

volunteer their service for the church and serve as leaders especially in the house churches and meeting points. Some are model workers and members of model families, contributing to the

development of their society. Bringing to light the stories of these Christian women in the Third World can only enrich the shared memory of the worldwide church.

Notes

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3. Ng Lee-ming, *Jidujiao yu Zhongguo shehui biangian* (Hong Kong: Chinese Christian Literature Council, 1981); and Wing-hung Lam, *Chinese Theology in Construction* (Pasadena, Calif.: William Carey Library, 1983).
4. M. T. Stauffer, ed., *The Christian Occupation of China* (Shanghai: China Continuation Committee, 1922), p. 293.
5. Jane Hunter, *The Gospel of Gentility: American Women Missionaries in Turn-of-the-Century China* (New Haven: Yale University Press, 1984); and Patricia R. Hill, *The World Their Household: The American Woman's Foreign Mission Movement and Cultural Transformation, 1870-1920* (Ann Arbor: University of Michigan Press, 1985).
6. For an extensive bibliography of the writings of Chinese women, see the bibliography in my book *Chinese Women and Christianity, 1860-1927* (Atlanta, Ga.: Scholars Press, 1992), pp. 195-220.
7. Mai Zhanen (George H. McNeur), *Liang Fa zhuan* (Hong Kong: Council on Christian Literature, 1959), pp. 24-25.
8. *Records of the General Conference of the Protestant Missionaries of China, Held at Shanghai, May 10-24, 1877* (Shanghai, 1878), p. 486.
9. For a fuller discussion of the topic, see my *Chinese Women and Christianity, 1860-1927*, pp. 29-64.
10. John Macgowan, *How England Saved China* (London: T. Fisher Unwin, 1913), pp. 53-66.
11. Sara Goodrich, "Woman's Christian Temperance Union of China," *China Mission Yearbook* 7 (1916): 489.
12. YWCA of China, *Introduction to the Young Women's Christian Association of China, 1933-1947* (Shanghai: National Committee of the YWCA of China, n.d.), p. 1.
13. For instance, Shi Meiyu (Mary Stone), "What Chinese Women Have Done and Are Doing for China," *China Mission Year Book* 5 (1914): 239-45.
14. Ding Shujing, "Funü zai jiaohui zhong de diwei," *Nüqingnian* 7, no. 2 (March 1928): 21-25.
15. Zeng Baosun, "Christianity and Women as Seen at the Jerusalem Meeting," *Chinese Recorder* 59 (1928): 443.

Maryknoll's Fifty Years in Latin America

Ellen M. McDonald, M.M.

Reflection on 1992 as the five hundredth anniversary of the arrival of Europeans on American shores has brought about much missionary concern and dialogue. This is due largely to the "discoveries" within the Americas during the last half century that have increased our sensitivity to the needs of all Americans, North and South. Nowhere does this seem more true than at Maryknoll, New York, home of the Catholic, U.S.-founded mission-sending organization that began to direct missionaries to Latin America in April of 1942. The story of these missionaries is preserved in the Maryknoll Mission Archives, which houses the recently combined historical collections of the two branches of the organization, the Catholic Foreign Missionary Society of America (more commonly known as the Maryknoll Fathers and Brothers), founded in 1911, and the Congregation of the Maryknoll Sisters of St. Dominic, founded in 1912.

"...to receive as much as we give." These words of Bishop James E. Walsh, then superior general of the Maryknoll Society, spoken on April 5, 1942, at the first departure ceremony for Latin America, are seen in retrospect as prophetic:

We go to South America—not as exponents of any North American civilization—but to preach the Catholic Faith in areas where priests are scarce and mission work is needed. As far as the elements of true civilization are concerned, we expect to receive as much as we give.¹

In fact, not only was Maryknoll going out to a new geographic location, but its missionaries would soon find themselves at sea in a whole new construct of what mission was all about.

The Pre-1940 History

At the turn of the century, the United States itself was still officially a missionary country, according to Rome. By the time this status changed in 1908, the paths of three mission-minded persons were already coming together. In Boston in 1907, a new publication had appeared called *The Field Afar*, with the express purpose of creating interest in and support for foreign missions. Fr. James A. Walsh, director of the Boston office of the Society for the Propagation of the Faith, was involved in this effort along with three other priests and the person he called his coworker, Ms. Mary Josephine Rogers. Rogers was a student and later an instructor at Smith College who had been edified and motivated by the interest shown by Protestant women from the college in the missions of their churches. The rich collection of *The Field Afar*, which eventually became the *Maryknoll Magazine*, the official organ for the Maryknoll movement, is a major resource of the Maryknoll Mission Archives.

Sister Ellen M. McDonald, M.M., entered the Maryknoll Sisters in 1959. Assigned to the Republic of Panama in 1964, she remained there until 1991, working in various positions with the Catholic Archdiocese. She also served as secretary of the Ecumenical Committee of Panama from 1987 to 1991. She is now Curator of the Maryknoll Sisters' collections in the Maryknoll Mission Archives.

Meanwhile, in North Carolina, Fr. Thomas F. Price was already in his tenth year of publishing a magazine called *Truth*. In 1886 Father Price had been the first native of that state ordained to the diocesan priesthood. Although dedicated to home mission work in the United States, he was also envisioning the role of the United States in sending missionaries overseas.

The coming together of these three—Walsh, Rogers, and Price—is what gave the movement its start. In their combined grace and genius, the Maryknoll charism was born. Through it, not only was a missionary consciousness created among U.S. Catholics, but many faithful workers were drawn into the task, recognizing Maryknoll as their own. Through it they would get to know the peoples of the world, and through it they would be challenged by the lessons these encounters would teach. The archival collections of these three extraordinary persons reveal the spirit that made Maryknoll a U.S. Catholic household word, even as today it helps to keep alive the ideal, hope, and task of a multicultural world where all peoples “live justly and walk humbly with their God” (Mic. 6:8).

Although China and other parts of Asia were Maryknoll’s first “fields afar,” as early as 1927 Maryknoll founder James A. Walsh was aware of needs in South America. In response to those who requested Maryknollers to work among the Japanese in Peru, he had written: “I wish we were 25 years down the line so that we could touch the South American continent.”² Sooner than that, however, his wish was realized. In the Logue-McCabe Bolivia History collection of the archives, it is recorded that “two weeks after Pearl Harbor in December 1941, the society council considered the fact that of 369 Society members, more than half were in the war zone and nothing had been heard from any of them. With 25 men in the upcoming ordination class and 330 students in houses of formation, and with prospects of a long war disrupting work in the Orient, they voted to seek a new field in South America.”³

The new field was to entail more than attention to Asian groups of people who had immigrated to Latin America. Meanwhile, the experience of two key Maryknollers helped set the stage for what might be expected in the new undertaking. The first of these is Fr. James Drought, who as vicar general of Maryknoll traveled to Venezuela in 1938. There he met some Catholic Venezuelan government officials who had “an admitted lack of technical proficiency in, and even concept of, social economy.”⁴ Father Drought conceived the idea of a U.S. Catholic Social Action Commission that would travel to Venezuela and meet and dialogue with their counterparts there. The plan was realized, and the archives holds the organizational records of this endeavor as well as copies of the conclusions that were drawn up by Father Drought in a pamphlet entitled *Social Economy*. Later translated and published in Spanish by the Venezuelan Ministry of Health and Social Assistance, this document was seen by Father Drought to be “a program of principles and directives supplementing the [Venezuela] Constitution.”⁵ Little is known about the effect of this effort. Father Drought died on May 1, 1943, when the first Maryknollers were just beginning their labors in Latin America.

Fr. John J. Considine was a second figure playing an important role in Maryknoll at this time. Replacing Father Drought as vicar general of Maryknoll, Father Considine was already considered a knowledgeable U.S. Catholic missiologist. As a young priest in 1924, he was assigned to Rome to oversee Maryknoll’s participation in the year-long Vatican Mission Exhibit of 1925. The book published by him under the title *The Vatican Mission Exposition* reveals the extensive information he was gathering on

the worldwide mission situation.⁶ This led to his remaining in Rome until 1934 as founder and director of *Fides International Service*, an information and research unit of the Holy See. Considine’s work required much travel. He kept meticulous diaries of his many visits to mission countries around the world. The diary corresponding to his first trip to Latin America, a four-month visit to Maryknollers and others in 1945, became the notes for the book he published in 1946: *The Call for Forty Thousand*.⁷ This clarion call to something like a mission crusade was followed in 1961 by Pope John XXIII’s appeal for a tithing of all religious communities, a sending of 10 percent of their members to assist in Latin America. By then, Maryknoll already had close to 25 percent of its members there.⁸ In the years that followed, Father Considine’s broad mission career was to include a number of positions involving relations with Latin America, the many details of which may be found in the archives, as much in his diaries as in his numerous writings and publications.

Arrivals and Beginnings

In a space of approximately three years, between 1942 and 1944, Maryknollers went to eight Latin American countries. The society’s priests and brothers opened missions in Bolivia, Guatemala, Mexico, Ecuador, Peru, and Chile, while the sisters fol-

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lowed to Bolivia and went on their own to Panama and Nicaragua. Unique accounts of their early experiences are found in the collections of diaries that had become a Maryknoll tradition and duty in both the society and the congregation. Until approximately 1968, each mission house was required to send a monthly diary to the center, and these have been preserved in all their originality and richness. Their contents inspired the many Maryknoll movies, books, and other publications of this period, even as people and events have been captured in thousands of photographs still held in the archives and photo library. Carefully maintained address lists, statistical and cultural information from the missions, along with published and unpublished histories by Maryknollers and others help round out the picture of Maryknoll’s first ten years in Latin America.

There is no doubt that the turn toward Latin America in the 1940s marked the beginning of a new era in Maryknoll, coupled as it was with a gradual shift in emphasis in mission priorities. Mother Mary Joseph (Mary Josephine Rogers’s name at Maryknoll) reported early on that “the new work offers many more problems than did the Orient—difficulties of travel and transportation, lack of food, both in variety and quality, and supplies of all kinds.”⁹ Yet some former missionaries to the Orient saw Maryknoll’s presence in Latin America as a temporary, wartime decision. As the war drew to a close and Asian missions were once again open, work in these traditionally “already evangelized” countries of Latin America had to be justified. Letters to the community as well as chapter and constitution collections of the period found in the archives record this chang-

ing situation and reveal a new commitment to mission in Latin America.

A New Look at the Mission Task

Missionaries entering a second decade in Latin America thus displayed a growing confidence in their reason for being there, evidenced in the realization of the Maryknoll Fathers' Lima Methods Conference of 1954.¹⁰ This first major analytical review of Maryknollers' experience in South and Central American countries following the call for 40,000 was perhaps a preview of what was to come. The rapidly increasing number of other Catholic missionaries going to Latin America in response to the papal appeal of 1961 coincided with the Second Vatican Council's years. The Considine collection of the 1960s, as well as published proceedings taken from the ten years (1964-73) of the Catholic Interamerican Cooperation Programs (CICOP) initiated by him, reveal how missionaries were studying attitudinal and structural relations between the Americas. Maryknoll diaries became fewer during this period. Instead, the researcher finds documents of

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regional assemblies, analyses of the local realities, mission visions and plans, as well as bulletins and papers written or collected by Maryknollers. Newly created offices of research and planning, of social concerns, and of justice and peace were responsible for meetings, seminars, and forums, producing valuable records that now repose in the archives.

The trend toward analysis, changing the perception of mission, was far from a Maryknoll monopoly, though the tensions and violence revealed by such analysis often touched Maryknoll personally. Project funding records demonstrate a decline in institutional ministries and a move toward more direct pastoral work among the poor and marginated. Several collections of personal papers that describe life in repressive and/or revolutionary situations are held in the archives and are open for research. Some have been the source of books such as *The Same Fate as the Poor*,¹¹ about the U.S. women missionaries who were killed in El Salvador, and *What Prize Awaits Us*,¹² letters of Sister Bernice Kita, M.M., written principally while living in Guatemala during the 1970s and early 1980s. Regional historical records of this period also include unusual collections of solidarity material that indicate the road that mission has taken in terms of justice and cultural understanding.

Five Hundred Years and Fifty Years

The archival trail through fifty years of encounter between the Americas, as seen and experienced through the Maryknoll movement, provides many excellent research possibilities in this quincennial year. Even a cursory review of the collections held in the Maryknoll Mission Archives reveals that fact. Closer examination reveals an additional wealth of data on the indigenous cultures, traditions, religious practices, and issues of the people with whom Maryknollers work, as well as on the economic, social, political, and medical conditions of the corresponding Latin American countries.

Researchers are invited to visit the Maryknoll Mission Archives located in the Seminary Building, P.O. Box 305, Maryknoll, N.Y. 10545-0305. Regular office hours are Monday-Friday, 8:30 A.M.-12:30 P.M. and 1:00-4:30 P.M., except holidays. To call with questions or to make a research appointment, the number is 914-941-7590.

Notes

1. James E. Walsh, M.M., "Departure Ceremony Talk, April 5, 1942," James E. Walsh Collection, Maryknoll Mission Archives, Maryknoll, New York.
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8. A good review of this period may be found in Gerald M. Costello's *Mission to Latin America* (Maryknoll: Orbis Books, 1979).
9. Mother Mary Joseph to "My dear Sisters," circular letter to the Maryknoll Sisters, February 20, 1944, Mother Mary Joseph Collection, Maryknoll Mission Archives.
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12. Bernice Kita, M.M., *What Prize Awaits Us* (Maryknoll: Orbis, 1988).