

MARIA LEGIONIS

7p



Maria Legionis

The Voice of the Legion of Mary

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CONTENTS

GIVE WITNESS TO CHRIST	1
WHAT ONE MAN CAN DO WITH SUITABLE MACHINERY	8
IN TRIBUTE TO THE LEGION	10
TO SERVE BENEATH THE STANDARD OF MARY	11
PRAISES OF MARY	17
TRUE DEVOTION TO THE NATION	19
IMAGE OF PENTECOST INSPIRATION OF LEGIONARIES	22
WITNESSING TO CHRIST IN ACCRA	23
FROM THE LEGIONARY WORLD	25

Special Appeal

Dear Readers:

We regret that due to yet another rise in postage and printing costs we are obliged to increase the price of "Maria Legionis" to 7p per copy to praesidia as from this issue. Annual subscriptions (including postage) Ireland and Gt. Britain 40p—Foreign 50p.

We earnestly appeal to all legionaries and to all our readers to help us meet the challenge of continual rises in production costs—despite the fact that all routine work is voluntary. You can do this by securing new readers. If each legionary would get at least one new subscriber and so double our present circulation it would automatically enable us to maintain publication without the constant problem of facing financial loss. Especially we appeal to all Legion Councils and praesidia to give "Maria Legionis" a regular place on the agenda of the meetings and to allocate propagation as a unit responsibility.

"Maria Legionis" is rightly called "the Voice of the Legion of Mary". It is the current practical commentary on the Handbook—"a moving picture of the Legion in action." We would welcome reports from praesidia or other groups relating the means taken to extend readership of this Journal in their areas.

Looking forward to hearing from you and thanking you for your continued support.

The Editor.

Our Cover Picture

A Baptism, but not just a Baptism! To gain a soul, exclaimed St. Francis Xavier, would be rich recompense for a journeying over the world and suffering every hardship. This picture draws that thought into our minds because the Baptism was won at the expense of thousands of miles of travelling and great deprivations. It was a Perigrinatio into one of those difficult countries where religion has had to lie low. The team encountered a Moslem who told them that he desired to be a Catholic. What could they do about it? They were on the move all the time and their stay in the particular place was for two days only. But the Moslem seemed very much in earnest. He said he had spoken to Catholics but could get no one to attend to him. There was anguished consultation. Finally the wonderful Priest who was in charge of the party decided that the step must be taken in faith. So compressed instruction was given and the catechumen of one day was received into the Catholic Church. The photograph shows that overwhelming roadside scene. The water was taken from a nearby stream. The sponsor was Brother Brendan Shortall, Assistant Secretary of the Concilium. Then the party moved on, wondering what would happen. A year later the same Priest with a somewhat different team passed through the same town on their way to another country. They looked up their Convert and found him a very fervent Catholic who informed them that he had interested another Moslem and had him nearly ready for reception. So do not neglect the chances that offer themselves along your path.



Martinique: West Indies. Legionaries and friends photographed when attending a Retreat organised by the Comitium. Included are the Retreat Master, the Comitium Spiritual Director and officers of the Comitium. They appear to have enjoyed the experience!

Nihil Obstat : THOMAS O'FLYNN, C.M., *Censor Deputatus*.

Imprimi Potest : ✠ JOANNES CAROLUS, *Archiep. Dublinen., Hiberniae Primas*.
Dublini die 11° Feb. 1972.

Give Witness to Christ

(Acts 1:8)

By Frank Duff

IN our contacts with persons of other religions we must watch our motives for on those motives depend the value of our acts and their development. Different motives mean different starting points and widely diverging directions. So I start off by establishing a distinction. To associate with non-Catholics on a purely social basis can be a neutral and harmless business. We agree to differ. There is no inner yielding or compromise in us. Likewise it is safe and proper to enter into relations with non-Catholics on the basis of a true ecumenism, that is with our minds fixed on the idea of eventually influencing them towards Catholicism.

But if we are consorting with them on the basis of a mutual religious benefit, I think it is wrong and potentially dangerous to us. It contains the idea that each is in part right and therefore the further idea that each is in part wrong. In this would lie a sinful yielding on the Catholic's side. In his heart he has already betrayed the Church, for it is not true that its doctrine is in part wrong.

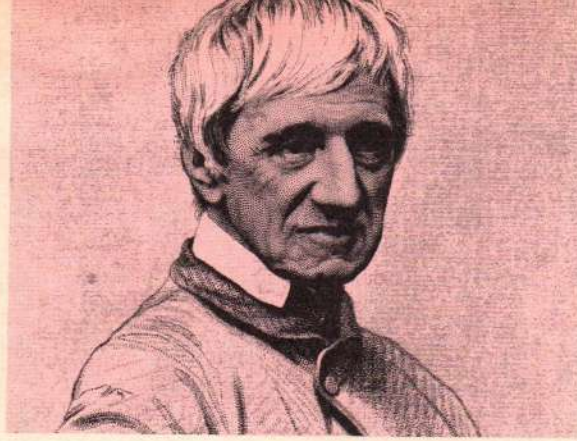
The argument is fashionable today that those other religions have something to teach us and that we must listen to them for the purpose of learning. There is the modicum of truth in this that if we want to discuss religion with those outside the Church we must listen to them so that they in turn will listen to us. Likewise we must know what they think in order to be able to comment on it. But that is radically different from our listening to them in order to learn from them. What is it that they have which is true and that we have not? It can be that they have things which are true and commendable. But are not those same things to be found in the Church? You will recall the suggestion of the Handbook to the effect that the relation of the Protestant Churches to the Catholic Church is equivalent to that of the moon to the earth: the light that we see on the moon is only a reflection from the earth. The truth that the Protestant Churches present they have received from the Catholic Church, and they have no other. The suggestion that they have, since their original separa-

tion from the Catholic Church, worked out a Christianity of their own which can teach the Church something is not, so far as I am able to discern, justified in any sense. One would be inclined to imagine that they should have done something of the kind. For they have possessed scholars and thinking men who sought holiness. One would think that out of their labours would have proceeded at least novel aspects and developments which could amount to a parallel system from which the Church could learn. Such might all the more be expected by reason of the fact that the Protestant Churches laid their whole emphasis on the Scriptures, representing a different approach to that of the Church. One might reason that out of this would proceed lights which would illuminate us.

But in what way has that worked out? If such a process were in existence at all it would have to exhibit itself in a positive way in Protestantism. It would have to be seen as producing new and holy ideas which in turn would work like a leaven in their general body bringing an uplift. Has it been taking place in Protestantism? I cannot see any trace of it.

Take the chief thing for instance in their philosophy, the Scriptures. What has their scholarship ultimately achieved in that department? Destruction I would say, in the sense that they have undermined the Scriptures. What is the use of talking learnedly and fervently about the Scriptures if one really does not believe in them. Many Protestants do not believe in the full infallibility and inspiration of the Bible, and the great bulk no longer use the Bible as formerly. So that supposition, humanly reasonable, that Protestantism could have produced a sort of true life of its own, parallel with that of the Church which could teach us something, has not worked out in practice.

But the very reverse has. The tendency through the years in Protestantism has been to lose what they originally inherited. Doctrine after doctrine, originally thought vital to Christianity, has been shed or reduced to empty shells—even Baptism and Holy



John Henry Cardinal Newman here mentioned as the leader of the movement in the Church of England return towards Catholicism which produced so many converts. He was a prodigy of learning, wisdom, holiness and faith. His writings are a distinguished part of history and Catholicism and should be read. He is frequently quoted in the Handbook.

Communion. And this process of peeling off layers has now gone so far as to make one wonder what is really left. Is there a core of living doctrine at all?

Doctrine is the point. We must not regard as a religion something which would be found in good Communists or pagans equally with Protestants, that is honourable living, a code of doing good to one's neighbour. Perhaps the emergence of noble individuals or sections may be pointed to as demonstrating a holiness in Protestantism itself. For instance, what about Newman, Manning, Dalgairns, Faber, Hope Scott, and many others like them who rose up in Protestantism? This question contains its own answer. Those particular persons came on into the Church. Again comes the question: "What of the similar luminaries who did *not* come over?" My own answer to this, which some would find excessively simple, is that they should have; that they were inconsistent; that they failed by stopping short.

Then what of the more ordinary ones. I have met many learned, cultivated, good Protestants but never did their religious knowledge exceed that which exists in the Church. Unquestionably what they possessed was a leak in from the Church either through the original inheritance or by way of diffusion from the common current of Catholic teaching.

If that is the position, how grave it is that we should be held back by that false supposition from going to the general world of ignorant, perplexed, doubting, negative, and atheistic people whom experience proves to be more than willing to listen, and who are grateful for what we tell them.

Formerly the cry used to be that we should not go to the Protestants because our own knowledge was insufficient. That reason having been shown by the P.P.C. and the entire Legion experience to be unfounded, a new reason is discovered but the result is the same: we are assured that they are all right as they are, with their own lights from heaven and their own status to teach! So we are *not* to go to them?

What of the present High Church section among them which claims to possess the Mass and the Sacraments and which is practising most of Catholicism? Some among them even profess an attitude towards the Pope which is indistinguishable from our own. So it is argued: does this not indicate a capacity of Protestantism itself to develop the highest things? Definitely I would say not. In the first place those developments have not been in the channel of Protestantism but contrary to it. They reverse the original and traditional tendency of Protestantism away from the Pope, the Mass, and a sacramental system. That is a swing back towards Catholicism and away from Protestantism.

Nor was it out of true or typical Protestant sources that such developments came. They all represented a penetration into Protestantism of Catholic ideas. They were introduced into Protestantism by Protestant scholars who had gone back to Christian origins and had been given the grace to see that Protestantism was inconsistent with them. Their inspiration did not come to them from inside the Protestant Church but from outside. It came from the Holy Spirit abiding in the Catholic Church but reaching out to the soul of every man in anxiety to save him. As St. Paul says: "God wishes all men to be saved and to come to the knowledge of the truth" (1 Tim. 2-4). Those impulses are not Protestant, or Jewish, or Buddhist, or Moslem, or Hindu. They are Catholic impulses which are proceeding from the Holy Spirit who lives in the Catholic Church.

The originator of the High Church idea was Newman. His researches into Christian history convinced him that Protestantism's antagonism to the papacy had led it to extremes, resulting in shipwreck of much essential doctrine. Going back to find a *via media* or golden mean, he thought that the Orthodox Church supplied it, and on that he built his conception of what the Christian Church should be. His Branch Theory held that the Catholic Church was intended to be on a national or territorial basis, with each section under the jurisdiction of a Patriarch. The rule of Faith would be that what they all believed was true, and that doubtful points and higher government would be settled by a Council of the Patriarchs meeting periodically. Into this system he considered the Roman Catholic Church to fall but limited in its jurisdiction to Italy. The Pope would rank as a Patriarch but with a primacy of honour over the others. How this semi-Catholic system, which comprised Bishops, Priests, the Mass and the Sacraments, would be conformed to by the Church of England which did not recognise a priesthood or the Mass he solved by declaring that the Church of England had never lost those powers; that they still remained in that Church in a state of suspended animation; and that it was only necessary

to use them in order to revive them. Later he saw the fallacy of that solution and he entered the Church.

His Branch Theory was adopted by a section in England and produced the High Church party. Some Bishops began to ordain sacrificing priests, and those priests began to say Mass. This in turn led to the controversy concerning the validity of Anglican Orders which was finally ruled on by Leo XIII in his decision that the episcopal succession had been broken in England by the Reformation and that the Anglican Orders were invalid.

Here I would point out that another effective illustration of that leakage of Catholicism into Protestantism is afforded by the modern tendency towards Mary among a very spiritual section of Protestants. This has brought many of them to com-

status is that of alien. In the back of their minds their Protestantism is nagging at them and keeps them uneasy all the time. They will not be free until they cut adrift from it and enter fully as Catholics into the source of all their knowledge of Mary. For note it well: they got none of it from Protestant sources. Perhaps they may think they did, but it was only at secondhand.

The High Church idea took root to some extent and the Church of England harbours it on equal terms with its low Church section, but the sections themselves have no respect for each other. That such virtual opposites should be found together in the one Church as co-members seems odd to us, but it is more or less taken for granted by the Church of England itself. They see no peculiarity in it. Evidently their notion and our notion of a Church have little



The pulling up of the fisherman's boat which led to such a remarkable contact.
(See Episode 2 on page 5.)

mendable levels of appreciation of her. There they are, taking part in Congresses about her, writing admirable articles about her of the type which one would find in the Catholic Reviews. But in the end there is a difference. They are definitely learners; they are never leaders. Their thought and devotion has brought a few of them up among the discerning Catholic thinkers but no more. There is no sign among them of original thought, and still less of inspiration. And somehow, as you read them, you always find a reserve. In the middle of something really good, a brick is dropped, a false note is sounded. They have learned what they know from Catholicism but they are not at home with it. Their

relation to each other. Moreover, the highest legal judgment in England has declared that a Church of England clergyman can teach anything he likes, and that the doctrines of that Church are a compendium of all human experience. More recently Bishop Robinson of Woolwich has taught that God is not a Person at all; that He is only the sum-total of all the natural forces; and accordingly that it is wrong to say that God is love; and that it is folly to pray; and that we should not be using the word "God" which implies the existence of a Person who listens to us and is interested in us. Bishop Robinson insisted that he was not alone; that some of his episcopal confrères agreed completely with him.

Actually he was only repeating the same ideas which Bonhoeffer and others had proposed in Germany, and which have attained maturity as the "God is Dead" school. In such circumstances it is incongruous to read the following in a current issue of the magazine *Time*: "Protestants do not canonize their religious heroes. If they did, their list of saints would surely include Dietrich Bonhoeffer, the brilliant Lutheran theologian."

If that sort of monstrous thinking can exist in the Church of England which has some sort of tradition and rule in it, then the position of religion outside that Church can be imagined. The High Church section has persevered but cannot be said to have succeeded. It has fatally compromised on what was its first principle, namely that it had preserved the episcopal succession from the Catholic Church and therefore that its Orders were valid. That abandonment of principle has lain in the fact, vouched for by unquestionable authority, that so many of its clergymen have disbelieved in their own Orders and have had themselves ordained by Orthodox Bishops. Thus—apart from the decision of Leo XIII altogether—the whole question of the validity of Anglican Orders is now only academic.

And so I repeat: if that is the position in the Church of England, what is it in the minor Protestant bodies? And what is it in that infinitely wider world of those who nowadays belong to no particular Church body and whose beliefs are nebulous or negligible? It is a shame and a scandal just to leave them as they are. It is still worse to justify that inaction by attaching pious labels to it. The old slogan was that we must not interfere with those in good Faith, and that our sole duty lay in giving them good example. So we did neither of those things, for surely the proof of our belief would consist in our trying to win people to it.

Frequently our reason for not proposing our Faith to others is that of a delicacy on our part, a respect for what we incorrectly imagine to be present in them. But we are never given credit for that delicacy by those outside the Church. They invariably attribute our withdrawal to a want of Faith. I admit my sense of shock at being told by two different persons, one a German and the other Irish, whom I had invited into the Church, that never in their lives had they met a Catholic who had given them the impression of really believing. There is the effect produced on others by our non-converting attitude.

But now we are up against something still more serious, the conceding to the non-Catholicisms of a status of their own, just as if they had a Divine mandate to go forth to teach and lay down the conditions of salvation. Where can justification be found for such a supposition which forms an

effective denial of the claims of the Catholic Church.

The fact is that the religious position outside the Catholic Church is as bad as it possibly could be. The best of them only concoct a religion of their own from the Bible. The vast majority can hardly be said to have a religion at all. They do not attend Church. Even Baptism is on its way out among them. They would only attach a human importance to Jesus Christ, and very many among them would contend that He never existed. Their attitude towards God would be equally indecisive. It is only the toss of a coin whether they believe in Him or not. In fact it is quite a modern fashion to rule Him out altogether. In the face of all that riot of confusion and unbelief, how can an excuse be offered for the limiting in any way of the command of the Lord that we go to all men. Even if some individuals have some real Faith, what effect could the approach of legionaries have but to fan that Faith. What Faith dies of is want of exercise. What drives God out is silence about Him. What has cut the ground from under Jesus Christ is the ignoring of His Divinity. What has killed the churches is that they have been breathing forth vagueness and compromises instead of true doctrine; in other words they have delivered no message. Alone in the reversal of all these incorrectnesses is there the hope of better things.

Our Lord presented His doctrine through parables. To point a moral or adorn a tale it is good to provide an example or a picture. This applies particularly in the present instance where it is imperative to show the degree of the spiritual misery which surrounds us. So I now furnish a number of real happenings.

A group of us have for years past been taking our holidays on the bicycle in Ireland. We have been moving side by side with the tourists, except that they have been travelling more rapidly than we. Mostly they would be British and American, but there are also Germans and French. Sometimes a stop at a beauty spot gives opportunity for a conversation. But usually it is in the places where we stay that we can really talk. The people we thus meet are of a good type. We always try to introduce the topic of religion and we do not find it difficult. Where we manage to get on to the subject we invariably make progress. I do not think it could possibly be alleged that we have ever done harm. As we do not avail of the higher priced accommodation, it is to be presumed that we encounter the ordinary people, typical of the population. Our advances are never resented but rather accepted as evidence of a kindly interest. Of course, our manner is deferential and we would try to be helpful to them in regard to their routes and what to see. Usually we attract thanks to ourselves.

Having thus set the stage, I now place the actors on it. The episodes which I chronicle are not items from our "Case Book" of Divine Pattern, because we have not met them again and therefore cannot say if they have exhibited any pattern or development. But the point at stake here is not what may happen but the ease with which persons can be contacted and the degree of their spiritual need.

First Episode. At a panoramic view-spot we spoke to a lady who had alighted from an expensive car. In five minutes we were talking religion and she told us that she had no belief whatever. Strange to say, one of us knew the place in England from which she came and was able to talk with a sort of intimacy to her. We would say that deep stirring was accomplished in her out of which anything could happen.

Episode No. 2. We stopped at a pier for our outdoor lunch. Half a dozen fishermen were out. Finally they were all in but one. He came to us and asked for help to haul up his boat. He offered us fish which we did not accept. Two of us got into chat with him. He told a peculiar tale. He was the only Protestant left in the entire peninsula. He realised that this put him in a very isolated state but he had not considered becoming a Catholic; now he would give some thought to it. He had a Rosary which he had acquired in strange circumstances. He was out fishing one day and just managed to get to a swimmer who was drowning. He pulled her in, revived her, and brought her to land. She said to him: "But for you I would now be dead. Perhaps it will be of interest to you that I am a nun. I will pray for you every day of my life and I give you my Rosary as a keepsake." Through the years he had kept that Rosary. He was willing to say it in the future if he knew how. We subsequently sent him an illustrated book on the subject. We will follow up this item which may later figure as a case of Divine Pattern.

Episode No. 3. As we got off our bicycles at our hotel, a Manchester man got out of his car. We stayed there two nights; so did he. As we mounted our machines to depart, he entered his car—quite a bit of coincidence! In the interval we had chatted with him. Without any beating about the bush he informed us that his own particular section of Protestantism meant exactly nothing to him and that his inspection of other sections left him similarly cold. Our question as to whether he had ever thought of the Catholic Church brought the peculiar answer that he should look into it. I say peculiar, because he showed that in his mind was a definite distinction between Catholicism and the Protestant Churches. He gave us a promise that he would examine into Catholicism when he got home.

Episode No. 4. A pair making their first visit to Ireland were in the same guest house as ourselves.

They were indefinite about their route which would mean that they would miss much of the beauty. We helped them very efficaciously for we knew every inch of that territory, and as well we were able to specify cheap and good accommodation. Apparently they did not expect such attention for they were quite taken off their feet. Then religion was touched on; they were charming people but they had none. At 2 a.m. all dismissed to bed; a tremendous session had taken place. They promised to carry the matter further when they got home.

Episode No. 5. Scene: a paradise of flowers beside a river. The growers were an English couple who came to Ireland some years ago. Attracted by the flowers, we remained to try to gather celestial honey. The pair were total, almost aggressive, unbelievers in God but quite willing to discuss the matter. We had to break off as we had a schedule, but we sent them literature of a type we thought would be effective. Again note: they were easy to approach and they thanked us for our interest. The woman was not baptised.

Episode No. 6. Scene: our guest house. We had gone out to an evening Mass at a distance. This, and a subsequent chat with the priest who had worked with the Legion in Africa, left us late which proved providential. For when we got home, we found a cup of tea being dispensed and this threw us in with two Scottish ladies, one a Catholic the other a Protestant. They were close friends who worked and holidayed together. One of our number had done peregrination in Scotland and described his work in the Northern Highlands. This in turn led on to our question to the non-Catholic: "What section do you belong to?" She answered: "I might describe myself as a sort of Methodist." Our comment was that she did not seem very enthusiastic. Some further gentle questioning showed that she had no positive views. And yet the Catholic friend admitted that she had never made the slightest effort to lead her towards the Church. Such was the position shown that finally one of our number addressed her in the following terms: "Oh you are living in a very deprived state. You simply must enter the Catholic Church. It will set you a course and revolutionise your life. Please do not delay." A pause of a minute. Then, turning to her friend, the lady said: "You had better start teaching me your stuff." Subsequent conversation showed this to be a real resolution.

Episode No. 7. We were looking for a way down to the sea. A young woman brought us through her land and showed us where there was a sparkling well and a good place for our meal. We insisted that she stay with us and share in what we had. She turned out to be one of the few Protestants in that part of the country. She told us that she was named after the Blessed Virgin but she never before heard

that the latter was her mother. She knew the Blessed Virgin was the mother of Catholics. She eagerly took a miraculous medal and asked to be instructed in the manner of talking to Mary. She said she had ailments and many other things thus to talk about. She has since written to us asking for a replacement of the medal which she had lost. We have done this and also sent her literature.

It will be noted that two of the above cases were Irish, which shows that we have our eyes open for more than the visitors. The same law would apply. My purpose has been to demonstrate the ease of approach and the amount that can be done in the briefest contact.

Now look at the persons comprised in that list. They were in "good faith" after their own fashion. They were nice people; they would not harm anyone. All but one of them were probably baptised. But they had no real religion. From the Catholic point of view they were in a deplorable state, living on the lowest rung of the spiritual ladder. It is hard to believe that anyone would regard such persons as being "all right in their own way", to be left deliberately alone to continue in that way. But so it is. And yet they require what you can give them far more than the hungry need food, the thirsty need drink, the naked clothing—to quote some of the classifications of need specified by St. Matthew in Chapter 25. Are not those spiritually depressed infinitely worse off than the materially deprived whom nowadays everyone rushes to help.

I think it would be reasonably accurate to say that the only persons who give the appearance of definite belief are the members of those fantastic sects which have been styled the "lunatic fringe" of religion. Yet the present current in world-wide Catholicism is to stand off from conversion. It is incomprehensible.

As an epilogue I reduce to a bare composite the dialogues which would take place after our initial approaches. Sometimes what grows out of this covers much ground and ends in a definite promise to investigate Catholicism.

Question : "Would it be too personal a question to ask what is your religion?"

Answer : "Well, I am supposed to be Church of England" (or other Church).

Question : "That does not sound as if it is an important element in your life."

Answer : "I cannot say that it is."

Question : "You would have no conviction about its teachings?"

Answer : "No, in fact I hardly know what they are."

Question : "Did the thought ever come to your mind of becoming a Catholic?"

Answer : "I do not think it ever did."

Question : "To our way of thinking you are

living a deprived life. Do you not owe it to yourself to have a look at Catholicism? It means an awful lot to us."

Answer : (Very often, perhaps usually, and never merely as a polite putting of us off): "Perhaps I should do so."

Where in all that sort of thing is there a justification for holding back on grounds of respecting existing faith? Such an alleged respect would be in reality an abandonment of the mission of the Church. To set it in its proper context: Could we imagine St. Peter retorting to Our Lord on Mount Olivet: "But, Lord, should we not refrain from interfering with the honest faith which in some form or another must exist among all those people?" Would not Our Lord reply to him in the same phrase which once before He had used to condemn an improper remark: "Get thee behind Me, Satan, thou art a scandal to me; for thou dost not mind the things of God but of men" (Matthew 16, 23).

But of course no voice was raised on Olivet to merit such a rebuke! Neither let any of us by our objections merit that same rebuke. Let us get ahead with our legionary campaign of seeking out every man to impart to him the truth. This is only a legionary aim because it is part of the peremptory Christian commission that we give witness to Christ in our own country, and in the next countries, and right out even to the uttermost parts of the earth (Acts 1:8).

Witnessing to Christ has traditionally meant the preaching of the Gospel in the teeth of stress or persecution or death. So much so that "witness" and "martyr" originally had the same signification. It was only as time went on that martyrdom took on the special sense of dying for the faith.



Nicaragua: At Sanatorium of St. Lazaro, Nicaragua, where there is a presidium among the patients. In forefront: Monsignor Rafael A. Obregon, Domestic Prelate to His Holiness, who visited the Concilium some years ago. Behind him: His Excellency Monsignor Miguel O. Bravo, S.O.B., Archbishop of Maragua.

*The Most Reverend
John Charles McQuaid, D.D.,
Archbishop of Dublin and
Primate of Ireland
(Retired)*



Archbishop McQuaid being greeted by Brother Jim Cummins, Concilium President, at the Dublin Diocesan celebrations of the Golden Jubilee of the Legion, September 5, 1971.

ON the occasion of the retiral of Most Rev. Dr. McQuaid from the See of Dublin, for age reasons, the Legion would like to place on record its debt of gratitude to him for his kindness and unstinting help over the years.

Dr. McQuaid's connection with the Legion of Mary goes back at least to the thirties when he was President of Blackrock College, when he gave facilities for the Retreats for non-Catholics which were such a successful feature of Legion work at that time. About this time he became an intimate friend of Brother Duff and both had the happiness of seeing the mustard seed of the Legion grow from the soil of the Archdiocese of Dublin into a vast international tree.

After he became Archbishop he visited Concilium several times and always showed a keen interest in Legion work not only in the Archdiocese but throughout the world. Characteristically perhaps, his interest and his charity were specially directed towards its work for the most abandoned—the

Sancta Maria, the Regina Coeli and the Morning Star Hostels.

Dr. McQuaid's interest in the Legion was something more than merely part of his duty. He understood its aims. He admired its system. One felt that he had that empathy that springs from a deep knowledge of its spiritual-theological background. In talking to him about Legion matters you sensed that he not only understood the language, he had grasped the nuances of the idiom. His connection with the Legion reached its culmination in the unforgettably beautiful open-air Mass at which he presided at the Golden Jubilee celebrations last September. His address on that occasion will long remain in the memories of those who had the privilege of hearing it as a testimonial to the work of the Legion from a great Archbishop in the diocese that was the cradle of its humble birth.

The Legion will miss him not only as Archbishop but as a dear friend, and wishes him long life and every happiness in his retirement.

The Legion was honoured by Dr. McQuaid when, as his last public episcopal ceremony he blessed the new Regina Coeli Hostel following the official opening of the premises.

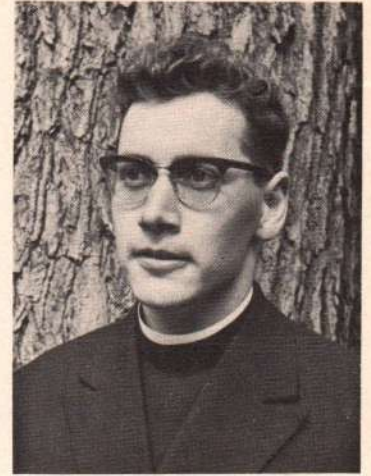
Those present included Brothers James Cummins and Frank Duff, president and vice-president respectively of the Concilium with Father T. O'Flynn, C.M., Spiritual Director and other Concilium officers. Several Legion spiritual directors and priests attended and among the guests were representatives of the Eastern Region Health Board.

The Archbishop in his address encouraged the legionaries to persevere in their apostolate and he stressed especially the importance of fidelity to their prayer life.

Tributes to the work of Dr. McQuaid as Archbishop were paid by Brothers J. Cummins, Frank Duff, Father O'Flynn and by Mr. P. Burke, T.D.

WHAT ONE MAN CAN DO—

WITH SUITABLE MACHINERY



Father Paul Wey.

THE REV. FATHER PAUL WEY, S.D.S., of Kamina Diocese, Katanga, Congo, writes to say "you will certainly be astonished at the strength and the size of the Legion of Mary in our Mission. It is a situation like that which existed in China before the world war and it is significant that it was Missionaries who had worked for 15 years in China and suffered 22 months in a communist prison who started the Legion here at Kapanga".

The Chinese Missionary of whom Father Wey speaks, was Father Louis Heitfeld, S.D.S., of German nationality. In 1957 he came to Kapanga to fulfil a promise made to Our Lady while still in a Chinese prison. He immediately started the Legion of Mary in the Central Mission of Musumba, a village of 8,000 inhabitants. The work undertaken comprised visitation of the homes of the people and of the sick at home and in hospital, care of the abandoned ones, propagation of all the popular prayers, and attendance at daily Mass. Devotion to the Blessed Eucharist and to the Sacred Heart was propagated and the young people were taken in hand. In 1959 Father Louis became ill and had to return to Europe, but the work that he had



President of the Legion at Musumba and Chief Catechist, Br. Marcel Mases, could be called an example to all Catechists.

started went on and was destined to grow from a mustard seed into a great tree.

In 1966 a significant step was taken. The President of the Legion at Musumba, Marcel Mases, was appointed chief Catechist for a very large Bush Region which comprised 20 villages. Being now a seasoned legionary, he did not hesitate in regard to his plan of campaign. He set out at once to establish the Legion, beginning with his residential village of Kambundu. Shortly afterwards Father Paul Wey was appointed travelling Curate and in due course arrived at the village of Kambundu where Bro. Marcel presented his legionaries, a sizeable number of both men and women.

Father Paul was astonished and, for a moment, wondered if this might not be some religious sect. But a few questions convinced him that it was the authentic Legion of Mary, and with great joy he gave his full approval for the work which was already under way. More than that he made an immediate decision that the Legion should be propagated throughout the whole region, even out beyond the 20 villages confided to Bro. Marcel to the 75 villages with chapels which comprised the area in the care of Father Paul. This area was 150 kilometres long by 100 kilometres wide with a population of 24,000 of whom some 20 per cent were Catholics.

A fine plan indeed, but how was it to be carried out? Father Paul had an idea. He was already printing a short bulletin of information for his district. He prepared a special number of this in the form of a manifesto announcing the great news of the proposed start of the Legion of Mary, and setting out the basic ideas of how it should be run, together with the prayers. With one accord the villages agreed to commence and the Catechists were sent from village to village to found and explain the Legion. All the villages took up their legionary work with an extraordinary zeal and a great spirit of joy and of Christian charity such as Father Paul

Father Wey and some of the legionaries outside the church at Kambanga village on the occasion of the marriage of Paul Eheny—one of their officers.



had never before witnessed spread among the Christians. The number of catechumens grew day by day and in a place which an earlier Missionary had declared to be without faith and possessed of a bad spirit, 300 Christian marriages were celebrated in a short time. After one year the number of legionaries had grown to 800.

There was another unexpected result. Contrary to the usual order of things, it was the success of the Legion in the Bush which brought about the establishment of Praesidia in the great centres of population round about.

For three years this Legion remained almost unknown, but one day the Bishop, Monsignor Malunga, came from Kamina to give confirmation in the Bush region. He was indeed overjoyed to discover the Legion at work in all the villages and gave it his blessing. News of Legion doings began to spread and last year Albert Chitavu, President of the Legion in Kolwezi, came to visit. Knowing the Lunda language, he was able to see for himself what was being achieved and expressed his great happiness with all that he saw. He invited the Kapanga legionaries to attend the Legion Congress for the Diocese of Kamina held at Kolwezi in July, 1970 and when Bro. Marcel Mases, the first President went, he attended as representative of 42 Praesidia. Following this Congress, Fr. Paul received instructions from Kolwezi in regard to the setting up and the affiliation of Curiae. So now they have 7 Curiae controlling 84 Praesidia with a total membership of over 1,500.

Surely there is a lesson to be learnt from this experience. Surely each Mission can be turned into a Kapanga. For here is the answer to the shortage of Missionaries. One priest directing the work of 1,500 apostles through the proper use of his Catechists. And why should Father Wey stop at 84 Praesidia? Obviously from his progress to date he has set himself no limit. Should he not now set out to reach the 100 mark and when he has got that far, why should he stop there? Surely we are afforded here proof of the saying that there are no

limits to God's power, except the limits that we ourselves set.

There is another point to be remembered and it is that Catechists who have not the support of a Praesidium around them often drift into routine and lose their sense of vocation. It seems to be the universal experience of the Mission field, that where the Catechist has around him a band of legionaries for whom he acts as spiritual guide, his own zeal goes on increasing and his eagerness for the spiritual growth of those around him remains ever fresh. Bro. Marcel of Kapanga could indeed be called an example to all Catechists.

Father Paul Wey finishes his report by saying that the celebration of the Golden Jubilee of the Legion was an outstanding success in Kapanga. Congratulations, Father Paul!

Cardinal Gracias writes:

I am happy to associate myself with these celebrations in honour of the Golden Jubilee of the Legion of Mary which has such an impressive record of service of the Church, particularly in this archdiocese. Basing themselves on an authentic Marian spirituality and faithful to the inspiration of its founder, the Legion has undertaken a variety of tasks and has quietly and unostentatiously acted as the leaven in the dough. Recent insights into Marian spirituality will enable legionaries to nourish their spiritual lives even more and find further inspiration for the successful accomplishment of their valuable apostolate.

I offer to all the members of the Legion and to their Spiritual Directors my warmest congratulations and blessings and pray that Our Lady may continue to guide their organisation into becoming a more potent instrument for the glory of her Son.

Ad multos annos.

Our Comment: We are deeply grateful to Your Eminence for this notable tribute added to all the kindnesses of the past.

In Tribute to the Legion

SINCE the world-wide celebrations of the Golden Jubilee of the start of the Legion of Mary last September, tributes to the spirit, work and achievements of the organisation are still being reported. They come from a variety of places and from many distinguished personages. The Legion of Mary is truly grateful for these greetings and good wishes. Much as we would wish otherwise we must confine publication to a very limited selection from the messages to include the following :

ARCHBISHOP OF CINCINNATI

In a letter to the people of the archdiocese of Cincinnati, U.S.A., Archbishop Paul F. Leibold reviewed the history of the Legion in that archdiocese since it was set up there in 1939.

The conclusion of that letter reads :

“No one will ever measure the amount of spiritual good accomplished by the Legion of Mary since its foundation and spread in the Archdiocese of Cincinnati. We are most grateful to God for this great Marian apostolate in our midst. Today most of the basic things the Legion has stood for from its inception are under attack in the Church; which means its powerful arm is more needed today than ever before. We think of such things as a deep filial devotion to Mary and her Rosary, its intense loyalty to the Holy Father, and working only within the structure of the Church, and in co-operation with the local pastor, that a deep spiritual life must be the first mark of a true apostle, and that the heart of the efforts of the church to reach out to men's needs is through the things of the spirit. As we offer our golden jubilee congratulations to the Legion of Mary we use this occasion to thank God for the Legion in the Archdiocese of Cincinnati and renew for it our fullest endorsement and prayers for growth in the decades to come.”



Typical scene of many Golden Jubilee Legionary celebrations is this gathering at a Congress in Coquimbo, Chile, to honour the occasion. Spiritual Director is Rev. Fr. Cornelio Fouchier.

ARCHBISHOP FINBAR RYAN, O.P., former Archbishop of Trinidad

“Having seen the growth of the seed planted fifty years ago, most intimately, of course, in the region of my own episcopate, it would seem unforgivable on my part not to thank Almighty God and Our Lady for all that the Legion has achieved.

It was my joy to have the Legion established in every parish under my jurisdiction and to note its stability and cohesive power in a country so notably unsettled in other ways.

It will be a present joy to offer Mass in thanksgiving for all God has done in and through the Legion for the glory of Our Lady and the Church.”

* * *

Apostolic Nunciature of Brazil.
7th September, 1971.

For many years I have known and followed the apostolic activity of the Legion of Mary. Therefore, on the occasion of the Golden Jubilee of its foundation, I declare with great pleasure and full awareness that the Legion of Mary is a truly providential work of the modern times. Its organisation not only does not hamper in any way the apostolic inspiration, but strengthens it and makes it excel in intensity and dedication. Based on the devotion to Mary Most Holy, the Legion corresponds fully to the requirements of the Post-Conciliar Church. As a conclusion of the Council, the Virgin Mary was proclaimed “Mother of the Church”, praise which is not merely a title but expresses a theological reality and constitutes a programme of action for all Catholics.

I send to the legionaries of Brazil my paternal and affectionate blessing, asking of God the Father, blessed for everlasting ages, His heavenly gifts and His help.

Dom Humberto Mozzoni,
Apostolic Nuncio.

TO SERVE BENEATH THE STANDARD OF MARY

by Barbara Hopper

Barbara Hopper's latest assignment grew out of the competence shown by her in the teaching post which brought her to Africa. At the earnest request of the Bishop she now undertakes full-item Legion work.

Barbara with newly-baptised teenager.

IN the same week that I graduated from the University of London I found myself started on a new "course"—as the newest recruit in the local praesidium. Right at the time when I thought that I "knew it all", I was really only just beginning. The praesidium Spiritual Director, knowing me rather better than I knew myself, realised that the usual approach of asking me to join the praesidium would not succeed in catching me. So he adopted a rather unusual recruiting technique. He merely mentioned the words Legion of Mary in conversation and when I asked him what it was, Father replied: "It is something that wouldn't interest you at all." Rather indignant, I urged him to explain this statement and the Legion, but he could not be persuaded to say another word on the subject. I had no alternative but to seek out his praesidium and go along to one of its meetings.

Truthfully, I was not very impressed. Of course complete understanding of the Legion of Mary cannot be gained from a single meeting, but the reason which forced me to attend the meeting the next week and the one after, was not, I admit, a desire to learn more about the Legion, but rather a determination to prove the Spiritual Director wrong!

Whilst at University I had gone to daily Mass, recited the Rosary and had even helped out at a Mass Centre on Sundays by instructing the children after Mass. This seemed quite sufficient and at first I could not see what more than this Legion membership could offer.

During the illness of the secretary, I was called upon to act in her place for a few weeks. This entailed my regular attendance at the meetings and meant that I had to listen very carefully to all that was said at the meeting. Gradually Our Lady cast

her spell on me and by the time I made my Legion Promise, I was pretty well sold on the idea.

My Legion work still involved me with instruction classes at the Mass Centre, but gradually, as I was able to devote several evenings in the week to it, visitation of the children's families was added on. First as Secretary and then as President of the praesidium, I gradually learned about officership and attended the Curia meetings.

During my first year as a legionary the whole of my life began to change. Formerly I was shy about speaking in public, but now I had to make even an occasional comment at Curia. I had found a new group of close friends—my fellow legionaries. I had to rearrange my free time to include meetings and Legion work. Never before did I realise how much free time I had until it was almost all used up on visitations and instructions!

Then there were the miracles. As the First Communion Day of the children drew near the parents who had listened to much of the instructions, since these were given in the home, became the object of our attention. Very many of them were lapsed and some had not been to the sacraments for many years. We legionaries spent extra time in the presence of the Blessed Sacrament before going to ask these parents to come to Confession. In the three years of this work, I can only remember one or two who refused!

With each of the many groups of children we instructed and prepared for the Sacraments of Baptism, Confirmation, Penance and Holy Communion, we made the same approach to their parents. Some of the parents were brought back to the practice of their religion after 15 or 20 years. These miracles of grace showed me clearly that we

were working with Our Lady, as instruments of Christ and it also taught me the value of prayer.

Being a Curia officer did not seem half so bad when I actually got going and the first few trips to Senatus, a hundred miles away, were great fun as well as being very valuable Legion experience. Although I couldn't see it at the time, I was already on a path that was going to lead me 3,000 miles away from home.

Altogether I was three years in the Legion of Mary in England and throughout that time I was being formed as an apostle by the Holy Spirit and Our Lady. A true affection for the poor families we visited grew and my life-long fear of visiting a hospital was overcome. The needs of the Church outside my own parish began to awaken in me a sense of responsibility. A local extension worker took me on various visits to priests to discuss the Legion of Mary and later I worked in recruiting drives and gained more valuable experience by setting up two praesidia.

From my teenage days I had cherished the idea of going to a Mission Country. My motives were undoubtedly very mixed ones—the search for a challenge and adventure were just as appealing as the desire to help those in a developing country. Now I was a legionary, I had a new view of things and when I was offered a teaching post in West Africa, I jumped at the chance, not because it offered an adventure, but because I saw it as a call to work as a legionary in a mission country. Thus I set out for the country that was formerly known as the "White Man's Grave." That name alone may constitute a challenge, but the challenge I saw was different—to help in some way to spread God's Kingdom—and it was this grace that I asked Edel Quinn to obtain for me.

For two years I was teaching in a girls' secondary school in a small town in the bush. Upon arrival I joined one of the school praesidia and the parish praesidium and worked to strengthen the local Curia. The Africans were wonderful and showed great friendship and hospitality. My Legion work in the two new praesidia was the same as it had been in England—instructions, visitation of families, hospital visits and work among children. As soon as I joined the praesidia I felt very much "at home." Again I was one with a lovely group of people, who were working for Our Lady, people whom I called Brother and Sister, people who taught me many things. Through the legionaries I learnt a few phrases of the local language and much about the local customs and traditions. More than that I came to appreciate the universality of the

Legion, to experience the significance of the Catena, which prayer links all legionaries together, and most of all to imitate the African legionaries' great devotion to Our Lady and the Rosary.

I was kept quite busy during the week, teaching, but weekends and holidays were free and I used these free days to travel to the different parishes to talk about the Legion of Mary or to visit the praesidia. The usual mode of transport was on the back of a lorry and in this fashion I covered over 9,000 miles and reached the majority of the parishes. I was convinced that all my previous Legion experience was for a purpose and so I set out to extend the Legion in the country.

There are several hair-raising stories I could tell about life in the bush—of tarantulas, snakes, driver ants and so on. Yes, there were many things I had to get used to, not least the climate, but the fact that I was engaged in Legion work made all the hardships easier to accept. There was about the same measure of joy and suffering, of success and disappointment as in life at home. The chief visible successes the Queen of the Legion made possible were the setting up of four new praesidia and the successful National Legion Congress.

It has often been said that however much we give of ourselves in Legionary service, we always receive in greater abundance. I soon found out how true this is. Out in the bush I came to appreciate so much more the Mass and the Eucharist, the value of prayer and of reciting the Breviary. Sometimes we hear sharp criticism of the Legion System—"it demands too much, it is too rigid, it means giving up so much of one's time", are the usual criticisms made by those who do not know the Legion. The Legion of Mary offers the opportunity to all, those busy and those less busy, to fulfil their Christian vocation, which, according to Vatican II, by its very nature is a call to the apostolate. The Legion system teaches us the true value of prayer, obedience and self-sacrifice. It was being in the Legion of Mary that gave me the best possible training for my life and work in West Africa.

It is only now, as I again pack my case and prepare for my return to the tropics, that I have been able to reflect on what five years of Legion membership has meant. Clearly, from all I have written you can see that it has meant a great deal. In the present age of permissiveness, I am more than grateful to Our Blessed Lady for calling me into the ranks of the Legion, so that through its life of discipline, sacrifice and prayer, she may choose to use me as an instrument of Christ in the world.

In the Footsteps of St. Francis Xavier

by Anna B. O'Connor

"So believe with all your heart that you cannot offer to anyone a greater benefit than the Holy Catholic Church. This was the conviction which drove St. Francis Xavier relentlessly on. Towards that end he lived his wondrous life in which he brought to pass that exclamation of his 'To travel the whole world over, to suffer everything, and at the end of it all to have won a soul—Oh, what a triumph!' He journeyed over the world. He suffered everything under the sun to gain souls for Christ. In him you have an incomparable model for your work, a man whose very name stands for missionary endeavour."

THESE words of Br. Frank Duff were addressed at a Peregrinatio Pro Christo Conference in Dublin when the movement was still very new and its scene of operations had not yet extended beyond Great Britain. Since then, the passing years have seen Peregrini going farther and farther afield and it was only fitting that India, which owes so much to St. Francis Xavier, should eventually be considered as the most suitable place for organising a project in Asia for English and Irish participants. The idea of planning a trip to Bombay was publicised by the Peregrinatio Pro Christo Committee in Dublin in October, 1970, and after consideration with Br. John Afreddy, President of the Senatus of Bombay, it was agreed to organise charter flights which would take Peregrini to India for a fortnight's stay and bring Indian legionaries to Dublin for a study week combined with a pilgrimage to Lourdes and Rome.

To the joy of the organisers, legionaries on both the Eastern and Western side came forward in sufficient numbers to warrant the charter flights required for transporting the groups. However, international difficulties began to present themselves and many months were spent on frustrating negotiations and correspondence with airlines, etc. As things became more difficult, the more we prayed for the project and we got many of our religious and legionary friends to pray for it too. In September, 1971, however we finally had to abandon the idea of chartering a plane to airlift the Peregrini and we settled for scheduled flights when we got an attractive offer, based on group travel from a major airline. It was an interesting coincidence to find that our plan to visit India took a year to materialise and that St. Francis Xavier's epic sea journey to that part of the world occupied the same time.

The Peregrini who set out from Dublin and London travelled in two groups and they landed in



Anna B. O'Connor, President of Veneranda Curia, Dublin, who wrote this article, is on the far right of the picture, beside Br. J. Afreddy, President Senatus of Bombay, then Sr. Yvette Almeida, Senatus Assistant Secretary, Br. John Gomes, Treasurer of Bombay Senatus is between Lilly Lynch, Concilium Secretary and her sister Mary, a Concilium correspondent.

Bombay on 7th and 8th October, 1971. They included Very Rev. Canon John Fitzgerald, P.P., Spiritual Director of Cashel Comitium, Rev. Fr. P. J. Regan, Spiritual Director Mullingar Curia, 72 legionaries from Ireland, including Sr. Lily Lynch, Secretary of the Concilium and her sister, Sr. Mary Lynch, Concilium correspondent with Bombay Senatus, 4 legionaries from England and one from Scotland. They were divided into six groups, one of which was assigned to New Delhi, another to Poona and the remainder to Bombay.

We got a very warm and cordial welcome on arrival at Santa Crup Airport in Bombay in the early hours of the morning. Senatus officers and many of the local legionaries had come out to greet us and we felt very happy to commit ourselves to their care. They took us by bus into the city which was only just awakening from slumber. It was interesting to note that apart from a few roadside cafés, the only places then open were the Catholic churches. Their wide open doors permitted all who passed by to see Masses being celebrated inside and many people devoutly taking part.

Accommodation was provided for us in Bombay in two hostels. The men stayed in Sodality House, run by the Jesuit Fathers, and the women stayed in a guesthouse run by the Salvation Army. Both places proved very satisfactory for our needs. After a necessary rest on the first day following our 24-hour journey, a meeting was held between the Senatus Officers and the team leaders and work was planned in detail. Each team was allotted a place for its morning meeting and the leaders were introduced to the presidents of praesidia and presidents of suburban Curiae in whose areas they were going to work during the following weeks. The programme for each day was roughly as follows: morning Mass, breakfast, daily meeting at which reports



His Excellency President Giri of India with Joan Byrne (right), President Limerick Comitium, and Patricia Kavanagh, Dublin, during their visit to Delhi.

were taken on the previous day's work and work was also arranged for the current day, work from 10.30 to 12.45, lunch, rest, work from 4.15 to 7.30, and dinner. There was no shortage of local legionaries to work with the teams. Many of the Indian legionaries worked every day with us and they were always at hand to escort us wherever we were going so we had no worries about losing our way or feeling anyway strange in India. We felt at home there from the very start of our visit, thanks to the extraordinary kindness and attention which was so bountifully lavished on us.

The teams which worked in Bombay were given the following assignments: (1) visitation of homes in Rosary and adjoining parishes, (2) apostolate to the crowd, (3) visitation of a slum area and of ships and (4) apostolate to street girls. Bombay is an overcrowded city with approximately 5 million inhabitants. About 90 per cent of the people are Hindus, 5 per cent Catholic and the rest are made up of Moslems, Parsees, Protestants, etc. Hindi is the official language and people from different States have their own languages but English is widely and fluently spoken as well. Interpretation, when required in homes, was provided by the local legionaries. The reception given to the Peregrini in homes, flats, or out in public places was extraordinarily kind and gracious. Without exception the visitors were invited into all the homes they called to and they were offered soft drinks on numerous occasions.

The faith of the Catholics who were visited was very evident. Many families say the Rosary on the balconies of their apartments and their neighbours both Catholic and non-Christian are invited to take part. The Peregrini were filled with admiration of people living in slum areas who had nice altars and holy pictures in prominent places in their simple but neat homes and who had to live without the usual amenities enjoyed by residents in developed suburban areas. Many active and auxiliary members were gained for local praesidia by the Peregrini and a new Patrician group was organised in Rosary

parish. It was launched with an attendance of 55 people including 25 non-legionaries and the subject for discussion was "Why am I a Christian?" In the same parish three alcoholics were dealt with and one seemed to make good progress. About 40 people showed an interest in talks for non-Catholics and it was hoped that these talks would be started for them in due course.

The group which was sent out to the highways and the byways to make contacts had no difficulty finding people to talk to along the seafront, in busy streets, in the parks, at railway stations and on the beaches. They explained that they had come on holidays and that they belonged to the Legion of Mary, an organisation in the Catholic Church, and that they wished to avail of the opportunity to meet as many Indians as possible for the purpose of discussing the subject of religion which had such obvious meaning for Indians. In this way it was possible to talk about the main points of Catholic doctrine.

The Hindus assured us they believed in One God and they showed a great inclination to air their philosophy of life and to speak about prayer, man's accountability for all his actions and to our great joy we found that many of them not only knew about Our Lady but attended devotions at her shrines.

The beautiful church at Mount Mary, Bandra, which contains a lovely statue of Our Lady and the Child Jesus attracts people of all Faiths. They can be seen visiting the church every day but the 8th September is the Great Feast day there, when a colossal concourse of people turn up to pay their respects to their Mother on her birthday.

In many churches in Bombay there are organised devotions on Wednesday to Our Lady of Perpetual Succour, and they attract thousands of non-Christians as well as Catholics. The majority go out to St. Michael's Church in Mahim, in the suburbs, where the devotions are held nearly every hour

during the day. These consist of prayers, a sermon and benediction of the Blessed Sacrament. As evening approaches the crowds grow bigger and they fill the church and surrounding grounds. The people pray, burn candles and put garlands of flowers around the numerous pictures of Our Lady. Their fervour is obvious.

The local legionaries do contact work at the Wednesday devotions and it was with great pleasure that some of the Peregrini joined them on a particular day. The latter were overwhelmed at the response they got from all the people they contacted and they gave out many Catholic Enquiry Centre Cards and Miraculous Medals. It was estimated that at least 150 C.E.C. cards were given out by the Peregrini in Bombay and many of these were signed on the spot and handed back to the legionaries. No account was kept of the number of Miraculous Medals distributed by the Peregrini in the course of their apostolic work but it must have run into thousands. A casual contact made at a bus stop by two Peregrini underlined for them the duty of spreading the Faith. The young man encountered was a Hindu and he was so impressed when he heard about the legionaries' mission that he urged them to leave Bombay where people believed in God and to carry their good news to other parts of India. On learning that his new acquaintances would not be travelling further, he asked them to tell him as much as possible about their beliefs so that he could transmit them to others.

In the slum area, the idea of True Devotion to the Nation was discussed when the opportunity presented itself. A Hindu who had formerly been associated with local legionaries on a T.D.N. project talked to the Peregrini for two hours and he expressed a wish to help form a local Committee, aiming for the betterment of his area. Resulting from the visitation carried out in the locality came

hope for the setting up of a Tamil speaking praesidium for interested people.

Thanks to the efforts of Rev. Fr. Victor Fernandez, the Port-Chaplain, passes were obtained for a team of Peregrini to spend four days visiting ships in the harbour. They were received very kindly on board vessels from various countries including Germany, Italy, Poland, etc. They got every facility for meeting the men on these vessels. Many of those spoken to were Protestants and they were quite willing to talk about religious matters and to accept Miraculous Medals. One Catholic who had been away from the Sacraments for some years went to Confession as a result of a conversation with the legionaries.

Great courage was required from the group of Peregrini who were given the task of visiting the red light area. Their fears diminished when they were introduced to the work by members of Mother of Mercy praesidium who have been doing this heroic work in Bombay for twenty years. Access was readily gained to the unlicensed houses where each room contained about six girls and there were men and hordes of children in the houses too. The men were rather hostile at first but the girls were proud to be visited. They were beautiful and most of them were only in their teens.

Many were Hindus but there were also Catholics among them. They were all in the custody of manageresses (Mammas), under constant surveillance and were clearly enslaved because of extortion used for the clothes, jewellery, board and lodgings needed by them. One Burmese girl, a Buddhist, said she believed in the Peregrini's God. Another, a Hindu, said she had been praying for five years to Jesus for a chance to leave the life she was living. Access to the licensed houses was very difficult because they were all behind locked gates but in only one or two cases was a request for permission to enter refused.



Pictured in the grounds of the Premier's house in Delhi are the peregrini with some Indian Legionaries. Seated in front is their gracious hostess on the occasion, Mrs. Gandhi, Prime Minister. Others in this group include: Rev. Fr. I. Santos, Administrator, Sacred Heart Cathedral, and Spiritual Director of Delhi Comitium; Very Rev. Canon J. Fitzgerald, P.P., Galbally, Spiritual Director of Cashel Comitium, and Br. Selvam, President of Delhi Comitium.

All the girls showed great reverence for the Miraculous Medal and 28 of them attended the recitation of the Rosary in a nearby convent which was organised by the Peregrini as a farewell gesture. Two men from the area who were Catholics also turned up for this Rosary.

In Poona, with the co-operation of local legionaries, crowd contact was done in a particular area with a view to approaching as many people as possible with a knowledge of English for the purpose of interesting them in the Catholic Church. C.E.C. cards were frequently accepted by contacts and it was decided to organise a talk on the Church for them. Two Parsees attended and they said they enjoyed it. Talks on the Legion and Peregrinatio Pro Christo were given by the Peregrini in de Nobele College, the Jesuit House of Studies, at the Major Seminary in Poona and about 55 Seminarians attended.

Rev. Fr. I. Santos, the Administrator of the Sacred Heart Cathedral in Delhi, gave a great welcome to the team sent to that capital city. He arranged a variety of work for them and they made very good progress with all their contacts. They invited the non-Christians to a special evening Mass at which a commentary was given for their benefit. Twenty-five attended and some of them were seen at Mass again during the following week. The team visited Mother Teresa's Homes and they were also privileged to be received by President Giri and the Prime Minister, Mrs. Gandhi. Both were presented with copies of Mr. Duff's booklet on True Devotion to the Nation and Mrs. Gandhi was also given a mounted Miraculous Medal.

The two Spiritual Directors who accompanied the Peregrini were assigned to teams in Delhi and Bombay and they were a great source of encouragement and help to these teams. Rev. Fr. P. J. Regan has an amazing story to relate about an experience he had in Bombay. His group had been invited to a social but he became ill at the function and re-

turned to Sodality House. He happened to be on the stairs outside his room when a man approached him and said he had come to see him by appointment. Father had a long conversation with the caller and finally took him along to one of the priests in the House for Confession as he had not the necessary faculties himself. The man in question had been away from the Sacraments for eight years. There was a strange element of chance involved in this story as the legionary who had persuaded the man to see Father Regan had overlooked passing word about it on to Father. If he had not become sick, and decided to go back to the Hostel that night the man might not have made his peace with God. Father was quite ill during the course of the night but he reckoned that this was a small price to pay in the circumstances.

The happiest memories I have of Bombay are of well attended and beautifully sung Masses in the Cathedral of the Holy Family on week mornings with even birds joining in, in their continuous flights around the altar and sanctuary; of the pleasure experienced in meeting Hindus and Moslems who were so willing to discuss religious matters on the busy streets, of the crowds of people who everywhere had the appearance of great refinement and culture and finally the joyful times spent in the company of Indian legionaries when engaged in work with them or on the numerous social occasions they arranged for us.

A small group of Indian legionaries including three Senatus Officers set out for Dublin on 12th October and after attending the Concilium Meeting they kindly prolonged their stay in Ireland in order to meet the two groups of Peregrini on their return from Bombay. It was a great joy to us to meet them again on Irish soil and to bring them the latest news from their homeland. The exchange of legionaries between our two countries took place in spite of all the difficulties encountered in the course of the year and there is no doubt but that St. Francis Xavier helped us to bring this about.

GOA

The Chinchinim Curia was founded on 4th August, 1969 under the guidance of Rev. Fr. Prisionio Dias, D.D. as Spiritual Director, followed by Rev. Fr. Renato Aires Rego with the affiliation of nine Senior and four Junior Praesidia. The Officers seen here are: (left to right) Miss Margaret Furtado, Treasurer, Bro. Martin J. Pereira, President, Rev. Fr. Renato Aires Rego, Spiritual Director, Sr. Mrs. Maria Viegas, Vice President and Bro. Vincente Fernandes, Secretary.



PRAISES OF MARY

WHERE Our Lady is no longer found, Christ effaces Himself, God disappears, nothing is any longer guaranteed.—Dillensberger.

* * *

Her maternal intimacy would have availed Mary nothing unless she carried Christ more happily in her heart than in her flesh.—St. Augustine.

* * *

O God, You have bestowed on Mary graces so great that without Divine revelation no one could have imagined it.—St. Ambrose.

* * *

She is the Great Queen of Heaven, most mild, most meek, most wise.—Ben Jonson.

* * *

If faith in Christ is necessary, the same must be said (due proportion of course being observed) of belief in the Mother of Christ. For according to the Divine arrangements He is by necessity bound up with her. That is why we see the revelation of the Mother proceed step by step with the prophetic manifestation of the Son.—Terrien, S.J.

* * *

The Legion of Mary is yourself, St. Louis Marie, come down on earth again and traversing the whole world from end to end in order to win all men to Jesus Christ.—Morineau, S.M.M.

* * *

Near the body of St. Leonard of Port Maurice, exposed to the veneration of the faithful in Rome, is an autograph letter treating of the mystery of the Immaculate Conception. It says that when the true light of this great truth shall shine in all its grandeur, a period of repose and peace will spread throughout the world. Even if we do not believe in this prophecy we cannot help being interested in what it foretells, namely, that the world would not always remain in its present state of confusion; that



Our Lady of the Mount, Bandra, India.

man would proclaim throughout the world, peace, justice and truth; that the progress of Christianity would lead to the tranquillity of the whole world, and that this progress depends on the knowledge and application to its full extent of devotion to Our Lady.—Gratry.

* * *

The downfall of the Dragon was through Michael and his Angels. Herein may be found a point of support for the opinion that the revolt of the Angels was occasioned thereby, or that their probation consisted in the adoration of the Son of the "Woman", and that they were to acknowledge the future Mother of God as elevated above all creatures, for "the Dragon stood before the Woman", as did his followers, that "he might devour her Son," and "he persecuted the Woman."—Schaefer.

* * *

So pure a relation to God was Mary in body and soul that she never heard the warning voice of conscience.—Hubert, O.F.M.

* * *

Constantine consecrated the Capital of his Empire to the Virgin in the midst of all the Bishops who were coming to proclaim the Faith at Nicaea.—Nicolas.

HIS EXCELLENCY MONSIGNOR McCARTHY ARCHBISHOP OF NAIROBI (Retired)

An Appreciation



In this photograph, His Excellency Archbishop John J. McCarthy, C.S.Sp., who recently resigned from the Archbishopric of Nairobi, Kenya, owing to health reasons, is on the right of the picture in company with His Eminence Cardinal Agagianian, who is presenting a Papal Medal from His Holiness Pope Paul to His Excellency Jomo Kenyatta, President of Kenya.

THE Legion of Mary has a grateful heart and does not forget the historic part played by Archbishop McCarthy in taking the first step towards the Beatification of Edel Quinn by establishing the Nairobi Diocesan Process of examination of her Cause. During her Legion Envoyship in East Africa, Edel referred more than once to the kindness, support and encouragement she always received from Fr. J. McCarthy, C.S.Sp. (as he then was), particularly when he was Regent of the Apostolic Delegation in Mombasa. That he was quick in perceiving the notable qualities of Edel's character and apostolic life is shown in the following extract from a letter he sent to the Concilium:

"Miss Quinn is an extraordinary individual, courageous, zealous and optimistic. She wanders around in a dilapidated Ford, having for sole companion an African driver. When she returns home she will be qualified to speak about the Missions and the Missionaries, having really more experience than any single Missionary I know. She is a credit to the country she comes from."

On one occasion Edel and her African driver "limped" in her famous "Rolls Royce" into Dar es Salaam late in the evening with three leaves of the front spring broken and which they had

managed to bind with cord, using the branch of a tree as a splint. What to do and where to go was the problem, which was solved when Edel remembered that her good friend Fr. McCarthy was in the city at the time. She found out his house and, with his usual kindness, he took her to the Mission house and introduced her to the Bishop, who knew quite a bit about cars. The sequel was that next morning at 8 a.m. the Bishop appeared in overalls and spent from that hour until 6 p.m. on the ground underneath the car doing major repairs, after which he presented Edel with practically a new car!

On his retirement, we offer His Grace Archbishop McCarthy our sincerest gratitude for his many and invaluable good offices in the interests of Edel Quinn and the Legion of Mary in East Africa both as a devoted missionary priest and later as the distinguished Archbishop of Nairobi who played a major role in building up and perfecting the Church in Kenya and elsewhere in East Africa. We pray Our Blessed Lady to obtain for him every grace and blessing in the years ahead; and we invoke Edel Quinn's intercession in bringing about a restoration of health as a token of gratitude for so many kindly services rendered to her by the Archbishop, her true and trusted friend.

TRUE DEVOTION TO THE NATION FILIPINO STYLE

by

Father Seán Holloway



Father Holloway in Isabela, Negros.

IT was the dry season on the Island of Negros in the Philippines. When will it ever rain again was the thought in everybody's mind except one, Pedro Borromeo. Pedro was looking not for rain—he needed blood.

The dry season is Fiesta time in this part of the world. It is a time to celebrate—some celebrate too much. As a result this young man of 26 got into trouble. In the heat of the moment he was stabbed.

At the emergency hospital I gave him the last sacraments. He confessed and prayed as he never did before. He was sinking fast. "Please get me blood, Father," Pedro said to me. I assured him that I would leave no stone unturned to get him what he needed.

There was no blood bank in the hospital. The doctor told me that they had sent a runner to the city for blood. It might be too late by the time it would arrive. Could we do anything in the meantime to save life? Get a donor on the spot! The chief of police suggested the prison. Prisoners would not mind giving a few pints of blood for a consideration.

The doctor and nurse went to the prison to type the prisoners. This took quite a while as we had to explain the need for the blood. Some were afraid giving blood might do them harm. How much would be given for the blood, etc. To make a long story short none of the prisoners had the right type of blood to suit Pedro. We tried other places to no avail.

By now the runner had arrived from the city. Unfortunately some mistake had been made in the transmission of the message and the blood that was brought was the wrong type for Pedro. As we continued to rush around and look for a suitable donor, Pedro died. His death shocked us. Could we prevent such a thing happening again?

The men's praesidium of the Legion of Mary had already read the booklet by Frank Duff—*True Devotion to the Nation*.

What does this True Devotion to the Nation mean in the Filipino context? I had little difficulty in explaining it to this praesidium the day Pedro died.

By meeting time that evening the circumstances of Pedro's death had got around. Most of the members knew about it before they arrived at the meeting. In my allocutio I was able to say True Devotion to the Nation means this praesidium will set up a human blood bank in this parish.

The purpose of this blood-bank would be that when there would be an emergency in the hospital again we would not have to be rushing around frantically to find who had this type, or that type of blood. We would know from our record already who had such a particular type of blood and we would know whether they were capable or whether they were willing to give the blood. So we could right away go to the persons concerned. The president was a doctor. He investigated the possibility of having the qualified personnel in the hospital to help out in typing the people in the different villages and various concerns, to type the blood. Mrs. Ruiz, attached to the hospital, was more than willing to offer her services for the blood typing.

The legionaries would go to a factory, or to a particular village and organise the people. They would tell them about the necessity of having their blood typed. They told them that there might be some time an emergency among their families or among their neighbours who would need blood. They explained that if each person had been previously typed and their names and type of blood registered, then in case of an emergency they would know where to go for the blood. In a village the



The members of the Credit Union of Himamaylan, Negros, with Columban Fathers Jeremiah O'Connor and Patrick McManus.

legionaries would go out the week previously, and tell the people what they planned to do; they would arrange a day and time for typing of the people in that village.

When the time came, Doctor Montero, the president of the praesidium, with some of his other legionaries would go out and help in listing and help Mrs. Ruiz in having the typing done. So in future, if there was an emergency in that village, if somebody had a haemorrhage, or there was an accident, the people would know what the particular type of that person's blood was. When they would be brought into the hospital, they could bring along some of their relatives who had the same type of blood. And so they went from village to village, they organised the workers in the different farms, they organised the teachers, they organised the catechists, they organised everybody and had their typing done. This was really an eye-opener, it was an achievement for the legionaries. It gave them inspiration. It gave them new ideas. It helped the whole community and opened their eyes so that they could see that as a community, working together, they could achieve wonderful things. The community spirit was developed and I was very happy to see our first community effort a great success. There is the old saying "that necessity is the mother of invention". Poor Pedro Borromeo died but his death contributed to life for many others in the future.

Pedro died from loss of blood—others were dying from poverty and hunger. Another kind of bank was necessary. This time it was a Credit Union.

The legionaries launched into the difficult process of education. They visited house after house. They explained to the people about Credit Unions. It was difficult to get the people to realise the great value of a Credit Union in their midst. Little by little they were able to convince a few to take the necessary steps in the Credit Union organisation. Many of the people had become slaves to the moneylenders. These moneylenders were unscrupulous. They would sometimes charge a 100 per cent interest in one week. For example, if you borrowed 25p on a Monday you were expected to give 30p on a Saturday, if you were not able to pay

back the interest that day you would be expected to give back 60p on the following Saturday. This was usually the worst type. The extraordinary thing about it was that these poor people were forced to go to those moneylenders. Sometimes teachers were indebted to the moneylender to the extent that they never saw their pay cheque. Fishermen often were so indebted to the moneylenders that they were working for nothing. There were so many other pitiable cases that the Credit Union was the only answer.

The lessons that they learned at the Credit Union meetings were most valuable to them. They learned that they must save. They learned that they could help one another by so doing. They learned that they could get out of the clutches of those moneylenders and usurers. It took a year of instruction and organisation and convincing before the Credit Union could be registered. Now the Credit Union is in full swing.

Others are beginning to hear from their neighbours about the Credit Union. The Credit Union was a great help to Maria Alvarez when her husband died. She was left with four or five children and the only work that she could get was earning about £2.00 a week from a well-to-do family, washing clothes. This could not support herself and her family. She joined the Credit Union. She was able to take a loan to buy the raw materials for making handbags and schoolbags. The material was plastic, cord and those things that were necessary to make these bags. She got into business, she got contracts from the different schools, and she was able to sell in the different towns. The Credit Union helped her in her sales also. Now she is making £10.00 a week from her bags. She could not possibly do this unless she was able to be financed and get a loan from the Credit Union.

* * *

J. D. N. Irish Style

In Tuosist, Co. Kerry, Fr. John Scanlan was terribly worried about the state of his parish. There had been no marriage in the place for years. There were plenty of bachelors but they could not afford

to get married. The young people were all going overseas. Fr. Scanlan went to different government agencies, even to the President, to find ways and means of keeping the people at home.

As a final resort he approached the Legion. It was full of the idea of true devotion to the nation. A number of legionaries went to Tuosist for their holidays. They saw the possibilities of the place—it had natural attraction like beautiful scenery, nice rivers and walks. At their suggestion the parishioners started to organise, to invite tourists, and provide accommodation for them. This year about 14,000 tourists have visited Tuosist.

The purpose of the Legion of Mary is the sanctification of the members. It would be disastrous to start a praesidium just to do a particular work. The Legion of Mary should be started to sanctify the members, and of course work should be given to them that will inspire them. There is no shortage of work in any parish in the world.

Very often people say to me: "The Legion is all right in the Philippines, where there may be just one or two priests for 60,000 people. There is endless work to be done in such a place, but that is not true here in Ireland and England."

I answer: "You mean to say that the people in the parishes in Ireland and England have no need to be sanctified. That is why we establish the Legion of Mary." The work is certainly there to be done. The problems are not the same as in the Philippines, but the problems are there just the same.

I am a great believer in taking on works and doing things in parishes that do not cost very much money. It is amazing the knowledge and skills that can be found in any small group. One may be able to speak a foreign language. Another may know how to fix a car. Another may be good at giving a haircut. There may be a good swimmer. There may be a good shot.

Why should we keep these things to ourselves? If we are legionaries we can try to teach others what we can do.

Take some examples. In a small village there is an old man living by himself. He is visited regularly by the parish priest. Does he have any other visitors? If there was a men's praesidium in the village, they could visit that man once a week. They might organise a game of cards in his house—perhaps he enjoys a game of cards.

One of the members of the Legion of Mary is a good swimmer. He could teach all the young boys and girls how to swim, and the techniques of life-saving. This is excellent substantial work for a pair of legionaries.

There are many good drivers in the parish. It would be an excellent assignment for two legionaries to teach the young boys and girls how to drive, and how to care for the engine of a car.

A thing I noticed on the Continent when I was

over there recently was that outside every church, and approaching every town and village, there was a notice telling the time of Masses in the place.

In any small parish in the country you can have gun clubs; you can have boys and girls rearing wild ducks and pheasants, maintaining the historical landmarks, studying the history of the place to tell to tourists. There can be fishing competitions, flower shows, dog shows, training of gundogs and selling them, writing to emigrant, arranging for stiles along river banks to facilitate fishing.

I could go on for hours suggesting works that could be done to improve the community, to brighten up the countryside and to make the place alive; and all the time this is done in union with Our Blessed Lady, and with the realisation that whatever we do to the least of our brethren it is done to Christ Himself.

The Legion of Mary is called the miracle of our modern times. If it is organised and living and vibrant in any parish it transforms the whole place. Everything good, everything that a parish priest would wish for, will be in that parish. But let us not make the mistake of having the Legion of Mary only just existing. It must live, it must be run according to the Legion handbook. Because if it is not run properly according to the spirit and regulations of the book, it will have the very opposite effect to that intended.

When the Legion of Mary is well established in the parish we will find that, between active and auxiliary members, practically everyone in the parish will be in the Legion. One great effect I have also noticed among the legionaries in my parish is this: they have brought the spirit, the training and systematic approach to their work in the Legion with them into their homes, their factories, their classrooms and every place. They were not just legionaries during their Legion meetings; they could not help but influence the whole community.

There was a principal in a government school in my parish with about thirty teachers under him. At first about ten of these were in the Legion of Mary. They became so interested in the Legion that they were inclined to cut short their activities in the school to go to Legion meetings. The principal complained and said at a meeting that he did not want any legionaries among his teachers.

When I heard this I explained to the legionaries that they should be good teachers, loyal to their principal and an example to their school. They took this advice to heart. A year later, the same principal at a meeting of his teachers said: "I would like all of you to be members of the Legion of Mary."

This is the effect I would expect in Ireland. Legionaries would be so sanctified and so diligent that they would affect the whole community; that their work would be exemplary.

Image of Pentecost inspiration of Legionaries— says Apostolic pro-Nuncio of Uganda. . . .



HIS Excellency Archbishop L. Bellotti, Apostolic Pro-Nuncio to Uganda, East Africa, who is deeply interested in the Legion of Mary, graciously accepted an invitation from the Senatus of Uganda to the Legion's Golden Jubilee celebrations at Rubaga. His Excellency, who was the celebrant at Benediction of the Most Blessed Sacrament, delivered the following striking and instructive Address to the assembled Spiritual Directors and Legionaries:

After the Ascension of Our Lord into heaven the apostles left the Mount of Olives and went back to town, to Jerusalem, up into the room of the last supper, the so-called 'upper room'. There, the Acts of the Apostles tell us, 'they gave themselves up to prayer, together with Mary the mother of Jesus, and the rest of the women and his brethren.' (Acts, 1.14).

As you know well, these prayers in the upper room were held in preparation for Pentecost, the coming of the Holy Spirit. After receiving the Holy Spirit, and only then, the apostles stepped out into the open and started addressing themselves to the people, who, as the Acts of the Apostles put it, 'felt stung in their consciences and asked Peter and his fellow apostles: Brethren, what must we do? Repent, Peter said to them, and be baptised, every one of you, in the name of Jesus Christ, to have your sins forgiven'. (Acts, 2.37-38).

It seems to me that this image—the holy apostles assembled around Our Lady—has been influencing your movement from its very beginning and is still exerting all its charm on your activities today. I do believe that here lies the strength of the Legion of Mary!

First : In your meetings you assemble around the image of Our Lady. In doing so you are clearly imitating the scene of the apostles in the upper room in Jerusalem, united in prayer with Mary the mother of Jesus. This explicit link of your movement with Our Lady will always keep it on the right path, will not let it go astray, will deliver it from the temptation of getting lost in mere humanitarian work, will remind it that its intention is to

save men's souls and not only their bodies, however important also this other task may be. Mary is the mother of Jesus who came to give Himself up for our sins. Your movement is anchored in the essence of Christianity. 'What profit will a man have if he gains the whole world and nevertheless loses his soul?'

Secondly : While your association is directed towards what is essential, towards the saving of your fellowmen's souls, it also knows the appropriate method which leads to that aim. That method cannot but be based on prayer because the power of saving a soul is God's: we are only instruments in His hands. Thus all your meetings, your assemblies around the image of Our Lady, start with prayer. You are also in this like the apostles in the room of the last supper: in prayer before they step out and go for action. This method of yours is most important also for the following reason : a mind that has prayed will—once the discussion is on—be much more inclined to listen to the others and to agree upon the common line of action to adopt.

I congratulate the Legion of Mary on having kept up this spirit for the last 50 years and this is my exhortation to you : stick to the spirit of your Founder also in the future, organising yourselves around Our Lady, taking prayer as the starting point for all your endeavours, being clear in your minds as to what is your main purpose, namely, to save the most precious thing a man has to keep or to save : the integrity and eternal happiness of the soul, of your own soul and of that of your fellows.

I am very glad to be able to convey to the Legion of Mary, on the occasion of its Golden Jubilee, the special Apostolic Blessing of the Holy Father, Pope Paul VI. The text of the Papal Message is signed by the Secretary of State, His Eminence Cardinal John Villot.



The members of the PPC Team are here pictured with Legionaries in Accra. Centre front row is Paddy Fay and on his right Bro. Raphael Ahiabenn, President of the Comitium of Accra. Fr. Albert Kretschmer, S.V.D., Curia Spiritual Director, is on extreme right. Br. Anthony Shugaolu, Nigerian peregrini, is second from left.

WITNESSING TO CHRIST IN ACCRA

A Team composed of one Nigerian, three Irish and one English legionary had a thrilling experience when they carried out a Peregrinatio project in Accra, Ghana, last September. The nucleus of the project was the legionaries from Ireland who are employees of Irish Airways and were thus able to undertake the immense journey at reduced rates. Again demonstrated was the ease with which witness can be given to Christ. The peregrini were Brother Anthony Shugaolu (Lagos, Nigeria); Sr. Barbara Hopper, England, now extension worker in Sierra Leone; Delma Noonan, Helen Hynes and PADDY FAY, Dublin who wrote this account of their adventuring.

THE four European legionaries were met on arrival at Accra airport by Brother Raphael Ahiabenn, president of the Comitium of Accra and other legionaries. They were taken to the Sacred Heart Parish where they were received by Rev. Albert Kretschmer, S.V.D., Spiritual Director of the Curia based in the parish.

A short meeting was held on Saturday morning to explain the workings of the Peregrinatio Pro Christo. In order to have the help of the Accra legionaries it was decided to hold a meeting on Sunday afternoon for all the legionaries in Accra. On Saturday afternoon, in company with Fr. Kretschmer and members of the St. Vincent de Paul Society, the members of the team visited a Leper Settlement about 8 miles outside the city, where we spoke to many of the people. On Sunday morning we made some contacts on the street, mainly with Moslems. That afternoon, about 60 legionaries came to the meeting to hear about the Peregrinatio. About 18 volunteered to help at some time during the two weeks. Two of the Accra legionaries, Br. David Okai Quaye, secretary of the Comitium of Accra, and Br. Anthony Francis, worked with the team for the full two weeks. Other legionaries gave mornings or afternoons or at least some hours to the project. The local legionaries were of great assistance.

Language : English is widely spoken, particularly by the men. The language of Accra itself is Gha, but several other languages are spoken as people come from many different regions in Ghana to live in the city. After Gha, one of the most widely used is Eve. As the legionaries also came from different regions, there was no problem language-wise. Most of our work was carried out in the Sacred Heart parish, but some visitation was made on two days in the parish of Nimo, a predominantly Moslem area.

Work was done every day from Monday 13th to Saturday 25th inclusive. Sunday 26th was taken as a free day, although a meeting was held in the morning. Members of the team were taken to visit a Mission in Battor, about 60 miles east of the city, in the afternoon. On Sunday 19th a visit was made to the parish of Accra New Town and then to the parish of Nimo, where home visitation was carried out with the legionaries from that parish. Home visitation was also carried out there on Saturday 25th. The team worked with great energy and enthusiasm the whole time despite the heavy heat in the middle of the day and their popularity with the mosquitoes. The principal works undertaken were home visitation and street contact. During the first week our enquiries revealed the existence of a Red Light district in the parish and special attention was paid to this area. The hospital, the prison

and the asylum were also visited. Two members of the team addressed a seminar of Pax Romana and made contacts with the students attending it on one day. Another day visitation was made to members of the staff of the Legon University.

Home Visitation: The Sacred Heart parish has about 15,000 Catholics out of a population of about 130,000. Visitation was made from house to house in several areas of the parish. People of many different religions contacted, Catholics, Methodists, Presbyterians, Jehovah Witnesses, Apostolic Church, Moslems and pagans. A great number of Catholics are lapsed, many of them are not married in the church. Marriage seems to be a major problem. Many of them promised to do something about getting their marriages regularised. Catholic teaching was explained to everybody and non-Catholics were asked had they ever thought of being Catholics. Many of them said they looked on the Catholic Church as the Mother Church, as the Protestant Churches had come from it. Generally, they said they were Methodists or Presbyterians because they had attended their schools. Some, including the Jehovah Witnesses, raised objections to Catholic practices, especially that of having statues in the churches. The Blessed Eucharist and Our Lady's role in salvation were explained and miraculous medals were eagerly accepted and sought for. Return visits were made to some non-Catholics with literature, which they had requested.

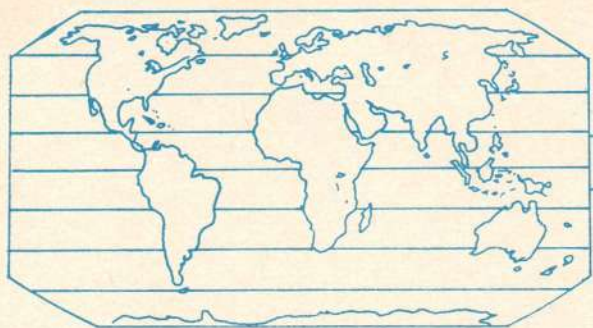
Street Contact: This was done around the centre of the city, outside some of the big stores and in a public park. Again, people of many different religions were spoken to. Most of those contacted were quite willing to discuss religion and many said this was the first time they had heard much about Catholic teaching. A number of people gave their names and addresses for follow-up calls by the local legionaries. Many Moslems were met and special efforts to contact them were made during the second week of the project. It was quite common for people passing by to stop and listen-in on conversations between the legionaries and people met on the street. When asked would they like to hear about the Catholic Church many said yes and were quite willing to listen for a considerable time.

Work for Street Girls: When we learned about the Red Light district in the parish we decided to start visitation there. Many girls lived in the area and after some initial reluctance they received the legionaries very well. On the second day of the visitation, one girl was brought to Confession and five more came before the end of the project. Fr. Kretschmer made himself available during the day for Confession. Two open-air public Rosaries were

organised in the area. A small altar was set up on each occasion. We encouraged the local legionaries to follow up this work.

Moslems: Moslems were contacted in the course of home visitation and on street contact work. Some were a bit reluctant to talk to us but generally we were able to explain Catholic teaching to them, and most of them accepted miraculous medals. Again, it was the first time that many of them had been approached by Catholics. In the parish of Nimo home visitation almost became street preaching as on occasions groups gathered around to listen to the legionaries. It once happened that the legionaries were surrounded by about 30 Moslems and there was a discussion lasting over two hours. The points made in Bro. Duff's pamphlet on the Moslems "Jesus and Mary in Islam" were put across. The Moslems quoted from St. John's Gospel where Jesus promised to send Someone to His Apostles after He ascended into Heaven. The Moslems claimed that this was Mahomet. We spoke, of course, of the Holy Spirit and that it was nearly 600 years before Mahomet came in which time the Church had been established all over the known world. A similar type of discussion was held as a result of a contact on the street. The legionaries were invited to a Moslem's home where about six Moslems gathered and the discussion lasted over one and a half hours. They were pleased to accept Miraculous Medals and addresses were exchanged with their principal speaker, who had studied at Cape University. Some of the Moslems said that they felt people should attend their own Church and that we were all brothers. We pointed out that while we were all brothers there could be only one true Church and that we believed the Catholic Church was the true Church and was everyone's true home and therefore we must try to tell others about it.

The pastor in Nimo expressed great interest in our apostolate to the Moslems and said he was very glad to hear that we were going to approach them. Many people were encouraged to attend instruction classes which are held three days a week in the parish. The idea of street contact was new to the local legionaries but they got in on it very quickly. They also caught the spirit of the Peregrinatio Pro Christo and were very enthusiastic about it. We encouraged them to organise a project themselves. They should be quite capable of doing that. We are grateful to all the legionaries and to the Accra Comitium Officers for their help. We could not adequately express our thanks to Rev. Fr. Kretschmer for his wonderful inspiration, hospitality and kindness. Our thanks also to the nuns in the convent.



FROM THE

LEGIONARY



WORLD



IRELAND



From all parts of the country reports have been received of impressive religious ceremonies, honoured by the participation of the Bishops of the Diocese, and successful functions held to celebrate the

Golden Jubilee of the Legion. Incidental to the holding of various functions, which included some first-class exhibitions, was the recruiting of many new active and Auxiliary members, as well as a stirring-up of interest in and support for the Cause of Edel Quinn. Extension and recruiting on a grand scale is mentioned in numerous cases. Many of the new praesidia formed through the country in the past few months were a direct result of the conferences of priests addressed by Fr. Aedan McGrath in the four archiepiscopal provinces last autumn. There is no shortage of variety in the works of service recounted. In the course of visitation of homes and hospitals the legionaries are provided with almost unlimited scope to serve, often indeed in ways which are unspectacular, but which are inestimably valuable to the recipients. Baby-sitting, ironing, washing, letter-writing, caring of gardens and home decorating for old people, repair and decoration of caravans for itinerants, housework of all kinds and all-night care of the sick in their homes, are but some of the services reported. Gratifying are the references to successful Patrician groups conducted by praesidia in Navan, South Cloyne and Tuam Comitium areas as well as in several of the Dublin Curiae. Although a number of reports mention Auxiliary Rallies which have either recently taken place or are planned for the future, many areas may need to be reminded of this important item. Insufficient care of the Auxiliaries would represent a dire injustice to them.

Weekend and one-day Retreats organised in Dublin and in other areas attracted satisfactory attendances and catered for men and women in visitation areas, teenagers, workers in the licensed trade, invalids, blind men and women, and for legionaries themselves. Apart from the Dublin

Curiae, the only reference to a book-barrow appears in the report from Trim Curia, which staffed a barrow every Sunday during the summer months; other councils might perhaps consider undertaking this most valuable work.

Many excellent items appear in reports from the Dublin Curiae viz.: street rescue, visitation of youths committed to St. Patrick's Institute, consecration of homes to the Sacred Heart, functions for non-Catholics, contacting of emigrants on the Mail Boat and the passing of their names to the Catholic Social Welfare Bureau for parish registration in England, organisation of Adoration Groups and Rosary Rallies. The same reports tell of some very fine works done by Junior legionaries e.g., organisation of Teenagers' Retreats, caring of children of refugees, organising football matches for itinerant boys, recruiting of Auxiliaries and visitation of hospitals.

Our Comment: Above it is hinted that the countryside is negligent in regard to the Patricians. If so, it is a big defect, the waste of wonderful mechanism. As we have so insistently urged, the Patricians is the only really practical proposition for adult religious education. If thought is put into the running of a branch, it will last and produce wide results. It brings the Catholics together under ideal auspices combining the social with the utilitarian, and the atmosphere of goodwill is effective towards establishing higher community ideals.

The Patricians should be used as the regular get-together for Auxiliary members.

WALES

Father Denis Maher, O.M.I., writes:

"We held our Rally of the Golden Jubilee of the Legion of Mary on Sunday, September 12th.

His Lordship, Bishop Petit, offered a special Mass of Our Lady. He was assisted by Mgr. Cashman, V.G., Canon Collins, and several priests. About 200 legionaries from many parts of North Wales were present. Miss Reynolds, a former Envoy, was with us. She did magnificent work during her 12 years in Wales. She renewed acquaintance with legionaries



England: This is Rev. Sister Rosemary Goodear who was invested as M.B.E. at Buckingham Palace last November. She was one of those who formed the first praesidium in England. It was started by Rev. Mother Mary Woodlock in the Convent of the Sacred Heart, Hammersmith, London, on 31st May, 1929.

As a teacher Sister Goodear went to Manchester where she started the Legion. She then entered the Good Shepherd Convent and has worked in approved schools for delinquent girls for the past thirty years. She is now stationed in, Newcastle-upon-Tyne.

on Sunday; many of them had joined the Legion because of her zeal and encouragement.

His Lordship, during his sermon, outlined the work done by the Legion during the past 50 years. It had spread its branches widely in all the Continents. With special reference to its work in China, he stressed the importance of joining and making Our Blessed Lady better known and loved. We are to aim at sanctity through the Legion. The Legion calls on us all to be saints.

My own views are: I joined the Legion as a priest in 1937 in Liverpool Archdiocese. When I came to Wales in 1940, there were praesidia in Llandudno and Bangor, and Blaenau Ffestiniog. These had a good adult membership. During recent years, Holyhead and Amlwch parishes are included. Legionaries have greatly helped the priests. They teach catechism, instruct converts, distribute Legion literature, visit homes and hospitals. They tell our separated brethren about Our Lady and give them books and pamphlets to read. The legionaries are always welcome.

The 'secret' of the Legion is 'Prayer'. Prayer at the weekly meetings; prayer said at the monthly Curiae, and at the Acies yearly ceremony.

The study of the Legion Handbook is of very great importance. That book has stood the test of time for 50 years without change or alteration!

What of the future of the Legion of Mary? Well, it is said that the past is a good criterion of the

future. And we can leave it to Our Queen, the Mother of the Church to look after this Society that has done so much to make Christ known and to extend His Church on earth.

The above is true and authentic."

Our Comment: The proverb says that a friend in need is a friend indeed. Into that category go Bishop Petit and Father Maher, and we thank them for their faithful goodness to the Legion during the years. Their foresight is now bearing fruit. No area has been more difficult to till than Wales in the past. The Bishop is soon to retire. He does so with a great accumulation of merits.

SCOTLAND



Rev. Father Coakley, St. Roch's parish, Glasgow, wrote thanking the Peregrinatio teams: "One evening after the Mission I saw three people in the church who between them had been over 100 years away from church. Two of them are now going to daily Mass. Four new members have joined our praesidium. We have 16 members and are dealing with all the cases you left us. Once more, thanks from the bottom of my heart for all your great work."

The Peregrinatio project to the Scottish Islands proved to be a good success. In Islay, five Protestants attended a Mass for Peace. The priest in charge of Arran Island has asked the Legion to undertake the religious instruction of a few families, and has arranged for Mass every Sunday during the winter. The project in Auchterarder ended with the parish priest setting up a praesidium. All homes in his parish were visited and 44 new contacts were made, including a number brought back to the Church.

SPAIN



Bilbao: Bilbao Senatus reports on its very first Peregrinatio project to Brussels, Belgium. Ten members including the Spiritual Director took part; they visited the Spanish immigrants and made contacts in bars and streets. They laid the foundation for a praesidium to work among these people. They record that many of the people had already been visited by the Jehovah Witnesses.

Ferrol del Caudillo: Brother E. Langan, S.D.B., writes: "In the parish of Our Lady and St. Fernando there is a very wonderful and dynamic parish priest, Fr. Guillermo, who has eight praesidia in his parish—four Senior and four Junior, with a Curia for each. He attends at least eight meet-

ings every week. Nor is his apostolic zeal confined to Ferrol itself, he is busy founding praesidia in the various villages round about. He invited Juan and myself to take part in the first official meeting of a new Intermediate praesidium in a village about 16 kms. away. This event was done in style; we found two busloads of Ferroy legionaries lined up for the same destination. When we got there, all took part in the meeting and it was wonderful to see how surely yet delicately the good priest guided the steps of the new legionaries, especially of the young officers. Afterwards there was a buffet 'merenda', followed by a fiesta in true Spanish and legionary fashion. It seemed an ideal way to launch a new group of the Legion."

COLOMBIA

There were 1,000 active legionaries present in the Cathedral in Bogota for the Golden Jubilee celebrations presided over by the Auxiliary Bishop, Mons. Alfonso Lopez. As part of the celebrations 600 pilgrims went to the Shrine of Our Lady of the Rosary in Chiquinquirá where there was Mass and a ceremony.

A Congress was held, the theme being based on the Legion Promise; there was an attendance of 300 active members.

In the petrol port of Barrancabermeja a Junior Curia with seven praesidia has been set up.

PORTUGAL



Sr. Maria Senra, the Envoy, writes: "We had our first experience of 'Legionary holidays' (I do not call it Peregrinatio, because it is a work within the country). This experience has been truly a very exciting and inspiring one.

Thirteen legionaries from various points of Portugal took part. It was in Beja Diocese, the most dechristianised and difficult in every aspect. We had sometimes 40 degrees cent. of temperature.

The work consisted of visits to homes, catechism, school activities, and evening parties for formation of parents and young people. The work was varied and rich in contacts and very successful in the training of the legionaries. In my opinion this work is a very good school of formation. Our legionaries were thrilled and willing to come back next year and bring others with them. I want to try and launch more centres of these holiday activities.

At first the work was difficult because of the distrust and reserve natural to the people of this district. Later, they showed an extraordinary openness and friendliness. We began the evening parties with two old ladies. It was on the fourth evening that people began to show interest. On the fifth

night we gathered about 50 people, mostly young. Later on, it was necessary to separate the grown-ups from the youth, the need of dealing with them to keep their interest, also the lack of room. There was an average of 50-70 of young people.

The parish priest was thrilled with all this work, and the Bishop wanted to associate himself with it by offering the Mass in our chapel on the last Sunday. His Excellency publicly expressed appreciation of what had been achieved.

This work lasted a month. I think it was worth my devoting two months or so to the organising of it."

Our Comment: We certainly agree, Sister Senra, that you could not do a better work than to develop the Peregrinatio.

GERMANY



Extract from the address of His Lordship Dr. Stimpfle, Bishop of Augsburg, on the occasion of the raising of the Curia of Augsburg to Comitium.

"I rejoice that there is such a thing as the Legion; it is a Work of God in our times. It is an apostolate of Faith and Prayer, of the spoken Word, and of a hidden but yet apparent striving and suffering. I thank the Lord and His Blessed Mother for it and I thank the legionaries for their spirit that they so faithfully stood by their tasks.

It is a day of rejoicing for me that Augsburg has now a Comitium. I am proud of it and have great confidence. The legionaries should not be troubled if so little appears to be gained or if there is no apparent success. Numbers or difficulties do not matter. What is important is that persons are privileged to be called to work for the Lord in the field of the apostolate.

Grace is given to us, especially when we carry on without recognition or even in spite of the jeers and opposition of others. In our days the activity of individual Christians is necessary. This is not something to be taken for granted just as Christianity itself cannot be taken for granted. The Lord calls all His members to follow Him radically. He calls His own to bear witness to Him in the world; that is a difficult request! The Legion takes this apostolate seriously, but it is indeed the duty of every Christian to co-operate to the fullness of his capacity, naturally and supernaturally.

After the Council it was like spring, everything so hopeful; it seemed as if Pentecost was outside the door. Many Christians have, however, rejected the hour of grace. Therefore, has the Legion a special mission to fulfil.

The courage of the Legion is infectious, may it grow. I have no doubt that Pentecost will come but

in a different way than expected. Now, when the storm has carried so many away with it, those who remain firm will be strengthened in their faith and they will be the root from which a new Spring will blossom forth."

U.S.A.



Seattle, Washington: Most Rev. Thomas A. Connolly, Archbishop of Seattle, wrote the following letter to the president, Mr. John Loutsis, of Seattle Comitium, prior to a visit to the Concilium:

"Dear Mr. and Mrs. Loutsis,

I understand that Colleen Seymour (secretary of the Comitium) and yourselves are journeying to Dublin, Ireland, to participate in the Golden Jubilee observance of the establishment of the Legion of Mary. I am very happy to learn that you will be representing the Archdiocese of Seattle on that historic occasion. May I ask you to convey my sincere compliments and best wishes. They have every reason to be proud of their accomplishments, for the spiritual good that has come to our people through the work of the Legion of Mary can never be measured and defies description.

I shall pray the three of you home safely.
With every best wish and blessing, I am

Sincerely yours,

(Most Rev.) Thomas A. Connolly,
Archbishop of Seattle."

Seattle organised teams of Peregrinatio workers which went to four Indian Reservations. One of the results was ten people received into the Church.

Kansas: The Bishop of Kansas, Most Rev. Charles H. Helmsing, D.D., in the course of a letter describing the celebrations of the Golden Jubilee

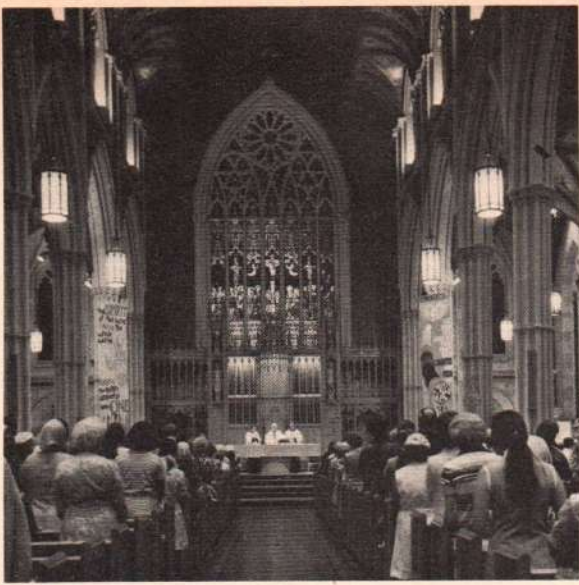
says: "There was a quiet joy at our celebrations—no doubt, the fruit of the Holy Spirit in loyal legionary hearts. I have just finished perusing the insertions in the Handbook. May I express the overall impression that is mine: The Legion of Mary under the inspiration of the Holy Spirit expresses beautifully the inner life of the Church and its outward thrust of love and service to all mankind. I like to think of legionaries as in the forefront of the Ecumenical Movement at the grass roots."

Connecticut, West Hartford: Sr. Beatrice Flannigan writes about a Peregrinatio project she joined to New York: "All summer long from the first week in July I worked with a Puerto Rican team from Brooklyn and Manhattan that came up here in relays, a week at a time, and took a census of the Puerto Ricans in St. Michael's parish which is predominantly negro. They were great dedicated legionaries and they did a noble piece of work for they covered every home. The co-pastor wanted this as they are asking for a Spanish-speaking priest for them. These people do not attend Mass, many children and adults not baptised, no instructions for children, etc. We got a praesidium started, Our Lady of Mount Carmel. From the usual 10 attending Mass there were around 100 coming after visiting their homes and we had close on 30 baptisms with many more to be taken care of, and confessions. The Mass was in Spanish."

St. Louis: For 25 years members of Queen of Martyrs, Holy Innocents' Parish never missed one week in the work of taking patients to Sunday Mass at the St. Louis Chronic Hospital. What they regard as a great honour and privilege is the assisting of the priest in the distribution of Holy Communion to the patients twice each month. During the year there were three converts, three returns to the Sacraments, three First Holy Communions, three baptisms and two more patients under instruction.

U.S.A., Nebraska: Pictured on the occasion of the Golden Jubilee celebrations of the Legion of Mary at St. Agnes's Church, Scottsbluff: (From left to right) Mrs. Helen Spencer, Sydney; Fr. Carlson, Rushville; Mrs. Mae Krajewski, Ogallala; Francis McElfresh, Sydney; Miss Lenore Marquez, Scottsbluff; Fr. Valdez, Scottsbluff; Mrs. Mary Loretta Kennedy, Alliance; Fr. Jaeger, Sterling, Colorado; Mrs. Madelyn Gorman, Sydney; Fr. Phelan, Scottsbluff; Mrs. Marion Cabela, Chappell; Fr. Gonda, Gering; Fr. Murphy, Alliance; Fr. Aedan McGrath, St. Columban's, Nebraska; Monsignor Siudowski, Scottsbluff; Mrs. Fay Friedman, Ogallala; Leo Sullivan, Oshkosh. Fr. McGrath was the featured speaker. A representative gathering of Legionaries and Spiritual Directors attended. A discussion and exchange of Legion experiences was held. Holy Mass was celebrated in the afternoon, followed by luncheon and entertainment.





Pontifical Mass was celebrated in St. Michael's Cathedral, Toronto, by Archbishop Pocock.

New York: A legionary writes to a member of the Concilium: "We had correspondence about the Legion Breviary when it was still in preparation. Now that I have a copy, I must tell you how much it has meant to me in the past few months. The translation is every bit as beautiful as you said it would be, and the selection of psalms and other prayers are just perfect. I never used a Breviary before because of the length and selection of psalms but this has become a treasure to me. It is especially precious in that it has been giving me the consolations I need to carry me through a tremendous crisis in my life. But the anguish of these days and months has been lessened so much by the delightful prayers of your Breviary.

As soon as we can get a supply we shall promote them in our Curia. I know that they will help efficaciously to strengthen the faith of many legionaries."

CANADA



Toronto: As Archbishop Pocock mounted the pulpit at the Golden Jubilee celebrations he looked at his watch and said: "It is just 8 o'clock, exactly the time 50 years ago that the Legion of Mary started." He reminded the legionaries in St. Michael's Cathedral that it is their mission to make Christ present, not a static Christ, but a Christ who redeemed the world. Pontifical High Mass was celebrated by His Grace, after which a reception was held. All felt that they could look forward with renewed vigour to the years ahead under the guidance of the Queen of the Legion.

Golden Jubilee year was marked by having a 10-day visit in January from Father Aedan McGrath, which included a Day of Recollection, a

Columban Drive, and talks with the priests who came from different parts of the city to conferences in groups of ten or twelve. Many of them are now interested in beginning praesidia. A Congress was held by the Comitium which Father McGrath attended. In February Sr. Mary Kennedy passed through on her way back to Western Canada, and for 10 days visited Windsor, Niagara Falls, Hamilton, and Oakville, making herself available to priests and officers. She admitted to wearing out five Volkswagens in the past eight years, averaging about 3,000 miles per month, in her work of spreading the Legion in the Indian Reservations.

ARGENTINA



Pauline Morrison writes: "While in Missions last year I met a young priest from the Philippines who was in love with the Legion ever since he heard a talk given by Joaquina Lucas, when he joined the Seminary praesidium.

We exchanged letters and he pleaded that I go to his parish and set up the Legion as he had failed in his attempts. A girl from Corrientes joined me and we notified the priest that we were coming. On our way we crossed the river and visited the Curia in Encarnacion to find it doing great; they have a wonderful Spiritual Director in Father Michael Madigan, S.V.D.; he worked quite a lot with the legionaries in Mount Street. However, we arrived two days before our letter reached our Filipino priest. This was due to incessant rain and it continued to rain for the two days we were with him and the roads were in a bad state. Despite this bad weather we set up four praesidia, two Junior and two Senior, and plans were made to set up more. Plans for the P.P.C. project in Campe Grande were also made before leaving. We had to be back in Pesadas because I was to give a talk to all the Fathers of S.V.D. who were having a get-together in the Seminary of Our Lady of Fatima—did you ever notice that any priest who has a devotion to Our Lady never seems to be downhearted?"

Sr. Morrison was on P.P.C. with 15 legionaries from four Provinces at the Shrine of Our Lady of Itati. At the request of the parish priest they made contact with the people in the Square, on the streets, and in the lodging houses. She writes: "It was like another Pentecost. We found ourselves surrounded by large numbers of parents, Godparents, and people wishing to be prepared for the Sacraments. In all we prepared 97 families for the Baptism of their children, 71 for First Holy Communion, 34 being over the age of 18 years; couples for the Sacrament of Matrimony 105; prepared for Confession and Communion many over 40 years away.

Philippines

Tribute from the Apostolic Nuncio

I AM pleased to congratulate the Legion of Mary in Iloilo on its 25th anniversary. Twenty-five years of work of the Legion is no small achievement. One cannot remain unimpressed by the amount of work you have done for the apostolate. The conversions you have made, the number of Catholics who have been brought back to the sacraments, the countless spiritually deprived souls who through your selfless labours have recovered hope, the social projects that have resulted in material assistance to the poor—all these provide a resounding testimony of the effectiveness of the Legion of Mary as an instrument of the apostolate.

Your organisation is specially significant in this age of Vatican II which stresses the role the laity must play in the Church. It has been made clear more than ever before that the responsibility for the apostolate in the Church rests on all the People of God, not merely on the hierarchy and the clergy. That the Legion of Mary, a lay organisation, is essentially apostolic in orientation, is a sure sign that it is in complete conformity with the structure of the Church.

It is, however, through union with Christ that apostolic activity draws strength and effectiveness. "He who abides in me, and I in him, he bears much fruit: for without me you can do nothing" (Jo. 15, 5). This is the reason why the Legion of Mary emphasises the personal sanctification of its members as the object of the organisation and its primary means of action.



Sister Anna Holozet, representing the Legion in Tahiti, at the concilium where she meets a friend.

In Mary, who is your patron and primary inspiration, you have the perfect example of this type of spiritual and apostolic life. As the Decree on the Apostolate of the Laity states: "While leading on earth a life common to all men, one filled with family concerns and labours, she was always intimately united with her Son and co-operated in the work of the Saviour in a manner altogether special" (p. 4).

May Our Lord bless the Legion of Mary in Iloilo, so that it may continue to bear Apostolic fruit in abundance.

✠ (Sgd.) CARMINE ROCCO, D.D.,
Apostolic Nuncio.



Officers of Senatus of Nth. Philippines with their Spiritual Director Most Rev. A. G. Casus D.D. Auxiliary Bishop of Manila.

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