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## The Lay Auxiliaries of the Missions

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**THE LAY AUXILIARIES OF THE MISSIONS**

**by**

**Margaret Genevieve Blaser**

**A Thesis Submitted to the Faculty of the School of Social Work  
of Loyola University in Partial Fulfillment of the  
Requirements for the Degree of  
Master of Social Work**

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**1952**

## LIFE

Margaret Genevieve Blaser was born in Milwaukee, Wisconsin, November 18, 1910.

She was graduated from St. John Cathedral High School, Milwaukee, Wisconsin, June, 1928, and from De Paul University, August, 1945, with the degree of Bachelor of Arts.

She began her graduate studies in the School of Social Work at Loyola University in September, 1947. She is presently employed as a social worker at Veterans Administration Center, Wood, Wisconsin.

## INTRODUCTION

The study comprises an attempt to describe and interpret the work of the Society of the Lay Auxiliaries of the Missions. In this connection emphasis has been placed on the organizational structure, professional training, methods, and on an examination of the operation of selected teams of the Lay Auxiliaries.

Except for the provisional Statutes of the Society and the reports of the Middle-Eastern team (1949-1951), all the material was in French and was translated by the writer. All documentary material was accessible to the writer through the kindness of Miss Yvonne Poncelet, president of the Society. Miss Jacqueline Dejaiffe, leader of the American team, also generously assisted in questions of translation and interpretation. To supplement these data, the writer had innumerable personal interviews with Miss Poncelet, Miss Dejaiffe and other members of the Society, particularly for the purpose of clarification on the Règlement Interieure and the Statutes.

The writer was able to observe the activities of the American team in the student center, Crossroads, 5621 Blackstone, Chicago, Illinois. The work of this team with Oriental and African students was not included in this study since the center was established in 1951 and is still a developing program. Difficulty was encountered in securing information on the volume of work that was carried on by the teams since 1946 because statistical reports were not always available except for reports made by the teams in North Africa and in the European student centers, to the Belgian government.

Reports and correspondence describing the work of the teams were available and these were supplemented by personal interviews with the president and team members who were able to interpret conditions and problems encountered on the missions.

The study was divided for the purpose of presentation into five sections. The first of these covered a historical development of the Society; the second, covered the organizational structure, requirements for admission, the preparation of members and the concept of the team as the unit of work. To demonstrate the operation of the teams, a third section was given over to a description of the work of selected teams. An article on the principles, ends and methods of the missionary laity written by the president of the Society, was translated and included as an abstract in an appendix. The writer regarded this article as a definitive contribution to the concept of the lay missionary. A second appendix on the function of other lay missionary groups throughout the world, places the work of the Society in perspective.

It is hoped that these chapters, taken together, will serve to show the contribution made by a group of lay missionaries whose training equips them to work in the spirit of the recent encyclical, Evangelii Praecones, "to establish the Church on sound foundations among non-Christian peoples and place it under the native hierarchy".

## CHAPTER I

### THE HISTORY OF THE SOCIETY

One of the great missionary figures of the twentieth century was Father Vincent Lebbe (1877-1940) who renounced his Belgian citizenship to become a Chinese citizen so that he could give his life entirely to the service of China and to the Church in China. He was a pioneer whose ideas revolutionized the old missionary traditions. In his comprehension of mission development and trends, Father Lebbe foresaw the need of a deep formation of a native clergy not only because the native priest could more effectively penetrate the community and persuade his countrymen of the truth, but a well-formed clergy would be the basis of a native episcopate.

Two significant missionary documents, Maximum Illud<sup>1</sup> and Rerum Ecclesiae,<sup>2</sup> amplified these ideas of the need for the formation of native clergy and of their right to the episcopacy. Eight months after the publication of Rerum Ecclesiae, Father Lebbe had the joy of witnessing the consecration at Rome, October 26, 1926, of the first six Chinese bishops by His Holiness, Pope Pius XI. The event was the practical realization, the concrete illustration of the missionary program of Pius XI, "Pope of the Missions"; it signalled a new era in the life of the Church.

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1 Benedict XV, 1919

2 Pius XI, 1926

A new era creates new problems. The extremely rapid technological development of the countries of the Far East as they came into contact with the West, resulted in a radical transformation of their way of life. The impact of the press, radio, movies, industrialization, required new techniques for establishing the Church in this time of transition.<sup>3</sup> The Chinese bishops had too few priests to meet the challenge.

At the request of the bishops, Father Lebbe founded in 1926, the Society of Auxiliary Priests of the Missions, a group of diocesan priests who placed themselves at the service of the native bishops. When Father Lebbe returned to China in 1927, it was as the "servant" of one of the newly consecrated bishops, Melchior Soun. The presence of Father Lebbe, and other priests under the authority of the native hierarchy, witnessed to all that the Church was indeed universal, making no distinction between race of color.<sup>4</sup>

Acutely aware of the immensity of the task to be done in the mission countries where the Church was not yet established or was not still not sufficiently developed, Father Lebbe realized the valuable contribution that could be made by trained lay missionaries.<sup>5</sup> They would be able to penetrate the various spheres of modern life and reach all classes of people. Through their influence and example as nurses, teachers, social workers and doctors, in living a dynamic Christian life, they could work toward the creation of a native elite, who, in turn would later weld a Christian community capable of realizing an episcopacy and clergy. In this way the Church would be

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3 Yvonne Poncelet, "Une nouvelle forme d'apostolat missionnaire", La Cité Chrétienne, Brussels, XII, 5-20, Aout, 1938, 595.

4 Levaux, Leopold, Le Père Lebbe, Brussels, Editions Universitaires, 1948, 304-5.

5 Ibid.

established and the apostolate of like to like could be continued.

For this work of training native lay leaders, Father Lebbe turned to Father Andrew Boland, Superior of the Auxiliary Priests of the Missions in Brussels, Belgium, urgently requesting him to found a society of lay women who would assist the bishops and priests in the work of the apostolate. The seed of this idea germinated slowly.

Throughout Europe, the perennial vitality of the Church was assuming a new dimension in contemporary religious history as seen in the fecund action of the laity. Aware of the responsibility of their apostolic vocation to witness Christ, the laity were beginning to work under the direction of the hierarchy to build the Christian community, the Church, visible organism through which Christ lives and acts in this world. This collaboration in the apostolate of the hierarchy was being effected through the professional and social life of each individual.

The missionary bishops also envisioned the formation of groups of lay people who, sharing in the missionary vocation of the Church and steeped in the doctrine of the Mystical Body of Christ, would, each in his own profession, work toward the extension of the Church in mission countries. From 1930 onwards, Father Boland received numerous requests from the missionary bishops for lay women workers.

In a personal interview with the president of the Society, the writer learned how plans for the new organization were gradually formulated by Father Boland. It would be a society distinguished by its universality, accepting young women of all races and all countries. They would work in teams in the service of the missionary bishops. Under the inspiration of Father Boland, two young women began their studies at the University of



Louvain in October, 1935,<sup>6</sup> to prepare themselves for the service of a native bishop. It was not until the completion of a survey made by Father Boland in China in 1937, that the formal organization of the Society was considered. Father Boland had discussed the possibility with more than twenty-five bishops; all without exception urged him to send them as quickly as possible, teams of young women who had a good basic spiritual formation.

In August, 1937, at an informal meeting of Father Boland and the first members of the Society, the principles and objectives of the new Society were established along the lines of the Auxiliary Priests of the Missions, and the Society would be known as Lay Auxiliaries of the Missions.<sup>7</sup>

Lay workers were especially needed in China, where many young women wished to devote themselves to the service of the Church, yet did not wish to be religious. In order that the work in the missions could have continuity, the new Society would work in teams and live in community. To establish authority and unity, they elected one of their members as president or team-leader.<sup>8</sup> To keep intact the lay character of the group, the membership of the Society would accept or refuse candidates. Three months after entering the Society, the candidate would make a temporary promise and would receive the uniform of the Society. The chaplain, Father Boland, would be the spiritual director of the group. At this meeting, it was further decided that one of the team would study medicine, another social service, while a third would have responsibility for the management of the house and also

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6 Yvonne Poncelet and Solange de Menten de Horne.

7 Minutes, Auxiliaires Laiques des Missions, 27 Août, 1937.

8 Ibid.

take courses at the University of Louvain. Their apostolic objective was also determined; the first team would be sent to Nanking, China.<sup>9</sup>

A house of formation was formally opened in Brussels in October, 1937. A month later, when the Society was honored by the visit of His Excellency Bishop Paul Yupin of Nanking, China, he confirmed the necessity for a foundation such as theirs and encouraged them with his counsels.

Bishop Yupin assured them that

Your Society of young lay women in the service of the missions is at the present time, a necessity in the Church and I am happy to see its realization. Your organization is called upon to play a great role in the extension of the Reign of Christ not only in China, but in all mission countries.<sup>10</sup>

The president promised Bishop Yupin to send him the first team of the Lay Auxiliaries.

In 1938 at Rome, the president and her assistant received the blessing and encouragement of His Eminence Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation of the Propagation of the Faith. Monsignor Celso Constantini, also of the Propagation of the Faith, urged the new Society to

remain lay, so that you will be able to penetrate into all milieux; to be the leaven in the dough, and to carry everywhere the witness of Christ; to be totally at the service of the Church in the missions; to give the lay missionary a very solid spiritual, moral and professional formation; to authorize only departures in small groups under the authority

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9 Ibid.

10 Aux Jeunes Qui Veulent Servir, 1937, 4: "Votre Société de jeunes filles laïques au service des missions est, à l'heure actuelle une nécessité dans l'Eglise et je suis heureux d'en voir la réalisation. Votre organisation est appelée à jouer un grand rôle dans l'extension du Règne du Christ, non seulement en Chine, mais dans tous les pays de missions".

of a team leader.<sup>11</sup>

Monsignor Constantini also felt that only young women who would resolve to consecrate themselves totally and for life to the apostolate in the missions should be admitted to the Society.

On a visit to Rome, Father Boland also discussed the work of the Society with Cardinal Fumasoni-Biondi. Father Boland realized that, while the Cardinal was particularly interested in the Society as a new form of missionary activity, he had some questions about the practical aspects of the life of lay women in the missions. The interest of the Cardinal reflected a certain realism and prudence regarding the provisions made by the Society for the health and old age of its members, as well as its taking into account the discouragement and frustration frequently experienced in the apostolate. Father Boland explained to the Cardinal about the long preparation that the young women would make before departing for the missions in teams, and this only after a sustained experience in group living; of the advantages of community life in the missions; of the responsibility of the team-leader to the Bishop for the work of the team; of the assurance of security for the security for the missionary in illness, non-adaptation to climate and in old age.<sup>12</sup>

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11 Aux Jeunes Filles Qui Veulent Servir, 1947, 20: "Rester laïques, afin de pouvoir pénétrer dans tous les milieux, être le levain de la pâte, et porter partout le témoignage du Christ. Être totalement au service de l'Eglise en terre de mission. Donner à ces missionnaires laïques une très solide formation, spirituelle, morale et professionnelle. N'autoriser que les départs en petits groupes, sous l'autorité d'un chef d'équipe."

12 Abbe André Boland, "Retour de Rome", Cahiers des Auxiliaires Laïques des Missions, II, Avril, 1939, 3-4.

Father Boland was particularly fitted to interpret the needs of the new group since his own Society, Auxiliary Priests of the Missions, was given officially the status of society of diocesan right at Banneux, Belgium on June 1, 1939. It was also the occasion of the first public promise of the first members of the Lay Auxiliaries of the Missions. At this time Bishop Kerkhofs of Liege<sup>13</sup> said that it was a "glory for the diocese (Liege) to see the Society of the Auxiliaries of the Missions establish its mother-house here". Bishop Kerkhofs counselled them to become strong souls, to be apostolic and ardent in carrying afar the light of the gospel.

By this time, however, the shadows of World War II were already over Europe. In a personal interview with a member of the Society, the writer learned that for the Society this meant a postponement of plans and projects, as well as the beginning of great financial difficulties, of frequent moving from one place to another, of repeated requisitions of property, and finally the dispersion of members.

Immediately after the beginning of hostilities, May 10, 1940, the Belgian government ordered the evacuation of all those who were able to leave the country. Following the instructions given, the Society dispersed and went into the south of France where the members remained with friends and relatives until July, 1940, when they were permitted to return in small groups to Belgium. In the meantime, food became very scarce because all the harvest was being sent into Germany. On their return to Brussels, they found the situation created by the occupation, difficult enough, but they placed themselves at the service of groups working with refugees and resumed their

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13 Discours de Mgr. L. J. Kerkhofs à Banneux, Juin, 1939.

community life.<sup>14</sup>

The Society was given responsibility for the reorganization and direction of a community center for foreigners, which the Germans had abandoned. A team of five worked at this center with expatriated people from thirty-two countries who were from all walks of life, without money, without political protection and much in need of moral and spiritual help. Since financial assistance was given by another relief organization, the team organized recreational and spiritual activities for the group. Religious discussion groups and inquiry classes not only stimulated interest in the Church but actually resulted in many baptisms, and in a return to religious practices for others. Winter Relief Services coordinated all the organizations and bureaus of assistance for refugees in July, 1941, thereby discontinuing the operation of the community center.<sup>15</sup> The excellent results of the work of the center, during the year of operation, seemed to illustrate that the formula of the team could be adapted to diverse social problems and yet permit a few people to share effectively the responsibility of the work to be accomplished.

Those who had completed their training in 1941 were unable to leave for the missions due to the war. They sought instead another outlet for their missionary activity and during Lent, organized at Liege, a series of missionary conferences. The principal result of these conferences was the formation of several missionary circles of young girls who met each week to study the encyclicals, Maximum Illud and Rerum Ecclesiae, and the doctrine of the

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14 Statement of Jacqueline Dejaiffe, personal interview.

15 Ibid.

Mystical Body. At the insistence of these children, the Society organized holiday camps where informal instruction on basic missionary ideas was given. Encouraged by their interest in the missions, a group of "volunteers of the missions" was officially organized in August, 1941, under the authority of Bishop Kerkhofs and with encouragement from Rome. This group had among its objectives the diffusion of the missionary idea; to interest Catholics as well as non-Catholics in the missions; to convince them of the urgency of the problems of the missions; to popularize the appeals of the last two Popes in the missionary encyclicals; to encourage interest in pontifical works.

This attempt to educate others about the missions had its complement in the house of formation. A formal program of studies was initiated for the first time for young women entering the Society in September, 1941. Courses in theology, philosophy and missiology were given in the house of formation, while additional courses in Church history and English were offered at the Jesuit College in Brussels. This was the realization of the intensive spiritual, moral and professional training recommended by Monsignor Constantini. The spiritual formation of the young Society received a great impetus when in December, 1942, His Eminence Archbishop Van Roey gave the Society permission to have a chapel in the house. The first Mass was celebrated by Father Boland on January 13, 1943.

Vocations, in the opinion of the president, became more and more numerous although they were restricted to Belgium because of the war. The house of formation at 80 Rue Amazon, Brussels, soon became too small for the needs of the growing Society. By September, 1943, a family of twenty-three moved to a beautiful property at Boitsfort, a suburb of Brussels, but not without considerable difficulty since this was during a time of heavy bombing.

The educational and spiritual program continued in spite of the war. Teams were preparing for future departures for the missions by deepening their knowledge of the languages and customs of mission countries so that one of these teams would be ready to leave for the missions at the end of the war.

The president related further how their residence at Boitsfort was short-lived, since three months later the Germans requisitioned the house. Within twelve hours the house had to be at the disposition of the Germans. Undaunted by such an order, they found another house in the neighborhood and with the help of friends moved their possessions before the expiration of the twelve hour period. After ten days, however, regular routines were resumed again. Heavy air raids on Brussels during May, 1944, resulted in heavy civilian casualties and great destruction of property. At the request of Civil Defense, the Society offered its services to the Red Cross and assisted other relief organizations. Financial difficulties and scarcity of food, were problems faced by the Society during this critical period. Most of the members went out to work in other agencies in the city, where, at the same time, they perfected their professional skills. Others organized summer camps at Brussels and Liege for the "volunteers of the missions". This work continued until the liberation of Belgium in September, 1944, when the work of formation was again resumed.

When His Excellency Bishop Yupin visited the Society in August, 1945, he gave a new focus to their formation. At this time, Bishop Yupin outlined some of the details of his plans for the first team scheduled to work among the seven million people in his diocese in Nanking, China. He requested that the team have at least six members. He promised that not only would they have a chaplain but also a chapel, stressing that only in the Blessed Sacrament

would they find the source of their strength and courage in their apostolate.<sup>16</sup> After his return to China, Bishop Yupin wrote to the council of the Society saying that he had a small house for the Nanking team and that he was also considering a program of studies for their first year in China.

Meanwhile, other bishops in China, Indochina, North Africa and the Belgian Congo, were requesting the Society for teams to assist them in the apostolate in their dioceses. Because China was still torn by civil war, the council of the Society decided after prayerful deliberation, to send the first team to the Belgian Congo.

This decision was the prelude to an unforgettable year for the Society: in 1946, the statutes of the Society were officially recognized by Rome; the departure of the first teams for the Belgian Congo and finally the house of formation moved into permanent quarters. Recognition of the statutes of the Society occurred on March 28, 1946. Bishop Kerkhofs of Liège, in sending the authorization to Father Boland said

. . . you know with what sympathy I have followed the beginnings and the development of the Society; you know also how happy I have been to state that not only the bishops of China await you with impatience, but that Rome, always so reserved in the face of new undertakings, wishes to grant me officially the authorization to organize and develop the Society after the proposed statutes . . .<sup>17</sup>

Such development was also anticipated by Bishop Cleire of the Society of White Fathers, who was very eager to have the Society organize

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<sup>16</sup> Georgette Wilmet, "Son Excellence Mgr. Yupin chez les ALM", Cahiers, IX, Octobre, 1945, 4.

<sup>17</sup> Lettre: Louis-Joseph Kerkhofs, 28 Mars 1946, ". . . vous savez avec quelle sympathie j'ai suivi les débuts et les développements de la Société; vous savez aussi combien j'ai été heureux de constater que, non seulement les évêques de Chine vous attendent avec impatience, mais que Rome, toujours si réservée en face de nouvelles initiatives, a bien voulu m'accorder officiellement l'autorization d'organizer et de developper la Société d'apres les statuts proposés."



social welfare and educational programs in the native cities and workers' camps of the Belgian Congo where more than 40,000 men, women and children lived and worked. The vice-president of the Society made a survey in April, 1946, of conditions under which the team would work, in an attempt to analyze the needs of these communities.

L'Union Miniere of High-Katanga, one of the largest mining companies in the Belgian Congo, was aware of the social and educational needs of the four work camps in the community and were particularly interested in organizing social centers there. Medical, social and educational centers had been successfully established in the neighboring cities of Leopoldville and Elisabethville by other groups, but the unmet needs of the region offered a tremendous opportunity for further social work.<sup>18</sup>

The council of the Society in Brussels, after receiving the report of the vice-president on the social conditions of the Belgian Congo, decided to send two teams to Africa. They were to work toward the development of a family welfare program in Costermansville and in Kolwezi with special emphasis to be placed on family life education. The Costermansville team, composed of two social workers, one of whom was also a nurse, and a third who was a midwife, would be employed by the Belgian government to organize a family welfare program. The Kolwezi team, composed of two group workers and a social worker would be employed by L'Union Miniere, a private corporation, to establish a social center.

Members of the Costermansville team, in addition to their professional training took special courses in the School of Tropical Medicine, Anvers,

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18 Statement by Yvonne Poncelet, personal interview.

Belgium. After an apprenticeship in the medical and social centers of Leopoldville, they would rejoin their team leader at Costermansville. His Excellency, Bishop Cleire, arranged for them to live in a small house beautifully situated overlooking Lake Kivu. A second team left Belgium by plane for Kipushi in December, 1946, via Leopoldville and Elisabethville. At Leopoldville, they became acquainted with African life by visiting various missions, schools, medical and social centers in the community. After interviews with the director of L'Union Miniere, the team decided to begin at Kolwezi to work toward the establishment of a nursery school.<sup>19</sup>

In Brussels, plans for the expansion of the training program were made possible by the acquisition of a new property at 90 Rue Gachard, spacious enough to accomodate more than sixty persons. The first international student center, Carrefour, was also opened in Brussels for the use of foreign students. Carrefour, was to be a source of spiritual and intellectual enrichment for students, a crossroads of ideas and friendship, a home with students of other races and other countries. Great numbers of Chinese students had been attending the European universities since the end of World War I. These potential leaders were to be found especially in those educational centers where anti-Christian professors had the greatest influence. These and other foreign students, the Society hoped to reach through the activities of Carrefour.

Four members of the Society still intent on preparing for their future apostolate among the youth of China, went to England where they studied English, further perfected their nursing techniques and examined the programs of the Catholic Action centers. Encouragement from the Congregation of the

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19 Ibid.

Propaganda of the Faith in Rome, came under the form of a substantial subsidy to cover the passage of a team to Nanking, China. This seemed to confirm the confidence the ecclesiastical authorities in Rome had placed in the Society and also emphasized the importance that the Church had attached to the lay apostolate in mission countries.

Official recognition of the Society by Rome occurred on January 26, 1947, when it was established as an association of diocesan right by His Eminence Cardinal Van Roey of Malines<sup>20</sup> in whose diocese the house of formation was situated. It was to be an association of diocesan right without vows, following the statutes which had been examined by His Eminence Cardinal Van Roey. The statutes were provisional, subject to modifications and changes when these were deemed necessary or useful.

This was the fulfillment of a long cherished desire of the Society. Three months later, another dream was brought to fruition when the third team accompanied by the president, departed for Nanking, China. With the cessation of hostilities, a team was ready for the service of a Chinese bishop; it was composed of two nurses and two university instructors. At the request of Archbishop Yupin, they were to study Chinese and then later to organize medical and educational works after they had made a thorough study of the needs of the community. They were to follow the inspiring example of Father Vincent Lebbe, who had died in the service of the Church in China, seven years earlier

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20 Lettre; Son Eminence J. E. Cardinal Van Roey, 25 Janvier 1947, La Sacrée Congregation de la Propagande ayant examiné ces statuts nous à autorisé, par sa lettre du 26 Novembre 1946, à procéder à l'érection canonique, à titre experience, de la dite Société en association de Droit Diocésain, conformément aux canon 492, I et 674 du code de Droit Canonique. En conséquence, nous érigeons la "Société des Auxiliaires Laiques des Missions Catholiques" en association de droit diocésain, sans vœux, suivant les statuts dont nous avons pris connaissance."

on June 24, 1940, in Chungking. Like Father Lebbe, they were ready to give themselves totally to China, to know, to understand and to love the Chinese until they became one of them.

Gradually, informal classes and clubs were organized by the team for the community where Protestant and non-Christian students exchanged Chinese lessons for lessons in French and English. A tentative work plan submitted by the president to Archbishop Yupin before she left China, anticipated a large social center in which the social and medical activities would be coordinated. These included a dispensary, prenatal clinic, hostel for young girls, library and restaurant.

The president also discussed plans for the future work of the Society with His Eminence Cardinal Tien, His Excellency Monsignor Riberti, and professors of FuJen University. They agreed that Peiping, cultural center of China, seemed to be an excellent location for another house of formation for Chinese girls, many of whom were interested in devoting their lives to the Church in the service of the lay apostolate. In this same house, European members of the Society would learn Chinese under ideal conditions; also, Chinese and Europeans working together in an atmosphere of friendship and understanding could accomplish the formation of a Catholic elite.

After months of study of Chinese, a second team composed of three nurses was placed in charge of a small hospital in November, 1947. It was called "Ming Sheng", founded in Peiping by Father Paul Gilson, S.M. A friend of the Society, Dr. Jean-Marie Tan, acted as chief-of-staff.

Upon completing the survey of conditions in war-torn China and observing the work of the two teams, the president related to the writer how she went to Africa where she reviewed the work being done by the teams at

Bukavu and Kolwezi. The efforts of the two teams continued to be focussed on family education for native women. At Bukavu, the classes in homemaking, child care and hygiene were oriented toward the realization of a social center for women. A similar program was being given at Kolwezi.

The president realized that the needs of the social apostolate on the missions needed to be brought to the attention of His Holiness, Pope Pius XII. She went to Rome in March, 1948, to report to His Holiness, on the work of the Society and also of the development and extension of the lay apostolate in the missions. His Holiness in giving his blessing to the Society, encouraged the members to remain lay, penetrating all milieux so as to extend the field of recruitment to all countries. His Holiness was especially interested in the projected plans for a house of formation in Peiping, China.<sup>21</sup>

By this time the Nanking team was working toward a realization of the objective of adaptation to their adopted country. This was being accomplished through part-time teaching; one member taught at the National Conservatory of Music; another taught French and English to a group of Chinese Army officers. A third member worked at home with students and interested people in the neighborhood where she was available for help and counsel; this was also an opportunity for an example of Christian hospitality, considered by the Chinese as an integral part of family living.

By April, 1948, the team was ready to open a dispensary for service on three days a week for more than a hundred out-patients. Two nurses visited those patients who were not able to come to the dispensary. An obstetrical nurse was available to women who could not afford the expense of hospital

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21 Statement by Yvonne Poncelet, personal interview.

confinement. A physician, professor at Central University in Nanking, gave his services weekly for examination and treatment. The patients were asked to pay a small fee to cover the cost of medicines.<sup>22</sup>

Instruction on hygiene and child care was given by the team as they observed the extreme simplicity of the standard of living on home visits. They used these opportunities also to discuss working conditions, wages, as well as problems of family life and education. The members thought that there was obviously a great need for an educational program for young women, with an emphasis on medical information and practical courses in homemaking. The team found that trachoma was very prevalent in the area due to the lack of personal cleanliness; skin diseases, malnutrition, dysentery, cholera, anemia, blighted the lives of the people. Contagion was almost always fatal due to the impossibility of isolating carriers because of the custom of the entire family sleeping in the only available bed.<sup>23</sup>

An effort was made by the team to make their home a center of Christian influence and family life; they were always ready to assist in neighborly services as a means of becoming better acquainted with the people in the district. Each day Catholic students and catechumens from the University assisted at Mass in the chapel. Other groups came for instruction in preparation for the sacrament of Baptism. Liturgical feasts were always celebrated with great external solemnity.<sup>24</sup>

Numerous friends, Oriental and French among clergy and laity

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22 Nanking team, Annual Report, 1948, Nanking, China.

23 Ibid.

24 Ibid.

who were aware of the grave problems faced by foreign students living in the large European cities, requested the Society for another international student center. In January, 1949, a second Carrefour was opened at 81 Rue Madame, Paris, with the approbation and encouragement of His Eminence Cardinal Suhard who was personally interested in this student center, situated in the Latin quarter near Notre Dame Cathedral and the Sorbonne University. A staff of four: English, French, Belgian and Italian members made it possible to effectively assist foreign and other European students through personal counselling.

A fifth team, left Belgium in January, 1949, for work in the Middle East in the diocese of His Excellency Archbishop Hakim of Galilee. Because the Middle East was suffering from the ravages of war between the Arabs and the Jews in Palestine, the council of the Society chose a team of three: Belgian, Hungarian and French members, a team designedly international, considering the complex political situation of the area. Their first responsibility was to help organize thirty relief centers for Arabian refugees in Galilee where because of the conflict between Arabs and Jews, thousands were suffering from malnutrition, lack of clothing and other necessities of life.<sup>25</sup>

This team found that it was not to be a question of founding the Church in the Middle East, as in the case of mission countries who are dependent on the Sacred Congregation of the Propaganda. The Church was installed there with its hierarchy, its government, its liturgical usages, its schools and its centers of religious life, since its origins. Rather the problem

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25 Report of the Middle Eastern team, Damascus, 1949.

would be to continue and to expand the Church; to unite the faithful, to deepen their faith, to intensify their piety, to develop their religious institutions, to encourage works of charity and the apostolate. The problem of unity between Catholics of different rites and among all Christians, Catholics, Orthodox, Protestant, would be met step by step in the apostolic activity of the team through their social centers and schools in the Arab centers.

To make possible the continuance of the training of lay women who would be equipped to meet such complex problems as those of the Palestinian team, a meeting was held in February, 1949, in Brussels, for the purpose of starting a subscription to raise funds for the house of formation. This subscription had the encouragement of His Eminence Cardinal Van Roey and the bishops of Belgium. It was intended to assure the continuance of a house of formation on a permanent basis, as the indispensable pivot of the work, and would make possible the maintenance of forty-five members in training as well as personnel already in the missions. Groups of friends were organized throughout Belgium; in Brussels, Anvers, Bruges, Liege, Charleroi, Mons and Tournai, of those who would contribute financially toward the maintenance of the work of the Society.

Three weeks later, the Society was saddened by the news of the death of Mariette Dierkens of the Nanking team. She was murdered on March 11, 1949, by an unknown assailant. In a personal interview with the leader of the Nanking team, the writer learned how prior to Miss Dierkens' entrance into the Society in September, 1945, she had worked ten years as an obstetrical

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26 Georges Dumont, "Remarques sur l'apostolat dans le Proche-Orient arabe," Cahiers, IX, Octobre, 1950, 28.



nurse at Brugmann Hospital in Brussels. Upon completion of her training in the Society, she went to Nanking, China, in April, 1947. As director of the dispensary in Nanking, Miss Dierkens was beloved by the people of the community for her selfless dedication to the needs of the sick poor. The Society considered her death as a great grace, a shining example for those in the missions, for those who were in training as well as for future members.

After this incident, it became difficult for the team to continue its work in Nanking. The Communist regime was gaining ground and the people lived constantly in great apprehension and fear. On the counsel of Archbishop Yupin, the team went to Hong Kong. While awaiting there further directives regarding their work, the members assisted in the work of caring for refugees and worked in a Chinese hospital, thus continuing their study and use of Chinese. In Peiping, the Communist advance into the city made the realization of all projects an impossibility. Although the hospital became overcrowded as a result of epidemics and famine, the team attempted to devote itself particularly to the training of the Chinese nurses who assisted its members. On all sides the members witnessed the despair and anguish of the people who had not the sustenance of a strong Christian hope and yet who managed to display great heroism in the face of suffering and death. As Peiping was completely encircled by the Communist army and the city gates were closed, the crucial problem for the team was to find daily rice. For three weeks, electricity and water were shut off; the hospital, however, had a well and this saved the members and the inhabitants of the quarter.<sup>27</sup>

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27 Statement by Jacqueline Dejaiffe, personal interview.

In the systematic establishment of the Communist occupation was seen a determination to isolate foreigners and to render their work ineffectual and useless. These circumstances necessitated the consideration of the evacuation of the three young missionaries. After much hesitation and with the advice of the ecclesiastical authorities who were informed about this critical situation, the council of the Society directed the Peiping team to join the team in Hong Kong. The two teams met in Hong Kong, in September, 1949. Six days later, Archbishop Yupin wrote Father Duperray, chaplain of the Nanking team, asking him to return to Europe with the two teams. Archbishop Yupin felt that it would be against supernatural prudence for the teams to remain and would only compromise the work of the future. Archbishop Yupin suggested that they work with Chinese students in Paris until it was feasible for them to return to China and to resume their work. By November, 1949, both teams left China for Belgium where they returned for further assignment.<sup>28</sup>

The president went again to Rome in December, 1949, to review the work of the Society with Monsignor Constantini. New problems were being considered by the council of the Society, developing out of the increasing international membership, with a necessity for a deeper formation based on the needs of such a diverse group, and the possibility of opening houses in other countries. In the following year, plans for the departures of teams were completed. These included: Lebanon, Belgian Congo and the United States. Six were to be sent to Beyrouth to join the Middle Eastern teams; two were to be sent to Kolwezi team; four were to be sent to the United States.

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28 Ibid.

The first two of the American team were accompanied to the United States by the president; two others, followed in January, 1961. The initiative of this new foundation in the United States was taken in accordance with the desires of the Chinese hierarchy and the counsel of Monsignor Constantini, who were most interested in multiplying centers for foreign students in the large European and American cities.

## CHAPTER II

### THE STRUCTURE OF THE SOCIETY

The Society of the Lay Auxiliaries of the Missions trains and groups into teams young women who consecrate their lives to God and to the Church in the missions. They realize their vocation as personal witnesses of Christ's love for men, and in the service of a bishop, work toward the creation and stabilization of a native Catholic elite. Because the lay auxiliaries are lay persons, they can penetrate more easily the families and the groups they wish to influence, sharing the aspirations and the conditions of life of those with whom they live. Using the principle of adaptation in a continual effort of penetration, they aim to become identified in thought, word and action with the citizens of the country where they exercise their apostolate. The members are auxiliaries, because they do not found works which belong to them, but devote themselves to the creation and development of a native Catholic feminine elite. All their activities are undertaken with the authority of the missionary bishop, who may be a native, following in the tradition of the founder.<sup>29</sup>

As stated in the statutes of the Society, organization is achieved through the direction of a council composed of the president and her

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<sup>29</sup> Statutes, art. 2: "The Lay Auxiliaries of the Missions who are destined to the integral service of the Church make of obedience to the Bishop the specific note of their missionary vocation; they are an instrument of his apostolic vocation."

assistants (a minimum of two) and a treasurer-secretary. The council is under the jurisdiction of the bishop. The superior of the Society is also the spiritual director or his delegate. The president directs and represents the Society in all its activities. She possesses the right to govern full members, and those in training; the latter are under her obedience in virtue of their promise and oath.<sup>30</sup> All questions of importance relative to the Society, to its government, its membership, to its work, are under the jurisdiction of the council.

In the organization of the Society, the team is considered the most essential element. These teams are composed of a minimum of three members appointed by the council and constitute the unit of apostolic work of the Society. The Society does not place individuals at the disposal of the bishop. Since the members are called to serve in different countries and in varied circumstances, the rules of the Society are very broad in permitting adaptation to the needs of the community. It is essential, however, that each member always consider herself more as an apostle in the service of the missions than as a doctor, social worker, teacher or nurse, and that she set aside her nationality, race, and other personal characteristics, to be only an active member of the Church militant.

The team is under the direct authority of the bishop in all that concerns apostolic activity, but members remain under obedience to the authorities of the Society in all that concerns the observation of the statutes. The team leader represents the team and its members in their contacts with the

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30 Ibid., 25, 34.

bishop and the Society. Within her jurisdiction she directs the organization of the work of each one and is responsible for the material, moral and spiritual needs of all.

The membership of the Society is composed of women who have completed their eighteenth birthday, and who, within the Society belong in one of two groups: temporary members and life members. Those who are in training are not considered as members of the Society until after they have completed the first year of training, and make the first promise<sup>31</sup> to observe the statutes of the Society. This promise, which confers upon the candidate the title of aspirant, is renewable annually during the time of formation until the completion of training. After two years of minimum formation, the member may be admitted by the council to take an oath<sup>32</sup> of five years, thereby becoming a temporary member. Life members are those who are admitted to the definitive oath; they must have made their temporary oath twice and be judged worthy by the council. The Lay Auxiliaries are not under vows, even simple vows, and their Society does not constitute either a religious order or a congregation. Its members are nevertheless totally consecrated to God and to His Church.<sup>33</sup>

The Society admits only those who have a real vocation to the apostolate in mission countries and who wish to consecrate their lives to God and to the Church. They must also possess the intellectual, moral and physical aptitudes, as stated in the statutes of the Society. Selection of candi-

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<sup>31</sup> Ibid., 61.

<sup>32</sup> Ibid., 62.

<sup>33</sup> Ibid., 11.

dates is made, therefore, from three viewpoints: health, intellectual aptitudes and spiritual formation.

A medical examination by a physician familiar with the requirements of missionary life is required before considering the applicant. The Society considers that, whatever may be their other qualities, those candidates disqualified because of health should be eliminated; this deficiency, is in itself, an indication that their vocation is elsewhere. When a member becomes seriously ill after having made the first promise, she is considered to have a valid reason for leaving since her membership, on the strength of this promise alone, is temporary. However, in individual cases, the Society gives special consideration to temporary members who have become ill, particularly when they have other exceptional qualifications.

In screening the intellectual aptitudes of the candidates, high scholastic achievement is not always regarded in itself as a sufficient index to the readiness of the individual for missionary life. Certain important elements requisite for life on the missions may have been overlooked in the previous training such as resilience or suppleness, and aptitude for languages. Although the minimum academic requirement is completion of grammar school, ordinarily such candidates are not admitted unless they demonstrate outstanding qualities of leadership in previous group experience. Knowledge of the spiritual formation of the candidate is obtained through detailed references requested by the council from either the spiritual director or from a chaplain of a Catholic Action group, who may be familiar with the requirements of the lay missionary vocation.

Consequent upon the fulfillment of such preliminary requirements, the candidate is permitted to begin the first month of intensive training.

During this period, she acquires a clear understanding of all that is expected of a member of the Society. It is a time of intensive study and reflection on the spiritual and missionary life of the Lay Auxiliaries. The doctrine of the Mystical Body of Christ is given as the basis of its spirituality and missiology. In addition, a basic orientation is given to the spiritual rule, to the constitution, history and customs of the society. Upon completion of this month of formation, the council considers the acceptance of the candidate for further formation.

The formation of lay missionaries called to penetrate different milieux, to fulfill different functions, is adapted on the one hand to the personality of each one, and to the general conditions of life which the Society meets on the missions. Spiritual formation, character education, general cultural and professional preparation concur toward the same end: to help and to lead each one to elaborate personally, a synthesis of unified life, entirely centered on the apostolate; to make each one an apostle united to Christ, who in her action tries to communicate Him to those with whom she comes into contact. The years of formation include: a year of general cultural courses oriented toward religious, moral and missionary problems; years of professional studies in the special schools and universities; a final year, normally one, unless the council judges it useful to prolong this time of formation which is concluded by the oath and the departure for the missions.

According to the statutes,<sup>34</sup> the life of the members of the Society must be one of sanctity adapted to their particular life as lay missionaries. It exacts a spirit of filial dependence on God, of submission to those who

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34 Ibid., 2.



authentically represent Him and a minimum of exterior rules. The observance of the rule is meant to help the member to adapt herself continually to the needs of those who are entrusted to her and not to hinder her from discovering numerous ways of reaching them. The rule allows the member to achieve the deepest possible penetration in her apostolate of the community.

Using the means which traditionally have led to sanctity in the Church, the rule of the Lay Auxiliaries is designed to help its members to become saints.<sup>35</sup> All attention, all aspirations to holiness, are centered in the essential act of the day, the Holy Sacrifice of the Mass. Prayerful reading and meditation on the Holy Scriptures further nourish a solid spirituality, firmly rooted in the liturgy; in learning to know the mysteries of Christ, they also learn to live them intensely. This is augmented by a half hour of prayer daily, spiritual reading three hours a week, daily visit to the Blessed Sacrament, examination of conscience, daily recitation of the Rosary, regular confession, monthly recollection and annual retreat. During formation, members are oriented toward devotion to the Holy Spirit, as the author of all holiness; toward the Blessed Virgin, as Queen of Apostles; and St. Paul, as an incomparable model of adaptation and herald of the universality of the Church.<sup>36</sup>

The truly apostolic spirituality of the Society was inspired by Father Vincent Lebbe in his directives to the Society of the Auxiliaries of the Missions.<sup>37</sup> The first of these principles and the most essential is true charity, based on the fact that the apostolate is a work of love. As lay

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35 Règlement Interieur, I.

36 Ibid., II, 1.

37 Ibid., III.

missionaries, witnesses of Christ living in the world, they give an example of a life of love given to God and to souls. To respect the personality of another, to understand the value of a soul and the action of God in it, the approach must always be one of tact and delicacy. The Church wishes to baptize men individually and collectively in the diversity of their civilization. Each civilization is a reflection of the life of God; it tends towards Him, at least unconsciously and possesses its special grace, useful to the Church. The missionary comes not to destroy but to complete in Christ, the single Body of which Christ is the Head, the non-Christian civilizations.

The principle of adaptation is charity in practice. It means simply to place oneself in the place of others, to understand their cultural heritage; to learn and appreciate as well as possible the language, the customs, the literature, philosophy and art of their adopted country. This true and integral charity before it is realized in everyday life, exacts a constant effort, a total renunciation, as the first step, the first work of those who wish to live according to the spirit of the gospels. Only this total detachment makes possible real adaptation to a different civilization, and acceptance of the assignment of a post, no matter how difficult, a matter of indifference in free and joyful obedience. Such renunciation prepares the mentality of those whose aim is to develop a native elite by placing natives as soon as possible in administrative positions. It becomes a work accomplished without personal recognition in the service of God and of neighbor.

A third principle is a spirit of joy. According to Father Lebbe, to be a good Christian, and moreover a good missionary, one must be happy and joyful. The statutes amplify this principle; the source of light and joy is to be sought in apostolic activity. Associated in the work of God in souls

. . . they know something of the love of God for men . . . the mystery of the Trinity; this contemplation fortifies their faith and quickens in them the joy of giving themselves without cost to the service of Christ, source of all joy.<sup>38</sup>

In addition to a spiritual formation based on these three principles, there is need of a special missionary orientation. Whatever may be the degree of spiritual formation already acquired before entering the Society, all candidates have need of a solid formation with a missionary orientation.<sup>39</sup> The missionary problem for many is added on like a new piece to a religious system already elaborated, even for those who understand the spirit of the missions; it is extremely vital to review all Christianity, doctrine and practice, under its missionary aspect, to make a definitive synthesis of the special missionary problems of our times.

The objective of the training courses in moral formation is to prepare for the two aspects of life on the missions: the life within the team and the personal apostolate. The active and free participation that each member is called to bring to her own formation, a genuine collaboration with the council and with all other members of the Society, requires a rigorous loyalty toward God, toward herself and to others.<sup>40</sup> It requires also a real humility, indispensable to the supernatural life and to all progress; sincere humility, which recognizes the need for growth in individual and group relationships. During this period the member is also given responsibility for

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38 Ibid., IV.

39 Statement by Yvonne Poncelet, personal interview.

40 Statutes, art. 57.

some part of the service in the house of formation, in learning to follow a given line of procedure, she also learns a sense of responsibility for finishing a given task in spite of difficulties or obstacles.

A broad cultural background is also essential for the lay missionary to provide a knowledge of contemporary religious, moral and social problems, complemented by an intensive intellectual training. The same cultural background is not required of all members of the Society, but the years of formation tend to the development of the intellect and the will to the extent that the member will be enabled to bring a truly educated mind and heart to the work of restoring all things in Christ.

The first year of training known as the year of preparation because it precedes the first promise, places the focus on the New Testament, ascetical theology, missiology, principles and methods of the lay apostolate. Other courses are given on the liturgy, the statutes of the Society, as well as practical courses in homemaking. After the completion of the first year, the member may work toward either a college or university degree and thus spend several years in professional studies. The cost of such education may be either provided by the member or her parents, or through scholarships. In this way, the Society is able to assure the training of teachers, nurses, social workers, physicians, psychologists, laboratory technicians and group workers, depending on the interest and aptitude of the member and the needs of the missions.

The second year courses are so oriented as to give the members a general cultural background. These include: liturgy, apologetics, Holy Scripture, theology, missiology, philosophy. Other courses are offered on the great civilizations of the world: Africa, China, India, Islam, from the multi-

ple aspects of religion, philosophy, art, literature and sociology.

In the third or final year of training, the focus is placed on a more intensive study of the country where the member is planning to work; a study of its history, art, literature, current social and political problems, mentality of its people, and a knowledge of all the factors which will permit an effective apostolate because it is better adapted. Additional courses are given in philosophy, theology, Scripture, missiology and languages.

Upon completion of this final year of training, the members may be admitted by the council to take an oath of five years, thereby becoming a temporary member. This oath is a grave religious act, binding in conscience before God and men. It obliges members to the observation of the statutes of the Society and involves the complete gift of self in apostolic work, in collaboration with other members of the Society; obedience to those in authority in the Society, in the missions, to the bishop through the intermediary of the team leader, for all which concerns apostolic work; stability in the field of the apostolate and of the Society; renunciation of marriage and the observation of the rules of prudence fixed by the council according to the customs and manner of living of the communities where members are residing; the spirit of poverty, which consists in an interior detachment from all worldly possessions which are considered as a means to the service of God and neighbor.<sup>41</sup>

After the member has made the oath, she is ready for departure to the missions in a team composed of a minimum of three under the authority of one of them who is nominated by the council of the Society. In principle,

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41 Ibid., 63-66.

a team is placed indefinitely at the service of a bishop; the team leader is given to the bishop for a period of five years after which time she may be renominated unless otherwise indicated for reasons of health or difficulty in adaptation. Individual members may be changed from the post, in agreement with the bishop, for reasons of health or non-adaptation, real incompatibility with other members of the team or because of the need of greater apostolic service elsewhere. The bishop may use the team for different services; he may request them to exercise their profession to penetrate a determined section of the community, or he may request them according to their ability to organize social welfare programs, medical centers or schools. The duration or frequency of vacations and return to one of the houses of the Society, are authorized by

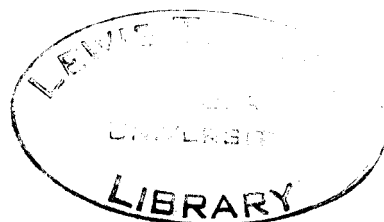
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the bishop. After several years in the missions, the members return to one of the centers of the Society where they take refresher courses as an aid to their professional growth so as to return to the missions better equipped for the work of the apostolate.

Unifying contact between the teams and the Society is maintained through correspondance and reports. Thus the Society is able to help the new teams, especially in the beginning of their work; to keep them in the spirit of the traditions of the Society and in the observance of the statutes. Although through correspondance, some assistance is given the team leaders in all that concerns apostolic work, the major responsibility for making all decisions in all situations is placed in the team leader.

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42 Ibid., 49.



A long formation in common initiates the new members into the life of the team, beginning with their entrance into the Society, with emphasis on resilience, charity and a spirit of cooperation with all. The new member also learns to be obedient without suppressing initiative and acquires experience in organizing a given work considering the aptitudes and needs of individuals in the group. The organization of tasks under the direction of the team leader on the missions, assures a real unity, a better perspective of the whole. In training the new member learns to value this unity and how she can contribute toward the achievement of it.<sup>43</sup> The team becomes the spiritual hearth, built by each one but from which each one also draws the source of warmth and light; on the practical level, it assures the unity of the work.

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43 Ibid., 49.

## CHAPTER III

### REALIZATION

The operation of selected teams is presented in this chapter in some detail in order to show just how the work of the Lay Auxiliaries is carried on, particularly by the teams in North Africa, in the Middle East, and in the European student centers. For these data, the writer consulted the annual reports to the Belgian government from the teams in North Africa and European student centers, as well as the correspondence and reports of all the teams to the council of the Society.

The beginnings of the work in North Africa were related in a personal interview with the president who described how the team began work in October, 1946, at the request of Bishop Cleire. The task given them was to work toward the social and medical improvement of one of the most miserable native cities in the Belgian Congo. The population of this city was described as being heterogeneous, composed of office workers, laborers, craftsmen, marginal workers, as well as of unemployed persons from the villages who were seeking housing with more fortunate relatives and friends. The members, while acquainting themselves with the needs of the community, studied the Kiswahili language intensively for three months. In spite of their elementary knowledge of the language, several of the members started a Boy Scout troop which functioned so well that the chaplain asked them to continue working with the scouts. The members themselves found this was an excellent means of learning the language while they made contact with Congolese families.



A social center was opened in 1947 as a means of meeting some of the needs of this community. In addition it represented an attempt at a deeper formation on the social, moral and religious levels for the preparation of a native feminine elite. Basic courses were organized in family education and homemaking and other courses were given in reading, writing in Kiswahili and French, and arithmetic. After three months of training, women who showed initiative and responsibility, were selected from each course to become monitors. After special formation and further training, the monitors were able to help the team in teaching the others. The enrollment in the sewing and knitting classes increased from 125 in 1947, to 230 in 1949. Of this group, 110 finished the complete cycle. Courses in reading and writing of Kiswahili, arithmetic, increased from 80 in 1947, to 95 in 1949. French was taught to a group of fifteen women in 1949. At the neighboring mining camp, a course of sewing and knitting was completed by thirty women in 1949.<sup>45</sup>

The practical difficulties under which these courses were given were many. The president described how the limited facilities of the city, such as water, electricity, plumbing, often discouraged a continued effort on the part of the students. Those who lived in brick houses, on the other hand, felt that they were capable enough without taking courses at the social center. The lack of primary education for girls for many years, made it difficult to teach older women, who for the most part lacked tenacity and regularity in following the courses. Instability of the women was also observed in the incidence of the absentees for months at a time. This resulted in slow progress in termin-

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44 Report of the North African teams: Costermansville, 1947.

45 Ibid.

ating a program of work at a given time.

Regular visits to the sick in the hospital and the maternity center were made twice a week. These visits gave the social workers contact with patients and their families and an understanding of the problems precipitated by illness. In an average of ten home visits a day in 1949, the workers had an opportunity to observe the results of the teaching of the social center; when the women were of low intelligence, the home was dirty and disorganized; when the women were intelligent, even the huts were well kept. The prevalence of poverty and a total ignorance of elementary hygiene resulted in a high incidence of venereal disease and high infant mortality.<sup>46</sup>

Twice a week a social worker would work at the City Dispensary with the nurse who gave instructions in nursing care. This was used again as a means of being helpful with family problems. This service was used by 203 mothers in 1947; by 280 in 1949. Twenty women followed an intensive course in hygiene and child care in 1949. Pre-natal clinic was held once a week at the hospital. Follow-up on cases where syphilis had been reported was done by the social worker, who gave an interpretation for the need for continuing treatment. Because sterility is so prevalent in the area, another function of the social worker was to encourage the women to secure medical and surgical treatment.<sup>47</sup> One member of the team was also available two mornings of the week for help in small services such as writing a letter of introduction to the doctor at the hospital, to the administrator of the center, or for help in working out family problems too delicate to be discussed in a home visit.

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46 Report of the North African teams; Costermansville, 1949.

47 Ibid.

An unpublished report to the Belgian government stated that the actual needs of the native population were centered around the material improvement of the city: urbanization, sewers, water, electricity, public laundries, definite allocations of funds for the construction of housing in durable materials. The leader of this team felt that the contact with Europeans created more and more needs, material as well as psychological, needs expanding in correlation with the evolution of the civilization. For example, more regular work led to more abundant nourishment for many families accustomed to eating only twice a day. Further it stimulated a need for certain comforts in the home in imitation of the Europeans. The new leisure created a need for a well organized recreational program.

The workers' camps at Kolwezi were a sharp contrast to the poverty just described at Bukavu; at Kolwezi, there were no lay-offs, no great destitution. The population was composed entirely of workers and their families. Certain general services were already organized by the mining syndicates including bureaus for the distribution of food and clothing, schools and medical centers.<sup>48</sup> There was still a need for the development and expansion of these and similar services.

The social service at the camp was based on divisions according to population. A team member was responsible for five hundred families. Sympathetic contact was established with the families of the workers as soon as the area was assigned when a primary school was opened in 1947. The second and third year enrollment of this school in 1949 numbered sixty-eight children. In addition to the regular curriculum, the children were trained in health and

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48 Report of the North African teams: Kolwezi, 1947.

hygiene, character development and social attitudes. Due to small quarters, a larger number of children could not be admitted.<sup>49</sup>

The team spent considerable time in studying Kiswahili for the preparation of the adult education courses for women. Sixty women were enrolled in sewing and knitting classes in 1949, with forty-three attending regularly. The second year courses given in 1949, attracted thirty-seven women. These included classes in housekeeping and some religious instruction. In the informal discussion groups some of the topics discussed were the education of children, religious practices, budgeting, household economy, people and languages, racial customs of whites and Negroes. Twice a week, the center was open to all women who wished assistance with their sewing, knitting or their family problems.<sup>50</sup>

Another development of the program in the Kolwezi camp, was the establishment of a School of Family Formation. This school was accessible to all who left the primary school. The preparation of the students at entrance was most varied; some pupils had completed five years in the primary school; others, two years. Classes were given in simple cutting, sewing, knitting, cooking, handicrafts, child care and hygiene, gardening, arithmetic, gymnastics and singing. The classes were divided into teams to stimulate healthy competition.

At the School of Family Formation, self-government was encouraged for the development of the personality of the young girls in preparing them for their roles of wife and mother. After marriage young women are invited

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49 Ibid.

50 Report of the North African teams: Kolwezi, 1949.

to participate in all the religious and social activities of the adult groups. Special study groups were organized for young mothers where they obtained practical help and information on child care. In the opinion of the president of the Society, one of the significant contributions made by the School of Family Formation, was working toward the regularization of the trial marriages, one of the most pressing social problems of the Belgian Congo.

The young girls are pressured by family and clan to submit to the traditional initiation into marriage which includes pre-marital sexual experience. The inevitable consequences are increase of venereal disease and a lowering of the standards of morality. When pregnancy does not ensue immediately, there is a change of partners. A new choice is imposed by the clan and reimbursement is made on the part of the dowry already paid. When the girl is found to be sterile, she loses not only an opportunity for marriage, but the esteem of her clan. Only an education based on Christian principles of the dignity and sanctity of marriage can help to stabilize the position of women who are unmarried in a society where fecundity is paramount.<sup>51</sup> Through the influence of the School of Family Formation, parents are gradually requesting counsel in the education and marriage of their daughters.

The North African teams illustrate the work of the Lay Auxiliaries with peoples of a primitive culture, whereas the Middle Eastern teams faced other problems in the more complex civilization of the Arabian world.

A fifth team left Brussels in January, 1949, to create a new post at Beyrouth at the request of Archbishop Hakim of Galilee. They were asked to assist in the relief services organized for refugees in Palestine. As a

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<sup>51</sup> Francine Dricot, "Dans un camp de travailleurs au Katanga", Eglise Vivante, II, 1950, 4, 450-454.

result, the members set to work as part of the Palestina Rescue Project, attempting to supply the needs of the migrant groups of Arab refugees. In thirty Galilean centers, clothing and food received from all over the world was distributed to 50,000 displaced persons, regardless of race or creed. When the Palestina Agency was replaced by the International Red Cross and UNICEF, the team worked closely as a liaison between the two organizations, the refugees and the convents which served as distribution centers.<sup>52</sup>

During the summer of 1949, it was possible to suspend the distribution of food and clothing and to make some attempt to meet the needs of refugee children who had been allowed to shift for themselves. With the encouragement of the hierarchy and the international organizations, the team started an urban colony for 100 girls at Haifa. Here the objective was twofold: the physical care of children who had been abandoned in the streets; the development of social consciousness among the girls. The results were most encouraging with noticeable improvement observed among the children. At Nazareth, a holiday camp was established for 200 boys and girls of varied religions and races; Christians, Mohammedans, natives and refugees, with the focus on making it an educational center for children who had never been in school. There the team was assisted by Arabian young women from the community. After the termination of these camps, the members kept in touch with the children and counsellors. At Haifa, the counsellors started a troop of Girl Scouts, an entirely new venture since the suppression of English scouting. At Nazareth, the counsellors assisted with the work of the orphanage. Arch-

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52 Report of the Middle Eastern team, 1949.

bishop Hakim asked the team in November, 1949, to care for six Lebanese orphans who were prematurely aged by the war and to provide for their needs. With the assistance of the Pontifical Mission, the members placed these children in a small house and assumed full responsibility for their care. The Committee of the Pontifical Mission in Israel, also requested the members to begin again giving winter relief through the established relief organizations. Separate distributions were left to the responsibility of the parish priests who knew where the need was greatest. Again the special role of the members was that of a liaison between the organizations and the various communities.<sup>53</sup>

In June, 1940, the president made a survey in the Middle East. In reviewing the work of the Society with Archbishop Hakim and with Bishop Sayh at Damascus, the president discussed the possibility of the team learning Arabic in order to accomplish their work more effectively. A period of further preparation was decided upon with the approval of the hierarchy. Before these studies could be undertaken, several problems had to be solved, principally, the delegation of the responsibilities which the team had assumed; the work which they had done within the Pontifical Mission was given to one of the convents in Haifa, continuing to work along the same lines; the orphanage which had increased to thirty boys, was taken over by another agency in the community. At Nazareth, the Salesian Fathers agreed to continue the work of the holiday camp inaugurated in the previous year. With the generous help of His Eminence, Cardinal Tisserand, the team was then able to begin their program of studies at Bickfaya near Beyrouth.

The Jesuit Fathers at Bickfaya who had already organized Arabic courses for their European students destined for work in the Middle East, now

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53 Ibid.

agreed to open a section for women students. To know enough Arabic to live in an Arab community and to create there a dynamic center of influence, the team began to work toward the completion of the elementary certificate of studies. This required a minimum study of two years. To facilitate the procedure of acquiring as much background as possible, each member studied one aspect of the Middle East, and then shared that knowledge with the rest of the group by giving a series of lectures. Thus they were able to cover the principal periods of the ancient and modern history of the countries of the Middle East. To deepen the effectiveness of their missionary life and to accomplish a more complete adaptation, a suitable spiritual training was also necessary. The Byzantine rather than the Latin rite was to be the form of expression of their religious life. Lectures given by a Benedictine priest of the Greek rite, initiated the group into the new liturgical life. Another priest from a Chouerite monastery gave them lessons in Greek singing in preparation for singing the Mass.<sup>54</sup>

At the conclusion of these studies the team could anticipate the establishment of a center of the Society in Damascus, where through apostolic, social and educational activity in the Arabian villages, they would be equipped to give themselves to the direct apostolate. The council of the Society, at this writing, is considering plans to found a house of training at Damascus for Arabian girls who are interested in becoming Lay Auxiliaries.

The interest of the Society in forming international teams of Lay Auxiliaries so as to emphasize the catholicity of the Church, is best seen in the two teams in the student centers in Brussels and Paris.

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54 Ibid.



The first of these international student centers, Carrefour, was opened in Brussels in September, 1946. It was placed under the direction of a team of three who had experience in the missions; one French, two Belgians. Their knowledge of languages, Flemish, English, French, Chinese, was very useful in helping them to understand the mentality of foreign students who were studying in Brussels.

During the academic year (1950), the Brussels Carrefour housed fifty students, providing room and board at a cost of approximately thirty dollars per month to each student. In 1950, of these fifty students, nineteen were studying liberal arts at the University of Louvain; seventeen were enrolled in commercial and language courses; ten were enrolled in art courses; four were preparing to be teachers. In 1950, more than 250 students of twenty-five nationalities who came from five parts of the world, received through the Carrefour, their first contact with Catholics in a family atmosphere. Students also had the privilege of attending at daily Mass in the house chapel. Evening prayer was said in common, using a simple form of meditation. Participation of Catholic students in Catholic Action and in other apostolic groups was also encouraged. A weekly meeting was obligatory for all students, at which time a regular program was followed: a discussion of current events, both local and international; an informal talk on topics of interest to both Catholics and non-Catholics.<sup>55</sup>

Great feasts were celebrated as a means of educating non-Christian students, for example, St. Nicholas, patron of Catholic Belgian students. This feast was observed by the collection and distribution of clothes, toys

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55 Report: Foyer International "Carrefour", Brussels, 1950.

and candies for the poor of the parish. At Christmas, all students without exception, participated in the decoration of the house. During Lent, an invitation for a brief recollection period was made to all students. A large group also assisted in the offices of Holy Week and Easter in a neighboring Benedictine Abbey. Conferences and study groups were also organized, meeting every two weeks. Students also volunteered for the instruction of children of working mothers, assisting them with their home-work, guiding them in their reading, and in story-telling. It was felt that this activity could be a direct preparation for the social and maternal role which they would later fulfill in their own lives. Visiting the poor was also encouraged. By assisting in the work of the center, students also helped to share responsibility in the reception of visitors and other students, or in tutoring. Full responsibility for an activity was given to a student either in assisting with correspondence, organizing recreation or in full charge of the center for a day or week-end. A member of the team also acted as housemother and was available from 7 A.M. until 11:30 P.M., to help students with their problems, and to welcome other groups such as Catholic Action groups, volunteers interested in the missions and other apostolic work.<sup>56</sup>

It is in Paris that young university students and particularly foreign students are attracted by groups, such as the existentialists following Jean-Paul Sartre. Alert to the impact that Sartre's influence had on these students, the Society opened a second student center in Paris. Again, the team in the Carrefour was international, including among its members, one returned from Africa and another from China. Their knowledge of Chinese,

Kiswahili, English, French, gave them opportunities for a variety of interesting contacts with students. Paris Carrefour had accommodations for about sixty women students, accepted on the recommendations of foreign priests, student organizations as well as from local Catholic groups. It is situated in the heart of the Latin quarter, in the parish of St. Severin. One of the priests from St. Severin is available for confessions every fortnight. Although Mass is celebrated bi-weekly in the house chapel, participation in the parish life is encouraged. Membership in the specialized Catholic Action groups such as the Vietnamese Catholic Federation and other student groups is recommended. Non-Catholics are invited to participate in the annual pilgrimage to Chartres Cathedral. Occasional conferences given at the Carrefour by Catholics on art, literature, music and other subjects of interest to students, are interchanged with trips and visits to the museums. Exchanges of students are arranged between the two Carrefours, to give them an opportunity of an experience of Catholic life in another country.<sup>57</sup>

The work of the Society with students is rooted in a conviction, shared by Monsignor Constantini, that one of the great battles of the missionary Church is being fought in Europe and in America, in the universities and colleges; that it is important that these students who are the future leaders of their countries have some contact with the truths of Catholicism and the witness of Christianity lived.

## APPENDIX A

### THE PRINCIPLES, ENDS AND METHODS OF THE LAY MISSIONARY

The following abstract is taken from an article written by Miss Yvonne Poncelet, president of the LAY AUXILIARIES OF THE MISSIONS, entitled "Principes, Buts et Méthodes du Laïcat Missionnaire", appearing in Cahiers des Auxiliaires Laïques des Missions, X, Octobre, 1950, 5-17.

The dechristianization of Europe has led to a renewal in the Church; the loss of the masses to the Church, has resulted in an appeal by the Popes to all Christians to give themselves to apostolic action and to discover new formulas adapted to the needs of the times. This appeal attracts to the work of God, many lay people who realize the active role which they have to play in the Church and in the world; to participate in the building of the Mystical Body through the sanctification of temporal tasks, through the christianization or rechristianization of the natural communities of life.

The laity have lost the sense of their responsibility in the Church; they have forgotten their active role as baptized and confirmed and have been content to follow passively the voice of the hierarchy. In the eyes of many, in the hierarchy alone, is incumbent the duty of extending the Redemption of the world.

The present century has seen the return to a more complete idea of the Church, "which is the assembly of the people of God, reunited in a single Body, the Mystical Body of Christ, all those who are living in the same divine life" (Romans 12,4).

The encyclical, "Mystical Body of Christ", restores a value to a spirituality based on the doctrine of the Mystical Body, emphasizing not only the role of the hierarchy, the fundamental unity of all Christians in Christ, but also the diversity of the function and responsibility to which they are called. "We must consider attentively," said Pius XII in this encyclical, "all the other members of the Mystical Body of Christ, each one for his part, has the duty of working toward the building and increase of this Body".

One understands better that each Christian if he has the duty of increasing the grace of his baptism, has received equally the duty of radiating it and of making others benefit from it. A Christian does not save himself alone. As long as he does not have a growing concern for the salvation of his brothers, for whom he is responsible, he is not truly a Christian. He has not understood the value of the sign with which he is marked for eternity together with all the members of the Mystical Body of Christ. The Redemption has for its end, not only to save each man in particular, but also to make him participate in the Redemptive Action of Christ.

The laity are not unmindful of the primary role of the hierarchy in the Church. The Church through the hierarchy, continues visibly among men the teaching of Christ. Dispenser of the divine life through the sacraments, mistress of truth and of morals, the Church is incarnate in the Bishop, and is the presence of Christ in the human community.

The principle of the lay apostolate has the same character of the Christian, baptized and confirmed, son of the Church. Its activity is exercised in harmony with the hierarchy; it tends to sanctify all human activity in order to return it in praise to the Creator. Among Christians who have realized their responsibilities, some have the desire to consecrate them-

selves to the apostolate, not only part of their leisure but the entirety of their lives. The constitution Provida Mater Ecclesia officially recognizes one of the forms of this consecration.

Profoundly conscious of the active role which they have in the Redemption of the world, returning to a more exact idea of the Church, the laity have been led naturally to take part not only in the rechristianization of Christian countries, but also in the establishment of the nascent Church in mission countries. The order of Christ, "go, teach ye all nations" is to them apparent at once in its actual urgency, considering the revolution which is taking place in the world and the appeals of the Popes in their profound theological perspectives.

The encyclicals, Maximum Illud and Rerum Ecclesiae, emphasize that every Christian ought to be missionary; as a member of the Church, no one can be disinterested in its expansion without cutting himself off. Each one certainly has not been called to work directly for the missions, but all ought to tend with their prayers and the deepest desire of their souls, toward those people awaiting the Truth and to offer themselves to hasten the time of its fullness. From this missionary renewal, from that more exact recognition of the role of the laity in the Church, is born a new form of Christian life, the lay missionary.

The vocation of the lay missionary, assumes different forms according to the temperament and the spirit of him who receives it, and according to the circumstances of time and place. All the variants are good in their diversity, which permits each to give completely where he feels called by God. It would be regrettable in fact, in recalling the possibilities of the lay missionary, to specify, to limit to a particular type, those of good will

who wished to consecrate themselves to missionary work.

The first end of the mission is not to save souls individually but to build the Mystical Body of Christ, to implant everywhere the Church, as the normal way of salvation. Its earthly task is to embody in the world, in all men and in the whole of man, in each community and civilization, the Kingdom of God. Its end is to create everywhere, communities of Christians, reuniting them in the great universal community of the children of God. These Christian cells are created little by little, like the leaven in the dough, to penetrate the mass and prepare it for baptism.

One glimpses the immense and delicate work which is to be achieved in non-Christian countries. Through the witness of the laity, Christ may be present everywhere. He alone is the way, the truth and the life. He alone can bring the solution of personal problems as well as the problems of collective and national life. It is because in our old civilizations the role of Christians is deficient, because Christ is no longer integrally present in all the degrees of human activity, that we witness such decadence.

At the present time the masses in China, India, Africa are realizing not only their misery but also their strength and their dignity. The Church who wishes to win the world for Christ cannot ignore the very grave problems created by this situation.

The duty of those whom the charity of Christ urges, is more acute perhaps than it has ever been in the history of the Redemption. The Church of Christ finds itself faced with powerful forces which oppose it in an insidious fashion. The entire world, in a frightening swiftness, evolves toward materialism. The masses in non-Christian countries, bound through tradition to a form of life and thought which safeguards real human and moral values,

see the disruption of the ancestral structures which sustain them. An invasion of totalitarian and atheistic ideologies prod them into a desperate quest for a new principle of salvation and unity, a new reason to hope.

The same movement manifests itself among intellectuals. With the universalization of culture producing such a confusion of ideas, the young university students of Asia and Africa have a tendency to turn toward Marxism because they think to find there a solution to the unhappiness of their people. Christianity, too often identified in their minds with foreign politics, appears too strictly limited to the spiritual, and seems incapable of meeting their needs.

One sees clearly the necessity of the lay missionary. The Church, Mystical Body of Christ, is above all a community of life. St. Paul establishes it as a little Christian community; it is the community thus formed which converts. From the beginning of the Church, these communities were grouped around a Bishop, representative of Christ. Then as now, this duty of forming Christian communities, cannot be accomplished by the clergy alone in the mission. It is necessary that they may be surrounded by a laity who form that community in all social classes and in all temporal activities. This is the reason that all the forms of missionary laity concur, each one has a place in the real establishment of the Church.

An essential condition of the witness of the lay missionary, is rooted in the charity which unites them, each one helping the other to follow as generously as possible the line which Providence has traced for him, in a profound unity and in a living fraternity.

By his work, the lay missionary can relieve the missionary clergy of many tasks which the priest has to assume because of the lack of lay tech-



nicians or specialists. But this witness will be incomplete and its essential end will not be achieved, if it does not tend to the formation and establishment of a native lay elite who deeply imbued with a Christian mentality will be a living cell of Christian influence. The community in a tangible fashion, sees this example of holiness and of the universality of the Church.

The essential end of the lay apostolate in mission countries is to give to the Church of Christ its full dimension. By dedicating themselves to the development of a well-formed native laity, the lay missionaries help them to become capable of assuming fully their responsibilities as Christians, in revealing to others the Christian sense of the family, country, apostolate. It is of primary importance that the lay missionary realize that in missionary work, it is not a question alone of leading pagans to Baptism, rather they must learn their function as lay Christians.

The fundamentals of all lay missionary work need to be further clarified: insertion into the temporal, or the apostolate pertinent to the times in which we live; collaboration with the hierarchy, where the apostolate can be conceived only in its spiritual relation with the hierarchy, taking account of the role of the Bishop and of the competence of the laity. In the formation of native institutions, the missionary whether he be lay or not, is the "delegate" who works toward the training of native leaders; not only is the native taught to express Christianity in the temporal order, but also to collaborate with the hierarchy in all the life of the Church. In this area it is important that an active part be restored to a native lay elite, who alone are truly capable of accomplishing the embodiment of Christian principles into native structures.

It is desirable that every Christian who goes to the missions as an

employee, business man, craftsman or professor, may be a true Christian, conscious of his responsibility. Missionary clergy have long recognized the inevitable influence which foreigners have in their territories, for either good or evil.

In order to be authentically missionary, the Christian must receive a mission, that he may be under the authority of the Bishop, whether he is a priest, religious or lay worker. All have their rights, their place and their duties.

It is important that the lay person have the primary intention of doing missionary work and that he engages himself, individually or through the intermediary of the missionary society in which he takes part in the multi-form apostolate of the Church. This intention and bond with the Bishop are the essential elements of his nature as lay missionary.

This bond is perhaps more or less extensive. One conceives of a lay worker who, individually or in a group maintaining an independent professional activity which they assume voluntarily and with the consent of the Bishop. There are also those who place their profession itself at the disposition of the Bishop and are employed by him wherever he judges it useful. Finally there are those who are entirely at the disposition of the Bishop, who wishing to be missionaries, without attaching themselves to their particular professional vocation, offer simply their services to the Bishop with no other stipulation than that they remain lay. The different services of the lay missionaries, allow for either dedication in marriage or in celibacy. The example of Christian marriage and the family is an important contribution in the missions. Certain apostolic tasks are often particularly absorbing and require the use of unmarried lay workers.

The principal end of lay missionaries -- to form a native -- can be achieved by various methods. The word method may be ambiguous, because it is rather a question of using natural and supernatural concepts, inspired by a burning charity, to bring non-Christians close to the truth and the love of Christ. This requires the greatest possible adaptation in the field in which the apostle exercises his apostolate.

This principle of adaptation is less a technique than it is a true manifestation of love that is solicitous to destroy nothing of the work of God. It develops in each one the talents with which the Creator endowed him. Indispensable to the efficacy of the apostolic work, adaptation is also a powerful means of asceticism, in purifying and detaching him from all that is not essential to his life and to his mission. It is a means toward the implantation of the Kingdom of God in his milieu regardless of differences in race, religion and culture. The lay missionary must love those to whom he has given himself to the point of sharing their life, aspirations, with complete disinterestedness.

The lay missionary realizes that the modes of Christian and human perfection are multiple; a native will be able to appreciate them in the forms which have their own original and efficacious value, however foreign they may be to western conceptions.

It is of great importance that the lay missionary give an example of submission to the hierarchy and of friendship in the apostolate. Only in this way can we work in a most profound Christian unity with all those who are consecrated to the conversion of the world.

The role of the lay missionary is called upon to play in the Church requires a serious formation: spiritual, moral, professional and missionary.

In spite of a brief experience in the lay missionary movement, it seems already possible to indicate some guiding lines of orientation, which would be desirable to follow in the formation of laity preparing for the missions, patterned on the ancient traditions of the Church.

The lay missionary must be animated by a real and sincere desire for holiness in his state and through his state, in a spirituality based on the doctrine of the Mystical Body. This gives him a sense of the Church, a tenacious desire for its expansion, that totally disinterested love for all men in Christ, which will maintain him always more and more dedicated for an apostolate in the milieu where he is called to live.

Since the lay missionary can consecrate only a relatively short time exclusively to prayer, and taking into account that many of the exterior elements helpful to piety are lacking in the mission, he needs an interior life centered in the Mass, liturgy, sacraments, meditation on Holy Scriptures. The gospel must hold a primary place in the life of the apostle called to carry the witness of Christ Himself.

More than any other perhaps, the lay missionary ought to carry this witness humbly. It is through personal friendship, that he strives to share fraternally a truth which has been freely revealed to him. He must feel and realize that all are engaged in the same quest of truth which is one in its multiple complementary aspects. Lay missionaries have much to learn from those with whom they are living, in a spirit of friendship and real sympathy, based on charity. Before accepting our message, we have to help them to accept us, as the humble servant of the truth of which by an incomparable election, we have been made the guardians.

It is with Christians of mission countries, and not alone for them,

that we must discover or rediscover a new way of life, of thought, of action at once conformed to the gospel of Christ and respectful of the real values of each civilization.

We must know how to give a real interest and not only tactical interest; we must truly live with them and make them ours by an opening of the mind and heart, a detachment of our own manner of thought and life, fruits of an intellectual asceticism and a constant morality. Already delicate and difficult on the natural level -- because man is naturally attached to the forms of culture with which he is familiar -- this task is still more so when one places oneself there and then in the supernatural perspectives, because all misunderstanding, all lack of comprehension compromises evangelization.

In order to teach the natives as much as possible on the professional level, it is important that the lay missionary excel in his field. The formation of native leaders ought to be done with total disinterestedness, and joyous self-effacement. When they are ready to replace him, he will be happy to have contributed for his part to their human, moral and supernatural perfection.

Certain local or personal devotions, although perfectly adapted to the personal needs of the lay missionary, may not be useful for those raised in another tradition. It is the essential in religion that he must teach, sometimes neglecting the values acquired in the course of the centuries through the Church, but applying them always in the measure where they have a universal importance. The natives will place the accent on a form of spirituality or devotion which will correspond more to their needs.

The lay missionary will achieve unity in his interior life through

constant union with God. He will have a spirituality adapted to his function as witness of Christ, continually sustained by a profound desire to share what he has received and which, while safeguarding the intention of his activity, will be his life in the world, the place of his meeting with God. The profound interaction of contemplation and action in the life of the lay missionary gives him at once his unity, his serenity and his fecundity. Devotion to the Holy Spirit, author of all holiness, a filial confidence in the Blessed Virgin, mediatrix of all grace and coredemptrix of the human race, will be also a constant support for him.

It is desirable that the lay person who consecrates himself in the apostolate in the missions, have a balanced personality, a well-tempered character so that he perseveres in his vocation through all dullness, difficulties and the failures that are known in the apostolate. He must be strong so that he will not be shaken, above all in the beginning, by the disillusionments which may come from too brief an experience.

Particular care must be given to the missiological formation. All the lay missionary groups have understood this well; all strive to give their members a minimum knowledge of the missions through study. Friendly contact with native persons, and with others who have spent many years in the missions, give the lay missionary further understanding of other cultures and civilizations.

In the missions there is a great need for a careful professional preparation, since it is through the professions that the lay missionaries exercise their apostolate. It is the means of contacting many diverse groups. One who excels in his profession will always be more influential. Since the perfection acquired in a field is regarded as the guarantee of the total

human value.

Each group of lay missionaries giving this professional formation, follows the formula which it judges good and which is verified through experience. In this matter, contacts made among different groups of lay missionaries, can be of great service. Each one can discuss in openness and simplicity, its methods of formation, results obtained, difficulties met, failures and successes in the field. Thus one would avoid useless errors. Mutual help and understanding of apostolic work could be another gain from such discussion.

The lay missionary should give a witness of integral charity, unity and collaboration in the task which God assigns collectively and individually to each of its members. The same love and the same fervor gathers us together in the unique work of the Redemption; we, who are nourished by the same Bread. In each of us, Christ expresses His burning desire to bring together in a single fold, those who are still far from Him.

## APPENDIX B

### THE INTERNATIONAL SCENE

Abstract: Congrès Missionnaire International; Section du Laïcat Missionnaire, "Résumés des Rapports et des Communications", Milan, 1951.

Le Cercle Saint-Jean Baptiste  
12 rue de la Baroulliere  
Paris VI, France

The Circle of St. John Baptist, center of spirituality and of missionary studies, was founded in 1944 with the approval of His Eminence Cardinal Suhard. The Circle of St. John Baptist is a center of universal prayer in the name of all those who are still outside the Church. Each soul discovers that on this side of all missionary action or simply human and social action, there exists an interior, spiritual attitude which consists in assuming through prayer and penance, the nations which are unknown to the Gospel.

Personal formation and orientation are acquired by a deep study of Holy Scripture, Old and New Testament, for the purpose of defining the characteristics of a spirituality and theology properly missionary; in achieving a global view of the world, of its civilizations, of its great Christian masses searching for their human values. This formation is given by Father Daniélou, S.J., general chaplain of the Circle and by a group of professors specialized in the Bible, and in the great problems of the religions and civilizations of the world of today: Islam, China, India, Russia; Orthodoxy, Protestantism, Judaism.

St. John Baptist has been chosen as the patron of the Circle,



because he appears to our time eager for the Word, as a figure eminently scriptural, who brings to our souls the example of essential poverty and courage. He is the saint of Advent, who orients our souls toward the definitive return of the savior of the entire world.

Members of the Circle attempt to live in a spirit of prayer, penance, detachment and of service to all their unbelieving brothers, to whom in their life of each day, they give more and more preference in their prayer, their friendship, their time, their possessions.

The Circle of St. John Baptist extends from Paris into France, and abroad to different social milieux, and diverse elements of professional orientation and opinion of all kinds: students, young women of the diplomatic circle, colonial officers, social workers destined for the colonies, doctors, professors of the University parish, others working in the spirit of Mission Ouvrière. Non-Catholics, Protestants or Orthodox are admitted to the meetings of the Paris group.

The Circle is not a movement but rather a crossroads where the most diverse vocations are found, where each comes to find the spiritual and intellectual bases which condition all possibilities of action, in the truly Christian sense of the word. Its end is to prepare and to orient its members toward the most active service of the great missionary organizations of the Church. Among members of the Circle presently in the missions, there are about thirty lay persons, fifteen families, twenty-five missionary religious.

Active members in Paris, meet on the second Sunday of the month, for a Mass offered in common with all the great universal and missionary intentions of the world. This Mass is followed by a conference given by Father Danielou. Each quarter a course is given in the introduction to missiology

to newcomers for the indispensable dogmatic basis to an understanding and deepening of a truly missionary spirituality.

The Circle is divided into teams, each member belonging to a Scripture team and a culture team: India, China, Islam, Russia, Judaism, union of churches, workers of the world, according to his professional orientation or personal aspirations. These teams meet each month for Mass and under the direction of a chaplain and a team leader, discuss their experiences. The role of the culture teams is to study the spiritual aspects of the great civilizations and to keep their members up-to-date with books, periodicals, conferences and other information which will be of help to them. Each culture team is encouraged to develop in its members and among their families and friends, the sense of the responsibility that all Christians of France and particularly of Paris, have toward foreign students who live two or three years in Paris while they complete their studies. Too often, these young people, alone and away from home, know only the France of the streets, cafes, Montparnasse, Montmartre and then identify these easily with western civilization and Christianity.

Correspondence courses in missiology and other related subjects are offered by the Circle to those who wish to acquire a more universal vision of Catholicism, particularly militants of Catholic Action and the sick.

SCHOOL OF MISSIOLOGY  
Grailville  
Loveland, Ohio

Grailville is a center for the lay apostolate which offers an opportunity for education in the different areas of apostolic work. To meet the need for lay workers in the missions, Grailville founded a school of missiology which prepares young women in an intensive spiritual and intellectual

formation in the service of the lay apostolate in the missions and above all in the Far East.

Instruction varies from six months to three years, depending upon the preparation, disposition and maturity of the student. The program consists of spiritual formation and courses in the lay apostolate and missiology.

In spiritual formation, the student is given an understanding and experience of a complete Christian life concentrated in the life of the Church. Through the study of dogma, is obtained a total discernment of Christian truth; comprehension of the liturgy as the primary source of the Christian spirit; the experience of an active participation in the life of the Church, in the Sacrifice of the Mass, the Divine Office, the feasts and fasts of the liturgical year; practice in spiritual reading and meditation based on Holy Scripture and also the classics of the spiritual life, ancient and modern; the study of the Christian virtues and the practice of Christian asceticism.

Special courses are given in the foundations of the lay apostolate: the problem of secularism; the need of the lay apostolate, the papal directives, the ends and methods of lay action, marriage and the life of the family according to Christ, theology of marriage, principles of family life, family customs; duties of women in the lay apostolate, her nature, her specifically feminine qualities, her spiritual mission; the philosophy of Christian culture; the relationship between work and culture; the positive principles of Christian recreation as a means for developing a Christian culture.

A study is made of the history of the missions, development of the Church from apostolic times until the present with special consideration for the methods of the apostolate and the part that the laity has in the stabilization of the Church; missiology, or methods to apply in the foundation of the

Church in mission countries, the principle of adaptation, the problem of individual conversion, the problems of the creation of the Christian community and the native Christian culture; comparative religions, general study of the different pagan religions, with a special consideration for the religions of the Far East, cultural ethnology; Far East, a study of its history, geography, culture, customs, mentality of the peoples; study of languages, missionary medicine.

Young women are admitted to the School of Missiology who are seriously interested in the missions and who wish to give some years of service on the frontiers of the Church or who wish to consecrate all their life to the development of the Church in mission countries. Courses are free for American and foreign students. There are presently Chinese, Phillipines, Hawaiians, Jamaicans, who are preparing themselves for the work of the apostolate in their own countries. By preference, students are chosen who have a university degree or have professional experience as nurses, doctors, professors, medical technicians and social workers.

Students will be sent in groups of two or more members wherever possible. A Center for the lay apostolate has already been established in China, at Hongkong, by two young women trained at Grailville. The program of the School of Missiology is actually directed toward the Far East. The School of Missiology has also organized a regular program of conferences at Grailville on the different phases of the missionary apostolate: courses on the world apostolate are given in the schools, colleges, and apostolic centers, in order to make known to young people the problems the Church faces in the missions, as well as the interesting opportunities for service in the missions.

ACADEMISCHE LEKEN MISSIE ACTIE  
Manneborg, 1  
Utrecht, Holland

The idea of a missionary laity found its way into Holland in 1942, following a conference given by Mother Lippits, M.D., of the Catholic Medical Missionaries at the University of Utrecht. The result of this conference was the founding of a medical missionary circle whose objective was to form and to prepare students in medicine, for work in the missions. The medical missionary circle existed only for a year when in 1943 the universities were closed by the Germans and a great number of students were deported into Germany. Since it was extremely difficult to expand the work at this time, the development of the idea was left to the judgment of each student.

After the liberation, the group planned to establish a medical circle similar to that at Wurzburg. Medical students at the University of Utrecht would receive their spiritual training from the medical institute. The project was extremely difficult to realize, because the movement was not sufficiently known either by the Netherlands episcopate or by the Dutch people. Communications with the Dutch East-Indies had not yet been reestablished. There was a greater need at this time for intensive propaganda before the dream of an institute could be realized.

In February, 1946, the Utrecht group came under the guidance of the student chaplain who consented to give them their spiritual formation. They also wished to interest students in missionary ideas who were studying in other universities in Holland. The directives which they attempted to follow in their moral formation were as follows: frequent communion, weekly assistance at Mass as a group; recollection; bi-monthly conferences on the integration of religion into daily life; a course of missiology; conferences given by the

members themselves on subjects related to the missions; an annual retreat.

In 1946, at the close of the academic year, His Eminence John Cardinal de Jong, Archbishop of Utrecht, gave his approval and blessing to their movement. Meanwhile the group made contact with other lay missionary groups: Ad Lucem, the Institute of Wurzburg, AUCAM and the Lay Auxiliaries of the Missions. Thus they acquired by degrees a more complete view of the lay missionary movement and the place it had in the accomplishment of the apostolic task of the Church. Recognizing that medical personnel could realize only one aspect of the lay apostolate, the group decided to broaden the base and to admit into their ranks, members of all the other Faculties of the University. The medical missionary circle at Utrecht then changed its name to Academische Leken Missie Actie (University Lay Missionary Action).

The movement spread in 1947 to the Universities of Amsterdam, Leyden, Wageningen. In 1949, a periodical was founded with the idea of strengthening the missionary idea among its members and of diffusing it into other circles. The same year, new sections were established at the Catholic University at Nimegen and at the University of Groningue. The University Lay Missionary Action groups are currently represented in missionary expositions organized every year in many cities in Holland. These expositions serve to recruit friends, who serve in an auxiliary capacity. They assist the work of the lay missionaries by their prayers and through a minimum annual assessment.

The present membership includes 140 regular members and about 2000 auxiliary members. University Lay Missionary Action proposes to assume as much as possible, financial responsibility for the needs of its mission personnel. To this end, a special committee was formed to establish similar groups in each large city of Holland whose purpose it is to make the contin-

uance of the work financially possible. There are eleven members in the missions at the present time: two in Flores (Indonesia); two in New Guinea; two in West Borneo; one in Makassar; one in Djakarta; two at Buitzenorg; one in the Belgian Congo. Twelve others are preparing for the missions.

ASSOCIATION AD LUCEM  
12 rue Guy de la Brosse  
Paris, France

The end of the Association ad Lucem is to promote and to assist in the participation of the laity in the work of the Church in the missions, in preparing them to collaborate under the immediate direction of the local hierarchy in the establishment and development of native Catholic Action, and in education and social action.

Ad Lucem requires of its active members a gift of themselves to the Church, in order to participate in missionary work according to the spirit and within the structure of Ad Lucem. This consecration is made in the presence of the delegate of the Bishop-President and renewed each day. Ad Lucem requires its members to have a certain professional skill which enables them to influence others more effectively. It admits as active members only young people or families who have a general cultural background and a proven interest in the missions. Ad Lucem does not give either a technical formation or an assurance of openings in the missions. Ad Lucem offers a spiritual and missionary formation through its regional groups and through its publications.

The membership of Ad Lucem is dispersed throughout the world: Japan, Indochina, India, Iran, North Africa, Egypt, Middle Congo, Cameron, Senegal, Gabon, Madagascar, Ivory Coast, Nigeria, Soudan, Togo, Oubangui, Tchad, Antilles, United States and Oceania. They belong to the following

professions: pharmacists, social workers, nurses, doctors, midwives, veterinarians, engineers, journalists, administrators, professors, magistrates, lawyers, ethnologists, geologists, printers, merchants, farmers and accountants.

Several medical foundations are now part of the mother-foundation at Ekok (Africa), begun in 1936 by Doctor Aujoulat. Fondations Missionnaires and Ad Lucem are at Wmwan, Bafang, Nden (Cameron). A social center has been established at Doula and at Lome, (Togo). Several lay workers collaborated in academic missionary works at Cameroon (normal and secondary schools); in Togo and in High Volta, North Africa (secondary school). In France, in addition to the formation of its members, Ad Lucem devotes a great part of its activity to working with foreign students.

ASSOCIATION UNIVERSITAIRE CATHOLIQUE  
POUR L'AIDE AUX MISSIONS  
9 rue de Namur  
Louvain, Belgium

Aucam, as it is known, was founded about 1926 under the impetus of a group of professors of the University of Louvain in the medical and agricultural centers, independent institutions, located in the mission centers of the Belgian Congo. Three medical centers and two agricultural centers have as their principal function the formation of a native lay elite. Although the centers have attempted to meet some of the medical needs for medical care in the area, their principal objective is the development of schools for native medical and agricultural assistants. Recently one of the medical centers and agricultural centers, with other organizations, established the first University Extension center for Negroes in the Congo, under the direction of the University of Louvain. The function of the university is the training of doctors, farmers and administrators.



The medical and agricultural personnel who lecture in this university extension center are fifteen former students of the University of Louvain who temporarily sacrifice or definitely postpone a career in order to work toward the formation of a native Christian elite in the missions. Their contact with the missions is made through a liaison with the same foundations. The Mission has an official agreement signed with the foundation and also by the lay missionaries. Members maintain spiritual contact with the parent group through correspondence with priests who direct the foundation.

Members of Aucam do not make vows nor do they live in community. Although they generally work in teams, they maintain separate living arrangements; since they are not obliged to celibacy, they can give an example of a Christian family life.

COLLEGIO UNIVERSITARIO DI PADOVA  
PER FUTURI MEDICI MISSIONARI  
17 Via Memmo

Padua,

Italy

The purpose of the University College at Padua is to prepare medical students who propose to practice as physicians and surgeons in mission countries. Through an intensive spiritual and moral formation, in perfecting their professional preparation and offering them the means of missiological preparation, the study of languages and ethnology, the lay medical missionaries are ready to place their professional skills at the service of the missions.

Direction of the University College of Padua is given by a council composed of priests and professors on the Faculty of the University of Padua. The college is open to all university students of Italy as well as to native university students of the mission countries who wish to serve as lay missionaries.

A primary condition for admission to the University College is that the candidate be an active member of Catholic Action. In addition to a character reference from the parish priest, a medical certificate is also required. Acceptance of the candidate depends on the judgment of the council which also eliminates those who seem unsuited for work in the missions. Students of the University College follow the curriculum in Medicine and Surgery in the University of Padua.

Students are not bound by any vow. In their field of work in the missions, they act simply as Catholics in a professional capacity. They are assured a salary through work contracts with the missionary congregations with which they are associated.

Duration of the period of service in the missions is not determined, but after a year of trial an agreement may be concluded between the lay missionary and the missionary congregations to which he has offered his services. Wherever possible, the medical missionary is sent to work in hospitals in larger metropolitan areas where surgeons are much needed. Students who fail the examinations of the faculty of medicine at the University of Padua are not allowed to remain in the University College. Students are held to the observance of the spiritual rule which is designed to meet the needs of the university student.

MISSIONARZTLICHES INSTITUT  
7 Salvatorstr.,  
Wurzburg, Germany

The Institute of Medical Missionaries was founded in 1922 with the approval of the Holy Father and the Bishop of Wurzburg. The purpose of the Institute is the formation and the training of medical missionaries, to supply

missionaries with medicines and equipment, to organize special courses in medicine for missionaries.

While following the medical curriculum at the University of Wurzburg, students live at the Institute and receive their religious and ascetical training. After obtaining their degrees, students have an internship of three years, specializing in different services, followed by an internship of three months at the Medico-Tropical Institute at Hamburg.

The Institute consists of two divisions: (1) Missionary doctors, who before departure, during the ceremony of consecration of service to the missions, take an oath to work in a missionary post for at least ten years without special remuneration. The Missionary Institute signs a contract with the superior of the mission. In this contract the medical missionary agrees to work entirely under the direction of the superior of the mission for ten years. In return, the superior undertakes responsibility for the maintenance of the medical missionary and if such should be the case, of his family. Such maintenance includes room and board, expense of transportation to the mission as well as the return trip, and a small annual salary for extraordinary expenses varying according to circumstances. Missionary doctors of the Institute are generally married. (2) Women doctors and nurses; these are a closed community in the sense of the papal constitution, Provida Mater Ecclesia, that is medical missionary service is considered as a vocation. They live following the evangelical counsels; their departure for the missions is made only in a group, which according to local needs, usually consisted of a doctor, nurse and a mid-wife; they undertake special tasks in the missions under the direction of a superior and live in community. If the superior of the mission so wishes, they can in the name of the Institute and

under mandate, undertake the direction of a hospital or clinic. Before their nomination to the post, a contract is signed between the superior of the mission and the Institute of Medical Missionaries. It is similar to that of the missionary doctors but can be modified according to the needs of the mission. Although women doctors and nurses are licensed to practice in Germany, in particular cases they also take the examinations of foreign universities. Medical equipment, especially instruments, are furnished by the Institute. Twenty-six doctors who have fulfilled all the requirements of the Institute of Wurzburg, are working in the missions. Fifty members are in preparation.

SOCIÉTÉ DES INFIRMIÈRES MISSIONAIRES  
4109 rue Saint-Hubert  
Montreal, Canada

The Society of Missionary Nurses, founded in 1942, is an association of lay women who intend to go to the missions. The Apostolic Constitution of His Holiness Pius XII, Provida Mater Ecclesia classes this society among secular institutes. The members of the Society dedicate themselves in virtue of their oath of stability to work for the glory of God and the salvation of souls in the missions. The special end of the society is the creation of a regular medical service and the Christian formation of a competent native medical personnel.

The Society exacts of its members the private vows of chastity, poverty, obedience, the common life and the oath of stability. The vows are included in the oath. The end to be attained through the establishment of the common life is to create a favorable milieu for the full Christian development of their individual and professional life, and as a special end, the

organization of a medical missionary service that is both adequate and effective. Three years and a half of preparatory courses precede the oath of stability which makes the nurse a definitive member of the Society.

The rule of the Third Order of St. Dominic has been adapted as the structure of the interior life. Mindful that the Church exacts a solid formation for the apostolate, it has organized its program of study along traditional lines: Holy Scripture, liturgy, spiritual life.

Nurses are encouraged to deepen medical concepts already learned and to be informed on the progress of nursing and medicine in general. The knowledge and experience of each member becomes then the possession of all, and most useful for the preparation of missionary nurses who serve through their profession, the Church and the missions.

Special emphasis is placed on missionary problems for the purpose of strengthening the missionary spirit. A medical missionary center attempts to meet requests of communities in the missions for supplies, through the cooperation of doctors, dentists, pharmacists, pharmaceutical companies, who contribute samples, medicines and used equipment.

The ordinary budget of the Society is assured also through the salaries received by the nurses in their work in hospitals and clinics. The Society undertakes the responsibilities of maintenance of its members with all the risks of health and other contingencies. Members share their possessions in common. At present, no dowry is required. The extraordinary budget of the Society is assured through gifts. In the missions, medical services assure in a certain measure the daily maintenance of the teams.

The Society accepts as members women who have completed their eighteenth birthday and who are not more than thirty. There are three cate-

gories of members: women doctors, nurses, medical technicians, or those who wish to train in any of these fields. The candidate is asked to present certificates of baptism, confirmation; character references, health and professional certificates. Every person wishing to begin or pursue medical studies for missionary service is expected to have the qualifications of the school where she expects to be admitted as a student.

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