



香港聖母軍

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編者的話

今期的聖母軍刊物轉載了總部神師保祿·邱吉爾神父的訓話，他勉勵聖母軍因犯罪而跌倒時，應記得天主會時常在我們身邊，不論我們是否品德好或犯罪，天主對我們所要求的是不顧一切地追求祂。或是和聖母一起去找尋天主，求她為我們祈禱，因為她是罪人之託。今期亦刊載杜輝兄弟的著作《提升聖母軍工作》，強調聖母軍的首要工作是使人皈依和必須要處理好所有靈性上的需要。今期繼續刊載杜輝兄弟於 1979 年接受訪問的內容，娓娓道出聖母軍成立前的歷史，以及聖雲先會與早期聖母軍合作的點滴。

Editor's Words

In this issue, the Spiritual Director of the Concilium, Fr. Paul Churchill encouraged us that God is always on our side even were we to fall badly for committing sins, God in fact wants us all to do, whether truly virtuous, or caught in the struggle of sinful weeds, or collapsed in faith and morals, is to come to him no matter what, or go to God with Our Lady as she is the Refuge of sinners. On the other hand, the "Upgrading Legion Work" written by Frank Duff emphasized that conversion is the first work and all the spiritual needs must be dealt with. Lastly, the pre-history of the Legion and the collaborations with The St. Vincent de Paul Society at the early days were told by Frank Duff during his interview that is continued in this issue.

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總部神師訓話 (2024 年 7 月份)

面對你的軟弱將手交在信任 天主恩寵的聖母手中

保祿·邱吉爾神父

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「西滿，西滿！看！撒殫求得了許可，要篩你們像篩麥子一樣。」（路 22: 31）撒殫攻擊伯多祿不奇怪。伯多祿是第一位教宗，是能使天主之國的人民擴展的領導者。因此他成了會被撒殫篩掉及消滅的人。

瑪利亞瑪達肋納有一樣的經歷，只是從不同的角度發生的。耶穌從她身上趕出了七個魔鬼，魔鬼確實要篩掉她，但她是第一位宣報耶穌復活的證人，她成了如同方濟各教宗所說的宗徒中的宗徒，難怪魔鬼設法要篩掉她。

另一位有名的女性是亞維拉的大德蘭，她領導加爾默羅會的改革。她初為修女時魔鬼試探她，要她放棄祈禱，藉口是她的罪微不足道，因而不必祈禱。後來她明白這是魔鬼要欺騙她，她就再回去專心地祈禱。

任何人或團體，只要是從事天國的工作，都會意識到自己會被篩掉。這些人如果是與創世紀中的女人一起工作，一定會被撒殫攻擊而消滅。你們聖母軍將自己獻給聖母，為她服務，一定會遭遇到多方面的攻擊。也許你們會說：「是的，我有一些常犯的錯，此惡習把我拉入罪中。」這些一般的缺點，它們真的可能是聖保祿所說的，是肉體中的針，使你們無法覺得驕傲。很可能使人的靈魂落入一個可怕的誘惑中，因此，我提出一些想法，幫助你們超越靈修的挑戰。

第一，即使你們跌得很嚴重，天主永遠都在你們身邊。雖然伯多祿完全背叛，耶穌卻沒有捨棄過伯多祿。早在他跌倒之前，耶穌給了伯多祿一個使命，在他跌倒之後，又給了他使命。你們應該記得本來伯多祿說的：「主，離開我吧！因為我是一個罪人。」但是上主回答說：「從現在開始，你要成為捕人的漁夫。」基本上，無論我們在信仰上和道德上的缺點有多少，我們犯了多少罪，天主都不會捨棄我們。

有一件有趣的事，在伯多祿完全跌倒之前的那一刻，耶穌對他說話時，沒有叫他伯多祿，祂像他的母親一般，稱呼他的第一個名字，叫他「西滿，西滿」。天主對我們也是一樣，在我們跌倒時，也是仁慈地，以鼓勵的口氣叫我們的名字。要記得魔鬼的目標是要我們懷疑天主，讓我們對天主失望，他的目的是引誘我們去犯罪。魔鬼要我們完全斷絕與天主的關係。他要我們如同亞當，在天主尋找他時躲了起來。他要我們和亞維拉的大德蘭一樣放棄祈禱。但是我們應該做的是，不論犯了什麼罪，都要馬上回到天主身邊。如同跌倒受傷的孩子，求天主的助佑及照顧我們的傷口。我們這樣做，因為天主愛我們如同父親愛他的孩子。祂絕不會傷害我們，祂只會保護我們。

第二，我們的腦子要明白，我們在教會中的品位依聖伯納德所說的是罪人的品位。我們很輕易地就學習法利塞人，在聖殿的高處說：「主，我感謝祢，因為我不像媒體上所說的那些可怕的人。」此外，現在的世界偏好「祛除罪行」的觀念，即使人對待他人的非人性手段已令人吃驚。如同聖斐理伯·內利（St. Philip Neri）這些人所說的：在天主內，我們都是相同的受造物。雖然聽起來很怪異，但是極嚴重的跌倒，使我們無法誇耀自己，也因而獲得極大的恩寵。

法利塞人對天生的瞎子說：「他生於罪中，卻來教訓我們，將他趕出去。」這說的也是我們所有人，我們都是徹底的罪人。你們常常也和聖殿中的法利塞人一樣，「天父啊，我知道我犯了罪，但是我不是壞人。」我想問，你們是否犯了我們平常想不到的嚴重的罪，例如：**a)** 你們是否重視別人對你們的看法，而不看重天主對你們的看法。**b)** 你們中是否有人不用天主的眼光看罪人，而看低他們，忽視他們。還有，要小心一個可怕的罪，那就是驕傲。魔鬼利用驕傲讓我們跌倒。我們都應該和公開的罪人一起站在聖殿的外面，說：「主，我是罪人，請憐憫我。」讓我借用瞎子巴爾提買（Bartimaeus）說的話：「達味之子耶穌，請憐憫我這個罪人。」，或是伯多祿說的：「主，離開我，因為我是罪人。」

最後一句帶我到下一段，伯多祿這樣說，他認為自己是罪人。但不論我們是否品德好或犯罪，天主對我們所要求的是不顧一切地追求祂，不要離開天主，繼續回到天主身邊。祂是我們的希望，祂永遠不會放棄我們。我們的靈魂做不到的事，祂為我們做了。少了祂，我們什麼也不能做。有祂，什麼都有可能做到。「你們要親近天主，天主就必親近你們。」（雅各伯書 4:8）讓我們永遠都不要忘記：「法律本是後加的，是為增多過犯；但罪惡在那裡越多，恩寵在那裡也格外豐富。」（羅馬書 5:20）

最後，要告訴你們，和聖母一起去找尋天主。聖母是無罪的人，她是罪人的避難所。把你們的手放在她的手中，讓她帶你們到天主那裡，替你們說話：「這是你謙虛卑微的僕人，他滿身是罪，想按祢的旨意，成為好人，想成為祢恩寵的來源。他感覺到了十字架的挑戰，想活出十字架的精神來，但是他又退縮了。」

請相信我，我知道祢能幫助他。祢可以賜他成為更好的人的恩寵，成為祢所希望的人嗎？」吁！瑪利亞！始胎無原罪者，我等奔爾台前，為我等祈！聖母瑪利亞，天主之母，我們倚靠妳，罪人的避難所，請為我們祈禱！



Allocutio by Concilium (July 2024)

With hand in Mary's trust God's grace in the face of your weakness

Fr. Paul Churchill

Posted on 23 July 2024

(Source: <https://www.legionofmary.ie/news/article/january-allocutio-2024>).

"Simon, Simon, listen, Satan demanded to have you so that he might sift you like wheat" (Lk 22:31). Is it any wonder that Satan would attack Simon Peter? Here is the Apostle who is the first Pope. Here is the leader of that people who have the task of growing God's Kingdom. Peter must be sifted and destroyed by Satan. St. Mary Magdalene has a similar story though from a different angle. She is described her as a woman from whom the Lord cast out seven demons. Truly the devil had tried to sift her. But she will be the first reported witness to the Resurrection and become, as Pope Francis says, "Apostle to the Apostles". No wonder the devil tried to sift her.

Another woman of note is Teresa of Avila who led the reform of the Carmelites. In her early years as a nun the devil tempted her to give up praying under the guise that it was the humble thing to do because of her sins. Until she saw the deceit of it and turned back to deep prayer and the rest is history.

Any person or group who are carrying out the work of the Kingdom can expect to be sifted. And if they work with the woman of Genesis they are bound to be attacked by Satan to undo them. As dedicated legionaries who serve Mary you can expect attacks in many forms. And maybe you all can say, "Yes I have this flaw, this bad habit I keep falling into." "I have this addiction that pulls me down." But apart from your habitual flaws, which may indeed be your version of St. Paul's thorn in the flesh to keep you from becoming pride, it is possible for a soul to come under dreadful temptation. So I offer a few thoughts to help you through such spiritual combats.

Firstly God is always on your side even were you to fall badly. Jesus did not reject or discard Peter despite his complete capitulation. He gave him a mission long before his fall and immediately after it. Remember how earlier Peter had said, "Depart from me for I am a sinful man". But the Lord replied, "Henceforth you will be catching men!" Basically, no matter what the sin, no matter how often our faith or morals seems to fail, God never gives up on us. It is interesting

how, just before Peter's complete collapse, Jesus addresses him, not as Peter, but like a mother who calls her child by his first name, saying, "Simon, Simon". God calls us all kindly and encouragingly by our personal name, even before we fall and after we fall.

Remember the object of the devil is to get us to doubt God, to be discouraged. Getting us to sin is only a means to an end. He wants to completely break our bond with God. He wants us, like Adam, to hide ourselves from God. He wants us, as he did initially so successfully with Teresa of Avila, to give up praying. But what we must do, no matter what our sin, is to come immediately to him like little children who have fallen and cut ourselves to ask help with our wounds. And we can come because God loves us just as a father loves a small child and has no desire to harm it but to help it.

Secondly we must get it into our heads that the Order we belong to in the Church is, as St Bernard says, *The Order of Sinners*! We so easily can be like that Pharisee at the top of the Temple who says, "Lord, I am thankful I am not like those other dreadful people I read and hear about in the media." And then the world today prefers to blot out the concept of sin while man's inhumanity to man screams out at us. Like St. Philip Neri and others we need to say, since we are no different in nature, "There but for the grace of God go I". And strange as it may sound, a big fall, while it reminds us that we have no cause to boast, can be turned to gain great graces.

The pharisees addressed the man born blind as a "sinner through and through". In that they spoke a great truth about us all, sinners through and through. "Oh Father, I know I have my faults but I'm not that bad!". Right so, up with you to that row with that pharisee in the Temple. I ask if we have some deep serious sins we never even think of like: a) are you ruled by what people think of you than how God sees you? b) do you look on some as objects of contempt and hate or indifference instead of trying to see them through the eyes of Our Heavenly Father? And be wary of that dreadful sin of pride which the devil uses to topple us all. We must all stand with that public sinner at the back of the Temple who said, "God be merciful to me a sinner". Let us borrow these words from blind Bartimaeus, "Jesus son of David, be merciful to me a sinner", or from Peter, "Depart from me for I am a sinful man".

Those last words lead me to my next point. Peter said those words because he was feeling bad about himself. But what God in fact wants us all to do, whether truly virtuous, or caught in the struggle of sinful weeds, or collapsed in faith and morals, is to come to him no matter what. Don't depart. Keep coming to God. He is our hope. He is not going to abandon us. He can work for our souls what

we cannot do for ourselves. Without him we can do nothing, but with him all is possible. “Come close to God and he will come close to you” (Jas 4:8). Let us never forget those words, “Where sin abounds there even more is God’s grace!” (Rm 5:20).

And my final point. Go to God with Mary. She is the sinless one, the Refuge of sinners. Put your hands in hers. Let her bring you to God and speak on your behalf. “Here is your humble servant who is mired in sin. He truly wants to be good, to do your will, to be a channel of your grace. He hears the challenge of the Cross and would love to live it but recoils. Believe you me, having been there, I understand him. Can you help him and give him the grace he needs to become a better person, to become what you want him to be?” O Mary, conceived without sin, pray for us who have recourse to you. Holy Mary, Mother of God, pray for us who have recourse to you. Refuge of sinners, pray for us.



提升聖母軍工作

由天主之僕杜輝撰寫

在成立初期，教會已展示了自身的工作性質。耶穌在橄欖山上給門徒訓示，着他們往普天下去把福音傳揚給世上每個人，這事很明確，門徒遂按照主的指令行事，沒有別的想法。可是我們從宗徒大事錄（宗 6:1-6）中看到一個問題的產生。就是門徒爲了照顧寡婦和需要接濟的人，忽略了何其重要的傳揚福音工作。十二位宗徒做出了一個重大決斷：「讓我們放棄天主的聖言，而操管飲食，實在不相宜」，解決辦法是任命執事來照顧這些人。

教會成立初期的首要任務

教會自成立之初，已經把工作區分爲三類：

第一，教會特有的標記性工作，即傳揚福音。

第二，照顧和爭取挽回軟弱的弟兄姐妹。

第三，照顧物質上的需要。

這個區分的方法，跟不久前聖母軍總部所訂立的分類相約，但例外就是聖母軍不參與第三類工作，即分施救濟物質，這類工作已被其他組織和政府機構承擔。聖母軍應該以早期教會同樣的精神面對問題，即認真地進行首要的歸化人靈工作，然後，當有足的剩餘人手時，才做其他類別的工作；要注意，次要的工作不能與傳教工作平起平坐，否則就永遠沒有足夠人手來傳教。這應該是聖母軍的意識。誰若不想實行這項政策，就沒有聖母軍的意識。

從宗徒大使錄的相關章節中，我們試想像爲了那些需要照顧的寡婦，宗徒們從外地被召回國，並停止往普天下去傳揚福音！這個想法很荒謬，但實際上，今天的教會也正大規模地這樣做，而聖母軍也很大程度被這種傾向所感染。我們確實顛倒了傳教事業中正確的次序。首先，我們正做舒解和安慰的工作；其次，我們關顧那些漠不關心和失去信仰的人；第三，我們才會做最關鍵的工作，即使人皈依。

聖母軍跟早期基督徒的情況固然有所不同，主曾明確地告訴後者，他們要使世人皈依信主。這奠定了模式和首要任務，即是要把最重要的工作放在

首位，彷彿沒有其他工作一樣，至於其他跟教會事務有關的問題，就留待將來去處理。這是教會成立初期的原則。

聖母軍渴望遵循相同的優次

聖母軍的情形有所不同，其路向是由當時的實際情況主導。它起始於天主教環境，當時的極貧困處境，牽動著所有傳教人員的注意力。由於當時新教徒數目相對較少，在心理上與民眾疏離，被認為難以被感召歸化，所以最初他們不被視為聖母軍的其中一個難題，這使整體問題簡化為維護信仰。由於對方“引人改教”的力度很強大，問題漸漸變得尖銳。因此剛成立的聖母軍便果敢地作出了一次巨大、甚至在思維上令人震驚的突破，就是擱置了吸引各人的救濟工作而提出了在民眾之中建立信仰。

這類工作的範疇包括前往探訪那些沒有信仰危機，卻需要精神上的舒解和安慰的人。

那便是最初的模具，它培育了第一批聖母軍團員，而這個模式亦應用在日後於不同地方開展的聖母軍，這發展把推動信仰的工程逐漸超越了只是維護信仰的層次。宣揚信仰無疑地是首要的工作，這優次的確立讓聖母軍脫去了嬰兒的裝束，使其行事與主耶穌的誠命完全一致，就是連最初不完整的模具也相應地得到補充，這是發生於聖母軍成立後約十年的事。

然而，舊有的觀念根深蒂固，聖母軍初期的團員從事的工作彷彿被視為規則，一直被模仿下去。由於這些工作耗費了團體中的大量人力，很多地區的團員並沒有去關注那些亟待皈依的成熟麥田。

就是這樣產生了一個頗為異常的狀況，儘管聖母軍總部再三懇求，大部分聖母軍的努力都投放在維護信仰上，而投入到我們最近一直用舒解和安慰這個有點被輕看的分類工作上則更少。就像在滑溜的斜坡上站穩一樣地困難，我們甚至在要求團員擺脫人道主義也遇到了麻煩。

舒解卻不使人皈依

有些國家，大部份的人民都並非天主教徒，聖母軍很少關注他們，甚至不去進行被視為信仰上必須要行的工作，這事實真的令人沮喪。他們局限於舒解或安慰一些根本不需要舒解或安慰的人。有一大城市的聖母軍被描述為造訪高檔護理院的組織；在另一個城市中，有團員帶了一位有機會皈依的人士去見神父，卻被他告知團員的工作是探訪老年人和體弱者，而不是助人皈依，這真是對聖母軍的諷刺和誤解。

一位非常重要的人物，已故的西滿哈寧頓神父 (Fr. Simon Harrington)，當他是非洲傳教會的總會長時，透過傳教活動，清楚地看到上述情況，並向我們宣稱，聖母軍是天上賜予傳教士的禮物，可以幫助他們接觸群眾，但卻被誤用了，聖母軍正被用於日常生活雜務，並在佔用著她的人力資源。他認為告訴團員去接觸教外人並沒有用，對方的回應會是沒有剩餘的團員去承擔這額外的負擔。把信仰帶給那些沒有信仰的人往往被視為額外、教會內可有可無的裝飾。

一個徹底的糾正

因此，他懇求我們恢復主耶穌最初的程序，並堅持首要工作是使人皈依，其他一切只屬次要。但他同時也認為，這個提議雖然會被聽取，卻不會被付諸行動。因此，他的計劃是，執行傳教工作的支團都不應該從事助人皈依以外的任何事情，要把生活雜務，包括那些已經失去信仰的人都放置一旁；因為他們獲得過機會，之後很可能還會有更多機會。他堅信，只有採取這種徹底的措施才能使事情重回正軌。如果適當處理了主要任務後仍有剩餘的人手，他們當然可以用於次要目標。但必須確立的原則是：主要目標乃使人皈依。

以上一切的好處都是顯而易見的，然而我們必須承認在執行上存在一些困難。首先，要實現這樣的決議是不可能的；此外，假若聖母軍唯一的工作是使人皈依，恐怕會讓很多人對加入聖母軍望而卻步，平信徒很容易對這項工作產生恐懼，感覺自己因缺乏培育而未能勝任。

我們必須緊記，聖母軍設立了宏大的目標，要組織全體天主教徒成為傳教士，因此必須要處理好所有靈性上的需要。經過一段時間的磨練，團員將建立起信心和紀律，屆時可以逐步提升他們所參與的工作難度。推廣皈依工作並不是要把聖母軍的其他工作全部取代，團員應該繼續滿足與靈魂相關的各種需求，前提是這不會損害教會首要的工作，皈依工作必須作為首要任務。如果它不被承認為最優先的事項，那麼由於人們往往認為它困難，它很可能會成為最低的優次。

使人皈依的使命 心理上不可或缺

從另一個角度來看，使人皈依是關鍵工作。它的重要性在於如果忽視它，就會引發某些心理反應，這些反應會扭曲天主教精神，對生活的各個方面造成災難性的影響。當天主教信仰動力受損，世俗、肉慾和魔鬼便不再受到制衡，每個靈魂都變成負擔而不是資產，這無情的結果是由於沒有主動去努力引領教外人士皈依。不可避免的結論是，人們必須要有足夠安全感

。即使這個說法可能還未有最終定論，但已經削弱了教會的基礎。這將意味著除了天主教之外，上主還建立了其他救贖渠道，那麼，為什麼還要拼命爭取那些可能在更適合其他救贖渠道上的靈魂呢？

一個怪異的建議

更適合他們！這種說法簡直是離經叛道！它意味著教會不是必需的，甚至可能不適合那些靈魂。是的，這正是這個建議最終導致的結果，在我們看來這是非常荒謬的。然而，這正被身處高位的天主教權威人士推動。例如，以下說法是出自世上其中一個最重要的教區，我們該如何理解它呢？「對於一些人來說，上主的信息通過被稱為天主教會的社群傳達得最清晰；對於另一些人來說，則應該通過某個新教教派；同樣地對於另一些人來說，則通過非基督宗徒的社群。」

該聲明把教會定性為上主其中一個傳揚真理的方法而已，甚至進一步指出上主的信息要向人類族群宣講時，通過非天主教徒和非基督宗派的傳遞，比通過天主教會傳遞得更為清晰。

這樣就褒揚了一些其他教會，可是他們當中有些擁有着與天主教信仰和道德準繩背道而馳的教義，這種提倡平等的建議完全否定了天主教會。如果這說法被接納，任何致力於皈依的犧牲或努力都變得無理，因為這可能是把一個人帶進到不適合他的教會中，他從這裏接收上主的訊息將會不夠清晰。

針對該聲明而向教會高層提出抗議後，得到的回覆是，該聲明正確地詮釋了大公會議法令。

現在看看宗徒們，或者那些繼承他們的聖人，他們願意終身奮鬥，甚至犧牲自己的性命來皈依一個靈魂，你便可以判斷那個可怕的聲明與聖人們所作的是多麼的格格不入。

但請記住：現今大部分地方都被與那個聲明中類似的思維方式佔據著主導地位，它就像切斷電流一樣，徹底阻礙了皈依的工作。

(待續)

Upgrading Legion Work

By The Servant of God, Frank Duff

The question of the nature of the work of the Church presented itself at its very beginning. Our Lord's command on Mount Olivet had been that His disciples were to go out over the whole world and seek to give the Gospel to every man. That was clear cut. The disciples saw it in no other light and they acted accordingly. But we see from the Acts of the Apostles (6, 1-6) that this created a problem. It was the care of the widows and those who needed charity. The missionaries of the Gospel had no time for that work, important though it was. The tremendous judgment which proceeded from the twelve Apostles was: "It is not desirable that we would forsake the Word of God and serve at tables." The remedy was proceeded to ordaining deacons who would attend to it.

The Priorities of the Infant Church

From the very origin of the Church you had that distinction as between works proposing itself.

FIRST - the special characteristic work of the Church, the giving of the Gospel.

SECOND - the care and the winning back of the weaker brethren.

THIRD - the looking after the physical necessities.

There you have the same classification which the Concilium established a while ago, with the exception that the Legion does not indulge in category three, the giving of material relief which has been assumed by other societies and by State agencies. The Legion should be found confronting its problems in identically the same spirit as the early Church, namely that the prime work of converting must be properly attended to, and after that the other works; always provided that there is enough manpower left over for them from the main work. If we allow the lesser works an equal claim, there will never be any manpower left over for converting. This should be the Legion mind. If places do not want to operate that policy, then they have not got the mind of the Legion.

What indeed would we think if, in that section of the Acts of the Apostles, we read that the decision then taken had been that as the widows needed looking after, the Apostles were to be recalled from their districts abroad and the evangelisation of the world called off! The notion would be preposterous, but this is in fact what the greater part of the Church is doing today, and the Legion has to a large extent been caught up in that tendency. We have precisely

reversed the due order in our apostolate. First, we are comforting and consoling; secondly, we are attending to the careless and the lapsed; and only thirdly to the work of works, converting.

Admittedly there has been a difference between the Legion position and that of the first Christians. The Lord had told the latter quite peremptorily that they were to go forth to convert. That set the pattern and priority. It placed the supreme work first as if there were no other. It left to the future the question of the other Church occupations which would arise. That was the principle on which the Church started.

The Legion Aspires to the Same Order

Things were different in regard to the Legion. Its course was set by circumstances. It began in a Catholic environment and amid conditions of great poverty which were monopolizing the attention of all the apostolic workers. As the Protestants were relatively few in number, psychologically remote from the people, and regarded as unconvertible, they were not initially viewed as part of the Legion problem. That reduced the general problem to the preservation of the Faith which was acute by reason of the largeness of the proselytising campaign. It represents an immense, and indeed astonishing mental breakthrough that the infant Legion boldly put aside the relief programme which absorbed everyone else, and proposed to itself the building up of the people in Faith.

It viewed as contained in that category the visitation of those who were in no peril of faith but who needed spiritual comforting and consoling. That was the first mould and it formed the original legionaries. Wherever the Legion started, that was the pattern. It was only as development proceeded that the work for the faith attained a higher dimension than that of preserving it. Obviously the giving of the Faith should take precedence. That realisation so to speak took off the Legion's baby clothes and placed its programme in complete alignment with that of Our Lord's command. The original incomplete mould was supplemented accordingly. That was about ten years after the beginning of the Legion.

But the older idea died hard. The very works undertaken by the earlier legionaries continued to be imitated as if this were a rule. As those works swallowed up the available membership, the legionaries in most places did not go on to the stage of raising their eyes to the wheat fields ripe for conversion. This has produced a generally anomalous situation. Despite the insistent pleadings of the Concilium, the great bulk of the legionary effort is devoted to the preserving of the Faith and to less than that - to the works which of late we

have been referring to under the somewhat belittling title of comforting and consoling. And as it is difficult to remain firm on a slippery slope, we have trouble even in diverting legionaries from humanism.

Comforting Not Converting

The dismaying fact obtains that in many countries, where the vast majority of the people are non-Catholics, the Legion is giving little attention to that section, and not even attending to work which could be regarded as necessary to the faith. They are confining themselves to comforting and consoling those who are in no need of being comforted or consoled. The Legion in one great city is described as an organisation for visiting high-class nursing homes. In another city a legionary who had brought a would-be convert to a priest was told by him that the work of the Legion is the visiting of the aged and infirm, not converting. Therein is the Legion being caricatured and perverted.

A very important person, the late Father Simon Harrington, at that time Superior General of the African Missionary Society, saw this clearly as the result of his missionary movements. He declared to us that the Legion represented a providential gift to the missionaries enabling them to reach out to the multitudes, but that it was being misused. It was being applied to the domestic chores and these were monopolising its manpower. He saw the uselessness of just telling legionaries that they should rather go to the pagans. The retort would be that there was no surplus membership to take on that extra. As if the giving of the faith to those who do not possess it is no more than an extra, a Church embellishment.

A Radical Remedy

So his plea to us was that the original programme of Our Lord was to be reinstated and insisted on Conversion was the first work and all others only secondary. But he also contended that this proposition would in practice be listened to but not acted up to. Therefore his plan was that no Praesidium on the mission field should be engaged on anything but conversion. The domestic chores should be put aside, even the lapsed who had already got their chance and would probably get many more of them. In no other way, he held, could things be put into proper perspective but by that drastic procedure. If there happened to be a surplus of members after dealing adequately with that main department, they could of course be utilized for the lesser objectives. But the principle must be established: the main objective is conversion.

The good sense of all that is evident, but it has to be admitted that there are practical difficulties. One is that it would be impossible to effect such a resolution. Moreover very many would be deferred from joining the Legion if its only work were that of conversion. The ordinary Catholic is intimidated by the idea of that work, regarding himself as completely unequipped for it.

It has also to be remembered that the Legion has proposed to itself the wide aim of organizing the whole Catholic people to apostleship and therefore that all spiritual needs must be dealt with. After some time in the ranks, confidence and discipline will have entered in and members can be pushed higher in the scale of works. So it is not the legionary programme that conversion should oust every other work. The Legion should continue to cater for every need which has relation to souls provided that this is not to the detriment of the primary work of the Church. Conversion work must be undertaken as the first priority. If this be not its recognized rating, it is probable that it will become in fact the last priority by reason of its supposed difficulty.

Conversion Work Psychologically Necessary

Conversion is the key-work from another point of view. It is vital in the sense that if it be neglected, certain psychological reactions are induced. These pervert the Catholic spirit and produce a disastrous event on every department of life. The Catholic motive being impaired, the world, the flesh and the devil are not resisted; and each soul becomes a problem and not an asset. This follows as a remorseless consequence if one sees that those outside the Church are not being sought with intent to bring them in. For them the conclusion is inevitable that they must be safe enough where they are. That suggestion even though it may not reduce itself to a final analysis, has really knocked the bottom out of the Church. It would mean that God has established other channels of salvation in addition to the Catholic Church. Why then struggle desperately after souls who are in those other channels which may suit them better.

A Monstrous Suggestion

Suit them better! But such a suggestion is monstrous. It would mean that the Church is not essential and is possibly unsuited to those other souls. Yes, that is what such a proposition would work down to, and to our minds it would be outrageous. But it is what is being advanced in high Catholic quarters today. For instance, what is to be thought of the following which proceeds from one of the most important dioceses in the world: "For some people God's message is most clearly conveyed through the community known as the Catholic Church; to

others through some Protestant denomination; to others again through some non-Christian worshipping community”.

That statement places the Church as being no more than one of the methods through which God impart His Truth. It goes even further and says that for whole bodies of men God’s message is being given more clearly through their own non-Catholic and even non-Christian denomination than it would be through the Catholic Church.

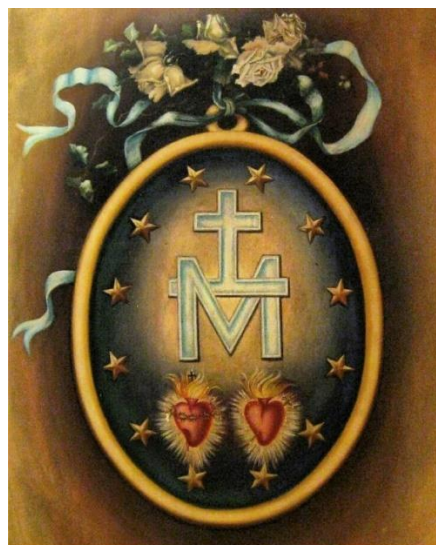
This testimonial is given to those other Churches in spite of the fact that some of them permit their members to hold tenets that are utterly alien to Catholic belief and morality. That suggestion of an equality is the total negation of the Church. If it be accepted, it would render irrational any sacrifice or great effort towards conversion, for this might only be transferring a person into his wrong classification in which he would be receiving the message less clearly.

A protest against that Statement sent to the high quarter in question brought back the reply that the Statement represented a correct interpretation of the Decree on Ecumenism.

Now look at the Apostles or at any one of their successors among the saints who were willing to struggle for a lifetime and to lay down their lives to convert a single soul, and judge how out of line with them that awful Statement is.

But remember: Throughout the greater part of the world a mentality equivalent to that of the Statement is in the ascendant and it has turned off conversion just as conclusively as you would turned off electricity.

(To be continued)



聖母軍的“起源”

訪問杜輝 (續)

「聖母軍成立前的歷史」(續)

杜輝在這次會面中回應了聖母軍根源的問題，他詳述了自己於聖母軍在1921年成立之前已進行了很久的使徒工作，例如自1915年或更早前，他已在探訪病人，作街頭接觸，預備孩子領受聖事和挨戶探訪。

費城分團團長暨瑪利亞之歌 (Mary Songs) 的作曲家比爾 柏 福 尼 (Bill Peffley) 於1979年8月26日在都柏林訪問了杜輝。

問：你打低了他？
(輕笑)

答：他躺在地上。我上前看看他會否還有餘力再攻擊（大笑），但其實已經不須我再出手，因為有一位在對面馬路隔岸觀看的女士行了過來，她無所不用其極（又笑），簡直把他打得害怕起來（又笑）。這些事件並不罕見。

問：我從不知道做糾察是這麼危險及富冒險性。

答：你要明白我當時年輕，薪酬又不及現在，且要養家……

問：你是家中的唯一支柱？

答：是的，父親已逝，我慶幸可以養家。但當我給小花廚房結帳時，發覺這不能持續，因為每週帳單已經很令人高興地標升。

問：這裡加一些，那裡又加一些，總之就是加。

答：是的，換句話來說，我已經開始減省，不斷思量：「從每個角度來看，我不好再繼續了。」想起之前與嘉畢的相遇，我知道聖雲先會盼望接手工作

及付帳。我就是知道，毋須詢問任何人。於是，我召開一個小小的會議，出席的竟然是所有在都柏林的聖雲先會領袖。

問：真不可思議！



答：不可思議。當時我剛出道，但所有人，包括愛爾蘭總主席簡若瑟爵士、萊勒先生及一眾其他的人。當中有一位是我們之前所提及過的樊湯姆。樊先生其名如雷貫耳，但我們從未正式會面。其實是他們非常渴望提供協助。他們願意支付一切帳單，並對我們的工作表達謝意。最後樊湯姆走來問我可否加入星期日的工作。

問：他們不單在金錢上提供協助，亦希望幫助你們的工作。

答：我是感激的。這合作持續了好一陣子，然後其他人也加入，經過 6 年半的糾察行動，那地方終於關閉。這時，因為人數已減少，召集

人決定與在城北較大的都市會堂的運作合併。他們以為可以靜靜調走仍在那裡的工人，不過有人向我們告密，所以翌日他們來到的時候（大笑），我們已經在陣線上守候著。這就結束了 6 1/2 號白衣修士運動。數算起來，最高峰期有一百五十人之多。

問：一百五十！

答：參與的有此數。跟著我們就在都市會堂設立糾察隊。

問：那麼，有多少人進入會堂吃免費早餐？

答：初期有二百五十。經過 16 年半的糾察行動，那地方也終於關閉。不過我於結束前已離開了那工作。

問：那麼，是否由聖母軍繼續那行動？

答：是的，奇妙的是，我就是從這糾察隊當中找到曉明之星宿舍的籌辦人和職員。

問：這十分不尋常！

答：十分、十分不尋常！

問：有趣地看，那些年的事情竟造就了今天的聖母軍。

答：那是的，真有趣有這個與糾察工作的連繫。等等，我何時扯開了話題？

問：結束這環節之前，可否問你關於若瑟·嘉畢的事？他究竟怎麼了？

答：我告訴過你，嘉畢年事已高不能上陣，他們送他去到奧達索



Frank in jovial humour 1971.

(Aldershot)，那裡有英國一個重要軍事機關，他們就在那裡發現了他的本事。那裡的主管是佩雷拉准將。他是天主教徒，他看到嘉畢的手工藝，委任他主管造鞋，只須負責有關造鞋的事情，主要教導軍人如何照顧鞋子及自己的雙足。嘉畢當然勝任有餘。或許容我講多些他的事情：未被送去英國之前，嘉畢正沉醉於他的工作（大笑），有一天，一位名為「教宗」（卜先生）——不是教宗，的紳士來到他的工場，告訴他一件發生在大瓶菇軍營的不尋常事情。當時在那裡駐守的有兩營蘭開夏郡的步兵。軍營內有一角特別隔開用作性病醫院，須知當時的規定是，若有人被發現患上此病，他會被「自動拘禁」，並送進醫院裡。他們很挑剔，不准任何人接近病人。

病人沒有人探望。那裡有兩百個病人，以宗教所屬大約歸類，如：COE 聖公會、RC 羅馬天主教、及 NC 即無宗派者。

問：你解釋得剛好。

答：那些不屬於前兩界別的人士就被歸入這第三類別（大笑），要參



加主日的禮儀，他們當中包括循理、長老會及其他的人。每星期日都有禮儀，聖公會有其牧師，天主教也有神師，但後者卻虛有其名，因為他要開自己堂區的彌撒，故此忽略了這裡的天主教徒。而第三類別的人也有自己的牧者。「教宗」（卜先生）是聖公會的牧者助理，他走到嘉畢面前，訴說那些天主教徒如何因被忽略而變得粗野橫蠻。而其實是當中有說客想說服他們離開天主教會。

一聽到此，嘉畢二話不說就站起來，穿上大衣，與卜先生向軍營走去。他費盡方法，終於給他鑽進了隔離地區，並在那裡看到情況嚴峻，遂立即去見那有名無實的天主教牧者，告訴他一切。柯樂年神父——他是未來第一任聖母軍團長喬韻太太

的兄弟，他委托嘉畢為其平信徒牧者助理，這樣嘉畢就可名正言順地進出軍營。嘉畢並且申請到一間房作禮儀之用。第二個星期日，嘉畢就在那裡把聖像放在壁爐架上，兩旁放了蠟燭，主持聚會。雖然事前有預告，但出席的只有二十人，其餘的五十人因之前的不滿，所以拒

絕參與。嘉畢並不氣餒，後來更邀請我協助……我需要停止嗎？

問：不需要，還有數分鐘。

答：我慣常以聆聽者的身份出現，但在這群男性當中，我也變得忙著接觸他們。記得那些病房助理常反對我與病人握手。究竟我是否明白那風險？我是明白的，但不能不在傾談時以握手來表達我的善意（大笑）。當然這提醒讓我細想一下這回事，每次跟病人接觸後，我就認定自己為不潔，故此我緊記不可用手觸摸自己的眼睛、口腔，或身體其他重要部位。危險是有的，所以後來聖瑪利亞宿舍成立後，我認真地忠告他們，並提供一切所需物品，以致後來在整個宿舍的歷史裡，沒有任何人受感染。

問：那麼，你在大瓶菇軍營的工作也保護了聖瑪利亞宿舍的員工。這是另一連繫。請繼續。

答：我們努力地工作，那些天主教徒逐漸出現，直到後來全部每星期日都來參加聚會。

問：全部七十人！

答：人數很快遞增，試過有新來者在二十四小時內便決定加入教會。

問：為什麼能這麼快？

答：你知道病人一宣佈康復就會在一小時內調派回到法國前線，所以要很快地完成入教步驟。

問：看到這部份的聖母軍前期歷史，感到頗為值得思量。你今天提及的一些事會是下次見面的話題，即聖瑪利亞宿舍及其產生的經過。常言道，任何運動的興起，都是有一位發起人，而他持有運動將來發展所需的種子，今天我們看到了。謝謝你，杜輝先生，希望很快我們能再相聚。

答：多謝你，比爾。

(待續)



"ORIGINS"

An Interview with Frank Duff (Cont'd)

"PRE-HISTORY OF THE LEGION OF MARY"

In this interview Frank Duff answers questions about the "roots" of the Legion of Mary. He reveals intimate details about himself and the apostolic works he had undertaken long before the Legion came into being in 1921. For example, he was doing visitation of the sick, street-contact work, instruction of children to receive the Sacraments and house-to-house visitation at least as far back as 1915.

Bill Peffley, President of the Philadelphia Senatus and composer of Mary Songs, hosted this interview which took place in Dublin on August 26, 1979.

Q. You flattened him out? (LAUGHS)

A. And here he was lying on the ground. I moved over in case he had sufficient energy to get up to resume hostilities (LAUGHS) but there was no further need for my intervention because a lady who was watching the proceedings from the other side of the road came up and what she didn't do to him was not worthwhile. (LAUGHS) She beat him

and she kicked him until he was positively in terror. (LAUGHS) These sorts of episodes were not infrequent.

Q. I never knew picketing could be so adventurous, so dangerous.

A. You'll realize that I was young at the time. My wages were not of the present dimensions and at that time I was the maintenance of my family.....

Q. You were the sole support of your family?



A. Yes. My father would be dead at that time and I was the happy provider for my family. When I settled my bills with the Little Flower establishment, I

realized that I couldn't continue because the bill was happily going up every week.

Q. Three pence begins to add up.

A. Yes. In other words, I was weaning them away all the time. Thinking things over I said to myself: "Well, from every point of view I had better terminate this." The St. Vincent de Paul Society, I

knew from the previous old episode, the meeting with Gabbett, would be more than anxious to take over the work and to pay the bills. I knew that without having to ask anybody. So, I summoned a little meeting and it was remarkable that to this meeting came all the heads of the Society in Dublin.

Q. That is truly amazing!

A. Amazing. I was only making my way at the time, you know, but everyone including Sir Joseph Glenn, who was Supreme President for Ireland, Mr. Lalor and a whole lot more of them. Among them was one person whose name you heard mentioned recently in one of the interviews and that was Tom Fallon. Now Fallon was a man



Sally Sharkey, Peg McDonnell, John Nagle, Frank Duff and Maria Diepen, envoy to South America. c. late 1950's

whose name was well known to me but whom I had never met, a giant, really a wonderful person. To say that I had no difficulty in persuading them would be an absurdity because they were only too anxious to help. And they agreed to pay any bills I had to pay. They were very full of gratitude for the work being done and at the end of the proceedings Tom Fallon came up to me and he asked me, would I permit him to come around on Sundays and join me?

Q. Not only were they willing to pay the bills but they also wanted to help you with the work.

A. I was grateful for that. That partnership continued for some time. And then another and another and another came along and after 6 1/2 years of picketing, the place shut down. The number had been reduced to a small handful and the organizers of the thing decided to amalgamate it with a similar enterprise being carried on on the north side of the city in the Metropolitan Hall-a bigger one. They thought they'd surprise us by a rapid secret transfer communicated only to the small group that was there on the last day. But somebody blew the gaff to us and we were waiting on the picket line the following day

(LAUGHS) when they came. And so that was the end of 6 1/2 Whitefriars. Now the number concerned in the main, at its maximum, was a hundred and fifty.

Q. One hundred and fifty!

A. That's the number concerned. Then we started off to picket the Metropolitan Hall.

Q. How many persons were going into the Metropolitan Hall for the free breakfast?

A. The initial number was 250. After 161/2 years of picketing that place also shut down. I had dropped out of that work before its end.

Q. And was it the Legion of Mary that continued the picketing?

A. Yes. It was a very wonderful fact that it was out of that picketing group that I derived the organizers and workers of the Morning Star.

Q. That's extraordinary!

A. Very, very extraordinary!

Q. It's interesting to see how those events of yesteryear led up to the Legion of today.

A. Oh, yes, it's very interesting because there's this queer note of connection at work. So, wait now, where did I diverge?

Q. Before we close the program, I'd like to ask you about Joe Gabbett. What ever happened to him?

A. As I told you, Gabbett was too old for combat and so they sent him to Aldershot which is one of the main military establishments of England and there they spotted his form. There was a man in charge there, Brigadier General Perrira, who was a Catholic. Perrira saw Gabbett's quality as a craftsman and he made him mastershoemaker. He used him only to

organize the shoemaking side of things, principally for lecturing to the officers and men on footwear and feet, how to take care of both. Gabbett would, of course, be very good at that. Perhaps, if I have a moment, I'd better finish off with Gabbett, if I might. Before he was sent off to England Gabbett was on what he called his state of work (LAUGHS) and one

day a gentleman called Pope, not the Pope, (LAUGHS) came into his workshop and told Gabbett an extraordinary story about what was known in those days as Portobello Barracks. There were at that time two battalions of the Lancashire Fusilliers stationed in that barracks. There was in a railed-off corner of the barracks area a hospital for men suffering from venereal disease. It was the rule in those days that a man found to be



suffering from that disease went under automatic arrest, was put into a hospital and they were very pernickety about letting anybody go near them. He could have no visitors. There were 200 men in that hospital who were roughly divided as according to the designations of the day: COE, which meant Church of England; RC, which I haven't got to explain to you, and NC. Now NC meant Non-Conformist.

Q. I'm glad you explained that.

A. Into that third category went anybody who wasn't in the other two respectable categories (LAUGHS). They were all lumped together for Divine Service on a Sunday. Whether they were Methodists, Presbyterians or what else they were, they were all

marched off to the one place. Now every Sunday there was a service. The COE people had their own chaplain. The Catholics had a nominal chaplain but he didn't know of the existence of the place. At any rate he had his Masses to say in the parish church. So, they were accidentally neglected. You see, the other people, the NC's had a chaplain of their own too. Now, Pope was the COE's chaplain's assistant and

he came down and told Gabbett about the apparent neglect of the Catholics which had rendered them very wild. And actually tract-droppers and proselytizers were at work among them. Gabbett in those conditions would be a man of few words. He got up, put on his coat and he accompanied Mr. Pope up to the barracks and he wormed his way in there. He got into the enclosure and found what was at stake and then went down to the nominal chaplain and



told him everything. Father O'Loughlin, who was the brother of Mrs. Kirwan, the future first President of the Legion, appointed Gabbett as his lay assistant which gave him a status and the right to enter the barracks. So, Gabbett then went to the barracks authorities and claimed a barrack room for the service and that

had to be granted. Then he came up the next Sunday, having given notice, and he put the statue on the mantelpiece with two candles and he held the first service. Now only twenty men turned up to that out of approximately seventy Catholics because they were very annoyed. They were on strike in other words. Gabbett held on in his inimitable style. Later on

he involved me in that and ... Have I to stop? ...

Q. No, not yet. We still have a few minutes.

A. And I used to go up in the humble capacity of a listener. But then I used to get busy among the men; contacting them. I remember being frequently contacted by the orderlies up there objecting to my shaking hands with the men. Did I understand the risk? And my answer was that I did but that I found it impossible to talk in a friendly manner to a man without (LAUGHS) shaking hands with him. But it had the very useful role of teaching me to think on that subject. After I had shaken hands with the men, I used to regard myself as unclean. It taught me to remember not to touch my eyes or my mouth or any of these delicate parts. The danger was there alright and when Sancta Maria opened up subsequently, I was there to give them the necessary advice and to provide against the risks with the result that in the whole history of Sancta Maria nobody ever caught anything.

Q. So your work in Portobello Barracks helped protect the workers in Sancta Maria. Another link. Please continue.

A. But then we were working away at that and the Catholics started coming to the service until we had the full

number of them attending every Sunday ...

Q. The full seventy!

A. And cases began to emerge in abundance. I have seen the operation of getting a man into the church inside 24 hours.

Q. Why so quickly?

A. You see, once a man was declared cured, he might be gone within an hour. Experienced soldiers were urgently needed out in France. So, that's why they had to get through the reception of a man quickly.



Q. I see. It's intriguing to see how these characters form a part of the pre-history of the

Legion. You touched on something today which we are looking forward to hearing about next time and that is the Sancta Maria Hostel and how it came into being. There is a saying that every movement has an initiator and that initiator holds the seeds of what's to come in the future. In this particular segment we have seen that in a very rich and charming way. So, we want to thank you, Mr. Duff, for your time today, and we hope to get together with you very soon again.

A. Thank you, Bill.

(To be continued)

