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The Precursor

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IN THIS ISSUE

Event of the Year in Japan 483

Response to "Fidei Donum" in Nyasaland .. 485
Sister Alfred Marie, M.I.C.

His Eminence Cardinal Agagianian in Formosa 498

City Cathedral, Barrio Chapel 500
Sister Saint Marcel, M.I.C.

Leaving For the Missions 503
Sister Louise, novice

Golden Jubilee 506

Homefront Missionaries 512
Sister Elizabeth of the Trinity, M.I.C.

The Holy Father and Propaganda 525

COVER PICTURE : His Imperial Highness Prince
Akihito and his bride Princess Michiko, wearing
traditional garb of imperial marriages.

Event of the Year in Japan

One of the most outstanding events of the year in Japan was undoubtedly the marriage of Crown Prince Akihito

to the lovely Michiko, daughter of a commoner, elevated to the rank of Crown Princess.

The traditional marriage ceremony which lasted a bare quarter of an hour took place in the Kashikodokoro Sanctuary situated inside the imperial palace, in the sole presence of the chief ritualist, a venerable eighty-year-old Shinto priest.

Wearing the ceremonial *oni-no-ho*, a robe of reddish yellow colour, the Prince entered the sanctuary and sat on a straw mat facing the altar of the sun goddess. He offered a sprig of the sacred tree, *tamazushi*, and read the matrimonial pledge: "On this auspicious day, we respectfully conduct the ceremony of Matrimony before the Kashikodokoro. We pledge that we shall live in conjugal harmony forever. We pray for your protection." The couple then received sacred wine from the hands of the chief ritualist.

The simple rites were over. This solemn moment marked the beginning of a new era in the 2,600-year-old history of the imperial family.

In the temple courtyard waited about one thousand special guests



and observers among whom one foreigner only was admitted — Mrs. Vining, an American who taught the young Prince English from 1946 to 1950. Even Japanese princes hold their *sensei*, professors, in high regard.

Shortly after the marriage ceremony, the Crown Princess Michiko was granted the First Order of the Precious Crown, highest decoration given to a woman in Japan.

While she graciously acknowledged the ovations of the people, the gentle Michiko doubtless recalled her own beloved *sensei*, the religious of the Sacred Heart. For this great honour which has fallen to her lot she is perhaps in a large measure indebted to the Christian principles which impregnated her scientific and social formation.

At all events, she who so worthily represented the alumni of the Sacred Heart at the Brussels Exposition, keeps her Alma Mater in faithful memory. On the eve of her marriage, she visited her former teachers and offered the Mother Superior a bouquet of violets with an autographed portrait.

At 2 P.M. the Prince and the Princess were received in audience by the Emperor and the Empress and other members of the imperial family.

Later in the afternoon over 500,000 well-wishers lined the route from the imperial palace to the Crown Prince's residence in Shibuya Ward, to catch a glimpse of the couple as they rode past in their four-horse carriage, the same used on the occasion of Emperor Hirohito's accession to the throne in 1928.

Meantime, at the famous temple of Ise, head of all Shinto shrines in Japan, special rites marked the occasion. In the following weeks, the imperial couple visited this ancient sanctuary as well as those of Nara to pay their respects to ancestral divinities.

Who knows? The day may come when the charming Princess whose paternal grandparents are Catholics and who herself has received a Christian education may lead her imperial spouse to the altar of the true God. Such is the hope and prayer of Catholics more particularly of all missionaries in Japan.

Response to *Fidei Donum* in Nyasaland

Sister ALFRED MARIE¹, M.I.C.

On Easter Sunday, April 21, 1957, Pope Pius XII addressed to the Catholics of the whole world a stirring appeal in favour of the Africa of today "in the hour in which she is being opened up to the life of the modern world, and passing through what may prove to be the most serious years of her millenary destiny."²

All over the continent, from east to west and from north to south, the slogan "Africa for the Africans!" is awakening many-sided nationalisms and stirring vehement desires of independence — desires not entirely devoid of ideality or legitimacy. The word liberty is raising varied and perplexing problems in Ghana, Algeria, Guinea, Kenya, the Union of South Africa, Egypt, Sudan. Africa is on the march; Africa is making giant strides along the road of modern civilization. It is no longer an ele-

phant browsing contentedly in its shadowy jungle kingdom: it is today charging its foreign "masters", loudly trumpeting its grievances.

In his Encyclical, the Holy Father, while advocating "that a just and progressive political freedom be not denied to these people (who aspire to it) and that no obstacle be set in the way"³ urged these same peoples "to credit Europe with their progress, without whose influence, extended to all domains, they could have been dragged by a blind nationalism to hurl themselves into chaos and slavery (Christmas message 1955 — *Acta Apostolicae Sedis* XLVII, 1956, p. 40)."

In the following paragraph is stressed the nefarious work of atheistic materialism which takes advantage of differences in views and opinions in the pursuit of new structures, to infuse "its virus of division, un-

¹ Marcelle Prevost, Quebec.

² Pope Pius XII, "Fidei Donum", May 1, 1957.

³ *Idem*.

⁴ *Idem*.

fortunately, throughout various regions of Africa, stirring up passions, making peoples and races rise against one another, making use of real difficulties to seduce minds with easy mirages or to sow rebellion in hearts." ⁵

What is the role of the Church in this conjuncture? It must "offer to them (the African peoples) in the greatest measure possible, the sub-

stantial riches of her doctrine and her life as animators of Christian social order." ⁶

Hence Catholics everywhere must "understand their obligation to help more effectively and in due time the missionaries of the Gospel to announce the saving truth to about 85 millions of Africans of the black race who are still attached to pagan beliefs." ⁷

Progress in Nyasaland

Shortly after the publication of *Fidei Donum*, I happened to spend some time in the missions of our Society in Nyasaland. Immediately upon my arrival, the up-to-dateness of the encyclical struck me with stupour and admiration: stupour at realizing the tragic situation des-

cribed by Pope Pius XII, admiration at the inspired words of the great Pontiff.

The prefecture of Nyasaland confined within the limits of the province of Nyasaland, is the least developed portion of the Protectorate. Its African population, over 532,000 is made

^{5 6 7} Pope Pius XII, "Fidei Donum".



High noon at Nkweta village.

up of Bantu tribes, the principal being the Tonga and the Atumbuka. Until about ten years ago, modern civilization filtering through the provinces of Shire and Central Nyasaland had not made any great impact upon this territory hemmed in by the natural barriers of the Nyika, the Vipya, the Mafingi, and the Misuku. But, with the coming of the airplane and the jeep, the northern part of Nyasaland has been rapidly evolving. Twice a week, a Beaver glides down bush airstrips and stops before crude little airports, bringing with the mail small groups of European or Indian travellers. Latterly, the Public Works Department has succeeded in tracing roads across the mountains, roads over which travel and stall during the rainy season, government lorries, cars belonging to English or Indian traders, noisy little jeeps,

primitive buses loaded to capacity and beyond. In the villages, bicycles of English make are common; everywhere, people and ideas are on the go.

Whether their names be Ifumbo, Nkwata, Cisora, Kajani, Zorozoro, African villages are all much alike with their mud and wattle huts, their *nkhokwe* (silos used to store up maize, beans, or peanuts) their circular hen or pigeon cotes perched on bamboo stilts. At closer range, however, one comes across many a tell-tale sign that modern life has penetrated even in these remote regions. Once, as I went through a hamlet in the vicinity of Mzuzu, I was amused to find lying face up on the road the ace of diamonds! In a distant village back of Mzambazi, where apparently things had re-

On the road to Lilongwe, Nyasaland,
transcontinental route Cairo - Capetown.



Moyo's home offers a study in contrasts
with its phonograph, medicine jars...



mained at a standstill for centuries, there was a *sitoro* or store of a sort where cloth, coloured beads, and Sunlight soap might be bought. Stopping at a sorcerer's hut in the Katete bush, I was surprised to see a portable phonograph of which Moyo, the sorcerer, was inordinately proud. He insisted on putting on records of Lusaka jazz while he boasted about a black medicine concocted out of the heart of a goat, a certain liquid extracted from the neck of a skunk, and other such gruesome ingredients. The interior of this hut with its

central post hung with blackened roots and draped with cobwebs, seemed to illustrate the chaos of two ill-assorted ages: the strains of ultra modern music rose against a background of exotic powders, amulets, poisons, fetishes, hides, animal bones worthy of prehistoric man. Moyo thought he owed an explanation regarding why he had not embraced Christianity. "When the White Fathers first came to Katete", he said, "I started learning the doctrine. But, it was too late... You see, I already had two wives." It was so

late indeed that the sorcerer has since taken unto himself three more wives. He is a rich man. Why should he not be? His price for treating asthma is — one fat cow for each case.

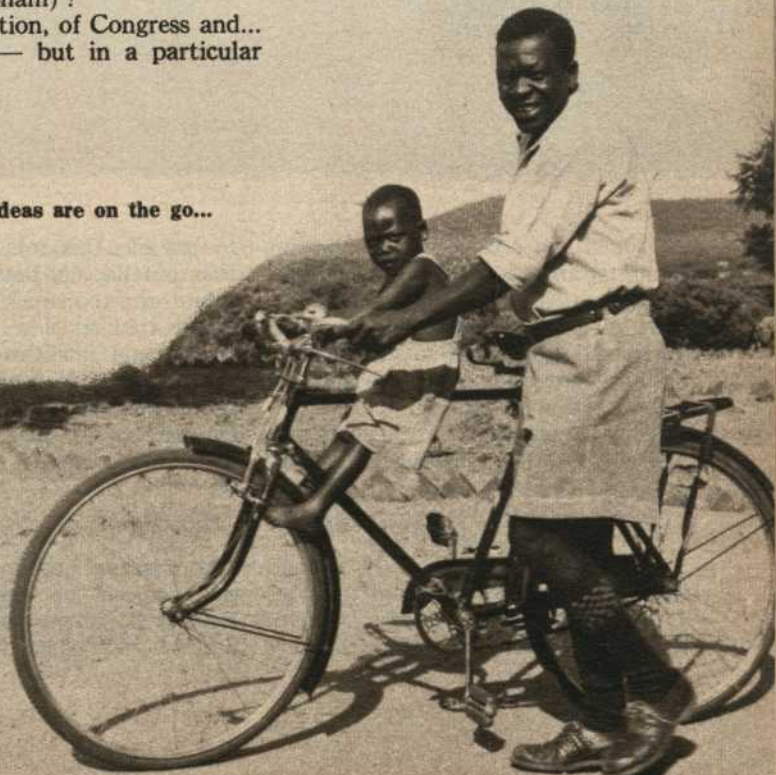
Conversing with the villagers, one detects many a sign of evolution. To a missionary Sister who invited her to join the Guide Movement, a little girl of Cinunka retorted, "Sorry, Sister, I can't join the Guides because I belong to the 'Congress'." This latter word, the only English word in her vocabulary, she had learned from her village elders. On the other hand an old woman from the same village, seeing that a missionary Sister tried to convert a dying woman, third wife of a wealthy man, exclaimed, "Don't you know we all belong to the *nthowa ya Abraham* (path of Abraham)!"

Era of aviation, of Congress and... of Abraham — but in a particular

manner era of the school.

Schools play a key role in the evolution of Nyasaland. The tribe of the Atumbuka, the most numerous and the most widely scattered, is characterized by its avidity to learn and its earnestness in securing an education; fewer in numbers and restricted to the district of Nkata Bay on the shore of Lake Nyasa, the tribe of the Tonga is remarkable for its keen intelligence and its independence of character. The Tonga easily assimilate scientific knowledge. Proud, touchy, daring in the extreme, and fond of travel, they observe closely and criticize readily peoples and situations. They have their own

People and ideas are on the go...





The library at Katete Boarding School.
Pupils of Standard 6 with their professor,
Sister Marie Anna, M.I.C.
(Adeline Medziwecki, of Montreal).

reasoned and precise views regarding political and racial events in Ghana, the South African Union, the Federation of the Rhodesias and Nyasaland. News pouring in from Illala, they eagerly seize upon and discuss, drawing therefrom practical applications.

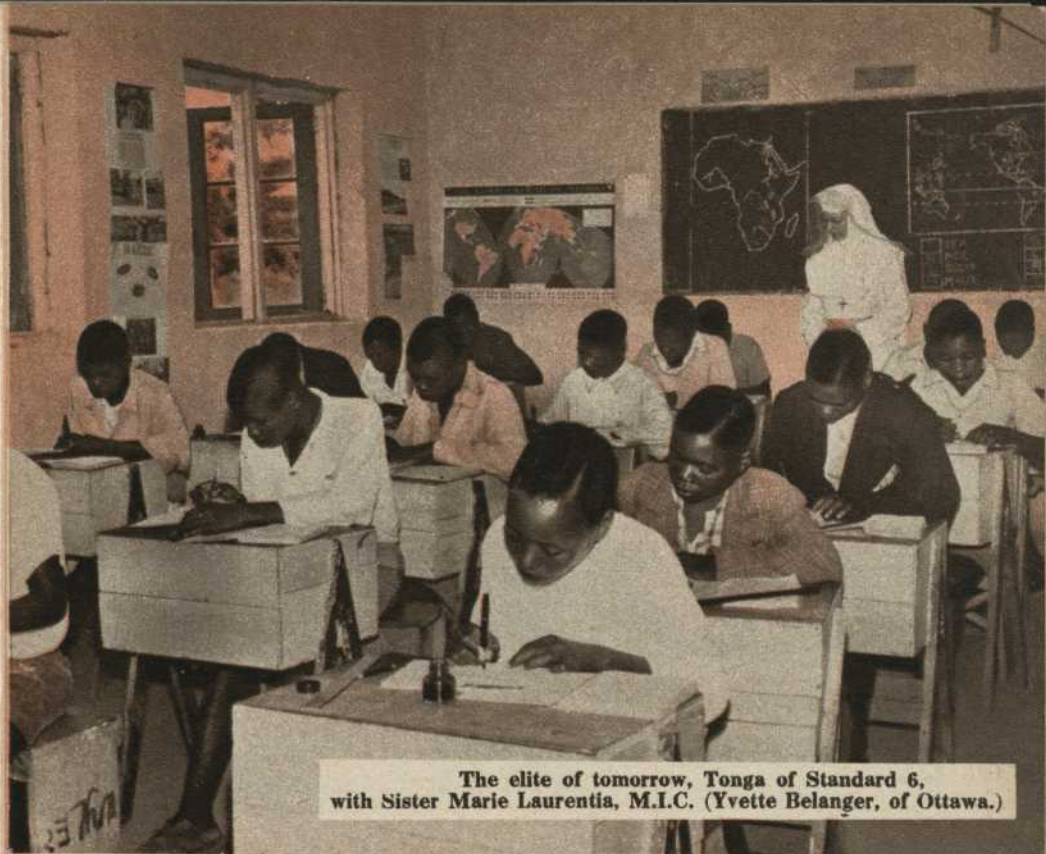
The Tonga are born leaders. At present, however, they are not ready

to assume this role in earnest, for their intellectual development is too recent and too superficial. Let us not forget that until a few years back educational facilities were scarce in the north of Nyasaland. Will these people have the wisdom and patience to wait before they make their bid for independence?

Christianity in Nyasaland

The evangelization of Nyasaland started with the Protestant missionaries guided by Livingstone. In 1875, the Free Church of Scotland sent its

first mission, and in the next year the Church of Scotland founded Blantyre, named for Livingstone's Scottish birthplace. Ministers of the



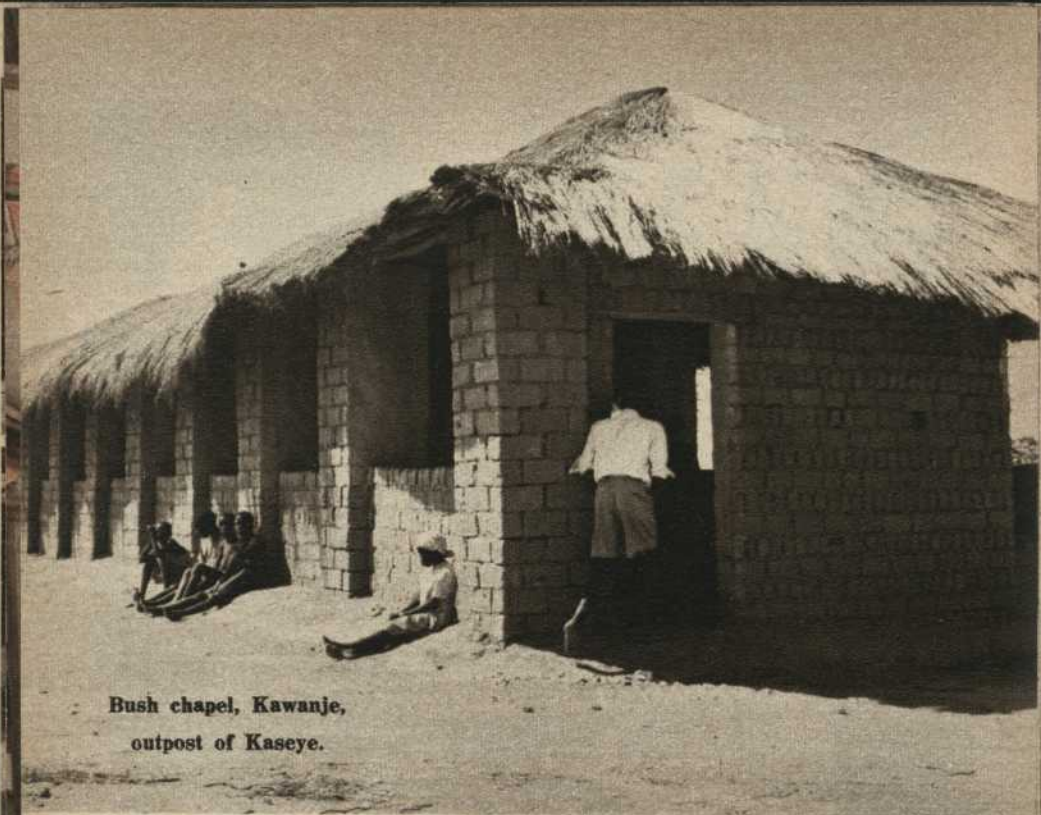
**The elite of tomorrow, Tonga of Standard 6,
with Sister Marie Laurentia, M.I.C. (Yvette Belanger, of Ottawa.)**

Free Church of Scotland advanced further north in 1895, settling down on a plateau of the Nyika which overlooked Florence Bay. Advantageously sited and liberally supported, Livingstonia, as this post was called in memory of the great discoverer, eventually grew to be general headquarters of the Free Church throughout the Protectorate and first centre of evangelization in the primitive, untouched northern parts. Other Protestant denominations followed in the wake of these first missionaries: High Church of England, Watch Tower, Seventh Day Adventists, African

Church, etc.

The Roman Catholic Church established its first mission in Nyasaland much later — towards 1935 — when some White Fathers from the diocese of Likuni (Central Nyasa) opened a few outposts. When the territory was erected as a Prefecture Apostolic, May 8, 1947, only three missions existed: Katete, founded in 1938, Mzambazi in 1940, Karonga in 1945, with a total of 2,486 baptized Christians.

The Holy See entrusted this new ecclesiastical division to a dynamic missionary, Msgr. M. St. Denis, W.F.



Bush chapel, Kawanje,
outpost of Kaseye.

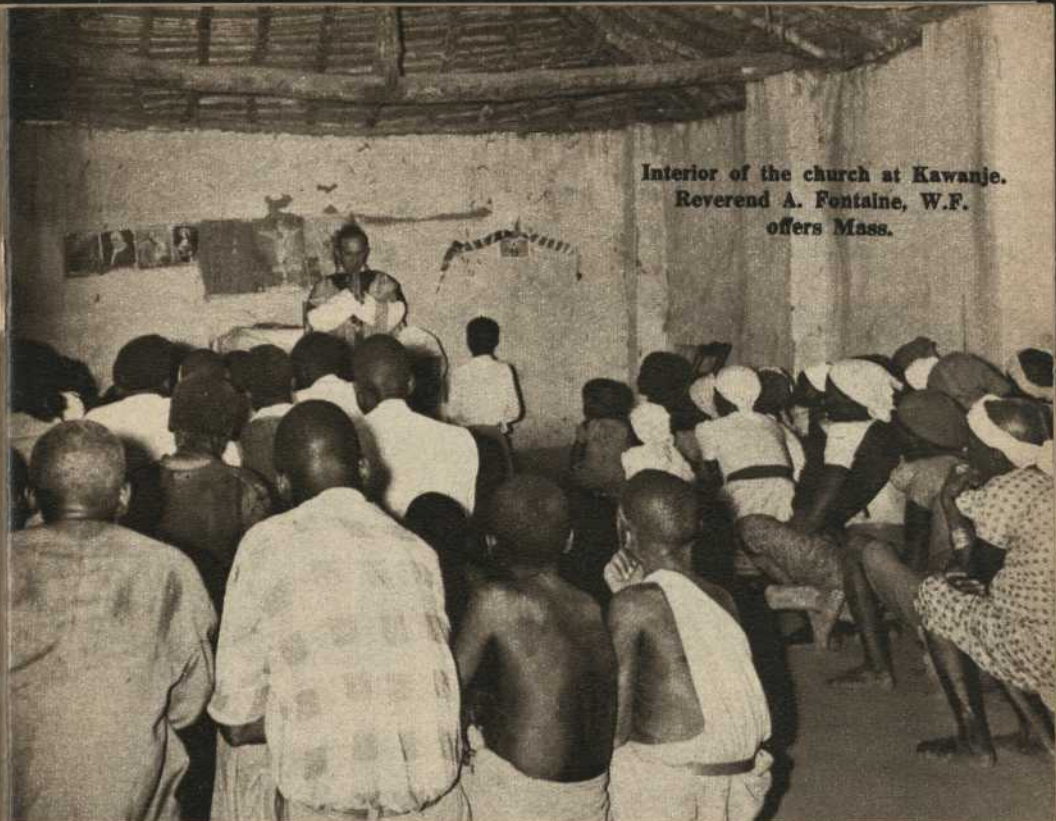
Military chaplain during the campaigns of Libya and India, the newly-assigned Prefect Apostolic understood that the implantation of the Church in Nyasaland must be conducted after the manner of an urgent strategic operation. Within the next ten years, he literally occupied the whole province; at an accelerated pace were established the missions of Rumpi (1946), Kaseye (1949), Nkamenya (1950), Vua (1951), Limpasa (1953), Nkata Bay (1953), Lunyanga (1956), each with numerous outposts in the

bush, centres of prayer and basical Catholic education.

Beside the thatch-roofed churches with their packed dirt floors, rose Catholic schools "foundations of the missionary church,"⁸ dispensaries and maternity hospitals ideal means of drawing to the Faith superstitious and often prejudiced populations. For it must not be forgotten that Catholicism had to forge ahead against Protestantism and animism.

In 1957, Msgr. St. Denis published the following contrastive report.⁹

⁸ Msgr. C. Constantini, quoted by Rev. André Rétif in "Introduction to the Pontifical Doctrine"
492 ⁹ "Missions d'Afrique des Père Blancs" (April 1957)



Interior of the church at Kawanje.
Reverend A. Fontaine, W.F.
offers Mass.

	May 8, 1947	June 30, 1956
Mission Stations.....	3	11
Mission Stations with Sisters.....		9
Outstations	20	76
Missionaries, Priests	9	28
Missionaries, Brothers.....	1	5
Missionaries, Sisters.....		53
Baptized Christians	2,486	10,064
Catechumens.....	3,049	20,348
Confessions.....	6,203	37,245
Communions.....	29,607	159,061
Qualified teachers.....	15	137
Secondary schools.....		3
Primary schools.....	3	111
Professional schools.....		11
Hospitals.....		8
Maternity clinics.....		8
Dispensaries.....	3	9
Total population.....	349,706	532,720

In relation with this account, the Prefect affirmed: "If we wanted to go back today to where we started ten years hence, that is, if we now

**The BOMA of Karonga.
Government offices.**



undertook to give place to our principles in this country, it seems to me that we would meet with failure. We would be submerged by nationalism." ¹⁰

This remark corroborates the words of Pope Pius XII: "Twenty more

priests in a particular region would make it possible to plant the cross there today, while tomorrow this same land, worked by other workers than those of the Lord, will have probably become impervious to the true faith." ¹¹

Awakening of Nationalism in Nyasaland

The British Protectorate over the region bordering Lake Nyasa was proclaimed in 1891. Since 1878, the African Lakes Company had been developing shipping and trade in close co-operation with Protestant missionaries. While promoting Christianity and establishing regular commerce, missionaries and traders had as chief aim to combat the Arab

slave traders who did a flourishing business thanks to the connivance of the Yao tribe.

It must be emphasized that Nyasaland was neither conquered nor annexed by England but was placed under the protection of the Crown by Protestant missionaries and traders with, as the first Proclamation put it, "the consent and desire of the chiefs

¹⁰ Idem

¹¹ Pope Pius XII, "Fidei Donum", May 1, 1957.

and people".¹²

The celebration of the Diamond Jubilee of the Protectorate in 1951, was the occasion of broaching a great constitutional change — the federation of Nyasaland with Northern and Southern Rhodesias. This same year a conference of preliminary discussions and consultations was held at Victoria Falls, and in 1952, a plan was submitted to the London conference. Invited to attend, African representatives declined at the last

minute. The final conference took place in London, in January 1953. In April of the same year, the Legislative Council of Nyasaland voted in favour of the new Constitution and Her Majesty Queen Elizabeth II made the Order in Council establishing the Federation.

At the following general election in Nyasaland, December 15, 1953, four European members were elected to the Federal Assembly; two Africans were also elected, but by the African

¹² "Nyasaland Protectorate Report" for the year 1956, p. 127



The new wharf at Nkata Bay.



Protectorate Council.

Disturbances flared up in the south in August and September, disturbances attributed less to the tension of the political atmosphere resulting from the Federation, than to grievances exploited by agitators for the most part

immigrants from Portuguese territory. These grievances resulted basically from the lack of arable land in the province and from the dislike of the tenant system. The Secretary of State for the colonies visited Nyasaland in

May 1954, to observe at first hand the problems which had given rise to the disturbances. In course of time, the Government opened negotiations with a view to obtaining lands tenanted by Africans by the proprietors of large plantations as well as all the land not required for further development by estate owners.

The Secretary of State for the colonies announced in 1955, a revised constitution for Nyasaland with a greater number of African representatives in the Legislative Council.

Much less developed and much poorer economically than the Rhodesias, Nyasaland could not but gain by the removal of customs barriers and the help received from its richer sisters, the Rhodesias, where industry, mines, and commerce had introduced the facilities of modern life. To consider only this side of the matter, it seems that the Protectorate can well congratulate itself of its closer union with its neighbours, for Nyasaland has benefited by its share of the boom enjoyed by the Federation during the last decade.

Nevertheless, as Sir Robert Armitage so aptly noted in his remarkable speech of April 15, 1958, before the Rhodesia and Nyasaland Club of London: "I do not pretend that all is therefore well with Nyasaland. We are wisely exhorted that we cannot live by bread alone and it is in affairs of sentiment and politics that the malaise exists. The chief symptom of this is the vociferous cry of so many of those who are regarded as the political leaders of Africans in Nyasaland to remove Nyasaland from the Federation."¹³

Affair of sentiment and politics; the Governor could hardly have spoken more truly. In spite of his broad comprehension of the spirited attitude and of the hunger for liberty of a people still in the adolescent stage, there is one sentiment which the eminent Governor has overlooked—the sentiment relative to the dread of colour bar. During my stay in Nkata Bay, I had the occasion of conversing with pupils of Standard 6, the elite of tomorrow, since all these young people are candidates for the secondary or the normal school. Their opposition to the Federation, I found, was motivated more or less by their apprehension of colour bar; interdiction for Africans to be seen after fixed hours in such and such European quarters at Salisbury; difficulties encountered to reach key positions; lessening of Native Authority; problem of the land which passes into the hands of foreigners... All of them were of the opinion that as Southern Rhodesia was the richest and most powerful country it would inevitably lead the Federation while the poorer countries would have no choice but to follow. Hence, they inferred, the colour bar would spread to Nyasaland. Mateyo Yyela Longwe was the only one who would admit, "I am not personally set against the Federation." But, he immediately added, "Nevertheless, if the Federation is to bring on the colour bar I oppose it with all my strength." These are the sentiments not only of the Tonga but of other tribes, for numerous Nyasalanders have at one time or other worked in the mines of the copperbelt or in the Union of South Africa.

(To be continued)

¹³ Supplement of the "Nyasaland Information Bulletin" issued by the Nyasaland Information 497

His Eminence Cardinal Agagianian in Formosa

His Eminence Cardinal Agagianian manifested surprise at the unprecedented welcome officially tendered him by the government of Free China upon his arrival at Sungahan airport, on February 24. The Cardinal indeed expected to be received with the honours due to a high dignitary of the Church, but this reception almost similar to that of a Chief of State greatly impressed him. The reason for such an enthusiastic manifestation must doubtless be sought in the extraordinary growth of Catholicism in Formosa. During the last decade, the number of Catholics has risen from 15,000 to over 150,000.

The airport sector was enclosed by a rope of red velvet fixed to masts from which fluttered the flags of the Holy See and of China. Were present: His Excellency the Apostolic Internuncio, Archbishop Riberi; the Minister of Foreign Affairs who a few months previously had represented his Chief at the coronation ceremony of John XXIII; the Archbishops, Bishops, and Prefects Apostolic of the Island; members of the clergy, of the diplomatic corps, hundreds of Chinese from all classes of society. Marines at attention formed

a guard of honour. A salute of seventeen guns was fired, while the military band played the papal march and the Chinese national anthem.

A press conference held at the airport was published in the newspapers: "To all, I convey the assurance of the Holy Father's affection. May God bless the Chinese here present as well as those dispersed all over the world that they may keep up their wonderful work in favour of the peace and well-being of mankind. The situation of Catholics in Formosa is good but that of your compatriots of the mainland saddens me profoundly. I wish the assurance of my affection and of my continual prayers could reach them behind the Bamboo Curtain."

During his sojourn in Taipei, His Eminence Cardinal Agagianian and his suite were guests at the Government Friendship House close to the President's palace. In the course of a banquet, the Vice President of Free China declared: "During the last four centuries, Catholic ideals and activities wielded a steadfast influence over the spiritual life and the social well-being of the Chinese." He, moreover, pointed out that the Catho-

lic Church made a magnificent contribution towards literary, scientific, and medical culture of China, stressing the fact that Communists today attack with equal fury both Confucian and Catholic basical ethics. In closing, he expressed the desire for close co-operation between the Vatican and Free China in the struggle against the common enemy.

Visiting the neighbourhood of Taipei, the Cardinal remarked that the churches were more numerous than in the Roman countryside, that the

unity and universality of the Church were being manifested through missionaries of various nationalities who work together in a spirit of charity. He added: "Clergy and faithful are deeply attached to Christ's Vicar on earth and the Church thrives under a regime of liberty. I think this island bearing the Latin name of Formosa — i.e., beautiful — deserves to be called *formosior* — still more beautiful".

Adapted from Fides

SHIH KUANG TSE is honoured

While in Formosa, the Holy Father's representative paid a short visit to Shih Kuan Tse much to the delight of missionaries and Christians. All gathered in front of our convent to pay him homage. The kindergarten pupils stood in a semi circle waving

flags. Several times he repeated, "I bring you all sorts of blessings from the Holy Father. God bless you." After signing his name in the mission's Golden Book, he wrote these simple but significant words: "May your works endure!"

MISSIONARY INTENTIONS

September: That a Christian solution be found to the problem of coexistence among the various races of the South African Union.

October: That all Christians may fully understand their obligations towards the missions and live up to them.

City Cathedral, Barrio Chapel

Sister SAINT MARCEL¹, M.I.C.

Some time ago a graceful silver-winged bird brought to Manila airport distinguished guests from sunny Italy: a prince of the Church escorted by high-ranking Vatican officials who had come to immortalize in the hearts of Filipinos the blessing of Manila cathedral risen from its ruins in greater splendour than before. The universal character of holy liturgy and the bounteous munificence of the Lord were manifested on December 8, 1958.

While in the capital, Cardinal Agagianian thus called down the blessing of the Almighty on a masterpiece of art dedicated to the Immaculate Conception, somewhere in the Baguio countryside, a missionary priest blessed a rustic grotto erected in honour of Our Lady of Lourdes. Leaving behind the noble cathedral where the Roman purple lends its glamour to a grandiose celebration, let us follow the modest hillside ceremony.

At the foot of a pine-covered knoll near our novitiate, a small procession wended its way: a priest, three acolytes in white cassock and blue sash,

a cortege of 150 pagan children from Bekkel allowed by their teachers to join in paying homage to the Queen of Heaven and earth. Groups of parents, non-Christians for the most part but who have a great love for our Blessed Mother, bring up the rear with the personnel of the novitiate — postulants, novices, professed Sisters. The priest after having blessed the grotto and the statue recalls in an inspiring homily delivered in Illocano the wondrous events which took place one century ago in a remote corner of the Pyrenean mountains.

On the way back to the convent, the procession did not unfold in orderly fashion. The acolytes who had been told they would serve at Benediction were so eager to enjoy this their first experience as altar boys that they ran as fast as rabbits, their sashes flying and their cassocks trailing in the dust! Boys will be boys, the world over.

This is the simple story of the inauguration of our grotto. Although it is not in the best artistic style we are rather proud of it as it will be a



On the way back...

lasting pledge of our devotion to the Immaculate Queen of our hearts.

I forgot to mention one last detail. We had contrived to represent the spring at Massabielle by a small hidden reservoir with a tap which, when opened, gave a thin trickle of water flowing down the rocks in a very realistic fashion. I had been assigned to open this tap at the exact moment when the priest mentioned this fact of the apparitions at Massa-

bielle in his allocution, and to close it afterwards. In the flurry of last minute preparations, however, I forgot all about it. One of the postulants noticing that this detail had been overlooked, quietly slipped behind the grotto and opened the tap just as Father was about to bless the statue. Better late than never, she reasoned! The result was that the priest's shoes and the hem of his cope got a wetting.



Leaving for the Missions

Sister LOUISE, novice

For us postulants and novices these words, until recently, evoked but distant and rather vague future mission vistas. But one fine day, through the novitiate grapevine we heard the news, "Sister Superior¹ is leaving for Nyimba, in Northern Rhodesia to found a hospital," and the self-same words suddenly took on weighty significance.

The novitiate personnel immediately set to work to pack cases for the new mission post. From the youngest Postulant to the oldest Professed Sister all wanted to do their small or big share. So many things are needed in a mission about to open! The Postulants knitted gaily coloured sweaters for African mammas and their babies; Novices and Professed Sisters plied their sewing machines with a will. While doing some humble mending — I am not as yet initiated into the secrets of *haute couture* — I meditated on the grandeur of mis-

sionary life.

In the world, the career of an ambassador is an enviable one. How glorious it is to represent one's country, to act in its name! And yet, an ambassador has to leave his homeland, his relatives and friends behind; he must, furthermore, learn the language and customs of the country where he is sent. Receptions and banquets may at first bring about interesting social contacts; multiplied, they pall and annoy. In spite of all this, the ambassador accepts because of the honour involved.

How then can be explained the refusal of many to accept the honour and responsibility of being God's ambassadors in the missionary life? It must be because such an honour is not understood...

To be a missionary is to be God's legate, his ambassador, chosen expressly to carry the glad tidings of the gospel to distant countries. It is to

¹ Sister Saint Valentine (Gladys McClean, Cabano.)





Sisters Saint Basil,

← Martha of the Sacred Heart,

Saint Valentine,

and Rachel Marie.

share the treasure of one's Faith, to have a heart on fire with enthusiasm for the great cause, to assume the labour of helping with the salvation of souls, to find one's happiness in leading others to God. I have yet to meet a gloomy, depressed missionary.

Missionary Sisters learning their mission assignment appear to me as if they were school children told of a picnic. Subdued merriment dances in their eyes; their faces are sunbursts of smiles. They look — excuse the mundane expression — like brides on their honeymoon. Willingly they repeat after the gentle Tennyson:

...And may there be no sadness of farewell

When I embark...

At this point of my meditation, I pricked my finger and a drop of blood decked my mending with a tiny crimson flower. This suggested an ultimate reflection. At parting with all they hold dear, do the hearts of missionaries bleed? If they do, it does not show in their faces perhaps because God Himself staunches the flow...

Golden Jubilee

by a Novice

On March 7, five pioneers of our beloved Society and of the Chinese missions observed their golden jubilee as professed religious: Sister Marie Bernadette who spent thirty-six years with the lepers of Shek Lung; Sister Saint Anaclet, one of the first pupils of Delia Tetreault's Apostolic School in 1905; Sister Saint Peter Claver, veteran of the Chinese and Filipino missions, imprisoned by the Japanese during World War II; Sisters Saint Anthony of Padua and Marie of Saint George, both ardent apostles in our Canton and Hong Kong missions who suffered together in the Stanley Concentration Camp during the war. How privileged we novices were to be present at this first Golden Jubilee celebration held in our Society, we who hardly dare look ahead to our own golden jubilee in the year 2009 or 2011! We are appreciative of the fact that we were in a measure to offer our affectionate homage to these venerable Sisters who have blazed the mission trail for all future Missionary Sisters of the Immaculate Conception.

Hermitage and Novitiate quarters were gay with decorations of gilt

raisin leaves and grape clusters. Surely, more appropriate symbols could not be found to symbolize fifty fruitful years spent in the Lord's vineyard. In the chapel, bouquets of white and yellow chrysanthemums and golden ornaments decked the altars. Everywhere floated the spirit of the *Quid retribuam Domino*.

The jubilee ceremonies opened by a Mass of thanksgiving celebrated for the intentions of the jubilarians by Reverend Armand Hebert, brother to Sister Saint Peter Claver and pastor of Saint Norbert parish, Manitoba. The jubilarians knelt beside Reverend Mother Superior General on special *prie-dieu* placed in front of the nave. Sister Saint Anaclet, too weak and too much in pain to leave her wheel chair, was, nevertheless, able to assist at the ceremony with her companions.

Chief guests were: Msgr. Edgar Larochelle, P.A., Superior of the Probation for Foreign Missions, Quebec; Reverend J. N. Turcotte, P.M.E., Assistant General; J. B. Michaud, P.M.E., chaplain at the Novitiate; Francis Brouillette, chaplain at the Motherhouse; Louis Pa-

geau, P.M.E., superior at the Seminary; Lucien Lafond, P.M.E.; Lucien Beaulieu, P.M.E.; Roméo Caillé, former director of the Montreal Chinese Mission; Brother Charlemagne Leclair, C.S.V. Numerous parents and friends, Sisters from the Motherhouse and local houses, the personnel of the Novitiate were also present.

After the gospel, Reverend Armand Hebert gave a stirring allocution taking as theme, "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world." The Missionary Sister he declared, can surely feel herself included in the blessed of the Father, for who better than she has in all reality given Christ to eat, to drink, visited Him in the person of the sick? Delicately worded phrases then evoked the humble household tasks performed for the dear Master's sake, the devoted, heroic care lavished on Christ's suffering members in Shek Lung and in Manila, the years spent teaching the young in Canton, the distress and the tribulations endured during wars and revolutions, and finally the heartbreaking trial of expulsion from China by the Communists. The eloquent preacher reminded us novices that in order to experience the joy of the good and faithful servant in the evening of life, we must first understand and put into practice the: "he who does not take up his cross and follow me is not worthy of me," and also the words addressed by God to Abraham, "Leave thy country behind thee, thy kinsfolk, and thy father's home, and come away into a land I will show thee." Finally, we must adopt as motto Saint John the Baptist's "He must increase but I must de-

crease." The allocution closed on these touching words addressed to the jubilarians: "We cordially unite with you in thanking God for the countless blessings bestowed upon you during the past fifty years and also in begging Him to send your Society numerous vocations that will continue the work you have initiated in such a worthy manner. Your days are precious in the sight of God and precious also in the thought of your community. What an encouragement and what an incentive it is for the younger Sisters to be able to rely on your fervent prayers and on your good example! What a source of benedictions and comfort you remain for all of us, your parents and friends..."

Just before receiving Holy Communion, the five jubilarians renewed their vows in a spirit of joy and thankfulness. It was not on the programme that Jesus should go forth to meet His spouses. It so happened, however, that the faithful present having crowded to the altar rail before the Sisters could reach it, the officiating priest came down the steps into the nave to give them Communion before. This delicate attention filled their hearts with overflowing happiness.

Immediately after Mass, Reverend Mother General repaired to the Hermitage to crown our beloved Sisters in the presence of the community. Incapable of kneeling because of their physical condition, Sisters Marie Bernadette and Saint Anaclet remained reclining. There were not many dry eyes in the assistance. Somehow, all felt the invisible presence of our beloved Foundress hovering over the assembly of these her

eldest daughters and joining in their prayers of gratitude.

Hardly had they been crowned when they left for the parlour where numerous relatives and friends were waiting their turn to offer affectionate good wishes.

The afternoon hours brought other deep-felt joys chief among which figured the visit of His Excellency Most Reverend C. O'Gara, a missionary bishop expelled from communist China. His Excellency travelled to Pont Viau with the express intention of congratulating Sisters Marie of Saint George and Saint Anthony of Padua with whom he had become acquainted at the Stanley Concentration Camp in Hong Kong. Towards three o'clock, Reverend Mother and the jubilarians were invited to assist at a family programme prepared for the occasion. After the opening duo, first movement from Mendelsshon's Concerto, the curtain rose on a surprise sketch titled "Festival of Memories" presented by novitiate contemporaries of the jubilarians. This sketch recalled outstanding events in the career of the honoured five, events punctuated by words spoken by Mother Foundress to her first daughters. Although of the nonconformist youth of the second half of the twentieth century, we novices and postulants took to our hearts as so many recipes for a happy life, these axioms fallen from the lips of the great and noble woman who founded our Society: "For those who completely surrender to Our Lord, all days are as radiant as Profession Day... Nothing can ruffle the deep-felt contentment of a soul living entirely for God... The secret of happiness here below consists in

keeping one's heart closely united to God while devoting one's self to exterior duties..." Are not spiritual maxims such as these eternally up-to-date? We have also discovered the secret of our elder Sisters' cheerful courage in the midst of even the most bitter trials in China; they faithfully put into practice the ultimate advice given at each mission departure by our revered Mother Foundress who borrowed the words of Saint John, the apostle of charity: "My little children, love one another..."

The programme was brought to a close by the *Magnificat* sung by all present. Shortly afterwards the convent bell called us to the chapel for Benediction of the Blessed Sacrament. Msgr. Clovis Thibault, P.M.E., of the Davao Mission officiated.

Later in the evening, Msgr. Thibault briefly entertained the assembled community on the most urgent needs of the mission whose spiritual leader he is: the formation of Filipino priests, the foundation of autochthonous religious communities, the training of a Catholic elite. After a few opportune considerations on rising nationalisms, our distinguished visitor remarked: "It is the normal and legitimate desire of all peoples, to be governed by compatriots in religious as well as in civil societies... The role of missionaries is to implant the Church in regions where as yet it has not taken root and at the same time to prepare the organization of an indigenous ecclesiastical hierarchy. Once this hierarchy is prepared to take over, the missionary's duty is to entrust it with the Church and its social works, and to retire to begin anew in some other field..." Msgr. affirms that the educa-



"Auntie, does your golden crown fit me?
My jubilee will come in 2011!"



tion of youth is among the most important works of the missionary Church: "Schools are the bases of the family. If we want staunch Christians living up to their obligations, we must open Catholic schools." Msgr. Clovis Thibault at present in Canada to obtain the collaboration of teaching Brothers, greatly rejoices in having won over to his project the Society of Brothers of the Sacred Heart who intend to open a novitiate at Davao. Msgr. requested for this important enterprise the

prayers of the jubilarians, the sick Sisters of the Hermitage, and the humble novices and postulants.

The perfect golden day was fast waning. In the prayerful hush of the twilight, the jubilarians laid their crowns at Our Lady's altar in a short but impressive private ceremony. As the choir sang the first words of "My crown I give thee..." Sister Marie Bernadette left her *prie-dieu* and leaning on Reverend Mother's arm slowly walked to the altar. In this gesture there was on the one

hand such exquisite kindness and maternal solicitude and on the other such childlike trustfulness that it appeared to us as an ideal picture of religious life. A never-to-be-forgotten example this was to the young generation of what its charity should be towards those who have spent the best of their years in the service of the divine Master. With a more sprightly step came Sisters Saint Peter Claver, Saint Anthony of Padua, Marie of Saint George. Wheeled

by the Infirmarian, Sister Saint Anaclet brought up the rear smiling cheerfully in spite of evident fatigue.

A last prayer to Mary, a last "Thank you dear Lord", and the feast of the 1959 Golden Jubilee was linked to that of 1909, in a prelude to the Eternal Feast Day. "Dear Lord," whispered certain little novices, "Please grant that in 2009, we also may offer You the golden grape cluster of an ardent and faithful missionary life."



A SACRIFICE OF LIVING FLOWERS

Happy the Catholic home that gives to God's altar the sacrifice of living flowers: a son or a daughter dedicated to the service of the Church.

It seems hard at first to make this sacrifice — nay, it is hard. The call these dear ones hear may be the call to the foreign missions. The vision of the poor pagan appears before their eyes. Like St. Paul, St. Thomas, and St. Francis Xavier, they long to seize the missionary's staff.

Who will say that such yearnings as these do not pierce the parent heart? And when at last comes the moment of parting, when the final blessing is given, the farewell word is spoken and the cherished son or daughter sent away forever — who cannot see in all this a renewal of that sacrifice of Abraham, which placed at God's disposal a cherished and beloved first-born?

And yet there are mothers and fathers having the true spirit of the Catholic faith who gladly make this sacrifice. It was thus that the father of Theophane Venard welcomed the announcement of his son's call to the missions. "My child," the venerable old man wrote, "if you feel that God has indeed called you, then I would say: Obey Him without hesitation. Let nothing hold you back."

And so, too, are the Catholic mothers and fathers of America rising to the present needs of the Church, placing gladly on God's altar the sweet sacrifice of living flowers. For they realize that the grandest and most Christ-like calling on earth is the missionary's. Even here its blessings are many and deep; in Heaven its rewards will be illimitable.

The one sure way to confound hostility, unsettle indifference, and spur vacillation is to give example by living a full life oneself. No book, no sermon, and no amount of rhetoric has the force of practical application. A Catholic who is enthusiastic about his religion will find that his enthusiasm overflows and enriches those outside the Church. — *E. J. Keeglan*

Homefront Missionaries



Sister ELIZABETH OF THE TRINITY¹, M.I.C.

Once upon a time — as all true stories go — there was a youthful aspirant to the missionary life who greatly rejoiced that the long-awaited Profession Day was drawing near. At last she would know the joy of total dedication to the Lord and, doubtless within brief delay, the thrill of leaving for the mission land of her desire. But, alas, for "the best laid schemes o'mice and men!"

The novice was suddenly stricken with a serious, baffling disease. Expert medical care notwithstanding, it soon became evident that there was little hope for a complete recovery. The dreams of her girlhood crumbling about her, she had no alternative but to leave the convent and to return home.

Shortly afterwards, she wrote to an elder sister:

What a blow! At first I felt as if the world had caved in on me. I have shed torrents of tears since I left the novitiate, enough to wash clean the streets of our village. For a while, my mind was even filled with wild, rebellious thoughts. What! There is such scarcity of apostolic labourers and God refuses to accept my service! And yet He knows how gladly I would have gone to the ends of the earth and died in the harness for His sake... Gradually, however, thanks, no doubt, to your good prayers, a measure of serenity returned to my storm-tossed soul. I grasped the mystery of divine intervention at this milestone of my life. My plans with regard to my missionary vocation have not come to grief; they are altered, that is all.

The mighty missionary forces of the Church consist not only of active vanguard soldiers. To assure its conquering march does not this same Church require the backing of loyal homefront soldiers? I have enrolled in this latter unit to do my share in the battle for the salvation of souls. Heavy machines of war are not in my line. I would rather wield the lighter spiritual weapons of love and sacrifice to assure the spreading of Christ's kingdom here below.

Following in the footsteps of Saint apostolic soul appreciated the indispensable role of those who within
Therese of the Child Jesus, this

the Church serve the great cause by living in such a way as to be true witnesses of Christ in their personal life and in the exercise of their daily duties. Many Catholics forget that

precisely because they are Catholics they are apostles of Christ in their own degree, responsible in some part for the life and growth of the Mystical Body of Christ.

The plan of God

According to His eternal designs, the Almighty created mankind in the image of the Trinity. Closely united one to another by the bonds of charity and divine filiation, the members of the human family were expected to reproduce in miniature the unity of the three divine Persons in order to reach its eternal climax in the attainment of perfect union with the same Trinity in heaven. But sin occurred and the plan of the Creator was wrecked with, as inevitable results, disorder, suffering, loss of supernatural privileges, deprivation of eternal happiness.

In His tender commiseration, the Word offered to repair the work ruined by the disobedience of man and to give His Father full satisfaction, a satisfaction of which fallen man was utterly incapable. Thus it came to pass that mankind witnessed the ineffable mystery of the Incarnation of God's Son and saw the humiliations of His life here below crowned by the awful drama of Calvary where iniquity was washed in the blood of the Redeemer.

Felix Culpa! Happy fault which

gave us such a Saviour, for "as our fault was amplified, grace has been more amply bestowed than ever..." (Romans 5, 20). The ransom price has infinitely exceeded the magnitude of the offence. Hope is born anew in the hearts of the sons of Adam; their rights to the heavenly inheritance have been restored.

The mystery of the Redemption has opened an inexhaustible treasury of graces, but the divine Saviour although at liberty to distribute these treasures to all human beings without intermediaries, elects to respect in this the free will of His creatures. Reconciling the rights of His justice with those of His love, He has decreed that they will obtain "their pardon through a work of justice which must in the first place be a work of love"² and that to fill up what is wanting in His Passion, they must collaborate in the salvation of souls. To this end He has chosen Himself a Spouse, the Church, which He has entrusted with the task of gathering His children together and of infusing into their souls His own divine life.

The Church and the Mystical Body

In the words of His Holiness Pope Leo XIII "the Church... born as it were of the new Adam sleeping upon the Cross, was manifested to

men for the first time... on the solemn day of Pentecost."³

Jesus had indeed outlined the structure of His Church in His

² R. P. Bouëssé, O.P., "Christian Priesthood".

³ Encyclical *Divinum Illud*.

instructions to His disciples, assigning Peter as its supreme Pastor, investing him with powers of jurisdiction. He truly gave it birth upon the Cross, substituting by His Sacrifice the graces and the spiritual succour needed for the ransom of mankind. On Pentecost, finally, He perfected the establishment of this Church, sending it the Spirit of Love, who brought it enlightenment and sanctification, and who will continue to vivify it until the end of time. From this moment onward, the Church becomes a Body with Christ

already head of humanity by His incarnation as its head and the apostles as its first members. A society, one and indivisible, it, henceforth, forms the family of the children of God which must grow and multiply until it covers the world and restores the initial plan of creation.

Commissioned by its Head and holder of His merits, the Church, then, through its sacraments more especially through Baptism is the one door leading to the kingdom of heaven.

It alone has the right to pronounce the words that sanctify and absolve; words that absolve sinners but sanctify all creatures and which, so to say, filling up the fissure of original sin, renew all things rendering them mediums and receptacles of the divine gift. It is concerned not merely with souls but with the equilibrium of the whole world and its eternal value which it preserves and hallows. It is at one and the same time, the authority that teaches, the mother that embraces, the holiness that blesses... It is the sacrament of the world, the universal form of adoration, the trysting place of creation restored to the Word to whom it rightly belongs, the divine sense of the earth, in a word, the kingdom of God. (Reverend P. Charles, S.J.)⁴

Born of Christ's riven side and constituted as His Mystical Body, the Church receives from the impulsion of its Head its strength and vitality. Only by remaining closely united to Him can its members hope to live and grow in a spiritual

manner just as "in the measure that members are united to Christ can they be united among themselves." (Reverend J. Danielou, S.J.). On this union with the Head and on this solidarity of the members depends the growth of the entire body.

Our responsibilities and duties

From the above considerations we may infer what are the duties and the responsibilities of the faithful incorporated in Christ through Baptism. Brothers of the Saviour through a gratuitous favour, participating in His divine life, Christians would

prove unworthy of this privilege if they failed to show their gratitude to their Sovereign Benefactor. What better token of thankfulness could they offer than to procure the increase of the Mystical Body by making the fruits of the Redemption

available to the greatest possible number of souls? "Fearful mystery," once remarked Pope Pius XII, "and one over which we would do well to ponder: the salvation of a great number of souls hangs on the prayers and voluntary mortifications offered for this intention by the members of

Christ's Mystical Body."⁵

As a matter of fact when one considers the small percentage of men the Church has been able to reach during twenty centuries of evangelization, it appears, to use the expression of Reverend P. Charles, S.J.,

like a child in possession of all its organs but who must increase its height fourfold or even fivefold. This natural law of growth inherent to the child, secret and active in the mustard seed, exists likewise, intense and vehement, within the body of the Church. Voicing this silent clamour of a Church that must expand, the Sovereign Pontiffs have often reminded us of this fact. Whenever a living organism commences to grow it does so from all points at once. Growth is never the monopoly of a single member... The entire body must act in harmony, follow the same rhythm and cadence... Therefore, there is no denying that the missionary work is the work of all Catholics, a duty perhaps indefinite in its principle, but nonetheless the most important and the most universal.⁶

Those who having received Christ have received everything are established for the salvation of those who have been powerless to know Him. Their privilege is a mission. No other means have they of preserving their riches, for in the spiritual order we have only what we give.⁷

Pius XI, the Pope of the missions, Christendom, emphasized the practical consequences of the law of charity:

For those who belong to Christ's flock to be unmindful of the millions who unhappily wander about outside the Fold is utterly foreign to the spirit of true charity which should unite us to God and our fellow men. This truth needs no insistence, for our obligation of charity towards God demands that we labour to the utmost, not only to increase the number of those who know and adore Him "in spirit and truth" (John 4, 24) but also to subject as many as possible to our Saviour's sweet yoke... Thus also will we ourselves become more acceptable to Him to Whom, indeed, there is nothing more agreeable than for men to be saved and to come to the knowledge of the truth (1 Timothy 2:4).⁸

Since all men are called upon to form one universal family, each Christian is not only bound to assure by his own personal growth the development of the Body whose member he is, he must, furthermore, strive perseveringly to channel the divine life

to all those who, although they belong to Christ as to the Head of humanity, are not yet united to His Mystical Body; his charity and his zeal must reach out to men of every race and nation and he must carry the universe in his heart at all times.

⁵ Encyclical *Mystici Corporis*.

⁶ *Etudes Missiologiques*.

⁷ P. de Lubac, S.J., *Catholicité*.

⁸ *Rerum Ecclesiae*.

Response to the missionary duty

Evidently, the missionary vocation born of the same breath of the Holy Spirit realizes itself differently according to circumstances of persons, time, and place. While every baptized Catholic has the duty to help build up that Church which is the Body of Christ, few are empowered to go and carry the gospel message all over the world. The latter chosen apostles are picked troops of the missionary army. For the masses, collaboration in the salvation of souls consists simply in

uniting their prayers, sacrifices, and actions to those of the divine Redeemer. They are true apostles inasmuch as they see in their daily occupations, howsoever humble, the means of fulfilling their role in the development of the Church. Home-front apostles, they supply the vanguard of Christ in foreign mission lands with spiritual and material succour, lend them moral support and uphold their courage in the vicissitudes of the apostolate.

Weapons

He serves the missions best who, in the eyes of God, works with more ardent love to assure their success and that independently of the function he exercises within the Mystical Body. A Catholic need not necessarily leave for distant countries in order to be a full time missionary. All that is required of him is that he make of his whole life a hymn of love directed towards the development of the kingdom of Christ and its insertion in pagan countries.⁹

Love is devoted. The mother's life is absorbed in her family; she watches over her children, nurses them when they are ill, spends herself for them without stint. Why? Because she loves them. The father uncomplainingly condemns himself to arduous labour in order to provide for those committed to his solicitude. Why? Again, the same answer — because he loves them. Likewise, I will devote myself to the salvation of souls in proportion as I will love my God with a filial love manifested by flaming zeal for His glory and the triumph of His cause; in proportion also as I will love all my brethren, children of the same heavenly Father, those living in the bosom of the family as well as the others who wander outside

and who do not even know their Father. I will love them so deeply that I will feel them tugging at my heartstrings, claiming their share of tenderness, of compassion, of succour.

Upon rising, I will pray thus to my Father: "My God, I adore You, I love You, I thank You in my name and in that of those who ignore You, who do not love You, who never think of thanking You. I offer my prayers, works, and sufferings of this day, each of my heartbeats as so many acts of love for the intentions of our Holy Father the Pope, the Bishops, the priests, all men, Christians and non-Christians; bless them, save them, sanctify them."

During the Holy Sacrifice of the Mass, I will keep in close union with Jesus and the members of His Mystical Body to adore, to thank, to draw upon the treasures which flow from the Cross and to scatter them over the world. Instead of being selfishly concerned with my personal interests, my futilities, my short-sighted desires, I will keep scanning the vast horizons of the world in order to speed to the aid of that portion of humanity which is at present in dire straits; I will pray for such and such a nation crushed under the heel of Red tyrants; for that other torn asunder by schism; for still another agonizing in the throes of famine... Making my rounds of charity around the world, I will come across the two billion non-Christians who must be hemmed within the Fold. Over this pitiful mass I will pour the Blood streaming from the thousands of Chalices filled on the altars of Catholicity.

Jesus invites me to partake of the heavenly Food He has prepared for me in His Eucharist. How can I sit at this celestial banquet without wanting to share it with the spiritually famished, the Catholics stranded in cities without a single tabernacle, the priests, the religious, the faithful of China, of Russia, and elsewhere who have been cheated out of their churches, their Mass, their Host?

My work is perhaps trivial, irk-

Through Christ's Passion, Faith has been strengthened in the world; through it the gospel light has penetrated souls and societies; through it the definitive victories of Christ have been won. You who suffer are the first holders of these great hopes. With the grace of God, take care not to fall short of the Church's expectations.¹⁰

Always and everywhere I must lend at hand, of those who grope in the an ear to the calls, distant or close dark for a friend compassionate

some. No matter. I offer it for the relief of the suffering members of Jesus Christ: the souls in Purgatory, the sick, those who are persecuted behind the Iron or Bamboo Curtain; to obtain strength and courage for the missionaries afield, the light they need to guide souls along the ways of truth. This work of mine can also be transformed into precious coin that will buy the gift of faith for those who have not yet seen the Light. Who can tell? Somewhere, today, a soul is perhaps awaiting one last touch of a helping hand to push ajar the door of grace and enter within the splendour of the Father's festive hall. What a tragedy if that one touch was not forthcoming! Am I sure that the salvation of such and such a soul is not dependent on my generosity? Verily, this is food for long long thoughts.

Unexpectedly, physical or moral suffering knocks at my door. I am tempted to throw out such a disagreeable guest or to repine when, forcing its way in, it settles down to keep me company. But no! Suffering is God's gentle messenger; it furnishes me with incredibly powerful weapons. Accepted with loving submission to the divine Will, my cross like that of the Saviour can make reparation for sin, my own and that of my neighbour; it is, moreover, an element of sanctification and thereby augments the sanctity of the entire Mystical Body. Pope Pius XII once declared:

¹⁰ "Message to the missionaries of the whole world", October 18, 1953.

enough to wipe away their tears, rich enough to satisfy their wants. At present do I truly offer others in my person a faithful representation of Christ? Have I completely surrendered myself to His influence to be transformed into His perfect like-

ness in such a way that seeing me men may at once recognize Him? "We are a language through which God speaks to others... It rests with us to make this language intelligible." (Reverend J. Danielou, S.J.).

Special missions

On fields of battle, the rear-guard has its chiefs, its officers whose courage and endurance are incentives to the whole unit, whose firmness and vigilance assure its staying power. Even privates in this rear-guard are at times entrusted with particular missions or operations. The same principles apply to the missionary rear-guard where confidential mis-

sions may be assigned to both chiefs and privates.

The Clergy

Prolongation of the Son of God upon earth, priests above all others have a definite role in the work of universal expansion of the Church.

His Holiness Pope Pius XII reminded them of this duty in his encyclical *Fidei Donum*. Addressing himself to the bishops and in their person to their collaborators, this is what he said:

Our Father... Thy kingdom come.



Stimulated by the charity of Christ, you will be happy to feel deeply with Us the imperious duty of propagating the Gospel and of founding the Church throughout the whole world; you will be happy to pour out among your clergy and your people a spirit of prayer and mutual help, in dimensions as great as the Heart of Christ.¹¹

A few years previously, in August 1950, he had written to the Cardinal Prefect of the Propaganda: "In the first place priests cannot believe to have conscientiously performed their

personal duty as regards the missions and their prayers, for this intention cannot be fervent unless they dedicate their thoughts and activities to its superior interests."¹²

¹¹ Encyclical *Fidei Donum*.

¹² Letter *Perlibenti equidem* to His Eminence Cardinal Fumasoni Bondi.

"Like my daughter, I do my share for the missions...
I make rosaries which
will take my place in Africa."





Give to the missions and be happy !

Once their hearts have been won over to the mission cause, priests will grasp every opportunity of infusing the apostolic spirit in their parishioners. The pulpit, the confessional, the catechism classes, the various meetings with their parishioners will afford them so many means of rousing generosity in favour of the missions more especially in favour of the great Pontifical Missionary Works.

They will be on the lookout to discover vocations to the foreign

apostolate and having discovered them to foster, orientate, and help them in every way. Let them also encourage the sick to offer for this same important intention their prayers and sufferings.

"To keep the missions and the missionaries ever in mind is to live more profoundly in the bosom of the Church, to serve in a better manner those entrusted to our care." (His Excellency Archbishop Garonne, Coadjutor of Toulouse).

Religious

Every religious ought to be a missionary whether the Society to which she belongs is dedicated to the apostolate or not. Bound to her Lord by the three vows of religion, is she not the spouse of a crucified God who died for the salvation of the world? Moreover, her Community perhaps happens to be placed under the patronage of Mary, Mother of the Redeemer and Queen of Missions? These motives added to those shared in common with all Christians make it a duty for a religious to assume the responsibility of the salvation of souls more particularly those whose need is greatest: the souls of heathendom.

Even if she is member of a Society having an essentially missionary objective, it may happen that because of sickness or other uncontrollable circumstances she is prevented from doing actual work in the mission field. Nothing, however, can ever prevent her from being a genuine home-front missionary. Through her prayers, her work, her acts of self-denial, the very real sacrifice of having to stay behind while others move to the mission front, she draws down blessings on the missions and fecundates them

by her hidden apostolate.

Today, nearly all religious Societies collaborate in the expansion of the Church by sending a number of their subjects to distant mission countries. But, even if their activities were confined to the homeland, these religious Societies should not think themselves exonerated from a duty in the matter of foreign missions. Like priests they can easily find numerous opportunities of broadcasting the seed of apostolic zeal.

Many are the missionaries who proclaim that they are indebted for their vocation to the splendid education given them by zealous sisters who appeared to them paragons of supernatural charity and devotedness.

When such an apostolate is intensified by the complete surrender of self to the Spirit of Love such religious become 100% missionaries whatever their occupations may be. They follow the footsteps of Saint Therese of the Child Jesus who by offering herself to the merciful love of Jesus for the salvation of souls merited to become Patroness of Missions and model of all missionaries particularly homefront missionaries.

Intellectuals

In a letter of Pope Pius XII, *Per libenti equidem*, already quoted, we find the following exhortation:

... at all costs we must bring intellectuals to understand that the propagation of the gospel is absolutely necessary in order to ensure the veritable prosperity of mankind and the strengthening of civilization. Student youth as well, always so generous and which is caught today in the web of mortal ideologies, should be drawn and seduced through the high feats of courage inspired by the missionary ideal. Lastly the press whose influence is so great over public opinion, should not remain silent regarding the marvelous activity of missionaries. It should lend its precious concourse to those who launch and wage the

great and noble battle for truth and justice as well as for concord and peace among all nations.¹³

As personal generosity alone limits the missionary duty, it must also determine its modality. Thanks to broader culture and deeper knowl-

edge, intellectuals themselves find the forms of apostolate adapted to their situation. Paul Claudel affirmed:

"You very well know what has been the general idea of my life and of my vocation — a great desire and a great impulse towards divine joy and the tendency to link up the whole world with it... I have never sought anything else. All my writings tend to but one goal — to be a road men will tread and then forget all about..."

Each then will choose the weapons better appropriated to his or her design. Nevertheless, in order to keep alert with regard to the missions, it will prove advantageous to include within the global intention of the salvation of all non-Christians a definite mission work to which particular, constant attention of a concrete nature will be paid.

Parents

Their special mission consists in creating within the home an atmosphere so favourable to the missionary spirit that their children will naturally assimilate it with their every breath. Far from manifesting annoyance when repeated pleas in favour of missionary needs are made, truly Catholic parents contribute as much as they can and encourage their children to put their whole heart into the Work of the Holy

Childhood. Every day rises from the sanctuary of their household a special prayer for all who live outside the Fold. By their broadmindedness in considering world-wide religious and social problems they deserve the praise given by a young man to his mother: "Hers was a universal soul. The most precious heritage she has left me is that same universal soul wherein humanity is equalized in a unique vocation of love and truth."¹⁴

Children

I will merely recall here the appeal a great and holy Pontiff once addressed to them:

Dear children, the Pope needs you. He has so many worries, so many fears as regards the world threatened with ruin. Do you want to help him? Do you want to help the Church save the world? Then, raise to heaven your eyes so bright and pure; fold your little hands in prayer and offer your innocence to Jesus. Tell Him He must save the Church, He must save souls.¹⁵

¹³ To His Eminence Cardinal Fumasoni Biondi.

¹⁴ "Ma Mère", "L'Action Catholique", January 1959.

¹⁵ Pius XII, radio message to Italian Catholic Action, December 8, 1953.



Walking for a worn-out missionary...

Heeding this paternal invitation, Catholic children everywhere have sent up naive and trustful prayers to their Father in heaven. They will doubtless keep on multiplying their Aves for their pagan brothers and sisters, for the missionaries, for persecuted Catholics in Communist zones. As an incentive in their apostolic crusade of prayer we men-

tion here the example set by the boys and girls of St. Francis School, Nangatuck, U.S.A., who offered a sheaf of 50,000 ejaculations for Sister Marie Lucia prisoner of the Reds for eight years. Can Jesus and His Mother turn a deaf ear to the pleas of these young Americans for a Sister they have never met but whom they know to be their sister in Christ?

The sick

I have already briefly alluded to the missionary collaboration of the sick. The exceptional influence of this section of the rear-guard will now be stressed.

Nailed to the Cross with Jesus, sick persons must also be redeemers with the divine Redeemer. The more so if they live in increasing conformity with the divine Model, entirely surrendered to His love, for the whole problem revolves around love. There is no question here to offer to the justice of God roused by sin an equivalence of vicarious satisfaction, but to quench the thirst of the divine Crucified. "Behold the Heart that has so loved men and is so little loved in return!" In his plaint to Saint Margaret Mary, Our Lord deplored not so much the sins of men but their refusal to love.

Here below the mercy of God supersedes His justice. The true vocation of the sick then is to allow them-

selves to be consumed by love, to suffer joyfully so as to draw souls and expose them to the merciful love of Christ. Considered in this light, how wonderful is their apostolate and how potent their redeeming power!

What precious succour brings to the missionary rear-guard, for instance, that bedridden religious racked with disease! And that ailing, worn-out sister who continues to drag herself along to work, to the chapel... And that youthful novice who after shedding so many tears over her so-called fiasco, picked up heart and asked as a special favour the grace "to suffer always with a smile." Can we not believe that all along the fifteen years that she lived her heroic program, this soul did as much if not more for the implantation of the Church in pagan lands than her companions who worked afield?

The sick might make theirs the prayer of Reverend P. Charles, S.J.:

In letting me suffer, dear Lord, your aim has been neither to crush nor to destroy, but only to associate me more intimately to the very work I had dreamt to do. Your Cross saved the world but its virtue must be actually released through my sufferings that the grace of the Redemption may reach souls and transform the world. Because I am sick and my sleepless nights seem endless; because rheumatism confines me to my easy chair; because I daily have to lie by the same window, looking out at the same blank wall, feeling that the tide of life is

slowly ebbing; because everything in me has been changed into a capacity for pain and discomfort, I can add up to what is still wanting to the full efficaciousness of Your Passion.¹⁶

This prayer will serve as conclusion to this incomplete essay in which I have tried to expose the duties and obligations of homefront apostles.

In short, may not their vocation be regarded as a concentration of good wills, of all spiritual forces of the missionary Church on which devolves

the task of spreading Christ's kingdom from pole to pole? If those enjoying relative good health turn their labour into prayer, if the sick transmute their pain into praise, their love will blend as a river of grace flowing to the ends of the earth.

FAVOURS OBTAINED

through the intercession of Mother Mary of the Holy Spirit

For two years I suffered a good deal from asthma. Having vainly tried all kinds of medication, I turned to your revered Foundress. After two novenas and the promise to burn a votive light during five years, I applied to my body a miraculous medal having touched Mother Mary of the Holy Spirit and before another day had passed I felt completely cured.

Mrs. O., Montreal

Distressed by continual heartburn, I found no relief in medicine. I then had recourse to Mother Mary of the Holy Spirit and the heartburn disappeared completely. Deep-felt thanks for this favour.

Mrs. L., Chicoutimi

PRAYER

for the Beatification of Mother Mary of the Holy Spirit

Almighty and eternal God Who hast deigned to make use of Mother Mary of the Holy Spirit for the expansion of Thy kingdom and that of Thy Immaculate Mother here below, we trustingly beseech Thee to glorify Thy faithful servant by granting us for her glorification, if such be Thy Will, this (such and such a grace, a cure...) and may this favour incite us to follow the examples and imitate the virtues of her whose memory we revere.

Hail Mary..., O Mary, conceived without sin...

Persons who obtain favours after prayers offered for the glorification of the servant of God are requested to inform the Motherhouse of the Missionary Sisters of the Immaculate Conception 2900 Saint Catherine Road, Cote des Neiges, Montreal (26).

¹⁶ "The Missionary Prayer"

The Holy Father and Propaganda

In the hall of the Consistory, towards noon on February 5, 1959, the Holy Father gave an audience to the directors and personnel of the Sacred Congregation of Propaganda and of Missionary Works.

The Sovereign Pontiff being seated at his throne spoke simply and from his heart, as he was pleased to declare, on a subject he holds very dear — activity in favour of the missions.

His Holiness recounted how, on the previous day, while he was examining books all in elegant white binding offered him in homage, he had come across one that appeared somewhat familiar. Leafing through it, he discovered that it was an anthology containing a number of articles he had written when, at forty, he had been called to Rome by Cardinal Van Rossum to organize the Work for the Propagation of the Faith in Italy.

"Reading over the various manifestations of my thoughts regarding missionary problems and reliving the years dedicated to the missions," the Pope went on to say, "I reflected that if it is sweet to die after having nourished deep devotion to the Sacred Heart, it is also most sweet to die after having lived for the missionary cause."

Recalling recent events, the Pope mentioned the visit he had paid Cardinal Constantini before the opening of the Conclave. The latter, seriously ill at the

time, was to die before he could take part in the election of the new pope. During the lengthy conversation they had, the dying cardinal repeatedly voiced the desire to see elected a Pope whose mind would be especially set on the missions.

This desire was granted, for ever since his election to the See of Peter, the Holy Father's thoughts dwell on the union of churches and on the missions. Rome, centre of the Church, is not meant to preserve the treasures of a museum but to irradiate the doctrine and the love of Christ among all men. Notwithstanding the political and economic disturbances of modern times, in the midst of varied ideologies, the Church steadily keeps on her way fulfilling her mission of giving Christ to the world. Personally, the Pope charged to pray for the whole world, recites three times every day the five decades of the Rosary for the five continents.

Giving his blessing together with Cardinals Fumasoni Biondi and Agagianian whom he invited to join him, the Holy Father afterwards passed among those present, conversing with them in a familiar manner. The *Angelus* having been recited, he added three *Gloria Patri* for the intentions that lie nearest to his heart: the Roman Synod, the Oecumenical Council, and the publication of the Code.

Adapted from *Fides*

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Montreal 1.
NOMININGUE, Labelle County, P.Q.
RIMOUSKI, 85 St. Germain Street, P.Q.
JOLIETTE P.Q., 750 St. Louis Street.
QUEBEC, 1073 St. Cyrille Street West.
VANCOUVER, Oriental Hospital, 236 Campbell St.
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GRANBY, P. Q., 279 Main Street.
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OUR LADY OF PROTECTION HOUSE,
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MANILA, 2212 S. del Rosario St., Tondo.
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MATI, Davao Province.
DAVAO City, Our Lady of Good Counsel Hall.
PADADA, Davao Province.
BAGUIO City, 11, Pacdal, Mountain Province.

WEST INDIES

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LES COTEAUX, Haiti.
ROCHE A BATEAU, Haiti.
PORT SALUT, Haiti.
CAMP PERRIN, Haiti.
MIREBALAIS, Haiti.
LIMBE, Haiti.
CAP HAITIEN, Haiti.
CHANTAL, Haiti.
TROU DU NORD, Haiti.
PORT AU PRINCE, cité No 2.
DESCHAPELLES, Albert Schweitzer Hospital
Post Box No. 4, Saint Marc, Haiti.
LA BOULE, Haiti.
MERCEDES, Province of Matanzas, Cuba.
MARTI, Province of Matanzas, Cuba.
MANGUITO, Province of Matanzas, Cuba.
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Nyasaland, B.C. Africa.
MZAMBAZI MISSION, Kafukule P.O.
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RUMPI MISSION, Rumpi P.O.
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