

January 1947



The
Missionary
Catechists

Twenty-five Years of Service

DURING the year 1947 we shall celebrate the twenty-fifth anniversary of the founding of our Society.

FOR a number of years prior to 1922, our Founder, the Reverend John J. Sigstein, a priest from the Archdiocese of Chicago, had prayed and worked for the foundation of a community which would devote itself to the religious instruction of Catholic children deprived of a parochial school education.

TO THIS end, he instructed and guided a little group of young women living in the world, who were to form the nucleus of the future Society of Missionary Catechists of Our Blessed Lady of Victory. Finally, on August 3, 1922, two of these young women—Julia Doyle and Marie Benes, both of Chicago—made private vows and became the first two Missionary Catechists.

THE same evening they left Chicago for Santa Fe, New Mexico, arriving there on the feast of Our Lady of Snows, August 5. They were warmly welcomed by His Excellency, the Most Reverend Albert T. Daeger, O.F.M., D.D., who governed the historic Archdiocese of Santa Fe from 1919 to 1932. Because of the great need for religious instruction for its Catholic people in the outlying missions of New Mexico, the Archdiocese of Santa Fe had been chosen for the first field of the newly formed Society. Watrous, a small village in the northern part of New Mexico, where the missionary priest went but once a month, was chosen for the first center.

FROM this tiny seed, the Society has grown steadily and surely until it now numbers 243 professed members, 28 novices, and 11 postulants. From one small center in the Archdiocese of Santa Fe, the work has spread to five archdioceses and ten dioceses, where the Society has 37 houses, from which 210 Catechists go out daily to teach almost 40,000 children.

DURING the year 1947 we shall bring to our readers an account of the work of the Catechists in these various fields, devoting each issue of the magazine to the work carried on in one or more dioceses.

THIS issue, the first of our Jubilee Year, is dedicated to His Excellency, the Most Reverend John Francis Noll, D.D., Bishop of Fort Wayne, in whose diocese our motherhouse is located. Bishop Noll has fostered the Society ever since its foundation, and through Our Sunday Visitor has built and maintains the motherhouse.

WE ALSO have five convents in our "home" diocese of Fort Wayne. These convents are staffed by twenty Catechists who teach religion to public school children in thirty-eight centers. It is to this work that the January number of the magazine is devoted.

The Editor

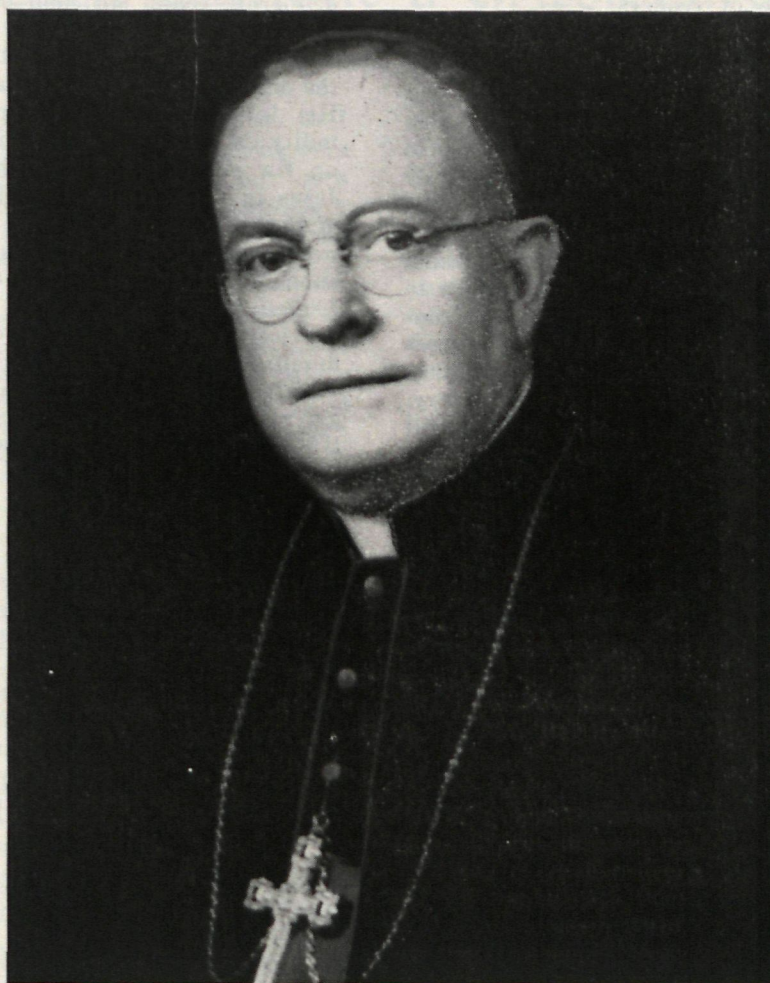
The Missionary Catechist

Volume XXIII

Number 2

January, 1947

Our Bishop



*His Excellency, Most Reverend J. F. Noll, D.D.
Bishop of Fort Wayne*

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

The Secret of Sanctity

by Very Rev. Msgr. Charles H. Helmsing

BLESSED Grignon de Montfort foretold that God would raise up many and great saints entirely devoted to Mary the Mother of God. In his teaching and writing he advocated a true devotion to Mary, a devotion so little known and appreciated that he dared to call it a secret of sanctity. In addition to making known the work and need of the Society of Missionary Catechists, THE MISSIONARY CATECHIST has endeavored to reveal this secret of sanctity to its large circle of readers.

ONE reading of Blessed de Montfort's book on *True Devotion to Mary* or of the pamphlet *The Secret of Mary* imparts the notion that this devotion consists in an act of consecration to Mary whereby the soul dedicates itself entirely to Mary as her slave of love. Since the act of consecration means for most people a formula of prayer, the reality of the devotion and its sanctifying effect is often overlooked. Some love to repeat the words of a prayer expressing the consecration; others, rightly understanding holiness of life as conformity to God's will, fear that such a form of prayer may lead to an illusory, sentimental devotion to Mary. When we recall that Father Faber, great master of the spiritual life and the first to translate De Montfort's book into English, had to admit that his first reading of the *True Devotion* left him unimpressed, we are not surprised that so many of us, having neither Father Faber's theological acumen nor personal sanctity, should fail to find the *True Devotion* to be a secret of sanctity for us upon our first acquaintance with it.

BLESSED de Montfort insists that the consecration must be lived and that its understanding is given only after humble recourse to the Holy Spirit of light and love. De Montfort further teaches that the five means of sanctity will be possible for us only if we depend entirely on Mary and imitate her in their practice. These five means are here outlined. They cannot be undertaken singly in practice, for they necessarily overlap in the life of one surrendered as a slave of love to Mary. They can, however, be thought of and prayed over singly; in fact, there is hardly any other way for us to imitate Mary. Now the five means of sanctity are humility of heart, continual prayer, mortification in all things, abandonment to God's Providence, and perfect conformity to God's Will.

Humility of Heart is the very reason Mary gives us in the *Magnificat* for her own wonderful exaltation. Our Lord declared that only the humble will be exalted. This humility of heart is proved by obedience, an imitation of Mary's "Be it done to me according to Thy word." It has, according to St. Ignatius, three degrees: a determination to suffer all things, even death itself, rather than commit a deliberate mortal sin; a similar determination in reference to deliberate venial sin; and finally a like willingness, in fact a preference to be like our crucified Lord in all things rather than go contrary to the slightest desire of the Sacred Heart through His inspirations. A better knowledge of humility as truth, a study of it as the virtue held up for our imitation by the Sacred Heart of Jesus in the Gospels, a reading of the teaching of the saints in regard to it as found in various works, such as, Tanqueray's *Spiritual Life*, the anonymous work entitled *Paths of Humility*, the *Legion of Mary Handbook*, etc., will give the convictions necessary not only to accept the humiliations without which humility is an imaginary virtue, but will also lead to the forgetfulness of self and the seeking of God and His glory with a strength and courage that only the humble can lay claim to from the all powerful grace of God.

Continual Prayer, as the fulfillment of Our Lord's command to His disciples, "You ought always to pray," will manifest itself in that constant attitude of dependence that only the humble show in their lives. Such souls really make their morning offering influence their day and by a renewed gift of self and all their possessions to Jesus through Mary will make their lives redound for the glory of God. "All for Jesus through Mary" at odd moments during the day will make every work a genuine prayer.

Mortification in all things sounds strange, perhaps, in an age that caters to ease and comfort; but no one can pretend to strive for sanctity or perfection unless he bears in mind the condition laid down by Our Lord, "If you would be My disciple, deny yourself, take up your cross daily and follow Me." Saying *no* to the unruly tendencies of fallen human nature in order to avoid sin is, of course, an absolute condition. Then there is the necessity of doing penance for past sins of our own and of making reparation for the sins of others. Finally, there is the inescapable duty of joining Our Crucified Saviour

in the self-sacrificing work of saving others. It is the study of Our Lord's life and especially of His Passion in the Gospels that will make the soul mortified and consequently free from inordinate attachments, the real factors that destroy holiness of life.

THE remaining two means of sanctity seem at first to coincide. However, *Abandonment to God's Loving Providence* implies great faith and childlike trust in His care of us, while *Conformity to God's Will* implies active compliance with all He asks of us through His Commandments, our superiors, our daily duties, and the

things that befall us through His Providence. In this matter our model is He "Who became obedient unto death."

IT is evident that one who links the consecration of self in the capacity of a slave of love of Jesus and Mary with these five means or requirements of sanctity cannot have a superficial or fruitless spiritual life. It is precisely the complete dependence on Mary in imitation of Jesus that makes possible for the soul what would otherwise be impossible. Consecrated to Mary the soul never neglects the five essential means; it has discovered the secret of sanctity.

Each Catholic a Missionary

by Nicholas Abitante, S.A.

WHAT! Lay people can be missionaries, too? But I thought only priests and religious were missionaries! You're partially right, but in a real sense every Catholic should be a missionary for Christ. Each can become a real fisherman for the Master, a fisher for human souls.

BUT I have my family, or my school work, or my position to look after, how can I go about trying to save souls? Well, that kind of active work is left to the priests and religious. But the great power behind their work is prayer. Now this is where every Catholic can play a part. The Little Flower of Carmel prayed constantly for abandoned souls and it may be that she converted more souls by prayer than many missionaries did by their work in foreign lands. In saying this we're not trying to belittle the missionary work of our priests and religious. Their work is hard and most pleasing in the sight of God. But since we all can't be priests and religious, we play our part when we pray and pray earnestly for the conversion of souls.

CHRIST, the greatest Missionary of all, is our model. We read in the Gospel of St. John that before undergoing His passion and death He prayed for the salvation of all men. He prayed that all people would be united to Him in faith and love, "That all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me." (John, XVIII-21.)

HOLY Mother Church in keeping with this prayer of Christ has set aside a special time to pray for unity of all men. The Church Unity Octave, as it is called, is one of the great movements and missionary activities of the

Church. Its observance was extended to the Universal Church in 1916 and since then it has been enriched with many indulgences, both plenary and partial. The Church Unity Octave extends from January 18, feast of St. Peter's Chair in Rome, to January 25, feast of the Conversion of St. Paul. During these eight days each and every Catholic should pray ardently for the conversion and salvation of all those who are not yet in the fold of Peter.

A PLENARY indulgence can be obtained each day during the Octave by all who recite the form of prescribed prayer, the usual conditions—confession, communion, and prayer for the intentions of the Holy Father—being fulfilled. Let each and everyone of us show his missionary spirit by taking active part in the Octave and praying ardently for the salvation of souls.

PRAYER TO BE RECITED DAILY DURING THE CHURCH UNITY OCTAVE

Antiphon. That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. (John XVII, 21.)

V. I say unto thee thou art Peter;
R. And upon this Rock I will build My Church.

Prayer

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will; Who livest and reignest God forever and ever. Amen.

A Seven Day Week

by Catechist M. Rita Windolph

IN our work in San Pierre we are often encouraged by St. Charles Borromeo's statement, "One soul is sufficient for a diocese," because we travel so many miles for so few souls.

OUR convent in San Pierre was opened in September, 1940, but prior to that time the Catechists had come from Gary or Indiana Harbor every week to teach in San Pierre, Medaryville, and Francesville. We now reach twenty-two centers (including the Mexican camp) within a radius of thirty-one miles in all directions from San Pierre.

ANYONE who has taught the children of this materialistic age would find it delightful to teach the unspoiled children in San Pierre and the centers attended from there. These children come from homes where religion is loved, prayers said in common, and catechism classes regarded as a blessing instead of an irksome duty.

PERHAPS you would like to follow us day by day as we travel 567 miles in order to reach the 703 children now enrolled in our classes. Come along!

SUNDAY morning, after having attended an early Mass and received Holy Communion at the Little Company of Mary Novitiate Chapel, the four of us leave at eight o'clock in order to teach after the Masses at Medaryville, Francesville, Reynolds, and Monticello. These four places are almost directly south of San Pierre, and Monticello—the farthest one—is thirty-one miles distant. Two Catechists teach in each place, and since the car has gone on to Reynolds after the first two Catechists left it at Medaryville, a parishioner takes these Catechists to Francesville, and later back to San Pierre. Their classes at Reynolds and Monticello over, the other two Catechists return to the convent for a late dinner, after which two Catechists leave for the Mexican Camp, sixteen miles distant.

MONDAY two Catechists teach in San Pierre. The other two leave early Monday morning and travel thirty miles northwest to Morgan, Kouts, and Hebron. Released time in two of these schools enables the two Catechists to take all the children from these schools in one day.

TUESDAY after an early dinner we leave for LaCrosse and Wanatah, going fifteen miles

north this time.

WEDNESDAY our first school is Demotte, twenty miles west, where we get the children at the 12:45 period. From there we go to the Kniman school, seven miles south.

THURSDAY morning we travel thirteen miles east to California School, then seven miles south to Denham. In both these places we teach the children on released time. We return home for dinner, but two o'clock finds the car headed west for Tefft and Wheatfield, a distance of sixteen miles.

FRIDAY we pass along our Tuesday route, going about fifteen miles north, then turning east about three miles to reach Clinton at two o'clock. From there we go six miles northeast to Union Mills where we teach after school.

SATURDAY morning two Catechists go to Pulaski, twenty-eight miles southeast. They return to the convent for dinner, and at twelve-thirty the other two Catechists go eighteen miles northeast to Knox to teach at one-thirty. From Knox they continue in a northeasterly direction going seven miles farther to Hamlet, where they teach at three-thirty.

THIS completes our week. The car is out seven days a week in order to take care of our teaching schedule alone. Very little time is left for other activities, although in several places we squeeze in a few moments after class for a sodality meeting, for training altar boys, or for a choir rehearsal. Home visiting and census work must wait for vacation time, which, fortunately, is rather long since most of our centers have only eight or nine months of school.

TO SUM up, we teach 703 children in twenty-two centers within a radius of 31 miles in all directions from San Pierre. In order to reach these centers, twelve of which are in the Fort Wayne diocese and ten in the new diocese of Lafayette in Indiana, we travel 567 miles each week. The centers are cared for by nine different Pastors.

Our Cover: Victory Noll, Motherhouse and Novitiate of the Society of Missionary Catechists.

Missions in Indiana

by Catechist M. Eva Geiskopf

"WHAT! Missions in Indiana!" was the surprised exclamation of a visitor to our mission exhibit, who was studying the central feature of our booth, a large map of the United States showing in colors the states in which our home mission apostolate is being carried on.

WE LAUGHED gaily at her astonishment and explained that although these localities are seldom considered mission territories there is much more mission work to be done in Mid-western states than the average Catholic living in a large city parish realizes. The type of mission work required, however, has less of the story-book quality about it than mission work in strange and faraway lands or even in our own great Southwest.

THE work here lies not in wresting souls from the false and superstitious worship of pagan gods, but rather in turning them from a too zealous devotion to religious indifference, financial gain, and social ambition. Here in Holy Ghost Mission, with convent headquarters in Goshen, we endeavor to follow in the footsteps of the Good Shepherd, trying with loving solicitude to guard the sheep within the fold, seek those who have strayed, and offer the joy of secure pastures to those outside, of whom Our Lord Himself has said, "Other sheep I have, which are not of this fold. Them also must I bring."

WE LIKE to think of our little convent with its staff of four Catechists as a kind of benign octopus, whose tentacles reach out in all directions to snatch from spiritual ruin the souls whom the Sacred Heart has entrusted to us, and whom we want to bring to the center of His love and light.

THE mission field which has been tended by the Goshen Catechists since the opening of the center in 1940 comprises eight towns within a radius of forty miles. On being asked one day by a priest, unfamiliar with the work of the Goshen mission, just where the Catechists worked, the Superior told off slowly, "Goshen, Bristol, Sturgis, Elkhart, Ligonier, Albion, Kendallville, Warsaw."

"AND points South!" added Father smilingly in the tones of a railroad train caller. "Do you really make all those places every week?"



Entrance to Holy Ghost Convent,
Goshen, Indiana.

EACH morning the Plymouth starts out in another direction, and the modern missionaries go forth not with sandals, scrip, and staff, but on rubber tires with brief cases and charts to places where Catholic children are denied the advantages of a parochial school. In instructing these children we try to make the all important business of learning "the fourth R"—Religion—as attractive and interesting as possible. About 325 children are under instruction every week. In two cities we have been granted the privilege of released time for our classes.

IN EACH of our outlying missions we try to supplement the work of the religion classes by personal contact with the parents in the home. This enables us to get first hand information as to why certain children are not interested in religion or are behaviour problems. The root of the trouble usually lies in the home.

IT IS in the home, too, that we seek for the lost sheep. An encouraging word, a bit of



May Queen and her attendants at Albion, Indiana.

reading matter, or a little pep-talk on religion often arouses a heart, indifferent to the things of God, to a realization of its duties. Increased religious consciousness in parents reacts immediately on children.

AT PRESENT, in three of our missions we are carrying on extensive home visiting to revise the parish census records. This gives us the opportunity not only of finding the strayed sheep but also of encouraging the "other sheep" not of the fold to whom we can make known the beauty of the Faith, as the following experience illustrates.

WE HAD stopped to inquire about a Catholic supposedly living at an address given on the parish records. It was just a guess because the house had no number.

"**G**OOD morning, Sisters," said an elderly lady in the friendliest tone imaginable as she opened the door. We made our inquiry, found our Catholic had moved, thanked the lady, and started to leave. She detained us with, "I'm so glad you're here; ever since my sister died I have been wanting to thank someone from the Catholic Church for the kindly way in which the Father took care of her. It meant so much to me. Won't you come in a moment? I'd love to talk to you."

WE COMPLIED, and as we were seated, she continued, "You know, I'm not a Catholic, but I lean that way." She talked on for a while telling us about the sorrows which had come to her recently. When we finally rose to go, she asked, "Would you come to visit me again, Sisters? I'm all alone, and I would be so happy to have you." We told her that we would be glad to come again, that we would pray for her, and would bring her something to read on our next visit.

THE summer vacation elapsed before we had the opportunity to call on her again. During that second visit she confided to us that the morning of our first visit she had made several attempts to take her life, but some power restrained her. She was certain that God had sent us to help her.

THE reading matter we brought resulted in requests for more. Then came a wish for a crucifix to hold in her hand. Her sister had had one which she thought so beautiful and comforting. After another call or two came the question, "Do you think I am too old to join the Church?" We assured her that she was not, and soon Father began her instructions. Shortly after she became quite ill. She sent for us.



Parks children just home from Vacation School, Bristol, Indiana.

The outcome looked uncertain, so Father baptized her. She was intensely happy. We thought God might take her to Himself then and there, but she grew better and is now very anxious to come to church and to complete her instructions.

IN GOSHEN because of our residence here, we have the opportunity of helping the children translate doctrine into practice by calling them together each week for Junior sodality meetings. There is joy in seeing how the youngsters come trooping to Mass not only on Sundays but on the feasts of Our Blessed Mother, how frequently they receive the Sacraments, and what clever posters they make to publicize their little spiritual activities. It is gratifying, too, to find how quickly children in the grades learn to conduct meetings according to simple parlia-



Enjoying a book from the Juvenile Catholic Library, Sturgis, Mich.

mentary procedure and how eagerly they work on Red Cross or other projects. Altar boy clubs and choir groups are also among our regular activities in several missions.

LAST year brought the fulfillment of a cherished plan for the leisure time of our public school youngsters, by the setting up of a juvenile Catholic Library in two parishes. Both were organized according to accepted library procedure and have been in operation all summer with seventh and eighth grade girls acting as librarians. One girl reported that she had read fourteen books during the summer. "A lot of them were about God, Catechist. I like those better



Junior Sodalists working on Red Cross project, Goshen, Indiana.

than the stories," she confided. This same girl is using Catholic stories for book reports at school.

THE grave necessity for a thoroughly religious atmosphere in the home of the public school child, to round out and make effective the meager hour of weekly religious instruction, inspired us with the idea of forming a Parent-Teacher Association where the Catechists might meet the parents of their pupils. In these meetings the parents' part in the religious education of the child is discussed; suggestions are made as to how the parents can best help the child in the study of religion, and maintain a religious atmosphere in the home.

PARENTS of pre-school children, too, have been organized into study clubs. The religious formation of the very small child is discussed by the members, who use texts published by the N.C.C.W. as their guide. Although these groups have been organized for only two years, the results are already apparent and most encouraging.

THE enthronement of the Sacred Heart of Jesus in the homes of our people has been another of our projects. We have been instrumental in the enthronement of many homes and have secured more than one hundred persons for a monthly hour of night adoration in the home. In the small parish of Bristol the response has been one hundred percent—every Catholic family has the Sacred Heart enthroned in its home.

THE years during which Holy Ghost mission has been in existence have shown an increase in religious consciousness and activity in the parishes in which we work, but the work has just begun. There are still vast fields of further activity for the spread of Christ's Kingdom. Much has been accomplished, but all of us know that many souls have yet to be won for Christ in our corner of His vineyard. There is much missionary work still to be done . . . even in Indiana!

Holy Family Center

by Catechist Margaret Harrison

IN SEPTEMBER, 1943, the Catechists in Fort Wayne began religion classes for the colored children of the city. These classes were held on Sunday afternoon in St. Peter's school building during the first year. The following year the class day was changed to Monday, and the children were taught after school in the home of a Catholic family. Finally, on June 1, 1945, Holy Family Catholic Center for Colored people was formally opened by Bishop Noll.

HOLY Family Center offers its patrons the services of a Catholic library, staffed by members of the Third Order of St. Francis, under the direction of the Catechists. It also provides club rooms for the social gatherings, adult instruction classes, and Study Club meetings. On Monday afternoon, the three rooms at

the center make attractive classrooms for the eighty children now enrolled in religion classes.

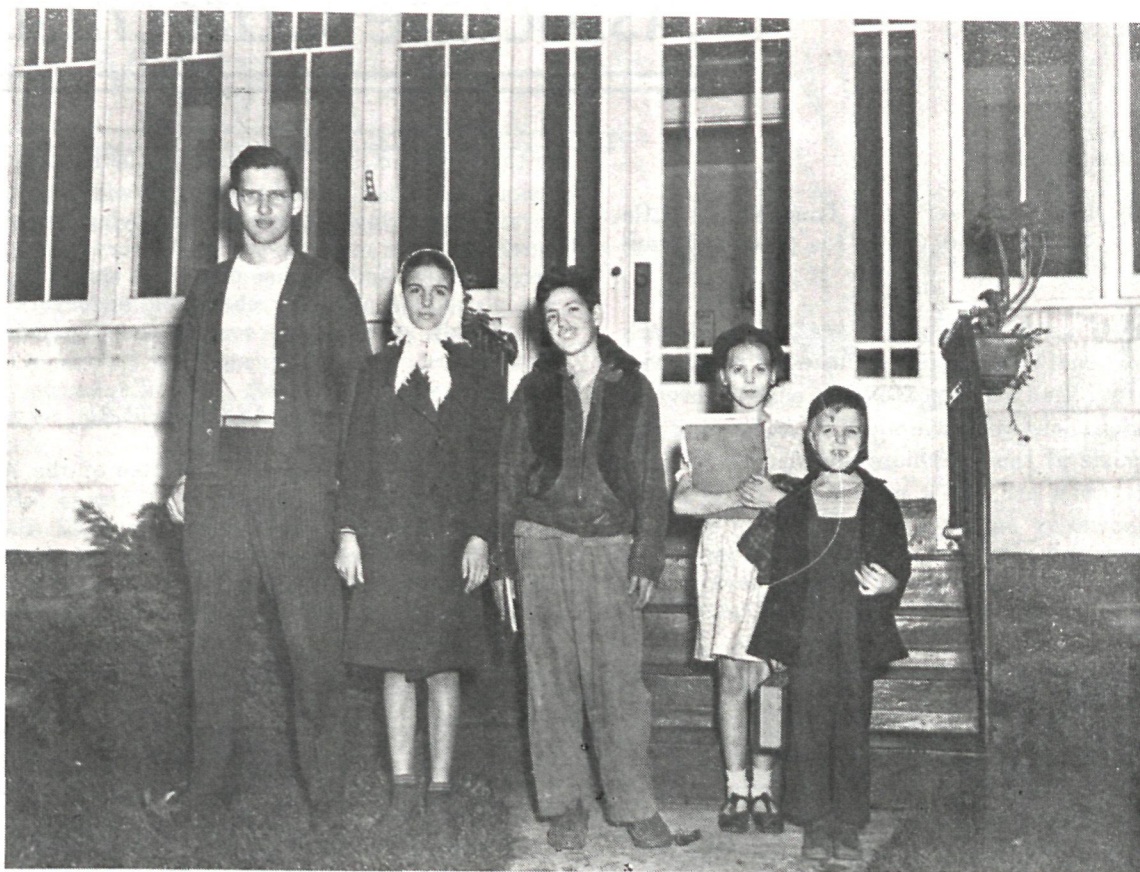
ON OCTOBER 28, 1945, the feast of Christ the King, the Sacred Heart of Jesus was formally enthroned in the Center.

THE children at the center presented their first program on June 30, 1946. Recitations, dramatizations, and several rhythm band numbers delighted the enthusiastic audience.

BOTH children and adults are continually finding their way to Holy Family Center and entering into its activities. We pray that the Center may be for them a guide to Holy Mother Church, whose arms are outstretched to receive all her children.



Catechist Wathen's class at Holy Family Center. Eighty children are enrolled in religion classes.



Little and Big—they come. This picture shows the various age groups enrolled in our classes at St. Francis Xavier parish, East Gary, Indiana. Our aim is "Every child in religion classes," and we hope to reach that goal this year.

Little and Big - - They Come

by Catechist Viola Wopperer

THE four Catechists assigned to Our Lady of Mount Carmel Convent, East Gary, Indiana, take care of the religious instruction of the children from the following parishes which have no parochial school: St. Francis Xavier, East Gary; St. Mary of the Lake, Miller; and Holy Rosary, Gary.

IN St. Francis Xavier parish, East Gary, we have an enrollment of almost three hundred children; ranging from pre-schoolers to high school seniors. This group includes at least ten different nationalities and provides an interesting study in the mystical body of Christ.

OUR present enrollment is made possible through release time classes. As the children attend six different public schools, it is necessary for us to conduct sixteen classes—five

for high school and ten for grade school and pre-school children—in order to reach them all. In some places we conduct our classes in the school; in other places it is necessary for the children to come to the church for instruction.

THAT release time is advantageous from a psychological point of view is shown by the fact that our release time class attendance is almost perfect. Because it helps children realize that religion classes are essential, not something to be crowded in after school, release time is an added blessing for our work.

ST. MARY of the Lake parish, Miller, also has release time, and we teach all our classes there in the schools. Ten classes are conducted—four

(Continued on page 18)

Associate Catechists

Dear Associates:

MAY your New Year's gift from Mary's little Son be the blessings of true peace and happiness.

ALLOW us, through these pages, to thank each of you for the splendid financial help given us during the twelve months just ended. Through your donations you have aided us in keeping our Catechists at their far-flung mission posts. Like angels, they are God's messengers in bringing the knowledge of God's Holy Truths to the poor children under their care. Unlike these "pure spirits," however, our Catechists have *bodily* needs to be provided for. By having contributed

to their support, you will share in their spiritual conquests. This thought, coupled with the assurance that your intentions are being remembered daily in our prayers at Victory-Noll and in our thirty-six mission convents, should spur you on to continue your charitable endeavors in our behalf, even at the cost of many personal sacrifices.

ATTENTION, ASSOCIATES!

RECENTLY the Central Committee of the *Associate Catechists of Mary, Chicago area*, received a handsome gift from Mrs. C. J. Sauthier, Promoter of Our Lady, Queen of Angels Band, Los Angeles, California. It is the beautiful bedspread pictured below. Both Mrs. Sauthier



Mrs. C. J. Sauthier, Promoter, Our Lady, Queen of Angels Band, Los Angeles, graciously poses with the crocheted bedspread she donated to our Society. Mrs. Sauthier spent more than two years making the spread and its value was estimated at \$750.00. It will be disposed of for the benefit of our Catechists by the Central Committee of the ACM, Chicago Area, as indicated above.

of Mary

and the Central Committee hope that it will bring a nice sum for our Catechists.

WITH this end in view, the officers of the Central Committee have planned a luncheon and card party to be held on Saturday, March 8, 1947, in Chicago's Loop District. During the luncheon the spread will be on display, and afterwards it will be disposed of for the benefit of our Catechists.

ALL of our Associates are urged to aid in this undertaking. For further particulars kindly communicate with Miss Mary Perkins, Promoter of Immaculate Conception Band, 4528 N. Manor Avenue, Chicago 25, Illinois, or Miss Marie Dwyer, Promoter of St. Sabina Band, 7619 May Street, Chicago 20, Illinois, both officers in the Central Committee.

CATECHIST SUPERVISOR

ST. ELIZABETH BAND (*Dearborn, Mich.*)

WE HAVE some very good Mission supporters in Michigan. Among these are our Associates belonging to St. Elizabeth's Band. On Mission Sunday, *Mrs. Frank Schneider* appropriately gave a Mission party from which was realized \$35.40 for our Catechists. Many thanks, dear friends, for the aid given.

OUR LADY OF VICTORY CIRCLE (*Omaha, Neb.*)

ORGANIZED in 1939 this Band, whose present promoter is *Mrs. Edward McCaffrey*, has been sending us frequent donations. There are at present twenty members in the Band. Our sincere thanks to our Omaha friends.

POOR SOULS BAND (*Berwyn, Ill.*)

RECENTLY these Associates celebrated the tenth anniversary of their founding with a party, birthday cake, and ten candles, at the home of their Promoter, *Mrs. J. V. McGovern*.

THIS group usually meets on Sundays, each month, for relaxation. We believe more faithful contributors cannot be found among our Band members.



ACM BAND CONTRIBUTIONS

October 25 to November 19, 1946

Charitina Club 1, Chicago, Miss K. Hennigan	\$ 6.00
Charitina Club 2, Paris, Ill., Miss Mary Gibbons	28.00
Les Petites Fleurs, Chicago, Elsie Jachmann	2.00
Poor Souls Band, Chicago, Mrs. J. V. McGovern	15.00
Our Lady of Victory Club, Omaha, Mrs. E. McCaffrey	5.00
St. Ann Mission Circle, Ft. Wayne, Anna Brink	3.25
St. Anthony Mission Circle, Chicago, Mrs. A. F. Beck	152.00
St. Catherine Band, Los Angeles, Mrs. M. McMannamy	15.00
St. Elizabeth Band, Dearborn, Mich., Mrs. Frank Schneider	35.40
St. Helen Band, Dayton, O., Miss Helen Melke	10.50
St. Joseph Mission Club, Baldwinville, N. Y., Mrs. Marie Williamson	10.15
St. Jude Band, Chicago, Mrs. C. J. Fiala	9.00
St. Jude Mission Society, Ft. Wayne, Mrs. H. Berghoff	144.75
St. Justin, Martyr, Band, Chicago, Mrs. F. Kiefer	19.00
St. Katherine Band, Chicago, Mrs. Kath. Hammer	60.00
St. Margaret Mary Band, Omaha, Mrs. Frances Shanahan	5.00
St. Mary Sodality Band, Detroit, Miss Ann Huhn	10.00
St. Michael Guild, Chicago, Mrs. Dale Bryant	15.00
St. Raymond Band, Chicago, Mrs. Kathryn Quinlan	4.50
Immaculate Conception Band, Detroit, Lillian Dunn	15.00
Sacred Heart Mission Soc., Newark, N. Y., Mary Muscalino	25.00
St. Irene Band, Chicago, May Walsh	7.50
"The Srillians," Cincinnati, O., Marion Mueller	3.00

Jane and Jean

by Catechist M. E. Badway

WE WERE all a bit excited. You see, the first catechism class for the ten-year-old blind twins, Jane and Jean, was scheduled for today. As we glanced out the window we saw them walking rapidly towards our convent, accompanied by their mother. The steps of the three were firm and sure, and the occasional passerby would never have noticed that the two girls were blind.

AS THEY started up the steps, Catechist opened the door for them, for we were waiting eagerly to welcome them. This was the twins' first visit to a convent, and their first contact with Sisters, except for a few moments the day we called at their home when taking the census. Now they stood quietly by while Catechist introduced us to their mother; but when she introduced us to the twins, encouraging them at the same time to "feel" us so they would "know" us, they were all activity. "Oh, you are tall!" "You are so short!" "I'm almost as tall as you!" "You are just right!" Such were the twins' exclamations as they went from one Catechist to the other.

AFTER they had become "acquainted" with us, we had them make a brief exploration of the living room so they would be familiar with their surroundings. They soon learned where the chairs and other furnishings stood, and they made a very careful examination of the Sacred Heart statue and of that of our Blessed Mother holding the Infant.

THEN they were ready for their first catechism lesson. They recited the "Our Father" which their mother had taught them, and class began. After some ten minutes had elapsed, Catechist noticed Jane's thoughts were evidently elsewhere, while her hand was carefully tracing the embroidery work on the scarf thrown across the table. The little "bumps"—French knots—and the oblong circles of the old-fashioned lazy-daisy stitch were intriguing. For the moment, these were much more interesting than the story of the origin of the human race. Catechist accordingly interrupted the class and explained the stitches to the twins. That finished to their satisfaction, she resumed her story of Adam and Eve.

ANOTHER ten minutes elapsed. Then br-r-r-r rang the telephone. Since we had a party

phone, Catechist waited to see whether it was our ring. This was too much for Jane, and she said innocently, "You may answer it, if you wish, Catechist."

ALTHOUGH Jane was totally blind, and Jean could distinguish only the difference between light and dark, the twins were interested in everything. From the beginning the Catechists were amazed at the enthusiasm with which they greeted the discovery of the simplest things. The smallest and most unobtrusive noise, which their highly sensitive ears invariably caught, proved a challenge for their keen, alert minds. Every new object was to them a mystery to be solved by their acute sense of touch and some other person's—usually their mother's—explanation.

THE mother of the twins was most co-operative. Each day she went over the catechism lesson with them. Her little girls had to learn everything from memory, and this meant much drilling and repetition.

SOME time later the twins made a careful examination of the interior of the church, altar, tabernacle, communion rail, confessional, which helped them "see" what a church looked like inside.

AS THE time for First Communion drew near, the class practiced every day for a week or so. The twins practiced with them, each twin being accompanied by another girl, and they became so familiar with the order of the procession, their place in church, and the way to and from the sanctuary that on First Communion day they were as sure of themselves as were the other children.

FIRST Communion day was a happy day for all the children, but it was especially so for the twins who had prepared their hearts for the coming of Jesus, even though this preparation had included many long hours of tedious memory work.

FOUR months later the Bishop came to the parish for Confirmation, and the twins were among those confirmed. After confirmation, Jane and Jean joined the regular class of boys and girls. Their innocence and simplicity were charming as well as edifying, and we felt their presence in

the class was beneficial for all of us.

UP TO this time the twins had never attended school. But finally Catechist succeeded in persuading their mother to write the Sisters of St. Joseph who conduct St. Joseph's Home for the Blind in Jersey City and ask them to admit the twins. The Sisters accepted the twins, and immediately preparations were made for their departure.

THE members of their religious instruction class planned a farewell party for the twins, and each boy and girl brought them a gift.

little. They have also learned to make their own beds and take care of their rooms in the morning, and they are even learning to typewrite.

WHEN Jane and Jean come home on vacation everyone is happy to see them, and I am sure that each one who meets them offers a grateful prayer to God not only for his own precious gift of sight, but also for the gift of devoted Sisters who spend their lives bringing "sight" to Jane and Jean and hundreds of children like them. Patiently and efficiently these Sisters educate their charges to take their place



On their morning round of visits the Catechists stop to visit Jane and Jean, home on vacation from St. Joseph's School for the Blind.

Everyone was surprised at the quickness and accuracy with which the twins named the gifts. An appropriate talk by the Pastor, followed by games, and last of all by refreshments—cakes which the girls had made and, of course, ice cream—made the evening one which will long have happy memories for all who were present.

THE twins have been attending the school for the blind only a year and a half, and besides learning to read and write Braille, they already sing in the choir, tap dance, and play the piano a

in the world along with their more gifted brothers and sisters. Above all, they teach them the way to eternal life, so that when their earthly sojourn is ended they may gaze forever more on the glorious vision of God.

Let us draw near to Mary with humble but entire confidence. If her Son is the Saviour of the world, she enters too deeply into His mission not to share the love that He bears to sinners. (Abbot Marmion, O.S.B.)



Mary's Loyal

SOME MORE CHICAGO HELPERS

GEORGE and Rita Hammes of Chicago crowd and push their Sunshine Bags to the bursting point. Their mother changes their pennies into a large check and sends it to us two or three times a year.

Dear Loyal Helpers:

A SNOW-MOUND of letters is on my desk, so perhaps we'll have to alter the Coue formula to fit my case and say: "Every day in every way I'm getting letters and letters."

BY THE way, here are a few facts and figures which may interest you. We have Loyal Helpers in twenty-eight States, the largest number living in Illinois, Wisconsin, and Ohio. Yes, I'm ashamed to admit it but Indiana has fallen behind. Come on, Hoosiers, get your schoolmates to join and boost our membership a little. (In fact, I'd be delighted if every Loyal Helper got at least one new member.) The largest number of Helpers from a single city is that of Danbury, Connecticut. The Loyal Helper who gave the largest single donation during the year 1945 was Miss Lorine Stauble of Louisville, Kentucky, who sacrificed a lot of War Saving Stamps she'd saved to help our poor missions. Can you match her generosity? Do you remember the poem about the man who complained, "Must I always be giving?" and who was answered by his Guardian Angel, "You may stop giving when the Lord stops giving to you." What blessings have we not received from our dear God? Most of us have had the benefit of a good parochial school education. The Catechists are helping poor children enrolled in public schools who never hear about God in the classroom.

TO ALL who filled their little red socks at Christmas, I wish to give public thanks besides the personal note of thanks I penned to you at that time.

A Happy New Year to all!

Mary-ly yours,
SUNSHINE SECRETARY

ONE OF OUR CHICAGO HELPERS

LITTLE Celeste Renier of Chicago never forgets to put pennies into her "Shine Bag" for the poor children in the Missions. She has a little brother Eddie whom she is teaching to be a Loyal Helper, also.

A HUNTINGTON (IND.) HELPER

WE believe we can call Virginia Schortgen a Hoosier, although she only winters in Indiana in order to attend Huntington Catholic High. During the summer her address is Antwerp, Ohio.



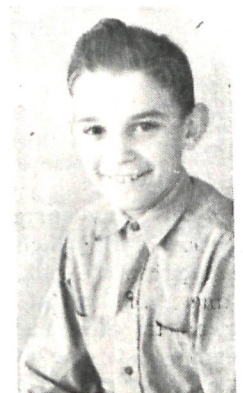
THIS is Virginia's last year, as she is a Senior. We wonder if she intends a journalistic career since we saw her picture in *Our Sunday Visitor* recently as one of a group who paid a visit to the press rooms of the *Journal-Gazette* in Fort Wayne.

WHATEVER your plans, Loyal Helper, success to you!

ANOTHER HOOSIER HELPER

OUR Helper in the accompanying picture is Richard Mourey of Monroeville, Indiana. He is ten years old and in the fifth grade.

WE have something in common—the name, Richard (if you add "son" to mine). St. Richard, whose feast-day is April 3, was first a successful farmer, then a learned priest, and finally a renowned Bishop.



OUT in California, Richard has a sister, Catechist M. Evelyn Mourey, who is a member of our Community.

The Missionary Catechist

Helpers Pages

SHALL WE CALL HER MISS 1947?

Loyal Helpers it gives me great pleasure to introduce our youngest Helper, *Kathleen Samp* of Chicago. Kathleen was two years old on October 1, 1946. Her mother enrolled her as a Helper when she was sixteen months old. She was thrilled with her Sunshine Bag when she received it, and carried it carefully under her arm as a grown-up lady would carry her purse.



A generous auntie helps her fill the Sunshine Bag with Sunshine pennies.

SCHOOL LEADERS IN HELPING THE MISSIONS

THESE two little Helpers, *Barbara Gresh* (left) and *Patricia Cossman* (right) of Lehigh, Pennsylvania, led their class in saving pennies for the Missions last year.



THE girls go to Saints Peter and Paul School and their teacher is Sister M. Clementia. Sister has a niece in our Order. She is Catechist Mary Heim. For the past two years Catechist has been missioned at Paulding, Ohio.



ANSWER TO LAST MONTH'S PUZZLE

STRAW
LANTERN
LAMBKINS
SHEPHERDS

MARY
JOSEPH
OX
DONKEY

OUR JANUARY PUZZLE

A cake of ice
is cold
But he is warm
and bold
Who is it
?

Here is something for you to do after your home work is finished — not before.

We are sure you will like this new Quizzie Dot puzzle very much.

After you have drawn the lines send it to us and we will mail you a holy card.



Happy New Year !

To all our readers we extend our best wishes for a Happy New Year. May the Prince of Peace reign in your hearts and fill your lives with joy and love!

Catechist Catherine Olberding, Superior General,
and
The Missionary Catechists

LITTLE and BIG . . . THEY COME

(Continued from Page 11)

for high school students, five for grade school children, and one for the kindergarten class.

AT Holy Rosary Church, Gary, we conduct our classes in the church basement on Saturday morning. Release time in this parish so far has not been practical, because the children are enrolled in too many different public schools. This is a handicap, as many of the children—especially the older ones—work on Saturday morning and cannot attend class. Our morning at Holy Rosary begins with Mass at 8:15. The children take an active part in the Mass, praying in common and singing several hymns. Mass is followed by an hour of instruction, after which there is a half hour of chorus practice for all the children.

IT IS hard to realize that in parishes so close to home one can find children eight or nine years old who are not even baptized. Not long ago a sixth grade child said innocently, "Catechist, my mother is a Catholic and my father a Protestant, so my mother said I could come to catechism to see which religion I like best. Then I can choose the one I want. I'm going to Mass Sunday, too, and if I like it, I'll go all the time." Fortunately, in this case the child "liked" Mass and class and decided to choose the Catholic religion. What a momentous decision for a child of eleven years to make!

IN MEMORIAM

Mrs. Sarah Kelly, DuBois, Pa., mother of Catechist M. Gertrude Kelly.

Mrs. James Kelly, DuBois, Pa.

Henry Bromenschenkel, St. Cloud, Minn., brother of Catechist M. Hilda Bromenschenkel.

Cecilia Vodde, Fort Wayne, Ind.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace. Amen.



A WHITE COURTSHIP, The Safe Way to Love and Marriage, by Reverend John A. O'Brien, of the University of Notre Dame. Published by Our Sunday Visitor Press, Huntington, Ind.

AMERICAN MYTHOLOGY, by Rev. Urban Nagle, O.P.; ACCORDING TO THE HOLY GOSPEL, by Rev. John J. Reilly; MAN AND THE MYSTERY OF LIFE, by Rev. Vincent Holden, C.S.P.; THE CHURCH AND THE WORKING MAN, by Rev. Charles O. Rice. Each of these booklets contains a series of Sunday morning talks given in 1946 on "The Hour of Faith," a coast-to-coast religious broadcast produced by the National Council of Catholic Men in cooperation with the American Broadcasting Company. Booklets are printed and distributed by Our Sunday Visitor Press, Huntington, Ind. Price, American Mythology—20c, other booklets—15c.

PRIEST'S SATURDAY BOOKLETS, a series of five booklets explaining the devotion of the PRIEST'S SATURDAY and how one may join in a great apostolate for all priests. The booklets are: No. 1, Priest's Saturday; No. 2, Prayers and Devotions for Priest's Day; No. 3, Priest's Saturday and the Sick; No. 4, Priest's Saturday and the children; No. 5, Priest's Saturday and Catholic Action. BERTHA BAUMANN, the Little Guardian Angel of Priest's Saturday. The five booklets and the story of Bertha Baumann's life have been adapted from the original of Wilibrord Menke, S.D.S., by Father Winfred Herbst, S.D.S. Published by the Society of the Divine Saviour, St. Nazianz, Wis., price, Booklets No. 1, 2, 4, 5—5c; Booklet no. 3—10c; Bertha Baumann—15c.

UNITY OCTAVE SERMONS, booklet containing a collection of the sermons delivered during the observance of the Church Unity Octave of prayer at the National Shrine of the Immaculate Conception, Washington, D. C., in January, 1946. Printed and published by the Graymoor Press, Peekskill, N. Y.

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

A Fight to the Finish

"IF POLIO strikes, who's going to take care of my child?"

Every year that question rings in the ears of doctors in small towns, in large cities, rural areas, and industrial centers. A child has polio. It may never walk again. Who will pay the doctor and the hospital in this most expensive of human ills?

The answer of the American people is: THE MARCH OF DIMES.

There is in this country but one disease the victims of which are sure of proper care from the moment they are stricken until maximum recovery is assured. That is poliomyelitis, or, as it is usually called, infantile paralysis.

"No victim of poliomyelitis—regardless of age, race, creed, or color—shall be deprived of care and treatment for want of money."

This is a direct pledge, the pledge of the National Foundation for Infantile Paralysis, founded by the late President Roosevelt to "lead, direct, and unify" the fight against the Great Crippler.

Actually the war against polio is fought on two fronts: locally, where the disease strikes, and nationally, through a broad network of research projects.

Half the contributions to the March of Dimes remains with local Foundation chapters for care and treatment of patients. The other half goes to the national office for research, public education, professional training, and emergency aid in epidemics.

Infantile paralysis is one of the most expensive diseases known to medicine. Few family purses can withstand the strain of prolonged care and treatment. It is the job of the Foundation's chapters to see that no family is inconvenienced financially by hospital and doctor bills while the victim is under treatment.

Suppose, however, that an epidemic occurs. It is highly likely that no chapter can then meet all expenses. The National office sends

funds to make up the difference. In the past two years, the Foundation's national office has advanced more than \$3,000,000 to chapters throughout the country.

In addition to paying doctor and hospital bills and buying appliances for patients, chapters sometimes purchase equipment for hospitals. Very few hospitals in the country are equipped to treat polio patients. Chapters are authorized to equip polio wards in any general hospital which will provide space.

But the real hope for final victory over the great crippler, of course, lies in research.

Polio is caused by a virus, an organism so small that several million could be squeezed on the head of a pin. This virus destroys nerve cells in the spinal cord. Nerve cells, once destroyed, can never be replaced. There is no known preventive or cure.

More than three-fourths of those attacked by infantile paralysis in this country each year are under 15 years of age. At least half are under 10. Generally more boys than girls are attacked.

In the nine years of its existence, the National Foundation for Infantile Paralysis has disbursed more than \$11,000,000 for research and education. It is currently sponsoring projects in 75 universities, hospitals, and other institutions—seeking to unravel one of the most baffling mysteries of medical science.

All these things—research, public education, care and treatment, purchase of equipment for hospitals—are made possible by the American people through the annual March of Dimes, January 15-30.

They believe with the late President Roosevelt that:

"Not until we have removed the shadow of the Crippler from the future of every child can we furl the flags of battle and still the trumpets of attack. The fight against infantile paralysis is a fight to the finish and the terms are unconditional surrender."

**Public Relations Department, National Foundation for Infantile Paralysis, Inc.*



POSTER GIRL—The lovely little girl above is Nancy Shirleen Drury, of Louisville, Kentucky, who was chosen from hundreds of former polio victims who have been helped back to normal life by the March of Dimes, to be the Poster Girl for the 1947 March of Dimes which will be held January 15-30. Nancy, who will be five on March 31, was stricken in 1944 and, through hot pack treatments and muscle re-education, has progressed until now it is hard to tell she was once a victim of the dreadcrippler. She is scheduled to make a tour in the interests of the 1947 March of Dimes in January.

*Public Relations Department, The National Foundation
for Infantile Paralysis.*