

Plays U.S.A.

Book Review

Catholics to Switch to English In Most Sacraments Sept. 14

EATER DIRECT

"AN EXUBERANTLY FUNNY MUSICAL!" "CAUSE FOR CELEBRATION!"
"A DAFFY DELIGHT!" -Chapman, News
"ROUSING" -Lashman, Times
"A DUFFY DELIGHT!" -Chapman, News
"ROUSING" -Lashman, Times
"A DUFFY DELIGHT!" -Chapman, News
"ROUSING" -Lashman, Times

JESUIT MISSIONS/OCTOBER 1964/25¢

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By H. B. FURAY S. J.

THE WALLS ARE COMING



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BLA

DOWN . . .

Let's start with a story.

This was in feudal Europe, the years when one empire, the Roman, and its iron-handed protecting law had fallen and no other had yet grown up. Folk banded around their strongest local leader, their baron, worked the fields from out of his walled city, carried on all life—sleep, washing, eating, gossiping, loving—entirely along the narrow streets and in the high, leaning, gabled houses that crowded together behind the saving city walls. There were almost no outside links; the appearance of a stranger would sound the alarm.

In one such walled town life went on placidly though narrowly for years, for centuries. But in time, disease of sundry wasting sorts became too frequent; and, apart from that, a gray ennui, a deadness, seemed to be creeping over the people.

The City Council cast about for help, but the remedies all proved to be salves, not solvents. Finally they sent to a hermit, who lived his rigorous, far-seeing life alone among the outside barren hills. He listened and gave advice in one sentence.

"Cast down your walls, and breathe!"

This is what is happening to the world and to the Church in the world today. People everywhere have grown up used to living each within his own enclave, his limited environment, in which social as well as business relations were long fixed and long familiar—my street, my neighbors, my butcher, my grocer, my friends. First it was the territorial walls of a village or a county within which we lived; then it was tacit personal walls, social walls, walls of caste, which



perpetuated the village, "behind walls" mentality even in cities. The postures we daily assumed in relation to each other and, from this, the grooved ways of our daily action and talk and recreation were all familiar and comfortable. Things "outside" remained just that—subjects for bar or tea-table chatting, but not striking to the bone in any way. These "outside" things were "pictures on a wall," to be viewed and discussed and forgotten.

All this has crumbled, is still crumbling. The walls are going down, whether we like it or not. We are becoming, no longer in theory but in fact, all part of one another. We are having to breathe new air, rarefied air for us lowland villagers; and, as with anyone going to the heights, there is dizziness, gasping, sometimes even pain.

Learning to breathe the new air is what is today agitating the world and the Church in the world.

For the world, increased mobility and heightened communication have largely caused the change. Picture life before the steam engine, the steamboat, the gasoline engine, the airplane. Progressively people have been enabled to move about easily, cheaply, quickly. In Manila even fifty years ago traveling from Pasay City on the near outskirts to Marikina Valley on the far outskirts was a weekend trip, one day for going, one day for returning; the same trip is a matter of half an hour today. In California couples today drive 150 miles to keep a dinner engagement, and it is normal procedure. But not too long ago, almost within a long lifetime, journeys of 50 or 100 miles (and the new relationships thereby established or the old ones kept alive) were matters of long planning or, in many places, plain impossibilities.

When physical mobility does not operate, intellectual and imaginative mobility does—daily, hourly, through radio and television and the follow-up explicitness of newspapers. In the early 1800s the victory at Waterloo, when Napoleon's power was finally broken, was in England a hope, a rumor, and only after a week or more a certainty; details trickled in for years. But today every store-



keeper, high-steel worker, taxi driver, housewife, knows instantly and in great detail what has transpired anywhere. More, they see and hear the actors and sometimes the action. Apart from crisis, Northerners every day figuratively meet, and listen to, Southerners; Americans hear and weigh Russians; musical comedy stars and authors engage in discussion, so do Caucasians and Negroes and Chinese; and Rockefeller in his high Fifth-Avenue apartment is likely to be watching Joe the bootblack sound off on Republican politics.

All this has brought, is bringing, the walls down—no matter how much any one person or group would like to keep them up.

This is the world in flux, gripped by the "growing pains" of inevitably becoming truly one, in which the age-old Church stands and to which it must adapt. The Church for the last 400 years, since the blow of the Reformation in the early 1500s, has had to regroup, consolidate, protect the faith of its members; it has had, under stress of the times, to live "behind walls," to look out first



WIDE WORLD

... increased mobility and heightened communication have largely caused the change

Bullock carts were and are for thoughtful progress. Travel in a chromiumed modern tram is faster and more inhuman. Happy, friendly faces hurry on somewhere, in mashed isolation. But in the Tokyo throng watching a festival (below) a single Western woman and her extrovert son are momentarily one with strangers because they share in their interest.

and foremost for the spiritual security of itself and its own. But now that walls are going down all over the world, the walls behind which Catholics have been living must go down, too. Such walls are, in any case, a temporary expedient and not really part of the Church's apostolic nature and its consequent necessary commitment to all that goes on everywhere and to everyone living.

The "going out" which John XXIII called for means, among many other things, that Christians can no longer consider "the world" as something separate, set over against them, a foe and a constant temptation and threat to sanctity (one element of *the World, the Flesh and the Devil*), a poisonous atmosphere to which each one must necessarily be daily exposed in working hours but amid which each one must walk untouched, untainted. We must somehow embrace and include the world, not be aloof from it.

Living in the world with all its "this-earth" aspirations (the Good Life, so often praised) has been likened to living in the *Diaspora*.



The *Diaspora* was the scattered Jewry of Our Lord's time, living in Gentile cities outside the homeland of Israel, in Alexandria, in Rome. But the Jews of that time tended to live in ghettos in these pagan lands, in little displaced chunks of Israel reproduced under foreign skies, in short, they still lived "behind walls." The *Diaspora* of the 1964 Christian cannot be like that.

Radio, TV, drama, art, music, even baseball, and football and golf; the tug and tension of business action and business talk; the artificial violence and frequent inanity of politics: these belong to the world and, if they do, they belong to Christians, too. They must be entered into, not merely endured or idly watched as part of an interesting but alien spectacle. Himself a living part of one or another aspect of all this that makes up "the world," the Christian can strengthen what is good there (and it is a great deal), can imperceptibly straighten what is bent. But he can only do this if he is there in the midst of it, not apart from it.

He must be there strong enough in his own Christianity not to be engulfed by neopaganism. Therefore the stress in Vatican II on renewal of the Liturgy and of sharing in it by the people. Prayer must everywhere be stronger and more intimately meaningful. The Sacraments must daily and hourly infuse life, not be just nibbled antidotes to its risks and rigors.

If the whole world is a mission field, and that is what all this means, foreign mission techniques must be applied everywhere. Chief among these is acknowledging the fact that a supernatural life presupposes a natural life which it can lift up and transform. Before one can become, by God's grace, "superhuman," one must first be human, not just animal. For centuries missionaries have been preoccupied with food, housing and all else that makes for decent living among their mission people. This may seem removed from the strictly spiritual, but there is no hope that one who is starving, diseased, permanently exhausted and deprived of all that human beings are made for can even begin a spiritual, a Christian life. Christ





We are becoming, no longer in theory but in fact, all part of one another.



One world—expressions, dress, even the one alert man in each crowd spotting the camera. The woman bootblack, above, squats in ancient style but provides TV for swank customers.

WIDE WO

speaks, and speaks eloquently, to human beings; but only beings that are truly human in more than biological classification can hear him.

Co-operatives, drives for personally owned land un milked by absentee landlords, drives for fair wages and working hours and fair consumer prices, all these have engaged and do engage working foreign missionaries. The same goals and equivalent operations towards them must increasingly occupy the Church in *all* lands, not only those which are named "mission territory." In the United States, the great Affluent Society, concern about poverty is now national, the underprivileged status of the Negro is a matter of national conscience. These people, too, the cry rises, must have a share in The Good Life. The Church agrees—not because it is advocating materialism, "this-lifeism," but because a proper share of material goods is necessary for the image of God in man even to begin to emerge. The Good Life is right enough; but only because it is the requisite prelude to The Eternal Life, begun here and

. . . the layman is part of the
involvement of the whole Church
in this modern world . . .



A.I.D.

A.I.D. people: engineer, linguist, biologist, psychologist and wives. Four children here.

now. Before one can see the stars, one must first be able to see.

In a world becoming one, wholes must merge with wholes or the change is partial, is nothing. The Negro, for example, does not desire acceptance by *some* of the white people, but by all. This means that wholes must engage in the melting-together process; no one is exempt from sharing in it. This is particularly true of the Church's engagement, for the Church is not just Pope, Cardinals, bishops, priests, Sisters, but every single Christian and all Christians together: the mystical body of Christ.

The whole Church is meeting this challenge, not only by the new measures of Vatican II which will enrich the liturgical role of the laity, but by the acts, not words or theorizing, of many lay people. AID (the Association for International Development), for example, is a society of lay people who give themselves for some years to working in foreign lands and here at home for the betterment of human conditions. They are doctors, soil specialists, social workers,

teachers, language and speech experts, builders. There are some 70 members, both families and single persons. And this society is just one of many now emerging to take up the thrown gauntlet of personal commitment to Christ's work *by all*.

This is not the only growing commitment by the Catholic laity. In the old days the clergy instructed and exhorted, the laity listened; there was the preacher in the pulpit delivering, the congregation in the pews receiving. This lecturing, word-of-God teacher-pupil relationship prevailed in Catholic classrooms and in Catholic publications, too. It is still a valid relationship in many areas, since bishops and the clergy under them are still shepherds of souls, but it is increasingly less viable if extended madly in all directions.

Catholic laymen and laywomen have been summoned to be active thinkers and workers, not merely sponges. To the dismay of some clergy, they *have* accepted this call and will no longer submit to a "blind obedience" role. They wish to discuss and dispute and argue and contribute all by themselves; they wish to have their own voice in the clarification of issues. What is more, they have a Church-asserted right to do this.

Catholic religious teachers must expect to find classes not degenerating into, but growing into, seminars. Catholic editors must expect resistance to naked exhortation in their pages; they are dealing with people who want an objective and full ordering of facts and the chance to make their own judgment, guided by a living faith, on the facts. Lay people, writing letters and articles, want to be heard, not censored.

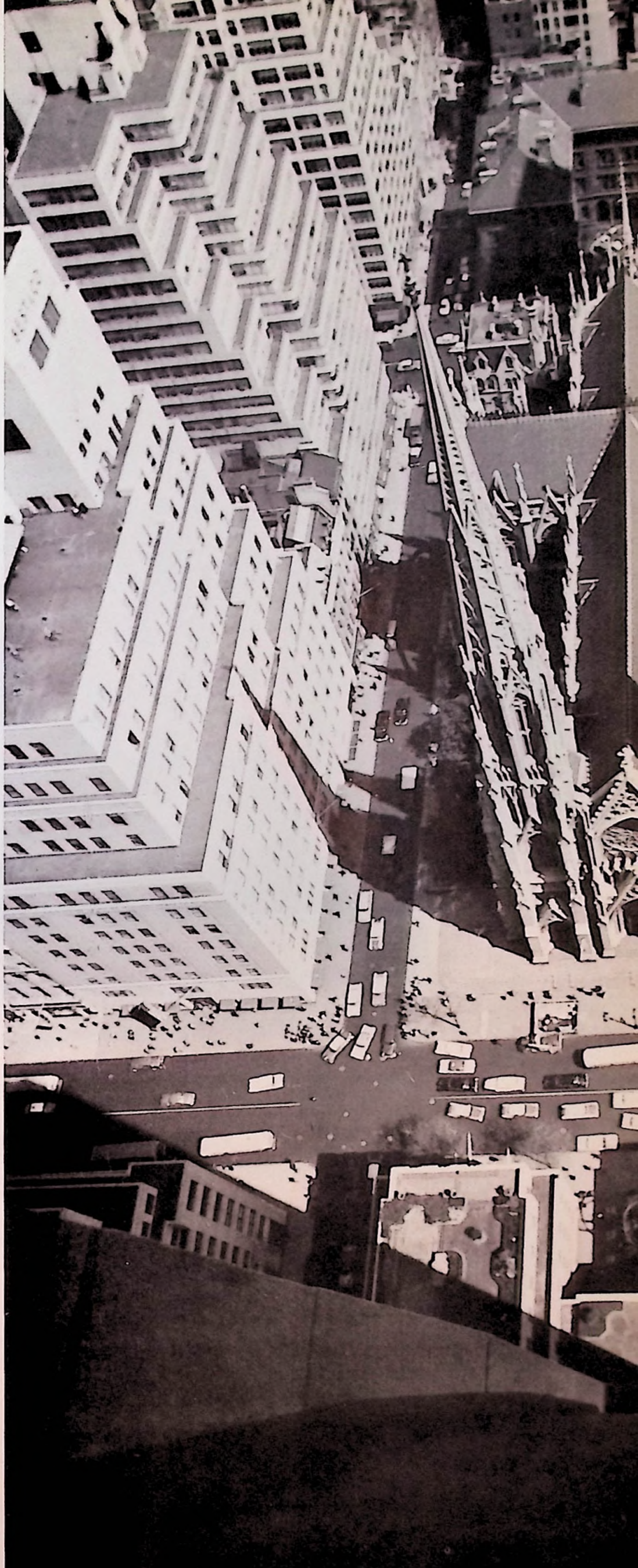
Admittedly, in this maturing process of the "whole Church," there will be some excesses. This Catholic businessman may hew to his own loud-voice heretical opinion despite the contrary evidence of all history, all learning and all logic. That Catholic student may, in his one-eyed way, casually sweep aside the "clerical biases" of his teacher; but this usually happens, if some discipline obtains, only amid the disgruntled opposition of fellow students, who want to see sense made at least, not periodic sentences re-

hearsed. Again, Catholic laymen, writing from the heart, may feel it a duty to shoot down all sacred cows and, to their long unpractised eye, everything in the least traditional is, it turns out, a sacred cow. Will it be an advance to smother them all? Could it be done?

The excesses here noted are, as in life, signs of adolescence, of a coming of age, of a Church coming of age. Adolescence, tolerated and controlled, leads to a flowering maturity; repressed, to the psychiatrist and someone's lifelong bedlam. Is adolescence itself a bad thing, a thing to be voted out of existence? What is to come of the Catholic layman thus seriously putting his hand to the wheel of Church affairs remains to be seen. But that it is part of the contemporary involvement of the "whole Church" in this modern world, a struggling move forward to be observed and understood and prayed over by cleric and layman alike, cannot be doubted.

Part, too, of the response to the current "becoming real" of Christ's high-priestly plea, "That all may be one . . .," are the dialogues between Catholic and other Christians, going on now all the time both person-to-person and in group meetings. The Church is no longer standing back and defending itself from 'alien' thought and ways, but is alertly obeying the summons to go out and fulfill ("make full"!) the apostolate as the times in which we live pressingly demand.

The world has at last become aware that it is destined, willy-nilly, to be "one world." The working out of this ideal in enormous and many-landed detail is a "breathing new air" for the world and for the Church in the world. But this is the prime reality of our age, it is the crisis of our age. Whoever wishes to be real, both as human being and as Christian, must have a part in this or subside to a pleasant but half-world life. The reality is not easy, the working out of oneness will often be pain-wracked. But, whether in frequent anguish or occasional triumph, this is reality—and the hope of Reality.





24 HOURS FROM TOKYO

DEAD CENTER OF THE NAGASAKI ATOM BOMB

THE ATOMIC BOMB EXPLODED RIGHT ABOVE THIS SITE. THE GREEN SERPENTINE SHAFT INDICATES THE HYPOCENTER. THE ATOMIC BOMB DROPPED FROM THE B-29 EXPLODED AT 11:02 A.M., AUGUST 9, 1945 AT THE ALTITUDE OF 1470 FEET ABOVE THIS GROUND, CAUSING WAVES OF TERRIFIC CONCUSSION. THE CONCUSSION AND THE RADIOACTIVE THERMAL RAYS OF 300,000 C EMANATED FROM THE DETONATED ATOMIC BOMB SMASHED OR REDUCED TO ASHES EVERYTHING ON THE GROUND, TURNING THE DISTRICT INTO A WASTE FIELD OF DESOLATE RUINS.

IN THIS DISASTER, THE CITY OF NAGASAKI LOST ABOUT ONE THIRD OF ITS CITY DISTRICT, AND THE CASUALTIES NUMBERED SOME 150,000 PERSONS.

NOW THE INTERNATIONAL PEACE PARK CRIES OUT FOR WORLD PEACE FROM THE CENTRAL PART OF THE AREA. THE RUMOUR HAD PREVAILED ONCE THAT THE AREA WOULD REMAIN BARREN OF VEGETATION FOR 75 YEARS AFTER THE HISTORICAL INCIDENT.

ITEMS SHOWING THE HORRIBLE CONDITIONS AS SEEN RIGHT AFTER THE ATOMIC RAID ARE DISPLAYED IN THE INTERNATIONAL CULTURAL HALL.

THE SUMMARY OF THE DESTRUCTION AND CASUALTIES ARE AS FOLLOWS:

1. CITY AREA LOST IN THE FIRE: 1,031,000 TSUBO OR 851.3 ACRES

2. HOUSES:

BURNT DOWN	11,574
BROKEN INTO PIECES	1,326
IRRETRIEVABLY DAMAGED	5,509
TOTAL	18,409

3. CASUALTIES:

KILLED	73,884
WOUNDED	76,796
TOTAL	150,680

NOT A SMALL NUMBER OF THOSE WHO HAD SURVIVED THE DISASTER DIED AFTERWARD OF THE SO-CALLED ATOMIC DISEASE.

原爆落下中心地

ここは原子爆弾が落下した中心地です。緑色の蛇紋石の石柱はその中心点を示しております。昭和二十年八月九日午前十一時二分爆撃機B29により投下された原子爆弾はこの地上四九〇米の上空で炸裂。爆風と三〇万度の熱線と放射能により、附近一帯地上一切の建物を吹き飛ばし、荒廃した瓦礫の原と化しました。そのため長崎市、市街の三分の一を失い、約十五万の死傷者が出ました。七十五年草木が生い茂り、かわれたこの地も今や国際平和公園となり、平和の強さを示すために、(国際文化会館に隣接して)原爆資料展示場が設けられます。

当時の被害状況は次のようであり、

被害の状況

1. 焼失区域面積	1,031,000坪
2. 罹災戸数(中破以下は割合)	
全焼	11,574戸
全壊	1,326戸
大破	5,509戸
計	18,409戸

3. 罹災者数

死者	73,884人
傷者	76,796人
計	150,680

(原爆病(死)もこの数に含みます)

In a few short weeks the eyes of the world will be riveted on Tokyo as the athletes of many countries meet for the Olympic Games. No doubt, reams of copy will be written about Tokyo itself, its war damage and its shining modernity of today, the characteristic drive of its people so well sugar-coated by their politeness, and the white-capped mountain of Fujiyama dominating today as it has all through the history of Japan.

But the drama of the Olympic Games will never be as fascinating as the story that was enacted long ago to the south of Japan's capital. It takes 24 hours from Tokyo by train to reach Nagasaki and very few of the visitors to the XVIII Olympiad will bother to make the trip. Nagasaki is to them just a name, to be coupled with Hiroshima and with the blue and yellow fireball that marked the end of World War II and the beginning of a nuclear age.

Those who do visit the only two cities to be hit by atomic bombs will find a great difference in the two sites. Hiroshima is still publicly licking its wounds, making an industry of its 1945 tragedy, pointedly reminding its 2,000,000 tourists each year through every possible way of advertising of the misery that came to her in the form of a mushroom cloud. Both Hiroshima and Nagasaki have long since been rebuilt, in modern and beautiful fashion, but where one hugs her past to her the other faces the present. In Nagasaki the only reminders of the A-bomb are a small museum, a plaque on a green marble shaft (photo, left) and a Peace Park with a 32-foot statue which is eloquent of forgiveness.

Far more eye-catching and of greater significance is the architectural beauty which graces the hill of Nishizaka, now called the Holy Mountain, in Nagasaki. It is the Shrine of the 26 Martyrs who died for the Faith in 1597 and whose lives, and deaths, embody the unrivalled and stirring history of the early days of the Church in Japan. The Shrine consists of a Memorial Church with unique towers designed by Professor Imai; a museum with striking mosaics which holds precious relics and documents such as a letter

of St. Francis Xavier to King John III of Portugal; a monument to the 26 martyrs, designed and sculptured by Yasutake Funakoshi, and hailed as one of the outstanding works in Japan of the last century. Each of the martyrs is depicted but not in the customary fashion at the time of martyrdom. Funakoshi did not want to appeal only to the visual emotion of the viewers by such a realistic sculpture. He says, "I wanted to dress them in clean, neat clothing as they wore on Sunday . . . I gave them a hand to help them get ready, to put on clean clothes and to fix their hair for this solemn instant, the end of their worldly life and their ascension into Heaven." The artist has arranged his life-size statues in a simple row. All have their hands clasped and are singing a hymn, all with eyes turned upward to denote the equality of all in the presence of God. Only two, the Franciscan Peter Baptiste and the Jesuit Paul Miki, have their arms open and look towards the spectators to elevate their souls to God.

One of these martyrs was the first canonized saint to be born in India, Gonzalo Garcia; another was the first native-born canonized saint of North America, Philip of Jesus who was born in Mexico and is today patron saint of that country. In all, there were six foreigners, all Franciscans, three Japanese Jesuits, and seventeen Japanese laymen. But what is significant is their varied

The sculptures below and on following pages are the work of one of Japan's outstanding artists, Mr. Yasutake Funakoshi. They are of bronze, life-size, and are an impressive detail of the Shrine of the 26 Martyrs of Nagasaki, Kyushu.





WORLD MISSION & THE LAYMAN

The Full Circle

Thomas E. Quigley

Our S.S. Mondello is not the name of a ship, but of a key figure in one of the really exciting voyages of our times. Sam Mondello, AID member, chairman of Bogota's Javeriana University language department, director of the Latin American Center in Human and Intercultural Relations, is making student exchange history.

It goes back to July 1961 when Sam and Mary Mondello and their three children (augmented since by the arrival of Martha) arrived in Bogota from their home in Detroit. They were the first of the AID team to go to Columbia; since then they have been joined by five other families and one "soltero", a single man.

Sam and the other members of the team, which includes three Colombians, set up the following as their major objectives:

1. To establish a center for intercultural exchange between Columbia and other countries.

2. To develop the potential of the social work profession and to realize maximum competency of

professionally trained social workers.

3. To assist in the development of adequate institutions for the rehabilitation of orphaned and delinquent children.

4. To deepen and expand the work of the different Christian family movements.

5. To live completely a full Christian life as individuals, as families and as a team.

6. In all of the above, to train Colombians who will replace the North Americans in the work they have come to do.

The center, objective #1, is today very much of a reality. One of its chief activities is the Program of Intercultural Exchange between Columbia and the United States, a short-term university student exchange program. What makes this program so outstanding in relation to most other student exchanges is, first, the fact that it recognizes the two-fold meaning of "intercambio" or exchange. Students themselves are exchanged, North Americans going to Columbia, Colombians coming here; and the burden of their activity during the program is one of constant exchange. Not merely the experience, good as it is, that every alert tourist or visiting student has in a new culture, the exchange through casual contact and very limited immersion into the host society, this program instead aims at structured, informed and meaningful en-

counter with the other culture. Orientation is thorough, language competence is insisted on, and (unique among such programs) well over half the time is spent in direct social action projects.

The kind of total programming that the Bogota center provides is made possible by the other objectives of the AID team. The entire team and their many contacts all cooperate to provide the visiting North American students with an unparalleled experience of Colombia.

At the North American end, approximately a dozen cities are presently involved. In each of these, a maximum of fifteen Colombian students has been set as the ideal. The first U.S. group to establish exchanges with the Bogota center was the Buffalo Chapter of the Foundation for International Cooperation.

The Buffalo Chapter of FIC began its first exchange program in the same month that the Mondellos arrived in Bogota. Father Jaime Verdesoto, S.J. of the Colegio San Gabriel in Quito, Ecuador had begun sending some of his students to the States through another non-denominational program. He was somewhat concerned that the youngsters, highly impressionable and not fully formed in their faith, could become confused living so intimately with families not sympathetic to their Catholicism, but he was even more anxious to provide the stu-

deents with a solid apostolic experience. He turned to the Christian Family Movement and its independent by-product, the Foundation for International Cooperation.

In that July of 1961, 21 students from Quito lived with Buffalo families and eight Buffalo students went to Quito. In 1962, 35 Ecuadorians came to Buffalo, 16 North Americans went to Quito and the Bogota exchange began. An initial 8 Colombians and 5 Buffalo students were the first participants in a full-circle Colombia-U.S. program that has since touched the lives of many. In June of 1963, 41 students went to Bogota and, the following November, 106 Colombians lived in six U.S. cities, some 25 coming to Buffalo.

The figures tell little. In the same four years almost 4,000 other American students spent a comparable period of time abroad through the summer program of American Field Service. But what happened in Buffalo and in Bogota is what makes this program, and the dozen other programs cooperating with Bogota, a unique venture.

All exchange programs "lead to understanding and friendship among the peoples of the world". All provide extraordinarily good opportunities for the individual participants. But if the time is late and resources limited, if more than a superficial awareness of other cultures and the problems and aspira-

tions of other peoples is needed, if the social consciousness of youth must be awakened now before the tragic acceptance of the status quo envelops them, if the Catholic people of the Americas are to do more than just acknowledge each other's existence and bemoan the other's supposed shortcomings, in short, if there is to be a truly mutual work of inter-American cooperation, the student exchange programs must be structured for maximum effect.

The Colombian students saw Niagara Falls, took in a wrestling match, toured Eastman Kodak and had parties and luncheons in their honor. But they participated in an eight week program which had, for its overall theme, "Personal Commitment in Social Christianity". They made home visits to the Spanish-speaking people in the Buffalo area, studied the social institutions of the diocese, had discussions with American students and others on such topics as "The United States: A Developing Nation" and "The Church in Our Societies".

The North American students in Colombia have, if possible, an even richer experience. In addition to the opportunity to earn academic credit for the language and culture courses as well as for the Field Projects, the students work under the direct supervision of professional social workers, including AID's Felix Valbuena, Will Dodge and Hubert Campfens. (When Dodge and Reid Carney, now working in Quito, went

to Bogota in 1961, there was in the entire country only one other person with an advanced degree in social work.) Spending six hours a day in the poor sections of Bogota in child care, recreation and team sports, handicrafts, home sanitation, English language and basic literacy, the students go through an intensive course in community development.

We used the term "full-circle" above to describe this kind of exchange between Colombia and the United States. That needs some clarification. When people in international cooperation programs speak of the full circle, they are referring not merely to the fact that persons (students, families and others involved) of both cultures come into deep contact with each other. This is essential but preliminary.

The program comes to an end; the experience of the participants, however, must continue. New-found understanding and convictions will survive only if opportunities to live and express them are available to the students. An exchange program of this sort, therefore, is not meant as a one-shot affair, an experience isolated from the rest of life. The students must be helped, when they return to their colleges and countries, to find ways of building upon this experience.

There are no fully developed programs; but there are some "highly developing" ones, such as Buffalo and Bogota. They deserve imitation,

A COMMUNITY ON MISSION

Daniel J. Berrigan S.J.

Christians and the Christian community are being increasingly exposed to today's world, and to a realization of the demands that the world makes on Christianity. When the Church consisted of what we like to call the Christendom of the Middle Ages, Christianity was geographically present to all the "known" world. Practically, all the people within the known world were baptized Christians.

This, of course, is simply no longer true and perhaps never again will be true. It certainly will never be true within our lifetime. Much of the world of today is non-Christian, secular in principle and in fact, going about its business almost as though Christ had never come and the Church had never been founded.

It is as though every Catholic has to discover anew his faith and accept anew the responsibilities of his faith for himself. Christianity is no longer a matter of simply being brought to church in one's parent's arms, being washed by the waters of Baptism and then living in a traditional Christian society which makes no extraordinary demands upon personal life or personal faith or personal responsibility.

What we know in the "missionary" areas of the Church is becoming increasingly familiar in every area of the Church. That is, we have almost everywhere in the world small minorities of Christians who are living out their lives in the midst of professional life, of political life and of cultural life which is non-Christian.

From this, I would think, several conclusions follow. In the first place, we cannot take comfort in our faith as a mere inheritance. Faith is becoming increasingly a question of the way in which a man sees life and responds to it; of the way in which Christ has appealed to him and won his heart at an adult level.

In such a world, faith for all of us becomes increasingly perilous, increasingly a

risk and increasingly a challenge. Each of us must be won to Christianity afresh at some period of our life in such a world.

In such a world, it is no longer realistic to think of the missions as lying merely in the developing nations. Every Christian, by the very fact that he is living in the midst of great technological centers, among crowds of students or workers or professional people for whom Christ does not exist, is on a mission. The mission of each Christian demands a true appreciation of the life that is taking shape all around us.

The Christian who looks upon himself as a man in a community of men, will be able to appreciate the opportunities that community has to offer him. He will avoid, on the one hand, stigmatizing as evil that which is good or keeping a distance from that which is good because it is not already Catholic. At the same time, through his own apostolic efforts, a Christian will enter deeply and courageously and with a great sense of joy into great projects that are already under way.

We must not only announce Christ to those who presumably are without Him. We should be prepared to listen, and even learn, from those who have already realized and put to work many of the projects of the Gospel without having read the Gospel.

Again, I would think that an understanding of the Church as a community on mission permanently in the world will help us to understand our own worship more clearly.

There are certainly Christians in all of our communities throughout the world who realize that they come to the Altar in order to nourish themselves to do the task of Christ in His world. This is a very simple and yet very profound idea which is drawn directly from the Gospel and from the experience of the first communities after the resurrection of Christ. But there are those Christians, and perhaps sorrowfully one

must admit that they are even the majority, who come to Mass as though they were hiding out from the world, as though they were there merely to protect themselves or purify themselves from the contagion of the world.

Whenever we find a Christian who is really a man of the Church, we will find a man who is deeply in love with his own world. We will find a man who comes to the Church in order to gain the absolutely crucial vitality and courage needed in order to be effective in his community at home, at work, at recreation, in his neighborhood, in his city and nation and world.

We will find Catholics, if they are true Catholics, profoundly interested in the deep political and cultural currents that are shaping the world anew. We will find men and women who realize the family cannot be itself if it keeps to itself. We will find men and women whose sight has been purified and made clear at the Altar so that they can realize the day-to-day opportunities that lie within everyone's reach in every one of our great cities or neighborhoods.

The Church has always been dependent on the good will of its lay members, on their intelligence, their passion, their holiness, their will to be present and active in their world. Today, however, the Church cannot, in any case, fulfill its mission unless it has at hand an educated, deeply convinced laity, men and women willing to take their stand in the human conflict because they understand that human good is a deep presupposition of the Gospel itself. The mission of the Church is advanced by Christians who understand that men cannot hear the Gospel as long as they are disunited or lost or desperate or hungry or ill-clothed or segregated or badly fed. And that mission is advanced by Christians who *live* the truth that the Church cannot merely say she has done her work because she has performed the Eucharist, but that she must perform her work in the world as a consequence of the Eucharist.

THE ROAD TO TRISULI

Richard F. Long



The road to Trisuli is a cliff-hanger with the magnificent snow peaks of the Himalayas as a background and verdant, terraced valleys making green patterns far below. It connects Trisuli with Kathmandu, the capital of Nepal, a rough stretch of 47 miles.

Showing me this little-known part of the world was Father Marshal D. Moran, S.J., of Chicago, a missionary in India and Nepal for 34 years. Father Moran was on an errand of mercy. As chairman of the Nepal International Tibetan Refugee Relief Committee, he was on a visit to the thousand Tibetan refugees who have been settled in Trisuli.

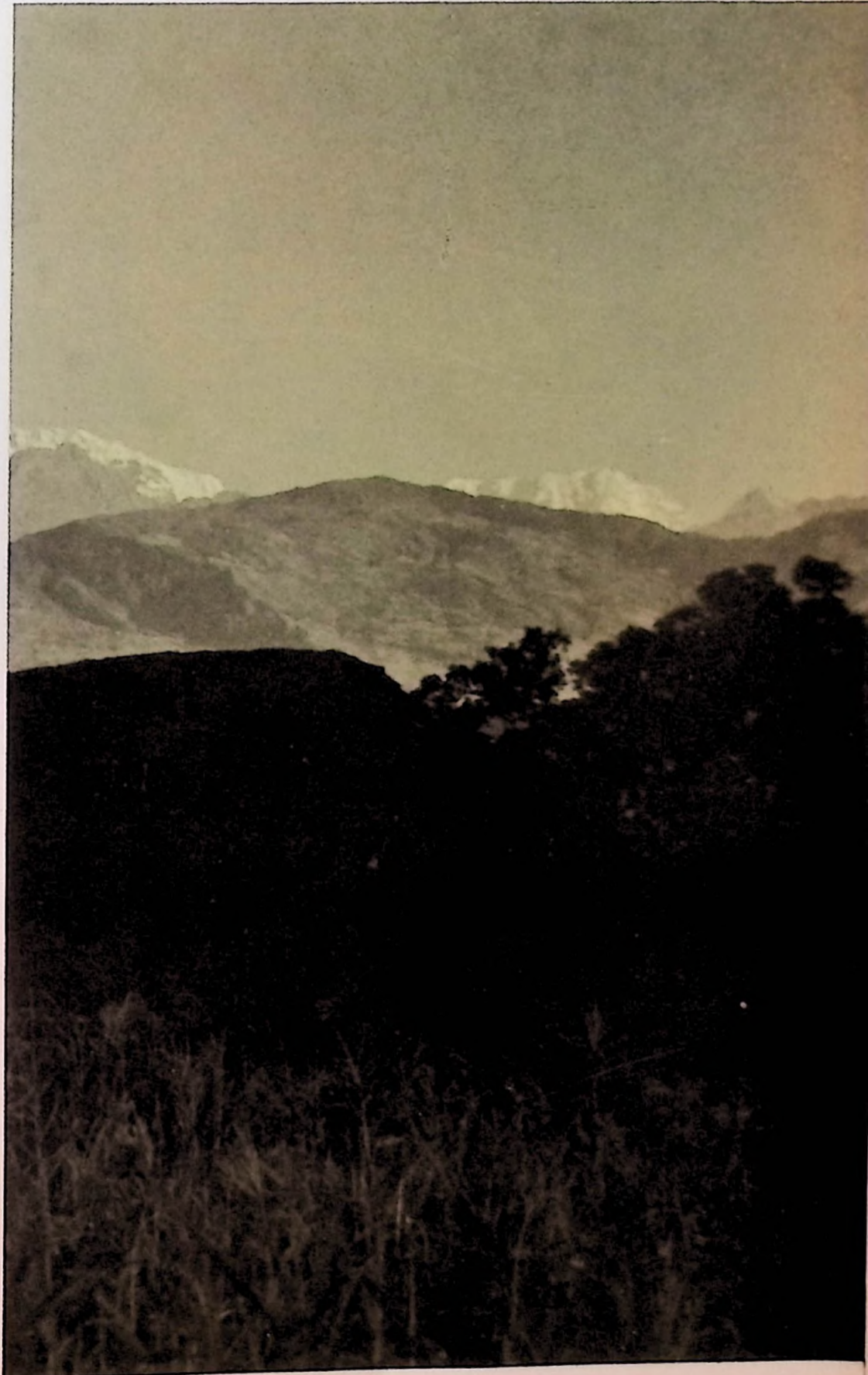
Father Moran, a slight, red-haired priest, is a man of outstanding accomplishments and a widely known personality of this remote Himalayan kingdom. He was one of the first Christian missionaries in nearly 200 years to come to Nepal. He counts as "good friends" King Mahendra, the ruler of Nepal; Sir Edmund Hillary and Tenzing Norkay, the famed conquerors of Mount Everest, and the explorer and commentator, Lowell Thomas. He has the only short-wave radio setup in Nepal, linking this once "forbidden land" with such far off outposts as the South Pole.

Accompanying us to Trisuli were two representatives of the Dalai Lama, the Buddhist spiritual leader of Tibet. The Dalai Lama made a dramatic escape from Tibet in 1959. He was under heavy armed guard for fear of Communist attack as his caravan made its way through the high passes of the Himalayas.

Since his escape he has lived in exile in Dharmasala in Northern India. He and his family maintain a great interest in the welfare and resettlement of the Tibetan refugees. The Dalai Lama's two representatives accompanied Fr. Moran to see the refugees and to learn of their needs.

As we bumped by jeep over the mountain road that comes perilously close to two and three thousand foot drops, Father Moran said: "Five years ago more Americans had been to the North Pole than to Nepal. And

Richard F. Long is a newspaperman, associated for some years with the Syracuse Herald-Journal. For the past two years he has written feature stories for the Associated Press datelined Africa, India, Pakistan and South Vietnam.



five years ago this road didn't exist, nor was there an airport or hotel in Nepal."

The road to Trisuli was built by the Indian government. Reliable DC-3s of the Royal Nepal Airlines and Indian Airlines now wing passengers from India—usually Patna or Calcutta—into the heart of Nepal, through passes with soaring 10,000 ft. peaks on either side. In the past five years, because of the favorable tourist attitude of the Nepal

Another welcome supply of U.S. relief goods for Fr. Moran's Tibetan refugees. The committee he heads helps some 6,000.



government, more Americans than anyone else visit this mountain kingdom.

The American Peace Corps, more than 100 strong, is engaged in teaching, agricultural and geological projects here. American aid to Nepal totals more than 65 million dollars. India, Russia and China also contribute. The Chinese, in a move that is causing cold war jitters, are building a road to Kodari which will connect with a road to Lhasa, the capital of Communist-held Tibet.

Trisuli is one of six Tibetan refugee camps in Nepal. The others are near Dhor Patan, Muktinath and Pokhara, in central Nepal; Chialsa in eastern Nepal and Patan, near Kathmandu. The government of Nepal donates the land to the refugees. There are an estimated 12,000 to 14,000 Tibetan refugees in Nepal. About 6,000 of them are under the care of the committee headed by Fr. Moran.

Most of the refugees fled from Tibet following the 1959 revolt there against the Chinese Communists. The easy-going, freedom-loving Tibetans found conditions intolerable under the Chinese Reds, and thousands of them made the long journey through Himalayan passes to Nepal. This arduous trek, across the highest mountains in the world, is one of the epic stories of our time. They came through the Kyirong Pass and settled, for three years, high in the mountains of northern Nepal, near the Tibetan border.

"They had hoped to return if the situation in Tibet changed," Father Moran said. "But after three years they became poorer and poorer. They sold some of their cattle to rent the land they occupied and ate the rest for food. When we found them they were practically destitute. We resettled them in Trisuli and gave them aid."

The 47 mile trip to Trisuli takes about four hours. From the Kathmandu valley (4,500 feet) we ascended to the top of a 6,500 foot peak and stopped to enjoy the wondrous view. In the distance the white beauty of Ganesh Himal, rising 23,000 feet on the Nepal and Tibetan border, first caught our eyes. From this high point the road

descends tortuously to 5,500 feet after a run of about 30 miles to the small village of Nawakot, mentioned in Nepalese history as a battleground during the Ghurka wars. The makeshift, straw-hut village of Trisuli, where the Tibetan refugees are located, is a short distance from Nawakot.

As we approached Trisuli it seemed to take on a carnival atmosphere. Hundreds of small, colored flags were flying throughout the settlement. These, we were told by Father Moran, are Buddhist prayer flags. We later saw the ancient Buddhist prayer books that the Lamas (Buddhist priests) brought out of Tibet. There were several Lamas present with heads shaved and dressed in monks' robes.

Tibetans, someone has said, were born laughing, and they seem to maintain this pleasant disposition throughout life. This was the atmosphere of the camp as Father Moran and his visitors entered. It was a warm, smiling welcome. The children are especially enchanting, with round rosy-cheeked faces and dressed in their tiny robes. Most of the people gave us the Indian greeting with palms together, a bow of the head and a soft "Namastey." The older people gave us the rather startling Tibeting greeting. They stuck their tongues out at us.

The people at the camp were poor, but not half as destitute as the poor I had seen in the appalling slums of Bombay or Calcutta. Here they received food from America, and big bags of wheat, marked in Hindi and English: "A gift of the people of the United States," were everywhere in evidence. The Swedish government provides powdered milk.

Besides many other accomplishments, Father Moran is also very knowledgeable in medicine. He was a pre-medical student at St. Louis University. In consultation with the Tibetan director of the camp, Father took down information on medical needs to be passed on to the Swiss Red Cross nurse who makes periodic visits.

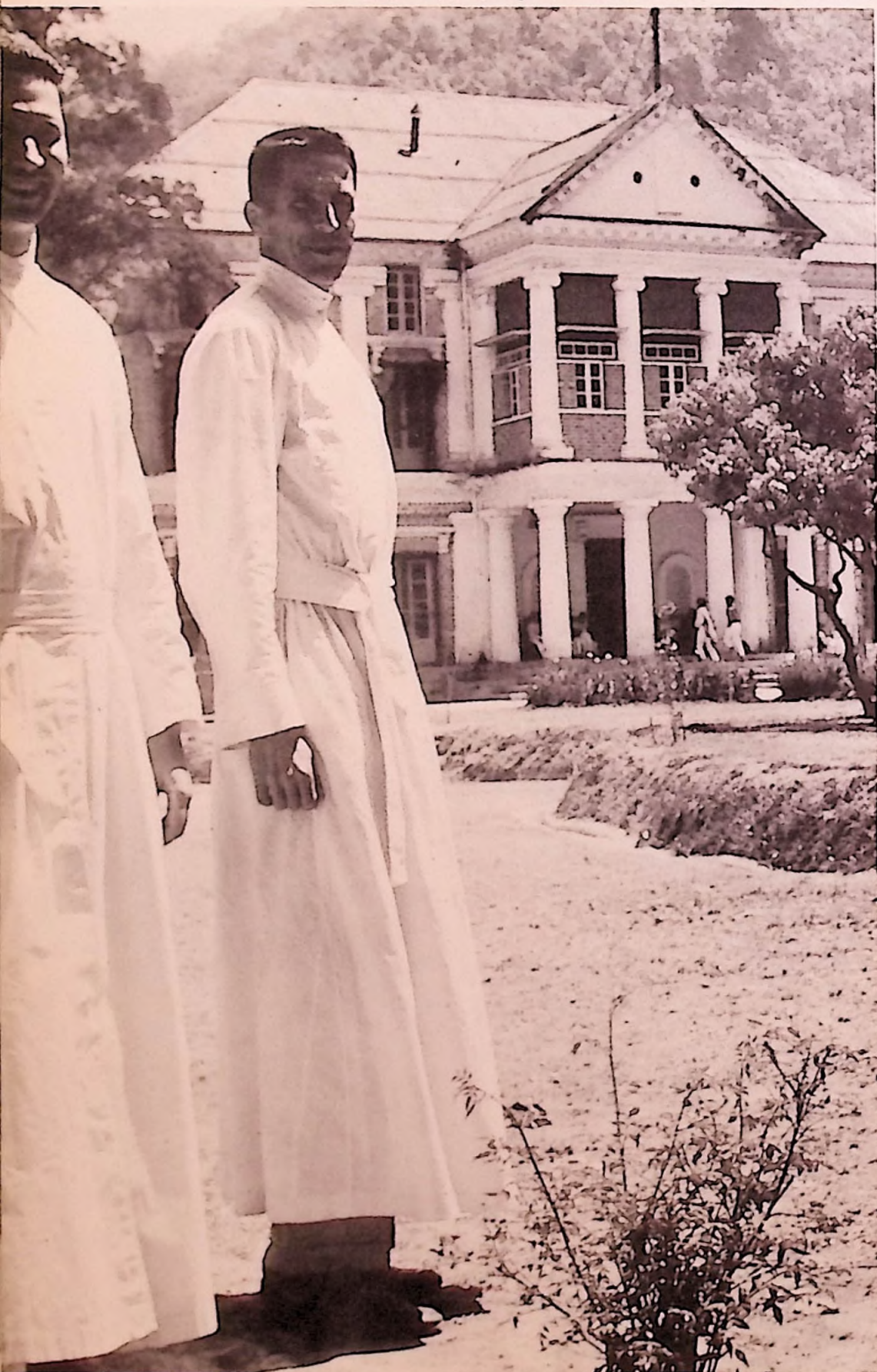
Switzerland has taken a great interest in

Some of the estimated 12,000 to 14,000 Tibetan refugees who fled over tortuous Himalayan trails to sanctuary in neighboring Nepal—a response in bleeding feet and broken hearts to Red aggression.



Godavari high school near Kathmandu, Nepal, is one of the Jesuits' highest. It was founded in 1951 by Father Moran at the request of Nepalese pleased with their childrens' progress under the Jesuit Fathers in Patna, India. The smiles belong to Fr. James Donnelly S.J. and Fr. Eugene Watrin S.J.

Buddhist Lama at prayer before one of the numerous shrines in Kathmandu. Tibetan refugees have brought their form of religion, Tantric Buddhism, with them. Though it is a complicated mix of Buddhist principles, lamaism and old forms of diabolism, there are few peoples more devout than the Tibetans.



the Tibetans. More than 1,000 Tibetans, of all ages, have been settled in Switzerland, a country similar in climate and terrain to Tibet. One of the big projects at Trisuli and the other camps is rug making. The finished products are sent to Switzerland and the profits from their sale are then returned to the refugees.

The committee for Tibetan relief also sets up schools and provides teachers for the children. At present 16 teachers are working



in the various schools, teaching more than 800 little Tibetans.

The Oxford Committee for Famine Relief supplied the committee with a plane to fly into remote areas of the Himalayas to bring out Tibetan refugees, many of them starving and near death in the high mountains. Father Moran has been on several of these rescue missions and has survived, many times, the hair-raising experience of landing a plane in these jumbled heights.

For a number of other reasons, Father Moran is one of the remarkable personalities of this mountain kingdom. In 1949 he became the first Catholic missionary to enter Nepal in 200 years. Jesuits and Capuchins had been there in the 17th and 18th Centuries, and Kathmandu used to be the connecting link with the Capuchin mission stations in Tibet in the 18th Century. Christians were expelled from Nepal in 1769.

In the 1940s, the Nepalese sent some of their children to Jesuit schools in Patna, India. "They liked the training so well they asked us to start a school in Nepal," Father Moran explained. The Jesuits in Patna are American and the Bishop is the Most Rev. Augustine J. Wildemuth, S.J., Bishop of Patna. His extensive diocese includes Nepal.

In 1951, Father Moran founded a high school at Godavari, ten miles from Kathmandu. The school was a success, and the Jesuits were asked to start a grammar school for boys in Kathmandu. Nepalese girls attend a school run by the Blessed Virgin Mary Sisters there.

Father Moran is a personal friend of King Mahendra of Nepal. In 1962, His Highness awarded Father Moran the Gorkha Dakshin Bahu, the Nepalese national award, for distinguished service to Nepal, especially in the field of education. Father's friendship with Sir Edmund Hillary, of Everest fame, extends over a period of 12 years. Father is also an amateur radio enthusiast and he was the radio contact with the Hillary-Tenzing Mount Everest expedition. He has

the only amateur radio set in Nepal, and used to read the mail of the expedition to them and relay messages for them. For this service, Sir Hillary gave the boys at Godavari school a special treat—he gave his first talk about the historic expedition to them on his return from Everest.

"There were many interesting sidelights to the expedition," Father Moran recalls. "Once I had a radio report that a mountain woman had burned herself severely when she ran into a burning barn to save a cow. We got a plane up there as soon as possible and were able to get her down for treatment." During the 1961 expedition Father Moran flew in with a Swiss pilot to bring Hillary off the mountain when he became ill with a blood clot. It was on Makalu Mountain (26,458 feet) where Hillary was trying to determine how long a man could stay at high altitudes. The Sherpas made a graveled landing field at the 16,000 foot level. Hillary was brought there from the 23,000 foot level, where he had stayed for several weeks, and the rescue plane, with Father aboard, made a successful rescue.

One of Father's most interesting experiences lately was giving the Easter Sunday talk—to Catholics serving at the South Pole! "Through my short wave set I maintain contact with the American expedition at McMurdo Sound. They have no Catholic chaplain, and the Protestant chaplain was very helpful in making arrangements along with Mr. Block, a leader of the Catholics there. I broadcast my talk on Holy Thursday. It was taped and played back on Easter Sunday." That may well be one of the "longest" sermons in history—from Nepal to the South Pole!

Nepal has made amazing advances in the past 13 years. Before 1950 there were only 34 hospitals and one college in the whole country. Today there are 149 hospitals, 28 colleges and a university. Just last year 1,000 primary schools were opened. Sharing largely in much of this advance is Father Moran, a great booster for Nepal, and a missionary in the best modern tradition.

The condemnation, last July, of Fidel Castro's subversive campaign against Venezuela was a hard test triumphantly passed by the Organization of American States (O.A.S.)

Foreign Ministers of 19 Latin American republics and United States Secretary of State Dean Rusk met for a week in the stately Hall of the Americas at the Pan American Union building in Washington. The charges brought by Venezuela, and backed by considerable evidence, were that Cuba's Communist regime had for more than two years financed and directed a vicious campaign of vilification, terrorism and guerrilla warfare against Venezuela's people.

The verdict: 1) Cuba's government was guilty of aggression and intervention against the Venezuelan people and government and for such action deserved "the strongest con-

OAS Passes A Test

Jaime Fonseca



PAN AMERICAN UNION

condemnation" from all the O.A.S. members states; 2) under the Rio Treaty such guilt called for diplomatic isolation (including severance of consular relations) and the suspension of all trade and all sea transport.

Fifteen countries approved the resolution expressing this verdict and recommending punitive action. Only four countries—Bolivia, Chile, Mexico and Uruguay—voted against the resolution. However, the majority rule makes carrying out the measures recommended compulsory upon all members.

Behind the majority move was, of course, the ideal of continental solidarity, one for all, all for one. But, much stronger, there was the conviction that this ideal had become a juridical obligation when these nations signed, at Rio de Janeiro in 1947, the Treaty of Reciprocal Assistance, which clearly spelled out what aggression is and what the proper sanctions to punish aggression are.

The entire inter-American system was seen to be at stake. Should the meeting, the ninth in 25 years, have failed to put into practice the provisions of the Rio Treaty, the door would have been thrown open for any aggressor whatsoever to victimize any one of the weaker member nations. Might over right would have returned and hemispheric morale would have hit a new low.

Foreign Minister Jorge Fidel Duron of Honduras saw the O.A.S. at a crossroads, reacting with courage and self-assurance to the test of its principles, or faltering and thereby inevitably succumbing. Ecuadorian Chancellor Gozzalo

Escudero, a master of international law, saw the crisis as one of the courage to assert "the supremacy of right and law as the guiding and ordaining principle of the international community, above all political contingencies".

Costa Rica's Daniel Oduber deprecated the many months it took to convene the conference and the hesitation manifest in its first sessions. "Costa Rica wants to know," he said, "if the aggressor is going to be punished, or if the judge is afraid to punish the aggressor. If (the latter), then we might as well start substituting guns for plows and fortified garrisons for schools."

Argentinian Minister Miguel Angel Zavala spoke up for the dissenting nations. "It is not that some nations do not want to vote Yes; it is merely that they cannot because of special circumstances in each country."

Some dissenting countries spoke for themselves. Mexico's Gavito stressed the responsibilities imposed by the treaty, since by it a good deal of national sovereignty has been yielded. Its provisions, then, must be applied "with extreme caution lest it become . . . a tool of discord". Besides, in his view, the violence in Venezuela did not fulfill the requirements for punitive action as envisioned by the Rio Treaty, since continental peace was never endangered, the essential peace in Venezuela not any longer impaired and the inviolable sovereignty of that country had never been really threatened.

Most, however, agreed with Secretary Rusk's summing up of the record: 1) the last five O.A.S. meet-

ings had been held while Communist penetration (three times directly traceable to Castro) was a pressure on one or several of the members; 2) the subversive actions had been following a readable pattern of progression both in kind (from propaganda through guerrilla training to supply of arms) and in geographical extent (the Dominican Republic and Haiti were early links in a chain leading to Venezuela); 3) there was no longer any question of the dependence on, and submission to, Communist power by Castro.

The delegates specifically exempted the Cuban people (as distinct from the Castro regime) from the official condemnation. More, they expressed a solid sympathy with the Cuban people "in its sufferings, its loss of freedom in the spiritual, social and economic fields; in its being deprived of the fundamental human rights." And they pointed out that it was precisely because Venezuela had become a showcase of Christian democratic reforms leading to freedom and economic progress that "the Red leaders", who teach that only Socialist revolution can effect such a progress, had to attack.

The discovery of a cache of Cuban arms on Venezuela's Paraguana peninsula in November of 1963 triggered a definitive crushing of Communist terrorism in that state. But it triggered far more than that. It brought about last July's O.A.S. conference, called under terms of the Rio Treaty precisely to weigh and act on the Castro-sponsored infiltration. And the July conference in its turn declared to all the world that the free nations of the Americas mean the Rio Treaty to have teeth.



CHRONICA DA PROVINCIA DO BRASIL
PELLO P. SIMAM DE VASCONCELLOS

A. Chauvet sculpit

In 1663, just over three hundred years ago, one of the first great histories of the Church's missionary enterprise came off the press. It bore the title, "Chronicle of the Society of Jesus in Brazil and of the Achievements of her Sons in that Part of the World," and very soon found in seventeenth-century Europe a captivated audience. Its author was the Portuguese Jesuit, Father Simon de Vasconcellos (1597-1671), who had migrated to Brazil at the age of nineteen, entered the Society there and devoted fifty-five years as priest, provincial and professor to the affairs of the Brazilian mission.

The *Chronicle* reveals its author as a keen observer, gifted with a sense of history, appreciative of detail and an accurate judge both of personality and situation. So by talent and experience Father Vasconcellos was well suited to the delicate task of writing the history of the early evangelization of Brazil as a literary record of a great Jesuit undertaking. To this day his *Chronicle* remains a first-rate source for our knowledge of the primary stages of the Portuguese Jesuit missions in South America. It is also of special interest today as the first American Jesuits have this year entered the Brazilian field, the New Orleans Province, and the New England Province in two different regions.

At the time the *Chronicle* was written the Jesuit missionary program had reached a high point. A half century after Columbus' discovery of America, St. Ignatius had founded his highly original, mobile Company of Jesus, and before that century had closed, his sons, under the inspiration of St. Francis Xavier, were carrying the Christian Gospel to the most distant outposts of the world. This expansion of the Church into unknown continents was destined to change her character radically in the ages ahead. Her center of gravity would be displaced in the direction of the New World, and a new volume in her history would be opened.

This vast movement, reaching to North and South America, to Africa, Ethiopia and even to remote China and Japan, was accomplished by men who, as history shows, were courageous, original and creative.

"One
World
is not
Enough"

Robert E. McNally S.J.

One World is not Enough

Many of their missiological techniques have never been surpassed; some are only being understood and appreciated in our own day. Had historical circumstances been more merciful to them and to their work, the subsequent history of the Church in missionary lands would have known a different development.

The engraved frontispiece (reproduced here) of Father Vasconcellos' *Chronicle* epitomizes the missionary spirit of the early Society. Here we see a great sailing vessel in full sail, moving over placid waters with a propitious breeze at its back. It is heading to the New World, carrying a band of ardent Jesuit missionaries. In their midst stands Father Emmanuel Nobreja, the celebrated Superior of the Brazilian mission, holding aloft the standard of the Society with the letters IHS. The same seal is inscribed on the stern; and the banner of the Cross, unfurled astern and on the high mast, shows that this is indeed the flagship of Christ. In the distance can be seen the symbolic orb which represents the New World, the ultimate destination of the vessel and its passengers.

On the front sail are inscribed the words: "*Unus non sufficit orbis—One world is not enough!*" The whole scene, artistically surrounded by the fauna and flora of Brazil, is irenically conceived; it breathes the spirit of that peace and victory which invariably accompany enterprises undertaken "in the name of the Lord." In the lower center part of the frame are displayed various scientific instruments, representative of the culture and the learning which the Jesuit missionaries disseminated throughout the world. Finally there is the signature: "Chronica da Provincia do Brasil Pello P. Siman de Vasconcellos."

The two cannons, in evidence at the lower stern, are not mere decorative detail but they recall that the sea traveler of that day sailed at the peril of his life. The great disaster which befell the Brazilian mission in the summer of 1570 was still remembered with dread. While sailing from Portugal to Brazil,

Father Ignatius Azevedo, S.J. with forty companions (almost all Jesuits) fell into the hands of the cruel French Huguenot, Jean Sore. After extreme torture they were thrown into the sea near the Canary Islands. The loss to the Brazilian mission was tremendous. But this tragedy was to become one of the glories of that mission, for the harvest of the Lord only reaches its fullness through the blood of His saints.

The heroic spirit of these early Fathers, so neatly expressed by the slogan, "One world is not enough," is rooted in the Ignatian school of spirituality in which they were carefully educated. Their apostolic commitments were their courageous response to Christ, the Eternal King, whose voice they had heard echoing in the *Spiritual Exercises*: "My will is to conquer the whole world, and all my enemies, and thus to enter into the glory of my Father. Whoever, therefore, desires to come with Me must labor with Me, in order that following Me in pain, he may likewise follow Me in glory."

Inspired by the conviction that the origin of their apostolic vocation was Christ the Lord who called them to serve Him in world conquest, these missionaries were prepared for a ministry in any part of the earth. "One world is not enough! All worlds must be subject to Him!" There is question here of a spiritual revolution, the ultimate reduction of the world to the headship of Christ through a complete overthrow of all that is base in the human spirit, a radical change of heart. The Jesuit Fathers, who are represented in this charming engraving, were dedicated precisely to this evangelical revolution. Their high spirits, their self confidence, their pronounced optimism, as they sailed to the unknown lands beyond the seas, neither negate nor minimize the pure quality of their Christian sacrifice. In giving and not counting the cost, in fighting and not heeding the wounds, they represent fundamentally the Ignatian concept of the true friends of God. For they exemplify his basic conviction "that love ought to be found in deeds rather than words."



From all points a jm report

BRITISH HONDURAS

Credit around the World

We had a visit at Jesuit Missions recently with Father Marion Ganey, S.J., a pioneer in the credit union movement. Father Ganey started founding credit unions ("... a group of people united by a common bond, who save their money together and provide each other with loans for good purposes at low interest rates") 18 years ago in British Honduras. In 1953 he went to the Fiji Islands at the request of the British government to launch the movement there. To date, he has inspired the founding of 386 credit union groups with total assets of about \$1,200,000.

Our American Jesuits in India have also been active in credit union work. The very good reasons for their zeal can be understood from this true story from Father John Morrison in Chakai, India. A poor resident of one of the villages in his district had to borrow 180 rupees from a money lender in the Chakai bazar. These money lenders charge exorbitant interest rates. The annual interest on this man's loan was 180 rupees. This was so much money that he could never retrieve any of the principal. When Father Morrison came across him, he had already paid 900 rupees interest on the original 180-rupee loan! It took legal action to extricate the man from the money lender's death grip.

BRAZIL

The Return

This past summer two Jesuit provinces (New England and New Orleans) began preparations for work in Brazil. They have been preceded there by many other American missionaries, Franciscans, Redemptorists, Marists, as well as by French Canadian Jesuits; but we are happy to be "Johnny

come lately" to such illustrious predecessors.

The New England men will work somewhere in the Brazilian state of Goias (where the new capitol, Brazilia, is located), while the New Orleans Jesuits will work somewhere in São Paulo state. Awaiting them as brothers (and prepared to struggle with their names) Father Rahm of New Orleans, Father Gorman of New England and their companions will find more than 1,000 other Jesuits, mostly Brazilian.

Two notes of interest. The first is that one large area of work there is with Japanese Catholics, of whom there are reputedly more in Brazil than in Japan! The second is that probably the last official visit to Brazil by an American Jesuit was the visit, about 100 years ago, by the Jesuit Bishop Miede begging help for his struggling diocese of Leavenworth, Kansas. The help he got is, in God's providence, returning to his benefactors.

Potentially Brazil is one of the world's great nations. It has a high cultural development, ample resources, and a large growing population. Today the potential is still woefully undeveloped; unemployment and hunger haunt millions of men, women and children. The American Jesuits will probably do social work in addition to education.

NEW YORK

JM's New Men

Last month we welcomed two new staff members to Jesuit Missions: Fathers Daniel Berrigan and Harry Furay. Father Furay, a former missionary in the Caroline-Marshalls and the Philippines, has printer's ink in his blood (his father was Vice President of United Press and Father Furay himself is a former newspaper reporter). Father Ber-

rigan, just returned from a year in Europe and Africa, taught theology at Le Moyne College, Syracuse, New York. He is a nationally known poet and author of spiritual books.



PHILIPPINES

Retreats at Antipolo

We opened a new retreat house near Manila in the Philippines two months ago. Rufino Cardinal Santos, Archbishop of Manila, blessed it and the President of the Republic, Diosdado Macapagal, honored it with his presence. He is pictured here with Father José Rosauo, S.J., and Father Paul Finster, S.J., formerly of Brooklyn.

ZAMBIA

Beer and Misery

The August 6th issue of the Northern Star, the fine newspaper of Lusaka, Zambia (formerly Northern Rhodesia), carried an article to the effect that during 1963 Lusaka "maintained its boast as probably the world's champion beer-drinking city." Consumption in 1963 exceeded 3,000,000 gallons, which means a per capita adult (over 15) consumption of more than 40 gallons. This probably exceeds the per capita consumption of any city in the U.S., where the national average is approximately 15.3 gallons. (Much higher, of course, in northern and mid-western cities).

The reason we mention Lusaka's gurgling distinction is simply to point out that it is symptomatic of still greater problems of unemployment and of the social dislocation that marks the migration of thousands from rural areas to the glittering promise of the

city. People adrift and aimless in the upheavals of a developing Africa cannot fairly be ridiculed for their attempts to find relief from misery in foaming heads of beer. But the desperate high-water (or high-beer) mark of their attempts should inspire the rest of the world to greater efforts to alleviate the social, economic and educational conditions that have driven the people of Lusaka to their world championship.

Speaking of Zambia, our Oregon Province Mission Procurator, Father Joseph Conyard, has just returned from a trip there to inspect the American Jesuits' work. We hope to be able to feature a report by him in our next issue.

In our coming issues we will also be following the progress of Father Stevenson of our staff as he visits other U.S. and Canadian Jesuits in Asia and Africa. He left on August 21st with a ticket that was literally eleven feet long! He will report back on projects that need assistance (watch our last page!), take pictures and gather material for articles and comment.

ALASKA

An Eskimo Jesuit

On August 15 the first Eskimo Jesuit priest pronounced his final vows at St. Mary's on Alaska's Andreafsky River, a tributary of the Yukon. He is 36-year-old Father Robert Corrigan, S.J. Present at his Vow Mass were almost 500 Eskimos from villages along the Yukon and the Bering Sea.

For the two days previous to Father Corrigan's Vow Day Catholic Eskimos had met together for their annual convention, started some ten years ago by the veteran Alaskan Jesuit missionary, Father Fox. They came together for spiritual conferences, meetings of village catechists, social affairs.

In the vast stretches of Alaska there are probably no more than seven or eight thousand Eskimos, although their number is increasing. In Father Corrigan they have a blood brother dedicated to helping them make the difficult adjustment to the white man's culture which is rapidly changing their old patterns of life.

WANTED for Jesuit Missions

1. PORT MARIA

Last year JM readers helped Father Bob Burke finish his Church in Highgate, Jamaica. Now this industrious priest from Chelsea, Mass., is struggling to repair and rebuild one of the other churches in his parish at Port Maria. (Our Blessed Mother must like that name!) At the present rate, and with a ridiculously low income, he estimates it will take 50 years.

Since Father Burke is now fifty years old, he will have to live to be a hundred! A gift of \$5.00 or \$10.00 for his church would be a great boost for him.

2. IN ARCTIC CIRCLES

Father Pat Spolletini's Eskimo parish is certainly one of the farthest north in the world. It is at Kotzebue, 25 miles above the Arctic Circle. He lives among his desperately poor parishioners in a small frame building which also serves as a church, meeting room and storage area. You could seriously ask him whether he sleeps in the church or preaches in his room! His big project for the past two years has been the construction of a parish center for meetings, social affairs during the long winter and catechism classes. The modest building is only half finished and Father has no more money. Your generosity could brighten Father Pat's long winter nights and keep him from running in Arctic circles.

3. FOR MORGAN'S MILLIONS

Baghdad's Father J.F. Morgan depended on his name for raising funds. It was like Mr. J.P. Morgan's and if it succeeded once, it might prove profitable again. Not so. Now he can't even find the \$28.00 to support his work for the promotion of the First Friday Mass and the Apostleship of Prayer among the Chaldean Catholics, a pitifully small minority among the Mohammedan millions. There is no Arabic Catholic press in Baghdad, and for many people Father Morgan's literature is the only Catholic literature in Arabic they ever see. Out of devotion to the Sacred Heart or as a helping hand to a zealous apostle (or for both reasons) we ask you to be as generous as you can.

OCTOBER 18TH
MISSION SUNDAY

4. POOR FOR THE POOR

The poorest man in Korea is Father Bill Quiery. He has given away everything he has. You can understand his sorrow when he met a poorly clad seven-year-old girl crouched down in the rain on a Seoul street. He had to pass her by. "She represents so many young Koreans. We can pick them up out of the rain"—with your help. He asks for a few dollars for a rainy day . . . for them.

5. ITEMS FOR FEFEN

On tiny Fefen Island in the Pacific, Father Connolly is building a dock and running a farmer's "co-op"—in addition to taking care of a credit union and Sacred Heart Church! He is in desperate need of two items: a welding machine and an adding machine. They may not strike you as the ordinary tools of a missionary—but they're needed on Fefen.

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

DEAR FATHER,

THE ENCLOSED GIFT IS FOR THE ITEM(S) ABOVE, NUMBERED _____

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

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DESIGN

Franznick-Medén

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

EDITORIAL OFFICES

45 East 78th St., New York 21, N.Y.

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