catechist M. Claver Dooley.*

IN THE choir room where I teach my prayer class is a high organ bench which I reserve for boys who get too friendly with their neighbors. One day Jack misbehaved and I sent him to sit on it. After class, when I went to help him down, he said, "Thank you, Catechist. I consider this a position of honor, since I am much higher up on this organ bench than any of the other kids!"

*Catechist M. Margaret Urhausen.*









# Loyal Helpers

Dear Sunshine Director,

I wish to express to you many thanks for your letter. I am interested in the missions. I wish to ask admission into your Sunshine Club. Send me your Sunshine Bag and a membership card. I shall also say the prayer daily.

I have read about your great work among the missions in the March issue of "The Grail" and I think your work is wonderful and is very helpful to these poor people.

My girl friend has already joined your club.

I shall save my money for my Sunshine Bag.

For Jesus and Mary,

Irene Noll (Curry Hollow, Pa.)

Dear Catechist,

I am very sorry for not writing sooner but I just didn't get around to it. I am thirteen years old and in the eighth grade. I have blonde hair and I weigh about ninety pounds. I have blue eyes.

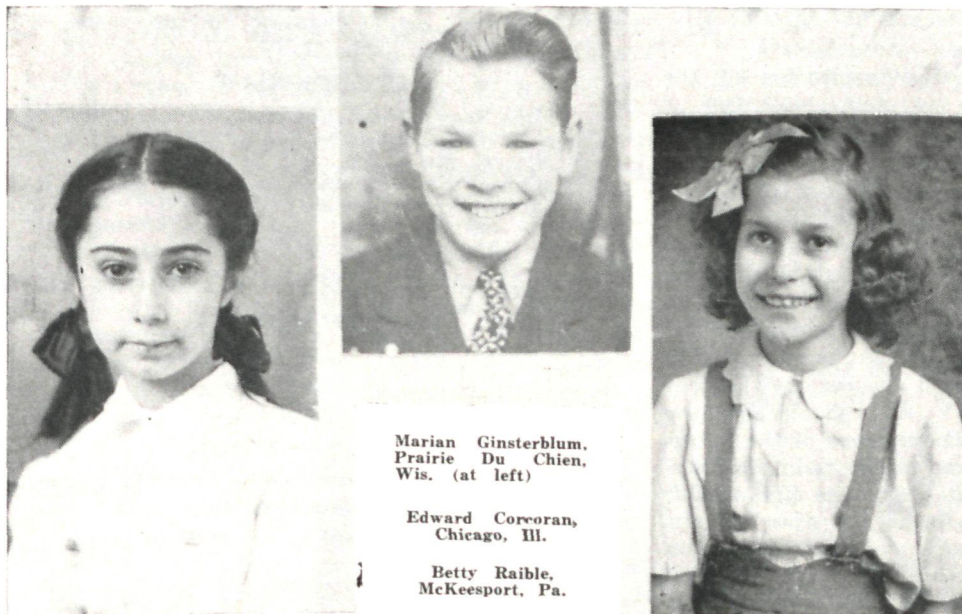
I would like to join Mary's Loyal Helpers and be a co-missionary.

I have five brothers and three sisters. One of my brothers is a priest.

I like the pamphlet you sent me a whole lot.

Your little co-missionary,

Anna M. Raible (McKeesport, Pa.)



Marian Ginsterblum,  
Prairie Du Chien,  
Wis. (at left)

Edward Corcoran,  
Chicago, Ill.

Betty Raible,  
McKeesport, Pa.

Marian Ginsterblum has a special interest in the missions because her sister, Joan, is a Missionary Catechist stationed at San Pedro, Calif.

Edward Corcoran is thirteen and clever at thinking up new ways of helping the missions. He and his sister bet on the ball games and whoever wins must put the money in the Sunshine Bag. Edward has another sister, Betty, who is a happy Postulant at Victory-Noll.

Betty Raible is ten. She has a brother who is a priest, and a sister, Anna Margaret, who is a Loyal Helper also. Betty is working hard to get more new Loyal Helpers.



Is the hot weather wilting your mission spirit? Don't let it. Keep that spirit alive by praying and saving for the missions during vacation time.







## THE ASSUMPTION OF THE BLESSED VIRGIN

**T**HE BLESSED Virgin Mary did not on this day return to dust, for no sinful propensity ever inclined her towards the earth. No, the sentiments of her heart were ever directed upward towards Heaven. And since she had long since become a living Heaven, it was proper that she should be assumed into Heaven. Why should she have to taste death from whom was born the true Life of All? Still she submits to the general law of death, since it was promulgated by her Son. As a daughter of Eve she submits to the ancient decree, as indeed her Son who is the Life Itself, submitted to it. But, inasmuch as she is the Mother of the Living God, she was worthy to be taken up to Him.

**E**VE HARKENED to the inspiration of the serpent. The pains of motherhood and of death are therefore her punishment and in the gloomy dungeons of Limbo she is appointed a dwelling. But the Blessed Mother of Christ harkened to the word of God and then the efficacious might of the Holy Ghost descended upon her. After the angelic salutation she conceived in a virginal manner the Son of the Most High. She bore Him without any pain and devoted herself thereafter without reserve to the Incarnate God. How could she become the prey of the ravages of death? Why should she have to descend into the penal dungeons of the After-life? How could decomposition claim the possession of that body in which the life of Our Life was conceived? Rather, a direct, plain, and easy path to Heaven was prepared for her. Did not Christ, the Truth and the Life, Himself say: "Where I am, there also My minister shall be." How much more should not Christ's very own Mother be in Heaven where Christ is!

—From St. John Damascene's Second Sermon On the Assumption.

## Notice

**WE HAVE** combined the July and August issues of **THE MISSIONARY CATECHIST**. There will be no magazine printed in August.

## I KNOW SOMETHING GOOD

Wouldn't this old world be better  
If the folks we meet would say:  
"I know something good about you!"  
And then treat us just that way!

Wouldn't it be fine and dandy,  
If each hand-clasp warm and true,  
Carried with it this assurance—  
"I know something good about you!"

Wouldn't things here be more pleasant  
If the good that's in us all  
Were the only thing about us,  
That folks bothered to recall!

Wouldn't life be lots more happy  
If we'd praise the good we see!  
For there's such a lot of goodness  
In the worst of you and me.

Wouldn't it be nice to practice  
This fine way of thinking, too:  
You know something good about me,  
I know something good about you!

(Reprinted by request) —Author unknown

## IN MEMORIAM

Mrs. Mary Lawler, Cortland, Illinois, Mother of  
Catechist Blanche Lawler.  
Mrs. C. McGonigle, San Francisco, Calif.  
Michael Even, Chicago.  
James Ferro, Chicago

## Remember the MISSIONS during the summer months.

Victory-Noll  
Huntington, Indiana

Dear Catechist,  
Here is my "Vacation Offering" for your  
work in the Home Mission field. Please pray  
for my special intentions.

Name .....  
Address .....  
City .....  
Zone Number ..... State .....

*The Missionary Catechist*





Sodalists of St. Mary's Parish, Redlands, California, photographed at their breakfast following the reception ceremony. Father Michael O'Day, pastor, is seated with the group.

IN FEBRUARY of this year, sixteen leading young men and women of St. Mary's Parish, Redlands, California, took part in a beautiful ceremony which enrolled them into the worldwide Catholic Action organization; namely, the Sodality of Our Lady.

REVEREND Michael O'Day, pastor of the parish, gave a very inspirational talk on the virtues of Mary, and applied in a practical way the example that she gave to youth. The young people taking part in the ceremony then proceeded to the elaborately decorated altar of the Blessed Virgin Mary and pronounced their promises and Act of Consecration. They were then invested in the Sodality medal and presented with the book of rules. Immediately following the reception, the solemn installation of officers took place. As a special tribute of honor to our Heavenly Queen, little Carmen, dressed in a pretty blue formal, threw a shower of roses at the feet of Our Lady.

BREAKFAST was served in St. Mary's Hall which was decorated in blue and white. The tables were placed in the form of a V. A beautiful blue and white flag, with the Sodality emblem in red, was presented to the Sodalists. It was a gift from one of our country's service men who has returned from the front.

THE SODALISTS of St. Mary's meet twice a week, dividing their time between meetings, religious study-clubs, choir and concert music and sports. Volley and basketball games have been arranged with other Sodality groups and with friends of the team.

UNDER the auspices of the Sodality, a recreational center has been opened in Redlands. The young people who frequent the center are united in what they call St. Mary's Recreation Club. Evening activities are supervised by men of the parish who are interested in the welfare of youth. Besides the regular Sodality and Scout program, the club members meet four evenings each week—Junior and Senior High School boys on two days, and the grade school boys on the remaining days. The girls meet on Tuesday and Friday afternoons.

A great variety of equipment has been provided for outdoor sports and for indoor games.

The recreational center is a boon to all. Even one of the supervisors declared that the evenings which he spends there make him feel like a boy again.

We are deeply indebted to one of our generous benefactors, who with a group of mission-minded friends, made this Club possible.

*By Catechist Sophia Renkey*



# **Buy WAR BONDS and STAMPS For Victory**



**Pray the Rosary daily for our fighting men**