

# MARIA LEGIONIS



# Maria Legionis

The Voice of the Legion of Mary

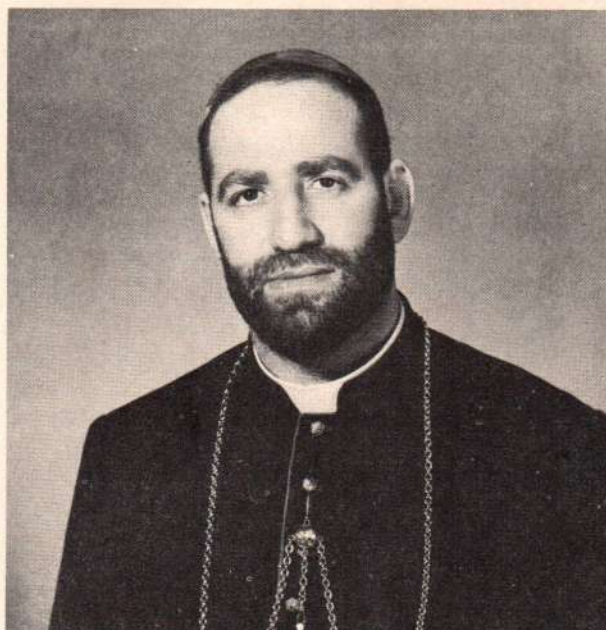
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5p



## CONTENTS

THE WOMAN OF GENESIS—ARK OF SALVATION . . . . .	1
JOURNEY TO ISLAY . . . . .	5
ANGELS IN SCRIPTURE . . . . .	7
LEGION HOLIDAYS . . . . .	8
INDIVIDUAL RESPONSIBILITY . . . . .	11
EDEL QUINN—A CAMEO . . . . .	12
A THRILLING STORY . . . . .	14
MEMORABLE TRIP TO TURKEY . . . . .	16
PRAISES OF MARY . . . . .	19
GLOBAL GLEANINGS . . . . .	20
PLEA FROM AMSTERDAM . . . . .	29



**HIS EXCELLENCY CYRIL EMMANUEL BENNI,  
SYRIAN ARCHBISHOP OF MOSUL, IRAQ.**

*Monsignor Benni is a firm believer in the Legion of Mary and his fidelity to its system is 100 per cent. From all points of view he is very generous to the Legion in Mosul where he is greatly revered by the members.*

## OUR COVER

OUR cover picture illustrates the article on Legion Holidays. The spot shown is Taurus Bay, one item of the scenic fairyland which captivated a Legion party in Donegal last Autumn. One hundred almost unbelievable photographs resulted from that trip. Another one appears with the article itself. It might be supposed that the appreciation which the article lavishes is over-enthusiastic. These photos show that the reality is equal to the praise. In fact it would be impossible to do justice to the ever-changing prospect, from which not a tint or tone is missing. One is left wondering whether the sky or the sea or the land is contributing most to the glory. The writer of the article is second from the left.



*Paraguay:* Pictured at a Cursillo organised by the Legion of Mary at Asuncion are Father J. F. Lacey, C.S.S.R., Spiritual Director of Senatus; Dan Hourigan, envoy; Carlos Sosa, president junior curia, Sede Sapientiae; Gaspar Silvero, president of Senatus.

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

*Imprimi Potest:* ✠ JOANNES CAROLUS, *Archiep. Dublinen., Hiberniae Primas.*  
Dublini die 2<sup>o</sup> Martii, 1971.

# THE WOMAN OF GENESIS

[Gen: iii, 15]

The Ark of Salvation

By Frank Duff

**I** BEGIN after the manner of an old-time sermon by quoting a text. It is the one on which the Legion may be said to be built. It is the celebrated one from the Book of Genesis: "I will set enmities between thee and the Woman, between thy seed and her seed; she shall crush thy head". Those words were addressed to Satan by God after the fall of man and they foretold the future Redemption. This reversal of the fall was to be accomplished by a Woman and her Child who would crush the head of the Serpent. To emphasise its Legionary importance, that text is placed in the border of the Tessera, on the cover of the Handbook, and stressed in various ways in the contents of the Handbook. In a few words it indicates the mission of the Church. It points to an undying warfare between the Woman and the Serpent, between the forces of good and of evil, and it is attuned to the Legion's idea of itself as an army, the Legion of Mary, which some modern pacifists find displeasing. Thereby they seem to fly in the teeth of the recent Vatican Council which asserts this idea of a perpetual spiritual warfare. The following phrase from the Decree on the Church in the Modern World has been introduced on page 1 of the new edition of the Handbook: "As a result of the Fall, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness."

This idea is also stressed in that great document, De Montfort's True Devotion to Mary, which is not receiving its due recognition at the hands of the legionaries. Because in actual fact it strikes the keynote of the legionary spirit. So much is this the case that the legionary who has never read that treatise lays himself wide open to the charge that he has failed to equip himself for his legionary role.

As the Handbook styles him, St. Louis Marie is our great tutor. It is for that reason that he is a Patron of the Legion. Thereby he is taken from among what might be called the ordinary saints and placed by us among the ultra-select few who were the contemporaries and immediate co-operators of Our Lord. This is an extraordinary context into which he is set by the Legion; it shows eloquently what the Legion thinks of him. He is accused of going to excess in his laudation of Our Lady. But if

ever a charge is unjustified, it is that one. Remember that no approved book has ever sustained so much criticism as this treatise of his, the severest having no doubt been the scrutiny to which it was subjected by Rome in connection with his canonisation. Yet from all this fiery ordeal it has emerged triumphantly.

Personally I cannot think of any phrase where he thus errs by going too far; the book is irreproachably sound throughout from the theological point of view. Strange to say, I am audacious enough to find a little fault with him from the very opposite point of view. I think that a couple of his phrases err by defect. One of these is that God can and sometimes does bestow His graces other than through Mary. I do not think that this is accurate. The mediation of Mary, subordinate of course to that of Christ, is operative in every grave given by God.

Another small blemish is where the saint uses the simile of a petitioner going to the mother of a king to ask her to get a favour from the king—as if the king himself were unapproachable and as if a little human wire pulling were necessary. Of course that sort of thing does apply in the human order but not in the Christian one. To rely on that example would leave us open to the telling Protestant retort that such would be all right for us who apparently know Mary better than we know Jesus, whereas their position is the opposite: they know Jesus and they do not know Mary. In passing let me say that their retort goes too far. It amounts to the sad confession that they do not belong to the generations whom Scripture says shall call her "Blessed".

But that is not our real position at all. We are obliged to seek Mary's intercession for a higher reason. So this simile of De Montfort is not applicable, and in a way it is misleading.

It would turn Mary's mediation into a worldly and partly sentimental transaction. Also it would suggest that Mary only comes on the scene when we specifically turn to her. Moreover, the comparison between the mother of an ordinary king and Mary the Mother of God would be unsubstantial. Mary's greatness does not depend immediately on her physical motherhood of Christ. It could

have been, as Protestants allege, that Mary would only be the human avenue of His entry into human nature; that she gave Him flesh and nursing which would indeed merit for her much veneration; but which would *not* constitute her a Mediatrix nor by itself entitle her to a religious cultus, that is a service of prayer and veneration.

Mary is no more optional in the Catholic system than is the mother in the human dispensation. God has arranged both orders on the principle of life being communicated through a mother. That Mary has been so included and built upon in the spiritual order is unquestionable, the Vatican Council having declared specifically to that effect. Accordingly the action of those who have since that Council set themselves to diminish her is incomprehensible.

Mary is not alone the Mother of the greatest Man who ever lived; she is the greatest Woman who ever lived. She is great in her own right. More than that, she was made part of the plan of grace and of every individual grace. Not only did she conceive Jesus in her body, but simultaneously she conceived Him in her mind by faith. Moreover it was this double conception that enabled Him to undertake Redemption in the manner contemplated as necessary by the Holy Trinity. That plan required the human co-operation. It did not desire to be a forcing of Redemption on an inactive, unco-operating, or unappreciative mankind. There had to be in mankind not only a response but a coming forth to meet the Redeemer. These responses from human nature were initially provided in their complete and perfect manner by Mary alone; she fulfilled this essential part on behalf of all human nature.

It is interesting to go back to Abraham who has been called the Father of Faith and to seek to judge as to the extent to which he conformed to this requirement of human response. He must have been divinely helped to understand much of the symbolic drama in which he played his great part. He was had not been before, and there he was to sacrifice ordered to take his son to a far off place where he that son. If this extraordinary episode was to possess its due force in the redemptive chain, it would be necessary that Abraham would see it as a link in that chain. In other words he would have to understand that it was part of the restoration of the human race which had been promised by God immediately after the Fall.

Abraham would know of that promise because it was the hope of the human race, borne off with them by the fissuring sections as they set out on their conquest of the virgin earth. That prophecy formed the basis of every belief which expanding mankind carried with it over the world. No matter what distortion the idea of the redeeming Woman and her Child would suffer as time went on and as mankind became more separated, still the outline remained there. A Woman and her Child would somehow

reverse the original disaster and defeat the Devil. That pattern is still discernible in the different more ancient forms of belief.

At the time of Abraham (about 2000 B.C.) the Bible had of course not yet begun to take shape. Its first beginnings would be the Book of Genesis accredited to Moses who was born about sixteen hundred years before Christ. That Book set down the common tradition among men in regard to the creation of the world, to the Fall of man, and to the dispersion of the human race.

Abraham would know all those details better even than Moses because he was nearer to the point of origin by about 450 years. It is not as if Moses had access to sources which were not available to Abraham. The suggestion that God directly revealed to Moses all the material for the narrative would not necessarily nor probably hold. It is God's method not to reveal or otherwise intervene unnecessarily. Where human agencies exist, He uses them. In this case He would surely expect Moses to work along historical lines, then intervening to produce correctness. Actually the composition is so human in its aspect as to make it evident to us that the author gave his own colouring to all the descriptions.

There was no line of descent through which such traditions or records could pass except through the Ark. When one proceeds to think it out, there is the probability that among the items of the precious cargo—out of which the future had to spring—gathered into that repository of safety and survival would be such records of past events as would be available. It is no new idea for man, when putting up some great edifice destined to have a futurity, to seal into it records of the present and past. That attitude has been at work all through history and we cannot doubt that it would represent an instinctive human inclination. Surely if ever it would assert itself, it would be in a situation such as that in which Noah found himself around the year 2350 B.C.

I wonder if this theme has ever received attention from an artist? It is intriguing to imagine that family group engaged in its operation of magnitude, the carrying over of the old world into the new. It would seem to be unquestionable that as they thought in terms of listing the animals which were to be preserved, so they would catalogue other items. The world was going to be laid waste. Only what went into the Ark was likely to survive. As Noah was seeking to project into the future the living things of the time, would it not also be a principal thought to save from obliteration some evidence of the material world which was going to pass away? Especially this would apply to anything in the way of archives and specimens of literature or art.

Remember that there was no question of a sudden alarm with cries of "Deluge". Noah had been

given long notice. By reason of its gigantic size and the fewness of those working on it, that is Noah and his own family—the construction of the Ark must have taken a great number of years. I judge from the chronology set down in some of the Bibles that it occupied one hundred years. We may be certain that the workers were the subject of much mockery from the neighbours who would have derided the prophecy of the coming Flood, and would gather around in amazement and in amusement to survey the progress being made. Of course there would be a glib expression coined to designate the growing Ark—such as “Noah’s folly”.

To complete this picture I specify its dimensions: 525 feet long, 86 feet wide, 52 feet high. Strange to say, these proportions are stated by St. Augustine to be the same as those of the perfect human body. May we not see in this a pointing to the Ark as a symbol of Mary bearing the Life of the world within her? The capacity of the Ark was nearly two and a half million cubic feet, or nearly ten times the size of Solomon’s magnificent Temple.

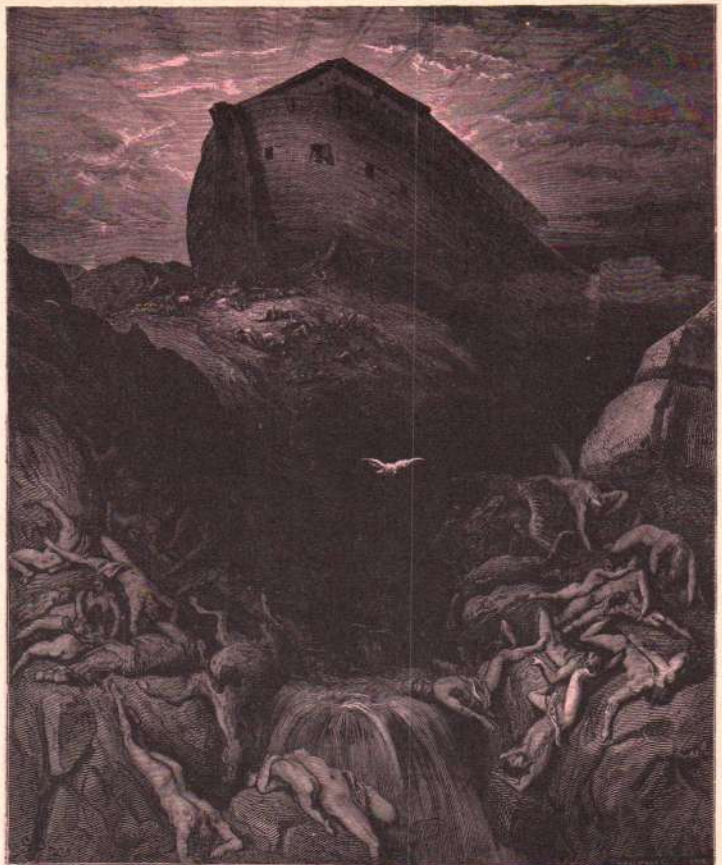
One of the modern fads is to seek to reduce the necessity for faith to the smallest dimension, or in other words to put religion on a purely human level. So it is being contended that the Flood was only a local affair. This amendment of the Biblical account is admirably dealt with by Cardinal Wiseman in his book on Science and Revealed Religion. But it seems to me that the simplest argument for the universality of the Flood would be:

First, water does not build itself up into a mountainous pimple at one spot on the earth. It levels out. The Deluge increased in height for six and a half months (one hundred and ninety days) and then began to lower. After seven and a half months the Ark rested on Mount Ararat. Going by this description, there could be no question of an explosive force throwing up a sort of monstrous waterspout four miles high. For in such a convulsion the Ark itself would perish. Nor could there be any question of the water remaining piled up in one locality for seven months. The laws of water would at once have asserted themselves and the Flood would quickly spread out evenly over the whole earth. It is evident that if after seven months the water still covered Ararat, a universal deluge had been produced.

Secondly, birds were taken into the Ark. Why, if the inundation were of limited spread? For the birds, as well as many of the animals, would easily be able to find their way to the lands which were not submerged. In those circumstances one might as well take fish into the Ark as some of the birds.

Third, it would seem to be asserted in the Bible, and to be necessary to the idea at stake, that all flesh perished in the Deluge except those who were to perpetuate the human race.

As an inevitable accompaniment of the work of



The dove sent forth from the ark; by Gustave Doré

building, there would be a compiling of the items which would eventually go into the Ark. It is not reasonable to suppose that only the animals were thought of. For instance there would have to be some seeds and plants, because it would not be certain that such essentials as wheat, the vine, the olive, the fig would arise of themselves from the devastated earth. Also into this category of preservation would, as I have suggested, enter the question of records. Among these would we not expect some account of the beginnings of mankind, and the happenings in the Garden of Eden and the fatal sequel? I wonder if the Book of Enoch has anything to say on these subjects. That Book is the most celebrated of the Apocryphal Books of the Old Testament and is supposed to be of great antiquity. It discusses everything under the sun, including such events as the Deluge.

I have taken you off on a somewhat lengthy digression. Let us hope that it has not been unprofitable. It has led us into territory in regard to which the religious writers have been shy in exercising their imagination. Possibly they avoid it because the modern affectation is that anyone who believes what the Bible says about the Ark is manifestly a fool.

Now let us go back to Abraham and his realisation of his own mission in the sequence of salvation. Whatever the defects in his understanding, he played an immense part, one to which history must apply the term “pivotal.” He provided the vital element of an unshaking faith which was to be the bridge between God and man. It is most likely that from

the affair of Isaac he comprehended the general idea of Redemption, that is of a sacrificial death of some future great figure on behalf of the people of God.

Then how would he interpret the prophesied reference to the Woman? Certainly not clearly. Would he see it in no higher sense than that the Redeemer would have a mother? This interpretation would not be adequate, for why specify the Woman at all if her role is to be no more than that of generating a child? The pointed reference to that Woman, and the putting of her first in order, must indicate that she plays an essential part. Therefore she would have to figure in some prominent fashion in the thoughts of Abraham.

Abraham, who for all his faith saw as but through a glass darkly, would not have formed in his mind the Jesus whom we know, nor the Woman who was to be His Mother, nor the true People of God—the Mystical Body. Still less would he have glimpsed the desire of God for a response from mankind, one which would enter wholeheartedly and lovingly into the plan of salvation; which would not merely co-operate fully with the plan when it was presented, but which would thoroughly understand all its ramifications and would plead for its implementation. And not only plead, but plead with an intensity and purity of faith which had to attain its end and thus provide the completeness of human co-operation which God intended to be the feature of the plan of Redemption. It was Mary who was destined to supply all those vital ingredients. That is the reason why the Woman is so prominent and so insisted upon in the first Prophecy of Redemption.

Thus Mary co-operated in the coming of the Messiah in the most responsible and comprehensive way. As it was part of the design of God, we may be sure that her part could not have been more complete. It did not fall short in any particular; nor could it. It was God's Will that she should fill up what was lacking in the contribution of the rest of mankind. For that purpose was the extraordinary provision of the Immaculate Conception made. It gave her the potential for the fulfilment of her heroic part, and I repeat that in no way did her performance betray that potential. As has been said, she was the only pure creature from whom God got all that He wanted, the only one in whom He was able to work the fullness of His Will. Her role is incomparably superior to that of Abraham, the Father of the Chosen People. Her faith was vaster, purer, and more comprehensive than his. In a degree utterly exceeding that of Abraham she merited to be the Mother of the Chosen People, the Mother of all men, the Mother of Faith.

The first part of her response was that she prayed the Redeemer down to earth. Of course during the ages the more understanding and believing Jews, many of them very holy persons, had been sending up the same petition. But all that pleading was

insufficient; there was not enough faith and purity of intention in it. But Mary's prayer was an irresistible one, because it was the prayer of the Immaculate Conception. She understood clearly the idea of Redemption even though she did not comprehend that she was going to be the Woman. She pleaded for the coming of the Messiah, and that prayer, in which the Holy Spirit prayed, gained its end and Jesus came.

But that was only as the dawning. She was assigned the further and more intimate part of being the Mother through whom He would enter the world. That entry would depend on her free consent, given in the fullness of a faith which not only said Fiat to the Incarnation of God in her, but which stretched out understandingly to include the Cross and the completeness of her motherhood of the Redeemer.

Some persons suggest that in the Annunciation Our Lady was not fully enlightened as to the saving Passion and Death; that she only acquired that knowledge as time went on. The decisive and briefest answer to this is that if Mary had not then known of the immolation of her Son, she would truly have conceived the Redeemer in her body but not in her mind. This would offend against a first principle of the Incarnation.

All those elements were deemed by God to be necessary to the absolute integrity of His design. So the Christian life must take hold of it all both in understanding and by co-operating with it in thought and word and deed.

Mary is God's Will and we must not substitute our own will. That is her place and her claim upon us. She is part of divine worship. It derogates from her position to think of her as being merely "influential" with her Son, or to talk of approaching her as one would go to a well-placed politician. Neither is there any sort of question as to our choosing whether we will go to her or not. In dependence on her divine Son she is a primary part of the mechanism of salvation—as that original prophesy made plain: "I will set enmities between thee and the Woman". She is that Woman, the realisation of the Promise. Behold how the Promise has, like a tree out of its seed, expanded in orderly fashion into its providential fullness! The Messiah has crushed the head of the Serpent, and Mary has co-operated with Him so totally as to merit most worthily the lofty and diversified descriptions of her office which Vatican II has proclaimed about her. She is our Advocate. She is the helpmate of the new Adam. She has been instrumental with Him in every phase of the Redemption and is the dispenser of all its fruits. She is the Mediatrix and Mother of all men, the Mother of the Church, the Mother of Apostleship, the Mother of Unity, the Mother of Faith.

We must never leave her out.

# Journey To Islay

By

SR. M. LABOURE

*Sr. Laboure writes an interesting account of her visit, as a member of a group of Legionaries, to the Scottish island of Islay, to make contact with the predominantly Protestant population.*

I NOTICED a small news item on the paper, "Islay folk visit Lammass Fair." If you know your ballads you will probably realise that the fair in question was "the auld Lammass fair at Ballycastle-O." Ballycastle is in Co. Antrim, and the Isle of Islay is only 26 miles away and from time immemorial boats have linked Ireland and Islay. One of the first recorded contacts between the two places goes back to St. Columcille who, as a wanderer for Christ, put it as a penance on himself never again to set eyes on Ireland. Legend tells us he landed on Islay, but looking backward saw the outline of his homeland on the skyline, "like smoke on the crown of the ocean," and turned his face once more to the open sea and Iona. Last July an old Islay man told me that Kilchoman, on Islay, was the place from which he looked back and Carraigchoman marked the exact spot and nearby there is a well dedicated to St. Columcille.

## *Ireland Visible*

Next day I climbed Kilchoman. Ireland was indeed visible and time rolled back as I pictured Colm and his fellow-peregrini on that hallowed hill. We too were peregrini for I visited Islay as a member of a team of legionaries of Mary who were on peregrinatio pro Christo on the island.

If you study the Ordnance Survey Map of the island, your first reaction will be one of pleased surprise at the number of easily recognisable Gaelic names. Cnoc Dubh, Cladach Fionn, Maol na Coille, Cnoc na h-Uamha and hundreds more show how

Gaelic the island once was and old Churches with names like Cill Chiarán show that the Irish saints were honoured there. In my innocence I asked who was the Ellen mentioned in Port Ellen, its principal harbour, only to learn that the word was "-eilean," the Scots Gaelic version of "oileán." Many of the older people on the island still speak Gaelic and my friend of Cnoc na Faire, Port Ellen, who told me of Colmcille said goodbye to me with the words: "Lá maith agus Dia bhé libh."

The island is predominantly Protestant with only 30 Catholic families and these are practically all mixed marriages. If you grow up as a Catholic in Islay, your chances of marrying a Catholic are very slight indeed. While there are several Protestant churches on the island there is no Catholic church there and the islanders have no resident priest. The priest from the mainland comes to the island about once a month, and thus keeps in touch with his parishioners. But there is little or no religious instruction for the children, no religious objects in the houses and most of the children have never seen a Catholic church. One of the children, Kathleen, aged eleven, had been off the island on a school tour and was very pleased to be able to tell us that she had seen a Catholic church.

## *Four Thousand*

The standard of living on Islay is comparatively high. There are six distilleries on the island and their employees are well looked after. Not only are the wages good, but the distillery authorities look after housing, etc., for their employees. There are about four thousand inhabitants on the island; besides the distilleries, there is a cheese factory and farming and fishing provide for the rest of the inhabitants. There are some fine dairy herds on the island and here and there among them you may chance to come upon one of the native wild highland cattle. The hill slopes are dotted with mountain sheep and the bogs provide fuel, which Islay people call peats. Where we would say "cutting the turf" an Islay man will say "we are cutting the peats today." Distances are quite long in the island so that if you happen to live in Port Askaig, or Portnahaven or Bonahaven, you will have to go over 20 miles to get to Mass in Port Ellen, so that going to Mass even once in a month poses a problem unless you are in the higher income bracket and own a car. Mickey Quaid (this is not his real name), who is a farm worker and has been out of work for seven months has quite that far to go but, when Mass is on in the island, he never fails to cycle to Port Ellen to take part in the Eucharistic sacrifice.

Standing on the breen to the farmhouse where he had temporary employment, he told us a very interesting story. He had been brought up in an orphan-

age in Glasgow and while there had been very impressed by an incident to which he was a witness. A young non-Catholic boy had asked for and was given instruction in the faith. He was overjoyed as the day of his Baptism drew near and when the great day came he was so overcome with emotion that he died after receiving the Sacrament. Mickey could never forget the smile of peace and joy and happiness on the boy's face. So impressed was he that even then, as a boy of twelve, he found himself wishing that it was he who was in the dead boy's place. It was quite evident listening to him that the impression made was deep and lasting, and one felt, standing there 30 or 40 years later, that even in death that poor orphan boy helped to keep Mickey faithful to his religion against almost overwhelming odds.

### *Team of Ten*

Our work on the island was not easy. The Legion takes literally Our Lord's injunction to preach the Gospel to every creature and so our mission was not only to the Catholics on the island who needed any help and encouragement they could be given, but to the overwhelmingly non-Catholic population. There were ten of us on the team, six men, including a priest, two girls and two Sisters of Mercy from Co. Limerick of whom I was one. The others came from various places—Monaghan, Thurles, Glasgow, Manchester. I cannot adequately express my admiration for each and every member of the team. Their self-sacrifice, co-operation and deep involvement in their work showed that the spirit of the Legion is indeed the spirit of Christ. Our team leader was from Glasgow, a man of deep faith and broad humanity, who with his great zeal and unfailing good humour was a source of strength and inspiration.

### *Door to Door*

Our day began with Mass in the cottage in High St., in Bowmore, where the two girls and two Sisters stayed. After this we drove to Port Ellen, where we went in twos to the different streets assigned to us for door-to-door visitation. Our aim was to contact everybody without exception in an effort to bring them to the truth of Christ. As I have said the work is not easy and it needs courage to knock at door after door uncertain as to what your reception will be. On the whole the people were kind and courteous, some talked to us for a while and took Catholic literature. I was impressed by the fact that during our first morning's visitation the booklet chosen freely in four houses was *An Introductory Talk on the Catholic Religion*. Some were not interested, others, though obviously at home, paid no attention to our knock.

In some houses we were welcomed and asked to come in and were offered refreshments. In all cases

we tried to bring the conversation around to a serious discussion of religion and its place in our lives. What we accomplished is known only to God, but I like to think of all the houses in Mansfield Place, Cnoc na Faire, Antrim View and the other streets of Port Ellen where there are C.T.S. pamphlets, and where people may, on occasion, give serious thought to the spiritual things of life, because legionaries came to them with God's message. Since our return I have had a letter from our team leader bringing the good news that one woman on the island has asked to become a Catholic.

### *The Few Catholics*

Besides the visitation, Sr. M. Eugene and I collected the Catholic children in Bowmore for religious instruction each evening. We found this part of the work very rewarding as we were obviously meeting a vital need. I was amused and touched at Stephen's retelling of the miracle of the loaves and fishes when he said: "There was a wee chap there, who had five loaves and two wee fishes." Stephen is nine and has not yet got his First Communion. His father is a lapsed Catholic and it was his non-Catholic mother who sent him and his little brother and sister to us for instruction. The island children brought home to us very forcibly the privations of the Catholic community on the island and I am very conscious of their need of a proper Mass centre, however simple, tastefully and reverently adorned, so that the children may experience the sanctifying presence of the Blessed Sacrament and the prayerful atmosphere of a church. They have never heard Mass except in a bare classroom for which permission has to be sought. The Catholic community is too small to finance this and here is where we all could help.

The week's peregrination has impressed me far more than the time spent on the island would warrant. I count it a very worthwhile experience and I shall not easily forget Islay and its kindly people.

A final word of appreciation is due to the Scottish legionaries who are doing heroic work on the islands. They go to Islay each Christmas and arrange for Midnight Mass. Again, at Easter, they are on the island to bring the joy of the Resurrection to the Islay folk. It is to them we owe the kindly reception we met with, as over the past six or seven years they have done much to break down prejudice and establish friendly relations with non-Catholics, and we have heard their names mentioned with appreciation in the house of Catholic and non-Catholic alike.



# Angels in Scripture

By Rev. Fr. Robert Nash, S. J.

*POPE PAUL has clearly stated the essence of Catholic belief about the angels of God. "We believe," he writes, "that the multitude of souls who are gathered about Jesus and Mary in paradise form the Church in Heaven. In everlasting blessedness they see God as He is, where, in varying degrees, they are associated with the holy angels in the divine Government exercised by Christ in glory, interceding for all and helping our weakness by means of their fraternal concern."*

## No Possible Doubt

In this, the Holy Father is merely echoing the explicit teaching of Christ in the gospel. Our Lord describes in detail the final judgment. "God will send His angels" to separate the just from the wicked as men separate wheat from chaff. On that day too, the Son of Man will confess "before the angels of God those who have confessed Him during their life on earth, and, "in the presence of God's angels" will disown those who have disowned Him here in this world.

He speaks of a woman who lost a coin and found it. She was very pleased and told her friends and neighbours all about it, inviting them to rejoice with her. "In the same way," adds Christ, "I tell you, there is rejoicing among the angels of God over one repentant sinner." When Lazarus the poor man died—this, too, is Our Lord's own parable—he was "carried away by the Angels to the bosom of Abraham."

Perhaps the most emphatic words of all from the lips of Christ concerning the angels are given in the detailed account of the last Judgment. St. Matthew has it in his twenty-fifth chapter. "When the Son of Man comes in His Glory," it begins, "escorted by all the angels, He will take His seat on His throne of glory."

It is not only that Our Lord speaks in this unmistakably clear fashion and thus indicates the fact that angels exist. We have, further, the evangelists' allusions to the part they played in different episodes of His life. An Archangel Gabriel was sent by God



Gustave Doré's great picture: Satan Vanquished

to tell Our Lady about the Incarnation. When Satan tempted Christ in the desert he quoted from the 91st Psalm: "He (God) hath given His angels care over thee and in their hands they will bear thee up, lest thou hurt thy foot against a stone." With this angelic protection, the devil argued, Christ need not fear to throw Himself down from the pinnacle of the temple. After the evil one had been repulsed, "angels came and ministered" to Christ.

The same happened in the agony at Gethsemani. As He knelt there, He began to fear and to be sorrowful, even unto death. And, being in an agony, He prayed the longer, and then an angel appeared to Him, coming from heaven to give Him strength." Angels were at the empty tomb on the glad morning of the Resurrection to explain that Jesus was risen glorious and immortal. "When they did not find the body, they came back to tell us (the apostles) that they had seen a vision of angels who declared He was alive."

Thus, the presence of angels is in evidence all through the Saviour's life. To Zachary, father of the Baptist, "there appeared the angel of the Lord standing on the right of the altar of incense." Angels appeared on Christmas night to tell the good news of the Saviour's birth. An angel visited St. Joseph and assured him he need have no fear about Mary, because "she has conceived what is in her by the Holy Spirit." On two other occasions Joseph was again warned by an angel—to take flight into Egypt, and to come back to Nazareth after the death of the tyrant Herod.

# LEGION HOLIDAYS—the “Big Idea”

By Enda Dunleavy

SCRIPTURE tells us that true instruction is a treasure from which a man can produce old things and new. So too the pedagogy of the Legion is a blend of old things and new. Each year that passes is a deepening of the legionary foundation on which we build the future things. Each year ahead we know will produce some new and wonderful ideas, like a flower on a sturdy plant.

Let us apply this notion to Legion Holidays. The old things are necessary for this movement to retain its identity. Let us dwell on them for a moment. In the first year of Legion Holidays, *Maria Legionis* published an article on the subject in an effort to set down on paper the blueprint for all Legion Holidays. It is worth going back to as all movements must orientate and renew themselves by their origins.

Tully Cross 1958 was the original model. Tom O'Neill, the first chairman, was one member of that holiday party. Annie Curran who was a regular attender at our annual review session until she died was another of the pioneer group. Such was the explosive success of that first holiday that 10 groups took off the following year, 900 per cent increase: not a bad start.

I myself took part in one of the 1959 holidays at Lecanvey, Co. Mayo. To this day I can vividly remember every day and every scene and I can still remember ecstatically declaring then that I was enjoying myself more on that holiday than I ever did in my life up to then. Our evening meal sometimes lasted two hours—the length being due to the laughter. I remember being unable to pour out a cup of tea for a full five minutes with the paroxysm while the recipient was unable to hold out a cup for the same reason.

It was the idea of picking out the elements which went to make up such a wonderful holiday that led to that first article. When it finally appeared it was the result of discussion with those who took part, with Bro. O'Neill and with Bro. Duff who was the one who saw most clearly the value of Legion Holidays, not only to the Legion and to the Church, but to the world at large.

The “Big Idea” behind Legion Holidays is right living; to set a model for the mighty world in right living. In Ballydavid 1958, the locals came to the Legion Holiday House for Mass in the mornings and

for entertainment in the evenings. One man said: “We have been waiting for ages for the edification that we have received from the crowd staying in that house.” “What do you mean by edification?” he was asked. “Simple living with honest-to-God fun and goodness” was his answer. Another time a Legion group discovered that Mass would be some distance away in a private house—a “Station” Mass as it is termed in Ireland. So we rose a little earlier and cycled to Mass. The family in spite of having a large number of guests tried to insist on our staying for breakfast. We compromised by promising to return later in the day. We took a photo for them of their lovely home, all freshly painted to receive the Divine Presence, and the radiance it caught was startling. When we probed to find out why the family was so keen to hold on to us, “Ah,” they said, “It’s grand to meet God-fearing people.” Evidently the idea of holiday makers taking trouble to get daily Mass impressed them.

## *Dos and Don'ts*

The dos and don'ts remain unchanged, especially the don'ts.

Don't have the party divided up. It follows that non-cyclists don't go with a cycling group.

Don't bring any but active legionaries.

Don't go to the cinema. The perfect climax to the perfect day is the Legion evening together.

Don't stint things. In 1959 (so the article says) we had plenty of everything for less than £10 a head all-in.

Mass and Holy Communion remain a must, so no place involving a journey to Mass should be included. Legion Prayers together at some time during the day are also a rule. These are the soul of the holiday.

## *Now to come to some new things*

Like everything in the Legion which is built on Mary, Legion Holidays have blossomed into many things—envoyship, a true devotion to our beloved country, appreciation of nature, music and verse and song, marriage. I have a file at home on Legion Holidays. It is positively bulging with brilliance—gems of prose and poetry composed by Legion holiday-makers. The operetta *Hanratty* was the product of a Legion Holiday in Melleray. The 130-

stanza saga of Sigurd the Dane (in which every line rhymes with Dane and no two words are repeated) comes from a Legion Holiday. One party produced a finished cartoonist who attained proficiency through trying to catch the humorous situations of each day. I can recall the hilarity which was aroused by one cartoon which showed a pair of wet shoes drying by the fire. One glance was enough to know to which member of the party they belonged. Another glance revealed what had escaped every eye but one—that they were odd shoes. Proficiency thus gained was put to work in *Maria Legionis*. Another holiday-maker became a good painter and has pictures hanging in the homes of several of his friends as a result of trying to set down in oils some of the lovely scenes he saw.

#### *Develop Catholic Thought*

There has been development of Catholic thinking too. Bro. Duff has over the years set the keynote with the thrilling idea that we can take Jesus and Mary with us on holiday. This is no make-believe. It is based on the doctrine of the Mystical Body. Eileen O'Connor has recently written in *Maria Legionis* a wonderful article to show into what a wonderland we enter when we grasp this idea and let it colour our thoughts. I think every legionary going on a Legion Holiday should read that article, "The Queen of Heaven takes a holiday." Her recital is a fantasy and yet a reality. How can we imagine so august a person as Our Heavenly Queen riding a bicycle. But then, Our Lady of the 1st century A.D. rode a donkey!

This idea of bringing Our Lady with us on holiday is vital. The world according to the great spiritual masters is divided into two cities, the city of good and the city of evil. The boundaries are not clear-cut as in the physical world. We can drift

between the two but there are the two. Broadly speaking, since we are in the Church and active in it, we can claim to belong to the City of God, perhaps even to its inner citadel. In that other city of evil, life goes on deteriorating, reaching new levels of absurdity day by day. Take for instance the theatre to-day. By progressive stages the theatre has arrived at the point where obscenities beyond words can be paraded before the public and be accepted.

So too in the citadel of good we must advance daily if the world is to be saved. This idea of bringing Our Lady with us on holiday provides a basis for further advance and indeed for prodigious development, which will show forth more clearly the pattern of right living to the world. So just to explore the idea a little more let me go back for a moment to St. Louis Marie de Montfort, who teaches us that Our Lady is the Paradise of the New Adam, Our Lord. In her He finds all the delights of Paradise, the tree of life, the tree of knowledge of good and evil, the fruits of every virtue, the fragrance of every flower of kindness and good work. He takes His delight in her. Where she is, there He is happy to be. Man was banished from Paradise at the fall of Adam. Henceforth the condition of man's life was to be one of toil and suffering. But God promised better things, what men always understood as redemption from their evil plight. This redemption was accomplished by Jesus on Calvary and Mary, of course, co-operated in a unique way in giving us title to life in Paradise hereafter. But redemption did more. It brought the Kingdom of God into everyday life. "The kingdom of Heaven is within you", said Our Lord. Somehow or other in this life we can capture Paradise.

To me the Legion Holiday affords this possibility in a special way if we bring Mary with us. Not that it will only rain in the early morning and late even-



ing as it did in Paradise, but if it rains it will fit into the pattern of the holiday. There will be compensation in other directions. I recall an episode that has gone down in the history of one group as the "Jackson Trail". The story relates to a rugged track running along the south side of Killary harbour. Dick Jackson suggested to us before we set out on our holiday that this path might be negotiable. Of course that meant to us who are used to regarding everybody else as cautious that the path would be at least a good boreen. When we found ourselves in a blizzard and in gathering darkness edging our way around ledges of rock accompanied by laden bicycles and gazing down at a voracious sea 100 feet below, we knew otherwise. It took us five hours to get through. Surely such an episode contradicts this idea of enjoying Paradise here below. Not really, because when we finally got to our lodgings and stood dripping and forming pools of water all round us, we were in the most hilarious mood. And it has provided merriment for us ever since. Moreover we were subsequently compensated by delightful weather. Somehow or another if a Legion party has the right attitude there is a Divine dispensation at work all during the week or fortnight.

#### *Hidden Talent*

One further point. I have mentioned how Legion Holidays develop talent. If we have the idea of bringing Our Lady with us, we will try to do everything well for her. An idea all organisers and leaders should keep in mind is that this bringing out of talent should be helped. For instance if we have a member with a camera. Encourage him in its proper use. Speak to him about taking first-class pictures, not haphazard ones. Groups must be properly arranged. Scenery without people can be most uninteresting. Try to get in the various people at different times and in different scenes. Avoid repetition of the same scene. Capture all the moods of nature, pick out rare birds and animals. These things take time and care but the whole party will enter into the photography and share the pleasure of the results. The same goes for everything; sketching, songs and operettas. All these should be encouraged and offered to Curiae as items for Reunions. Perhaps the organising Committee could hold competitions for the best items produced by holiday groups and have them polished up and presented on suitable occasions. These would help incidentally to spread abroad the idea of Legion Holidays. In fact if advance notice were sent to Councils abroad, some legionaries might avail of their visit to Ireland to sample a Legion Holiday.

In conclusion a word of thanks to the Holiday Committee for their devoted work. They have turned their hands to a highly important purpose and they deserve the Legion's gratitude.

## **"Many Barriers broken down in New Guinea"**

*By Anne Boyce*

The 1970 Acies of Rabaul Curia was held 5th April. Nobody had adverted to the fact that this was the transferred vigil of the Feast of the Annunciation. It was significant because the village church of St. Peter and Paul was the site of the first landing of the Catholic Missionaries on 29th June, 1882.

The church is on the lowest slope of the "Mother volcano". It is reached by a series of stairs set in the mountain side and is on a small terrace. The surroundings are simply beautiful, vivid green grass, luxuriant flowering trees in red, blue, white, pink, cream and gold. At the foot of the slope, framed with the trees, sparkles the blue Pacific.

Within the church a mural depicts the landing of the Missionaries and 5 native leaders going to meet them; the people are aiming their spears but the upraised hand of the Chief stops the attack.

The statue of Our Lady was housed in a bower, surrounded by lights and flowers. The occasion was honoured by the presence of His Grace, Archbishop Hoehne, M.S.C., Mgr. Poivu, Fathers Habermann, Franki and Tokalio, M.S.C., the last-named being the Curia Spiritual Director. The church was packed with Tolai people, but with some from Buka, West New Britain, New Ireland, New Guinea, China, Australia, Germany and Italy: an impressive roll-call in a land where there are hundreds of dialects and where everyone keeps religiously to his own tiny community, regarding the people over the next ridge as foreigners. There are many problems one of which is that Spiritual Directors find it difficult to attend their presidium meetings.

*Our Comment* : Many races, many classes, many barriers! yet they flock together in the Legion. Places with this problem of divisions should rely on the Legion. It has an extraordinary capacity to unite alienated and even warring sections. This is not due to the Legion itself but to its Queen. The Council has proclaimed that she is the Mother of all men. It follows that when they are exposed to her influence, her mother-love brings them closer to each other—so much so indeed that the great mark of the Legion is fraternity.

## *Individual Responsibility*

*EACH* of us should try to answer seriously and correctly this question: to what proportion of its capacity is the Legion of Mary being used (a) generally, (b) in my parish or Praesidium? What standard would we use to answer such a question? Certainly our Handbook gives us the principles. Basically we can say that so long as a possibility of doing good has not been explored or attempts have not been made to solve a problem the Legion has not been fully used.

Have we ever thought of asking ourselves: suppose we were those first Legionaries in Dublin all over again what would be our aims? Suppose we were the pioneers of the Legion in any particular place what would we try to do? In the answers to these questions we might find material for rather uncomfortable self-scrutiny. With all the experience of nearly half a century behind us are we less enthusiastic than the pioneers? Knowing that the Legion system has formed saintly people like Edel Quinn and countless others and enriched the Church with thousands of martyrs are we less enthusiastic for it than legionaries were, say, forty years ago? Has the edge of our enthusiasm been blunted by routine? Does Our Lady gaze out from our Praesidium meeting at our field of labour and see all that remains to be done, all the possibilities, all the opportunities, all the challenges, all the problems? Have we sunk into a kind of parochialism which has blurred our vision of the Legion throughout the world?

Sometimes we tend to blame priests because the Legion is not being used as it should be. We should blame ourselves. Convinced legionary priests are made by convinced legionaries. Enthusiasm begets enthusiasm. What resemblance does our Praesidium meeting have to a group of other Marys gathered together in love to extend her Son's kingdom?

The Legion will be what the sum total of the efforts of individual members make it. Each individual has a vital, irreplaceable part to play. At Praesidium level this means that the ordinary members should be treated as precious people, as other Marys, other Christs. Everybody should be courageous enough to initiate frank discussion in all charity in order to promote zeal, enterprise, enthusiasm and a true Marian spirit. For example, if the officers are not attending regularly and reporting adequately on their council meeting the members

should insist on knowing why and persist in requiring an improvement. Each officer has an allocated sphere of responsibility but there are many tasks in a good Praesidium which can be delegated to members who are not officers. Presidents should not be slow in delegating or asking the help of others.

I have said before and I say again that if the Legion in any place is not appealing to enthusiastic youth there is something wrong with it. In these days we have to be patient with the reforming zeal and the possible immaturity of some young people. Remember that people, and especially young people, are attracted in the first place by people and not merely by theories and systems. It is later that they appreciate the value of these other things. Young people want thrilling, adventurous, enterprising work. They are naturally enthusiastic and when they find their elders lacking in enthusiasm they are disappointed and, so far as the Legion is concerned, may not persevere as members. In some parishes it might be far better to start new Praesidia of good young people rather than try to attract them to existing Praesidia which are not all that they should be. To-day's world is highly competitive. Young people are faced with the problem of forging their futures. Possibly they have not the leisure of former times. We have to face these facts and adjust the times of our meetings and other details accordingly. Young people must be attracted to Our Lady's army and every obstacle in the way must be surmounted.

There is no room in the modern apostolic field for stiff, stuffy piety. The spirit of the Legion should always be one of enterprising, efficient, optimistic, enthusiastic, peaceful joy. We are all trying to be united with the Mother who is the "Cause of our Joy". There are bound to be obstacles, frustrations and discouragement but these should all be overcome by our joyful enthusiasm and enterprising optimism. Have we not at our disposal the power of her who is the Virgin Most Powerful? Can we not expect spiritual miracles from Him who strengthens us so that we can do all things? Is there any reason on earth why we in the Legion should be less courageous, less enthusiastic, less enterprising, less optimistic than any political, social or religious movement in the world? Sometimes we allow ourselves to become bogged down with problems instead of simply going ahead by concentrating on whatever action is possible.

# EDEL QUINN

## —a cameo

By Pierre Landrin

Readers of the brilliant biography of Edel Quinn by H. E. Cardinal Suenens will remember frequent references to "P.L." in Chapter III, one of the most captivating, interesting and instructive sections of the biography. "P.L." is Pierre Landrin the writer of this "Cameo" and the kindly, handsome Frenchman who engaged Edel as his business Secretary in Dublin. Thus began a life-long friendship which had a profound effect on both of them. If you wish to learn about one major sequel of this friendship, Pierre urges you to read Chapter III of "The Life of Edel Quinn", which is still available at the bargain price of eighteen new pence (3/6d. or \$0.65), plus postage, from Legion centres.

"Please do not say you are not worthy to serve Christ and His Blessed Mother, Pierre; it is not true; you are far above me in every way. God knows that, and it is only His merciful love that could call me to serve Him in religion, seeing what I am. Please pray for me that I may become a little less unworthy of Him"—so wrote Edel of her estimation of the character of her good friend, Pierre Landrin.

I AM delighted to have this opportunity of recording briefly in *Maria Legionis* some memories of Edel Quinn, who was my business secretary in Dublin over 40 years ago. In spite of the distance of time I still retain a deeply felt conviction of her beneficent and active influence which in fact transformed my life.

In my memory, while some material images of my dealings with Edel Quinn have become blurred, certain other aspects of our co-existence are clearly engraved in my mind. Throughout the years I have been very conscious of what it has meant to me to have met and worked with her. I can express this only by saying that as a result of my experiences the true meaning of my life has appeared to me in its real light.

May I refer to the period of the beginning of adult life. Instead of settling down to a comfortable existence, I had chosen adventure. For me it was a real adventure at 21 years of age to set out from



The Author as a young man in 1934.

France for an unknown country with only my trifling savings and a trunk full of samples of various merchandise. Shortly after my arrival in Dublin I secured an office over a cinema at 51 Lower O'Connell Street, and I boldly announced the opening of a general agency. I still regard with tenderness a few sheets of office notepaper which had been printed by Hely's of Dame Street, in black and green—green, the colour of Ireland and of hope—with the heading: "Wholesale Agency for French produce, raw materials and manufactured goods." After varied experiences and mixed fortunes, I finally concentrated on importing French building materials.

I had the good fortune to strike up a friendship with a generous hearted Irish business man who, like myself, lived in Blackrock, Co. Dublin. I refer to Mr. P. J. O'Hanlon, another commercial agent, to whom I was indebted for his notable kindness and good offices. Later in life Mr. O'Hanlon became a priest in England. He proved himself to be a really apostolic and enterprising pastor at Brigg, Lincolnshire, where on his retirement the District Council recognised his notable apostolic work for the entire community by naming a new street "O'Hanlon Avenue". I was delighted to learn that Rev. Fr. O'Hanlon is still happily living in Dublin, where he had been a tireless worker in the Society of St. Vincent de Paul.

Mr. O'Hanlon had his office over Mr. M. Lalor's well-known tobacconist shop in Nassau Street. Mr. Lalor was then one of the most zealous and prominent officers of the Society of St. Vincent de Paul. He was also a highly and widely respected figure in the commercial life of the city. Later on he was closely identified with the early years of the Legion of Mary in Dublin.

Mr. O'Hanlon, who knew that I was on the lookout for a secretary, kindly asked me to call to his



The Landrin family to-day in France. Children and grandchildren in happy mood. Standing behind her mother is Edel with her baby.

office to interview a young girl whom he could confidently recommend for the post. The reader will quickly guess who the candidate was: Edel Quinn, then 19 years of age, who had been working for Mr. O'Hanlon for some time. During a chat with Edel I quickly perceived her goodwill and I was forcibly struck by the character and charm of her general appearance and attitude. She showed a little timidity during our conversation, but there and then I engaged her as my secretary.

Very quickly Edel Quinn proved to be a most efficient and valuable collaborator. She was highly intelligent, most exact and conscientious in her duties and conducted the affairs of the office with courtesy, diligence and devotion. I realised that I was more than blessed in securing her invaluable services. Then there was that frank and winning smile and abundant sense of humour which made things so pleasant for me and for my customers. Edel had a wonderful gift of establishing friendly contact with everybody with whom she had to deal: her charming looks and manners plus the force of her strong, open personality made an obvious impression on all those who conducted business with her.

Before long she became a very firm and reliable friend of mine. The sequel is told in detail by His Eminence Cardinal Suenens in his outstanding Biograph of Eden Quinn.

I can testify that during all the years since I left Dublin I have benefited by the protection and influence of Edel in many difficult and even dangerous circumstances, and on occasions when I seemed to be at the parting of the roads. In a life spent in various countries, in my happy married life, in the

dangers and risks which faced us during the war years and in severe illness (all of which our children escaped), I received outstanding graces and blessings through the intercession of Edel Quinn.

Hence, my sense of gratitude to her knows no bounds. I have experienced the strength of the spiritual links that bind and unite souls together and the remarkable efficacy of fervent prayer. I sincerely thank Providence for having permitted me to travel some of the road of life with Edel Quinn.

I know that when my last hour comes and before my dear wife closes my eyes, I will make a last effort to pray: "Edel Quinn, come to my assistance." May the innumerable hearts which have been touched and influenced by the example, grace and virtues of this heroic lay missionary of the Legion of Mary address the same prayer to her now and always.



At the Windmill Lane depot of M. Landrin's factory—Edel and Mr. Fegan, fellow member of the staff.

## A Thrilling Story

told by Rev. H. J. Vincent, Diocesan Spiritual Director of the Legion of Mary in Beaumont, Port Arthur, Texas.

**I**N April, 1955, an event took place in the Church of Our Lady of la Salette, in Kirbyville, Texas; at that time it did not seem to be an earth-shaking affair, but as the years have gone by, its importance has grown. On that day a praesidium of the Legion of Mary was established and was named "Our Lady Queen of Heaven". It had four members, all from one family: Mrs. C. A. Moore, lovingly known as Sister "Mom", at that time 71 years of age, and her three daughters, Alouisia, Agnes and Mary. Their home is in the Cairo Springs area, approximately 11 miles north-east of Buna, where there was nothing Catholic, and 12 miles south-west of Kirbyville, on a dirt road, three miles from the nearest farm-to-market road. After meeting for a time at the church they transferred the meetings to their home, and there they are still held.

Cairo Springs is a rural area, roughly four miles long, by three miles wide, sparsely settled—perhaps thirty families altogether. It was in this area that Our Lady Queen of Heaven praesidium did most of its work among weak Catholics moving into the non-Catholic atmosphere, and the often active prejudice.

Members of the praesidium found time to work and to establish a junior praesidium in the Bunker Hill rural area south of Buna. Then, another large family moved into Cairo Springs, and still another junior praesidium was formed. Eventually two more senior groups were activated—all of this due to the zeal of Our Lady Queen of Heaven praesidium.

When it became known that the Catholics of



Father Vincent with some of the parishioners at Our Lady's Chapel. Mrs. Moore is in the wheel-chair.



Mauriceville, a village some 17 miles south of Buna, had petitioned the Bishop for permission to build a church and establish a mission, Our Lady Queen of Heaven praesidium took the initiative and wrote to Monsignor Davis, chairman of the Boundary Commission of the diocese of Galveston-Houston, of which this area was still a part. They received a prompt reply, in fact two of them—one from Monsignor Davis and a second from Bishop Merkevsky, both authorising the Catholics of Buna to do the same as the Catholics of Mauriceville. Out of this came the present Saint Francis Church (and parish).

With the assigning of a priest to live in Buna, members of the praesidium began to make efforts to crystallise their dream, which was a chapel in Cairo Springs. The project was put before His Excellency Bishop Harris of Beaumont who readily agreed. And now a little band of dedicated Legion workers can enjoy the further fruits of their labours. The chapel was dedicated on March 15th, 1970, by Bishop Harris. The dedication ceremony was followed by concelebrated Mass.

Five children living in the area were Confirmed at that time and following the Mass a reception was held in the Moore home so that the congregation could meet the Bishop.

The little praesidium was the first integrated praesidium in Texas. 'Way back yonder a coloured couple moved into the Call area and this praesidium promptly brought them into the Legion. In the days when there was absolutely no Catholic activity in the Buna area the group used the Moore home as an informal base for such things. The praesidium staged the Acies each year in March; it held a Procession and Crowning of Our Lady's statue for the children each year in May; it gave Rosary parties for the juniors regularly; it gave a Christmas party and held the annual reunion in December; in



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# The Great Aim of the Legion

by Father Edward Kotter

(*Spiritual Director Senatus of Cincinnati*)

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LEGIONARIES have a very important work to do today and a very difficult one. That work is to witness to Christ in a changing world, even in a changing Christian world. Many things we thought would never happen are happening. Catholic priests and religious in large numbers are abandoning their religious vocation. Even Catholics put Mary in the background and practice little, if any, devotion to her. Catholics are often the sharpest critics of the Church and even profess themselves as conscientious objectors to the teaching of the pope. Men with faith are shaken today. Those with little faith often abandon entirely the practice of religion. Perhaps all of us find it more difficult today to live a fervent spiritual life. Many are not sure anymore what a fervent life even means.

The Legion of Mary stands in sharp contrast to what is happening today. While the world belittles religious dedication the Legion professes a deep respect for the priesthood and religious life and offers its members as extensions of the priestly ministry. Everywhere it would multiply the influence of the priest through the Legion apostolate. Small

wonder that a world that cannot understand the priesthood, fails to understand the Legion which would extend it.

While the world disregards Mary the Legion regards her as its queen. It is still the great aim of the Legion to bring Mary to the world that she might bring the world to Christ. The Legion knows that this cannot be done by words alone no matter how true or how eloquent. Modern man must see her in all her attractiveness. Humbly the Legion tries to reflect her especially by self-sacrificing service to sinners, to the poor and the afflicted. Again, it cannot be wondered that men who are silent about Mary should refuse to sound the praises of her Legion.

While the world attacks the Church, the Legion remembers that the Church is Christ in the world today. If men 2,000 years ago did not accept Him in His human form, it is not surprising that men today do not accept Him in the Church. The Legion stands out in the lay apostolate for its devotion to the Church and the flock. In invoking St. Peter the Legion expresses its loyalty to his successor, the pope, who is the centre of faith and the source of authority, discipline and unity. Those who oppose the Church and question the pope can be expected to oppose the Legion and question what it stands for.

But the Legion does not exist outside its members. The Legion reverences the priesthood and extends it, it honours Mary and brings her to the world, it remains loyal to the Church and its pastors in the measure that you and I and all other legionaries reflect these attitudes in our daily lives. If we allow ourselves to be confused and shaken, what kind of witnesses will we be?

We legionaries have an important and difficult task today. We must witness to Christ in a changing world. We legionaries must be different. Our lives must be characterised by our faith and by our loyalty to Mary, to the Church and its pastors.

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## A Thrilling Story (*continued*)

short it supplied what there was of Catholic life in the Piney Woods. Probably their biggest achievement was holding a Day of Recollection for three years in a row to which all Catholics were invited.

Alouisia Moore has given nine years as president, first of Sabine-Nechez Curia, of which the praesidium was originally a part, then six years of the Bridge City Comitium. She is at present Secretary of the Comitium and president of our own little Regina Curia. Mary served six years as Secretary of the Comitium and is now its President. She also

serves as Secretary of Regina Curia, and president of Madonna Junior Curia. Agnes has been an officer in both Regina Curia and Madonna Junior Curia since their formation.

The little chapel is no cathedral; it measures only twenty by twenty-six feet, but no cathedral, not even in the Ages of Faith, was ever the object of more affection and dedication. It will serve just as exalted a purpose as Christendom's great edifices, and will in its own little sphere contribute to the spread of Christ's Kingdom on earth. As a matter of fact we had our first convert even before moving into the chapel.

# Our Memorable Trip to Turkey

By Anna B. O'Connor

*(Leader of the Legion PPC to Moslem Territory)*

THIS project differed very much from other Peregrinatio projects since it was our first experience of working among people who have never been Christian. History tells us how violently anti-Christian the tradition of the Turks was down through the centuries. In the past they were the scourge of Europe but they were defeated at Vienna in 1683 by John Sobieski, King of Poland. Christendom was saved and by degrees Islam lost its hold on Europe. During the 1920s when Kemal Attaturk became recognised as the Father of the Turks he introduced a policy of secularisation and westernisation and he succeeded in eliminating some of the fanaticism which is a feature of Moslem people. However, since the forties and fifties there has been a revival of the Islamic religion in Turkey, but religion is still not taught in the secondary schools and with the educated their religion is more of a national inheritance than something which calls for a strict personal commitment. The Catholic Church and other religions in the country suffer a certain amount of repression. One priest told us he appears regularly in court for infringing the law. Religious propaganda and meetings such as Legion of Mary gatherings if held outside the church are illegal. For this reason the policy we adopted in Turkey was what St. Paul wrote to the Ephesians 1,900 years before we set foot in Ephesus: "See that you walk carefully not as unwise but as wise making use of the time".

There were nine Peregrini in the main group which flew out from Dublin to Istanbul on 26th July. One of these was Rev. Fr. Michael Brennan of St. Patrick's Missionary Society, who was home on holidays from his diocese in Eldoret, Kenya, and who joined us at our request. He said Mass for us every day, usually in one of our hotel bedrooms, and we received Holy Communion under both species at these Masses. Father's allocutions and encouragement were a great help to us during the project, with the result that we were conscious of being living images of Christ while we were moving around among the million of unbaptised Moslems in Istanbul and Izmir. Three seminarians from St. Columbans, Dalgan Park, also took part in the Peregrinatio trip. They did it the hard way and travelled from London to Istanbul by train. This journey took three days and three nights and

the students had no sleepers. In Turkey they stayed in a seminary while in Istanbul and in a presbytery while in Izmir. They had to buy their own food or eat in cafés during their stay, and they didn't escape troubles which this sort of living in a foreign country involves. Nothing daunted them, however, and they were at work contacting people from the moment they left England. In Turkey they did very valuable work contacting university students. They found them responsive on the whole, and they amassed a number of names and addresses for the purpose of keeping in touch with their new friends.

The main work done by the Peregrini consisted of making contact with people in cafés, boats or in the few parks in the cities. This wasn't easy because of the language barrier, but the Turks are a very friendly people and they go out of their way to help tourists. We found them to be very curious too and for this reason it was difficult to make discreet contacts out in the open. Sr. Celia Donovan, who was with the team and who has very good French, was able to make great use of it in Turkey. It was invaluable as a means of conversing with priests and legionaries and with some of her contacts. Due to the fact that religion is not openly talked about, we found that many of the Turks who could understand us, listened in silence when we spoke about Christ and His Mother whom they revere, but they didn't make any comments. We found that they could not grasp the idea of the Trinity at all, but we told them that Jesus Christ was the Son of God and that Mary, His Mother was our Mother too. We gave Rosary beads and Miraculous Medals to most of our contacts and as the figure on the Medal is the same as the statue of our Lady at the shrine Merymanna (Our Lady's home in Ephesus) it was accepted by many people. The Moslems go on pilgrimage to Merymanna and they pray there for cures and favours, so Mary is no stranger to them.

Among the interesting contacts made by the Peregrini was a professional man who approached two of the sisters at a bookstall. He invited them to lunch and during the meal the conversation turned towards religion. He disclosed that he was divorced and that he no longer believed in marriage. He then said that he did not believe in God, adding that if he could believe he would believe more than any-

body else. The sisters told him he must search for God, pray for the gift of faith even conditionally at first, and he would be sure to get the gift of Faith eventually. They taught him the prayer "Lord that I may see" which he wrote down and promised to say. They gave him a Miraculous Medal, briefly explaining its significance and he promised to wear it. He gave the sisters his address and he told them he would be very grateful if they would send him a book on the Catholic faith.

On another occasion the same sisters went to a café and they stopped to talk to a young boy they had contacted there the previous day. He introduced them to a friend of his, a film director who was born and educated in Paris. This man had been to Belfast and was very interested in hearing about Ireland and especially about the troubles in the North. This was an easy opening for the subject of religion. He said he did not practise any religion but that he believed in God and felt a hypocrite at times for not making an effort to keep God's laws. He had an open mind about religion and the next life. He had never been baptised. The legionaries spoke to him of God's love for the whole human race, even those who did not believe in Him. They mentioned the wonderful opportunities he had of influencing others in their beliefs through such an

important medium of communication as films. He said he had a great interest in the Catholic religion and that he wanted to understand it so that he would be able to judge if the true impression were being given when he was making a film with a religious element. He exchanged addresses with the legionaries before parting with them.

Many of the Turks commute to work by boat so we did quite a lot of mingling among them both across the Bosphorus and the bay of Izmir. On one of these short trips two legionaries contacted a Moslem student and his girl friend. He could speak English quite well and as he had been educated with some Catholics he knew a certain amount about our beliefs. The sisters discussed the Mass and the Rosary with him and gave him a pamphlet on the Mass and Rosary beads. He gave them his address so that further information on the Church could be sent to him.

On the Island of Heybeli, a young Turk offered to help legionaries when he heard them ordering in English. He seemed to be quite open and thought it was ridiculous that there had been no changes in the Islamic religion to make it suitable to modern times. He said he would be glad to get a copy of the New Testament and to write and let the legionaries know later what he thought of it.



His Holiness, Patriarch Athenagoras, the Ecumenical Head of the Orthodox Church, received the legionaries in his study, on an island in the Sea of Marmora.

As a result of the Seminarians' initiative we succeeded in meeting His Holiness Patriarch Athenagoras, the Ecumenical Head of the Orthodox Church. They had discovered that he was resting on an island in the sea of Marmora, and after finding him there, they made an appointment for the rest of the group. We went to see His Holiness accompanied by a few of the legionaries in Istanbul.

He received us in his study in an Orthodox College at the summit of the island and he spoke in glowing terms about Pope Paul. He asked us to pray for the Pope and he thanked us profusely for coming to visit him. He stood for a photograph with the group. We gave him a new Handbook autographed by Mr. Duff and one of the seminarians gave him a replica of a Penal Cross.

During our week's stay in Izmir we went to Ephesus for a day, and attended a concelebrated Mass said by the Archbishop of Izmir and Father Brennan at Merymanna (Mary's House). We presented the Archbishop with a new Handbook at the conclusion of the Mass. Later we were taken on a guided tour of the excavations and saw the Amphitheatre which St. Paul must have known, the tomb of St. John the Apostle and the site of the church where the famous Council of 431 took place. We attended a praesidium meeting and a Curia meeting in Istanbul. The legionaries seem to be very faithful in spite of the difficulties they have to contend with. We met some nuns and priests in Istanbul and in Izmir and were very impressed by their zeal and courage.

One of the seminarians made a special effort to contact Orthodox clergy in their own churches. The

team visited the Orthodox churches too and spoke to the people who were on duty at the doors. In Istanbul we saw the restored Mosaics in Sante Sophia and in the Kariye Museum, both of which were originally churches but were turned into Mosques and later declared Museums by Attaturk, so we were able to glimpse a minute fraction of the past glory of Constantinople. The Peregrinatio to Turkey has left us with a personal interest in both the question of Re-Union between the Eastern Churches and the Catholic Church and the problem of conversions among Moslems. Now the thoughts about the Moslems which are enshrined in a small paragraph of the Vatican Council Decree on Non-Christians beginning with the words "Upon the Moslem too, the Church looks with esteem," find a real echo in our hearts.

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## New Australian Senatus

Sunday, 20th September, 1970, saw the inauguration of the Senatus of Perth, Western Australia. To represent Concilium for the day came Brother Bob Menner, president of the Senatus of Melbourne, and, with him, Rev. Father O'Connor, Spiritual Director of that Senatus. From Sydney came Sr. Joan Vesper, president of the Senatus there. Their journeys were long—1,700 miles from Melbourne and nearly 2,000 miles from Sydney.

The new Senatus has Legion responsibility in almost a million square miles. But it must be the most sparsely populated of all the Senatus' that are.

At this inaugural meeting were representatives from Kalgoorlie Curia—380 miles east of Perth, from Bunbury Curia—120 miles south, and from Albany praesidium—250 miles south-easterly. Among reports read was one from Derby praesidium—1,250 miles north of Perth. As well, reference was

made to progress by praesidia at Geraldton and Carnarvon, 250 and 550 miles north, respectively. These are completely isolated.

The prize for effort in attending the meeting must surely go to Bishop McKeon of Bunbury. He administered the Sacrament of Confirmation that Sunday in Katanning, 176 miles from Perth. By noon the ceremonies were over and the Bishop set out to reach the meeting due to start in 180 minutes. The road is no autobahn and a broken radiator hose caused some delay, but the Bishop was seated at the meeting only thirty minutes after its opening.

After the inauguration of the Senatus, legionaries attended a concelebrated Mass. The Auxiliary Bishop of Perth, the Bishop of Bunbury and the Spiritual Director of Melbourne Senatus were the celebrants. The scripture readings were read by the presidents of Melbourne and Perth Senatus and Offertory gifts were presented by the president of the Sydney Senatus.

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# Praises of Mary

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**M**ARY is the pattern of Faith, both in the reception and in the study of Divine truth. She does not think it enough to accept, she dwells upon it; not enough to possess, she uses it; not enough to assent, she develops it; not enough to submit her reason, she reasons upon it; not indeed reasoning first and believing afterwards with Zacharias, yet first believing without reasoning, next from love and reverence, reasoning after believing.—Newman.

\* \* \*

Matthias Scheeben, the great German Theologian of the nineteenth century, saw as Providential the double definition of what he called the Seat of Wisdom (the Immaculate Conception) and the Chair of Wisdom (Papal Infallibility).—Eamon Carroll, O.Carm.

\* \* \*

I do not know of any act by which a soul can surrender more to God and to Christ than this act of self-renunciation or spiritual slavery as explained by de Montfort.—Cardinal Mercier.

\* \* \*

Tradition holds that St. Luke the Evangelist visited Mary in her elderly days in Jerusalem and there he painted her portrait. From her he might have obtained useful information for the writing of the Gospel (as is thought by a number of Bible commentators) and the description of the blessed human figure of Christ. The ultimate fate of the said portrait of Mary is not known but it is generally presumed lost. The other images of her made by St. Luke could not be faithful copies of it but only a free rendering of the same from memory as the ever-travelling life of the Evangelist could not permit him to carry the original painting with him. A slight difference is to be noticed among the faces of the figures on so many Icons and this is due to the copying or repeating process of one picture from another.

These variations might have had some bearing upon St. Augustine who confessed that he knew not of a real portrait of Mary and other Saints. However, the meaning of that Father's words depends largely on the interpretation of the full text which fortunately reveals quite a different intention than that of opposing Luke's paintings. In fact the said words were used to illustrate how Faith works upon our mind in helping us to imagine Mary and other Saints whom we had never seen. Nevertheless St. Augustine might have never seen one of these reputed Icons.—R. B. Cali.

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In the house of St. John she re-lived in her heart the whole mystery of the Incarnation. And as she did, her love for souls became a consuming fire. It was there, perhaps, that St. Luke learned from her the story of her Son's early life and that St. John came to know so well the heart of his Divine Master. We can visualise the little flock of the faithful going to her and asking her to tell more about her Son.—Father Kilian Lynch, O.Carm.

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According to some visions of the Saints, Our Blessed Lady received Communion on Holy Thursday night, and the Species was preserved in her uncorrupted all through Good Friday and until her next Communion.—Faber.

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The Sabbath and the Feast over, St. Joseph had hastened to seek for his double treasure a more favourable abode than the cave. Mary and he seem to have discerned in the set of circumstances, which had drawn them to Bethlehem and held them there for the birth of the Infant, a sign from Heaven, so that they rented a house here. That house, if one goes by the local tradition, was not in the village but outside the walls at a walking distance of ten minutes from the cave, and on the road to Canaan.—Marnas.



## IRELAND



Reports recently presented to Concilium suggest that there is need to remind Praesidia to keep the Praetorian degree of membership before the members. Very many legionaries, not yet Praetorians, are likely fulfilling most of the requirements and would probably undertake the higher grade of membership if only its importance and its value were impressed on them. All new recruits should certainly have their attention directed to Chapter XXXII of the Handbook which deals with both the Auxiliary (including Adjutorian) and Praetorian degrees of membership.

Accounts of a wide variety of works undertaken by legionaries—senior and junior—throughout the country make impressive reading. Handicapped children from Drumcar are entertained each week by legionaries in the Dundalk Curia. A Praesidium of 25 members in Cork city write letters and read for blind people whom they visit in their homes and for whom they also run a club. Senior and junior legionaries in Thurles Comitium engage in visitation of homes, crowd contact, organising of retreats, pilgrimages and tidy town competitions, as well as visiting itinerant families in the area. A number of junior (intermediate) legionaries in the same Comitium have given talks on Peregrinatio Pro Christo to various groups including priests, nuns, and lay people. A brothers' praesidium reported to a recent meeting of the Comitium on its work of home and hospital visitation in addition to the recitation of the Rosary in the Cathedral and the contacting of people in public houses.

A senior praesidium in Nenagh has four junior Praesidia under its care, one of which is Irish speaking. But the same Praesidium also undertakes home and hospital visitation, works of service (including helping with meals-on-wheels and preparing teas for an old people's weekly social), baby sitting, private tuition in homes, organising of retreats and

a pilgrimage to Our Lady's Shrine at Knock. Certainly a formidable array!

A praesidium in Sneem organised a reunion in London for emigrants from the parish, while there was a large attendance of returned emigrants at a social organised by the praesidium in Youghal whose main works are home and hospital visitation. Very successful Patrician meetings are held in the East Raphoe area and by praesidia in various Curiae in Dublin. But realising the value of the Patrician movement, it is regrettable to record that two groups have ceased to operate in a provincial town where one senior and three junior praesidia were closed during the past year.

Prominent again in the Dublin Curiae reports is the organising of retreats for various categories and the performance of works of service. A day retreat for lodging house men organised by a praesidium in Regina Curia had an attendance of 42. The main object of a Praesidium in Sponsa Spiritus Sancti Curia is to procure retreatants for the Dominican Retreat House, Tallaght; during the year 834 men and 204 women attended the retreats.

Veneranda Curia had 12 past members of St. Patrick's Institution at a retreat in Bray. Legionaries in Cenacle Curia decorate rooms and do house cleaning for old people in their area. An old lady (a wheelchair case) is taken to Mass by legionaries in Consolata Curia and is cared for constantly by the legionaries. Two Praesidia in Veneranda Curia run a library for boys in St. Patrick's Institution and another praesidium in the same Curia has an average attendance of 25 at a social held twice monthly for old folk.

A praesidium in Gloriosa Curia engaged in visiting homes has organised 50 parishioners to do a weekly half-hour's adoration of the Blessed Sacrament; and a praesidium in Immaculata Curia has an Adoration Group of approximately 70 people from the homes visited. The Model lodging-house for men




Some members of a Seminary Praesidium at Mount Melleray Abbey with their Spiritual Director, Father Nivard, O.C.S.O., and Brother Frank Duff.

is visited by a praesidium in Presentata Curia. Patients in Mercer's Hospital visited by a praesidium in Rosary Curia are reminded of the value of their sufferings to the Mystical Body. Women in Mountjoy Prison welcome the visits of a praesidium in Veneranda Curia and, on discharge, the legionaries maintain contact with ex-prisoners in their homes.

Legionaries from praesidia in the Trim Curia arrange for the recitation of the Rosary nightly in various parish churches in the area. There was an attendance of 55 at a meeting held in University College, Cork, with a view to interesting students in active membership of the Legion. Subsequently a praesidium was formed and had twenty-one students at its first meeting.

Over 100 legionaries together with eleven priests, and sisters from the Ursuline and Mercy convents were present at a joint congress of North and South Elphin Curiae; the congress had as its theme: "A Faith firm and immovable as a rock." Derry Comitium congress was attended by 150 legionaries and was honoured by the presence of the Bishop, Most Rev. Dr. Farren. In addressing the congress His Lordship exhorted the legionaries to encourage devotion to Our Blessed Lady.

## ENGLAND

 In the newly acquired Parish of St. Augustine's Wood Vale, Southport, Lancs. Rev. Fr. Dunne O.S.A. who was formerly Spiritual Director of Benedicta Curia, Dublin, accepted a team of 12 legionaries to carry out a P.P.C. project for him. It consisted of 4 sisters, 5 brothers, a Seminarian and two Nuns for one week. On arrival there was a meeting, some of the legionaries from a nearby praesidium at Formby were present. Fr. Dunne gave full permission for every house to be visited (a) to encourage Catholics to be more apostolic; (b) to encourage lapsed Catholics to return to the

sacraments (c) to invite non-Catholics to come into the Church. The work was tackled with a will and the spirit displayed during the week could not be surpassed; the groups blended together into a formidable unit.

A minibus transported 300 persons to Wood Vale and Bishop's Court, where tea was served. These comprised Catholic and lapsed, also those non-Catholics who had taken C.E.C. cards or who would like a visit from a priest. The balance of those visited were cases of non-Catholics who listened and discussed religious topics but would not take a positive step. Some Catholics showed interest in Legion membership and 30 families became Auxiliaries.

There were many marriage problems and many children unbaptised, but the wish was expressed to have them baptised. Some of the non-Catholic partners showed interest in the Church and at least 10 of them have taken C.E.C. cards, or have requested Fr. Dunne to call.


By Saturday evening all the relevant cases were carded for the priest, he was very pleased with the work. The weather was very fine. Both parents working in a family was a problem for the morning and afternoon visitation but there were many to go back to in the evening in spite of no-replies during the day.

## WALES

In Mold, North Wales, two excellent praesidia, one junior and one intermediate, functioned for several years. Recently the long-awaited permission for a senior praesidium was given and it is doing very well. New praesidia have been set up in the villages of Buckley and Llay and are at present fighting bravely for existence.

An afternoon praesidium for young mothers has been started in Rhyl; an intermediate legionary takes care of the children in an adjoining hall. Four groups of the Peregrinatio from Dublin were in Wales during the summer and also a group from Cardiff who intend to return to follow up the contacts made.

## SCOTLAND

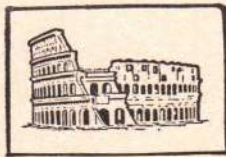
 At the meeting of the Senatus Rev. Fr. N. Murray, Spiritual Director of Our Lady of Christians praesidium, said: "There are many lay organisations in the Church today. What distinguishes the Legion of Mary? The answer is without any hesitation: The Legion is an organisation rooted and founded in charity, motivated by an ardent desire to bring all men to the Heart of Christ through Our Blessed Lady, by bringing them the intangible but much needed gift of understanding, sympathy and friendship."

No one in our affluent society dies of starvation. Nevertheless, around us are men hungry for some little understanding, some genuine sympathy and disinterested friendship. We have to listen to others. Any legionary with experience of visitation knows how important it is that we listen to others. We have to show sincere interest in a man's family, his work, his recreation, his successes and failures.

This friendship is the 'very stuff' the Legion is made of. People only want you to listen. Be ready to find something to praise in another. No word is more powerful than a word of praise. There is always something in another that can be praised. We have been made in the image and likeness of God. Last Thursday evening I was waiting 15 minutes for a bus. When it came it did not stop. It was overcrowded. I watched it going down the street, on by the next stop. The bus driver didn't even glance at the waiting queues. He didn't want to see them. In somewhat the same way we are like an overcrowded bus. We can't stop. We haven't time to see others. We are too filled up with our own anxieties, ourselves, our preoccupations and self-pity."

Rev. Fr. Cowan, C.M., on his return from the island of Skye declared himself greatly impressed by the work of the permanent team in Portree, where 80 people attended Mass during his stay.

## ITALY



The 1970 Peregrinatio to the Italian immigrants in Britain lasted one month and volunteers from the following Councils took part: Milan, Turin, Ivrea, Salerno, Cagliari and

Brixen; they worked in 4 centres in Britain.

### *Pavia*

His Lordship Bishop Angioni was present at the meeting of the Curia. He addressed the legionaries, urging fidelity to the Mass and to the Rosary. He said legionaries were fortunate in being heirs to a prayer like the Rosary, a liturgical prayer giving as it did the whole history of Salvation. He added that he would like to see a praesidium in every parish in his diocese.

### *Carnica*

Stressing the importance of regular attendance at the weekly meeting, Don Bulfin said that failure in this regard would have the same weakening effect on Legion life as would the absence of food and air on the health of an individual. Work assigned at the meeting had the merit of obedience and in doing it we were sure we were on the path marked out by the Church for us.

### *Naples*

One praesidium, in its annual report, showed 17 members. Works include the manning of a book barrow. The Miraculous Medal is widely used. The praesidium was responsible for setting up two Junior praesidia in their parish and providing them with presidents. The Handbook is read and commented on at each meeting. The report added that the more one studies the Handbook the more one realises how necessary its assimilation is for every legionary.

### *Asti*

The members of a Junior praesidium visit homes to encourage parents to send their children to Catechism. As a result the numbers attending have greatly increased. The parents, getting interested in what is done for their children, tend to become more loyal to their parish.

### *Ivrea*

The Curia was represented on the London P.P.C. project among the Italian immigrants, and Sr. Gabriella Cappelletti—one of those taking part—has since been elected Curia treasurer. It also states that one of its attached praesidia, which has a majority of young people, is outstanding in its fidelity to Legion rules.

A Junior praesidium, through its orchestra, is able to make contact with other young people and interest them in the Legion. They give concerts in many institutions; they find there is great interest in old melodies and have succeeded in getting the old to join in community singing and even to dance. The Spiritual Director, Don Tarasso, in his allocutio stressed the importance of the Rosary at Legion meetings.

### *Genoa*

In an allocutio Don Costa reminded legionaries that prayer and action are necessary for success in recruiting new members, for only the Holy Spirit can raise up new apostles.

### *Cagliari*

When the Curia ascertained that two officers were not attending their Junior praesidium meeting, it was found that a young Spiritual Director had been saying that the Handbook was not relevant to the young. On the plus side a praesidium set up by a Salesian Father has fifteen members and its full quota of officers.

### *Olgiate Comasco Curia*

At the meeting, the Spiritual Director, Msgr. Brachetti, devoted his allocutio to obedience in the Legion. The central ideal of the Legion is to unite members by loyalty—of legionary to praesidium and so on to each higher Council as far as Con-



Junior Legionaries of Passau as Guests of the Bavarian Lloyd Boat enjoy a new experience.



cilium. This obedience preserves the vital link and must be accepted even at a cost of much sacrifice. Results being obtained in the Legion are fruits of obedience. When we are inclined to object to the principle of obedience we should think of Christ's obedience and submission to His Father and to St. Joseph and Mary. Principle of obedience must be insisted on and we must be faithful to the teachings of the Handbook. Above all, let us ask Mary to help us to develop in ourselves this fundamental quality.

## GERMANY



For years Passau Comitium has been visiting the sailors on the Danube. Every year around Christmas, the Junior praesidium in Hart an der Alz made gifts for the sailors by collecting pictures of Our Lady, gluing them on cardboard and making little frames for them; every person on the ships got one of them.

Now the Bavarian Lloyd wanted to show their gratitude and invited the Juniors to visit one of the boats. They were shown around everything from top to bottom and everything was explained to them. Here the Juniors are seen on board after their inspection of the boat.

Weilheim Curia helped with the moving when an Old Folks' Home was moving house and the job could, therefore, be done free.

With deep regret we learn of the death of Very Rev. Fr. Otto Stauss, P.P., Spiritual Director of the Senatus of Munich. He was associated with the Legion for many years and was Spiritual Director of the first Curia in Munich in November, 1955. Later he was appointed Spiritual Director of the Comitium and when the Senatus was set up in 1961 he became

its Spiritual Director. He was unflinching in his efforts to extend the Legion. At the last Senatus meeting which he attended in July, he encouraged the legionaries to be untiring in their efforts to extend, especially during their holidays. May he rest in peace.

The Curia in Memingen area has been divided and a new Curia set up in Krumbach. The Auxiliary Bishop requested a report on the position of the Legion in the Archdiocese and asked that extension be kept in mind especially during the holiday period.

## SPAIN



A team of 19 legionaries (14 from Barcelona, 3 from Valencia, and 2 seminarians) did 10 days Peregrinatio work in Malaga, south of Spain. They visited the homes, worked among the youth and the children. They were amazed to find the number of people who were hungry for knowledge of God and who wanted to talk. The legionaries were rather overwhelmed but as time went on they began to enjoy it. They set up a praesidium composed of young people. The Priests in the area were sceptical at first but were completely convinced. The Bishop of Malaga sent a letter to the legionaries of Barcelona on their return thanking them for the great work they did. This they will follow up.

## SWEDEN

Sr. Frances O'Malley reports that the praesidium in Jonkoping is small in number but great in spirit. A retreat for women in the parish is being organised.

A junior praesidium is attached, the members of which collect children for Mass on Sundays and do home and hospital visitation. The Book Barrow is kept on the public street 4 days per week. Preparations for the starting of the Patrician movement are being made, and it is felt that it would be ideal for Sweden, as the Catholics have no idea of their duties to the non-Catholic brethren.

Rev. Fr. Sandler says we must give Our Lady to Sweden through the direct approach. The Rosary pilgrimage was held in September at Oskarstrom; people from all over Sweden attended. All the Copenhagen legionaries were there; they enjoyed meeting the Swedish legionaries and the members of the two Peregrinatio teams from Mascjo and Kalmar. Rev. Fr. Bradshaw from Ireland did great work and had a great effect on the Swedish legionaries.

## BELGIUM



The prison at Mons is visited by 3 sisters and 3 brother-legionaries. Having an interview with the Chaplain beforehand was found to be very valuable. Receiving permission to visit the women prisoners in their cells, they established close friendship with them. This led to the visitation of the homes of the prisoners where forms of social assistance were investigated for them. Therefore they were assured of a warm welcome on their release, and of their rehabilitation in society. The Curia encouraged the praesidia to engage particularly in work connected with the lonely, and sick people, the handicapped and prisoners.

A place very distant from a church or chapel had a new modern Protestant church erected, so the praesidium decided to have a Mass celebrated in a house on the 3rd Thursday of each month. It was a great success; the legionaries transported the handicapped people and the old and they were overjoyed, being able to receive Holy Communion in their homes. All these isolated people look forward impatiently every month to this Mass. In the month of October a statue of Our Lady was taken from house to house and the Rosary recited by the family with the legionaries. Finding that the May devotion of reciting the Rosary in the church was abandoned, the legionaries, in many parishes, restarted this custom and invited the people. A big effort is to be made by this Curia to revive the Rosary.

*Our Comment:* The dropping of the Rosary has been a mystifying transaction. Because in advance the question had not been solved: What will replace it? Now it has become tragically evident that nothing adequate has replaced it. Accordingly a savage blow has been dealt to the prayer-life of the people.

## NETHERLANDS

*Amsterdam:* The Legion in Amsterdam, despite small numbers, has an enterprising spirit. All Councils are making steady efforts to make good their losses, which in recent times have been very great.

Sr. Zacherl, the Envoy, is very pleased with her visits to the Councils and praesidia, and has found the Spiritual Directors and officers very helpful in planning her programme. Some new praesidia have been arranged for.

## GREECE

At Athens there are now 8 adult praesidia and 9 junior praesidia attached to the Curia. At the first Patrician group meeting there were 20 present and 95 attended a meeting of Auxiliary members. There were 100 present at the Annual Reunion and two Bishops, Msgr. Printesis and Msgr. Gad, were present. The new Spiritual Director of the Salonika praesidium, writing to the Curia said: "I love the Legion and want to do everything in my power to build it up here." Sr. Krontiris president of the Athens Curia, spent a day at Salonika with the legionaries. A praesidium of young girls just over 18 years has been formed.

Tinos Curia had the pleasure of a visit from Msgr. John Perris, Archbishop of Naxos, who said he was there because he valued the Legion which was at the disposal of his priests. A junior praesidium at Steni, anxious to entertain the people in their village and to promote better relations with the Orthodox residents, organised a social evening in which the Orthodox school children also helped to provide entertainment. During Exposition the legionaries organised groups of children to make periods of adoration.

Syra Curia has Don Jean Rouss as Spiritual Director, who gives a very deep understanding of the Legion through his Allocutios; in a recent one he stressed the need for moral courage in Legion work.

## U.S.A.



*Milwaukee:* For the past five years crowds of the faithful have joined in All Night Vigils of reparation and prayer for peace at the Cathedral of St. John. A remarkable cross-section of people, young, old, black and white, priests and nuns, messenger boys, business executives, attend monthly. It all began when the Bishop of Fatima, Portugal, conducted a Vigil at the New York World's Fair. The Milwaukee Comitium of the Legion of Mary operates it and people of all faiths attend. In mild weather there is an outdoor procession when the Rosary is recited.



This is Marilyn Heil of Pottstown, Pennsylvania, who has completed two years of service as Legion of Mary extension worker in Houston and Freeport. The first year was spent travelling the diocese (Galveston-Houston) speaking to priests and nuns about the Legion of Mary as a motive force for the organising of dedicated lay workers for all parish needs.

The second year she—with a volunteer co-worker, Kathleen Murphy—devoted to Freeport. They met and worked with members of other organisations and also with groups of other churches; they participated in civic, school and athletic activities with all races and creeds.

On returning home she resumed her normal life as a teacher which she had temporarily relinquished when at the invitation of Bishop John Morkovsky she had volunteered to extend the Legion. She is a dedicated member of the Legion in her home parish.

Mr. Anthony Mensah and his family from Ghana took part in this. He was a former President of the Comitium in his native land but is presently teaching elsewhere.

On occasions there has been standing room only when more than 2,000 persons have participated in the Night Vigil. Many come after their families have retired: it is not unusual to see a carload of housewives from a distant suburb join as late as 10 p.m. The closing Mass is at 5.00.

Members of the Blue Army, a Vigil committee of ordinary people, help to plan staffing, securing speakers carrying out the Vigils. James Kadlac, a former Comitium president, has tape-recorded more than 40 Vigil talks. Margaret Doyle oversees registration and reception tables. Coffee, milk and soda, and pastries are served in the adjoining school cafeteria. Prime movers have been Dr. Peter D. O'Loughlin of the Legion of Mary, Mr. Edward Serwe (a sales manager), who has served as lay commentator since the beginning, and Father Redemptus Short, D.C., Spiritual Moderator, who is associated Pastor of St. Florian Church, West Milwaukee.

His Excellency Archbishop William E. Cousins, Milwaukee, concelebrated Mass in September, 1967,

early in the Year of Faith proclaimed by Pope Paul, and also in 1968 at the conclusion of the Year of Faith. His homilies were inspiring affirmations of the truths of the Faith. During the period more than 150 priests have celebrated Mass or given sermons at Vigils. Only a genuine spirit of penance and reparation and True Devotion to Our Lady would prompt a man to leave his bed in mid-winter and journey to the Cathedral at 2.00, 3.00 or 4.00 in the morning in this day and age. The nuns, too, are giving great co-operation.

## MEXICO



Cuernavaca Curia was raised to Comitium status, with the four attached Curiae of Cuautla, Miacatlan, Jojutla and Ochitepec.

At a subsequent meeting of the Comitium, the Bishop of Cuernavaca, Dr. Sergio Mendez Arceo, gave the following discourse:

"The statue of the Virgin Mary, which presides over this meeting, is a memento which makes her presence tangible to us. Her presence is due to the fact that Christ is amongst us fulfilling His promise to be wherever two or three are gathered together in His name. Where Christ is, Heaven is also; and in that Kingdom on High, present here amongst us is found, in the place Christ Himself; after Him, Mary. Joined to them the rest of the faithful who have died in grace."

## MOZAMBIQUE

Quelimane Curia reports several conversions among the Moslems. Momola Curia, recently set-up, reports 9 pagans baptised. Nampula Curia urges that all its praesidia work on the apostolate to Moslems and Protestants. The president of this Curia hopes to visit Dublin this year. Mesa Curia is also engaged on the Apostolate to the Moslems and is tackling T.D.N. projects.

## WEST AFRICA

*Ghana*: Kumasi Comitium has 9 attached Curiae. A University praesidium reported 13 pagans and 2 Protestants received into the Church. 17 lapsed have returned to the Sacraments. 136 children were instructed in a preparatory school and have received Baptism. Morning Star Curia had 17 conversions, with many under instruction. A new Curia was set up at Wa. At Navrongo a teacher-training praesidium had 8 of its fellow-students preparing for Baptism. This praesidium also visits the prison.

Accra Comitium has 6 Curiae and 19 praesidia. The Spiritual Director at the Acies warned the legionaries against innovating forces which tend to destroy the Legion. Some want to do away with all discipline and others with the Rosary.

## UGANDA

Mityana Comitium concentrated on the visitation of a very large number of homes with fruitful results. They established friendly contact with people of all religious denominations; 11 Protestants and 6 Moslems were converted and 182 lapsed Catholics returned to Mass and the Sacraments. 211 pagans were instructed and baptised. Conducting of literacy and kindergarten classes and the organising of clubs is another large-scale work urged by the Spiritual Director.

## EAST AFRICA

*Tanzania:* The Acies in Dar-es-Salaam was attended by Cardinal Rugambwa. He expressed himself delighted with the attendance which was the largest ever. There was a reception after the function, which was attended by the Cardinal. He invited the legionaries to arrange for even a bigger occasion where he would celebrate High Mass for them.

## SOUTH AFRICA



*Rhodesia:* Umtali Comitium reports that Fr. O'Regan, O.Carm., finds that the Legion is making good progress in his Regina Coeli Mission. He is starting the Patrician movement in all the villages where he celebrates Mass as he feels it will be of great help to him in his work.

*Capetown:* Our Lady of Mercy praesidium at St. Mary's Cathedral visited 321 homes during the year and the maternity hospital. Eight converts were received into the Church, the legionaries sponsoring, after which a little celebration was given for them. Two babies were baptised. A baby born in the prison was sponsored by a legionary. One future convert is under instruction and another convert's son has been enrolled in the Catechism class. A legionary is instructing an elderly lady in the Faith. Three of the recent converts have become Auxiliary members. Should anyone die in the parish the legionaries assemble to recite the Rosary and say the Legion prayers.

*Our Comment:* We will follow Fr. O'Regan's experiment with real anxiety. So far insufficient heed has been given to the idea of the Patricians on the mission field. People seem to be obsessed with the notion that one has to be learned to talk religion. Plainly they have not read the section of the Handbook which claims that the Patricians is most needed in the less versed places. The Handbook contends that an educated person will find it difficult to get his ideas over to an illiterate audience, particularly where he is not perfect in their language. In these

circumstances the Patricians form a providential interpreting medium. In the Handbook this point is reasoned out at length and should be studied.

## JAPAN

The Senatus of Tokyo received some interesting praesidia reports of contact work. Every Sunday as soon as Holy Mass is over the legionaries leave their seats and, standing in the front yard, they look for newcomers to talk to them; having no friends they are delighted to be talked to by the legionaries. Thus they have met 70 newcomers during the past three months. Twenty-six of them were non-Catholics, including those who became catechumens, and the rest were Catholics who had moved into the parish from the country.

A legionary who is an organist takes a leading part in the church choir, and he invited some non-Catholic young men and women to join it. These people are fond of hymns and gradually became interested in the Catholic Church.

The Spiritual Director of the Senatus, Father Yasuda, has written a series of leaflets on the Church which are distributed by the legionaries to the homes of the people. After one year those who received the leaflets are invited to a meeting in the home of a legionary. Six legionaries use their homes for these meetings. The results are said to be very good.

A praesidium of University girls visits Fuchu State Prison. They record music and stories on tape for the entertainment of the prisoners.

The members of a praesidium at Akitsu have visited all the Catholic homes in the parish numbering 554. Included are 230 patients in a T.B. hospital and an asylum, and 120 patients in a leper colony run by the State. The parish priest values the Legion and has 4 praesidia, one in each Institution.

A 73 year old member has got 3 non-Catholic friends to study the Catechism.

The ages of the praesidia which reported at the Senatus were: 18 years, 13 years, 10 years, 14 years.

## WEST INDIES



*Puerto Rico:* A praesidium attached to the Senatus of San Juan brought 31 couples to a retreat for married people. During a retreat in Holy Week they got 35 men to attend, including some non-Catholics. A praesidium from the Curia of Rio Piedras organised three retreats; one was for doctors and nurses of a hospital visited by legionaries.

As a work of True Devotion to the Nation, the legionaries arrange talks on drug addiction and other social services for various sections of the community. They have people from government

agencies to show films and give talks—sometimes to the parents and other times to the youths.

In his Allocutio at the Senatus meeting Rev. Fr. Cookson said it was wonderful to see how parishes flourished whose priests accepted and used the Legion of Mary.

The Curia of Caparra Heights has three new praesidia and is continuing its extension drives. Other praesidia in course of formation will soon be affiliated to the Curia.

*Our Comment:* Father Cookson has noted that parishes which use the Legion are found to flourish. The additional thought presents itself: What will happen where the Legion is deliberately shut out? Perhaps the future may be guessed from the facts that thereby the laity are probably being excluded from their duty of apostleship and Our Blessed Lady from the exercise of her role of Mother of Apostleship; and that in practice the necessitous souls and the problems will not be attended to.

## CEYLON

The Bishop of Chilaw and his Co-Adjutor attended the August meeting of the Chilaw Comitium. There are four Curiae attached with 120 praesidia. The Co-Adjutor Bishop presided over a Conference of Council officers in October. The Comitium reported 9 conversions of whom 5 were Hindus. The Parihara Matha Curia converted 16 Hindus. A praesidium under Kegalle Curia visited 1,800 non-Catholics in hospital, including Buddhist monks. Cottage groups are very successful, consisting of 25 families, with the object of uniting Catholic families and maintaining closer contact with the parish priest.

In one place the legionaries helped 40 families to make a living by making and packeting safety

matches. One praesidium reported the ratification of 17 marriages. Works of service included building a home for a widow with three children. Kandy Legion for the philosophy students of the National Curia reported a three-day course of study of the Seminary conducted by the Spiritual Director and president of the Curia. The Colombo Junior Curia built a house for a poor family. Jaffna Comitium is developing T.D.N., including cleaning houses for the blind and old, washing and baby sitting. Three new praesidia were set up.

## INDIA



*Kerala:* Sr. A. Kunchacko, president, Alleppey Comitium, Kerala, was given a special welcome at a recent meeting of the Concilium to which she brought the greetings of all the legionaries of Kerala. She said that in the Senatus there are 12 Comitiae, 131 Curiae, 22,000 active members and 52,000 auxiliary members. They have been blessed with many vocations. All the works of the Legion are carried out on a wide scale. She said that she was delighted to be present at the centre and home of the Legion. She was attired in her national dress.

Changanacherry Comitium in the course of six months had 50 conversions and 18 returns to the Sacraments. 1,368 people had participated in night adoration of the Blessed Sacrament. Kuravilangado Curia visit the Muslim homes and do works of service. Adoration of the Blessed Sacrament is also organised. They look after 14 new converts.

*Our Comment:* We have said many times before that the Muslims should be visited. But if we do not keep repeating this we will be told that we had never said it. So again we urge that vital purpose, for Islam is the fastest-growing religion in the world. It used to be said that we would be angrily repulsed



Our picture illustrates a very happy occasion in Malacca, the baptism of sixteen converts, nine of them from an Old Folks Home. There are now 55 Catholics in this Home which is visited by legionaries and has a total number of 200 residents. The central figure in the photo is Rev. Fr. Joseph Pang, seated in the midst of his new parishioners. Fr. Joseph is a zealous Legion Spiritual Director. Also in the picture are some legionaries who help him in his mission for souls.

A recent Rosary Rally organised by the Malacca legionaries attracted a large crowd of students from the various Catholic schools in the area. Many Catholic parents and teachers also attended.

Concelebrated Mass was offered in the open air. The altar was flanked by the altar of Our Lady, with the Legion Standard at the side. It was a very happy and successful event.



**Malaysia:** "Bene Merenti" Award for legionary: Miss Clara Hare, former president of Cause of our Joy praesidium, St. John's Cathedral Parish, Kuala Lumpur has received the "Bene Merenti" award for her distinguished services to the Church. This picture was taken on the occasion of the presentation by his Lordship Bishop Tan Sri Vendargon, D.D. Also in the group is Monsignor Danker, the Comitium Spiritual Director. Extreme left is Bro. B. E. Nettar, Comitium President and on right Br. T. A. Pereira, overseas correspondent to the Comitium.

Clara Hare has been an outstanding legionary for 20 years and a source of inspiration to many, being notable especially for the organisation of retreats and outdoor functions catering for the lapsed and those outside the Church. She has now gone to California.

by them. This is not true. Legionaries going to them in the right way are always courteously received, and our previous issues have chronicled large numbers of conversions. How is that approach to be made? Study the Legion leaflet on the subject. It shows the astonishing place occupied in the Koran by Jesus and Mary. Discuss this with the Muslims and ask if greater devotion should not be given to that Holy Pair.

## MALAYSIA

An interesting visitor to the August meeting of the Concilium was Brother Hong Khim. He has been president and secretary of the Senatus of Malaysia during the course of his 19 years as a legionary. He is now president of one of the Singapore Curiae and a correspondent for the Senatus. His report to the Concilium brought greetings from Singapore Senatus. He says: "Our territory covers the Malay Peninsula, the island of Singapore, Sabah and Sarawak. 3,000 legionaries in Senatus, 2 Comitium in Penang and Kuala Lumpur and about 20 Curiae in the whole territory. Our legionaries engage in works as elsewhere—house visitation, hospital visitation, and so on.

"A very special work was recently started whereby a group of legionaries worked with a team of voluntary workers who try to improve the lot of the poor people who live in a poor part of the town. They help the children with their lessons. In another parish for the past ten years we run a Sunday School for 750 children every Sunday for one hour. For the most part the teachers are legionaries. In Borneo many members walk miles to the meeting in all weathers. Mothers bring their babies. We renew our plea for a visitor to our area to help us. We are grateful to Sister Crowley for her help all these years."

In his Allocutio at the Senatus meeting the Spiritual Director, Rev. H. A. Myers, C.S.S.R., said: "To Jesus through Mary can be called the motto of the Legion. One of the most powerful of all the prayers by which this is done is the Rosary. The Rosary does not consist in the parrot-like recitation of a number of prayers. The Rosary as such, and as insisted by Our Lady herself so clearly at Fatima and elsewhere, demands a serious and persevering effort at meditation on the Mysteries. From this it is clear why the Handbook is so emphatic about the faithful and fervent saying of the Rosary as a necessary part of the Legion structure. The excuses given for discontinuing or shortening the Rosary do not seem to be valid. You do not tell a person who suffers from indigestion to give up eating. The remedy is not to give it up but to make a determined effort to do what Our Lady asked, that is, to say it properly. As has been so well said, 'the Rosary is irreplaceable'."

## BURMA

Over 3,000 Catholics, headed by His Lordship Mgr. Joseph Mahn Erie, Bishop of Bassein, and his clergy and religious, extended an enthusiastic welcome to the 350 active legionaries as they disembarked from the specially chartered boat that brought them to Kanazogon, Bassein Diocese, for the First All-Burma Legion of Mary Seminar.

Six of Burma's eight Dioceses were represented. Bhamo could send no representative due to transport difficulties.

Present also were Rev. Father J. Fernandez, Senatus Spiritual Director, four Spiritual Directors of the Bassein Diocese, two Priest-observers, Major Seminarians, Brothers of St. Francis Xavier, and 12 Sisters belonging to five Congregations, the



A group of Legionaries who attended the Seminar from Mandalay, Loikaw Taunggi. Sitting, from left are Bro. Win Mg, Mandalay Curia president; Rev. Fr. Felix, observer; Rev. Fr. J. Fernandez, Senatus Spiritual Director; His Lordship Bishop Joseph Mahn Erie; Rev. Fr. Raphael Tun Yin, Spiritual Director, Kanazogon parish; Bro. Peter Aung Gyi, Senatus president.

Xaverians, the Franciscans, St. Joseph's, Our Lady of the Missions and Sisters of Charity.

In an inaugural address at the open session attended by 750, Bishop Mahn Erie spoke on the Lay Apostolate and the Legion of Mary. He exhorted the Legion to continue the good work of the sanctification and salvation of souls and expressed the hope that in the not too distant future, the Legion would be well established in every village and town of Burma. Bro. Peter Aung Gyi, Senatus President, then delivered an inspiring talk on the Legion of Mary in Burma and in other lands.

In three closed sessions lasting almost 11 hours, 10 papers were read by experienced legionaries of the Senatus and Curiae. Lively discussions followed after each paper. Questions were answered by a panel comprising Senatus Officers and Presidents of Curiae.

A Legion Exhibition was held in the School Hall. It was most instructive. Photographs, pictures, drawings and statistics, the work of the De La Salle Brothers and Major Seminarists, explained the history and work of the Legion in the world today.

There were two torch-light processions during the three days of the Seminar, each lasting for about two and a half hours; one in honour of Our Lady and another in honour of Our Lord present in the Blessed Sacrament. Three thousand people walked in each of the processions in a disciplined and orderly manner, praying for the Legion and singing the praises of Our Divine Lord and His Blessed Mother.

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## “Please Help Us” — a plea from Amsterdam

*This moving account of a PPC project to Amsterdam, Netherlands, has been contributed by Aileen O'Donoghue, who led the team.*

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A TEAM of 26, comprising one priest, 4 seminarians and 21 legionaries undertook a two-week Peregrinatio project in Amsterdam. The team was divided into three groups and assigned as follows:

- Group A: Visitation of English-speaking Catholics and of Filipinos
- B: Contacting the Hippies and the Tourists.
- C: Visitation of prostitutes in the Red Light district, and of drug addicts and homosexuals.

Group A numbered 8; and those visited were overjoyed and amazed at the visit of the legionaries. They felt nobody knew of their existence or cared about them. Many of them were in great distress and living in a state of apathy—indeed, near despair. Some cases of unbaptised children and of marriages not blessed by the Church were encountered. The legionaries endeavoured to console the distressed and in all cases they presented the Church in its fulness, encouraging all to turn with love and trust to Mary, their Mother. The Miraculous Medal was explained and offered. Not only was it found to break down barriers, but it frequently brought about a transformation in those contacted. The team also made contact with the Filipinos living in Amsterdam, and particularly with the student nurses. They were delighted to be approached and showed great willingness to join the Legion.

Group B consisted of 10 legionaries. An average of 300 Hippies sat each day on the steps of the Dam in the centre of the city, smoking hash, sleeping and playing musical instruments. Into this crowd the legionaries went two by two and spoke to all who would listen about the Catholic Church, the Motherhood of Our Lady, the Eucharist and life after death.



The peregrini in Amsterdam in session at one of the regular meetings. The team leader and writer of this article is presiding.

The majority listened with great respect when approached. The biggest difficulty was to get them to accept the existence of God.

As the days passed the legionaries realised that to the majority of the Hippies a Church meant nothing. To their way of thinking if God existed He was everywhere. This gave rise to the suggestion that the Rosary should be publicly recited on the Dam, and so for the first time ever the prayers were said side by side with the Hippies, and when they were over the legionaries were unable to cope with the numbers who contacted them to know what it was all about.

The event was so successful it was repeated a second time. This was a tremendous manifestation of Faith. The team had similar contacts with the tourists who they met on the pleasure boats, cafés along the streets and in Central Station. Very few were practising their religion but most of them were willing to speak about religion.

Group C numbered 8 and its work was in the internationally infamous "Red Light" district of Amsterdam. The area consists of street after street of houses occupied by prostitutes. Interspersed among the houses are immoral shops, theatres, museums and galleries. The majority of the team had never spoken to girls of the type they were about to visit. On their first evening they went into this area in a spirit of faith and union with Mary. They were facing into the unknown. The work had never been tackled before so nobody was in a position to brief them.

Our approach was to ask them if they spoke English; after their reply we exchanged Christian names and from the word go all barriers were broken down without the slightest difficulty. They received us with open arms, and invited us into their rooms.

Our conversations with the girls were about God's infinite love for them, how much each one of them mattered to Him, and of His desire that they should be saints.

We spoke of the dignity of womanhood as exemplified in Mary, and of Mary's very real Motherhood of all of us. We offered each girl, whatever her faith, a blessed Miraculous Medal and an explanation of the medal. They were joyfully accepted. We spoke of St. Mary Magdalen, of Christ's reaction to her as distinct from the reaction of the world. We tried to impress on them that God and Our Lady were ever ready to receive them with love and forgiveness, provided they showed this desire. Of the 1,300 girls contacted only 5 refused to receive us. Many of the girls wept bitterly, indeed many of the legionaries cried with them.

These scenes were moving and sad, and what saddened the legionaries most of all was the realisation that so many of the girls wanted to leave the life, and in a vague way, intended doing so, but without a helping hand and encouragement it would be difficult to take the step. The pleas of those girls still ring in our ears, e.g. "When you go who will help us." "I know what I am doing is wrong, please help me." The work demanded great faith, as it was the opinion of a great number of people that we were tackling the impossible, but as the days ticked by the legionaries became more aware of the presence of Our Lady.

Each day produced its miracles and Our Lady in her goodness showed in a miraculous way that all things are possible and strengthened the faith of the legionaries by an event which concerned one of the girls, a Jewess, who left that way of life completely. She has been received into the Church and is happy in good employment.

It is often said one must be highly trained and know the language before embarking on such a mission, but our only difficulty was the intense heat which rose to 80° some days, and God and Our Lady showed how prepared they are to use ordinary people to save souls.

We also contacted drug addicts in a particular club which accommodates 3,000 per night. Here again the legionaries were readily accepted. One boy was so interested he asked to meet the legionaries again. This meeting took place the next morning and lasted three hours. It was obvious this boy was thirsty for the Faith. An apostolate to the homosexuals was also carried out with similar success. We had too few legionaries to intensify our efforts on this work.

Legionaries from Tilburg, Amsterdam and Haag participated in all of the above works, and to the legionaries of Amsterdam we are deeply indebted for their wonderful co-operation.