

MARIA LEGIONIS



Maria Legionis

The Voice of the Legion of Mary

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The Silver Jubilee of the Legion of Mary in Austria was celebrated on 2nd February, 1974. The foundation stone of that happy edifice was Professor Friedrich Wessely. Not only did he start the organisation but he imparted to it the fine Marian and disciplinary spirit which characterises it to-day. Dr. Wessely died on 1st May, 1970, so that it is from Heaven he is now seeing and helping the great growth which he set going.

We call the attention of our readers and subscribers to the fact that the price of a single copy of *Maria Legionis* is now 10p—starting with this issue. Increased cost of production has made it imperative to raise the price. Moreover postage rates have become considerably higher so that we have no option but to raise the annual subscription per copy per post to 60p.

We appeal to all our friends to help build up the circulation and thus enable *Maria Legionis* to maintain its important role in the life of the Legion of Mary and in the Apostolate of the Press.

We invite literary contributions with a view to publication. Preference is for short articles centred on the legionary activities in the area. Brief true life anecdotes and cameos of unusual incidents demonstrating the part played by the Legion in all types of communities will be considered.

Please address your items to The Editor, *Maria Legionis*, 2 Hardwicke Street, Dublin 1, Ireland.

Note: Name and address of sender must accompany each contribution.

OUR COVER PICTURE

THE CALL OF THE SONS OF ZEBEDEE

by Don Boulogne, The Elder. Courtesy National Gallery of Ireland.

The first Apostles called by Jesus were the brothers Peter and Andrew. He said to them: "Come follow me and I will make you fishers of men" (Matt. IV. 21-22; Mark I. 19-20). Leaving their nets they followed Him.

A little further along the Sea of Galilee He came to where James and John, the sons of Zebedee of Bethsaida were making nets with their father and some hired men. Using the same phrase, Jesus called the brothers, who left their father and followed Him. Zebedee, though apparently raising no objection to their going, never became a disciple. But his wife, Salome, was one of the women who attended on Jesus during His ministry and she is specified as present at the foot of the Cross along with her son John. Thus Our Lord's designating of St. John as the son of Mary is a clear pointing to his membership and Mary's motherhood of the Mystical Body.

We may presume that the same formula of calling was spoken to all the other Apostles. They were summoned to be fishers of men. In a different degree the same is addressed to each one of us; it expresses the Christian vocation. First, we are converted and then we go forth to fish for souls. If we neglect the latter, we betray our vocation. Our article deals with that aspect of giving the Faith.

EVANGELISATION

“The delicate, difficult, unpopular task of revealing that Christ is the Saviour of the World.”—Pope Paul VI

by Frank Duff

CONVERSION is the test of our Catholicity. The attitude of very many Catholics on the question of conversion is disturbing to the point of causing wonder as to whether they have the Catholic Faith at all. Throughout the greater portion of the Church conversion has been turned off, just as much and just as deliberately as you would turn off electricity. But to turn off converting and to turn off electricity are two different things. Electricity is meant to be turned on and off according to our convenience and handy switches are provided for the purpose. But converting is no matter of our convenience. It is in the Catholic system what the heart is in the physical order. The heart is not meant to be switched off, and neither is converting. Converting is basic and essential to the very life of the Church. It was the subject of the last instruction left to the infant Church by Our Lord. It was the very peak-note or crescendo of His preaching, delivered in circumstances as dramatic and as awesome as those of Mount Sinai; such that His words must have burnt themselves into the very brain tissue of everyone who heard them. And the sequel was that everyone went off and did what He told them to do.

Then how does it become possible that Catholics can dispense themselves from what Jesus so overwhelmingly laid down? The only explanation must be that they regard non-Catholics as being all right where they are. But in this explanation there is the fatal flaw that they also show no inclination to convert the non-Christians.

So let us face up to the supposition that such people have in their minds a totally different conception to ours of what the Catholic Church is; so different indeed that it would be sheer waste of time even trying to imagine what their conception is. At best it could only coincide with the broad Protestant definition that the Church is the collection of those who believe in Christ in a sense which does not concern itself with His nature nor with the particular Christian doctrines.

But at worst it could resolve itself down into a mere Humanism which does not believe in the Holy Trinity, nor in the Divinity of Christ; which would not regard doctrines as essential or stable things but

only as opinions and helps to right living. But this is so far removed from the Catholic Church as to be a caricature of it. No, worse than a caricature! A caricature, while indulging in mockery, is supposed to catch the real likeness. But there is no likeness between that mere humanism and Catholicism. The two are in fact opposites. Humanism is no more than a refined paganism.

So we have to be very definite in regard to what Faith is. A programme of going to Mass, or even of saying Mass, does not necessarily prove the presence of true Faith, as millions of examples testify to-day. It would appear that persons can offer such prayers to Deity without admitting in their hearts that Catholicism is the one true religion.

Whatever conception of Catholicism those non-converting ones may have, their policy has for the moment succeeded in forcing itself on the Church. The position is that the Legion of Mary is one of the few societies in the Church which just now stands uncompromisingly for conversion. It has nailed those colours to its masthead. It has animated its members with the urgent desire to go out and convert. It has caused the Lord's command to echo in their hearts.

As the Koran commands every Moslem to go at least once in his life to Mecca, so the Legion urges its members to do another sort of Mecca, that is to travel off at least once on what Pope Paul describes as “the delicate, difficult, unpopular mission of revealing that Christ is the Saviour of the world”. This appeal has struck chords in hearts. The Legion of the world will soon be literally obeying—for a short spell at least—that global commandment: “Go out into the whole world and give the Gospel to every creature” (St. Mark XVI-15). If that approach is made in *all* places, it would mean even as a merely human proposition that the little, universal ripples would add up to a tidal wave which could carry great multitudes into the Church. But it is certain that God would then cap that process by doing something bigger still, that is bestowing the grace of mass conversions.

We are now witnessing the development of that idea. At the outset it was only a little stirring from

Ireland. But that was like the well-spring which grows into the mighty river. The Amazon begins with a trickle on the watershed between Brazil and Peru and Bolivia. Already this idea of travelling for Christ, what we call the Peregrinatio, has caught on in many countries. We have not to be prophetic to say that soon it will be fermenting in them all.

But God has not to wait for the final accumulation of drops of water. Nor is He hampered by the operation of any law of nature. If His conditions are met, He can give the ultimate result instantaneously. He does not insist on the co-operation of absolutely everyone. He is content with the response of a substantial number. In a current article I have ventured to say that our operations in Asia and Africa are already setting the stage for multitudinous conversions from Buddhism, Hinduism and Islam within a century.

By "setting the stage" I mean presenting Catholicism to the people on a scale sufficient for them to be fully aware of it and to enable them to see how far its stature ascends above their own poor shadowy, primitive conceptions of religion. This process of showing them may have to begin with Symbolic Action. Soon it will be running big and deep like the Amazon. An incidental idea is that having worked intensively for weeks on a project, a fuller realisation will have been gained, firstly of the extreme need for such work, and secondly of their own capacity to handle it. They return home with that supercharged outlook which then expends itself on the domestic tasks.

The further impression gained—a melancholy one—by those travellers is that almost nobody but themselves attaches any importance to the winning of conversions to the Church. This applies even to higher quarters. How often is the permission to approach non-Catholics only grudgingly given. Worse than that, in very many cases that permission cannot be obtained; in which event our policy dictates that no party will be sent to that place.

Perhaps at this there is the protest: What about the great numbers of lapsed Catholics in that place to whom you *could* go? Is not their plight grave enough to justify you going, even though you are cut off from the non-Catholics? *Certainly* their plight is grave but vital principle is at stake here.

It is that there is something radically wrong in the set-up where very many Catholics are lapsed and where non-Catholics are not even being thought of. It would not do to condone that policy by aligning ourselves with it. True Catholic instinct would and must embrace both problems. There is something disastrously astray when one of them is deliberately left out.

It is significant that just in the places where conversion is ruled out, Catholicism steadily loses its spirit. Life is lived at the lowest routine level and

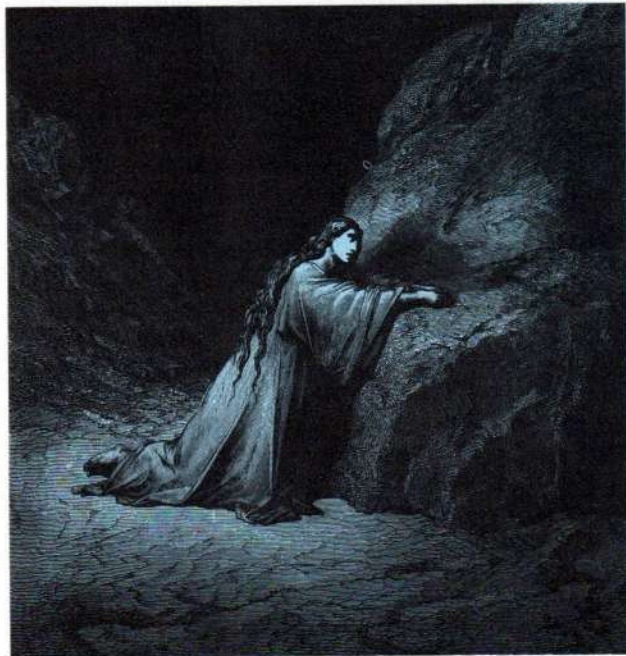
non-practise and then unbelief begin to take over. So both problems are really united. Attention to one or neglect of one affects the other.

I give an example from a neighbouring country over a great portion of which there has been no Catholicism since the Reformation and no desire to convert. In excuse it used to be said that efforts to convert would be resented to the point of retorting with violence. That suggestion has been disproved 200% by which I mean that the presentation of the Faith is welcomed. Yet the barriers remain. There are to be no conversions! The legionaries of that country will not be let in. Neither will the legionaries from outside! Surely it is a very great sin thus to deny the Faith to the people!

Or take the current case where the English legionaries went to Norway with the orders of the local Bishop that they were to call on all the non-Catholics. The priests sternly refused to have anything to do with the enterprise and would give not the slightest help. A fine example of defiance of their bishop and of the words of Our Lord!

Now I specify a particularly gross instance. One of our Teams, by the cordial invitation of the Bishop, entered a certain territory in which there were no Catholics at all. They were evicted by the parish priest. He declared as follows: "Can you not leave those people alone? They are all right as they are. In my whole life I have never spoken to a non-Catholic on the subject of religion."

I ask: what effect are those priests having on the Catholics? Answer: they are devastating them. They are perverting them. Perceiving that outlook



The Peregrinatio is attended by many conversions on the spot—akin to that of Mary Magdalen.

in the shepherd, what can the outlook of the flock be? In such circumstances Catholicism could only survive as a partial belief without any real confidence in itself. If the majority of them are not already lapsed, they are soon going to be.

Those instances sound pretty awful, but are they exceptional? You know that they are not. In what way different to them is the present-day prevalent attitude of deliberate abstention from converting? I cannot see any difference between the two. The one declares its attitude in words. The other refrains from uttering the crude words but puts them into crude effect. Those things denote an indifference to souls, and those who perpetrate them are a barrier to the Church. They are saying "STOP" where Jesus says 'GO'.

Even if there were no visible results from attempts to evangelise, that would not dispense from trying. But there *are* results on a big scale, frequently very dramatic ones. Instant conversions, Baptisms on the spot, cases akin to that of Mary Magdalen—and these proved by the lapse of time to have the quality of the conversions described in the Gospel itself.

Is it not dumbfounding to have our returned peregrini assure you that they could see Faith coming into the eyes of those to whom they were speaking; or to hear one balanced legionary assert that he was convinced that his party left five hundred believers behind them in an atheist land. Or when the lady, whom you have asked if the thought of becoming a Catholic had ever come to her, replies with unutterable earnestness: "Oh yes, often. I greatly want to be a Catholic." But all that seems to mean nothing to many of those above us. What is wrong with them? It is bad enough when those above us refuse to give us a lead. It is impossible, tragic when they prevent us from undertaking that necessary work.

I repeat: ordinary Catholics could not possibly stand up against such an attitude which amounts to a blunt affirmation that one religion is as good as another. This not only denies the unique position of the Catholic Church but it destroys all religion whatsoever. How can true religions contradict each other down into detail? Nor would it be any use to the Catholic Church to be labelled as having the edge of superiority over all the others. To be the best of a poor lot is no classification of excellence, and above all it is not a hall-mark of the Truth.

How such attitudes can persist among people who seem to be sensible and sincere is not comprehensible. It shows that the human mind is far from being an instrument of precision and that it can be caught up by every wind of thought that blows.

Take the older Protestant outlook on the Bible which held that the Holy Spirit interpreted it to the honest reader. This rule of Faith was long held on to in spite of the fact that it produced not only a



The Tower of Babel which initiated the diversity of tongues. To-day that confusion is paralleled by the chaos of religions. The suggestion that the Catholic Church is only one among the others would destroy all religion whatsoever.

thousand formal religions but really a different set of beliefs in each individual. That this could be is evidence of the baffling quality of the mind.

Obviously the divine truth must be clear-cut and reasonably exclusive of contradictory interpretations and fringe matter. It must stand out to the extent that a seeker will be forced to think: "I have to investigate that." It cannot be a freak product like the Mormons or the Jehovah Witnesses or the Seventh Day Adventists or the Pentecostals. It may be decried but not just laughed off the stage. It must be a religion and not merely a social gospel, but at the same time it must exert a revolutionary, purifying effect on society. It must be based on faith but likewise it must be a logic; for otherwise how are we to get at it? Moreover, the Faith and the logic must interweave and balance nicely so that the greatest mind can comfortably submit to it. Pascal says that we know the truth not only by the reason but also by the heart. And while it must appeal to the intellectuals, it must have the common touch so that the ignorant will feel at home in it. It must suit all times and all men, and the child as well as the man. It must be able to tame the successors to the ruthless Goth and the Vandal while simultaneously attending to the little and the lesser ones. It must be able to teach the primitives while at the same time forming the arts and inspiring genius. It must be able to stand up in each generation to some new philosophy, brilliant and convincing but proud and materialistic,



The ARK was a type of the Church which has seen the commencement of every present-day institution and which is destined to see the end of them all.

which hits at the roots of the spiritual and usually at human conduct, and even at civilisation itself. The Church has withstood all those earthquakes of thought and calmed them down, and it will continue to do so.

Then on the other hand the Church is able to forsake human paths altogether and to work miracles prodigally—just as the Lord Himself did, and for the same reason: to prove its divinity and to confound the one-sided science which denies its divine Architect.

Then it must be catholic, that is world-wide, everywhere. It must fit in to that text of Scripture about the city set on the hill which is visible to the whole world.

The Catholic Church and it alone conforms to such exacting requirements. Likewise alone it complies throughout two thousand years with the Lord's promise of permanence. Vexed from the very beginning by internal ailments and external assault from every angle, it has survived in such a way that the ever-lengthening testimony of history has endorsed the various promises of Christ: "The gates of hell shall not prevail against you. . . . I will be with you all days even unto the consummation of the world."

Few nobler sentences than those of Lord Macaulay have been spoken on that aspect. They are all the more remarkable inasmuch as he disliked the Church that he was praising. Since then, well over a hundred years of history full of convulsions

of every kind have flowed by and those have only served to reinforce his argument.

He says: "Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the Governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a great solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St Pauls".

Those are vastly picturesque words which will live as long as the Church itself. But the fact that they are picturesque does not lessen their force and their truth. For they *are* true. We do not know anything about that traveller from New Zealand nor of the future fate of St. Pauls, but we do know that the Church will outlast every existing institution and will be there at the end of the world according to the Divine promise.

That Catholic Church is the institution which the false ecumenists and like belittlers would reduce to the rank of one among the others. Their crime is great, for thereby the Church would be demoted from teacher to pupil and therefore deprived of any credentials to teach the nations. In such circumstances it is a rare joy to find the Legion as a special standard-bearer of the Church, with no doubts in all her far-flung hosts about its unique, divine position, and playing a foremost part in extending it. To be part of the Church in that way is indeed to be privileged.

We possess a treasure, but it is one to be shared. The opportunities which we have of offering it to those outside the Church are fleeting. We must present it effectively. We have a mere snapshot chance of influencing souls. We must make the most of them.

The message from Christ which we deliver must not be a mere lesson because that would leave the listeners cold. Moreover, it must tell of a Person rather than an Institution, because institutionalism is a bad word in these days which think that institutions are of their very nature static and always in need of reform; that they stifle initiative and cripple even common action.

Accordingly, present the Church so that it shines as Christ, for it *is* Christ? In that short innings of ours we must go straight to that essence of the Church. Explain that by Baptism there is established a union between Christ and the soul such that they live a sort of joint life with sharing of mission

and of goods. The Mystical Body which is thus built up of Christ and the believers is the Catholic Church. Christ's Mother is likewise its mother. She who played a necessary part in redemption continues to play an analogous part in the salvation of each man. The Pope is the visible head of that Body; through him, Christ's voice speaks authoritatively, infallibly. That Body re-enacts the life of Christ from the cradle to the grave. It is filled with the Holy Spirit and its food is the Eucharist. The other sacraments admit us to Christ's forgiveness of sin, unite us in matrimony, prepare us for death, and bestow the function of the priesthood. The Mass is Calvary in our midst; it is the divine expedient which enables us to be repeatedly present at Christ's sacrifice. Thus built into Christ and helped along the way, the Church must seek to extend its life to all men.

Such a presentation might be called the living core of Catholicism. Do not overload it with secondary things which may only obscure. Plumage decorates but it is not the living bird. I think that is all that can be got home in a hit-and-run progress. Brief though it is, it delivers an appealing message which represents the essence of the Church.

"Great is the truth and it shall prevail", goes the proverb. "We are conquered by the truth," says Erasmus. Another saying bids us to arm ourselves for the truth. *Our* special arming should be the putting into order of our motives and interior dispositions. I give principal mention to one ingredient which can spoil things. It is pride, the great original sin which continues to take a universal part in human affairs, seeking to enter in just as much as the air we breathe.

Without intending it, we insert self into every situation. To the degree that this happens we are the less fitted to carry grace. It would be a sad thing if by thus taking credit to ourselves we rob God of His glory and at the same time prevent Him from using us.

Here lies a bundle of anomalies: the Omnipotent desires most ardently to convert the world but it is His arrangement that it has to be effected through the Mystical Body, and the members of that Body can limit His operation. We want earnestly to help Him and yet we can disqualify ourselves for that role by taking pride out of what we do. Thus we can turn our good will against itself so that it can do us harm.

In this connection may I plead for a re-reading of the Handbook section on humility. It deserves better than the passing attention and joking which it usually receives.

Perhaps the very simplest formula which we can propose towards safeguarding our apostolate is that God will avail of us to the extent that we permit Him, that is to the extent that we do not appropriate His glory to ourselves. Our action is necessary in its order, just as are the wires which convey the electrical energy. But God it is who gives the grace. We are only the recipients and transmitters of it, but unspoiled transmission *could* mean the conversion of China.

Here enters also the operation of the Blessed Virgin whose role in salvation was treated by the Vatican Council in such a dynamic way that the Holy Father describes it as the culminating point of all the legislation. She is Mother of all men without exception. She is the Queen of Apostles and also of apostleship. She is the Co-operator in redemption and the Mediatrix of all graces. Therefore she *must* as the very justification of her existence reach out to every soul and clutch at every suitable aid which offers itself.

We might say that it is her providential function to protect us from that corrosive pride. It is her special mission to crush the serpent's head—which we could paraphrase as the overcoming of pride, the arch-sin of mankind.

On the lesser level of the psychological it is obvious that if we regard ourselves as working in a close partnership with her, or in a dependence on her, we will tend to ascribe to her the results which otherwise we would inevitably be claiming for ourselves. So the best way to keep self out is to bring Mary in.

The importance of this cannot be over-estimated. In my observation of legionaries at their work, and particularly when considerable achievements were in question, it was evident to me that they were attributing to Our Lady the fruits which were issuing. I have concluded that this was why such great things were proceeding from their work. They were simple and selfless in the transaction. I think that therein lies the great legionary secret. They see Jesus and Mary working through them. They understand what their own share is, and what is the share of Jesus and Mary. In spite of her grandeur, Mary did not magnify herself. She understood her true place. By conscious union with her, we assign ourselves to our proper rank and she helps us to keep it.

I believe that the problem of converting the world resolves itself down finally to this aspect of motives and purity of intention. If it has been easily possible to teach legionaries their true place in the scheme of God and to mobilise them towards fulfilling it, then all mankind can be equally taught and utilised. Because the Legion is typical of mankind.

HEAVEN* my version

by L. V. Crowley

Illustrated by Sheila Barrett.

I DARE to write on this sacred subject. It holds a fascination for me which urged me long ago to attempt this essay. I was stopped by my utter lack of qualification. Now it occurs to me that I can indulge freely in conjecture, supported by reasonable assumptions and I have warned myself severely against any statement lacking biblical authority.

Locating Heaven is the first step. When you want to indicate the direction, you assume an expression of pained holiness; cock your head at a 45 degree angle upwards, and say: "up there".

Heaven is measured out for us in the Apocalypse, the last book of the Old Testament, twelve thousand stadia square, "the holy city of Jerusalem, coming down out of heaven from God." There follows a delightful description of the walls made of precious stones, and the city of pure gold. Our own concept appears to arise from the illustrations of the Christmas cards—fleecy rose clouds and outsize wings. We are just a bit afraid of all those male saints, so ascetic in their long white beards; the females, in their long, dowdy, fourth century clothes, will have such a far away look in their meditative eyes that they won't notice. We would look forward to gang-ing around with our own contemporaries; and, relying on rumours that we will have everything we want, we have a subconscious hope that there will be plenty of time off from hymns so that we can indulge in games; play on our guitars; enjoy the nectar and ambrosia.

In the course of an allocutio which he gave recently our Spiritual Director said:—"Heaven is not a place. It is a state." Now I know Father was theologically perfectly accurate but 'state' seems to me an abstract sort of word and the reference prompted me to speculate on the idea of heaven. If you care to read on you are welcome to see what my speculations produced.

To lead up to the concept of heaven let us look at the long period of exile on earth, and the short term in the Garden of Eden.

After the Fall, this is what Genesis, 3:16, has to say about the Sentence on Mankind: "To the woman also He said 'In sorrow shalt thou bring forth children, and thou shalt be in thy husband's power' . . . and to Adam He said 'Cursed is the earth in thy work . . . thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of

the earth . . . in the sweat of thy face shalt thou eat bread . . . dust thou art, and to dust thou shalt return' ". So commenced the exile from paradise. A host of penalties were introduced. Women would suffer in childbirth, their equal partnership with men ended: on the contrary, men were to become, in many instances, cruel and unjust towards women. Man must endure toil to obtain food and clothing, and to battle against the forces of nature in the process. Death, and decay of the body would occur. Man's intelligence was considerably darkened. The numerous miseries associated with sin appeared; the first murderer was Adam's first-born. No need to elaborate further. If the other world is deep mystery, this one is only too familiar; my object is to make you feel miserable: to indicate what you missed in the Garden of Eden.

Before I bring you on a tour of Paradise, I should like us to count the many blessings we have here. Not all the good things of the Garden were denied to us, I suggest. Possibly it may be said that both Heaven and Hell have their beginnings on this earth. The incredible wonders and beauty of nature are there, but perception of these, and consequent enjoyment of them, and of other man-made delights, are restricted by the limitations of the five senses. Also we are constantly offered steps to heaven by dedicated religious, and the friendship of neighbours. These we could fully appreciate only if we were deprived of them, as was Alexander Selkirk, marooned on the uninhabited island of Juan Fernandez. A poem about his experience reads thus:

*"Religion—what treasures untold
Reside in that heavenly word;
More precious than silver or gold,
Or all the earth can afford".*

Paradise is described thus in the Book of Genesis, 2, 8 & 9: "And the Lord God planted a paradise of pleasure from the beginning: wherein He placed man whom He had formed. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise; and the tree of knowledge of good and evil." This terse outline leaves a lot to the imagination, and we can safely infer that the place was utterly beautiful, and that a most delightful existence was laid out for Adam

and his descendants; they would have fed themselves mainly on delicious fruit, and the tree of life had tonic properties designed to preserve them always in full youthful vigour. Everything was perfect, because God had made it so, and sin had not yet appeared to sully the fair earth. Genesis 1:31 says: "And God saw all the things that He had made, and they were very good." Adam and Eve were meant to be prototypes of all who were to come after them, and must have been exceedingly handsome and correspondingly pleasant, for they were the work of God's hands. They would have had an intellect much better fitted to appreciate the good things of earth than ours. That they had pure, serene minds is shown in Genesis 2:25: "And they were both naked . . . and were not ashamed."

This earth, with its solar system, in its magnificent state before the Fall, was made for the use of man; an ante-chamber to Heaven; for man was God's masterpiece, created to His own image. God did not want robots to love Him, and the soul that He breathed into him was equipped with an awful key—free will—a key that must open one of two gates. God's plan was that Paradise should comprise the whole earth—"And God blessed them, saying: increase and multiply, and fill the earth" (Genesis 1:28). Having elected to remain obedient to God during the earthly probationary period, man would see the Face of God for the first time, without death.

Heaven cannot be imagined from our earthly standpoint. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive . . ." On earth, we are in a prison of dimensions, the bars of which are: latitude and longitude; limits of vision and hearing; the confines of all the senses, all controlled by a few ounces of brain, itself vulnerable. In addition, the functioning of our bodies is accompanied by pains and inconveniences. They are machines driven by physical forces which are not at all times gentle. Every vestige of these trammels disappear from the glorified body, which will cease to be functional.

I think the transformation of the body of a caterpillar will neatly illustrate my point. This particularly ugly insect is equipped for nothing better than to crawl around, powerless to lift itself; its sole occupation eating leaves. In time, its body will completely change; it will become a beautiful butterfly, its whole form radically changed. It will dance in the sunshine—will visit and feed off flowers.

In the case of a man, or a woman, the body is continually wearing away: in fact, every seven to ten years, the body is completely renewed, so that none of the previous material remains. Thus the body that goes into the grave after 70 years of life is only the last of seven or eight of the same person.



"... you assume an expression of pained holiness; cock your head at a 45-degree angle..."

His remains when at the age of 18 or 20 could be those to be reassembled on the last day, and, following glorification, be re-united to the soul. Adam, the original man, had at least 100 versions of himself, all of which are still on earth, resolved chemically into their components, of course. What departs at the end is the soul; and if we regard that soul as having gone "straight up", that soul has seen the face of God—enters into eternal bliss.

While no one can fathom the joys of heaven, one can at least look at the beauties of the earth, as a starting point; the gifts of God to the sinner. Let us take just one example: a man with a microscope, and with a wonderful reserve of patience, examined a snowflake, and saw that it was formed of a beautiful geometric pattern. He photographed thousands more. No two were alike; each had a different geometric design. A snowflake is neither a valuable nor a lasting object, yet God has so wonderfully fashioned it. Our Lord said this, according to Matthew, 6:28-30: "Consider the lilies of the field . . . not even Solomon in all his glory was arrayed like one of these. But if God so clothes the grass of the field, which flourishes today, but tomorrow is thrown into the oven, how much more you . . ."

That illustrates what God can and has done here. The only way we can view how God will surpass that in heaven, is to consider divine love. If I may attempt a crude explanation: The Father loves the Son, and the Son loves the Father, so intensely that that love becomes a third Person, the Holy Spirit, the very spirit of love. The three Persons are united in one Person, so that God loves Himself: God IS

love. This intense love cannot be contained: must be diffused, so God created the angels. These spirits were equipped with free will, so that they could freely love. They were on probation before admission to the full splendour of the Divine Presence. Some failed, and were to be replaced by the human race.

Possibly, had Adam not fallen, and had his descendants remained faithful, their ultimate rewards would have been those of the faithful angels. Both would have had unclouded happiness, and intellects superior to those of fallen man. Therefore fallen man needed more of God's grace and love. The deeper down he was, the more these were needed, and the greater his reward if he persisted in returning God's love. Here is a divine paradox, the advantages of the Fall. God's justice required no less than a divine sacrifice, and the awful sacrifice was made by the Son of God. The tiniest fraction of His suffering would have sufficed as a complete ransom; but God's love was so overwhelming that the Son went to the extreme—for the love of fallen man.

As if to compensate man for the inherited blindness imposed by original sin, God gave him a powerful aid to attain heaven—Faith. Without that virtue, man could not perceive anything further than that felt through his five senses. By the use of this faith, treasures could be kept for him, multiplied to an extraordinary degree. God also makes available to man the willing aid of angels and saints, including those waiting in purgatory, and the intense interest of His own Mother.



“Possibly it may be said that both Heaven and Hell have their beginnings on this earth.”

If all this divine care of us while on earth be regarded as a foundation for our position hereafter, how utterly superior will be the edifice. Could the God Who made the drifting snowflake so beautifully, not express his colossal love for us without providing a heavenly state to match that love?

Up there, we shall no longer hanker after the gross things of earth. Our few senses will be inadequate to cope with our joys. Earthly dimension will not apply. Earthly dimensions, mechanics, forces, time itself, have all gone. We are living in an everlasting NOW. The ecstatic pleasure does not depart. We can be in several places simultaneously, and can communicate with every other soul all at once. Variety will be boundless: every angel, every person, will be different from the myriad others.

All these will be the lesser delights of Heaven. The great gift God will have for the faithful will be their introduction into the stream of love—that element which is the very essence of heaven. The love we felt so keenly for our dear ones here will be magnified out of all recognition in heaven. Pervading all will be the ecstasy felt at the sight of God, that sight which was glimpsed for the first and last time by the damned; the perpetual absence of which is their chief torment.

The Son of God is there, and His earthly Mother, clothed with their earthly bodies, now glorified; which fact gives us the assurance that we will have back our bodies, glorified and reunited with the soul, at the appointed time. Then we shall fully realise, for the first time, the depth of affection associated with the words “Brother Jesus” and “Mother Mary.”

Nor will this earth and the universe be lost to us at the end of time. Apocalypse 21:1 says: “And I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more.” And Apocalypse 22:5-5: “And there shall be no more any accursed thing: but the throne of God and the Lamb shall be in it, and His servants shall serve Him. And they shall see His Face and His Name shall be on their foreheads. And night shall be no more, and they shall have no need of light or lamp, or light of sun, for the Lord will shed light upon them: and they shall reign for ever and ever.”

No longer functional, no longer subject to the forces of nature, the New Earth to which we may return will have no man-made objects. No plastics, no concrete, nothing ugly: God-designed for the purpose of pure delight. And so with the entire universe—a fitting frame for the real heaven of love and communion.

Love and communion. A prayer book published long ago had the interesting title “Key of Heaven.” The prayers it contained led its readers to advance in virtue—to reach heaven. The key it ultimately

GHANA

Accra Comitium

About 200 legionaries went to Buoho for their 1973 Retreat. During the journey by train the full Legion prayers were said three times with an interlude of songs to Our Blessed Lady. On arrival at Kumasi Station, Officers of the Kumasi Comitium took them to St. Peter's Cathedral where Fr. Tawiah, the Retreat Master, received them.

On arrival at Buoho, Holy Mass preceded the all-night vigil and the Stations of the Cross. The legionaries had to defy torrential rain all the night while they strenuously followed Our Lord's footsteps along his journey to Calvary. One of the two talks given by Fr. Tawiah stressed the importance of the Holy Rosary. The whole exercise reached its climax when the triumphant legionaries reached the peak of the Shrine at 4.00 a.m. where Our Blessed

Lady's Grotto and a chapel for the Shrine were situated. There were songs of praise and jubilation by the group for a successful retreat.

The whole exercise was repeated on Sunday and ended up at the Shrine with sung Mass. The legionaries left Kumasi by train-sleeper, arriving back in Accra at 6.30 a.m.

Jirapa: At the comitium meeting Tempala gave its 5th annual report. 130 people had received Baptism, 8 of these on their deathbed. 29 catechumens were secured. A junior praesidium in Wa Curia does home visitation and has study of the Handbook at the weekly meeting. Some of the female legionaries of praesidia attached to Wa Curia regularly walk to villages 8 miles distant from their homes in order to give instructions to catechumens. When the male legionaries go on similar work they have the advantage of being able to travel on bicycles! Another injustice to the fair sex!



Barbara Hopper, Envoy to West Africa meets the Togolese legionaries. She is pictured here with the officers and members of the Legion of Lome. Bro. Jules Franck, former president is seated at opposite end of the table to her and beside him is Rev. Fr. Mensah, O.F.M. Behind Barbara, slightly to left is Bro. Vincent Bosson, Secretary.

Heaven, my version *(contd.)*

proposed was a poor looking thing—thin and small—not much more robust than the snowflake it resembled. Incredibly, this wafer of bread contains Him Who arranged the same heaven—the sole Creator—the One Who is the essence of a love so utterly intense, that He would endure the Crucifixion again for any one of us, if such were needed. People don't believe that. It seems too good to be true. Neither did they believe the man who is said to have stood at London Bridge offering a gold sovereign in exchange for a sixpence. There were no takers.

The Gate of Heaven has two locks, one of which was unlocked nearly 2,000 years ago. When the Angel Gabriel appeared to Mary, he saluted her with the assertion that she was full of grace. So Mary, full of grace by virtue of her exemption from Original Sin, was destined for the highest place possible in heaven. Thus the position she was invited to take up: to become the Mother of God, and the subsequent agonising suffering, offered her no further reward. Her willing and immediate acceptance opened the first lock; and she became for us the most wonderful mother of all time.

The second lock we ourselves must open. We are

free: we can elect to remain outside. Not even God will cause us to unlock the gate. "Knock, and it shall be opened to you." If we do not trouble to knock, we just remain outside. Faith prompts us to knock; Hope makes us want what is inside; but Charity brings us right in.

That last virtue: charity. I am NOT all right, Jack. It was Frank Duff who wrote that we could save our souls disgracefully; a pithy sentence which suggested that our salvation, achieved after the minimum care of our neighbour, was a pretty mean effort.

To live mainly for yourself is dangerous and ignoble. Reverse that. Go out to places where your fellow man—your brother in Christ—wallowing ignorantly in the goods of the infernal regions, is, and offer him a share in the treasure you hold. Actually God looks to YOU to give the poor fellow a helping hand, and you cannot give that help without helping yourself to a better heaven. Do it in style. Join a vigorous organisation dedicated to generating not only your prayers, but also your service, to those in such need.

Such as?

Be in the Swim

By Doris Hansard

Illustrated by Jackie Warren.

WATER played an important part in the happenings recounted in the Old and New Testaments; the Dividing of the Red Sea to enable the Chosen People to escape from Pharaoh and his Army, the Baptisms in the Jordan, Peter walking on the water, the Miracle at Cana and how often the Sea of Galilee is mentioned. There are beautiful Negro Spirituals comparing death to "Crossing the Jordan". Now having plunged into the above, here comes our association of ideas:

With swimming so popular nowadays it should be possible to relate it in one way or another to the Legion of Mary. One aims towards perfection of the body as swimming has always been a great way of keeping fit. The other aims towards perfection of the soul and in the sea of Life we all wish to keep afloat.

The initial introduction to either is very important—a cold encounter with angry waves has led many to dislike water. A warm day, sun shining, waves lapping gently, is the ideal time to start. At first we are content to stay at the water's edge and people around us allow us to paddle and enjoy it to the full. As time goes on we are encouraged to go further out and eventually we gain self-confidence and begin to swim. So, too, with the Legion of Mary. The new member can be encouraged to stay in a praesidium if a warm welcome is extended, but how easily a "cold shoulder" can be given accidentally if members are too busy to bestow the necessary care.

Many are drowned simply because they did not learn to swim. We all wish to save our souls and reach the heavenly shore but how many will sink on the way? Our Organisation could be compared to a life-saving effort—a lifebuoy to keep us afloat in the busy world around us. Life Guards are always posted on shores where danger lurks in the waters. Many owe their lives to these dedicated people. Are we similar to these Life Guards? They go out in all kinds of weather and face all kinds of hazards to rescue people who are drowning. Are our efforts as unflinching as theirs? They should be.

Lifeboats are a necessary part of the sea. They set out when conditions are at their worst and there is a danger of loss of life. They leave behind many praying for the success of their manly efforts and for their safe return. How similar are our Peregrini setting off to encounter many people with spiritual problems in other lands. They desire to save the souls of so many in peril from the Devil's attacks

and they leave behind their relations, friends, legionaries (active and auxiliary) co-operating by prayer.

An active member entering the Legion of Mary, just like entering the sea, has to get used to it, so for three months they are just "getting the feel" of it. Full knowledge of its system is not expected and they "paddle around" or else are placed with experienced "swimmers", who guide and guard them. The experienced "swimmers" are those who have "taken their feet off the sea-bed" by taking the Legion promise. They have asked that "their weakness be turned into strength" and surely "swimmers" in the sea of life need this.

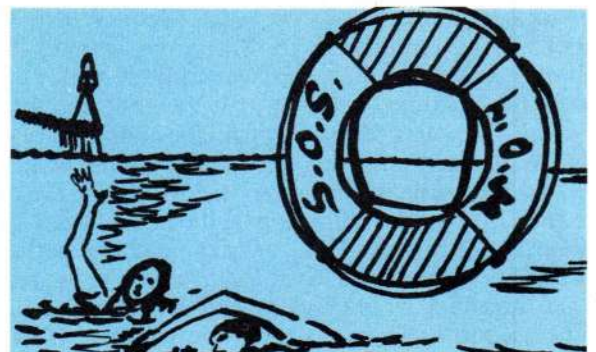
The variety of strokes used in swimming resembles the variety of Legion works and, as in swimming, there will always be those who go forward to greater dedication than the minimum required in the Standing Instruction. What we must remember is that there is room in the Legion of Mary for all who love it just as there is room in the sea for the dabbler at the water's edge to the cross-Channel swimmer.

Television showed us the beauty of perfect swimming during the World Olympics. Nevertheless these excellent swimmers needed the encouragement of onlookers. Like Auxiliaries where prayers spur and help on others to do what they, through circumstances, cannot do.

One thing differs in that while there are numerous instructors in every country in the world, all with their own techniques of getting the best from the art of swimming, the legionaries have just the one—Our Blessed Lady—who teaches us all the various strokes to assist us to keep going, and even shows us how to float and relax by taking a Legion Holiday, having reunions and outings.

Many manuals have been written on how to become the perfect swimmer; legionaries have just one manual to study to perfect their spiritual efforts—the official Handbook of the Legion of Mary. Having used it faithfully and put its doctrines into our daily lives, we should be able to say with the psalmist:

Ring out our joy to the Lord. To Him belongs the sea, for He made it. . . . (from Psalm 94).



PRAISES OF MARY

In rabbinic tradition seven women are specifically designated as prophets although this does not preclude the existence of many others. The Babylonian Talmud lists them as follows: Sara, Miriam, Deborah, Hannah, Abigail, Hulda, Esther. Some of these are types of the Virgin Mary. Mary fulfils the prophetic ministry in a unique manner. Firstly, the common feature of all prophets, namely that the word of God comes through them, is found in Mary in a wholly unprecedented and unrepeatable way. The Word was made flesh and dwelt among us. Mary as the climax of the prophetic tradition brings forth the word.—Massingberd Ford.

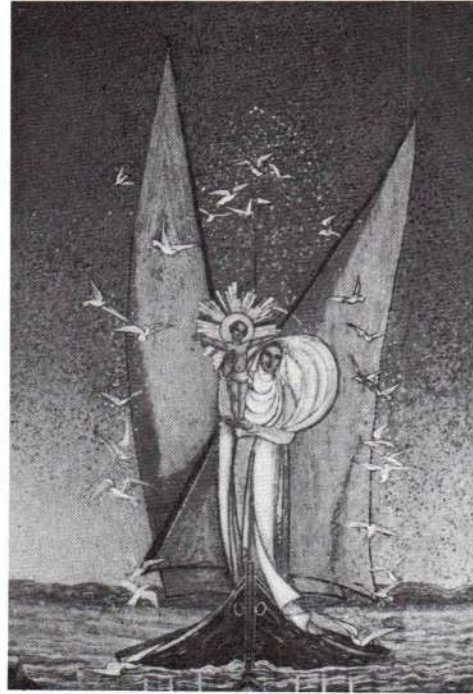
* * *

One ascribes to the Holy Spirit almost any movement or even fantasy of man's mind and imagination. One justifies by Him all kinds of radicalisms and the pervasive anti-institutionalism of contemporary religious mentality. It is then the proper task for a theologian to ask the proper questions about the Holy Spirit. It is at this point, it seems to me, that the need for Mariology becomes obvious. For indeed Mary, being in the tradition and experience of the Church the very "epiphany" of spirituality, being herself the first, the highest, and the most perfect fruit of the Holy Spirit in the entire creation, reveals to us by her very presence the true nature and the true effects of that Descent of the Holy Spirit which is *the* source of the Church's life. To put it somewhat differently, Mariology properly understood is a kind of criterion for Pneumatology (the science of the Holy Spirit), a safeguard against a demonic confusion of spirits.—Alexander Schmemmann (Orthodox).

* * *

Why the reserve of the Evangelists in regard to the role of Mary? It proceeded from a prudence on the part of those sacred writers. The pagan mythology had multiplied masculine and feminine personages to whom idolatry rendered divine honours. The Evangelists had to exhibit in Jesus the Man-God. If at His side they had shown Mary in striking prominence, they would risk making her like a goddess. Accordingly Christianity would face the danger of being regarded as following the tradition of the Grecian and Roman gods, that is of ranking as no more than a new phase of paganism.—Cousin S. M.

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St. Luke expressly says (2, 52) that Jesus "advanced in wisdom and age", using the same word to denote both growths, the latter of which was certainly a real growth. He does not say that He advanced in age, and assumed the semblance of advancing wisdom. But He advanced in wisdom and age. Thus we have Scriptural authority for believing that Our Lord willed to learn from father and mother like other children by a true though inscrutable sense. He willed to be made of a woman and to be made under the universal law under which He found mankind lying. To the law of sin he could not subject Himself, that is to say He could not make the guilt of sin His own. But short of this impossibility to the Divine Omnipotence He would subject Himself to the law under which human sinners lay.—Hely-Thompson.

* * *

The idea of the Blessed Virgin was as it were *magnified* in the Church of Rome as time went on—just as were all the Christian ideas, like that of the Blessed Eucharist. The whole scene of faint, distant, apostolic Christianity was seen as through a telescope or magnifier. The harmony of the whole, however, is of course what it was. It is unfair then to take one Roman idea, that of the Blessed Virgin out of what may be called its context.—Cardinal Newman.

Prayer and Everyman

by

FR. LIAM FORDE, S.M., S.T.L.

Father Forde's first vivid impression of the Legion of Mary goes back to schooldays at St. Colman's, Fermoy and to a remarkable address given by Father James Corbett on the occasion of the Acies ceremony.

As a newly-ordained Marist priest he found plenty of scope for work with the Legion in the Dublin of the early fifties. With Father Brendan Hayes, S.M., he was present at many Legion functions, when Father Donnacha O'Floinn delivered talks on many aspects of the apostolate.

During eight years of missionary work in Samoa and among the new immigrants in Australia, he availed of legionary help. Later in St. Anne's, East London and now in Gibraltar where he is Spiritual Director, the same involvement continues.

I REMEMBER some years ago discovering a remarkable book on Polynesia. It was written by Arthur Grimble an English-born Civil Servant, who was fortunate enough to be appointed to one of the furthest outposts in the Pacific Islands.

In his book, *A Pattern of Islands*, he gives a delightful and accurate account of life—as lived by the ordinary people in Polynesia. Those of us who had the privilege of working there, find him expressing sentiments and nostalgic memories that we ourselves retain. For example, his pen-picture of the endless turmoil of the waves, lashing the outer reefs that surround those far-flung Islands. . . . “A sound, once heard, never to be forgotten”, he concludes.

For the missionary another experience, never to be forgotten, was the full-hearted polyphony of their endless hymns in all our churches; or the quiet murmur of their family prayer, immediately before the evening meal. In some villages they went to the local church for a Community prayer each evening. But, to my knowledge, there were *very few homes* in the Samoa Islands that did not have their own prayer. For them, it was a normal part of the day. And that is what we should expect from every family.

I do not intend to enter into the theology of prayer and the deep scriptural proof we have to back-up any statements made as to its necessity. Suffice it to say that, once we acknowledge the existence of God, our Creator and Redeemer *and* our free will and responsibility, we must admit that we owe Him adoration, thanksgiving and atonement. We also desperately need to beg His help. And, when we think we least need God's help, then we need Him most. At this stage, you may think that I am exaggerating somewhat, forgetting that Our Divine Saviour, Jesus Christ, said in the Gospel: “Not every one who says: ‘Lord, Lord!’ will enter into the Kingdom of Heaven, but he who does the will of my Father in Heaven.” Certainly, we have to fulfil



Samoa contemplation of Christmas.

our duties of state; we have to work consistently and honestly.

At the same time, Our Lord tells us elsewhere in the Gospels: “You ought always to pray and not become discouraged.”

St. Paul, who said: “Let this mind be in you, which is also in Christ Jesus”, tells us that there must be a balance and equilibrium in our lives—between work and prayer. He could say of himself: “I am what I am by the grace of God, and in me His grace has not been empty.” And this is the advice he gave to a young convert, Timothy: “Take *your* part in suffering, as a loyal soldier of Christ Jesus. A soldier in active service wants to please his Commanding Officer; and so does not get mixed-up in the affairs of civilian life. . . . An athlete cannot win the prize, unless he competes according to the rules. . . . It is the hard-working farmer who ought to have the first share of the Harvest. . . . Think over what I am saying, for the Lord will grant you understanding in everything.” 2 (2, 3 ff.). “*Keep yourself in training for a godly life.* For, while physical exercise is of some value, *godliness* is valuable in every way, promising life both for now and for the future. . . . That is why we struggle and work hard, for we have placed our hope in the living God, who is Saviour of all mankind, and especially of those who believe.”

Does not all this remind us of what Saint Ignatius, the old soldier, used to say to the men of his newly formed Company of Jesus: Their watch-word was to be: “Work as if everything depended on you; pray as if everything depended on God.” Work, as if everything depended on *you*; at the same time pray, knowing that you depend on God, both to will and carry out our allotted task.: for Our

Divine Saviour assures us: "Without Me you can achieve nothing . . .".

People who led a very active and demanding life have left us a heritage of witness of the need they felt for prayer. Alexis Carol, the well-known scientist, wrote a special book on prayer. That great military leader of World War I Marshal Foch tells us in his memoirs: "I think I *did not* fail to recite the Rosary (a favourite Catholic Household prayer), even in the most terrible times of battle, when I had no rest, day or night. . . . Take the advice of an old warrior seasoned by experience; do not neglect that prayer for any reason whatever."

May I now quote from the prayer scribbled on the back of a cigarette packet by a young soldier, caught in an impossible situation during the Italian campaign of World War II. "Look, God, I have never spoken to you. But, now—I want to pray. You see: They told me you did not exist, and like a fool, I believed all this. Last night from the hollow pit, made by a shell, I saw *Your sky*. I figured right then: *They* had told me a lie. . . . Funny—I had to come to this hellish place, before I had *time* to see *Your Face*. . . . There isn't much more to say. But, I'm so glad, O God, I've met You today. . . . The zero-hour will soon be here. . . . But, I'm not afraid, since I know You're near. . . . Look now! *This was* a horrible fight. . . . Who knows! I may come to *Your House* tonight? Though I wasn't friendly with you before, I wonder, God, if you'd wait at your door! Look! I'm crying—*me* shedding tears! I wish I had known You these many years. *The signal!* . . . I'll have to go now. God! Goodbye! Strange! Since I met You I'm not afraid to die." And that was the first and last spiritual testament of that gallant young man. . . . For all we know, thousands in like circumstances faced death with such an *unspoken* prayer in their hearts. For Our merciful Saviour "will not break the bruised reed, nor quench the smoking flax". He gives every one sufficient grace to be saved; the opportunity to say: Yes to His invitation. . . . "This day you shall be with Me in Paradise." From the more recent annals of the Vietnamese war, we have the same message.

One of the Prisoners of War, released last summer told his American chaplain: "Some day, Padre, I'm going to tell the whole world how wonderful it is to have seen God—for I have seen Him." The chaplain was startled to hear this statement—but one glance convinced him that there was no doubting this man, who spoke so quietly and with tremendous conviction. Other men spoke in similar vein to their own chaplains. . . . *During nine seeming endless* years of prison-life in a Communist gaol, that vision of God arose out of their need, their inexpressible loneliness. How right St. Augustine was, when

he wrote in his Confessions: "You have made us for yourself, O God. And our hearts will never be at rest until they rest in you." The longing of these Prisoners of War was not only for God Himself, but for God—as He was present in their lives in happier days—as children and youth, whatever their denomination. For example, the Catholics among them, begged for Mass and Communion the very evening of their release.

"One of them" says the Chaplain, "as soon as Confessions were over, asked if he could have Communion there and then long before Mass time!" "I wish some of our congregations back home could have heard those men praying—right from the depth of their hearts. You could feel *their need*—their love for God—their eagerness to receive him in the Eucharist after all those nine years of waiting. . . ." Is this yearning for peace of soul, *this need of God*, to be found outside of those who have tasted the bitter cup of suffering, such as we have described. The answer is: most certainly yes. The following story from Scandinavia will speak for itself. Here we are given an experience, gained within the last year.

A priest was invited to Sweden to talk on the Message of Saint Francis of Assisi: His poverty, simplicity of life, humility and joy of spirit. So enthusiastic were thousands of the youth of Sweden that he was asked to give about nineteen long talks in almost as many different places. Two hundred and fifty university students took time off to hear about Francis, "a man loved by God and by the entire world". Many of these young folk came to talk with the priest and invariably their complaint was this: Materialism has reached saturation point; we have no spiritual ideals. Indeed, the mighty heart of the Swedish nation is now living through an era of spiritual re-awakening.

One of those young people who travelled more than four hundred miles to hear about St. Francis, the perfect Follower of Christ, summed up the feelings of not a few of the rising generation in many lands: "We have money; we have all kinds of material comforts; but we lack ideals. Your visit, reminding us of the lesson of St. Francis, has done us the world of good."

And so I hope that my message to you, *parents*, (fathers and mothers) is by now clear. Take time off each evening to pray *with* your children and *encourage* them by the sincerity of your own example. And you, young people, remember St. Paul's advice: "Keep yourself in training for a godly life. For, while physical exercise is of some value, virtue and goodness is valuable in every way—both for now and for the future." . . . May the Holy Family of Bethlehem and Nazareth bring love, joy and peace to your hearts and to your homes. . . .

THE EMERGENCE OF

EACH year on the eve of the feast of All Saints there is a meeting in Dublin of the Peregrinatio Committee and the officers of the Concilium. The purpose of this meeting is to schedule various peregrinatio projects for the world on the basis of need and available volunteer legionaries. One of the peregrinatio groups considered in October (1972) was our group. The reason for this honour might have been that ours was the only group composed entirely—almost—of juniors or intermediates.

Word arrived in the United States in November from Lily Lynch (Concilium Secretary) that as a result of this meeting it was the wish of the Concilium that our group make peregrinatio to Cologne, Germany. This was a surprise to us especially as we had offered to go to Lourdes in response to request from the Concilium for members to work there. Since the Concilium spoke, we gladly acceded and began to adjust our thinking towards a peregrinatio in Germany for the summer of 1973.

In spring Lily Lynch informed us that the plans for Cologne had to be changed because the Spiritual Director there thought we were too young to contend with the dangers of a big city. The site of our peregrinatio was soon thereafter changed to Mainz and the details for getting the necessary permission and making all the arrangements were left to Josef Schader, who was in charge of all peregrinatio projects in Germany. He lost no time in getting to his task. He obtained the necessary permission from Cardinal Volk and the Spiritual Director of the Mainz Comitium. He made arrangements for us to stay at a convent in Mainz and undertook the investigation and preparations for the work we would do while in Mainz. Monsignor Moss in the meantime was making the necessary arrangements on this side of the Atlantic.

Our peregrinatio group to Mainz was composed of eleven legionaries. The one senior legionary was Linda Kunsman, Secretary of the Allentown Comitium and a member of Our Lady of Tranquility Praesidium, Notre Dame Parish, Bethlehem, Pennsylvania. The junior legionaries, who ranged in age from 14 to 16, were and are members of the two junior praesidia of St. Francis Academy in Bethlehem.

Our Spiritual Director was Msgr. Charles T. Moss.

During the year our primary apostolic work is the visitation of the patients in some wards of Allentown State Hospital, a state operated mental hospital with more than 1,100 patients. We made it a special point during the 1972-73 school year to



concentrate much of our efforts on the young people who were suffering from the after effects of drug addiction.

A peregrinatio pro Christo to Germany presented special problems and the chief one was language. Although a few members of our group studied German for one year in the Academy, none of us could understand or speak German. So, Monsignor Moss undertook the task of teaching us German after he studied it himself. Our classes began one Saturday afternoon in March and continued in the evenings (3 a week) after school closed up until the week of our departure.

We had thirty classes in all. Most of these classes lasted better than two hours and some five lasted 3 1/2 hours. The emphasis was on conversational German. We used three books (and completely covered two of them) and the Berlitz record course. We also learned about fifteen German Folk Songs and memorized three different conversations in German pertaining to our work.

How could we make our work in Mainz as fruitful as possible? That was the question we kept hearing from Monsignor. We were studying German but was that enough? How could we attract attention in a ladylike fashion so that we could open up a conversation readily with the German people we would meet? Monsignor came up with the idea, which we didn't think was brilliant—especially since it wasn't to our liking—that we should all wear the

THE JUNIOR PEREGRINI



same outfits. We disagreed but he won out. He obtained a pattern and his sister made two complete outfits as samples. After we and our mothers saw the sample outfits, there were some changes made with regard to the material and to the blouses.

And then the discussion was ended, the material ordered and with our mothers and some additional help from relatives and friends, we began the task of sewing and sewing and sewing. Each outfit had *five* basic pieces; a jumper, skirt, pants, tunic (all in red) and a white blouse. There were three white blouses in all for changes. To complete the outfit, each of us bought a white over-the-shoulder handbag and white shoes. In addition we had a white London Fog raincoat. On the Monday night before our departure there was an inspection to make certain we did our sewing well and in accord with rigid specifications (length of skirt, etc.).

In any peregrinatio trip one of the major factors is cost. And this factor looms even larger for juniors since we must go to school and therefore cannot work full-time. In addition to the costs involved with our outfits, the red and white material, the coats, the shoes, the purse and the German books, we had to concern ourselves with the cost of transportation and lodging. Each girl paid \$135.00 directly into the fund. This was not enough to cover plane fare—even though nearly all of us would get the special Youth Fare.

So, we had to hustle. We sold Bibles; we sold

records (Mary Songs by Bill Peffley) and we sold hoagies—more than 2,500 of them. That's a lot of hoagies! In addition we received contributions from priests and others interested in our work. And just as the time for our departure was nearing, we raised enough to cover our costs—in excess of \$5,000.00.

According to Josef Schader the work we were to do during our stay in Mainz was house-to-house visitation, and we prepared ourselves accordingly. The German conversations we memorized were, for example, based on imaginative encounters with German people in their homes. The day we arrived in Mainz we learned of a change in plans. While we were resting after the long journey from Bethlehem, Monsignor Moss met first with Josef Schader and several other German legionaries and then with Father Mayer, the pastor of St. Stephen's, the parish in which we were to work. It was during these meetings that Monsignor Moss learned that we would be engaged in the Crowd Apostolate—meeting people on the streets of the city—because it would be much more productive than house-to-house visitation. According to the German legionaries there would be very few people at home during the day because of the great number of working housewives and mothers.

In the course of our work we were to invite the people we contacted to attend a special Mass for Peace. Invitations to this Mass had already been printed in German. We were also to distribute Miraculous Medals and a small flyer describing the history of the medal as well as something of the Blessed Virgin Mary. Of course, these articles would be used to open conversations with the people we were to contact.

The change in work came as a shock. None of us had done any work in the Crowd Apostolate. On the other hand some of our group, the members on the Liverpool peregrinatio, had done house-to-house visitation in two English parishes. On our first full day in Mainz, we set out after our meeting for our first experience in Crowd Apostolate. And our knees were a little shaky at the prospect. We were soon to become familiar with the Rhein, the Stadt Park, Schillerstrasse, Fastnacht Brunnen, the Dom and the Hauptbahnhof.

It was a blessing that we all lived together in the Provincial Motherhouse of the Sisters of Divine Providence, not only because the Sisters were most gracious, but also because we were able to adapt to changes in schedule quickly without causing great problems for any member of our group. And we also got to know each other better.

Our daily schedule began between 6 and 6.15 a.m.

with the alarm clock or someone knocking on the door. Mass was celebrated in the Chapel at 6.45—most times in German because of the number of Sisters (about 40) who spoke only German.

The Legion Meeting began at 8.30 a.m. and at 9.30 a.m. Work Assignments began and continued to noon when we had lunch. Resuming the work at 1.30 p.m. until 5.30 p.m. when we reported back to the convent.

During our free time after dinner in the evening we used to walk around town. We usually ended up in a small ice cream parlor. We had to be back in the convent before 9.30 p.m.

There were special days, when we took a trip down the Rhine, or made a pilgrimage to Marienthal, and for those days we followed a different schedule.

When we landed at Frankfurt on Saturday, July 28th, we were met by a number of German legionaries. Among them were Josef Schader and fiancée, Josephine, Hilda Firtel, the first Legion Envoy to Germany and Walter Enste. We were so tired and there was so little opportunity that we didn't really get the chance to know them that day.

Our first real encounter with the German legionaries came at our meetings and during our work assignments. At our first meeting on Sunday, July 29th, only one legionary was present, Herr Enste as we called him. With each passing day more showed up, Frau Desoy, Frau Müller, Frau Otter, Frau Werlay, Frau Dreibus and Monica Muhl.

Since Herr Enste and Frau Desoy attended almost every one of our meetings and worked with us every day and since they are truly representative of the German legionaries we met, we think it would be fitting to tell more about them here.

Frau Desoy was a diminutive, bubbling woman in her mid-sixties. She would remind us of Mrs. Santa Claus. About a year before that she was seriously ill with a severe heart condition and was unable to do much for herself or her family for almost nine months. During our peregrination she took a train from her home in Budenheim to Mainz early in the morning so she could attend our meeting. She worked tirelessly every day and helped us constantly. After our work day was over, she would take the train back to Budenheim. Once back home she would take care of her cooking and cleaning and all the other chores that go with being a housewife and a mother. In spite of her hectic and tiring schedule, she was always smiling, always pleasant and always eager to help us in our Legion work.

Herr Enste stood almost six feet tall. He had grey hair and it was receding. He always seemed to be aboard his motorcycle ever ready to go. For him to get around, the motorcycle, which he called a "Mó-pet", was a necessity since he did not have the full use of his right leg. His right arm was also

not fully operative. While he was a Prisoner of War in Marseille, he contracted spotted fever and the lame arm and leg are reminders of that disease. Back in 1936 Walter Enste was a Cistercian Monk. One day in 1936 Hitler ordered a general conscription into the army. Monks and priests were not exempted. His monastery was emptied and the next day he found himself in a Kasserne, a German Army Barracks.

He spent the next ten years in the army—two of them in a P.O.W. camp in France. To be with us and to work with us every day he had taken his vacation so that it coincided with our project to Mainz. Herr Enste was always affable and helpful and, according to what he told Monsignor the night before we left Mainz, the two weeks he spent with us were a delight to him. He helped greatly to make those weeks a delight for us.

And so we found all the German legionaries. They were pleasant, considerate and willing to sacrifice to help us in our Legion work. And keep in mind that not one of the German legionaries with whom we worked spoke English.

Day after day we went to our assigned places—to the walks along the Rhine, the Stadt Park (City Park), Ludwigstrasse, Schillerstrasse, the Hauptbahnhof (Main train station), the Dom (St. Martin's Cathedral), the Rose Garden and the University. And we met and spoke with almost 1,300 persons (1,283 to be exact).

There were Italians working in Germany, students from Yorkshire (England), tourists from Turkey, American soldiers from all over the United States, visitors from the Philippines and Japan, and Germans who were travelling through or who were natives of Mainz. We met Protestants, Moslems, Atheists, Jehovah Witnesses and Catholics.

While some people refused to take either the invitation or the Miraculous Medal we offered, others told us to go and pray for peace in Cambodia; others taunted us about Nixon and Watergate and still others made a scene in public criticizing us and the Pope and the Church—all of which were more or less anticipated—the overall response, particularly on the part of the German people, was cordial and friendly. For example, when two young Italians held some of us up to ridicule one day in the Hauptbahnhof and by their shouting and yelling drew a crowd and created quite a stir, a stranger, a German gentleman, came to our aid and by his quick and pointed remarks put the two angry young men on the defense.

And the German people were most patient with us as we tried to speak to them in their own language and they would help us and encourage us particularly when we stumbled over a word or a phrase. No words of praise could ever match the kindness they showed us.

Every group of legionaries shares certain experiences which highlight their Peregrinatio pro Christo. We did too. There was our trip to Frankfurt and our meeting there with Hilda Firtel, Thecla Fleckenstein, Joseph Volk and our old friend Josef Schader ending up in the Senatus headquarters; our trip up the Rhine; the pilgrimage with the parishioners of St. Stephan's to Marienthal, a Marian shrine in the Taunus Mountains; the surprise birthday party for Debbie Klein and Kathy McGovern (Ah, sweet sixteen!); the 15 minute meeting with Bishop Rolly, Auxiliary Bishop of Mainz, which lasted for better than an hour and fifteen minutes.

But for us the *Special Event* was the Mass for Peace to which we invited so many people. Our hopes were high in the late afternoon of that Wednesday, August 8, for a huge crowd which would pack the 900 year old Church of St. Stephan's. After all hadn't we contacted almost 1,300 people. And the suspense for us was just as great. Suppose they wouldn't show up! Seven-thirty p.m. finally arrived and we were disappointed. The Church wasn't full to the overflowing—only the middle aisle with between 250-300 persons, a goodly number of them in the back who were young. We didn't realize that the number was impressive until Thecla Fleckenstein told us of her experience in Frankfurt. There the legionaries had contacted several thousand persons on the street and had invited them to a similar Mass. Only 40 showed up.

But that evening our disappointment was diminished by several of the people who did come. There was the Jehovah Witness, a young American soldier. There was the alcoholic who was as tipsy as the day we met him in the park but he came nevertheless. There was the young German girl of about 19 who was touched by our proclaiming our faith on the streets of her city and who, after Mass, not only expressed an interest in joining the Legion but also promised to come to a Legion meeting the following Tuesday. There were others but if only these three persons had come to the Mass we would have considered all our efforts worthwhile.

Was our Peregrinatio pro Christo a success? That is the question we have asked ourselves time and time again since we arrived home. Of course, only Our Blessed Lady and her Divine Son could answer that question. However, there were signs that could possibly be read to give us some indication of the nature of the answer e.g. the young girl who wanted to join the Legion; the interest of the pastor of St. Stephan's, Father Mayer, as expressed in all he tried to do for us and especially by what he said in his speech in English at the farewell dinner he gave in our honour the night before we left Mainz; the comments of Bishop Rolly at the conclusion of our meeting with him. We hope and we pray that these signs do indicate that we have



The Cathedral and open-air market—Mainz.

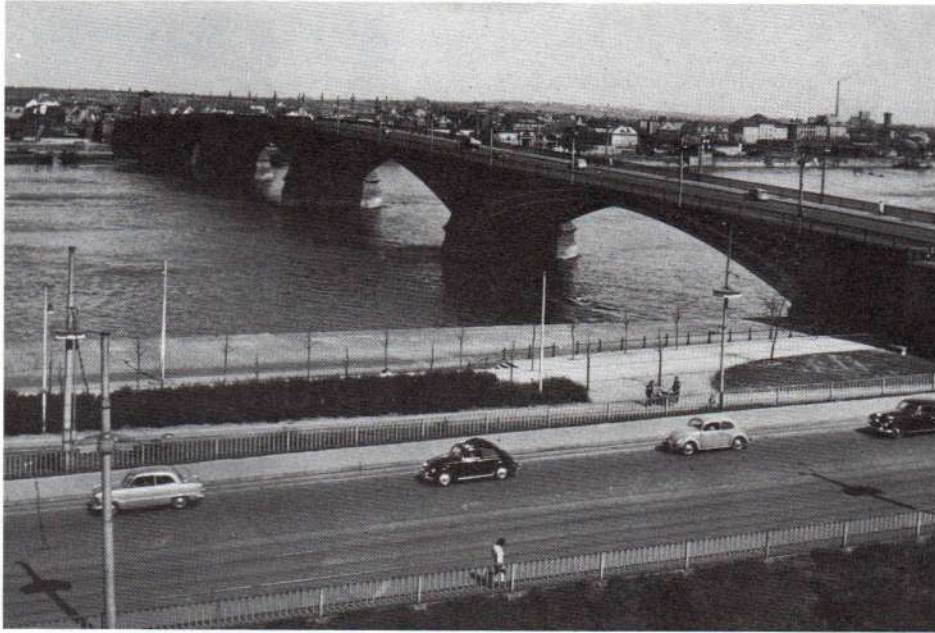
served Our Lady well in Mainz and that through our efforts she will be moved to obtain abundant graces for the German people and especially for those we met and worked with in Mainz.

As for ourselves we can readily give an answer. There is an old saying in the Legion that those who go on peregrinatio get more out of it than they give. We can verify the truth of this saying. We did get much more out of the peregrinatio than we put into it.

(a) The uniform outfits proved to be a real boon. We were well-known in Mainz within a few days of our arrival. Moreover, because of our red and white ensembles people would approach us and ask us who we were or they would tell us that they knew of our work and ask for an invitation to the Mass or for a Miraculous Medal—very real opportunities for opening a conversation.

(b) Preparation is an important part of any peregrinatio. While it is true that we did learn a number of German Songs and we did learn German prayers for Legion Meetings and memorize German conversations for our work, if we had put more time and effort into these preparations, we believe our work would have been proportionately more effective.

(c) We were truly blessed by having the German legionaries accompany us every day. However, we



The new bridge across the Rhine - Mainz.

believe that it would have been better, especially after the third or fourth day, if the work would have been done in pairs e.g. one German legionary and one of our girls or two of our girls. In this way the members of our team would have been forced to use all the German they knew and quickly learn more German. As it was two and three girls would go with one German legionary and, as a consequence, we would talk among ourselves in English especially when the going got tough.

(d) Practically all of our Legion meetings were conducted in English. Monsignor Moss would translate into English the reports of the German legionaries for us and then translate our reports into German for them. At our very last meeting, at Monsignor's suggestion, the prayers of the meeting were divided up between the two languages—the 1st, 3rd and 5th decades of the Rosary were recited in English and the 2nd and 4th in German; the Catena was in German and the Concluding Prayers in German and since we had German tesserae, it was not too difficult for us. And the Germans were touched. We would recommend that in the future on Peregrinatio pro Christo, two languages be used at least for the prayers of the daily Legion meetings.

(e) We will never be able to thank Josef Schader for all the time and energy and effort he expended on behalf of our peregrinatio. It was he who obtained Cardinal Volk's permission for us to work in Mainz; it was he who arranged with the Sisters of Divine Providence for us to lodge in their Motherhouse. This point was particularly important to our work. We were all together and that mattered a great deal. We attended Mass together, ate together, prayed together, worked together and

lived together. And that constant togetherness, if we might use the term, helped to unify us spiritually. We would recommend, especially for junior peregrinatio teams, that wherever and whenever possible similar arrangements be made.

(f) It seemed that nearly everyone we met was struck by the fact that young girls, Americans at that, would care enough about their faith and the Blessed Mother especially, to travel so far just to talk to them about their religion. From one aspect this reaction is understandable—fewer and fewer young people do care about God and the Church. In our judgment the sense of wonder and amazement evidenced in the people we met might indicate that Our Blessed Lady is using us as instruments to open up hearts and thus allow her Divine Son entrance. If this be so, then we would hope that great numbers of junior legionaries, teenagers especially, be encouraged to go on Peregrinatio pro Christo. Imagine what Our Lady could do with so many instruments spread all over the world each summer! Maybe then the world would begin to change!!

After we concluded the Peregrinatio pro Christo in Mainz, we travelled on to Venice, Florence and finally Rome. We spent a week in Rome and during that time we had an opportunity to go to Castel Gandolfo and there we saw His Holiness, Pope Paul VI.

We would dearly wish that very many legionaries could share our enriching experienced as peregrini and that is one good reason for putting on record the story of a new adventure for Christ involving youth.

MARY LEE WALTERS LOVED AND LIVED THE LEGION

Never in its 37 years of existence has Maria Legionis had so sad a story to tell as this grave news of the violent death of a dedicated, outstanding legionary. In U.S.A. the public have become familiar through the various media of the facts concerning the murder of Mary Lee Walters, vice-president of the Comitium of Pittsburgh. In this article legionaries from other parts of the world may now have their first opportunity of reading about a very remarkable person.

While Fr. Carey here concentrates on Mary Lee's legionary world, and while many personal tributes from her colleagues and acquaintances have been received at the Concilium office, it should be mentioned that in her professional duties as a secretary she had also won renown. Last May she was named "Secretary of the Year" for the State of Pennsylvania. She was Treasurer of the Secretaries' Association but had resigned so as to have more time for the Legion.

She used to complain that the Legion was never mentioned in the secular press in Pittsburgh, but her death brought the Legion wide publicity on radio, TV, and in the daily press . . . so that people all over Pittsburgh were asking "What is the Legion of Mary?"

We offer sincere sympathy to the parents, family and friends of Mary Lee Walters, knowing that our readers will join in prayer for the bereaved ones, and will extend compassionate remembrance to the unhappy perpetrator of that fatal act and his family.

"**S**ECRETARY slain in downtown building." This is how the news came to the public on Monday morning October 15, 1973. The Pittsburgh Comitium of the Legion of Mary was in a state of shock, for its regular monthly meeting of October 14, 1973 was to have been presided over by Mary Lee Walters, the above-mentioned secretary. In the absence of the president of the comitium, Alice Angst, the vice-president Mary Lee Walters, was to be in charge of the meeting. In preparation for the meeting she had gone to her place of employment, on a Saturday afternoon, in her free time, to make sure the agenda was in order, and to insure that the meeting would move along smoothly. It was not unusual for her to do this. She worked diligently for some hours, then called her home early in the evening to let her parents know she would be delayed and not to worry. This was also characteristic of her, to call home and to be delayed doing Legion work. Sometime after midnight her parents became alarmed, called the office, received no response, called the security guard of the building and a search revealed the body, brutally slain, with over seventy stab wounds.

As Spiritual Director of the comitium I was contacted just before my final Holy Mass on Sunday,

by Father Thomas F. Carey
Spiritual Director of
Pittsburgh Comitium



October 14. Then I knew only that Mary Lee was dead. I presumed an accident or sudden fatal illness had called her home. After the Mass, Brother Al Norrell called me from the Philadelphia Senatus, seeking details and informing me of another call he had received from Pittsburgh, stating that Mary Lee had been stabbed to death. Within a few days a security guard in the building was arrested and charged with murder.

Much of what has been said above could have been said about numerous young ladies who have met cruel, brutal death. What singles out the death of Mary Lee Walters was her life—a more lively life is hard to imagine. The vice-president of the Johnstown, Pa. Comitium, Brother Charles Kane, wrote "Mary Lee was to accompany our family on a PPC to South Dakota. We had made arrangements to meet through the Philadelphia Senatus. I only knew she was a secretary by profession. The image I formed was that of an old maid aunt. Mary Lee was the antithesis of that. She was the most alive person I have ever met." I have wondered how she found time to do anything else, to give any time to her livelihood, her family, to any amusement or entertainment, so much of her time being given to the Legion.

Mary Lee was born into the Legion of Mary on 26 October 1957 as a junior member of Mother of Divine Providence Praesidium. Later she was received into the high school group, Our Lady of Lourdes Praesidium. On 4 November 1964 she entered Our Lady of the Purification Praesidium of St. Basil Church in Pittsburgh, Pa. She made her promise on 10 February 1965. She was president for three years, beginning in March 1965. On 5 June 1968 she became vice-president. As a Curia officer Mary Lee was elected secretary of the Pittsburgh South Curia in January of 1967 for a term of three years. The Comitium was established in Pittsburgh on 10 January 1971. On 16 May 1971 she was elected vice-president, a position she held until her death 13 October 1973. So much for vital statistics of a true member of the Legion of Mary.

Mary Lee's burning concern was for the Legion, how to promote it, how to start new praesidia, how to make members grow in the Legion. She had great compassion for all, was able to understand how some lay people, priests, religious might not be interested in the Legion. It was my privilege to have worked closely with her for about six years, to have met once a month with her as a curia—later a comitium officer, then again in the curia and comitium meetings. The monthly meetings of the officers took place at my parish hall, usually on Thursday before the First Friday. I would get to the meeting late, after confessions. Mary Lee and the others would have come direct from work, and would have been hard at work before I arrived. Humanly speaking, they had every reason to be tired and to want to complete things and to head home for much needed, well earned rest. But none of them complained, they thoughtfully considered each point on the order of business, reports from higher councils, always with the thought, what can we do to bring the blessings of the Legion to more people.

For Mary Lee the Handbook was her Bible. She could quote it and find the answer to any Legion matter within it. On her visitations she was the soul of courtesy, gentleness and compassion, yet insistent that all provisions of the Handbook be carried out. She wanted adherence to the system in every detail, fearful of the slightest deviation. She saw nothing but disaster following any giving in to a tendency to slacken up.

To meet her was to remember her. Legionaries who met her, one time only, in a group, large or small, quickly became aware of her and did not forget her. Her appearance would catch your eye, then the good sense with which she spoke—and believe me she would speak out—would impress. Her obvious goodness and depth of soul, her love for Our Lady and Her Son, her zeal for Holy Mother Church, her respect for the clergy and religious, her

loyalty and fidelity to our Holy Father and our Most Reverend Bishop, shone forth, almost spoke out. With all this a vivacity and verve that made her bubble and glow.

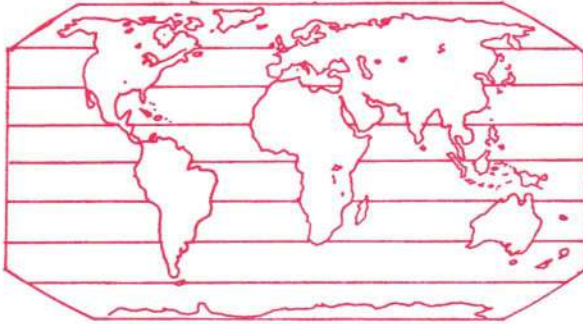
Her numerous acts of kindness to the members of her own praesidium, and to those blessed by her word and smile in the course of her Legion work, are known to Our Lady and Her Son. I was privileged to be one of the concelebrants at Holy Mass, in St. Basil Church, when her mortal remains were sent on the road to paradise. A large church was full to capacity. Legionaries from Erie, Johnstown, Greensburg, Philadelphia came to pay their respects to the most remarkable Legionary most of us will ever know. I was privileged to lead concluding Legion prayers at the cemetery. As a former military chaplain I was reminded of Taps, sending a gallant soul to her rest.

Her parents presented to me—at my request—the rosary that Mary Lee was holding in her hands as she lay in her final rest. I use it publicly and always mention something about Mary Lee and her love of the Legion.

I wrote much of this on the feast of St. Stephen, the first Christian martyr. The Acts of the Apostles tells us that Stephen died, praying for his murderers, "Lord Jesus do not hold this sin against them". I can think of no more appropriate way to end than with the thought that Mary Lee died forgiving and praying for her murderer—and that her prayer will be heard.



Seated from left to right are: Bea Silveri, President, Altoona Curia; Dorothy Kokoruda, Treasurer; Bea Murphy, President, and Fr. Francis Balestino, Spiritual Director, Johnstown Comitium; standing from left to right are: Br. Mitchell, treasurer, Altoona Curia; Mary Lee Walters, Alice Angst, President, Pittsburgh Comitium; Alberta George, Secretary, Johnstown Comitium, and Charles Kane, Vice-President, Johnstown Comitium.



FROM THE

LEGIONARY



WORLD



IRELAND



Most Rev. Dr. Harty, Bishop of Killaloe, celebrated Mass during a retreat for itinerants organised by mid-Clare Curia; 120 attended and seven priests heard confessions. South Dromore Curia reports an attendance of sixty-one at a day-retreat for invalids. A number of Councils have discussed the theme of the Whit Conference and some took decisions on implementing certain of the suggestions made at the Conference, e.g. Cork comitium arranged that every home in the city would be visited to discuss family prayer, with special emphasis on the Rosary. After consultation with the Bishop, Rosary Rallies were held in five city churches during October and all had splendid attendances.

Several other councils report the holding of successful Rosary Rallies as well as the organising of pilgrimages to Our Lady's Shrine at Knock, to Lough Derg and to Blessed Oliver Plunkett's Shrine at Drogheda. Many thousands took part in the numerous pilgrimages to Knock organised by Curiae all over the country on the Feast of the Holy Rosary.

Leitrim and Nenagh Curiae are making special efforts to recruit for the Pioneer Total Abstinence Association.

A praesidium in Navan Curia deserves special mention for its variety of works, viz. visitation (with junior legionaries) of patients in hospital, regular visitation of old people for whom a host of worthwhile services are done, promotion of the family Rosary, distribution of Rosary letters, maintaining of regular contact with our separated brethren and organising of pilgrimages to Knock. Mid Clogher curia hopes that as a result of a discussion and explanation at a recent meeting, more legionaries will undertake the recitation of the Legion Breviary.

Clonmel curia reports on a reunion for emigrants from the area, held in London. The Bishop of Waterford and Lismore and two priests accompanied a party of 130 from Clonmel who travelled



Father Thomas Counihan, S.J., who celebrated 50 years of priesthood on 31st July 1973. The devotedness of his life has been total. It would have been impossible for him to live at greater intensity. It forms a wonderful compliment to the Legion that at first sight he took to it, and has loved and helped it ever since.

to London for the occasion. The setting up of three new praesidia is reported by Down and Connor comitium in Ardglass, Killough and Saintfield.

Cork comitium mentions the possibility of a third praesidium soon in University College, Cork, where there are already two strong praesidia. A junior legionary with a senior legionary from Creeslough helped to start a senior praesidium in Letterkenny. Junior legionaries from Mullingar took part in a recruiting drive organised by Immaculata curia in Dublin.

Reports from the 21 senior curiae in the archdiocese of Dublin show that the legionaries are continuing to pay special attention to promoting a daily Mass crusade, adoration of the Blessed Sacrament and the recitation of the family Rosary. Junior legionaries are playing a notable part in assisting the seniors in all their activities.

ENGLAND

London



Legionaries of Southwark, Arundel and Brighton went on a Peregrinatio project to Rotterdam in July to work in the "red light" area. They did home to home visitation, street rescue work and contacted people in the city centre, parks, zoo and camping sites. Attendance at the daily rosary and later at the daily Mass increased during the project. Of the six priests approached with a view to starting a praesidium, five were willing to do so.

Two street girls have given up the street life. A legionary of North Surrey has become a novice in a French Carmelite convent and two Brothers from the same curia are to study for the priesthood. An intermediate legionary from St. George's, has entered a seminary in Wales.

A day of recollection for non-Catholics organised by Surbiton curia was attended by twelve non-Catholics, each accompanied by a legionary. Another day is now being organised and fifteen applications have already been received. Seven non-Catholics were received into the Church in June following a series of talks in St. George's Cathedral. Three others were received into the church following talks in South-West London curia. There was also news from other areas of several people receiving instruction on the faith.

Our Comment: It is happy to see the turning of minds to the great purpose of conversion. Elsewhere we have commented that too often the legionaries have got their objectives all out of order,



Pictured on their wedding day last July in Liverpool are Margaret Jones, then Assistant Secretary of Liverpool Senatus and Michael Paulson, Curia officer, South Liverpool. Members of Viatores Christi, they went to Canada where they are engaged in Legion work in their free time. Beside the bride is Very Rev. Fr. Ripley, P.P., V.F., Spiritual Director, Senatus of Liverpool and on extreme left, Fr. Dooley, S.D.B., Spiritual Director, Viatores Christi, Liverpool.

giving priority to those that are minor and omitting the chief one which is the building up of the Church.

BELGIUM



At the August meeting of the Senatus of Brussels, M. l'Abbé Laoureux, Spiritual Director of the Curia of Verviers, spoke of his visit to the Concilium for a week with some of the Belgian legionaries. He said: "We were struck by the simplicity and the evangelical poverty of the Headquarters of the Legion of Mary, which is the world-centre of an organisation which operates in 1,833 dioceses, nearly the total of the dioceses of the Catholic Church. The amazing broadmindedness of the Irish legionaries and particularly of the Concilium officers also impressed us. We were able to realise the depth of their faith, and the creative power of their imagination. We admired the ease with which they can approach and speak with all kinds of persons."

GERMANY



Reports cover 2 Senatus, 6 Comitata and 10 curiae. Reports of P.P.C. projects figure very much in recent minutes. The Osnabrück legionaries were very impressed with the enthusiasm of a team from Barcelona who worked among the Spanish workers there. The team was received by the Bishop of Osnabrück. 26 German legionaries participated in 3 projects in France organised by the P.P.C. Committee.

The programme and plans are now well in hand for the German Peregrinatio for 1974. In Cologne Scottish legionaries created a great impression by their hard work, faith and courage. Works included Apostolate to the Crowd and visitation of street girls. The comitium Spiritual Director expressed astonishment at the results achieved. He stated that he had seen nothing like it during his 40 years in care of souls. Two new praesidia have been set up in Cologne. Hamburg has held its first Congress.

Monsignor Moss of Allentown, U.S.A., led a team of Junior legionaries to Mainz, Germany, the report of which appears as a separate feature in this issue.

DENMARK

The correspondent, Bro. Raymond Mulrooney and his wife, Annette, visited Denmark recently during their holidays and found the praesidium in Horsens working well with a membership of 10.

They did very extensive extension work, visiting six towns, resulting in the formation of one new praesidium. There are now 4 praesidia in Denmark. Copenhagen has had a series of talks for non-Catholics with quite a good attendance. Translation of the Handbook has been completed and financed by the praesidium.

Our Comment: It is not realised that countries like Denmark, Sweden, Norway and Finland are far worse off spiritually than any portion of the pure mission field. The proportion of Catholics is negligible and they are totally dispirited. The non-Catholics have little or no faith. And there does not appear to be any sign of a dawn.

SPAIN

Spiritual Directors Conference in Madrid



His Eminence the Cardinal attended the opening session.

The conference, Bro. Lynch said, was an outstanding success, a success mainly due to the great care given to the preparation of the programme. All themes were based on Legion spirituality, Our Lady and the apostolate. There was no mention of change and it was evident that all present realised that the Legion worked best when its system was faithfully adhered to.

All the sessions were geared to give the priests the very best ideas and suggestions to help them as Legion Spiritual Directors. They brought out the absolute importance of the priests' presence at the weekly meeting of the praesidium and their contact on a personal basis with the officers and members of praesidia so as to help them to achieve personal holiness through the Legion. All were in agreement that the Allocutio must be used for the purpose of forming legionaries in Legion spirituality. Great stress was given to the Legion Promise showing how the spiritual director with the vice-president of the praesidium must start preparing the new member for that "big day" right from the moment he joins the praesidium. Many of the spiritual directors present had taken the Legion Promise.

The thanks of the Concilium was given to Bro-



Noel and Ann Lynch both former envoys of the Legion of Mary in Latin America and now very active legionaries at home in Dublin. Their children Liam and Mary Edel reflect the parental happiness.

ther Lynch for making himself available for this important event.

U.S.A.

Michigan



Father Gonsalves writes: "I give you some good news about the progress of the Legion in this Diocese of Gaylord. The Bishop invited all the priests of the Diocese and a talk about the Legion was given. Eight priests have expressed their desire to have praesidia in their own parishes. Since then the Bishop has asked me to work for the extension of the Legion. He is very enthusiastic. His mother died while engaged on Legion duty. After the curia meeting I had a chance to address all the Superiors of the Convents who happened to meet at the Chancery. I gave them a talk about the Legion and some are enthusiastic to have praesidia for the juniors. The Bishop wants a comitium in the diocese. I am trying to have a curia for the juniors. In many places I have seen the juniors in this country doing wonderful work. It all depends who trains them."

Our Comment: Father Gonsalves is an Indian. As will be seen, he is doing wonderful work for the Legion in and around his Diocese. He is another great gift from India to the Legion. For example Father Mascarenhas, formerly Spiritual Director of the Senatus of Bombay, has been starting praesidia at the rate of 50 a year in southern Brazil. India was the first place in the world after Britain and Ireland to accept the Legion.

Boston

Home visitation features in most reports with many auxiliaries recruited. Worcester curia has started a praesidium among the Spanish speaking

people. Six legionaries took part in peregrination to New Orleans ghetto area and in the course of visitation and apostolate to the crowd, 2,000 were contacted. Miraculous medals and rosaries were distributed. Bro. Peffley's group visited Portland on a 16-day peregrination. Their programme was "Go tell the world about Mary." New Haven has been raised to comitium to govern the south western section of Connecticut. Fifteen non-Catholics attended an afternoon of Reflection.

Chicago

The Senatus has devoted much time to discussing conversion work. In May each year a special week-end is organised for officers of all attached Councils. The week-end includes the Senatus meeting, discussion and participation in Legion work. Last year the theme of the discussion was Bro. Duff's article "Fiddling while Rome Burns". Legionaries took part in the Skid Row work and attended the Skid Row Mass. 170 priests and some bishops have celebrated Mass in Skid Row since the work in the area commenced. The praesidium for inmates in Sanstone Prison is flourishing and members were allowed to attend the Acies.

Cincinnati

The Senatus held a meeting at which all affiliated Councils were represented. Theme was "Towards an Apostolate that is tremendous and complete". Discussion was under three headings 1. Apostolate to the Crowd, 2. Apostolate to non-Catholics and 3. Apostolate to Catholics. A curia at Elyria has added five praesidia, 380 auxiliaries and brought about validation of 43 marriages.

Our comment: The tone of the above is very encouraging. The reports show a realisation of the true position in America where for too long the 200 millions of non-Catholics have been left unapproached. As a consequence those with a yearning for religion have plunged into every freak product which has presented itself. But it has not retained them for long and the disillusioned ones sink back into their old religionless condition.

California

Sr. Mary Ann Silva writes: "We held a door to door census in one area in Stockton. 43 legionaries assisted Rev. Fr. Ryan in the drive. Over 1,000 homes were visited. I have not heard as to the final results from the contracts made. We were received very well by the non-catholic homes. It gave us a chance to discuss the Catholic faith and to invite them to a special Mass."

Legion an Invaluable Aid

Bishop's House,
Manchester.

Dear Brother Priest,

One of the most effective forms of the Lay Apostolate in our world of today is the Legion of Mary. In many parts of the world, men and women of the Legion are showing their love for the Church and their apostolic spirit in performing countless and in many cases heroic spiritual works of mercy.

The Legion has two objectives: sanctification and service: sanctification of its members through weekly meetings and service to the parish (or the institution) which sponsors a group of legionaries. Where openness and cooperation are shown, the work of the Legion has proven itself to be not just operational but fruitful. When priestly guidance encourages its members, the Legion in turn has shown itself to be an invaluable aid to the priest in his work. Since 1921, responsible and devoted legionaries have manifested themselves as assets to parish life and experts in apostolic approaches and endeavors. The success of the Legion of Mary lies in its ongoing history within the Church.

We all know how complex today's life and pastoral ministry can be. I feel sure that there is a definite place for the Legion of Mary within the parish. It can be a great source in helping priests and people alike to enrich the spiritual life and Christian witness among our people.

In the accompanying sheets, you will find the names and addresses of Legion members who are most willing to assist you in this most important undertaking.

With every good wish, I am

*Cordially in Christ,
Ernest J. Primeau,
Bishop of Manchester, N.H.*

NEW HAMPSHIRE

Manchester.

Four members in the Junior praesidium, high school students in Manchester, with two adult members made up a team which was joined by 37 legionaries in Rhode Island, the bulk of them high school boys and girls. They travelled for 13 hours to Pennsylvania to work in a rural area which was ten miles from a Church to which they drove every morning for Mass.

Predominantly non-Catholic, every home was visited, discussions took place and religious pictures were accepted. At the end of the week 389 homes were visited of which only 48 were Catholic and arrangements were made with the parish priest to



Father John P. McAndrew, Curia Spiritual Director, Manchester N.H., with some of the legionaries.

visit those who were interested in the faith. Lapsed Catholics were contacted and urged to have their children baptised. Then the parish priest would conduct the Enthronement of the Sacred Heart in their homes. The legionaries returned home happy that they had played a part in bringing the Catholic Church to many who were not familiar with it.

Mrs. Rita French of Plainville, Mass., U.S.A. writes in *Queen* magazine, November 1973:

We all love St. Louis de Montfort because his family were our ancestors. My grandmother Chabot was a Grignon from France and a relative of St. Louis Marie. We are very proud of this fact. I myself am a member of the Legion of Mary in my parish.

Our comment: This is an item of thrilling interest. Recently we gave an account of one of our members in Brazil who is a direct descendant of Oliver Cromwell.

ARGENTINA

Buenos Aires



The praesidia in the area are promoting Columban Drives and the Patrician movement. Apostolate to non-Catholics and pub visitation are also mentioned. The most southerly curia, at Rio Gallegos, is very active in home and prison visitation. Thanks was expressed to Sister Maria Teresa Olmedo who has been engaged in extension in the Senatus area for over two years, dedicating all her free time to the Legion. This legionary is known to all the previous Envoys for her dedicated and self-sacrificing work.

A peregrinatio organised by the curia of Saenz Pena brought legionaries from Buenos Aires and Salta. One new praesidium was set up to continue the work which was started by the peregrini. 11

couples were prepared for the sacrament of marriage. 19 people were baptised. 13 adults and 93 children initiated their instructions for First Holy Communion. A blood bank was started and one of the peregrini gave the first pint in an emergency operation. During the visitation two legionaries arrived at a home just in time to help at the birth of a baby.

CHILE

Santiago

It was reported that two legionaries, at the request of the Bishop, were sent to different parts of the diocese where they worked for 14 days preparing people for a mission. In Salamanca two legionaries were successful in reorganising two praesidia which had closed down. They also had a meeting with officers and legionaries of the curia.

In Santiago one new praesidium has been affiliated as a result of recent extension work. The praesidium Auxilio de los Cristianos with 13 members undertake a lot of instruction work among children, teenagers and adults. 18 girls were prepared for Confirmation and later were prepared to form a Junior praesidium. This parish was 6 months without a priest and during this time the praesidium was responsible for the administration of the Parish. They count as their greatest success last year the losing



August 19, 1973, Junior and Senior Legion of Mary members from praesidia in Anchorage, Eagle River and Palmer assembled at the Harry Scholtz residence in Palmer, Alaska for the annual picnic held by the Anchorage Curia.

Surrounded by Alaskan grandeur and crowned by beautiful sunny Alaskan skies, the happy occasion was highlighted by outdoor Mass concelebrated by Rev. Paul Fox and the Curia Spiritual Director, Father Ryan. Father Fox is a veteran of many years service in Alaskan Eskimo and Indian villages.

of a member to take up studies for the priesthood. A praesidium with 9 members and 5 praetorians reported interesting contacts during hospital visitation. They were successful in bringing back to the sacraments a woman dying of cancer. Three members visited and worked with outlying praesidia during their holidays.

Our Comments: See particularly the item of the parish without a priest where for six months the praesidium ran things. In one great area in Africa, deprived by unusual circumstances of its priests, the Legion has for nearly ten years caretaken the Church, fulfilling every pastoral duty save the purely priestly ones. Not only has the Church been preserved from collapse but evangelisation has been attempted. It is said that every Catholic has imbibed the sense of responsibility.

BRAZIL

Bavabel Comitium



“Refuge of Sinners” praesidium reports, *inter alia*, the teaching of catechism to 985 children, 5 spiritists and 13 Protestants. “Mary of the Angels” praesidium mentions

the conversion of Protestants and marriages validated. New praesidia are being set up in Espenantinapolis.

Belem Curia

Mainly because of peregrinatio, two new curiae have been set up and a third will be set up shortly. One of the two is in Soure where the Legion existed for 11 years under the dedicated direction of its Augustinian Bishop, without contact with any other Legion body.

Sao Luis da Maranhao Comitium

Has an average of 4 to 6 Spiritual Directors present at every meeting as has Our Lady of Fatima curia, one of the affiliated councils. One of the Junior praesidia, engaged in the teaching of catechism, has 29 members on roll, while a Senior praesidium, with 21 members on roll, is about to set up two new praesidia in fairly distant areas.

Rio Senatus

Ten legionaries took part in a peregrinatio project to Barna. The report of the trip caused great interest and excitement at the following Senatus meeting.

Sao Paulo Senatus

Also held a very successful Conference for Officers—Sr. Cronin, who attended, spoke on Peregrinatio pro Christo plans for 1974. One immediate

result of her talk was that a legionary came to her later and offered £50 towards peregrinatio expenses. Sr. Cronin was also present at a Spiritual Directors' Conference in Sao Luis do Maranhao. Fr. Martinba, Comitium Spiritual Director, said that the best way to weaken or destroy the Legion was to tamper with the system. Sr. Cronin has been received by many Bishops such as those of Governador Valednes, Vitoria da Conguista, Fortaleza, etc. The Bishop of Valence offered to pay all expenses of the peregrini. However, in Fortaleza she found that the Legion system was not being kept intact.

She reports that last year 137 legionaries took part in 5 different peregrinatio ventures. While full details are not yet available, there seems to be no doubt that great things were achieved and the peregrini returned home very excited and enthused about their experiences and determined to go again. The Cardinal of Sao Paulo, who attended the Officers' Conference mentioned earlier, decided to adopt a Prelacy in the interior of Amazon and he asked that the Sao Paulo Senatus should send peregrini there.

Membership of praesidia of other councils appear generally to be in the region of 16/19.

VENEZUELA

A praesidium reported that the members prepared 300 pupils in the parish schools for First Holy Communion. They also prepared a group of young people from 15 to 22 years for baptism. A praesidium visiting the local jail weekly gives talks on morals and religion. They prepared and formed a choir of the prisoners and held a concert. Extension teams are to carry out extension in several areas. There has been a very generous response from the legionaries to take part in the many peregrinatio projects arranged this year.

The work of Sancta Maria Hostel is handicapped by lack of members, and legionaries from other praesidia were invited to cooperate in the work of Sancta Maria. They were also asked to help place in domestic employment some underage girls in the hostel. The Curia Consolation, Caracas, in its report to the Senatus mentioned among its successes the conversion of a girl who was a Communist.

BANGLADESH

Dacca

During the disturbances prevailing in Bangladesh in 1971 many Catholics and a good number of legionaries had to take shelter in India and the members of Dacca Comitium left the city and went to their own villages.

After the cessation of hostilities and the emergence of Bangladesh as a new country, all the

energies were geared to the work of relief and rehabilitation. However, Our Lady enabled them to carry on their Legion work. During one and a half years their main effort was to establish the connection with the outlying praesidia in distant villages. They were unable to send their reports to Karachi Senatus nor could they communicate with Dacca. Now that Bangladesh is a sovereign state, they have been directly attached to the Concilium. An admirable feat has been the producing of the Legion Handbook in Bengali.

Bro. Thomas F. Gomes, being advanced in age (76), retired from the presidency and left for his home in another parish in December, 1972. We thank him for his generous services to the Legion, made so difficult by the war. His successor is Bro. Simon Mozumdar whom we welcome and for whom we should pray. He has inherited a great burden.

HONG KONG

Rev. Sister Mary Greaney writes: "We had a Legion study week here last month—a marvellous experience although I could only afford to attend three days. There was a very high spirit amongst the group of about 175 members who attended; the majority were from the Junior Curiae. The camp was held in the campus of the Chinese University outside the city and we lived in the students' hostel, so there were many new friendships made in the course of the week. Everybody put their best into the week and I think got the most possible out of it too. Here is a more detailed account of the week:

The Lumen Christi Legion study week has ended. Those of us who have had the privilege of participating in this great Legion venture have come away with a renewed zeal and enthusiasm, and a great hope for the future in the dynamic young legionaries of Hong Kong.

The long months of preparation by a core group of young legionaries and a few young Chinese Spiritual Directors was well worthwhile, and we hope it is the first of many such ventures for Mary.

From the lectures and small group discussions during this week of spiritual renewal and sharing,

we were all made more aware of what our response should be in the Church to-day. During our discussions we had an opportunity of sharing our experiences, ideas and suggestions. One whole day was given over to group dynamics—the function, aspirations and goal of the small group using the praesidium as the typical small group. The importance of acceptance, co-operation and harmony within the small group was stressed.

The Liturgy of the Word formed the climax for each day—concelebrated Mass by all the Spiritual Directors who attended the camp.

As we gathered together with our Patron, Mary, Mother of the Church, and under her banner, I think we all felt that the Holy Spirit was very active in the group. This memorable week helped to deepen our spiritual bond in the things that really matter in life.

INDIA

Bombay



Bro. C. Rebello writes: "In Bombay we contact Moslems in the open air. We use the Concilium leaflet on 'Jesus and Mary in Islam' to create an opening and the Moslems respond exceedingly well. They readily fill in the I.H.S. card and accept the Miraculous Medal. This work has been carried on by the Bombay special praesidium. About 40 Moslems must be receiving the Course at their home address but we do not know how many will be received into the Church ultimately. Extracts from that leaflet are quoted by the Bombay legionaries. Most of them go to the Shrine of Our Lady at the Mount at Bandra, Bombay. We would say that 100 per cent of the Moslems contacted have accepted the I.H.S. Course Card where free literature on the Catholic Church is sent to their homes every month. They are very friendly to us when contacted."

Reports show an increasing approach to non-Christians in home and hospital visitation and open air contacts. The number of non-Christian contacts featuring in reports which covered a three month

West Malaysia:

The Church of the Visitation, Serebam, Negri Sembilan is the centre of a very large "congregation" of active and auxiliary legionaries. The parish priest, Rt. Rev. E. Limat is the Spiritual Director.

The 20th anniversary of the foundation of the Legion in the parish was celebrated fast October with special High Mass attended by the legionaries.



Fr. Limat sang the Mass, assisted by the Vicar Cooperators of the parish. A tea party followed during which Fr. Limat paid glowing tribute to the "founder member" of the Legion in the parish, Sr. Mukerjee, who spear headed all its energies and now at 74 is still the moving spirit behind its many activities. As a result of this celebration many new volunteers sought admission as active members. Pictured here are some of the legionaries attending the ceremonies in the parish Hall.

period was over 8,000. Almost 400 of these filled in the local Catholic enquiry card.

Calcutta

The report from the special praesidium from Calcutta for the period January 1970/January 1973 is 14 Muslims contacted. All 14 were interested and accepted literature and one was received into the Church.

Madras

Monsignor Joseph Fernandes told the Senatus that their foremost duty was the work of evangelisation. He said he was aware of the erroneous and misleading statements of some Catholics including priests that conversion of people from other religions was not necessary. He exhorted the legionaries to focus their attention and energy on this most important work of conversion. Many of the Councils report the visitation of Catholics and non-Catholics in their homes. One Hindu lady and one Protestant were instructed and received into the Church. One Curia holds instruction classes for 264 prisoners in the Central Jail.

Kerala

The Senatus governs 12 Comitiae, 12 Curiae and 16 attached praesidia. All reports show an extensive visitation of homes and hospitals and contact made with a very large number of non-Catholics and Hindus but only a small number of Moslems are approached.

One Comitium reports the setting up of three new praesidia. Over all there were eight conversions, 34 returns to the sacraments, two marriages regularised, three saved from suicide and 43 prepared for burial.

Two important conferences were held last year, one at Senatus level and one at Comitium level. Church dignitaries who were present stressed the necessity for the extension of the Legion in order to create religious spirit and to carry on Catholic activities.

Our Comment: This is the most promising presentation of the Legion work in India that has yet been made. Note the realisation in every area of the fact that the Church is in India for the purpose of converting the 550 millions of people there. Monsignor Fernandes puts the position truly and forcefully. Everywhere the legionaries should be seeing their work in proper perspective: First, conversion; second, works of preservation; third, works of comforting and consolation. Far too many places are concentrating on classification No. 3. That is shutting ones eyes to reality.



Senatus of Northern Philippines, Manila

Shown here are the officers of the Senatus of Manila whose stewardship of the Legion has been so faithful. Nowhere has the Legion done better than in the Philippines. In the centre is their wonderful Spiritual Director, His Excellency Artemio G. Casas, D.D., Auxiliary Bishop of Manila, who has been Administrator of the Diocese since the death of Cardinal Santos. Sitting left: Sr. Pacito Santos, president, who has from the first played a supreme part, inclusive of envoyship. Sitting right: Br. Gregorio Gabriel, vice-president. Standing, left to right: Br. Benjamin Lim, Assistant treasurer, Sr. Elvira Altaras, Assistant secretary, Sr. Pureza Ruivivar, secretary, Br. Horacio Tanjuan, treasurer.

MAURITIUS

His Lordship Mgr. Jean Margéot, Bishop of Port Louis writes:

"I learned of the death of Emma Bodkin in July and I offer you and the Concilium my deep sympathy.

The Legion of Mauritius is in every diocese of Port Louis and we owe an immense debt to Emma who for 30 years faithfully and competently carried on the correspondence.

For me personally she was a great friend. I appreciated her judgment which was sound and frank together with her unfailing sense of humour which I enjoyed during my occasional visits to Dublin.

I offered Mass for the repose of her soul and I feel certain that she has joined the numerous holy souls and those first great legionaries who were so full of dynamic faith."

BANGALORE LEGIONARIES CELEBRATE SILVER JUBILEE

by JR. VICTOR KARUNAN

*Diocesan News Correspondent,
Bangalore.*

OUR LADY of Salvation Tamil Praesidium of the Legion of Mary celebrated the 25th anniversary of its establishment in St. Francis Xavier's Cathedral, Bangalore on October 7, 1973. The festivities started with a Triduum on October 5 with Rosary, procession of the decorated car of Our Lady, sermon by Fr. Joseph Rajakarier and Benediction of the Blessed Sacrament and culminated with a day long celebration on Rosary Sunday. Archbishop Arokiaswamy of Bangalore celebrated a Pontifical High Mass in the Cathedral, which was attended by hundreds of active and auxiliary legionaries.

In his homily the Archbishop exhorted the members to recite the Rosary often as it was the ideal weapon with which to fight the spiritual battles of the Church. During the offertory procession, the legionaries presented a variety of articles. Following the Mass, batches of legionaries from all parts of the city took part in the continuous recitation of the Rosary before the exposed Blessed Sacrament from 11 a.m. till 4 p.m.

In the evening, the public function in St. Anthony's school hall in the Cathedral compound, presided over by Fr. Paul Kinathukara, spiritual director of the Central Tamil Comitium, was largely attended. Also present were Msgr. Wm. L. D'Mello, Vicar General, Miss Leila Bantleman, the pioneer of the Legion movement in the Archdiocese and Mr. M. R. Anthoniswamy, Karnataka Regional Kannada Legion president.

Mr. F. Christy, president of Our Lady of Salvation Praesidium, read the report which recounted the glorious record of service of the Praesidium over a quarter century: the starting of Our Lady of Fatima Praesidium for women in the Cathedral which had already completed 24 years of its existence, conversion of 500 Hindus, 25 Muslims, 30 Protestants, re-union of 300 broken families, one of the members of the Praesidium assisting the



Group taken on the 25th anniversary celebration of the Tamil Praesidium of Our Lady of Salvation, Bangalore, India.

Seated (L. to R.): Br. M. Susainathan (Legionary for 25 years), Rt. Rev. Mgr. Wm. D'Mello, Vicar General, Archbishop P. Arokiaswamy of Bangalore, Br. F. Christy, President of the Praesidium, and Br. Viyakula Marian.

work of the Catholic Information Bureau, Bangalore and having supplied over 3,500 pieces of enquiry literature, and another member giving commentary in Tamil during audio-visual film shows in villages on the life of Christ. Mr. M. Susainathan, who has been a member of the Praesidium for the 25 years, was specially honoured and garlanded.

Mr. G. T. Rajan of St. Xavier's Boys High School, speaking on his impressions of the work of the Legion, urged the members to be adequately trained on the mode of approach for family visitation, and to intensify their contacts with non-Christians. The legionaries should be well informed of the current social and political situation in the country and be able to engage themselves in meaningful dialogue when visiting homes. Involvement of the youth in large numbers would greatly strengthen the utility of the Legion apostolate, he concluded.

Fr. Paul Kinathukara urged the legionaries to be like the Early Christians, setting good example to everybody; he asked them to increase their contact with non-Christians so that the present renewal call of the Church for Evangelization could be practically implemented.

Msgr. D'Mello appreciatively spoke of the excellent work of the Praesidium and asked the members not only to thank God and Our Lady for the blessings received during the past 25 years, but also to seek more graces for redoubled efforts in the coming years.

No transport troubles here

This bright young legionary from Doon, Co. Limerick, rides her pony to the praesidium meeting.



AUSTRALIA



Mavis Eves (Correspondent for Perth Senatus) writes:— Seven legionaries from curiae covering the Fremantle, northern and Central Districts of Perth in Western Australia recently embarked upon an interesting, enjoyable and stimulating work when they

looked after the spiritual and social welfare of seventy-two junior legionaries for a weekend.

The venture, somewhat novel in concept was a week-end camp in the rustic surrounds of Rockingham, approximately twenty miles south of Perth. It was ultimately an unqualified success. The senior legionaries, officers of the junior curia, felt the venture would serve simultaneously as a Retreat and camping holiday. The novelty aspect would ensure the twofold purpose being more satisfactorily achieved—that of enabling the youngsters to get to know each other and also to understand more fully the nature of the Legion. Legionaries used their own cars as transport for the members, but the largest individual effort was made by Rev. Father O'Shea, Spiritual Director of Fremantle's Seafarers praesidium, who took a full load in his Stella Maris van. This camping site was rented from the Salvation Army.

The programme consisted fundamentally of interesting spiritual talks and prayer periods with recreational activities. It was a programme happily balanced for neither phase was permitted to become dominant but rather to supplement each other.

Once established in the camp the senior legionaries took over the cooking duties, and all other household chores were rostered evenly among the junior group. The noisy enthusiasm with which they tackled their respective tasks was a source of amusement to the seniors. They quietly wondered whether a similar approach was made to such tasks by the juniors in their own homes.

The opening discourse was given by Sister Melanson, president of Fremantle Junior curia, who chose as her subject "The Legion System". This was followed by question time and later another talk "Aims of the Junior Praesidium", given by Sister Flynn was again followed by a discussion period.

Despite some rain and a cold wind, particularly on the Saturday, which restricted outdoor activities, walks into the surrounding bushland were a popular pastime and a couple of intrepid juniors even braved the icy mid winter water of the swimming pool. On the Saturday night an impromptu concert somehow arranged itself and the talent that came to light would have done justice to a television show.

Father O'Shea celebrated Mass on Sunday morning and his homily was "The Legion Apostolate". The Reading and Prayers of the Faithful were performed by the junior legionaries and hymns sung to guitar accompaniment. Early on Sunday afternoon Brother Paul Smith, President of Perth Senatus arrived at the camp and gave a closing address to the juniors. In the opinion of the senior legionaries who spent the weekend at the camp, it achieved all they hoped for from aspects of spiritually enriching their junior counterparts and enabling them to gain deeper understanding of the Legion organisation.

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