

JESUIT MISSIONS

NOVEMBER 1963



ESCAPE TO MACAO





Jesuit Missions

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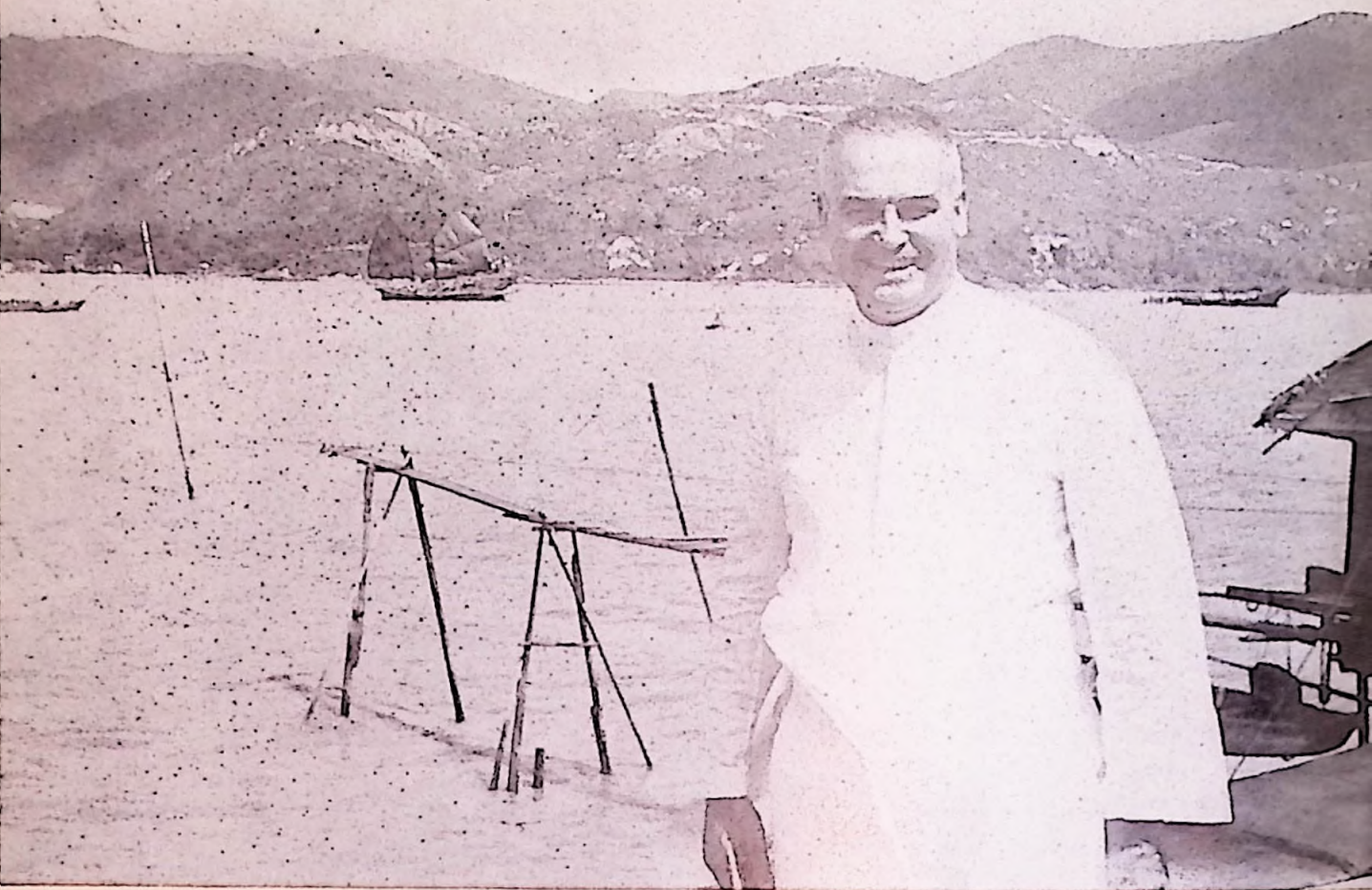
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On Yap in the Carolines Bishop Vincent Kennally S.J. and Father Ronald Sams S.J. chat with man working on new church. Father Sams is the Buffalo Province Mission Director. (Story on p. 9)

MISSIONS ASSIGNED TO THE AMERICAN JESUITS BY THE POPE:

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■ Father Pat Shaules of San Diego, California, came to Macao from Formosa as director of the Ricci High School. From the Communist island behind him refugees swim at night to freedom.

REPORT FROM MACAO

They were literally in the doghouse and they had to battle to prove they could stand up as human beings

PATRICK R. SHAULES S.J.

THIS PORTUGUESE island off the south coast of China has been my home for a year and half now. Macao is a beautiful place to live, its rock-paved streets and buildings reminiscent of sixteenth-century Portugal, with a view of the sea from any part of the city. But there is also much suffering and tragedy in those same streets.

Day after day I have watched the ref-

ugees from the China mainland pour into this city, some by the escape route, others with exit visas. They come with nothing, and they face a future whose only bright spot is that they are free. The various relief agencies have been simply marvelous in trying to provide the basic necessities of life but, after all, the distribution of relief is essentially an emergency measure. Sooner or later some solution to the basic conditions of want must be found. This is what I have been try-

ing to do on a small scale.

In the last dozen years the population of Macao has swollen rapidly without the opportunities for work increasing in proportion. This is the basic cause for the destitution of so many thousands of people. The result is that the wage scale is very low even for those who can find jobs. So, for example, in Hong Kong the ordinary factory worker gets about one U.S. dollar a day while in Macao the worker would get only half of that because of the difference in living and working standards between the two places. On odd visits to Hong Kong I started talking to exporters, trade commissioners and middle men. I reasoned that the lower wage scale in Macao should interest exporters of articles requiring handwork and no equipment. Why not bring work from Hong Kong, do it in Macao for half the price, and send it back to Hong Kong for export? Some top men were very interested. If they could give work directly to the worker, two or three middle men would be bypassed, with benefits both to the exporter and the worker.

Out of all this was born the Macao Welfare Enterprise, a stage-two relief program for training and then giving work to the unemployed. It is a non-profit venture and the first large-scale one of its kind here. It is built around the making and marketing of beaded sweaters, purses, embroidered luncheon sets and other tourist-tempting items. The goal is to provide 300 refugees with training and profitable employment in a few months, to plow profits back into the business and to the workers, and provide fringe benefits. And it has the blessing of Bishop Paulo Tavares who welcomes escapees from Red China with open arms.

We were not to be just an appendage of the Hong Kong industrial center. There were two main reasons against that. First, most of the piece-work sent to Macao is the *overflow* of Hong Kong factories and

so it is low paying and irregular. Wages and the number of skilled workers who are actually working here at any one time fluctuate greatly. Wages can range from sixteen U.S. cents a day to about \$1.50 when there is rush work. Even skilled workers with jobs lead a precarious existence under these circumstances.

Secondly, the work brought from Hong Kong by businessmen does not help the destitute simply because they *are* destitute and untrained. In order to obtain training and get a job in a factory a worker must make a large deposit, which the majority can't afford, and then receive no pay at all for three to six months. So our idea was to provide the necessary training for these destitute refugees plus their future jobs.

When we started out we were literally in the doghouse. The Governor of Macao provided temporary working quarters—de-

■ Refugee children line up for noonday meal on the grounds of Macao Regional Seminary.





■ Mother Bertha, Superior of Our Lady of Angels Sisters, supervises worker in beads.

sented kennels at the old dog race track! Catholic Relief Services had given us \$500 and that seemed a very substantial sum to us at that time. (If we had known then, in last November, the difficulties that lay ahead and the amount of capital we would need, the whole project probably would never have gotten off the launching pad.) But we made the leap into the dark.

But thank God we started at that time, even though it was the very beginning of the slack season! Our theory was that if you start an essentially sound and neces-

sary work others will come and join you. They did. Mrs. Chambers, the Acting British Consul for Macao, took an active interest in the cause. Donations amounting to \$2000 (U.S) came from leading citizens. Our training work started in early January.

It wasn't easy. Orders were very hard to get and very low paying. Money flowed out on installations, equipment, salaries and materials. The time lag between payment of wages, rent and other expenses, and the time you deliver the last article and then receive payment requires a considerable working capital. And the agonizing slowness with which work can be turned out by our willing trainees prevents them from being of much use in covering the overhead at the beginning.

In this type of enterprise there is a vicious circle; to get decent orders you need trained workers already at their tables while on the other hand you need good orders to pay the expenses of training and supporting apprentices. So we did lose money, in fact we went broke. But in that time of operation we succeeded in training over 100 workers, we gained valuable experience and time to organize, and we had arrived at the busy part of the year. To top it off, at that moment came notice that 60 racing dogs from Australia were due and they had priority on the kennels we were using for a workshop. Yes, every possible comment on that situation was made.

But others had been watching and now the wheel turned. Catholic Relief Services interested Britain's Oxford Committee for Famine Relief. The Misereor Far East fund of the German Bishops provided new training quarters for our workers, still under the supervision of the Sisters of Our Lady of the Angels. And then came a gift of \$6500 from the Refugee Migration Unit of the American Consulate in Macao, channeled through CRS-NCWC.

So if you have any orders for any kind

of embroidery work, embroidered linen or handkerchiefs, knitted or beaded sweaters, purses, slippers, baby clothes, etc., and you want it done here by my people for eight to ten cents an hour then my address is simply Casa Ricci, Macao (via Hong Kong). We have no difficulty with import or export and have permission to issue Certificates of Origin. But let me repeat—this is a non-profit work.

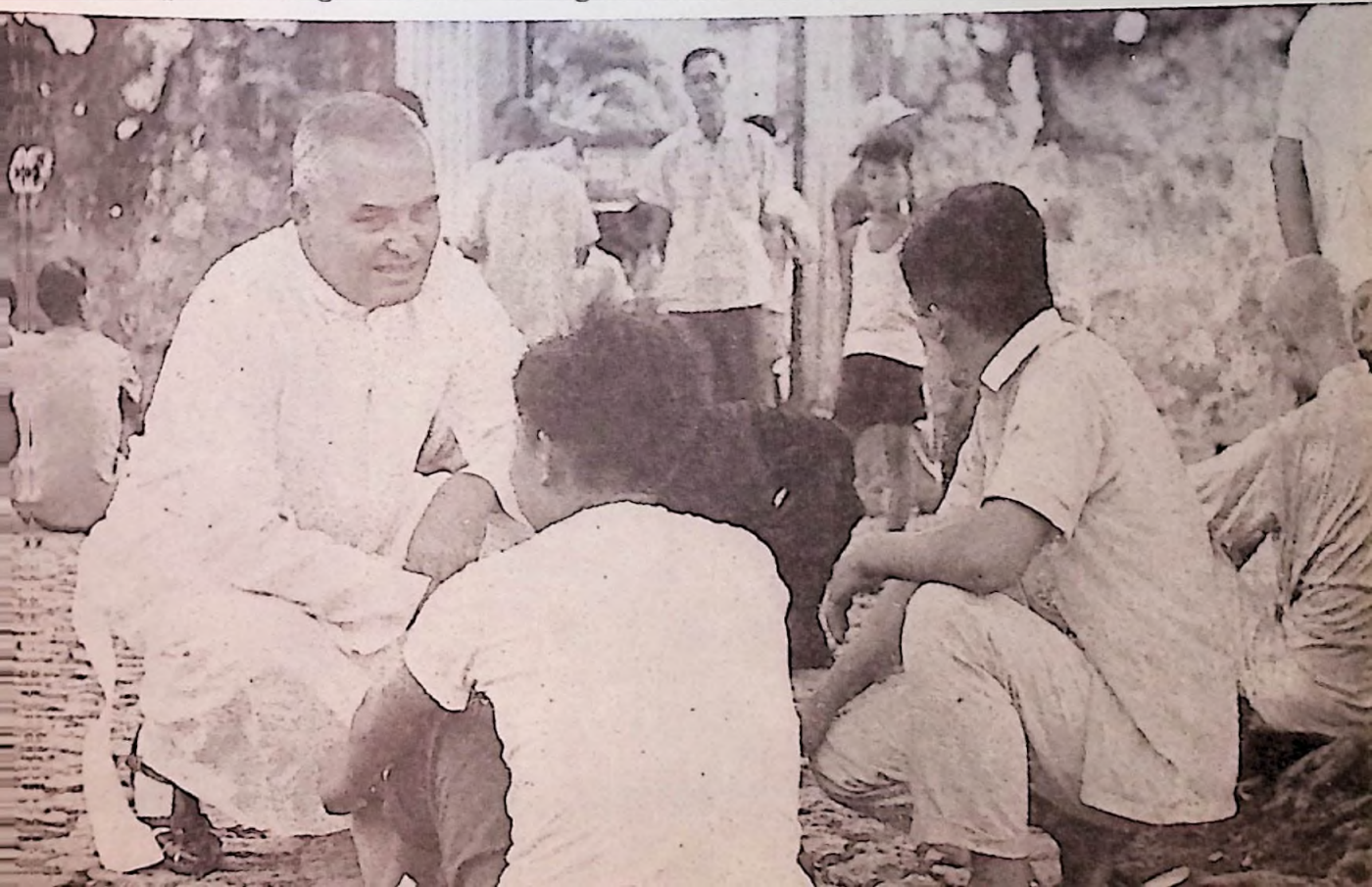
If we can give work to the young people here the other problems will be solved by themselves. They will be able to pay their own way. A person here normally spends only about \$6.00 U.S. a month for food. So it is possible for a family to exist well on \$50.00 a month, unless there are too many children in school.

“Made in Macao.” That’s a label I’d like to see go all over the world because it will stand for more than merchandise. It will also stand for people made to feel once more that they are useful and that they live in a world rich in opportunity for themselves and their children.



■ The wages are not high right now but the privilege of working in freedom is real gold.

■ Father Shaules talks with two refugees at Casa Ricci. These men escaped from Red China in a sampan under gunfire. Most refugees are sent to the Jesuit residence for food and aid.



THE PARADOX OF BOLIVIA

GUSTAVO I. ARAMAYO S.J.

IN POTOSI, Oruro or La Paz, the people go shopping at 10,500 to 12,000 ft. At this height, at the foot of the Andean Mountains, lie the principal towns of Bolivia; but the Quechua and Aymara Indians, who form some 60 percent of the population, live even higher still. With their adobe walls, straw roofs and without windows, their simple huts are the only defense they have against the icy winds. They cultivate potatoes, barley and oca, and keep small flocks of sheep. Highest of all, in the everlasting snows, live the majestic llamas. In Bolivia, the people live very high up, but they have few priests.

One plan which has been put forward calls for the moving of one-sixth of the population from an altitude of 10,000 feet down to 1,000 feet. This would be one of the greatest rehabilitation projects of our time but there are obvious dif-



faculties involved in such a plan. The physical impact on human bodies would constitute a major factor and other elements would be involved even more complex and staggering.

Almost 99 percent of the population is Catholic. The faith has been handed down to the people from their ancestors who themselves received it from the old missionaries. Those Franciscans, Dominicans and Jesuits of three centuries ago gave the Indians a firm religious foundation and built magnificent churches throughout the country. During the last 150 years, these churches have remained standing, but the faith has suffered. For lack of instruction it has become weak and shot through with superstitions. Today the people will light candles to Saint James, burn incense in honor of the Holy Cross or walk in elaborate processions to celebrate some saint's day. But at the same time, they will call for the witchdoctor when they are ill and offer libations of alcohol to Pacha-Mama (Mother Earth) when the sowing season starts.

Why has this happened? If you have a large property with many gardeners to care for it, everything will be well-ordered and beautiful. But if the number of gardeners is reduced to one or two, then your garden will soon become a wilderness. This is no fault of the one or two gardeners who remain. It is due to the lack of the others who are no longer there. This is the problem in Bolivia today—an extreme shortage of priests. In Spain and other Catholic countries, a priest has an average of 900 people to look after, and each parish contains some 1,500 souls. In Bolivia, there is one priest for every 4,400 people, and an average of 16,200 in each parish.

There are also other elements at work. Communists are very active in the mining and agricultural regions. They distribute tons of propaganda as well as weapons from Czechoslovakia, and are perpetually stirring up political strife and



■ Sunday Mass at entrance to tin mine. No men because of Communist unionist's threats.

religious hatred. At the end of the last year, they attempted and nearly succeeded in bringing off a national mining strike, and have several times tried to incite others to burn the Catholic Broadcasting Station "Pius XII" which is near the "Twentieth Century" tin mine. Near Cayara, where the Indians believe that sorcerers—called "Carisiris"—dressed like priests used to kill people and eat their livers, two Catholic priests recently came near to being killed owing to Communist "agitation." As they approached the village, a local Communist ran from house to house, telling the people: "A couple of Carisiris have come. They look like priests and will say they want to hear your confession and marry you. But it is a lie. They are sorcerers. Kill them." The Indians lost no time in forming a band and arming themselves with sticks, stones and other weapons, but the two priests just managed to escape in time through the warning of a loyal Catholic.

Much of this Communist activity remains superficial and doesn't succeed in destroying the faith. A burly miner from Catavi once went down on his knees and said to a priest: "I'm a Communist, Father. Please give me your blessing."

There is still time to win these people back to the truth again. With religious instruction and proper spiritual care, it would be possible to rekindle and purify this faith.

The acute lack of priests also helps the Protestant missionaries who are heavily subsidized and offer the Indians numerous gifts. They own the broadcasting station "Cruz del Sur" which is the most powerful in Bolivia and better than the Government stations. They are skilful evangelists, but they never succeed in destroying devotion to Our Lady. Several times one hears: "I am an Evangelist, but never fail to go to the shrine of Our Lady of Copacabana every year." In such circumstances, it is often sufficient for a priest to come and live in regions where there are many Protestant churches and the Indians will then return to the Catholic Church.

At the moment there seems to be no solution to the shortage of priests. The Major Seminary in La Paz, the capital,

has no more than 14 seminarians in all. With aid from the German Bishops, a national seminary is at present being built in Coña-Coña, Cochabamba, but will there be enough money to help the candidates through their training?

Because they are so few in numbers, priests have to travel long distances over bad roads in order to look after their people. Each priest has to cover an area of some 872 square miles, and this often involves painful trips on muleback or long hours of waiting because a jeep has broken down or there is no bridge over a river. It is fairly frequent to find villages that are only able to have Mass once a year.

So it is easy to understand why there is so much ignorance of the faith, and why so many Catholics have a picture of Our Lady of Copacabana in their houses with pictures of Fidel Castro and Khrushchev on either side. Many people, much religious ignorance and far too few priests —this is the picture of Bolivia today.

■ They speak Quechua and they exist by selling onions or thread. They know little about their religion because the nearest priest is a journey of four days away over the mountains.



Good Things Come in Threes



■ Father Richard Hoar S.J. at Koror in the Caroline Islands tunes in his short-wave radio which means so much to the missionaries who are spread out over two million square miles.

The Caroline and Marshall Islands of the Pacific have their problems—communication, occupation, transportation

RONALD W. SAMS S.J.

"KILO UNIFORM Tango Three-Zero, Kilo, Uniform Tango Three-Zero, this is Ponape calling. Can you hear me? Over." And 400 miles away the exuberant voice of Father William Rively replied, "This is Kilo Uniform Tango Three-Zero, this is Kilo Uniform Tango Three-Zero. Yes, George, we read you loud and clear here in Truk. Fine business! Congratulations and welcome into Mission Radio hook-up!" And thus another step forward in establishing the Church in Micronesia

was made on January 15, 1963, as the Ponape Island station was united by radio contact with the Jesuit Superior's residence in Truk.

One may wonder why such important significance is attached to a simple event as a short-wave radio communication in the Pacific. Here in the United States communication media are taken for granted—whether for emergency, information, or pleasure use. But look at the picture of the Jesuit Missions in the Caroline and Marshall Islands. Lying south of Guam, between two and eight degrees above the

equator, 2,400 little islands comprise these two groups. Only 100 are large enough to live on and the largest is only 23 miles long. If the land area of all these islands were combined, it would equal only one-half of Rhode Island. Sprinkle these tiny bits of sand and coral over two million square miles of ocean—which would cover two-thirds of the entire United States—and one can see why one of the major factors facing any organized effort in this area is *communication*.

At present there are 38 Jesuit Fathers, Brothers, and Scholastics, guided by a Jesuit Bishop, working in the Carolines and Marshalls. It takes a letter a week or more to travel by the weekly plane from one island center to another. No telephone service is available. Thus, to have a shortwave radio link-up from far-western Koror island hopping over Yap and Truk and Ponape to the far-eastern Marshalls is a great step forward in more efficient and organized work for Christ. Within the past year four Apelco sending and receiving sets plus sixteen second-hand reconditioned sets have been sent by two generous benefactors here in the States to these Pacific islands. These special sets are easy to operate since they are "crystal set" on one frequency at the factory and thus, no technical training is needed by the operator to "tune it in" properly—just turn on the switches and hope the atmospheric conditions are good. The plan is for each mission station to have a set. A prearranged time schedule is made with the other stations and each day at that time attempts are made for contact.

With these radios in operation, plans for travel and arrivals and departures can more easily and efficiently be arranged. Bishop Kennally's Confirmation trip to Yap and Koror last winter was arranged via the radio. One afternoon in December Father John Hoek on one of the islands in Truk radioed in that he had a very sick parishioner that he would bring by

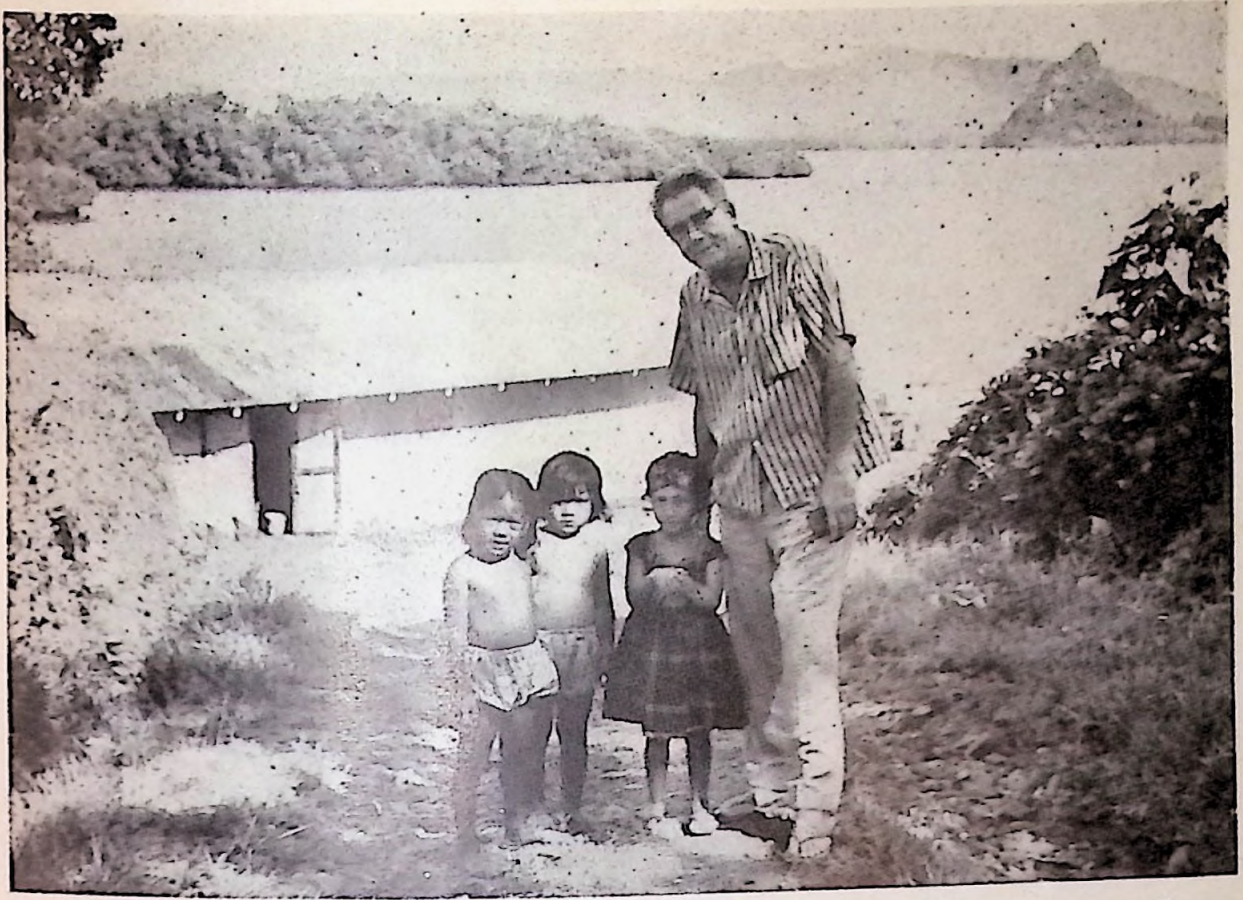
motorboat over the 15 miles of lagoon to the main island and asked the doctor to relay to him any emergency measures. He requested, too, that a vehicle be at the dock to take his patient immediately to the hospital. The radio saved the day and the patient. And just as a morale builder and community spirit energizer, these radios are a wonderful asset. We all know what a long distance phone call means from someone. More so in the islands where Jesuit Fathers and Brothers frequently live alone and many miles of open water separate them from their Jesuit brethren, a few minutes of "banter" over the radio can bring a real joy to the heart.

Only a beginning has been made with this radio set-up in the mission. Already the hot and humid weather is adversely affecting some of the radio parts and several of them are now inoperative. But their potential has been demonstrated and with continued benefactors and efforts at finding just the right equipment for these weather conditions, the communication problem will be much less of a problem in this area of the Pacific.

However, communication is only one of a trilogy of major concerns. The other two we might list as occupation and transportation. And, God be praised, progress can be seen at present in both these areas, too.

By occupation I mean how to help the native people become more self-sufficient, how to get more out of their efforts and from what little they have. In the island of Ponape there is an excellent example of what can be done.

Thirteen years ago Fr. Hugh Costigan S.J. went to Ponape. This is one of the largest islands in the Carolines—about 60 square miles—and although mountainous, it has fairly good soil and abundant rainfall. Father Costigan quickly saw the possibilities for developing agriculture and farming and thus he began the long slow process of building a model farm where



■ Father Hugh Costigan S.J. of New York City has found in his thirteen years on Ponape that things are a little different than they were in the Bronx but the people are as lovable.

the Ponapean men and women could work and learn. Tied in with this was the need for knowledge about modern machinery and motors. The few vehicles on Ponape and the increasing number of outboard motors required skills in repairing and servicing. Since nearly all the equipment on these islands is older and at least second-hand, maintenance grows to be a major concern. Father Costigan's knowledge of such matters he passed on to his parishioners. His aim in helping these people to help themselves was slow and mistakes were frequently made. But the present situation today in Ponape bears eloquent witness to his success.

At Metalanim where Father's parish is, an impressive two-story building with four adjoining wings is nearing completion as the school for agriculture and trades. It rises from the top of a hill, overlooking Metalanim Bay and the Pacific reef beyond. Shooting for an opening

■ Metalanim Bay behind him and a moment's rest to plan the unfinished school.



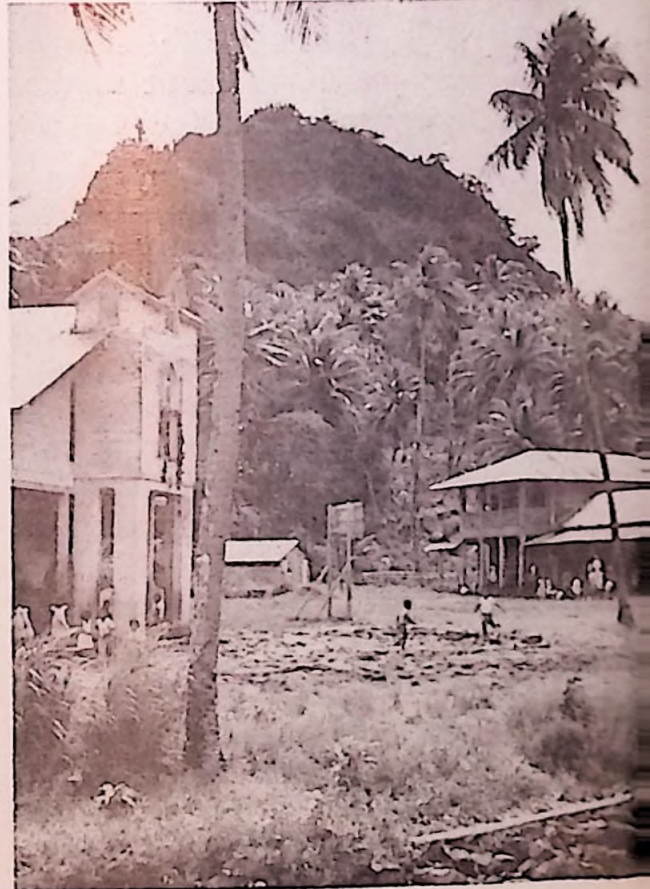
date of September, 1964, this will be a vocational high school, taught by Jesuits and qualified lay instructors, with a basic high school curriculum plus emphasis on agricultural methods, poultry and hog raising, and mechanics. Laboratories are also envisaged for more technical research. This will be the only school of its kind in the whole Carolines and Marshalls. And Father Costigan's model farm is already producing healthy productive breadfruit trees, banana trees, cacao (chocolate) plants, and large yams. Down the hill, fine white-feathered New Jersey redlegs are laying more eggs than Ponape had ever seen before and the hogs, too, are thriving. Thus, principles and practice will be found side by side at the new school.

And in the past year the building trades have shown marked progress under Father Costigan's direction. A Build-

ing Cooperative, formed by the Ponapeans, has built its own cement block warehouse and two government buildings with excellent results. In a "housing cooperative," eighty Ponapean men have joined ranks and pooled their little savings to replace their own flimsy wooden and palm-leaf thatched houses with stone and cement solid houses. Without such cooperative efforts very few individuals would ever have been able to afford such improvements. Ponape shows wonderful signs, indeed, of what can be done to help "occupation" in Micronesia's many islands.

Finally, in the trilogy, we can't expect much progress if a missionary is literally "stranded on a desert island." He must be mobile, able to visit the other islands where no resident priest resides. Frequently, the only transportation available is the native outrigger canoes. But safety

■ Time out on Ponape while Father Costigan gives a helping hand to the men who are preparing a batch of "sakao." At right are the church and school on island of Awak, Ponape.

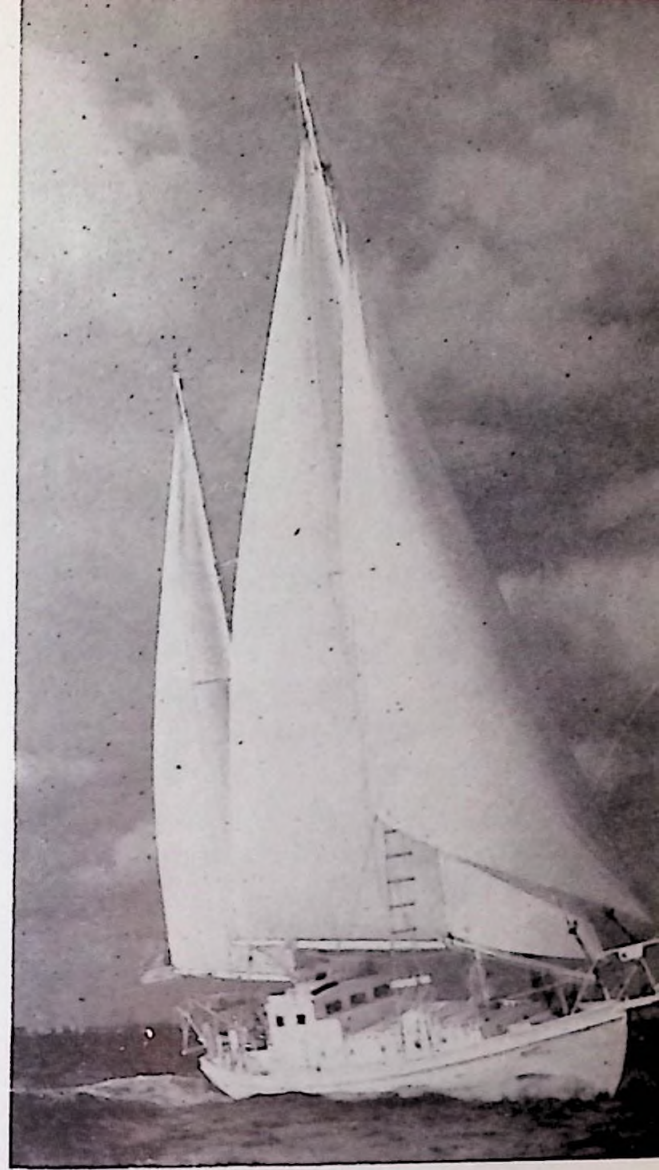




■ Dorothy and Jack Binns sailed from New York to the Marshalls to give their lives.

prohibits their use for any considerable distance. Several years ago two Jesuit missionaries on two occasions were lost at sea on outriggers for three and ten days and nearly perished. Every few months a government freighter is due to make the rounds of the islands, but this mode of travel is inconvenient and uncertain. So, the solution is to have a boat of our own to go and come as is needed. There is one such boat in Truk, the *Star of the Sea*, captained by a Jesuit Brother, and one in Koror. During this past year a wonderful addition to the mission fleet and to the mission personnel was the arrival in the Marshalls of lay missionaries Jack and Dorothy Binns and their sailing schooner, the *Capella*.

Mr. and Mrs. Binns have finally realized their ardent desire to devote their lives to the missions and to give it their only material possession—their sailing schooner, the *Capella*. It is a trim thirty-four foot gleaming white vessel with all possible sails and a small auxiliary fifteen horsepower engine. Its cabin will accommodate four or five and it is completely equipped for living aboard. Jack and



■ The "Capella" under full sail off Majuro makes a beautiful sight for missionaries.

Dorothy sailed it from Long Island, through the Panama Canal, to the Marshalls—an odyssey of thirteen months' duration. And what a joy it is to see it now riding proudly at anchor in the Majuro lagoon—waiting to leave again with Jack and Dorothy to skipper it to take Father Donohoe to the outer islands where new beginnings can now be made and weak ones strengthened.

Communication, occupation, transportation—still major concerns in this island mission of the Jesuit Fathers and Brothers. But God has blessed our efforts in these recent months in each category and we even now can see the Kingdom spreading deeper roots in the hearts of our beloved Micronesians. Please keep all in the Caroline-Marshall Island Mission constantly in your prayers.

Window on the Mission

THE WHEEL OF LOVE

DURING THE month of November we are very conscious of the bond that links us to the souls of the faithful departed. The Feasts of All Saints and of All Souls recall the ever-embracing, the never ending chain of love in which all of us constitute a link. We pay honor to those who have already won eternal happiness; we offer prayers and sacrifices for those whose happiness is still around the corner, definitely promised but not yet attained. It is a work of love—and we know that love can never last very long if it is on a one-way street. Of its very nature it demands two-way traffic, a giving and a receiving. So we realize that the honor we pay the saints, the prayers we offer for the suffering souls in Purgatory, are only one section of a wheel that keeps turning and bringing something back to us. If anything I have ever done has shortened the time for some soul so that because of my prayer or work it has plunged sooner into the infinite ocean of God's love do you think that soul will ever forget it? The greatest enemy in

Purgatory is time and as a soul escapes from time into eternity it will remember those who hacked away the years of suffering and set it free to stand forever before the Throne of God.

But that wheel of giving and receiving doesn't turn only between earth and beyond the earth. The power that sets it in motion is far stronger than the sympathy which death awakens in us. It is a power that is grounded in the Sacred Heart of Christ. It flows out of that Heart into my heart, into the hearts of those around me. It connects my heart and His, my heart and all other hearts. And if ever there is a short circuit between my heart and another heart then there will be a short circuit between my heart and His.

That is the reason why I must see my fellow man through eyes of God-given wisdom. I must look behind all that is natural, all the human traits, and search out the image of God. For that I need faith, the faith that reveals that any redeemed soul has the imprint of His blood. I can prize a relic like the veil of Veronica because it has the imprint of His holy face but how much more should I prize that which bears the mark of His precious blood? Souls that were strong in faith and in sanctity went to extremes to find this image. St. Peter Claver found it on the slave ships with their miserable cargo from Africa; Damien sought it behind the disfigured bodies of his lepers;

JESUIT MISSIONS



COVER. A Chinese junk sails along the South China coast and to artist Phil Franznick it symbolizes the hope and the fear of those who live in Red China. At the last moment will it veer and head for Macao and freedom—or will it drearily return home?

Isaac Jogues lifted his torn and maimed hands to bless the Indians who had tortured him. Men like Campion and Spinola prayed for those who were ridiculing and scorning them. It is said that the quickest way to make a friend of St. Theresa was to insult her.

It takes faith to find that image and all love is built on that faith. But that image is very clear in another; if I fail to discern it then the fault is in myself. With faith I can tear away the veils which cloak that image, the veils of the natural and the external. After that there is only love, the love He pleaded for on His last night on earth—and centuries later of St. Margaret Mary.

St. Theresa once said of that love: "I understood that the Church being a body composed of different members, the most essential, the most noble of all the organs would not be wanting in her. I knew that the Church has a heart; that this heart burns with love, and that it is love alone which gives life to its members. I know that if this love were extinguished the Apostles would no longer preach the Gospel, and the Martyrs would refuse to shed their blood. I understood that love embraces all vocations, that it is all things, and that it reaches out through all the ages and to the uttermost limits of the earth, because it is eternal."

No missionary would last a month on any field if he did not possess that kind of faith and love. But anyone who belongs to Christ must also have that capacity to see God's image in every other soul. Otherwise, the wheel of love will not turn smoothly and somebody's heart will be an empty, barren shell.



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The Meaning of "Mission"

a review of current thought

CALVERT ALEXANDER S.J.

IT IS NOT ONLY the movement of history that has made the extension of missionary action to the whole Church inevitable. There are also dogmatic considerations and insights at work here and these are perhaps more important than the historical ones.

André Retif has well said that "the Church as missionary is not the Christian people making an inventory of its troops and the weapons it possesses, taking a census of the multitudes to be evangelized, recruiting its personnel and determining the tactics to be used for the re-conquest of lost ground or the annexation of new territories. It is the Church *re-examining its own nature*, re-discovering what she truly is, and extricating from the dross and dust of centuries the pure hard diamond which Christ has charged her to keep shining before the eyes of men. It is the Church re-discovering in all its simplicity, in all its stark reality Christ's command: 'You, therefore, must go out, making disciples of all nations.'

This re-examination of the nature of the Church, not so much the speculative order, but in relation to its posture, its work, its goal within the context of human history, has been the great project and the great achievement of the past two generations of the Church's theologians. It has revealed that at the very center of its nature, and the source of its life and action is the fact of *mission*. "As the Father has sent me so I send you" (John XX, 21). The mystery of the Church expressed in the scriptural sense of carrying out a mission in time and space "is rooted in the processes of the Trinity. It originates in the Father and is destined to return to Him. It embraces the mission of the Word in the world

of creation; it is centered in the temporal mission of the Word in the Incarnation."

Christ's mission in the Incarnation, as Retif succinctly puts it, takes two forms, "a personal form which consists in achieving mankind's salvation for the glory of God and in founding the Church, and a collective form which is to last until the end of time and is the gathering together of all things and all men in the sanctifying love of the Father and the regrouping of mankind into a single divine family . . ." Since in the last analysis there is only one mission, Christ's, the Church alone can be *sent* since she alone is the Body and Bride of Christ, fulfilling Himself on earth throughout the centuries.

An element of first importance in this mission of the Church in human history is its dimensions, the cosmic scope of that mission—its universality. It is a direct consequence of the Father's plan of redemption—"his loving design," as St. Paul expresses it, "centered in Christ to give

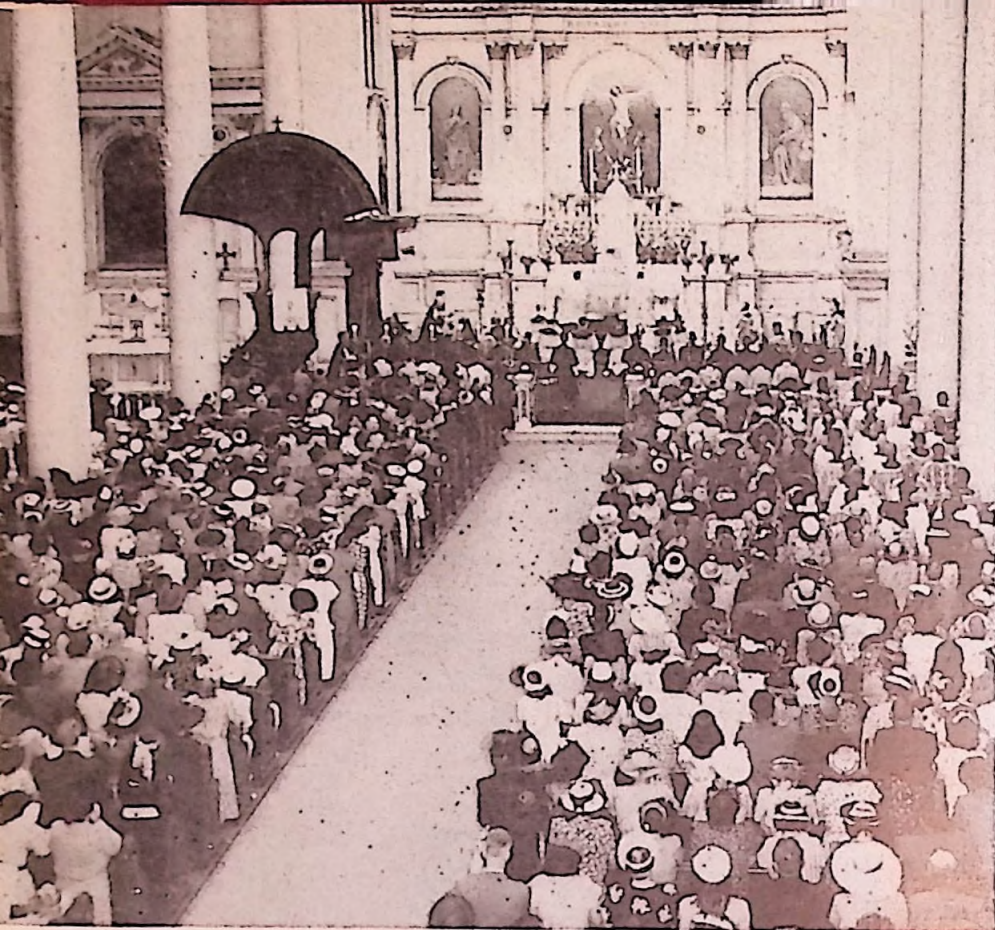
history its fulfillment, by resuming everything in him, all that is in heaven, all that is on earth, summed up in him" (Ephes. 1: 9-11). The mission of the Church, therefore, must because of this be catholic, embracing all men, all nations, all cultures and civilizations, all human realities and activities.

It is evident that in speaking of the mission of the Church and its universal character we are not referring exclusively to "missions" in the restricted sense we have been accustomed to by the usage of the past two or three centuries. We are speaking of the whole Church which in the depth of its being and everywhere is essentially missionary. This missionary character can never be absent from its activities at home or abroad, whether it is dealing with the faithful who are within the Church or the infidel who is outside the visible structure. Based on its nature there is no way in which we can divide the Church into a missionary Church and non-missionary Church. Its nature is



Mission lands—

mission plus pastoral



Christianized—pastoral plus mission

wholly missionary, and missionary in a sense that comprehends all men, all reality. "As the Father has sent me so I also send you."

The traditional manner of speaking of certain actions of the Church and its members as "missionary" and certain actions as "pastoral" is based upon the fact that at any moment in history its universal mission will include human activities and men to whom the good news of salvation has been announced and accepted, and those men and human areas which have not been evangelized. In this sense we have actions of the Church which are directed chiefly towards the sheep who are without the fold, the unbelievers, and these we call "missionary," and those actions of the Church directed toward the faithful which we call *pastoral* work. Due to the essentially missionary character of the Church, this is not a hard

and fast division but a useful one which has entered into the every-day and technical language of the Church.

The doctrine we have been describing on the essential missionary character of the Church of Christ, as well as the division of her actions into pastoral actions and missionary actions has been the common doctrine of modern missiologists. Father Henry succeeds in introducing a new dimension to missionary action (in the strict sense) which is worthy of note because it underlines the fact that although we can divide actions of the Church into missionary actions and pastoral actions, this does not mean that pastoral actions can even be wholly non-missionary and still be actions of the Church, whose nature is wholly missionary.

Mission writers like Couturier who would admit this point, nevertheless have insisted that mission activity is *transitory*

in the sense that since it was directed towards setting up the Kingdom of God among unbelievers, it continually verged into pastoral activity as converts were made, and finally in a given area became all pastoral activity. Mission activity then ceased to exist in that particular area, but since the Church was essentially missionary it became the duty of that Church so established to send missionaries elsewhere, and the duty of the members of the Church to take part in that activity.

Father Henry contends on the contrary that missionary action, even in the restricted sense, is a *continuous* action. It is true that it tends towards a situation where the Church is established among a considerable body of the faithful, and that when this situation arrives, pastoral work is of greater prominence than missionary work among the body of the faithful. But it does not then cease to exist among these faithful. For the faithful themselves never cease to need to have the gospel preached to them, they never cease to need re-conversion and re-commitment to the divine plan of salvation. It is true there may be more need of missionary action resulting in conversion among pagans, and outside the body of the faithful, but this greater need is out of degree only, not of essence. Catholics, for instance, today in Western industrial areas are in great need of evangelization since they have not grasped the relevance of the gospel to their modern environment.

It may seem that this need of continued evangelization and hence missionary action among the faithful is a product of a situation that modern technological society has brought about. This is partly true but there is also a dogmatic basis for the need which comes from the modern analysis of the full content of the act of Faith. Faith is indeed an intellectual act but not exclusively so. It also involves, as the Council of Orange states, "the loving gift of self." It involves self-commitment,

conversion to God's plan of salvation for all men, His good news. For pagans this is quite obvious and equally obvious is the necessity that they be evangelized, i.e., that God's complete plan of salvation be announced to them, so that under the influence of divine grace they may "give themselves" to this plan. Is the same need obvious on the part of the faithful? That we all have to go through periods of conversion in our lives is an obvious fact of spiritual experience. This is usually achieved in "missions" and retreats where we have an opportunity to have God's plan for the world's salvation and ours proposed to us. This is evangelization and our response to it is conversion. The Church in her canon law recognizes this.

Once we admit, as all do, that the mission act, in the restricted sense, consists in the announcement of the good news of salvation to unbelievers, then its extension at times to believers whose faith needs to be revived is not a long step, even in societies where faith in the Gospel has permeated not only individuals but, through them, the whole social structure. When, however, we have a situation such as exists today in most countries of the West where we have the faithful living in a dynamic society which has lost the stamp of the Gospel we have a missionary situation and hence the greater need of those actions of the Church which we call missionary.





SELA Hits Seoul

WILLIAM H. QUIERY S.J.

*The Far East is being goaded into action by a group of
Jesuit social action scholars and experts from Free Asia*

“**M**AO TSE-TUNG moves his little finger, and immediately 600 million Chinese want to know the meaning of that gesture. But the Pope writes a whole encyclical, and even after a number of years, how many of us know what it says?”

Thus Alfred Bonningue, a Jesuit priest who was for three years a prisoner of the Red Chinese, began his talk at Sogang College in Seoul, Korea, last August 5th. It was a torrid day, but the crowd did not care about the heat. Their speaker

had been 25 years in China, had suffered three years of Communist brain-washing, and now while lecturing full time at the state university in Thailand, was managing a social center which last year had built eighteen houses for the poor. They wanted to hear what he had to say.

What brought such a celebrity to Seoul all the way from Bangkok? A kind of friendly hurricane named SELA (Committee for Socio-Economic Life in Asia), ten men in all. Their message: the social encyclicals.

The occasion was a 3-day seminar, open to civic leaders and college students, offered by Sogang College during the summer vacation. The city's response to the invitation was enthusiastic. Men from the government's Department of Labor, the Archbishop of Seoul along with priests and nuns from his archdiocese and from other dioceses, representatives of business groups, labor leaders, professors and students from all over the city—312 in all, twice the number expected—sat down together for three days of talks and discussions. And around them, this friendly hurricane SELA swept the good winds of the Church's social doctrine.

What is hurricane SELA? A pool of Jesuit social action scholars and experts from all over Free Asia. "The Spirit breathes where He will," and four years ago these men began to unite "in the Spirit" to promote self-help projects wherever they could. Their plan is to meet once a year for study and teaching. Previous meetings were in Manila, Tokyo, Djakarta, and Bangkok—and at the latter, their seminar went for 30 days and was attended by 75 laymen from 15 Asian countries.

To people who know the Far East, who know the distances, the difficulties of passports and visas, the expense of travel, the multiplicity of languages, such a phenomenon as the SELA Bangkok conference seems all but impossible. To take 75 men—not all of them Catholics—away from their jobs and their families for a full month, five men from each of 15 countries, and bring them to Thailand to study Catholic social teaching—certainly is "thinking big." But that is SELA's way. The groundwork is being laid now for another such conference, this time for diocesan priests; again they will be from all over Asia, and the conference will last 30 days. Where this conference will be held has not been finally decided.

In Korea, between seminar lectures and private meetings, the SELA fathers took



■ Father Walter Hogan of Philadelphia is the founder and executive secretary of SELA.

■ A delegate from Korea, with his country's flag behind him, addresses the Seoul meeting.





■ General Park, head of the Seoul military government, joins in rice planting near Seoul. Abnormal rainfall this year has ruined both barley and rice crops and Koreans are hungry.

the opportunity of studying social action projects already thriving. On Chejus Island, south of mainland Korea, they visited the huge agricultural self-help project of Rev. Patrick McGlinchey, C.S.C. The Fathers also stopped in Taegu to study the leper colony managed by Rev. Rudolf Kranewitter, S.A.M. In Seoul they talked to Maryknoll Sister Gabriella who, in only two years, has established over 30 credit unions.

The SELA Fathers are an impressively international group, and this characteristic meant much to the Koreans. Father Bonningue is French. There is Fr. Jose Abad, who is Spanish, with a Ph.D. in Economics from the University of Frankfurt. There is Fr. John Dijkstra, Dutch by birth, with a degree in Social Work from the University of Chicago. He is now an Indonesian citizen, has lived there for 30 years, and was among the founders of the Panja Sila Movement in Indonesia

which now numbers its membership upwards of 300,000.

Two native Asians are SELA members: Fr. Francis Chang, educated in Rome's Institute of Social Studies who now teaches at the National University in Taipei, Formosa; and Fr. Juan Montenegro, a Filipino rural sociologist who studied at the University of Wisconsin and is now doing agricultural research in Mindanao, P.I. There is Fr. John Collins, an Irishman, who manages a half-dozen big social projects for the handicapped and poor of Hong Kong. A second Irish member of SELA, Fr. Joseph Garland, represents Malaya, where he often conducts study sessions with labor and management leaders. There is Fr. Robert Ballon, a Belgian Jesuit who heads Sophia University's Institute of Industrial Relations in Tokyo.

Host for the group was Fr. Basil Price, from O'Neil, Nebraska, a member of So-

gang's faculty; and rounding out the international flavor of SELA, the group's founder and executive secretary is another American, Fr. Walter Hogan from Philadelphia. His work as Manila's "waterfront priest" during the dock strikes some years ago won him wide publicity. He is now at the SELA central office in Hong Kong.

With such a faculty, the 3-day program could hardly be uninteresting. On the first day, I talked to a Korean priest who was eating his lunch on the steps of the College. Next to his lunchpail was a copy of *Mater et Magistra* in Korean. "This is very fine," he said. "For some of us it is not exactly new doctrine—but we are now applying our full attention to it for three days. It will have its effect."

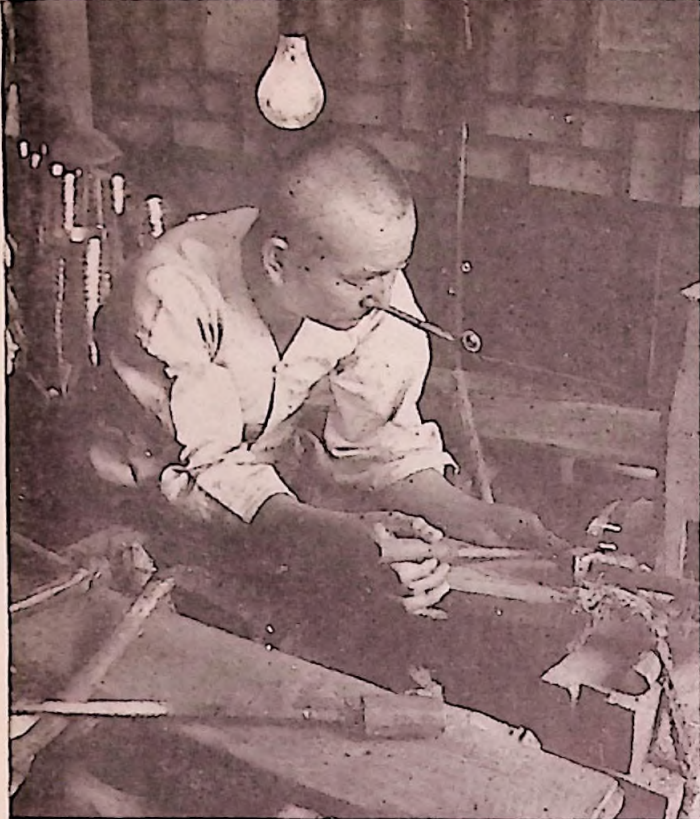
Why were Korean leaders so interested? Because the Koreans know that they still have a long hard climb ahead of them

economically, as does most of Asia. In Korea, ambitious government projects are moving the country forward, but the streets of Seoul still swarm with poorly-clad children and with able-bodied men out of work. In the south provinces, this year's barley crop rots away beyond salvaging, ruined by a deluge of rainfall more than eight times normal. Nearly everywhere the rice is stunted and behind schedule. North of the capital where melons are growing ripe, farmers stand guard day and night over their fields. The people are hungry. In the last 12 months, 300,000 farm people have crowded into Seoul from all directions. Other cities are growing too, without work or houses for the newcomers.

And so the seminar was welcomed by Christians and non-Christians alike. For all the Koreans ask the Church: "What has your religion to say to Korea today,

■ Father Juan Montenegro S.J. of the Philippines conducts a SELA class. A University of Wisconsin graduate, this sociologist is now doing agricultural research in Mindanao.





■ For centuries Korea was famed for its brass and bronze craftsmen. (Three Lions photo.)

in the present circumstances? We know you claim to have guidance for individual men about what is wise and what is foolish, what is right and what is wrong. But have you any such guidance for a whole society, any doctrine which touches our most pressing problems, our social, economic and political problems?"

And it was such Catholic social doctrine—the teaching of the great social encyclicals—that the Koreans heard from SELA: down-to-earth doctrine that met down-to-earth questions. What can one man do for a whole country? What are the duties we have toward government, toward each other, toward other groups, toward the destitute? Are there natural laws for businessmen, for workers, for managers? How can a poor isolated village grow in private ownership and economic strength? Should owners organize? What is a fair profit? When should laborers organize? When is it right to strike? How do you negotiate a contract? What do we do about overpopulation, about usury, about poor housing, about hunger and pauperism? How are we to meet the threat of Communism? What are

the techniques that get people to work together?

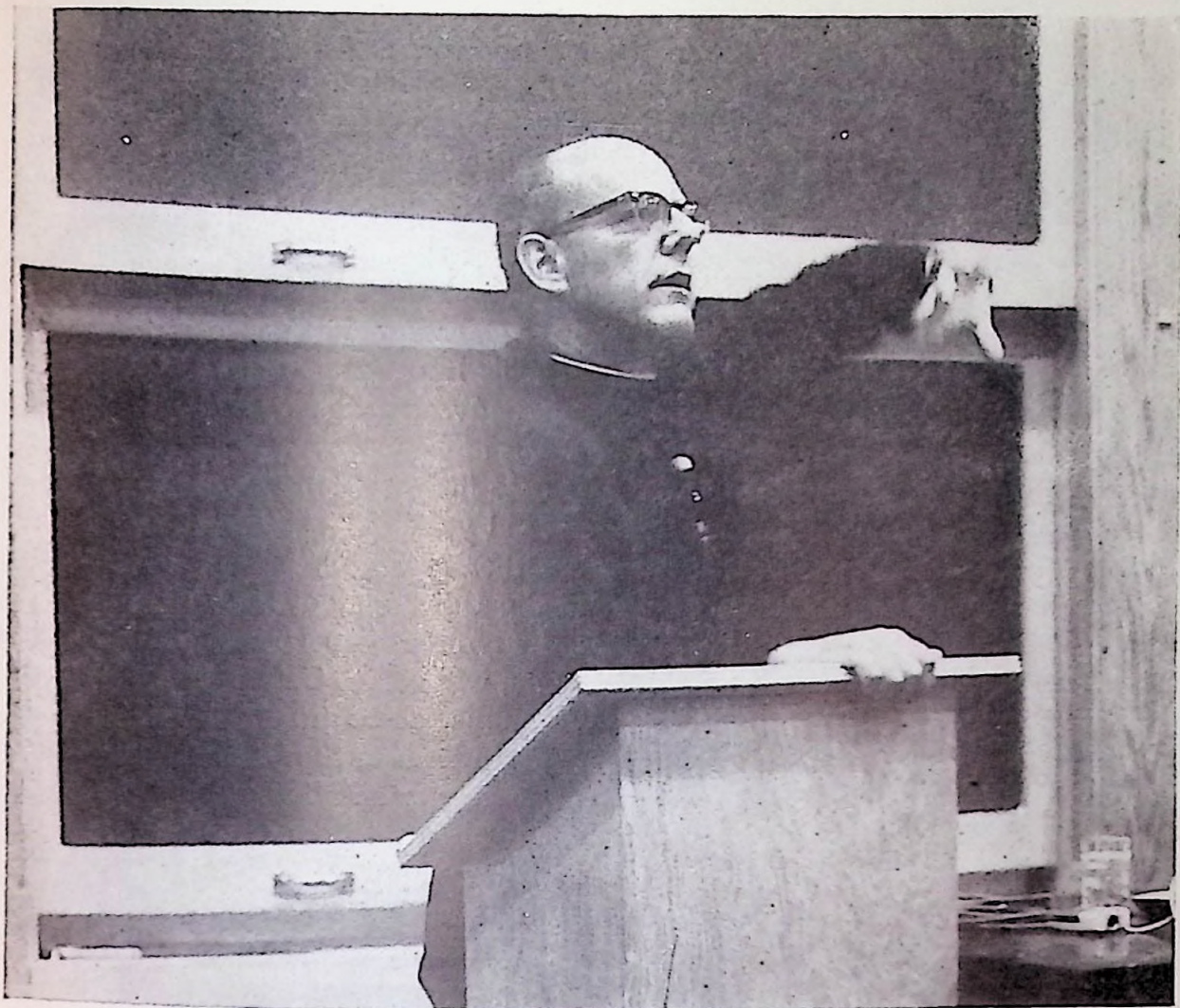
If you add up all the questions, they come to this: what does the gospel of Jesus Christ mean today in Asian society? What guidelines or rules of conduct are there in Christianity which apply to the revolution of social institutions that is going on all over Asia?

Simple questions? Of course not. But all these questions are dealt with in the papal encyclicals. Catholic social doctrine is clear. And to the bare bones of the written word, the ten SELA Fathers could add the living flesh and blood of years of experience in social projects in other Asian countries.

As the meeting drew to a close on the third day, it was the stirring words of Pope John: "Think! Judge! Act!" that were most often heard. At the last session, final conclusions came in from twenty study groups that had been formed among the participants. Their decisions seemed enthusiastic, optimistic, and ambitious. Would solid social action for a better Korea grow out of the seminar? There seemed to be every hope of it.

As the Koreans departed to their homes and offices, hurricane SELA began to change direction. By the next day it had moved east to Pusan where another three days of meetings were planned, plus talks to college students at an international work camp for a leper colony on Omado Island and to the diocesan clergy at Incheon and Kwangju.

There is a special kind of vitality about SELA; while it is not a real hurricane, of course, it has a spirited freshness, much like the spirit of *aggiornamento* ("coming up-to-date") that Pope John instilled into the Second Vatican Council. Certainly SELA'S attitude and tone harmonize with what the Pope called for the day he opened the Council, a Church which "meets the needs of the present day more by demonstrating the validity of her teaching than by condemnation."



■ Father Joseph Lauer S.J. of the Fordham University Philosophy Department lectures on Marxism at the Institute for International Service conducted by AID at Seton Hall campus.

AID on the March

The men and women of the United States are opening up a new world with their unselfish sacrifice for other people

JACK FARRELL

THE CATHOLIC lay apostolic movement in the United States is undergoing a major change. Prospective volunteers who, a few years ago, may have been disappointed in the groups they had thought of joining, would hardly recognize them today.

One of the groups in the forefront of the change is the Association for Interna-

tional Development (AID). This summer, for six weeks, AID conducted its 2nd annual Institute for International Service on the campus of Seton Hall University in South Orange, N.J. A brief study of AID, the Institute, and the people that participated in it, may give us an idea of the new directions the Catholic lay movement is taking.

The Institute had 40 full-time students, ranging from 18-year-old Albert Logan,

a junior at Gannon College in Erie, Pa., and a member of the college's international apostolic group—to 63-year-old Louis Stancourt who, still searching for his life's work, came to AID after 17 years as a New York newspaperman, six years in a monastery, and other years as a free lance writer.

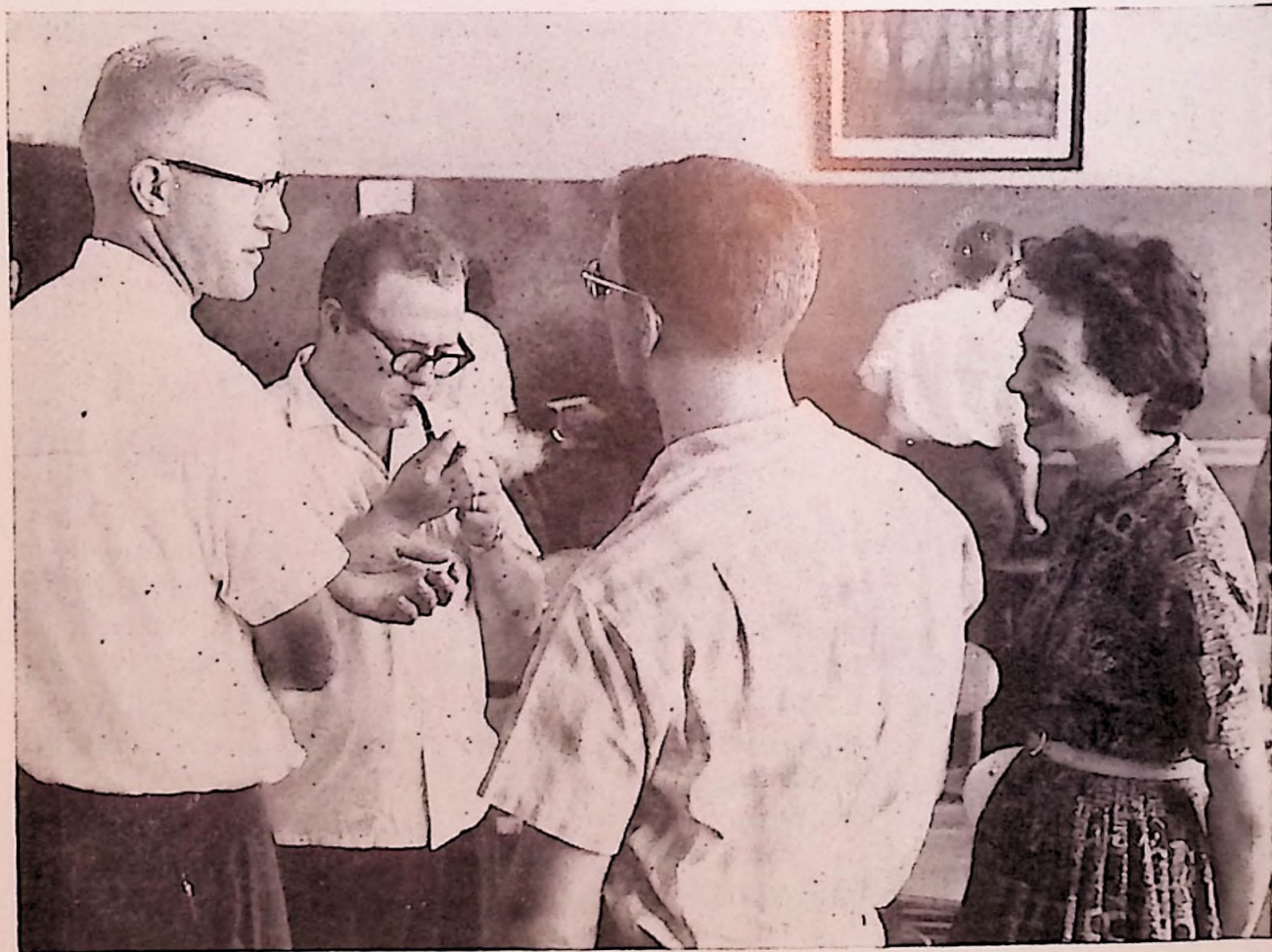
Where last year's group was mostly from the New Jersey area, this year saw half a dozen from the Middle West, two from the Pacific Coast, and a married couple from Canada. It included four men and a woman from Africa, here on scholarships at various universities. It included the only graduate male social worker in Columbia, South America, Felix Valbuena from Bogota—and two men from Mexico, one of whom, Salvador Ayaia, had taken time out from his work there with orphanages, credit unions and coops,

and had ridden five days on a bus to get to New Jersey.

There were college students like Logan of Gannon College, and Richard Otto of Seattle University. They would return in the fall to their schools' apostolic programs with new ideas and methods of implantation. College summer programs are a booming part of the lay movement. Schools like Gannon and Boston College have advanced beyond the summer programs and are now sending some of their people into mission areas for stretches of several years.

Other students, like Michael Murphy of the University of Minnesota, and Gerald Flynn of the University of Pennsylvania, will set up Catholic foreign student programs. There are now about 60,000 foreign students in the United States in need of advice, orientation, and socializing.

■ Dr. Vincent Zamoyta of Seton Hall leads informal discussion. Lighting pipe is Lauren Dodge, former Minnesota editor, who with his wife and six children joined AID this year.



Seven nuns and a seminarian also participated. Some of the nuns were heading to overseas missions, others would return to their colleges where they are teachers, and where, hopefully, they would spread the message of the lay movement. A seminarian, the Rev. Mr. John Foley of the Holy Cross Foreign Mission Society, is sort of liaison officer between the lay movement and the Holy Cross Fathers.

Some of the participants were from lay-sending groups other than AID, which use the Institute as a complement to their own formation training. Dave Schoenhofer and his wife, Savina, are members of the Papal Volunteers for Latin America (PAVLA). From Fort Scott, Kansas, where Dave had had a general contracting business, they are on their way to Belem, Brazil, where Dave will open and run a manual arts training school for homeless boys and young men who might have no other way of learning to earn a dignified living. Savina will help make a home out of the students' living quarters.

The subjects the group studied are an indication of the change in the movement. No longer restricted to theology and catechetics, the curriculum swept on to cover economics—with special attention to under-developed nations, the theory of Marxism, cultural patterns, communications, trade unions, and other subjects. After a dialogue Mass in the chapel, classes ran for six hours a day.

The attitude of the students was an indication of change too. Father Francis Keating S.J., who was one of the theology instructors, thought that, "In their background, they are the most dissimilar group I have ever taught, but they are one in their dedication and drive, and in their constant demand for illustrations of practical application of what we teach them."

The majority of them were no longer satisfied to be merely missionary helpers or catechists. They felt that they, as lay-



■ Jim Montgomery and Justinian Rweymanu of Tanganyika exchange ideas between classes.

men, had a very specific and a very important job to do—to help raise the level of humankind and if successful, the people they worked with would be then truly receptive to the words of Christ as spoken by the missionaries.

One part of the course was open to the general public. This was a night-time, once-a-week lecture and discussion series with distinguished guests. Attendance was not restricted to Catholics, nor were the guests necessarily Catholic—notable among them were Margaret Mead, the ethnologist; and Dr. William Biddle of the United Presbyterian Board of National Missions. About 50 to 60 of the general public, in addition to the full-time students, attended the series. AID considered it an "interest arouser" and one way of spreading the idea of social and international obligations.

And interest is being aroused. AID has been asked to open a similar institute in 1964 at Jesuit-run Seattle University. AID hopes to see half a dozen such insti-

tutes spread around the country in a few years—the purpose being to awaken as many Catholics as possible to their obligations as laymen, and to teach them where and how to put their various talents to constructive use.

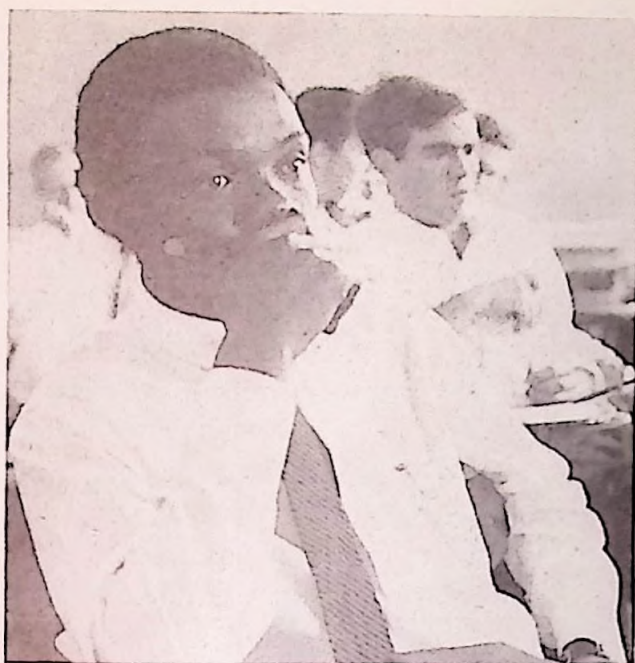
The primary interest of AID, of course, is international mission work. The Institute is only an outgrowth of the experience gained on mission. The aim of AID, in its mission areas, is to foster a leadership class inculcated with Christian ideas of social responsibility, and the down-to-earth knowledge of how to bring to fruition in brick and mortar and account books these social welfare ideas.

AID has teams in Latin America, Africa and Asia, but with the great stress being laid on Latin America these days, let us look at AID's work there. What is learned there will, in general, hold true for other under-developed areas of the globe.

AID has found, in its mission areas, that the group most susceptible to the teaching of social responsibility, and most able to grasp methods of implementation and leadership, is the middle class. It is from this class that many so-called Communists come. In reality, rather than card-carriers, many of them are merely fellow-travellers. They have become involved with Communism, not as a positive act, but as a negative one—as part of their escape from a social order that they feel is, somehow, wrong.

And there are others in these areas who are active in social welfare. While not Communists, neither are they oriented towards Christianity. They might be humanistic. So, in many instances, the feeling of social responsibility is present when AID arrives. It is only necessary to channel it in the right direction, to anchor it to Christ—so that the person becomes more than a statistic, more important than a structure—becomes again a human being, important in his own right and for this alone.

In attempting to reach this middle



■ Robert Efimba of the Republic of Cameroon is a graduate engineer studying at M.I.T.

class, AID places many of its members in foreign universities. Other members are specialists in agriculture, communications, credit unions, and coops. These jobs require professionals. The average male member is 35 and has a master's degree. The average male meeting the above qualifications is also usually married. AID, which at its founding in 1957, started recruiting only single men, rather quickly changed its tactics. Eighty per cent of its members now are married and go into the field as a family. Another reason for accepting families is that AID is trying to make this type of international social service attractive as a career.

The use of families has turned out to be one of the best assets of AID. In the field, doors have been opened to families much quicker and wider than they would be to single men. Families have the ability to be assimilated into a village or neighborhood more quickly and completely than a single person. Anyone who has ever lived in close-packed apartment houses as a single person, then as a married person, then as a married person with children, knows that this progressive involvement is true.

Where the people of a mission area might suspect a single person coming into their midst as merely having an adventure for a few years, they realize that for a family to uproot itself from its native environment to come to a strange place to live on subsistence wages, takes some physical sacrifice and courage, and a great deal of dedication.

One more note on the plus side—although the obligation of wives is primarily towards their family, most quickly become involved in the Christian Family Movement; in La Leche League, dedicated to the teaching of proper breast-feeding methods; and in the general activities of the village or neighborhood. Some wives are professionals in their own right—teachers, nurses, therapists, home economists, and there is always call for their services. And they are all great at making coffee for late-working husbands and team members.

The size of the volunteer's family is of little consequence. Lauren and Lois

Dodge journeyed East this summer to join AID and to attend the Institute. They brought their six children with them. Lauren, who was editor-in-chief of a string of Minnesota newspapers, will serve on the Development Staff of AID's headquarters in Patterson, N.J. They hope, eventually, to be assigned overseas.

Actually, the aim of AID members in the field is to work themselves out of their jobs. They hope to impart sufficient social responsibility and specific knowledge of implementation and leadership into a group so that their help becomes no longer necessary. The team can then depart for another area while the group becomes self-propagating. AID feels that in this manner its work will bear more fruit per man-hour applied than if they themselves built housing projects or public health works.

This idea of helping others to help themselves is already succeeding in several areas. A good example is in Morelia, the capital of the Mexican state of Mich-

■ Typical class at the Institute for International Service held at Seton Hall University in South Orange, N.J. by Association for International Development. Photos by John Oller.



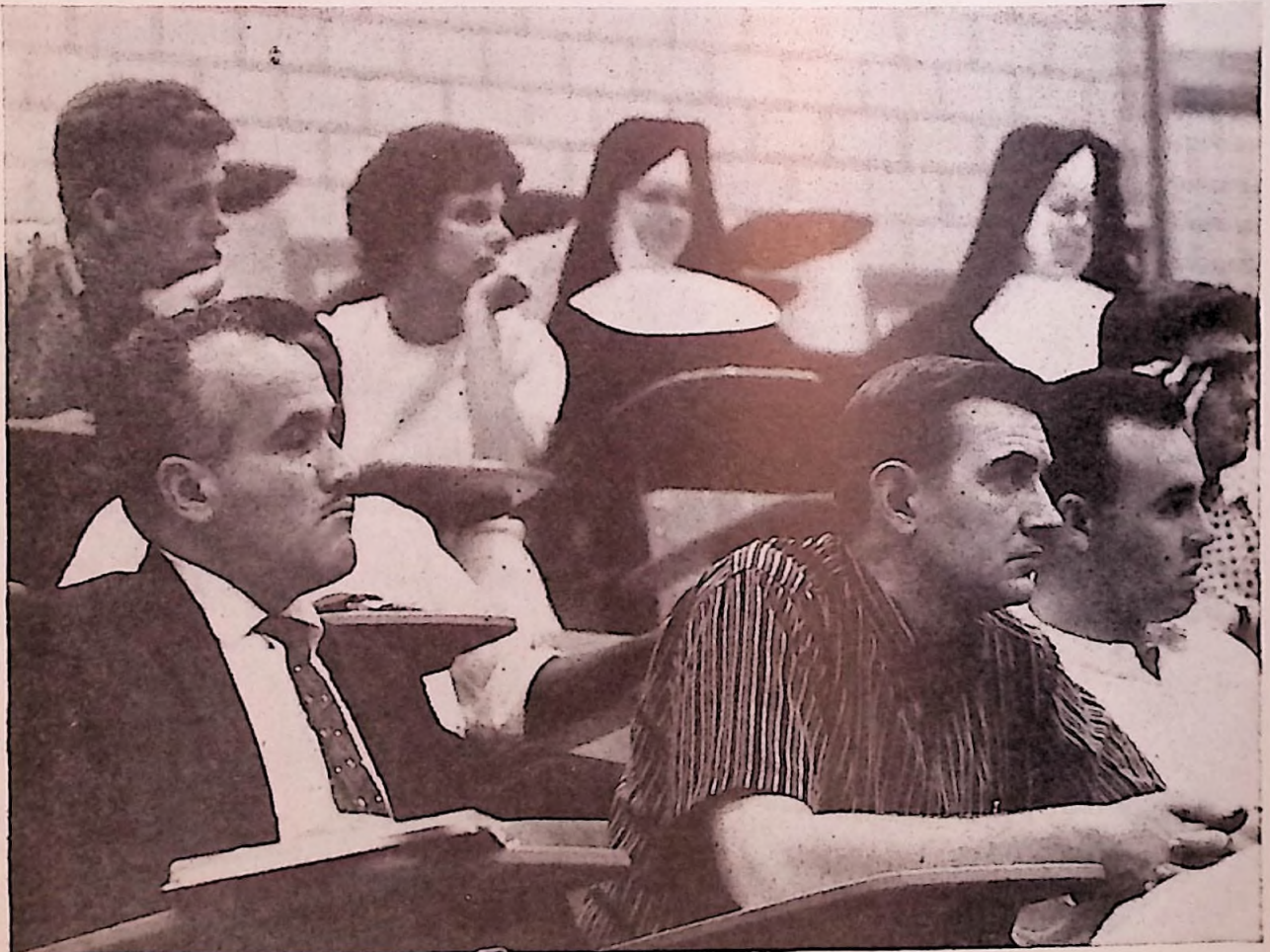
oacan, where AID's first team was assigned in 1958. The first thing the team did was establish a Center for Social Service and Research, which was to be the coordinating unit for a number of needed community developments. But capital for the developments was nowhere to be found. Banks had no interest in social welfare projects, the rates of private lenders were usurious, and the Communists, who are very strong in Michoacan for several reasons, not the least of which is the poverty of the peasant, mounted a strong campaign against the team's efforts. But the important thing is that its people have contributed—their time, their talents, their love. AID members are the first to say that they have learned more than they have taught, have received more than they have given—in Chile, and in whatever other corners of

the globe they are working, including their work with foreign students in the United States.

The work of AID bears the stamp of no nation, they do not attempt to remake the face of one nation into that of another, they go forth as brother to brother, to teach, yes, but also to learn. Their vision harks back to the age-old concept that has not had much practical application since the Middle Ages—the universality of the Church.

This, then, is AID. It is also the concept of service being approached more and more closely by the majority of Catholic lay groups, as they move further away from the idea of being only missionary helpers and catechists. Yes, AID is on the march and in the forefront of the Catholic laity's move into active participation in the missionary movement.

■ Salvador Ayaia of Mexico (left) with Bob Caswell (center) and Hubert Campfens. The latter two, each with wife and child, are destined for Brazil and Colombia respectively.



Meet a JESUIT BROTHER

ARTHUR F.
DETHLEFS S.J.



From Omaha, Nebraska to Seoul, Korea is quite a jump, even for the imagination. For 17-year-old Arthur Francis Dethlefs it was undoubtedly an idea which never entered his mind. This strapping young six-footer had other important things on his mind as his Creighton Prep School days came to a close in 1942. Arthur Dethlefs was preparing to enter the Jesuit Novitiate at Florissant, Missouri to begin his life as a Jesuit Brother.

In 1955, Brother Dethlefs received word from his Provincial Superior that he had been assigned to the Wisconsin Province's new mission in Korea. Brother was to accompany the newly appointed Super-

rior of the mission to the city of Seoul for the purpose of establishing and building the Sogang College. The jump from Omaha to Seoul had been completed, and Arthur F. Dethlefs S.J. took his place alongside the hundreds of other Jesuit Brothers already laboring in mission fields.

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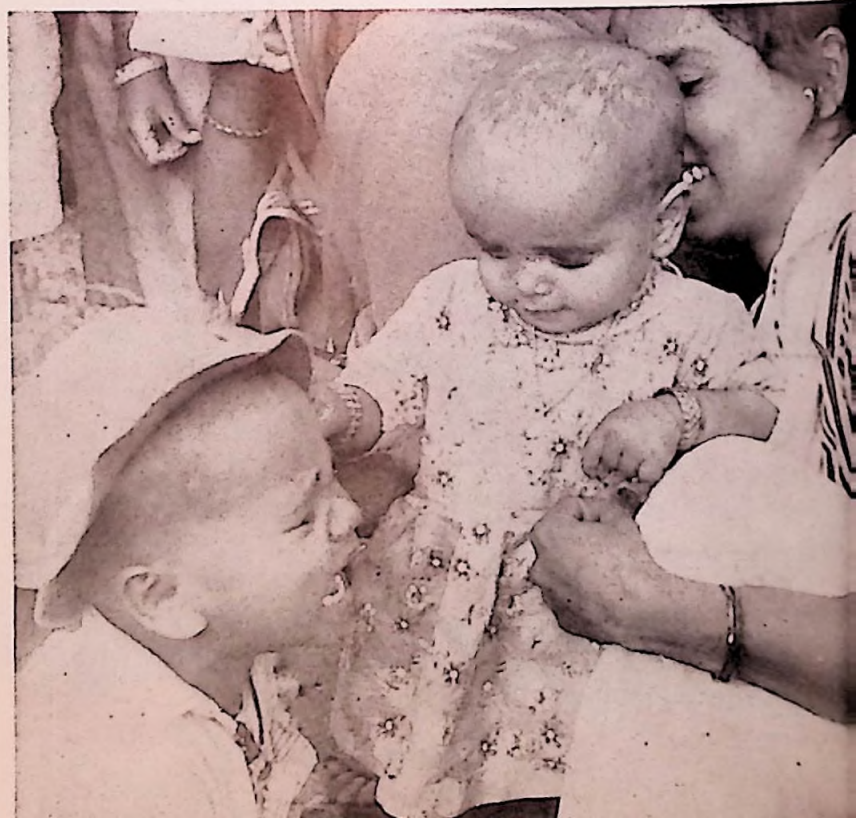
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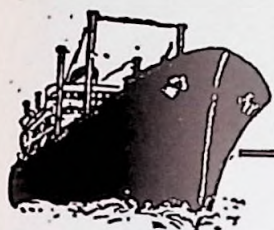
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1) **In the sun-baked by-ways** of Iraq, Father Joseph Merrick of Arlington, Mass. knows many a poor family. He has served the poor himself at Christmas and Easter parties. Your gift of \$1.00 or \$10.00 will help him continue his work as the friend of the poor in Baghdad.

2) **Jesuit Father Lopez** in Riobamba, Ecuador, has a fine school going. He also has a fine problem. An earthquake has damaged his college and it is in danger of collapse. Ecuador is a poor country and communism there is very strong. Father Lopez deserves a helping hand to strengthen his college and strengthen the Church in Ecuador. Even a contribution of \$3.00 will go a long way.

3) **It is easy for us to turn** on a light. But it is not for many of the Patna, India, Jesuits. There are still seven mission stations without electricity. Father Bernard at Itarhi reports that the electricity lines finally reached him. Now he could use just a bit of help to buy some lamps and maybe a fan to make the summer heat a bit more bearable. A small contribution would help him.

4) **Father Matt Fullam** at Talakag, Bukidnon, Philippines, just came through a very damp rainy season. He has holes in his roof. He has reported that 500 pesos (about \$200.00) would keep him and the little children he instructs dry on next year's rainy days.

5) **Father James Kenney S.J.** in Basauni Kothi, India, needs a wall of mud bricks. His mission station is open on all sides.

Buffaloes eat his garden. Not too long ago a bear walked into the compound and it took some time to get him to move on. It will surprise you but \$1.00 would build 10 foot of mud brick wall.

6) **New Orleans' Father David Knight** had an article in last month's issue about the Sisters who are coming to help him in his work among the poor people in Chad, Africa. Every month he receives the sum total of \$36.00 for his living expenses. He cannot very well build a convent for his Sisters with that kind of money. The whole convent might cost as much as \$3,000.00. But small gifts of \$1.00 or \$5.00 or \$10.00 could help him.

7) **Father John Morrison in Chakai, India,** is in a hole and is happy about it. He is digging five wells and has already struck water in three of them. This will help his poor people farm during the dry season so that the men will not have to work in the mica mines where so many of them get T. B. and return home only to die. To get water out of the two remaining wells Father Morrison could use a gift of \$5.00 or \$10.00.

(Coupon is for your convenience)

Dear Father,

The enclosed gift is the item(s) numbered above _____.

Name _____

Address _____

JESUIT MISSIONS

211 East 87th St., New York 28, N. Y.



THE CHALICE OF REMEMBRANCE

“This is the Chalice of My Blood, of the new and everlasting agreement; the mystery of faith; which for you and for all men will be shed unto the remission of sins.”

During the month of November remember your loved ones and all those who have gone before you. At your request Jesuit missionaries will offer the Sacrifice of the Mass that they may enjoy happiness, light and peace.

JESUIT MISSIONS, 211 East 87th Street, New York 28, N.Y.