



JESUIT MISSIONS/JANUARY-FEBRUARY 1965/25¢



The rejection of The West



COVER. The end of the missionary era, as we knew it, came in blood and violence. The old blueprint is torn into many pieces. Design by Franznick-Medén.



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AS YOU SAID...

Father: I have just received the latest issue of your *Jesuit Missions*. Let me heartily compliment you and your staff for the new look the magazine has taken up and for the contents, all to the point and interesting.

P. Silvio Springhetti S.J.
Director of *Missioni*

Milan, Italy

Father: May I tell you how much I am enjoying the new *Jesuit Missions* magazine? The missions of the Church are indeed the whole world and your presentation has made us aware of this in a most effective manner.

(Mrs. J.P.) Mildred R. Tordella
Wilmington, Delaware

Father: Formerly, my sister Margaret and I could hardly put the magazine down once we received and started reading it. Now articles are being written I feel many people are not interested in and it looks like a newspaper within a magazine. If you could put more pictures of the priests working with the people or some short stories or happenings they run into every day, I feel it would have more appeal.

Jane L. Meehan
Kansas City, Missouri

Father: . . . The new format, indeed the style and content of the whole magazine, is indeed significant. It presents the notion of *mission* in the truest Catholic sense in a manner consonant with the inspired vision of St. Ignatius.

Finbar Ryan
Archbishop
Port of Spain, Trinidad

Father: . . . The format seems to me to be outdated. It's too big. The old format which this replaced appeals, at least to me, better. A small-sized magazine seems to be very popular and a number of publications, including mission groups, are using the small size . . . The script used for JM initials on the cover is hard to make out and, unless one knows the publication, it means nothing.

Robert Flahaven S.J.
St. Louis, Missouri

Father: . . . Your magazine is fabulous and I'd hate to see it turned into a "Dear Heloise," but how about just a page or an article occasionally on how-to-do-it?

(Mrs. J.R.) Lucille Oliver
Elm Grove, Wisconsin



GRIN AND BEAR IT BY LICHTY



"My husband, who is employed at the Foreign Aid Agency, gave at the office."

Lichy's bulky bumpers are always amusing. Still, a couple of points.

1. *HERKIMER, N. Y., Nov. 27, Associated Press—Mrs. Ann Reister scrambled up the steep bank with her 10-month-old son in her arms Thanksgiving Day. Below, the wrecked station wagon burst into flames. Mrs. Reister's husband and four other children lay near the smashed vehicle. She reached the guardrail on the New York State Thruway and thrust out her hand toward the husky man who had stopped when the Reister automobile plunged off the super-highway. "Help me," Mrs. Reister pleaded. "I'm sorry. I don't want to be involved," the unidentified man said. Then he left.*

2. *At a men's college in the east a joker pulled the fire alarm in the dormitory, emptied everybody out into the snow at 2 a.m. Cheered by the success of the prank, he did it a second, then a third time—whereupon the students took action, discovered and turned in the culprit. Asked about punishment, seven out of eight said he should not only be expelled from the dorm but from the school; pretty rough, but he was bugging them and so deserved the worst. Asked at the same time about a vandal who had tossed a rock through a picture window of the Student Center, all agreed that they themselves needed to do nothing about that: "Nothing to do with us." For, after all, the Center was a couple of hundred feet away and the crashing of glass there hadn't really bothered them any.*

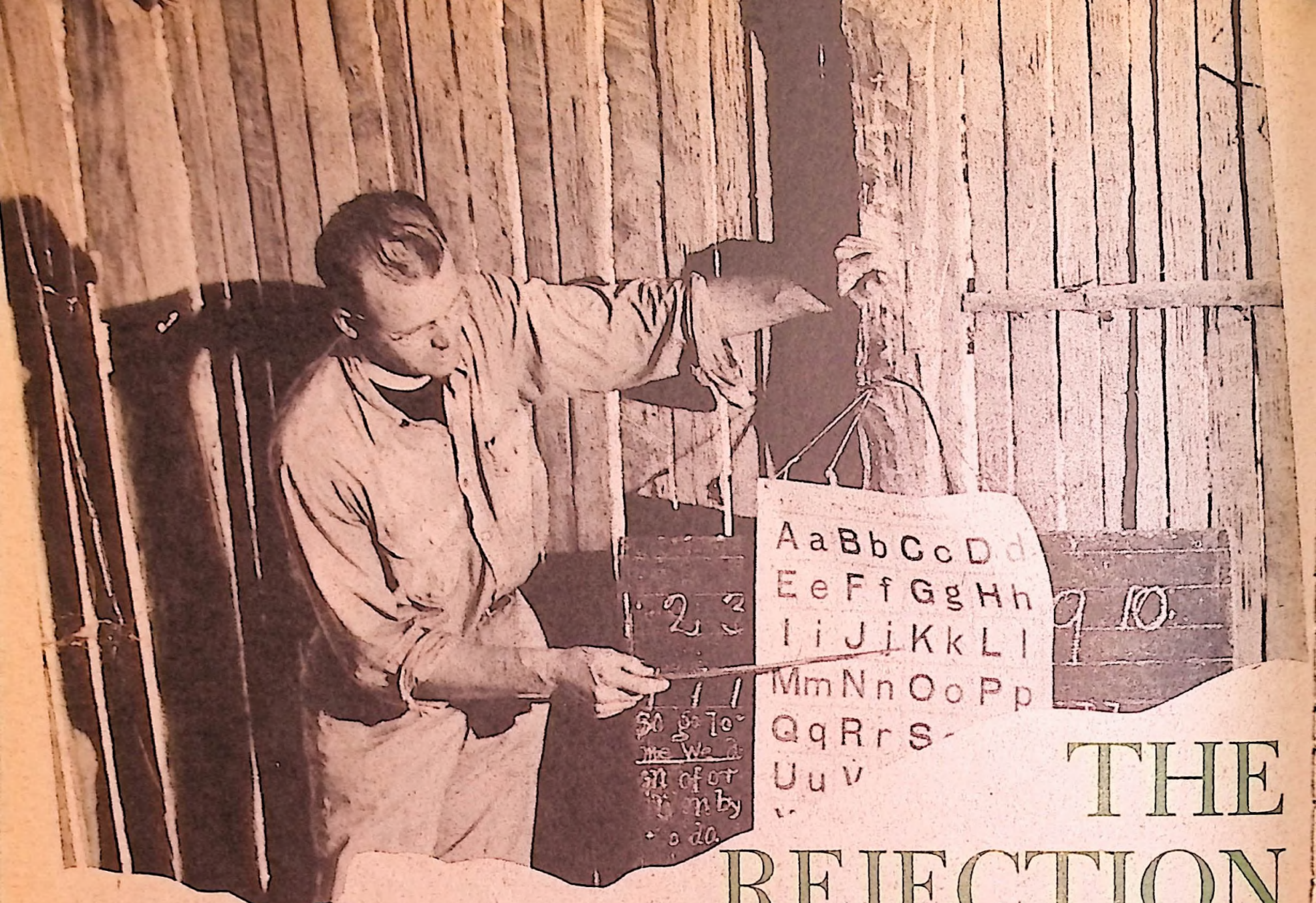
There seems to be a lot of this attitude around. Non-involvement. Prove a hook-up with me or I'm out. My wife . . . my father . . . my grandfather . . . some friend . . . Adam, perhaps . . . "gave at the office." That does it, I'm covered.

There's a contrary opinion, of course. Peace Corps members, PAVLA volunteers, the A.I.D., not to mention sundry priests, Brothers, Sisters, seem to share it. There are, even in 1965, people like this who decided somewhere along the line not just to worry about hunger in India on odd Tuesdays and Fridays, but to get out in their own skin and bones and get stuck with it.

Sure, the non-involvement attitude, the "me-for-me" bit, is nothing new. But it's much less viable now that we're all everywhere being shoved together by events. In the crowded cell the world is becoming it's hard to profess active withdrawal. Not only is "no man an island"; there aren't even any islands any more.

Vatican II has been saying loudly that you simply can't be a Catholic unless you are continuously and deliberately "involved" with everyone else—or rather, make it precise, with a number of *someones else*. Can't be a Catholic? The fact is, you can't even be human.

And this is what *missions* mean—being fully human.



THE REJECTION OF THE WEST



Clement J. Armitage S.J.

A new blueprint for mission work must be drawn and in the light of the experience and mistakes of the past.

The stench of the blood spilled around the Lumumba monument in Stanleyville still hangs heavy over all the earth, the nuns who were paraded naked and bleeding from savage beatings through the jeering mobs have not forgotten—nor will they ever forget. The crocodiles that lurk beneath the overhanging banks of the Congo River are still glutted with human flesh. And some people still ask, "Why? How could so-called human beings surpass the cruelty of animals?"

Let the Congo stand as a frightening and heartsickening example of the failure of the West. We must remember that it was not only whites who died horribly but also blacks who were government officials, teachers, civil servants, all those who could serve their people best. Tribal and personal enmities must have played a small part in the slaughter of fellow blacks but the overall motivation for their massacre was grounded in the prejudice that these who held some slight eminence of position or learning had gotten it from the white man and so were a product of the hated West. Death is the only punishment in the Congo, and there are a hundred ways to die.

The savagery in the Congo must not distract us from the fact that this is but one more example of the rejection of the West by an allegedly developing nation. Some time back the door in the Sudan was suddenly slammed shut on all foreign missionaries and, although it was begrudgingly opened slightly at a later time, the incident gave a clear indication of the temper of the people. Before this spring-time passes into summer, all foreign missionaries will have been ejected from the island of Ceylon. In other countries in Asia and Africa that same note of hostility to the West has been played in various keys.

It is easy enough to say that this hostility is a product of the colonial era which has come now to an end. And in the great majority of cases the missionary could not escape being linked with the colonial powers; he came of

the same race, he possessed the same characteristics, and, only too often, he betrayed, consciously or otherwise, his belief in the superiority of his own culture. The things of Caesar and the things of God were colored by the background of those who were forever alien in whatever country they set foot. They accomplished much, yes; the missionary effort had a magnificence to it that will only be fully appreciated when all mankind stands before the throne of God; but in the light of today's happenings we must frankly admit that there was no total conquest of hearts. The colonial era and the missionary era, as we have known them, have come to an end. It is necessary now to draw a new blueprint for the missionary future.

There is one particular point which we as Americans must be sure is included in the blueprint. It might be termed the psychological approach but, whatever the name, it is basic and most essential. In attempting to clarify it, let us begin with a flat denial of the time-worn saying, "Human nature is the same the world over." For other people are not like us and it is most important that we understand that. Too late and painfully have we learned that lesson in Vietnam—if we have learned it. Every timepiece may be constructed essentially the same, but we must be more careful when it comes to a question of what makes people tick. Even among Westerners there are different traits of character which provoke different reactions on both sides. Andre Maurois once drew up Ten Commandments for the British soldiers in France and one of them was to the effect: "You English treat one another with a certain indifference; but your allies are more demanding. So for a French friend, forget the kind of attention you show an English one."

Americans are a forthright people, but Orientals are not, and never will be nor want to be. A proposal is never turned down with a barefaced "No." Rather, the one who must

THE REJECTION OF THE WEST

refuse tries to indicate with all possible graciousness that the decision really lies in other hands and that if it lay in the hands of the one refusing he would, of course, be at once pleased and honored to be able to say "Yes." If this doesn't set well with our American forthrightness we might recall the time the mother of the Zebedees came to Our Lord, petitioning that her sons might sit at His right and left hand in the kingdom. He asked if they would drink of His chalice and received an affirmative answer. Ponder His reply: "My chalice indeed you shall drink (what greater graciousness?); but to sit on my right or left hand, is *not mine* to give to you, but to them for whom it is prepared by *my Father*." When it is an honest answer, isn't it more charitable and efficient in the end?

Americans grow up in the tradition of self-dependence, relying on one's own prowess to get ahead. To attain this we school ourselves in careful planning and execution and in steadfastness in our enterprises. Oftentimes we judge success by the high material standards we achieve, or at least aim for. Yet these particular qualities are not mirrored in other peoples, nor are they even desired. A man reared in the tribal tradition of Africa or in the carefully delineated social strata of Asia is not likely to try a breakthrough of the circle of custom and tradition and go off on his own. The furious pace of the West is completely alien to his way of thinking and often enough a man can be accused of impracticality or laziness, simply because his standards are different from ours.

Even what we regard as virtues may not awaken a similar response in other peoples. Western justice is looked at askance for its objectivity clashes with a mentality which considers one is just when he is almost irrationally favorable to another. Patriotism or love of country is a hard thing to sell to those who have never known freedom as a nation or who regard anyone beyond the tribal or

caste or regional bounds as an enemy. We Americans are strong on philanthropy and if our efforts in this field are met with misunderstanding or even ridicule, we should remember that many people cultivate an intense family devotion and do not range beyond that. Basically it is the same emotion, a generosity that in one case hugs to itself while we go at it openhanded. Or consider the example of the Filipinos, among others, who are cool to the idea of government aid to the aged for they deem it a privilege to care for their own who have grown old. So the blueprint should be drawn with understanding, with respect, and most of all, with the love that is the key to bringing Christ to every human being.

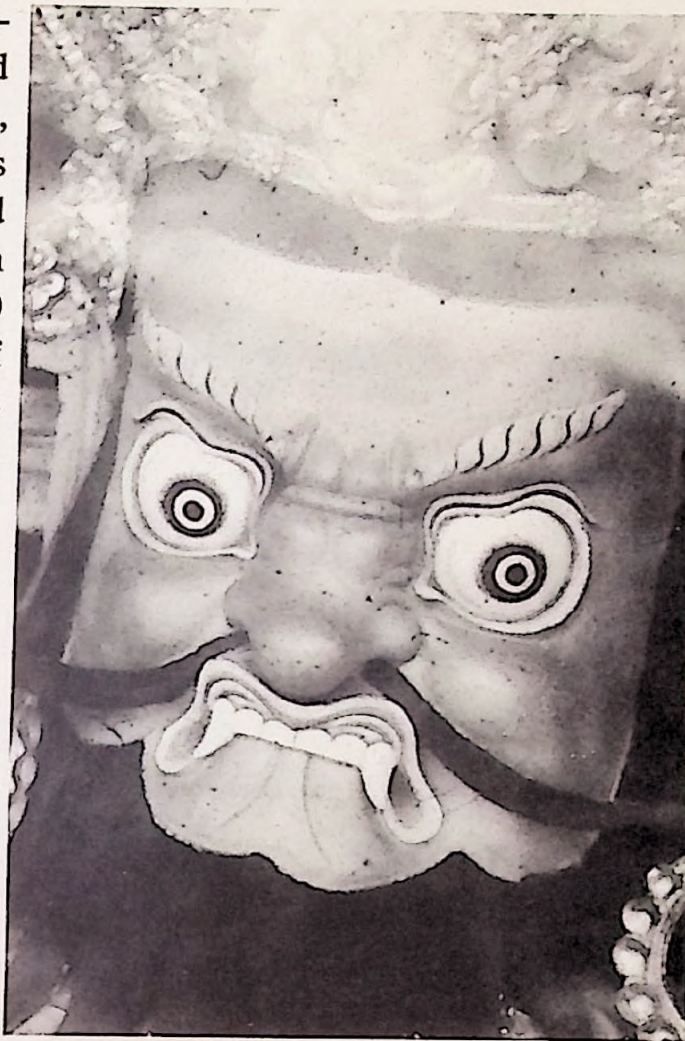
The stark poverty of so many hundreds of millions is a little better understood in our day, for those who have met it and lived with it have powerfully forced it on the attention of the world. In this respect, we might consider one practice of the Peace Corps. The Volunteers must live in similar conditions to those endured by the people they are trying to help. Frequently it means no heat, no hot water, no privacy—none of the conveniences of home. They have no special privileges, not even the commissary privileges of other Americans abroad. They live on the economic level of local citizens who do the same kind of work. It is this practice in particular which wins the hearts of the people.

The missionary is no longer merely the shepherd of his flock, come to baptize and to teach. He is the servant, even as Christ was, and is there to minister and not to be ministered unto. Every soul he encounters, he must strive to make a member of the Mystical Body, a duty that he shares with *every* Christian. And he must do it according to the pattern of his surroundings, not to the pattern of his own culture. That is part of the blueprint which must be drawn, drawn for the man who gave all for Christ, that he might give Christ to all.

THE KINGDOM

High up in the Himalayas, sandwiched between India and Tibet and nestling next to Nepal and Sikkim, isolated, inaccessible, independent, is the sovereign state of Bhutan, a land known for its excessive thunder. With an estimated population of 700,000 living within 18,000 square miles of the most formidable terrain in the world, Bhutan is still very much a "forbidden land." Only royal guests may cross the "Inner Line" that seals off the Indian boundary.

At the close of last November the country was very much in the news as the result of an apparent power struggle. The Prime Minister, Lhendup Dorji, who is about 30 years of age, was asked by the King, Jigmie Dorji Wangchuk, to go on leave. The immediate occasion for this "exile" is thought to have been that the Prime Minister, while the King was in Switzerland for a medical check-up, administered to the army an oath of



loyalty different from that he had been instructed to give. He changed "to God, King and country" to "to King, Prime Minister and country."

Some quarters have seen this action as part of a bid for power by the Dorjis, the country's wealthy, progressive and educated first family. Jigmie Palden Dorji was Prime Minister until April of 1964, when he was shot down (at the age of 46) by a Bhutanese soldier. He was succeeded as Prime Minister by Lhendup Dorji, his younger brother and also brother to the country's Queen, Ashi Kesan La.

The root of the matter seems to be the desire of eastern Bhutan, where the strength of the Dorji family lies, to step into the modern world. This move towards more widespread education and greater industrialization (a move which has had the full approval of the King) has been strongly opposed by the country's 4,000

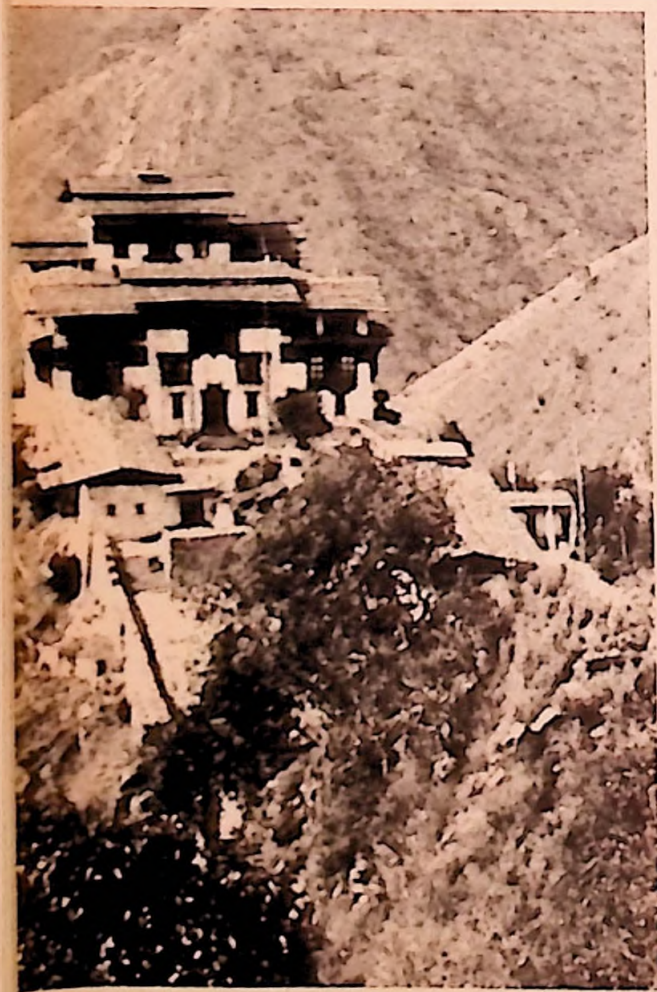
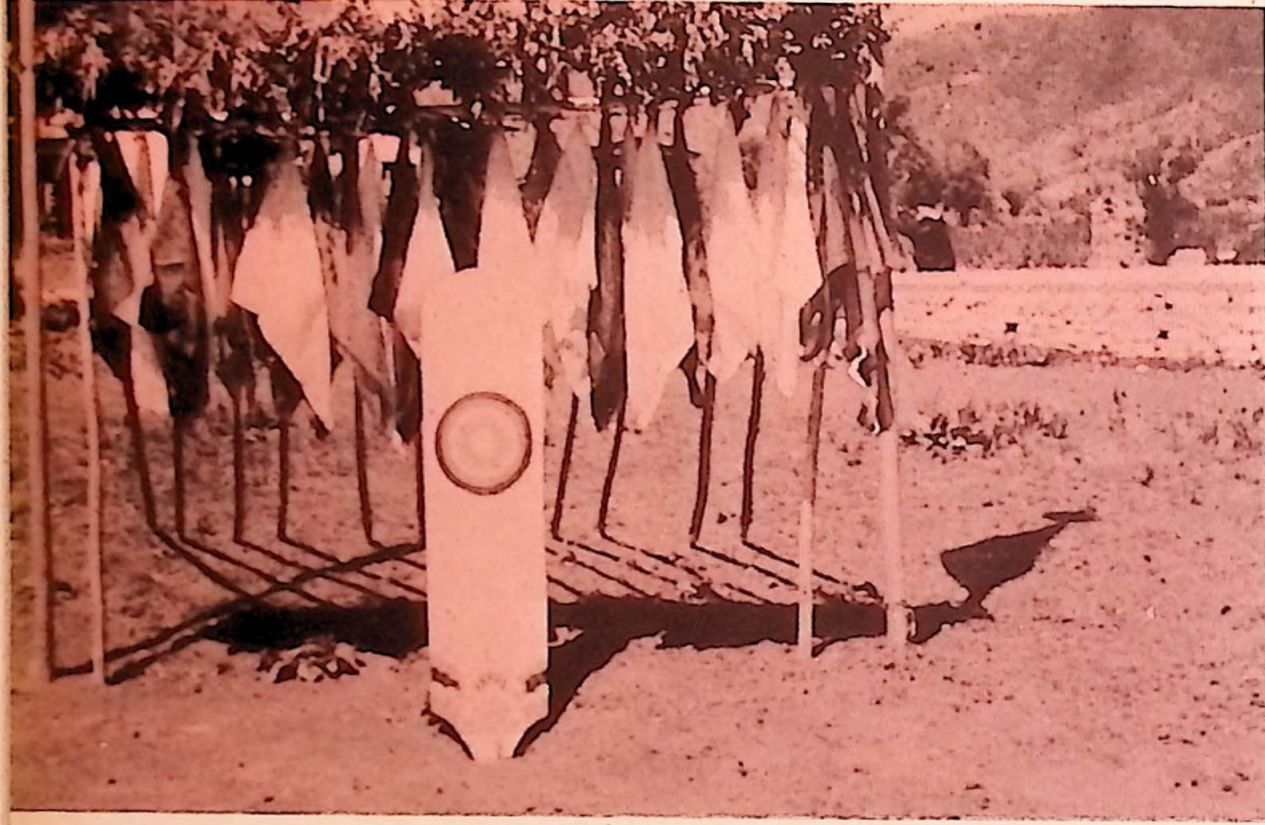
OF THE THUNDER CLOUDS



The pinewood targets (below), each 4' x 8", are 120 yards apart and backed by greenery and colored scarves. An archer (right, below), clad in "bokhu" and bearing the "patang" or ceremonial sword, gets one of the silk scarves (all donated by the ranking noble) for every hit and wears the trophy all day in his belt.



Lhendup Dorji (left, in left picture), Bhutan's Prime Minister but lately "in exile", watches archery in Paro (the valley shown on p. 5) with another official.



One team of archers was from the castle of Gangtey, the other from Rinpung Dzong. A "dzong" (above) houses over 500 as monastery plus civic center.

lamas, whose stronghold is western Bhutan with its monasteries.

Thus, as the Year of the Wood Dragon (1964) drew to a close, the Drukpa (the Seed of the Thunder Dragon), as the Bhutanese call themselves, were feeling the thrust of the internal stress and strain which a leap from medieval to modern living always entails.

Conflict of this sort is sure to bewilder and hurt the Drukpa, for, endowed with plentiful *joie de vivre*, they are a happy, contented people. Men and women alike dress in homespun, gay and appealing. There is nothing they touch that they do not adorn. Homes, castles, monasteries, doors, shutters, beams, cables, harness, topboots, gowns—everything glows with color.

Besides being gay, the Drukpa are also devoutly religious. The countryside visibly radiates religion. Every few miles you come across *chortens*,

stone monuments carved with religious inscriptions; many streams have a revolving prayer-wheel or Mani—the water flows on to a paddle wheel which turns a drum covered with gaily printed prayers (the "O Mani Padme Hum" . . . "Ah, the Jewel is in the Lotus," celebrating the mystic union of the Lord of the Universe with his Tara); most ridges are lined with prayer flags attached to poles about 20 feet high (the flag's movement is always upward, never downward, so the written prayer is wafted to heaven); and even bridges display prayer streamers—most appropriately, since bridges in Bhutan are often 2,000 feet above rivers, 25 to 200 feet long, suspended by bamboo ropes, only sometimes by linked chains, only once or twice by thick iron ropes.

The Drukpa are, first and foremost, Buddhist. But they still cling to the primitive cults of Bon. Bhutan

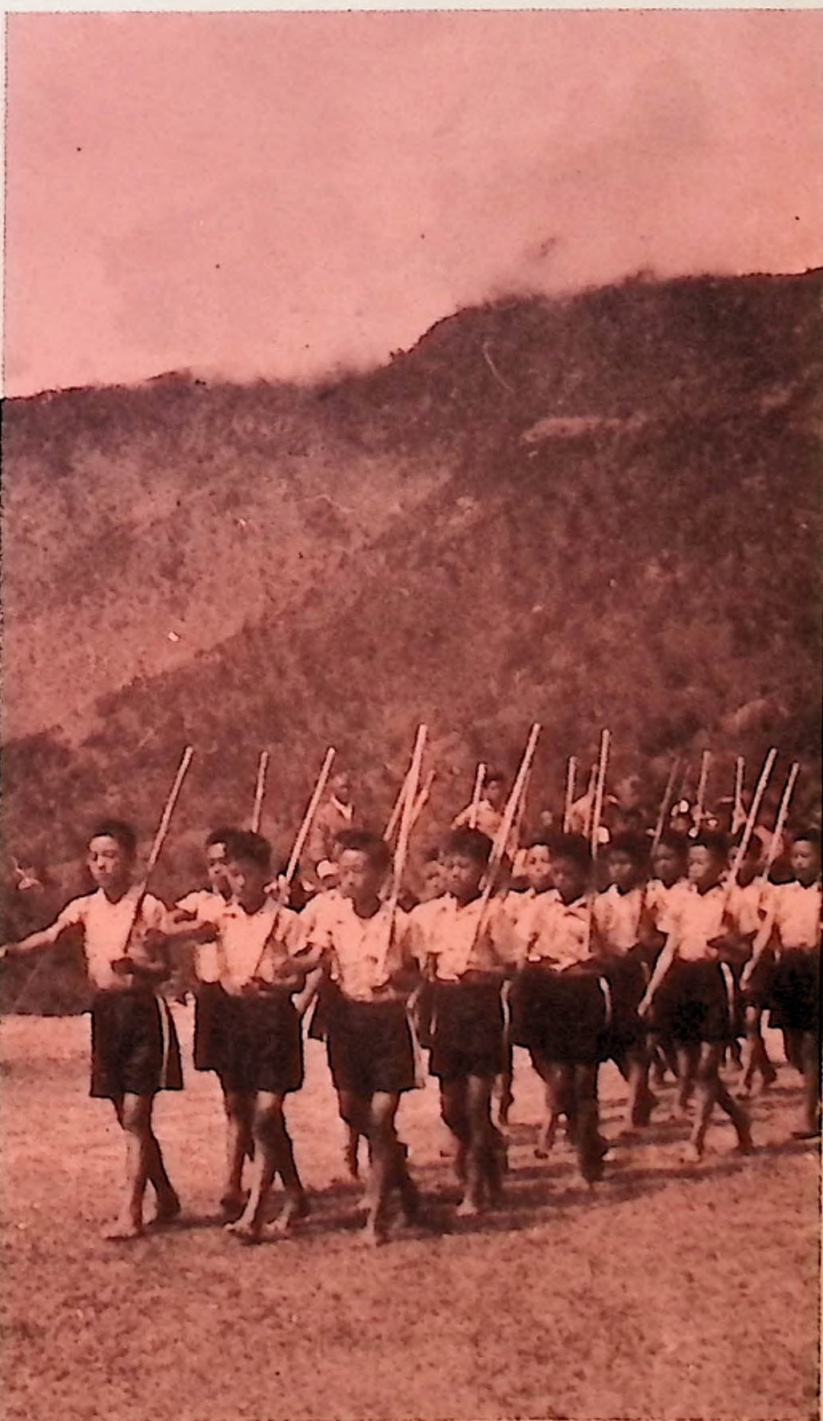
KINGDOM OF THUNDER CLOUDS

was Bon before it turned to Buddhism in the eighth century, and the old beliefs die hard. It is Bon that has peopled the Kingdom of the Thunder Clouds with ghosts, ghouls and goblins. It is Bon that has put spirits in rocks, streams, trees, mountains and men. Bon it is that has devised ways to locate and placate these spirits by rites magical and mysterious (going up to mountain passes, each traveller picks up and carries his *obo* stone to add to the cairn at the summit: a plea to the spirits there to let one by).

The land has few bridges, fewer towns, almost no roads. Until recently, the description given of Paro by Father Stephen Cacella, a Portuguese Jesuit who traversed the country in 1627, would hold good of many parts of Bhutan.

"The town of Paro lies in a beautiful wide plain, which extends very pleasantly between two mountain ranges. Two rivers divide the plain, and lend it freshness and beauty, especially through the large willow-trees and the many irrigation canals that emanate from the rivers. The houses begin at the very edge of the plain, large, high buildings with very thick walls, generally of three, four, and even five stories, greatly beautified by windows and verandas. These houses, however, do not line up on streets, rather they are sprinkled all over the plain and along the foot of the mountains."

To this Shangri-la-like medieval world have come, in the footsteps of the early Jesuits even though over 300 years later, the Canadian Jesuits, Father William Mackey and Brother Michael Quinn. Called in by the government to help with education (the Jesuit St. Joseph's College in Darjeeling, India, is the alma mater of many of Bhutan's present leaders), they have started a high school at Tashi



Father William Mackey of Canada (third from right, above) wears the Bhutanese "bokhu" at an official ceremony. At left, Drukpa boys of the new Xavier School drill, "bokhus" shed for sports uniforms.

The boys seem to like English class but, like many others, to be bewildered by Science. Below, Father Mackey welcomes a visiting doctor and his wife and Bhutanese officials (all helicoptered in for the occasion) to a school Sports Day.



With a precision not entirely Rockette-like but with dedicated unselfconsciousness the boys do a rhythmic stick exercise for their visitors.

Gong in eastern Bhutan. Meanwhile, the Salesian Fathers and Brothers have founded the kingdom's first technical school near the town of Phunt-sholin.

What do these pioneer Jesuits do each day? Each day one of them does "everything" and the other takes care of what's left over. Brother Quinn writes: "Today I repaired a ping-pong table, then assisted the doctor in operating on a soldier for the removal of a bullet . . . Tomorrow I'm taking over the lepers and the morning will be spent with them." Father Mackey, remarking on preparations for a festive "Schoolday," is happy to report: "I have finally managed to get the 200 pairs of pants and shirts—50 each of red, yellow, green and blue material. The sports on that day ought to be colorful, at least."

The mighty effort that the Bhutanese have been making to break through their isolation and catch up

with the outside world is evident everywhere today. There is a "Five Year Plan" (a \$36 million project with Indian sponsorship) which embraces changes in communication, health and education.

There are now two fully equipped hospitals in Samchi and Thimpu. Education has leaped upward with 200 primary schools. The first Bhutanese stamps were minted in 1962 and postal service inaugurated within the country. The same year, the Bhutanese army was increased from 10,000 men to double that number—and equipped with modern weapons. A National Assembly (the *Chopen*) of 110 members, 80 elected, 20 nominated, 10 representing the monasteries, meets once a year in Paro.

The Bhutanese have taken their own future firmly in their own hands—and in this climate of progress November's incident was only a passing flurry.

1565

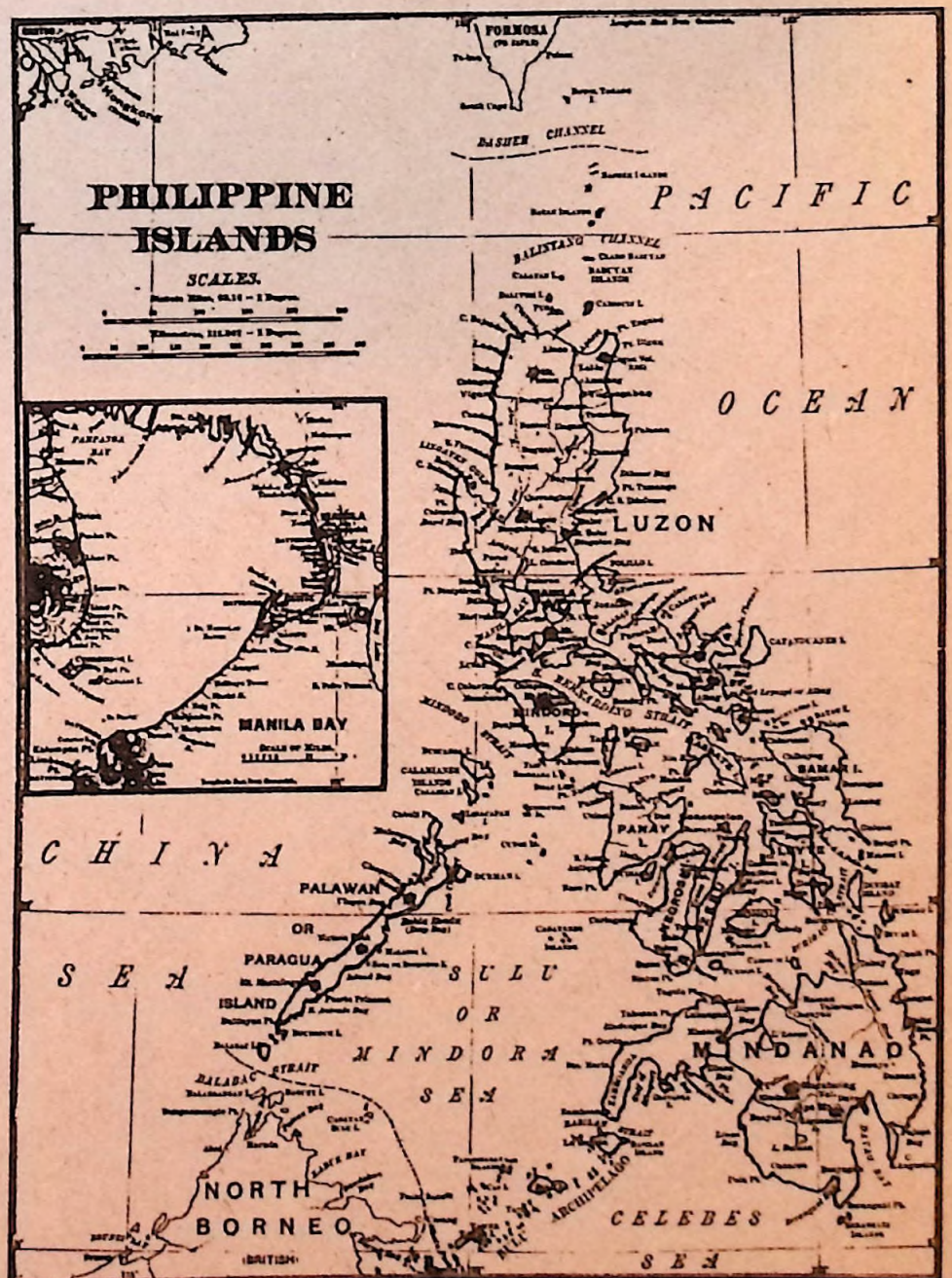
The Faith In The Philippines

1965

In this first of two articles Father Horacio de la Costa, historian and newly named Philippine Jesuit Provincial, sketches the problems and trends of the first 200 years of Catholicism in Spain's far east islands.

The southeastern coast of continental Asia extends for some distance under shallow seas toward Australia before it dips sharply into the unimagined depths of the Pacific Ocean. It is on this ledge or shelf (the Sunda Shelf) that the island countries of Southeast Asia stand: Indonesia, Borneo and the Philippines. The shelf is not very old, as geologists reckon age, and has not quite settled. Still shifting about uneasily at the edges, it occasionally spews forth incandescent lava along a wide arc of volcanoes from Sumatra to Luzon. Altogether a most unsteady region, with a geology to match its present politics.

The population of the Philippines is predominantly Malay, akin in language and culture to the peoples of Indonesia and the Malay Peninsula. The archipelago lies somewhat to one side the trade routes which, before the coming of the Western peoples, linked India with the mainland and islands of Southeast Asia and these with China. For this reason it was never subject to the intense Indian influence which produced the great indianized empires of Angkor, Srivijaya and Modjapahit. It remained a backwater, retaining the clan-village society and the animistic religion



H. de la Costa S.J.



Igorot wood carving



Binondo Church, Manila

law, whenever this did not conflict with either the natural law or the Laws of the Indies.

It was thus that by the end of the seventeenth century, if not earlier, a handful of Spanish missionaries had made the Philippines Catholic, and had done so with hardly any recourse to the coercive powers of the state. The faith thus implanted was, it is true, not something arrived at, or prepared for, by discourse of reason; it was a fact of life. It was simply there, as the rice fields were there, and sea and sun and sky; unquestionable and unquestioned. For the man whose religion is a reasoned conviction, a man like Chesterton's Roman, whose belief was born of unbelief, such a faith must appear singularly unsatisfactory. It was especially prone to outward observance rather than inward devotion, to feasting in the streets rather than fasting in one's chamber; to superstitious practices and what looked suspiciously like survivals of the old animism; prone to be, in short, a social rather than a personal religion. But to have done so much; to have built Catholicism so firmly into the cultural landscape of an Asian country; to have made of it the spiritual climate, as it were, of an Asian people; surely this is no inconsiderable achievement.

In this task of Christianization the Jesuits, being assigned to Mindanao, were particularly committed to the conversion of the Muslim Filipinos, or, as the Spaniards called them, the Moros. They failed; largely, it would seem, because they either shared in the attitude implicit in the term "Moro", or were imprisoned by that attitude when it hardened into official policy.

To the Spaniard who remembered the Reconquest (and what Spaniard did not?) the Moor was the enemy; at the mention of Moros his first reaction was to reach for his sword. When, therefore, the first Spanish settlers in the Philippines discovered that Muslim sultanates held the islands of Mindanao and Sulu; and when they further discovered that these magnificent seamen were in the habit of raiding the other islands for

slaves, they naturally adopted toward them a much more bellicose posture than toward the pagan Filipinos. With the Filipinos, conversion could be simultaneous with conquest and even anticipate conquest. With the Moros, conquest must precede conversion; they must be made to accept the cross by a crusade.

But the Moros of the Philippines proved to be as hard a nut to crack as the Moors of the Iberian Peninsula. Their raids on the Spanish-held islands, far from diminishing, became progressively more daring and destructive, until in the eighteenth century they were taking captives in Manila Bay itself. It became necessary to establish fortified garrison towns at the edges of the Moro country, and when even these failed to overawe the sultans, the Spaniards were forced to give implicit recognition to Moro sovereignty by negotiating treaties of peace.

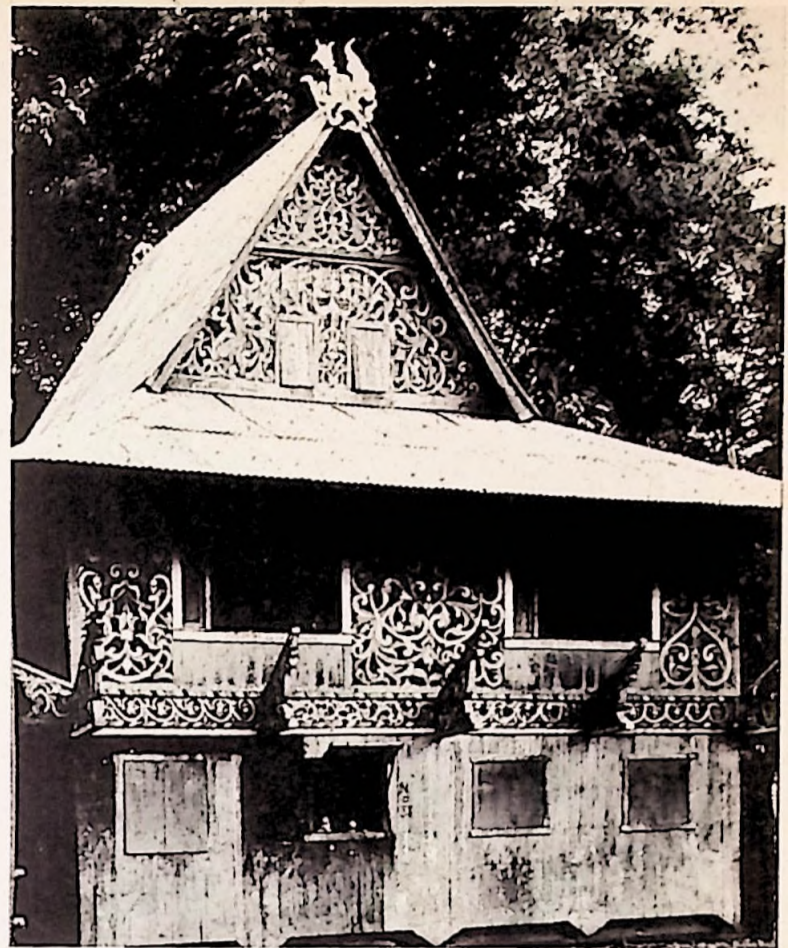
Throughout this intermittent and inconclusive war the Jesuits served as chaplains to the Spanish forces and, when there was a question of a treaty or a truce to be arranged, as ambassadors of the Spanish government. Thus, inevitably, they became identified in the eyes of the Moros with a hostile power bent on conquest, and could not credibly present themselves as the bearers of a gospel of salvation. Consequently, the missions established under negotiated arrangements of "freedom to preach" were short-lived, and occasionally the missionaries were too. In short, the Spanish policy of crushing the Muslim sultanates from without, by force of arms, made supremely difficult if not impossible any plan of transforming them spiritually from within. The Moros looked with a far more benevolent eye on the occasional English captain who only came to trade.

As the eighteenth century wore on, this growing competition from outside traders combined with the rise in Spain of a new type of colonial administrator to change deeply, though gradually, the structure of Philippine society and the simple, social nature of the Filipino's religion.



Old Quiapo Church, facing Manila's busiest marketing plaza, reflects the early missionary habit of bringing the people "under the church bells."

The stress (below) on external religious observance is a survival of the first evangelizing wherein song and festival were paths to the Indio's heart.



This house is typically Moro but it is not a typical Moro home, since most live in shacks. About 20 families occupy this house.



Mayon Volcano, near the town of Legaspi in southeastern Luzon, is only one of many that dot this geologically unsteady land.

WE COME AS

A PILGRIM

This is the story, in pictures and quoted words, of the visit of Pope Paul to India and the Eucharistic Congress.



"We come as a pilgrim, a pilgrim of peace, of joy, of serenity and love. We greet all the Indian people, every man, woman and child, and we extend our greeting to all the nations of Asia, to every nation in the world. May they always remember that all men are brothers under the fatherhood of the Divinity, may they learn to love one another, to respect one another, to avoid violating the natural rights of others, may they ever strive to respect these rights in truth in justice and in love."

Pope Paul on his arrival at Bombay's Santa Cruz Airport.



"Bombay, with its nearly five million, is always a turbulent town. With the Congress, it's a gay bedlam. The arrival of Pope Paul has given a mighty lift to the exotic-cum-prosaic that is any international convention. India has welcomed him with great reverence and respect and a 'blessed is he who comes in the name of the Lord.' The Holy Father, with characteristic graciousness, has responded with winning humility and won all hearts with his 'Namaste' at the plane door and his 'Jai Hind!' at the close of his airport address. The route from airport to Oval was jammed as never before in history. I stood with the immense crowd on Marine Boulevard, awaiting his car. No sirens, the crowd strangely silent and reverent as he passed blessing them—and orderly, which is not usual. But he came, truly, as a pilgrim and that was immediately understood and respected."

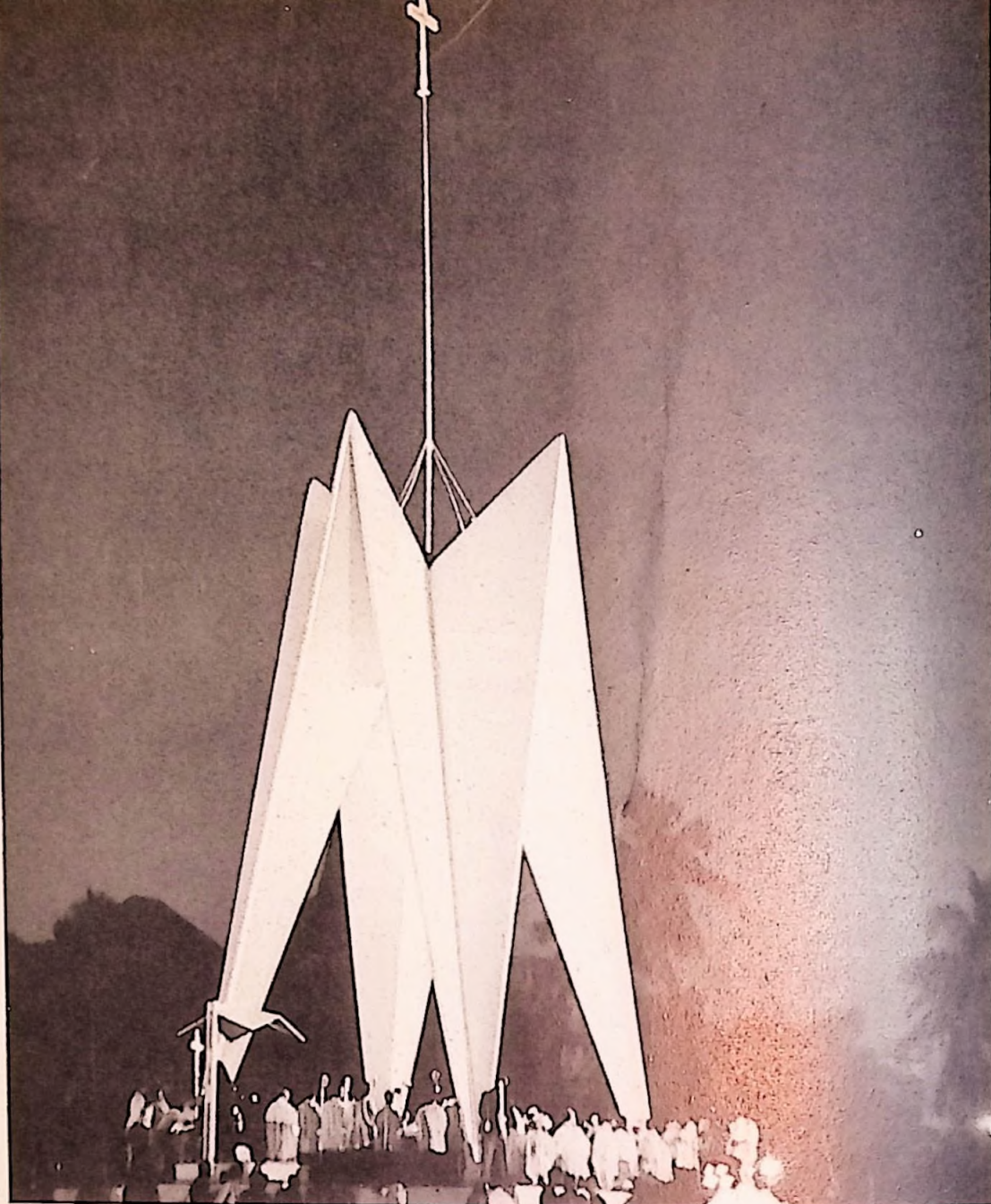
JM's Father Stevenson, from Bombay



"The Pope is becoming a missionary, you will say. Yes, the Pope is becoming a missionary, which means a witness, a shepherd, an apostle on the move . . ."

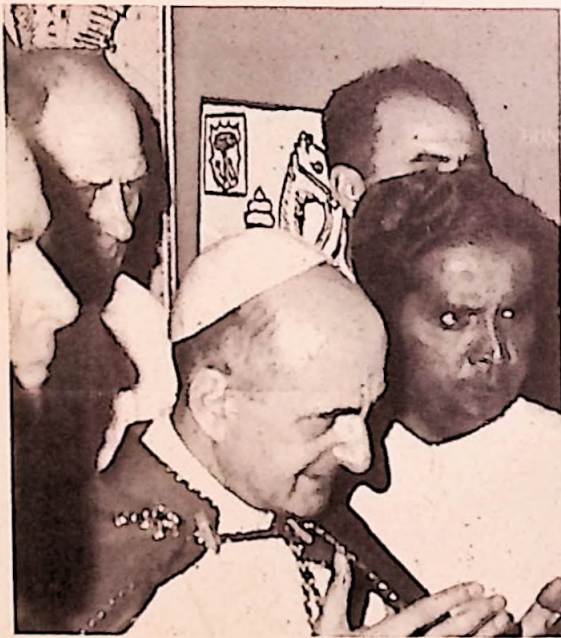
Pope Paul on October 18 when he announced his pilgrimage to India

At the magnificent altar of the Congress, speaking to the throng assembled for the consecration of five bishops, Paul began: "Let us seriously contemplate the fact that Jesus Christ is present . . ." Then he quoted from the great Indian poet, Rabindranath Tagore: "Day after day, O Lord of my life, shall I stand before Thee, face to face? With folded hands, O Lord of all worlds, shall I stand before Thee, face to face? Under the great sky, in solitude and silence, with a humble heart, shall I stand before Thee, face to face?" How, asked the Pope, is this Eucharist, this Presence of Christ, possible? "It is possible because divine powers have been communicated to some among us . . . Priests, of Christ . . . , let us together confess our humbleness and our greatness, just as Mary . . . exalted the great things God did to her and with her."



"Would that every nation, thinking thoughts of peace and not of affliction and war, would contribute even of a part of its expenditure for arms to a great world fund for the relief of the many problems of nutrition, clothing, shelter and medical care which afflict so many peoples."

Pope Paul to a group of reporters in Bombay



Above, Paul at the Jesuit Xavier High

"This visit to India is the fulfillment of a long-cherished desire. Yours is a land of ancient culture, the cradle of great religions, the home of a nation that has sought God with a relentless desire, in deep meditation and silence, and in hymns of fervent prayer. Rarely has this longing for God been expressed with words so fully in the spirit of Advent as in the words written in your sacred books many centuries before Christ: 'From the unreal lead me to the real; from darkness lead me to light; from death lead me to immortality'."

Pope Paul, speaking in Bombay to leaders of non-Christian religions





“Popes, like presidents, premiers, and prime ministers, must develop a personal style. Montini clearly had this in mind when he took the name of the itinerant apostle to the gentiles. He would be a second Paul. Yet, until his trip to India, not even he could understand the full import of his mission. He had humbled himself before leaders of the world’s great non-Christian religions and, seeing the scourge of poverty at first hand, he had wept. The Roman Pontiff was no longer the ‘prisoner of the Vatican’—or of his own inhibitions. He belonged to the world.”

NEWSWEEK, December 14, 1964

“... We must begin to work together to build a common future of the human race. We must find the concrete and practical ways of organization and cooperation so that all resources may be pooled and all efforts united toward achieving a true communion among all nations. Such a union cannot be built on a universal terror or fear of mutual destruction. It must be built on common love that embraces all and has its roots in God, Who is love.”

Paul to non-Christian leaders
Bombay: December 3, 1964

“The duty arises of knowing better those peoples with whom we come in contact by reason of the Gospel, recognizing all the good they possess, not only in their history and civilization, but also in their heritage of moral and religious values . . .

“In other words, we must have a more adequate concept of the universality of the Church, a greater desire for human brotherhood . . . and we must face with greater courage questions relating to the presence of the Church in the world.”

Paul after Bombay
Rome: December 9, 1964

From all points a jm report



CAROLINES

The second blow

In the fall of 1944, just 20 years ago, the Pacific war had reached the Palau group of the western Caroline Islands (about 500 miles east of Mindanao, large southernmost island of the Philippines) and battleships of the allied fleet ringed Angaur and Peleliu (at the chain's southern tip) and smashed them flat in an hours-long bombardment. Troops poured ashore to take and hold these Japanese air strongholds. This fury of war was directed against an enemy; but it didn't help the islanders any, either.

In the fall of 1964 (November 16 and 17) the Typhoon Louise did it to Angaur and Peleliu all over again.

The first news came on the wireless of the Interior Department (administrator of these Trust Territories) and sounded like doom. "Angaur island reported by Coast Guard to be destroyed or severely damaged x Ninety-five percent private dwellings destroyed x Food supplies critically short x Only church available for shelter x Severe damage to power and shortage of water suspected x Unable to contact Peleliu island x Coast Guard plane reports

Peleliu looks possibly worse." A follow-up message said: "On basis of available reports consider urgent that President declare Palau district major disaster area."

To the people of Palau Louise was not just a name which, in the words of the old Chevalier song, "every little breeze seems to whisper". This Louise was a shrieking horror.

Fortunately, when final assessment came, the destruction—though nearly total in places—was not doom . . . not to a people who have had so much practice getting up again after being knocked down. Food gardens and fishing boats in many places are ruined, so the people will not be able to support themselves for some time; but the Red Cross and the government are rallying around.

Our mission there lost heavily. Father Dick Hoar sums it up: "In Peleliu just about everything was leveled, in Angaur a few houses were left standing sans roof. We already have the roof back on John's house (Father John Bizkarra, who is stationed on Angaur), but the whole interior will have to be replaced (actually much of the damage had already been done by termites). The tin roof came off the church, but

the plywood part held. . . . The church in Peleliu is simply a heap of rubble. . . . Mac's boat (Father McManus, stationed on Babeldaop) broke its mooring and evidently broke up on the reef. A few parts of it came ashore with the rest of the debris during the storm.

"Here in Koror we lost most of the roof of our house, half the roof of the little quonset near us, the roofs of both sacristies of the church, the outdoor benjo (Japanese for Chic Sales facilities), part of the roof of the cookhouse of San Jose, the coverings of several water tanks, the tins covering the bell tower of the church, the roof of the side veranda of the auditorium. Several electric lines went down too. All of this damage we have repaired by simply finding, straightening out the the original tins and putting them back up. . . .

"I estimate that, to the extent that we will repair it, the typhoon damage will cost the mission something over \$3,500."

Surviving a typhoon that hits directly is largely a matter of hanging on to something to keep from being blown away and hoping, meanwhile, that none of the sailing roof tins that such strident girls as Louise like to kick around slashes your way: riding it out, in other

words. If you get that far, then with God's help—which is spelled out largely in terms of one's own courage and the heart that folk everywhere reach out to the disaster-crushed—you can begin again, slowly.

The Palau islanders have come to this stage for the second time in 20 years—once struck down by man, and once by nature.

JAPAN

The militant Buddhists

Election of a new premier, Eisaku Sato, in Japan meant a change of face in November, but no radical departure from Japan's policies as established by his predecessor, Hayato Ikeda. Much more disturbing was the formation of a new political party by a militant Buddhist group called *Soka Gakkai*. This relatively new sect claims a growth of 5 million members during the last year alone and a membership of 15 million. This contrasts strongly with the total Catholic population of Japan, estimated at about 315,000 in 1964. *Soka Gakkai* has turned its attention to politics, formed the "Clean Government Party", *Komeito*, and with prospects of great success anticipates becoming the third most powerful political party in Japan in the spring elections.

This in itself might not be disquieting, except that *Soka Gakkai* is militant, dynamic and nationalistic. It states that it is the only true religion and that, in addition to the political objectives clearly set forth by the new *Komeito*, it intends to have itself recognized by the government as the state religion and its new five-million-dollar temple on the slopes of Mount Fuji made a national shrine. The significance of this to other religious groups in Japan is clear enough, and the development of *Soka Gakkai* and its child, *Komeito*, are being watched with growing apprehension.

SUDAN

Unrest creates oneness

Arab-Negro riots have rocked the largest country in Africa for restless weeks. The Sudan has prided itself on a return to normalcy in the brief months since a civilian government took over in a bloodless coup last October. Now that dream of an easy transition to a new,

multiracial regime is over, observers see hard days ahead for a government that includes among its cabinet members two Communists, and two Negroes from the restive south.

The ugly religious overtones of Sudanese social unrest are not new. Last spring the Arab regime, which is laying a heavy religious pressure on the Negroes of the southern areas, had expelled all Christian missionaries from the south.

But the unrest is drawing Christians together. According to a Protestant correspondent in Khartoum, "One of the most exciting things in many years is taking place in North Sudan. The Christian Council had worked out a new constitution for the Sudan Council of Churches. Letters were sent out to various Sudan churches, and the president of the Council visited with the Catholic bishop in Khartoum, who showed great interest in the developments. Later, a letter from him arrived, applying for full membership in the Sudan Council of Churches."

NORTH VIETNAM

The Dong War

In a recent issue of the China News Analysis the economic situation in North Vietnam is described and it is a picture familiar to Communist countries. The currency there is the dong, but it is of no value outside the country and its worth can be estimated only by a study of wages. A doctor in Hanoi receives 60 dong per month; an official government worker 35; a carpenter 58; a tailor 35. Any family which earns 100 dong a month is considered to be well off.

In the light of this it is interesting to note the status symbol of the bicycle. Road taxes and gasoline are so high that autos are out of the question; only foreign technicians and diplomats enjoy that luxury. So it is the ambition of all North Vietnamese to own a bicycle. The ordinary citizen has difficulty in obtaining a government license so he must buy an imported one or pay more for a home-made product.

The latter are of two brands, the *Thong Nhat* (Unity) and the *Huu Nghi* (Friendship) but many of the parts are imported from abroad and simply assembled by the Vietnamese. Their repu-

tation is not high and complaints about the wheels (which were not round), the handlebars (which fell off), the bolts (which dropped off), etc., have frequently been published in the newspapers. The government fixed price for these is 300 dong but that requires a license so most buyers must pay up to 450 dong for a Vietnamese bicycle. A French or Czech import goes for 700 dong while a Soviet racing model (for which there is understandably no demand) costs 400 dong.

So even if one is well connected enough to obtain a license he must still pay the equivalent of five months wages for a doctor or 15 months for a worker in a government factory just to get a very inferior bicycle. Is even a bicycle built for two worth your entire earnings for a year? And this particular facet reflects the whole economic situation in North Vietnam.

ZAMBIA

The new task

For the first time, a black man takes the podium of the General Assembly of the United Nations. And as new flags go up in the Plaza outside the great Hall, the Bishops of the new nations join in the pride and joy that rise in the new countries, and across the world.

This autumn the name of Northern Rhodesia was struck from the world's maps, and the delegates of Zambia took their seats in the world assembly. The pastoral letter of the bishops of Zambia, written in celebration of Independence Day, is a model of its kind. It turns realistically to the tasks and responsibilities of the new nation. After the flags are down and the first rush of joy is spent, it says, old problems remain to haunt thinking men. Independence is no panacea; it only brings right to the doorsteps of the citizens the problems which have always existed but which under colonial regimes could easily be shifted to other shoulders. "Everyone," the letter continues, "should be ready to exert himself. In particular, Catholics should set a shining example of dedication and self-giving. Let them remember that when the Son of God came on earth, He came, as He said, 'not to have service done Him; He came to serve others'."

PINE ROAD LEADS ACROSS THE WORLD

Richard F. Long



The strange-looking play-thing used by a Medical Mission Sister in Africa may mean the difference between life and death.

In the Fox Chase section of the city of Philadelphia there is a winding thoroughfare called Pine Road. It is a road that runs through the hunt country; goes by bountiful, rolling farmlands; passes old estates that go back to Revolutionary War days.

As it makes its leisurely way through Montgomery County and parts of northeast Philadelphia it passes by a rambling, white estate, set amidst towering pines, with a sign that says, simply, "Medical Mission Sisters, 8400 Pine Road."

In a sense this quiet atmosphere is deceptive. This is a place where young women receive their initial training in the Medical Mission Sisters. It is also, however, the headquarters of the American province of the order. Pine Road, then, is in touch with the world . . . for the work of these sisters literally encompasses the world.

Earlier this year I had an opportunity to view this medical missionary world. For four months I traveled through Africa, India, Pakistan and South Vietnam, visiting their hospitals. (They also have hospitals in South America.) Here are a few of my general impressions about their work.

1—This is a young, vigorous order of the Church. In the short time of 40 years they have established 33 hospitals in Africa, Asia, and South America.

2—When you mention "mission hospital", most people think of small establishments, off in the jungle, like that operated by Dr. Schweitzer. Some of the hospitals I saw, staffed by the Medical Mission Sisters, are as substantial and modern as any found in the United States. And they are run with the same high standards that are found here.

3—These hospitals are in areas where they are desperately needed. Very serious diseases — typhoid, malaria, leprosy — which are rarely found in the United States, are the everyday illnesses the sisters treat, especially in India and Pakistan.

4—New careers are started in the wake of the arrival of the sisters. In many places they start nursing and midwifery schools, where they had not existed before.



Veiled Moslem women squat before Holy Family Hospital in Karachi, West Pakistan, waiting medical attention from the Sisters.



5—By their lives the sisters make Christianity a quiet but potent force, no matter where they are. In India, for example, about 90 per cent of their patients are non-Christians (Hindu or Moslem) but the work of the sisters strikingly emphasizes that Christ's love, through them, goes out to all peoples.

In Karachi, West Pakistan, I had an interesting talk with an American government official, associated with AID. "You know," he said, "these sisters make me awfully proud to be an American and a Catholic."

"When we first came here my wife became ill and needed hospital treatment. A friend suggested we go to Holy Family Hospital, here in Karachi. My wife spent a few days in the hospital and got better. We both agree that it was good she became sick. Because by going to the hospital we came in contact with these sisters. Back home I think we take our

Morning role call for student nurses at Mandar in India, the largest training school of all Catholic hospitals in the country.



Sister-doctor greets old friend while making the village rounds with her Sister-assistant in the vicinity of Patna, India.

Catholicism for granted and we seem to move in our own circles quite a bit.

“These sisters taught me what a wide scope of activity the Church has and how it goes out to so many people. When visiting my wife in the hospital I went by long lines of people every day, waiting for treatment. I often thought, these people are mostly Moslem, but yet here they are waiting to be treated and relieved of their suffering by American Catholic sisters. Many of these women, because of the Moslem purdah laws, would not be able to be treated by a male doctor. The sister-doctors are able to help them, whereas the man doctors of their own country are prohibited from helping them.

“Now my wife is on the auxiliary at the hospital and I help out whenever I can. But just being associated with these dedicated sisters has given us both a great uplift.”

The remarks of the American in Karachi were part of a theme I was to hear again and again in my travels throughout the world. In a world where the United States is oftentimes criticized, justly or unjustly, the picture of American women, dedicating their lives to helping suffering millions, was always a shining example.

This “new spirit” in the Church—the idea of women religious doing professional medical work in the missions—was born in the mind of a young Austrian physician who went out to India as a lay person. Dr. Anna Dengel wanted to use her medical skills to help the poor, disease-ridden people of India. She was in India for more than three years when she realized the task was just too much for her. Her efforts, as one doctor, did not begin to make a dent in the monumental medical

problems. She felt that only a society of women doctors, nurses and specialists, leading a religious life, could begin to attack the problem.

She traveled to America and there met, in Washington, D.C., Father Michael Mathis, a Holy Cross missionary, who had similar ideas. Father Mathis, who is considered a co-founder of the Medical Mission Sisters, was to help in drawing up the constitution of the new order, to aid in petitioning Rome that women religious be allowed to practice medicine and to help in many other ways. For, at that time, women religious were prohibited by the Church from becoming doctors or doing any medical work in the operating room. Eventually, after many petitions, the Holy See announced that the ban on women religious becoming doctors had been lifted, and, in fact, the Church now encouraged sisters to take up this vital apostolate.

The Medical Mission Sisters were founded September 30, 1925, and today, from her headquarters in Rome, Mother Anna Dengel, the founder and superior general, looks out on a world that has 33 of her order’s hospitals serving suffering humanity. They range from the giant 250-bed hospital in Rawalpindi (where the order first started) to the sun-baked plains, big cities and jungles of India, where the order runs nine hospitals. They are found in the bush country of Africa, in war-ravaged South Vietnam and in the sweltering heat of Venezuela.

From a small beginning of four sisters (two doctors and two nurses) the order now has more than 700 doctors, nurses, pharmacists, technicians, dentists, administrators, housekeepers, secretaries, accountants, writers and artists. They publish a magazine, “Medical Missionary,” once every two months, that has won a variety of prizes for its excellence in writing, art and layout and for telling the story of medical mission work across the world.

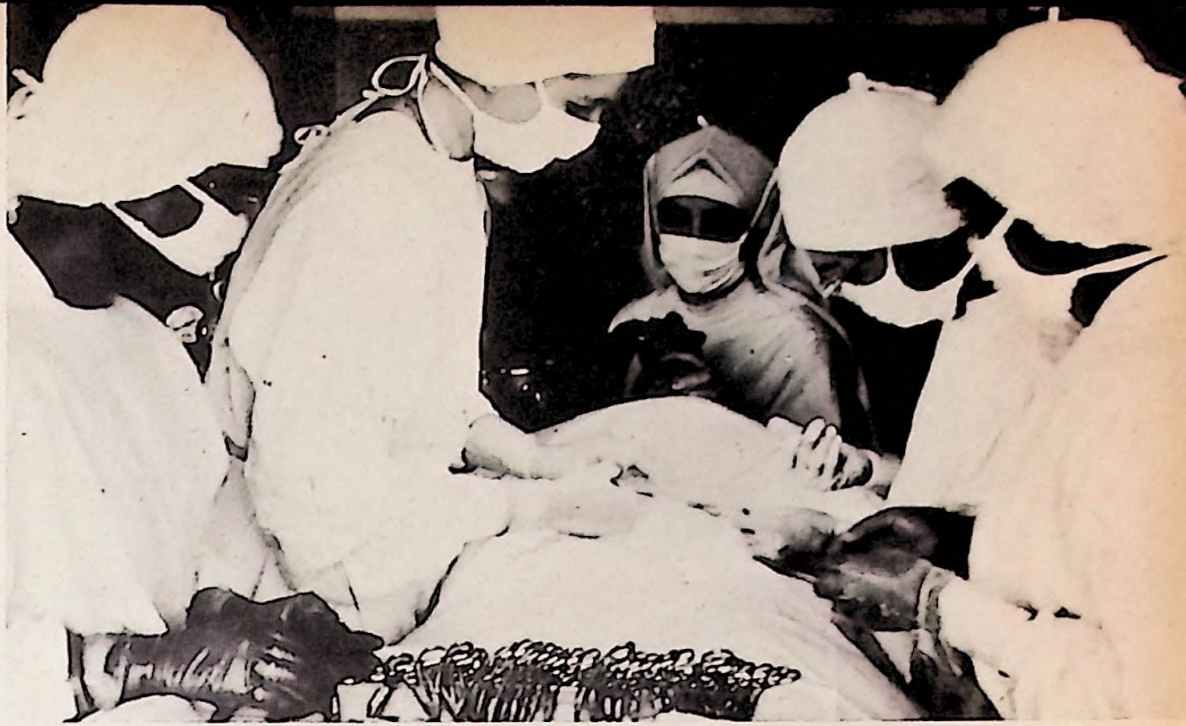
In Patna, in northern India, the sisters have a modern, 200-bed hospital that looks out on the sacred river of the Hindus, the Ganges.

There the smell of human bodies being burned (the Hindus cremate their dead on the banks of the Ganges) is part of an ancient atmosphere that includes ox carts pulled by bullock, rickshaws drawn by human beings and bearded, turbaned men smoking away peacefully at their hookah pipes. Here in this age-old setting I saw one of the outstanding surgeons of the Medical Mission Sisters perform a life-saving operation in a hospital that is as modern as many in the states.

Sister-doctor Frederic Niedfield graduated first in her class at the Georgetown University Medical School. She has been in India more than eight years. The day I was there was another day in her life as a Medical Mission Sister. As many as 15 major operations a week are performed at Patna and 90 percent of the people treated at this Christian hospital are Hindus. The person to be operated on that morning was an Adibasi woman, a member of a tribal group who are the aboriginal people of India. Most of them live a great distance from Patna. What impressed me was that this woman, who had a ruptured ectopic pregnancy, had come 500 miles by oxcart and train to Patna for her operation. She came because of the reputation of these sisters, especially Sister Frederic, and this hospital. The operation was successful and three days later the woman was asking to go home.

The Medical Mission Sisters went to Ghana, West Africa, in 1948. Today they have three hospitals there, including a leprosarium. One of their hospitals was built in an area where infant mortality, up to one year old, was eighty per cent! Since the arrival of the sisters this has decreased appreciably.

At Kokofu Leprosarium in Ghana, the sisters not only treat the more serious cases at the leprosarium, but they go out in a wide radius from Kokofu, to give help to those who are suffering from the disease, but are not considered so serious as to come to the hospital. "With new medicine," Sister-Doctor Francis of Kokofu told me, "we have made great strides in curing leprosy. We treat about 3,000 persons in a 50-mile radius of Kokofu.



In Patna operating room a team of Sister M. Frederic, M.D., Sister M. Pia, M.D. and Sister M. Bernadine, anesthetist, at work.



Sister M. Philip, pharmacist, does some bargaining in the market at Fort Portal, their home base for western part of Uganda.

Morning rounds at Holy Family Hospital in Fort Portal and a close tab on patients from nearby Mountains of the Moon.





The front entrance at Techiman, Ghana, a real bush hospital 300 miles inland from the coast and a long distance from Pine Road. (Right) Within the hospital Sister M. Martina, R.N. stops to explain to a young Ghanaian mother the injections necessary for tot.



In South Vietnam a badly burned patient gets writing lessons from Sister M. Brendan, R.N., during his stay at Quihon hospital.

If they take their medicine faithfully most of them will be completely cured in two to five years. Also, by this treatment we eliminate the tragedy of separating them from their families and taking them to the leprosarium.”

At Kokofu Leprosarium I saw some of the more serious cases, the ones with crumpled fingers, stumps for hands and feet and great sores on their bodies. Here at Kokofu the sisters employ different kinds of therapy. In their care of the patients, I saw the sisters use, among other things, the electric wax bath, finger exercises, injections and administrations of curative ointment to the hands and feet. Some of the most tragic types are found here, too, the “burnt-out cases,” where the disease has run its course and burned itself out in the body.

Holy Family Hospital, Fort Portal, Uganda, is one of the most recent hospitals run by the sisters. This hospital sits in the Ruwenzori Mountains, those magnificent snow mountains of Africa that divide Uganda from the Congo. When the sisters go on “safari,” into those mountains they often visit a place called Bwamba, an area of 65,000 people that has never had proper medical care.

Also in Fort Portal the sisters have begun a nursing school for the training of Uganda nurses. It is the first nursing school in all of Western Uganda. And it is for the Africans, to train them in the most modern medical procedures. Thus, again, the sisters carry out an aspect of the vital philosophy of their

work: passing on their talents to the indigent people, that the people may learn to help themselves.

In South Vietnam the sisters are literally running a hospital in the middle of a war. Holy Family Hospital, Qui Nhon, is about three hundred miles north of Saigon. A few miles from Qui Nhon I saw the strategic hamlets, the barbed-wire enclosed villages that were built to ward off the attacks of the Communist Viet Cong. A few more miles from Qui Nhon are villages that have been taken over by the Viet Cong. Despite all this warlike activity eleven Medical Mission Sisters run a 44-bed hospital with all the efficiency and cheerfulness that they do in other parts of the world. Each morning, in fact before sunrise, the long lines of Vietnamese people, with their conical straw hats and silk trousers, begin to line up outside the hospital gate.

These are people who have suffered greatly. For twenty years now, war, in one form or another, has been Vietnam’s daily drudgery and fear. In this country where there is only one doctor for 30,000 people, the Medical Mission Sisters are “angels from America” who are on the spot to help people in desperate need.

. . . As I have said, the quiet atmosphere of the Fox Chase section of Philadelphia is deceptive. Here on Pine Road the breeze blows gently through the tall trees and the singing of the sisters in chapel is pleasant to the ears. But Pine Road leads across the world and children yet unborn in Patna, Kokofu, Fort Portal, Qui Nhon, and many other places, will benefit greatly from what is taught here.

THE MEANING OF BOMBAY

A distance of some 4,000 miles separates the Basilica of St. Peter in Rome, site of the Ecumenical Council, from the marble arch in Bombay harbor which marks the gate to the Far East. This span of miles would also seem, on the surface, to sum up the remoteness of Pope Paul the Sixth's recent visit to Bombay from the work of Vatican II.

Actually, however, this is not the case. There is a close connection between the two events which deserves to be pointed out by way of introduction to a review of some of the highlights of the final days of the Third Session.

This can be done in the Pope's own words. When he made the first announcement of his visit to Bombay at the canonization ceremonies for the Uganda Martyrs, he said that the journey "is intended to be a first and prompt reply to the missionary appeal which the present Ecumenical Council addresses to the Church to the end that every faithful member may foster within himself a solicitude for the spread of the Kingdom of God."

Some years ago when the Pope was still Cardinal Montini he had asserted that "the moment the Church becomes conscious of herself, she will be missionary." This consciousness of herself, which he made the first business of the Council, has, in the work of Vatican II, resulted not only in the conviction of her essential missionary character, but also of a re-discovery of this missionary vocation in the present-day context of a world in transformation through scientific, social and technical progress, of emerging nations, of rising expectations in people everywhere, of mankind on the move towards the goal of unity.

The "missionary appeal" which the Council addresses to the Church and to which the visit to Bombay is "the first and prompt reply" is admirably and forcefully expressed in the constitution *de ecclesia* (on the Church) passed by the Council and promulgated by the

Pope at the conclusion of the Third Session. "Christ is the Light of Nations," it asserts in its introduction. "Because this is so, this sacred synod gathered together in the Holy Spirit eagerly desires by proclaiming the gospel to every creature to bring the Light of Christ to all men, a Light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or a sign, an instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. The present-day condition of the world adds greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ."

Undoubtedly the greatest achievement of the Third Session of Vatican II was its passage by an overwhelming majority of the constitution *de ecclesia* since it is the pivotal document on which the whole work of the Council turns. Its next greatest achievement was the passage of the schema on Ecumenism which definitely and effectively commits the Church to the movement towards Christian unity. The significance of both of these actions may have been temporarily obscured by several disappointments which marked the closing days of the Third Session, the most important of these being the apparently arbitrary way in which a vote on the schema on Religious Liberty was blocked. Nonetheless, the fact remains that with the passage and final proclamation of these two schemas the chief work of Vatican II was successfully completed. It is worthy of note that both documents are concerned with the problem of unity, *de ecclesia* with the final goal of the mission of the Church which is the unity of mankind, ecumenism with the effort to heal the disunity of Christians which

"openly contradicts the Will of Christ, scandalizes the world and damages the holy cause of preaching the gospel everywhere."

Although the Third Session of Vatican II ended with only three schemas ready for promulgation (the third was the constitution on the Oriental Churches), the variety and scope of the other documents it had discussed in a thorough and unhurried manner was impressive. These included the Church in the Modern World, the Lay Apostolate, the Pastoral Duties of Bishops, Divine Revelation, the Missionary Activity of the Church, the Priesthood, Catholic Schools and Universities, Religious Life, the Training of Priests, the Sacrament of Marriage, Religious Liberty, and Non-Christian Religions.

It was during the discussion of one of these schemas—the Missionary Activity of the Church—that the Pope made his first appearance on the floor of the Council during a business session. This visit, like his trip to India, is worthy of note because it was another of those symbolic acts the Pope likes to use in order to sum up some phase of the Council's work or to stress an aspect of its deliberations which he thinks is in need of greater emphasis.

When it was announced on Thursday, November the 5th, that the current debate on the "Church in the Modern World" would be temporarily suspended in order to take up the schema on the Missions, and that Pope Paul VI himself would be present for this occasion, there was considerable speculation as to the reason behind this appearance of his. The following day after the Pontiff had taken his place, not on the Papal throne, but at the table of the Council of Presidents, he made it clear why he was there. He said he wanted to be present at one regular business session of the Council and that he had designedly

"THAT EVERY FAITHFUL MEMBER MAY FOSTER WITHIN HIMSELF A SOLICITUDE FOR THE SPREAD OF THE KINGDOM."

chosen the day set aside to open discussion on the missions because of his desire "to underscore the seriousness and vastness of this important subject."

But even when it is known why the Pope came to the session on the missions there is a further question of why he thought it necessary to be there. The Pope unquestionably was aware that no Council in history had been so preoccupied with the mission of the Church as Vatican II has. From the beginning in its key documents and elsewhere the Council had insisted on the essential missionary character of the Church—its inescapable relationship with the world of today to which it has been sent. It stressed time and again the duty of all Catholics—Bishops, priests and laity—to participate actively in this universal mission; it had given the guidelines of a missionary approach, suitable to our day, through dialogue, respect for other cultures and adaptation to them, the eschewing of all semblance of domination and an approach to others in love for humanity and respect for the freedom and dignity of the individual. It had achieved what all missionaries had longed for: that what we call the "missions" had finally been integrated into the total mission of the Church, no longer a separate and isolated activity but occupying a place in the very center of the Church's life. In fact Vatican II had done so much for the missions that some had wondered if a separate schema on the Missions was necessary. It had been said with some justification that Vatican II had "abolished the missions" as a separate and isolated activity of the Church and made missionary activity the work of the whole Church.

The Pope knew all this and yet felt it necessary to appear. While the Council may have "abolished the missions," in the good sense mentioned above, it had not and of course could not abolish the historical and geographical fact that in the largest and most heavily populated area of the world (Africa, Asia and Oceania) the Church, while established, is in a weak position not only as far as numbers are concerned but also in the fact that it has not succeeded in rooting itself, in becoming native to the many ancient and now rapidly transforming cultures of this vast area. To say, as Paul

VI did to the Council, that the problem presented by this situation needed to be underscored because of its seriousness and vastness was to point out that the Council, despite its achievements, had not yet faced this problem squarely and in a practical manner, as a major problem for the whole Church and one that touches its conscience at a vital point, namely its progressive universality, its destiny to reach all men, all peoples and all cultures.

As we have pointed out before, although Vatican II has been much preoccupied with the mission of the Church, its chief concern has been with this mission as it affects the de-Christianized area and civilization of the Western world rather than with the relatively unevangelized regions of the so-called mission world. Paradoxically, this has been true in spite of the fact that more than one-third of the Council Fathers are from missionary areas. The Bishops of the Western world had at the Council the new experience of meeting Bishops from regions and areas of other religious cultures, of other colors and races. Perforce they have gained a better knowledge of the true meaning of the "catholica." But it seems they had not yet grasped sufficiently the fact of the great disparity between the destiny of the Church to be "worldwide and man-embracing" according to her nature and the reality of how far she still falls short of being the Church of all people, of all times and all zones.

Although the Pope by his presence and by his words did underscore the seriousness and vastness of the missionary problem, the criticism he offered of the document on "The Missionary Activity of the Church" was exceptionally mild. He pointed out that it was acceptable but needed touching up in spots. But as soon as he left the floor of the Council, a procession of influential Cardinals, Archbishops and Bishops arose to denounce in rather forceful terms the inadequacies of the text in view of the present serious missionary situation. Curiously enough, the criticism was begun by the *relator* of the document (Bishop Lokuang) who is supposed to explain and defend it. He remarked that "it need hardly be stated that in view of the worldwide expectation of all missionary souls, the present schema, reduced to a series of proposi-

tions by order of the coordinating commission, cannot be called satisfactory."

Bishop Nicholas Geise of Bogok, Indonesia, referring to the long and laborious work of the commission on the missions to produce a full schema only to have it reduced by order of the coordinating committee to thirteen small propositions, declared that it reminded him of Horace's much quoted lines "the mountains are in labor and give birth to a ridiculous mouse." It was on this subject of the inadequacy of the thirteen propositions that Bishop Daniel Lamont of Southern Rhodesia delivered the most oratorical, satirical, and fiery intervention yet heard at this session of the Council. He said: "The schema provides only frustration for missionaries. It contains no fire, no inspiration. The glorious missionary tradition in the Church has been reduced to a few dry and miserable propositions. We are reminded of the passage in Ezechiel where the prophet beholds a field strewn with dry bones and states that only God knows if these bones will live. The missionary work of the Church will be seen as essential when we recall that four-fifths of the world do not yet know Christ. This naked series of propositions will never inspire Superiors to send missionaries abroad. It cannot move the hearts of youth. Christ came to put fire on earth and it must be enkindled. Our document sets fire to nothing! It is like trying to fill this basilica with one voice without the aid of a microphone. We need fire and the commission has given us a candle. We wanted powerful weapons to do the battles of the Lord and the commission has given us bows and arrows. We wanted a theological background for the preaching of the Gospel and the commission has given us a few dry principles from a text book on missiology. The cause is not yet completely lost. We must make these dry bones live and then as in Ezechiel they will become a stalwart army for the cause of God."

The mission document in its introduction remarks that in former times it was comparatively easy to distinguish between Christian countries and missionary countries. Many events in modern times, however, have conspired to give "new dimensions" to the missions. The first of these, it continues, is the spread of Christianity in mission areas

together with the de-Christianization of former Christian countries. This has made the distinction between Christian and non-Christian countries so thin that today we can say that non-Christians exist everywhere and everywhere in the world there is need for the Gospel to be proclaimed. This statement, coupled with the remark of the *relator* that the mission commission found it impossible to give an adequate definition of what constitutes a missionary area or a missionary, drew a number of protestations from the floor of the Council. "Is it realistic to state," asked Bishop Pietro Massa of Nnyang, of China, "that conditions in many de-Christianized areas are basically no different from those in mission fields?" Cardinal Frings declared emphatically that "it would be advisable to avoid the analogical use of the term 'mission' as referring both to areas where Christ is being preached for the first time and to now de-Christianized areas of the Church."

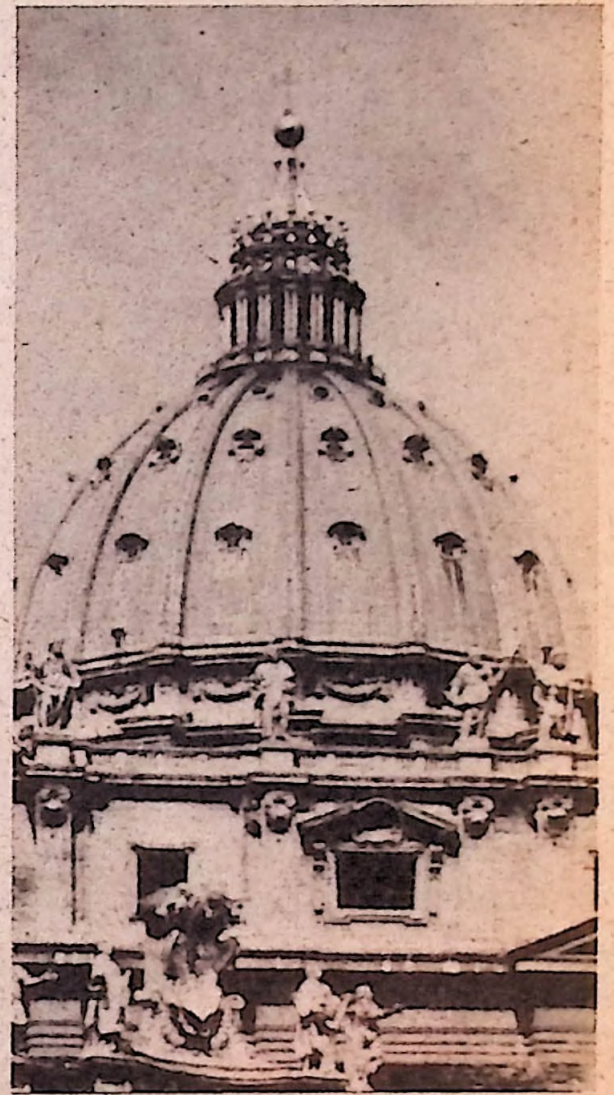
Whatever may be the advantages and the theological soundness of the discovery in modern times that the whole Church is "in a state of mission," it has made vague and ambiguous the terms, "mission" and "missionary," and has indeed served to obscure the fact that missionary work (in its essential meaning as being the mission of the Church insofar as that mission is universal, extended to the world) is still a fact of life and has to be promoted by the whole Church. It was pointed out by several Bishops that what has come to be called missionary work in de-Christianized Western countries is really pastoral work to which missionary principles have been applied. It is a local apostolate and hence should not be considered as a substitute for the Church's universal apostolate which is the mission.

It is evident, many think, that such a substitution has already taken place and is clearly discernible in the direction the Council has taken thus far. While it is true that Vatican II has rediscovered the missionary vocation of the Church and has stimulated immense zeal for the carrying out of this mission, the tone and the direction of its important documents has given the impression that the chief *locus* for the exercise of this newly awakened concern for the world of men outside the Church is not so much those

vast areas where the Gospel has not yet been sufficiently preached but rather the countries of the West. The Western orientation of several of the Conciliar documents has been pointed out frequently by the Council Fathers. The danger inherent in this is that the new missionary élan will be focused on the situation in the North Atlantic countries to the neglect of those areas of the world where the Church is not figuratively but actually in the state of mission.

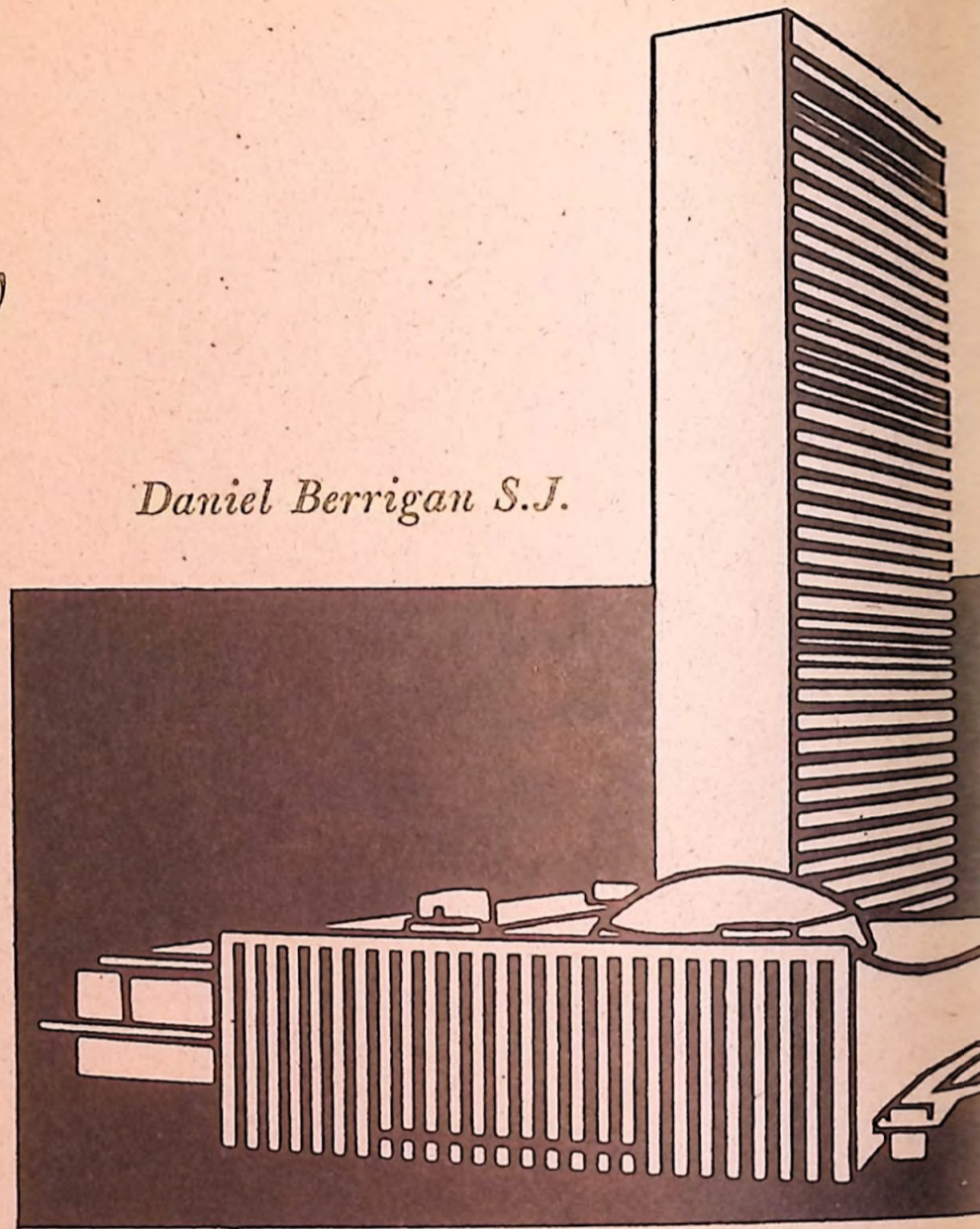
Cardinal Suenens said that missionary work in the world today "is the biggest task confronting the Church." Cardinal Alfrink remarked that "the schema treats of this missionary vocation briefly and only in passing. In fact the matter is discussed more adequately in the schema *de ecclesia*. When we realize that more than two billion human beings still need to have the Gospel preached to them, we will recognize that the work of the evangelization has hardly begun. No one should be deceived by the great progress of recent years. These new mission fields may be flourishing under some aspects but they are still short of native priests and are not yet self-sufficient in other fields. The whole Church has received the mandate of Christ but someone must do the preaching. The number of missionary vocations has decreased in recent years. The problem cannot be solved by temporary volunteers from the diocesan clergy. Their assistance may not even prove fruitful because missionary life calls for a special preparation. Consequently the Church must speak of the nature and the necessity of the missionary vocation, considered under its specific aspects. This cannot be done in a few propositions but calls for extensive treatment in its own right."

The last speaker in the two-day debate on the schema of propositions on the missions was Bishop Fulton Sheen who declared that "missions must not be the last units of the Church to undergo *aggiornamento*." The Council then by a vote of 1,601 to 311 rejected the text as inadequate and sent it back to the Commission on the Missions for revision. A new and much larger text in the form of a schema will be presented at the fourth session of the Council.



*Prayer Read
for the Opening of
the General Assembly
of the
United Nations,
November 30, 1964*

Daniel Berrigan S.J.



Lord and Servant of history
as the nations serve You
in their will to peace and justice and unity,
so do You serve the nations—
healing our blindness,
releasing our captives,
setting the oppressed at liberty,
placing Your irresistible will of love
against our dark idolatries,
our hatreds and fears and pusillanimities,
all the godlessness of believers and unbelievers alike.
We pray Your loving and unkillable patience, the patience of God,
upon the deliberations of our world body.
Make us slow to anger, temperate in speech,
respectful and gentle in healing the wounds
which war and the will to war have inflicted on us all.
Help us, acknowledging You as Father,
to be brothers one to another at last.
The poor and lonely, the exiles and imprisoned, the wounded and disheartened
call out to You night and day.
Father of peace:
crown our work and hope with Your beatitude—
“Blessed are the peacemakers;
they shall be called the sons of God.”

WANTED

for

Jesuit Missions

1. A HARD NEW YEAR

The beginning of a new year is a good time for new beginnings. But not for Fathers McManus, Hoar and Bizkarra. For many years they have labored to build up their missions in the west Pacific's Caroline Islands. Then Louise—a most unladylike typhoon—whistled in and blew everything down (cf this issue, page 18). As these dedicated priests spend their New Year's day picking up the pieces we beg your financial help for them. A gift of \$5 or \$10 could replace their boat or rebuild the smashed church on Peleliu.

2. GIVE A LIFT?

Father Bob Suchan is a slim, quiet priest from Buffalo, N.Y., now working in Manila. In that sprawling city *he used* to cover an enormous territory daily. Now he is forced to cut back for a tragically simple reason: his 20-year-old, second hand motorcycle (grand-daddy of all in Manila, he says!) has completely broken down. To give a zealous young man of 38 a lift with a new motorcycle (\$225.00), please be as generous as you can.

3. FOR A BIG DAY

The important thing is to make your First Communion. Even when you are poor and your mother can't afford a first communion outfit and there is no little party afterwards. Boston's Father Leo McDonough,

now working in Baghdad, Iraq, is a bit distressed, however. Just because the families can't afford a new pair of shoes or a family gathering doesn't seem to him to be a good reason for "going without". He begs your help—just a small gift—for his poor Arab Catholic children.

4. LAND OF THE SNOW

Father Larry Nevue doesn't regret that he left the lush valley of Yakima, Washington, for the isolated Indian village of Nulato on the frozen Yukon in Alaska. He doesn't have time to think about it! Every Sunday he says an early Mass and then dog-sleds for six hours to offer a second one. (Multiply that trip by sick calls, etc. . . . and you will have some idea of why he is always tired.) He could save time and lengthen his life with a motorized sled, if you help him buy one. Please be as generous as you can be—he's a good man!

5. VETERAN IN NEED

Denver's Father John Newell is beginning his 20th year in Honduras where he is pastor of the Indian parish at Casa Cural. (A melodic name for so poor a place!) He has launched a series of work-cooperatives to try to lift the living standards of his devoted people. A few dollars invested in this 63-year-old priest could bring food and dignity to an impoverished people. Many thanks!

6. UP FROM NOTHING

Father Bill Cetnar learned the ways of poverty when he worked with Negroes in Chicago from 1942 to 1961. Then, at 54 years of age when most of us are thinking of retirement, he started all over again in Tacna, Peru. There, in three years, he has tripled the number of communions, started a medical dispensary for his poor people and is now working side by side with his people in building new homes to replace the slums. He will be getting ready for his 57th birthday when you read this. A gift of a few dollars would be a great tribute to a real apostle.

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 _____

A



Photo of bust by Giacomo Manzu from "The Heart and Mind of John XXIII" by Msgr. Loris Capovilla, c by Hawthorn Books, Inc., 70 Fifth Avenue, New York 11, N. Y.

Pictures that speak I

*Now that I have died
my statue stands in bronze
(not badly done, either)
big as all outdoors
in the Roman sunlight.
And from mouth to mouth
my words (which are not mine at all)
pass like a wildfire:
Peace on earth!*

*Ecco!
What small beginnings
— a mustard seed,
tossed in a peasant furrow —
have shaken the world!*

*Old men,
I have a word for you;
grow old in love!
Young men — I have a word
(then I will be silent) —
The world belongs to him
who loves it most.*