

# THE PRECURSOR

May-June 1963



## IN THIS ISSUE

|                                        |     |
|----------------------------------------|-----|
| Eastern Churches                       | 419 |
| Reverend George Coriaty, B.S.          |     |
| The North Has Its First African Priest | 438 |
| Stanislas Shawa                        |     |
| Educational Mission Accomplished       | 443 |
| Mrs. F. Falcasantos                    |     |
| The Church Takes Root in Madagascar    | 450 |
| Sister Saint Felicite, M.I.C.          |     |
| Cantonese — a Chinese Dialect          | 452 |
| Sister Saint Martin de Tours, M.I.C.   |     |
| Chinese Gastronomy                     | 456 |
| Sister Saint Denise, M.I.C.            |     |
| Running After Water                    | 460 |
| Sister Marie Corinne, M.I.C.           |     |
| Our Dear Departed                      | 466 |

## THE PRECURSOR

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### COVER PICTURE: HONG KONG GUIDES.

FIREWORKS IN THE HARBOUR.

NIHIL OBSTAT: Father A. Cossette, P.M.E., December 31, 1962.

*Authorized as second class mail, Post Office Department, Ottawa.*



For some years past the political Near East has come into the lime-light of international actuality. As for the religious Near East it has long since drawn the attention of the West. Having forfeited its apostolicity due to its break with Rome, the traditional Church, Protestantism turned to the East seeking what it lacked and trying vainly to strike root in Orthodoxy. For their part, Catholic savants immersing themselves once more in the Eastern tradition have demonstrated the perpetuity and the identity of faith between the two great Churches —

## *Eastern Churches*

Problems and solutions

by Reverend George Coriaty, B.S.

<sup>1</sup> The Basilian Order of Holy Saviour, one of the oldest monastic orders of the Melkite Church in Lebanon, was founded in 1685, by Msgr. Eltimias Saifi, Archbishop of Tyre and Sidon. Its principal aim is teaching and apostolate among Orthodox Christians. Its establishments spread all over the Near

the Roman and the Orthodox — on fundamental issues questioned by Protestantism.

At present, Byzantium has grown in favour among the learned. Minute researches are being conducted into its history, its literature, its institutions; numerous misconceptions are being discarded. Byzantine art proves a great attraction to the world of artists as well as to the people at large. The latter, baffled by inadequate religious art, yearns after artistic forms capable of satisfying its religious sense; the former seeks to renovate an art that has been discredited.

The religious history of Byzantium has also come in for a closer, more objective scrutiny, and several false notions have been rectified. Men who at one time were anathematized are now being considered as good servants of the Church.

People in increasing numbers are discovering the values of Eastern spirituality in general and of Byzantine spirituality in particular. It is with pleasure that we see many great series including them in their publications.

Nevertheless, the Orient remains the "mysterious Orient". In the sight of the West, Eastern Christendom appears remote, confused, tumultuous. The round of countries, cities, sects bearing strange names, the scattering of Churches, the abundance of doctrines and of rites leave us baffled.

It was at Antioch that the disciples of Christ were first called Christians. Antioch, whose first bishop was Saint Peter himself, was considered the see of Eastern Churches and dioceses. The heads of all communities laid claim to the title of Antioch which is at present assumed by the majority of Eastern patriarchs. Other patriarchal sees which, from a political and numerical point of view, are more important have not launched the formation of so many Churches with different rites.

My aim in tracing their genealogical tree is to establish the historical filiation of these Churches together with the place held by each in the history of present-day Christendom. This vision recalls the vicissitudes the Church has gone through and emphasizes the testimonial value of Eastern Catholic communities as well as the role they are called upon to play with regard to the other Churches detached from them or from which they themselves have separated to resume their place within Catholicity.

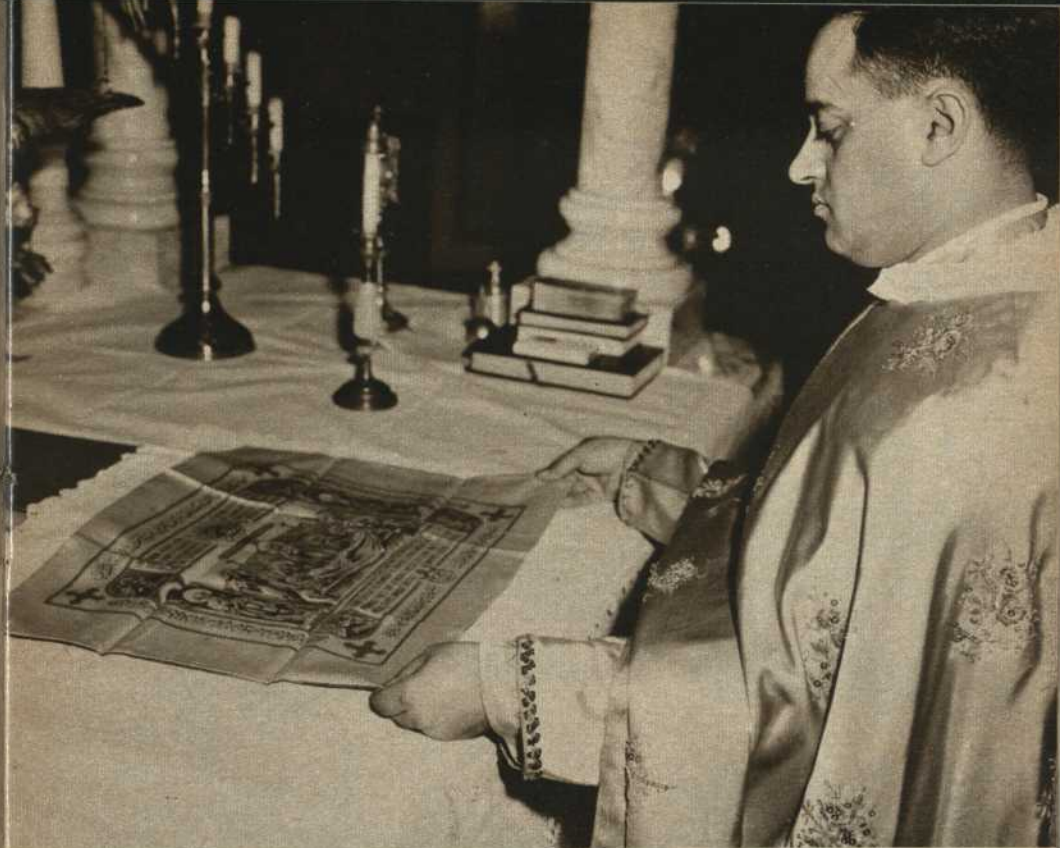
Some writers have disparaged Eastern Christianity, more particularly the Catholic portion. "All these Churches," they averred, "derive from schism and heresy. Numerically, what are they compared to the Church? Their persistence which stems from archeologism constitutes a scruple in the structure of the universal Church." (*Etudes*, June 15, 1958.)

Is this not a shortsighted complaint which makes light of the treasures of the past? Such people refusing to look forward into the future because they

---

East. It also conducts exterior missions among Orthodox Christians and Greek Catholics of the Melkite rite more particularly in the United States, Brazil, Mexico, Rome, Paris, and London.

In Canada, the Reverend Basilian Fathers have a house in Ottawa and one in Montreal. They exercise their apostolate in our metropolis in favour of 450 families belonging to the Eastern rite as well as among groups of Orthodox believers.

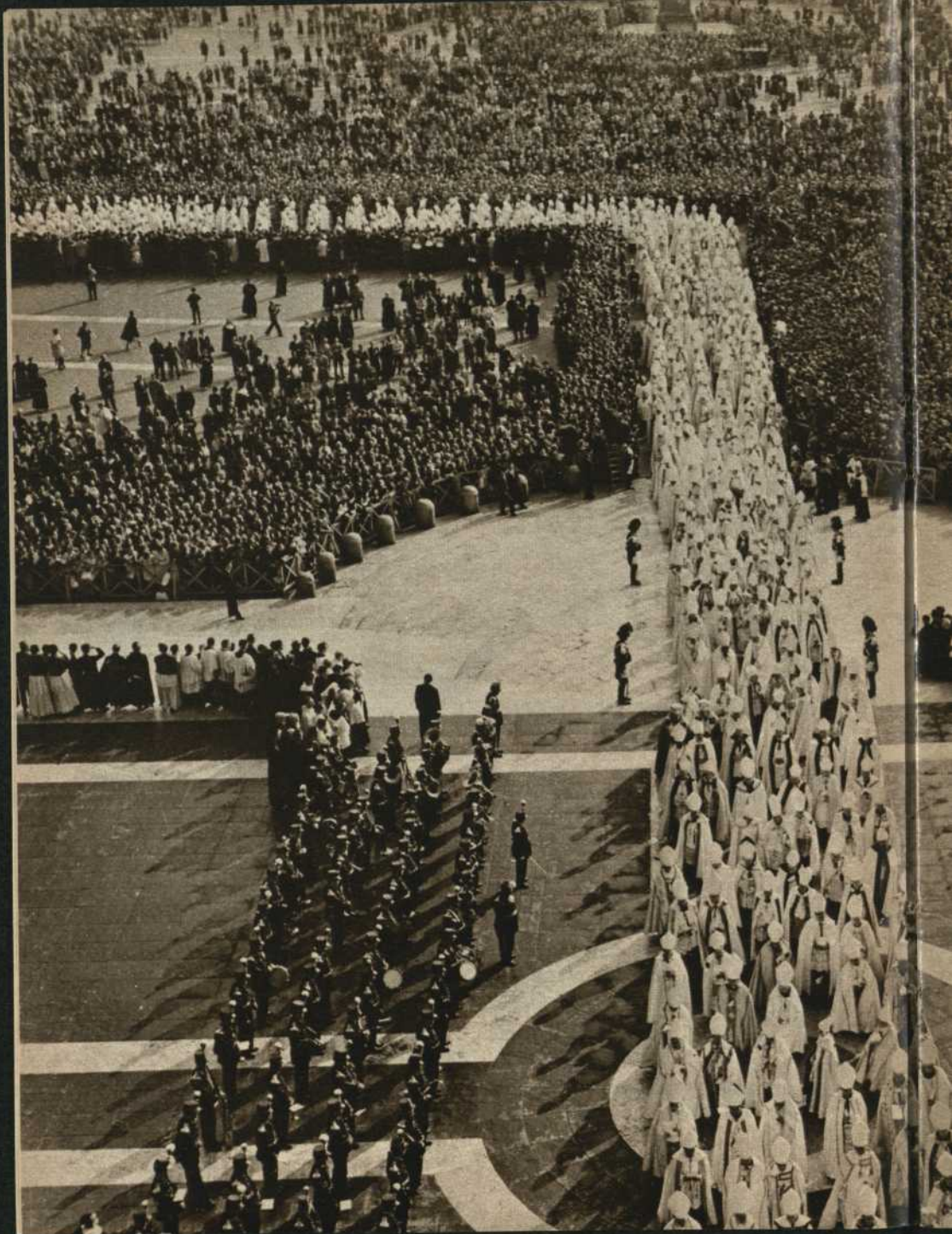


lack a serene vision of events and objective research into history do not possess a correct idea of the *Catholica*.

If, in the past, the Eastern Churches united to the See of Peter testified to the Catholicity and universality of the Church, they remain — each in its sphere — a centre of attraction for the 250,000,000 separated brethren to whom they are bound by the same patriotic tradition, the same liturgy, the same spirituality.

« Can anyone fail to be touched by the fact that our faithful and

Before saying Mass, Reverend George Coriaty spreads out the antimension a piece of embroidered or painted linen or silk into which is sewn a tiny bag containing relics of martyrs. It is used in lieu of altar stone. The Council Fathers were granted the privilege of using the practical antimension.





Various in its rites

and cultures,

the Church

is one,

holy,

catholic,

and

apostolic.

their bishops are descendants of Communities which have given to the world John Chrysostom, John Damascene, Cyril of Jerusalem, Basil the Great, Athanasius and so many others; that they have remained faithful and worthy during thirteen hundred years of anti-Christian oppression?

"Does not such fidelity which certainly denotes their dynamism deserve grateful recognition? Should not this fidelity be all the more appreciated when one reflects how little has been left of Latin Christendom in Northern Africa, the Christendom of Cyprian, Augustine, Fulgencius so soon ruined by trials less harsh and less protracted." (Communication of His Excellency P. K. Médawar in reply to the article published in *Etudes*.)

## rites

### What is a Rite?

The rite of a particular Church consists in a system of public manifestations of its religious life comprising all its characteristics. Evidently, liturgical prayer is one of its most essential parts. (A. Steelen, *L'Année liturgique byzantine*, Irenikon, 1926, P. IV.)

However, the rite is not confined to forms of liturgical prayer; it also embraces ecclesiastical discipline, particularly all that concerns sacred hierarchy and the functions, obligations and privileges of its members, the manner of celebrating feasts, the religious obligations of the faithful, etc.

### The Byzantine rite

The Byzantine rite is that of Catholic Churches whose faith is one with the Roman Church, but whose ceremonies and institutions differ. These Churches are the Melkite, the Greek, the Russian, the Ukrainian, the Ruthenian, the Rumanian, the Georgian, the Bulgarian, and the Serbian, in a word the great majority of Eastern Churches.

The Byzantine (or Constantinople) rite which evolved towards the close of the fourth century, eventually supplanted the rites of the dioceses of Asia and of Pontus. By the beginning of the eighth century, it had replaced the Roman rite in Calabria and Sicily even spreading as far as Isauria and, one century later, to Cyprus where it superseded the Syro-Palestinian rite. In the ninth century, Byzantium brought its faith and its rite to Bulgaria, Serbia, and Rumania. Russia received the faith and the Byzantine rite in the eleventh century. During the twelfth and thirteenth century, Melkite patriarchs of Alexandria, Antioch, and Jerusalem gradually discarding their ancient rite adopted that of Byzantium which thus became the rite of Orthodoxy confronting the West.

Taking into account the number of people who practise it and the numerous liturgical languages it admits, the Byzantine rite may rightfully be regarded as a rite truly Catholic and universal. Far from belonging to a national

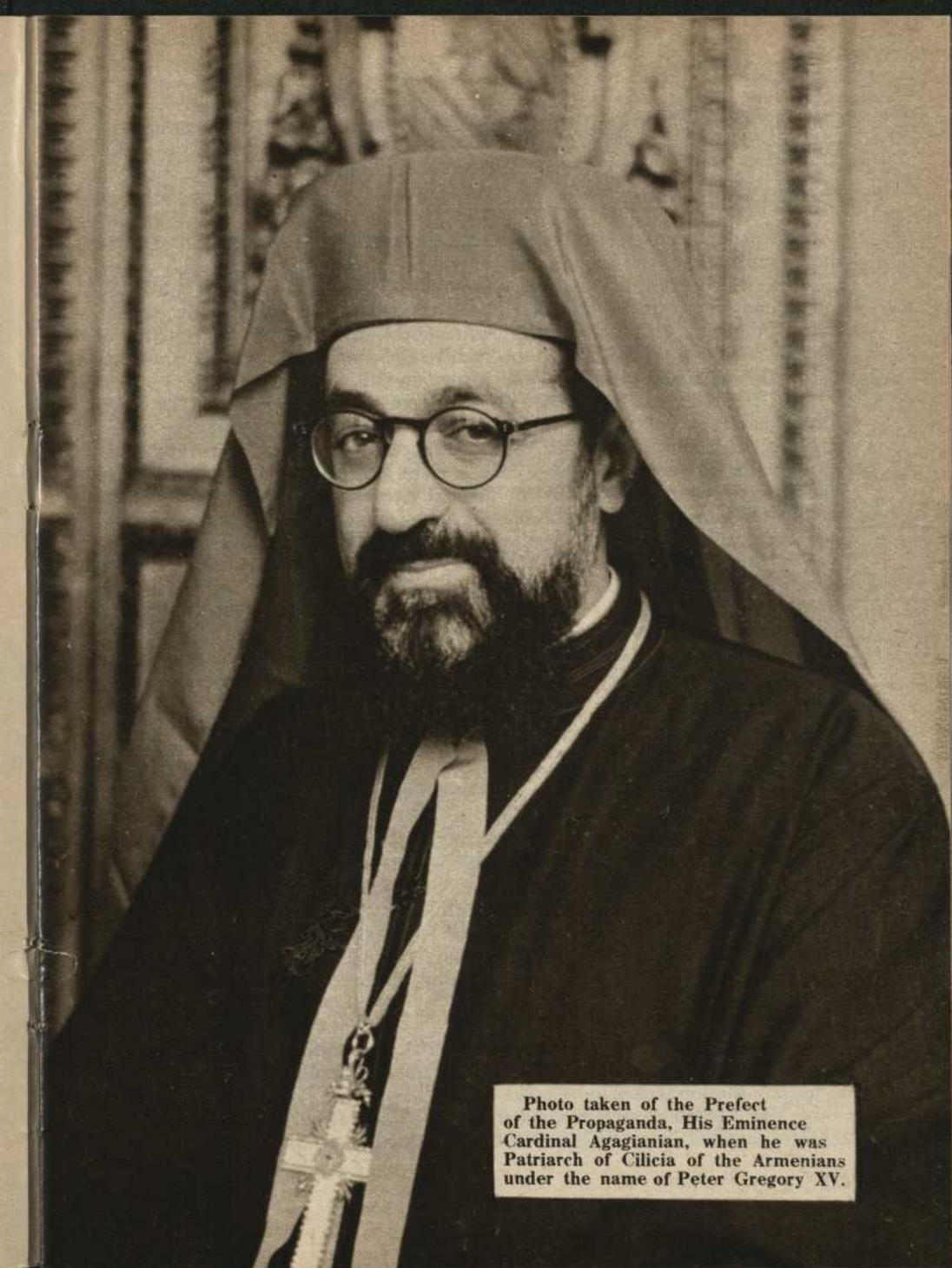


Photo taken of the Prefect  
of the Propaganda, His Eminence  
Cardinal Agagianian, when he was  
Patriarch of Cilicia of the Armenians  
under the name of Peter Gregory XV.

Church, it manifests itself as supranational; it is called to an ever greater extension.

### Other Eastern rites

As I cannot here develop each of the Eastern rites, I have so far stressed the Byzantine rite, the one in more general use. Other rites are: 1 - *The Armenian rite* which owes its expansion in numerous regions of the East and West to the emigration of its faithful. It stemmed from the ancient rite of Caesarea. Following adhesion of the Armenian Church to Monophysitism at the close of the fifth century, it survived to the present time. His Eminence Cardinal Agagianian belongs to the Armenian rite.

2 - *The Syrian or Antiochene rite* comprises three sub-rites: (a) the Syro-Antiochene (also called Syro-Jacobite, Syrian, Syriac) used by Syrian Monophysites or Jacobites so called after their great promoter, James (Jacobus) Bardai; this rite comes closest to the ancient Antiochene rite; (b) the Syro-Maronite rite originating from the ancient rite of Antioch. It was practised by the community of the same name grouped about the monastery of Saint Maron between Emese and Apamée on the right bank of the Oronte. Since the twelfth century this rite has undergone modifications which aim at bringing it closer to the Latin rite; (c) the Syro-Malankar rite. The Malankars are a group of Malabars who refusing union with Rome submitted not to the authority of the Nestorian Patriarch which would have been normal, but to that of the Syrian Jacobite Patriarch adopting his Monophysite faith and his Syro-Antiochene rite. A small group was united to Rome in 1920, headed by Bishop Ivanios and his suffragan, Bishop Theophitos.

#### 3 - *The Syro-Chaldean Rite.*

(a) The Syro-Chaldean rite, originally the rite of the Persian Church, expanded through Nestorianism into Mongolia, China, and India. With the invasion of Tamerlane (close of 15th century) it gradually retrogressed.

(b) The Syro-Malabar rite. In 1599, at the Diamper Synod, Malabar Christians abjured Nestorianism and proclaimed their union with Rome. However, the zeal of this Church regarding liturgical reforms having been misunderstood, a great number of its faithful reverted to Nestorianism (1653). Later, two-thirds of the community was reunited to Rome, keeping its rite already strongly Latinized. The remaining third sought the authority of the Syrian Jacobite Patriarch thus forming the Syro-Malankar group.

#### 4 - *The Alexandrine rite* (2 branches):

(a) The Coptic rite (Egyptian). After it had supplanted the Egyptian rites, the rite of Alexandria abandoned by the Melkites was preserved by the Egyptian Monophysites or Copts.

(b) The Ethiopian rite evolved from the Alexandrine rite; for a length of time it extended its jurisdiction to the Ethiopian Church.

Melkites belong to the Byzantine rite. Their name derives from a Syriac word, Malock, meaning emperor; they represented the Christians who, following the emperor, accepted the Council of Chalcedon (451) as opposed to the Monophysites. This name, which used to designate Catholics as well as Orthodox Christians, is now restricted to the group practising the Byzantine rite, at times known as Greek-Melkites, Catholic-Greek or Melkite.

### Justification of Eastern rites

In his encyclical *Orientalium Dignita*, November 30, 1894, Pope Leo XIII admirably outlined the reasons for the existence of Eastern rites: "The maintenance of Oriental rites has greater importance than one might be led to believe. The august antiquity ennobling these various rites is the ornament of the whole Church and vouches for the divine unity of Catholic faith. They clearly manifest to the principal Eastern Churches their apostolic origin and throw light on their close union with the Roman Church from the dawn of Christianity. Nothing better stresses Catholicity in the Church of God than the original homage of these various ceremonies celebrated in venerable, ancient tongues further hallowed for having been used by the Apostles and the Fathers."

Pope Pius XII affirms in the encyclical *Orientalis ecclesiae*: "It is essential that each and every people of the Eastern rite should, anent their particular history, their own genius and character, enjoy legitimate liberty as long as they refrain from being in opposition to the true, integral doctrine of Jesus Christ. Let all be convinced that never will they be compelled to exchange their legitimate rites and their ancient institutions for Latin rites. Both deserve to be equally esteemed and honoured since they surround the Church, our common Mother, with regal variety. Furthermore, such a diversity of rites and of institutions is in no way opposed to a genuine and sincere unity." (Acta Apost. 944.)

For his part Pope Pius IX also declared: "We will keep intact your Catholic liturgies which we truly appreciate. These liturgies have been honoured by our predecessors because of their venerable antiquity, and also because they were written in tongues spoken by the Apostles and the Fathers. They comprise ceremonies of great splendour and of incomparable magnificence."

To these approbations of the Sovereign Pontiffs may be added here an allocution delivered by His Beatitude Patriarch Maximos IV, of the Catholic Melkite Church: "We must be convinced that Christianity will never be able to accomplish its worldwide mission if it is not actually as well as rightfully Catholic, i. e., universal."

"If, in order to be Catholic, one must renounce one's patristicism, history, hymnography, art, language, culture, in a word one's entire spiritual patrimony to adopt the rite, philosophical and theological thought, religious poetry, liturgical language, culture and spirituality of a given group, even the best, it follows that the Church is not the greatest gift of God to mankind, but a faction, no matter how considerable, a human institution linked to the interests

of a group. It is no longer the true Church of Christ. We, therefore, oppose the trend to Latinization and outmoded traditionalism, because we feel in conscience bound to defend the vital interest of the Catholic Church, to remain faithful to a mission, a vocation which we cannot betray without defacing the message of Christ before our brethren.

"Ours, therefore, is a dual mission: inside Catholicism, we must endeavour to obtain that Latinism and Catholicism be no longer synonyms, that Catholicism remain opened to all cultures, to all characteristics, to all forms of organization compatible with unity of faith and love; meanwhile, through our own example, we must also strive to bring Orthodoxy to admit that one may be united to the great Western Church, to the See of Peter, without foregoing Orthodoxy, or whatever constitutes the spiritual riches of an apostolic and patriotic East opened to the future as well as to the past.

"If we are true to this mission, we will be enabled to discover a form of union acceptable to the East as well as to the West, neither purely autocephalous nor assimilated, but a real communion to the same faith, the same sacraments, the same organized hierarchy, with sincere respect for all the spiritual patrimony and the particular organization of each Church, under the vigilance at once paternal and fraternal of the successors of him to whom it was said, "*Thou art Peter and upon this rock I will build my Church.*" (Matt. 16:18.)

### Spirit of Eastern rites

In a celebrated conference, Edmund Bishop has authoritatively defined the spirit of the Roman rite in its distinctive characteristics. (The Spirit of the Latin Rite.) The spirit of Eastern rites manifests itself chiefly in contrasting features. The hallmark of Roman liturgy is sobriety and simplicity. The few of its ceremonies comprising complex symbolical rites have been inherited from the outside, notably from German peoples; for instance, the Palm Sunday procession, the blessing of fire during the Paschal Vigil, the present-day rites for ordinations or the consecration of churches. Many of these rites really originated in Syria or in Jerusalem whence they were transmitted to Gaul, then to Spain. Others were first introduced in the papal liturgy at a time when it drew inspiration from the gorgeous ceremonial of Constantinople's sacred imperial palace.

In every Eastern celebration of whatever rite two things are noticeable, as has already been mentioned: the length and the complexity of ceremonies. These are performed in a sacral atmosphere harmonizing without any apparent difficulty with a popular and familiar aspect. At frequent intervals, the faithful are urged to take an active part in the celebration. Deacons stir up attention, indicate proper attitudes, invite to prayer, direct acclamations.

At first sight, the Roman liturgy appears aristocratic. Not that it deliberately excludes any member of the community; on the contrary no liturgy is more powerfully communal, none takes so much into account the priestly function of the Christian people. But, it does so with so much restraint, with

a distinction marked with such reserve, that for centuries it has been regarded as a clerical affair.

Like mishap never occurred in Oriental liturgies. We know that the greater part attained their definitive forms in the celebrations of small towns, hamlets, villages, under the influence of monks who had never ceased to be in close communion with the people from whom they ordinarily sprang. They were mostly illiterate monks, or seculars for whom the niceties of rubrics held scant appeal. The Byzantine liturgy escaped this situation as it likewise escaped, until its final constitution in the tenth century, the condition of minority churches in Islamized regions where the official religion practises utterly simple rites.

The Byzantine liturgy was truly ecumenical and imperial. Nevertheless, although fashioned by the genius of pre-Christian and Christian Hellenism, it was destined to receive from the Slavs new modes of pictorial and musical expression which today form the ordinary repertoire of Russian and Ukrainian choirs.

At the close of the episcopal consecration of Archbishop Coussa, consecration conferred in the Greek-Melkite rite, Pope John XXIII gave voice to his impressions, "The touching rite we have just now performed should need no commentary. But if the eyes and the heart have watched it unfolding, We cannot omit to express in a few words Our deep satisfaction before our Lord and in the presence of His Church... Although this liturgy is expressed and affirmed in various tongues in nearly every region of the Christian East, its structure and its significance are similar."

Such is the character and the spiritual value of Eastern rites.

## Nature and characteristics of Eastern rites

*Sacraments:* each sacrament is accompanied with significant symbolical gestures.

(a) Baptism: when a child is born, the priest goes to the hospital to pray over the head of the mother and that of her child to whom he then gives a name. When the mother returns home, another prayer is said over her. She herself carries the infant to church. If it is a boy, the priest places it on the altar; if a girl, he offers it to the Blessed Virgin.

(b) Confirmation: the priest is the ordinary minister of this sacrament administered to children after Baptism. In the Russian rite Communion is also given to the infant, a drop of wine being placed on its tongue. Just as food is necessary to maintain material life, the eucharistic food is likewise necessary to its spiritual life. "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you." The child being entirely pure is in no need of confession before receiving the Body of our Lord.

(c) Mass and divine liturgy: (1) Living languages are used. By its very institution, the language used in the Byzantine rite is the language understood by the people. Prolonged discussions on this subject led to a decision of the Holy Office dated March 31, 1960, and approved by His Holiness John XXIII, April 1 of the same year. The communiqué sent to His Beatitude Maximos IV, Catholic Melkite Patriarch, May 2, 1960, stated, "The use of the vernacular is conceded in the celebration of Holy Mass according to the Byzantine rite..."

All historians admit the fact that Eastern rites, particularly the Byzantine, are universal, supranational, and have always and everywhere been celebrated in a language which the people understood.

The East is indebted for the liturgical use of various national languages not to heresies or schisms as has been at times insinuated, but to the logical principle that the liturgy being a synaxis, no public celebration can be held, truly and etymologically speaking, unless the vernacular is used. What would be the sense in assembling people if one addressed them or had them speak in a foreign idiom? The East celebrated the liturgy in the language of the people as it did not hesitate to translate the Scriptures in the language of the people. God revealed the Sacred Books, the Church instituted its liturgy in order that the faithful might understand them and having directly access to them live in their spirit. Such is the aspect retained in a universal and continual manner by the Eastern Church.

All the more so since the Byzantine liturgy is, by its very constitution, a continuous dialogue between clergy and faithful who may really play their part only if the liturgy is in the vernacular. "If thou dost pronounce a blessing in this spiritual fashion, how can one who takes his place among the uninstructed say Amen to thy thanksgiving? He cannot tell what thou are saying. Thou, true enough, art duly giving thanks, but the other's faith is not strengthened. Thank God, I can speak any of the tongues you use; but in the church, I would rather speak five words which my mind utters for your instruction, than ten thousand in a strange tongue." (I Paul, Cor. XIV: 16-19.)

What reasons invoked in favour of a contrary thesis can stand in the face of Saint Paul's reasoning?

2 - Concelebration. Another characteristic of the Eastern rite is concelebration: the saying of Mass by several priests.

3 - The epiklesis. In Eastern liturgies after having repeated the words of Christ at the Last Supper, the priest calls upon the Holy Spirit asking Him to change the bread into the Body of Christ and the wine into His Blood. Much ink has flowed on the importance of the epiklesis during the consecration. It is now more generally admitted that traditions may differ. (See *Dieu Vivant*, No. 14, p. 152-154.) If the anamnesis (the first of the three prayers following the consecration of the Mass in the Latin liturgy) must necessarily be said, the Church in its Eastern tradition may also consider the epiklesis equally necessary to the validity of the Eucharist.

Communion under both species  
in the Basilian's  
Montreal church.



4 - Communion under both species. Bread dipped into wine is distributed without any other explanation than, "Take ye and eat". The morsel may be chewed like ordinary bread.

(d) Marriage. The crowning of the bride and of the bridegroom is explained as follows by Saint John Chrysostom, "The crown placed on the heads of the wedded pair signifies their victory, they who advance towards the haven of marriage, unconquered by pleasure. How could anyone enslaved by pleasure, given up to prostitution, wear a crown, since he is nothing but a coward?"

(e) The marriage of priests. The Christian East has kept the apostolic tradition of conferring Holy Orders on married men. This makes for a dual clergy: (1) the married clergy ordinarily assigned to parochial centres; (2) the celibate clergy ordinarily living in monasteries.

Several Eastern Churches follow this custom. Lebanon has two seminaries, one Greek-Catholic, the other Maronite, affected to the formation of married men aspiring to the priesthood.

On every occasion when Popes have mentioned ecclesiastical celibacy, they have always specified that even though celibacy is held in high esteem within the entire Catholic Church (Latin as well as Eastern) the Latin custom of obligatory celibacy is not a censure of the Eastern tradition; the ordination of married men is legitimate in the East.

So as to avoid erroneous interpretations, I will here stress the fact that the East does not marry its priests, but ordains married men which is quite different. It does not even require all its priests to be married men, but maintains in a very high degree the vocation to celibacy and reserves the episcopate to its priest-monks. Nevertheless, it does not consider it indispensable for a man to observe celibacy in order to become an excellent and saintly priest.

(f) The Synod. This is an assembly of bishops or a council on a small scale presided by the patriarch with a view to establishing the conduct of the Church, to giving liturgical indications, or to electing a patriarch or bishops. The names of the bishops are then sent to Rome for approbation.

(g) The patriarch. Spiritual head of the Eastern Church, the patriarch exercises jurisdiction over members of his rite, but remains subject to the Pope. Rome respects this peculiarity and has had it inserted in Canon Law (1949).

### **Difference between Eastern Catholic rites and Latin Catholic rites**

The Roman Catholic faith is the one faith of both Churches. Philosophical and theological studies for the Eastern clergy are the same as those for the Latin clergy. Latin books are used whose authors are identical. All have access to the same limpid doctrinal source. But the Eastern Church's teaching is perhaps broader because it possesses, another science, that of Eastern theology and Canon Law (new code), and the knowledge of Eastern tongues.



Crowning of the wedded pair is part of the marriage rite in the Eastern Church.

There is no difference, therefore, either in doctrine or in teaching. The rite alone with its ensemble of liturgy, hierarchy, and discipline differs. Pope Pius XII remarked, "We must hold in high esteem everything that constitutes the patrimony Eastern Catholics have inherited from their forebears: anent liturgy and hierarchal orders as well as all that concerns other aspects of Christian living."

"The august antiquity which ennobles Eastern rites," declared Pope Leo XIII, "is a glory for the whole church affirming as it does the divine unity of Catholic Faith."

### **Difference between Eastern Catholics and Orthodox Christians**

This divergence may be summed up thus: the rite and all its ensemble is the same, the faith is not.

### **Divergences**

1 - The fundamental doctrinal divergence between Catholicism and Orthodoxy concerns the Church itself, its existence, that wherein resides its teaching authority.

Catholics tend to stress the social, juridical, and exterior aspects of the Church and its numerical extension. Orthodox believers place but slight importance on such considerations being more deeply interested in spiritual

aspects, in the value of members, of their religious consciousness. This explains in part their indifference to ecclesiastical nationalism for instance. Autocephalous Churches place their unity in participation in the Mystical Body of Christ, confession of the same faith, reception of the same sacraments, without the adjunction of an administrative organism or of a visible common authority. There are eighteen autocephalous Churches, not a single patriarch uniting them.

2- Infallibility. How does the Orthodox Church exercise infallibility? To the apostolic letter *In suprema* of Pope Pius IX, (1848), the Orthodox patriarchs replied, "The true guardian of the faith is the entire Church, that is the people themselves".

3- Ecumenical Councils. For Orthodox believers ecumenical councils represent the highest authority in the Church being rendered dogmatically infallible by the inspiration of the Holy Spirit. Father Bulgakov writing on councils maintains that to be ecumenical a council should be presided by the Pope. Orthodoxy believes that the Pope is essential as head of the Catholic Church, but that he has nothing to do with the affairs of other Churches.

4- Discipline. The Eastern Church prefers interior disposition to exterior discipline often at the expense of the latter. Jurisdiction under all its forms is foreign to it. Its dominant attitude is passivity rather than activity.

5- The Eastern religious temperament is entirely different from the Western without for this reason being opposed to Catholicism which is not in the least bound to a particular temperament or mentality. This is a very important point.

As may be gathered, the difference does not exist on the dogmatic level, but on the juridical level, in things exterior. In time the Orthodox did come to consider them from a dogmatic point of view, but in the beginning this was not so.

The faith of Orthodoxy is essentially the Catholic faith just as it was understood before the Eastern Schism. Consequently, the divergence is neither important nor essential, for the faith of the seven first Councils is simply the faith developed up to the present time. True, this development does affect its essence, but merely in such a way as to bring subsidiary modifications. The pristine faith contains and involves all the dogmas which have since issued from it. But, even if the Orthodox faith has, as a rule, remained what it was in the tenth century, Eastern ideas have undergone considerable evolution. Supposing they had not and we for our part had remained Catholics of the tenth century, there would still be a great divergence between us; often, it is the infinitesimal degree and the subtlety of our divergence which renders mutual understanding so difficult. It may be compared to the distinction between Thomistic and Monistic doctrines in the controversy on grace..

"The image of Christ which lies at the heart of every Christian denomination can claim but a faint resemblance with the original, and two Christian communities possessing one faith and one doctrine may have ideas, which

although essentially identical, may accidentally be so different that they appear to be in mutual opposition. Thus it is that Eastern Christendom differs from Western Christendom even in questions where there is not the least real difference, this being due to numberless subtleties which defie expression." (Msgr. André Septycky, Ruthenian archbishop of Leow, in *Commonweal*, October 8, 1930.)

### Will a reconciliation take place?

Whenever the question of unity to be achieved between separated Christians is raised, many seem to think that the best would be a "return to the situation antedating the separation". However, even if we wished to do so, this return to the past would prove impracticable, for present difficulties are no longer those of the past. A cripple cannot be cured by having him revert to childhood. The same applies to relations between the Churches. We must, nonetheless, examine the factors which have brought about our separation, those that persist as well as those that have occurred in the course of time, if we want to work efficaciously in the sense of a *rapprochement*.

### Present-day difficulties

1 - Unfortunately, we are separated. The first and most evident difficulty, on which perhaps we least reflect, is the fact that we have gone on living apart for over a thousand years. Nothing is worse than habit. The East and the West have got used to doing one without the other.

Schisms have sadly lacerated the Body of Christ. "The day when each will feel in his Christian sensibility this frustration born of separations, a great step will have been taken towards unity." (R. P. Robert Clément, S.J.)

### Difficulties of the past.

The difficulties of the past evolved not out of a theological fact, but rather out of political, psychological, and social facts. For example, the second Eastern-Western schism is often dated from 1054. Actually, it grew out of the rivalry between Rome and Byzantium concerning jurisdiction over the Dalmatian territories which developed into rivalry between the new Western empire from the days of Charlemagne and the ancient Eastern empire. During all of the late Middle Ages, the Popes came under the influence of German emperors, then of French kings (Papacy in Avignon). Moreover, as Europe then found itself in a literally barbarian state while in Constantinople a brilliant civilization continued to reign the prestige of the Holy See consequently suffered. Whenever Byzantium required European aid to fight Islam, the emperor imposed a *rapprochement* (Council of Lyons, 1274).

Such political agreements were short-lived.

Finally, the fourth crusade (1202-1204) and the installation of a Latin empire did not mend matters. Thus, the union of Florence (1439) did not survive the conquest of Constantinople by the Turks in 1453.

Along with Constantinople, the whole of Eastern Europe and Russia were separated from Rome.

## Meetings

I will here quote a Latin priest, Reverend Robert Clément, a well-known Jesuit, who writes out of his personal experience and after investigation into the reality of Western matters: "Unfortunately, these efforts have not always resulted into hoped-for effects and United Churches are often considered by the Orthodox as rivals, as the product of the domination of Rome. (The Eastern Churches find themselves between two fires: the Orthodox accuse them of being spies. "You ought to be on our side," they say, while on the other hand, the Catholics regard them as Orthodox.)

"They should be the living proof that the Roman Church is capable of respecting Eastern traditions. They have been recognized or created with this aim in view, and the West often mentions them as instances of its liberality. Unhappily, notwithstanding well-meant efforts, there has been misunderstanding right at the start. In spite of pontifical institutes established in Rome, the East remains practically unknown to Latin Catholics. Those who do know a little about Eastern rites consider them somewhat as 'liturgical folklore'. As long as the rites have been spared, as the titles patriarch, archimandrite, bezumenos, eparchy have been utilized, all is thought to have been done in the matter of 'respecting' ancient Eastern privileges."

The term privilege is in itself ambiguous, connoting exceptions generously conceded, but which it would really be wiser eventually to cancel by having every one return to the ranks. Eastern apostolic traditions are anything but exceptions to be tolerated. They are traditional riches which ought to find in the universal Church their full and legitimate flowering on the same footing as Latin traditions.

United Eastern Churches are very small in number in the Catholic world. How can those who have little knowledge of the East help considering these Churches as regrettable survivals? Even the best intentioned, even experts on ecumenism find it difficult to discard their Latin reflexes on this point.

The East wants the security of its traditions assured. As long as this sense will not be general in the Catholic Church, it will be impossible to treat of unity between East and West. The value of an apostolic tradition is not assessed in quantitative measures.

Numerous points would bear development with regard to this vast subject of Eastern rites. In conclusion, I will say that all is not depressing in the present situation. With the election of Pope John XXIII, of the Council and the works it undertakes, hope has been renewed.

On September 17-24, 1961, took place in Naples the eighth Week for the Christian East. September 20th, was marked by a ceremony during which

His Eminence Cardinal Amleto Cicognani spoke on the theme, "Relations of Eastern Churches with the Latin Church". Having presented a few texts on events of the first centuries testifying to the unity which then existed among Eastern communities, Rome and the papacy, His Eminence the Secretary of State went on to say that the "separation and the motives which brought it about are, perhaps, if attentively examined, less profound than their lengthy duration might lead us to suppose. A close fraternity has always continued to be affirmed between us and the separated East in the sense of the expression redolent of benevolent amiability used by Pope John XXIII addressing Eastern Christians, 'I am your brother, Joseph'. The East has given Christendom the thought of its doctors, the example of its saints, while Rome has offered the East the guarantee and purity of its doctrine."

### Conclusion

In our desire for unity we, Christians, solicit no material advantage nor do we claim a Christian political, social, or national supremacy. We do not wish to realize colonialism by a group to the prejudice of other groups. All will be one in Christ while preserving the polychromy of groups, rites, communities, and nations. Neither do we seek union in order to face a common foe or a political party not even Communism. Still less is this longed-for union a pursuit of doctrinal compromise.

The definitive reason which includes them all is this: to realize our personal union with Christ first through union with our Christian brethren, then with our non-Christian brethren. To seek union is to work at the realization of divine economy in Creation, in the Incarnation, in the Redemption, and in Glory, in order to attain the stature of Christ.

Charity, charity alone united to respect for other rites will effect this union and will give new life to Churches, life which will draw them from their remote isolation and establish among them a fraternal and fruitful dialogue.

### SOURCES :

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- <sup>2</sup> *Le Lien*, Greek Catholic review, Egypt.
- <sup>3</sup> Bulletin of Saint-Julien-le-Pauvre, Greek-Catholic Parish, Paris.
- <sup>4</sup> *Motu proprio, Les Personnes pour l'Eglise Orientale*, 1949.
- <sup>5</sup> *Liturgies d'Orient*, Irénée, Henri Dalmais, O.P.
- <sup>6</sup> *La Prière des Eglises de Rite Byzantin*, Reverend Father Mercenier, Belgium.
- <sup>7</sup> *Liturgicon*, Msgr. Néophite Edelby, Beirut, Lebanon.
- <sup>8</sup> *L'Eglise et les Eglises (1054-1954)*, Irenikon Series, Chevetogne.
- <sup>9</sup> *Précis d'Histoire de l'Eglise Melkite*, Reverend J. Chammas, B.S., Lebanon.
- <sup>10</sup> *Faith of Our Fathers*, The Eastern Orthodox Religion, Carlson & Soroka,
- <sup>11</sup> *Le Mariage*, P. Galtier, S.J., Lebanon.



NYASSALAND

by  
Stanislas  
Shawa,  
Mzambazi  
Teacher.

## THE NORTH HAS ITS FIRST AFRICAN PRIEST

The 8th of September was a day of unique rejoicing and jubilation for the Catholics of Mzuzu Diocese in general, and for the people of Mzambazi Mission in particular. For, on this day, we saw the ordination to the priesthood of Reverend Bernard Lungu, the only priest in the Northern Province of Nyasaland who can claim to have been born and brought up in the new Diocese of Mzuzu. The beautiful and impressive ceremonies of this historical event in the North took place at the young priest's home Mission, Mzambazi.

### Mzambazi breaks record

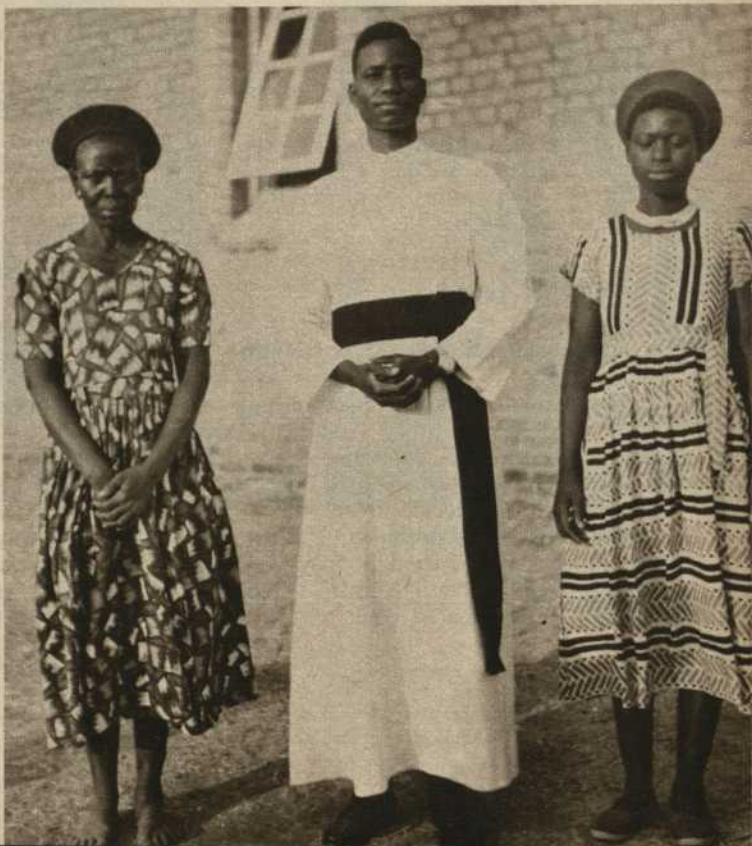
In connection with this historical day, it may be well to mention in passing that this Mission Station dates only as far back as 1940, when the first Catholic missionaries set foot on the soil of the place we now call Mzambazi Mission. Another thing worthy of mention is that Mzambazi is neither the oldest nor the biggest Mission in the Diocese of Mzuzu. In age it ranks second to Katete, and in number of baptized Catholics it comes third; the first

and second being Nkhamenya and Katete, respectively. The fact, therefore, that Mzambazi has produced the first priest in the Diocese gives it a real credit.

### Mocked at

Our young priest, the Reverend Bernard Lungu, was among the first boys in 1944, to smell and pick the "exotic" vocation in those days. No one except priests ever thought in those early years of Catholicism in the Northern Province, that a

Reverend  
Bernard Lungu,  
first  
Atumbuka priest  
of Nyasaland,  
poses  
with his mother  
and sister.



son of the Tumbuka people would one day emerge as a priest of God. Naturally, such a step as was taken by the young Bernard became a topic of mockery in villages, none of them believing the young man's dream would ever become a reality.

### **Now happy reality**

On September 8, 1962, feast of the Nativity of Our Lady, the dream was no longer a dream but a happy reality. For, by 2 : 30 p.m., hundreds of people found themselves gathered in the open air before a beautifully prepared altar, ready to take part in the celebrations of an historical event both for Mzambazi and for the whole North. People came from as far south as Limbe, and as far north as Fort Hill.

Among distinguished visitors present, were chiefs, M.L.C.'s Education Officers and many persons from different walks of life.

### **"No" not forced**

Another enhancing factor to the celebrations of the day was the music provided by the Seminarists of Rumpi Preparatory School. It was wonderful and enjoyable.

When the Bishop asked the lucky young man to decide freely for or against his being ordained, I heard an old man say "I thought they were forcing him to be a priest!" "No, indeed," I whispered back.

### **Priest forever**

Another impressive moment occurred when all the priests present encircled the young candidate, raising their right hands in prayer for their new confrère. Shortly after, our friend was a priest, and that for all eternity! Now, as he stood high facing the enthusiastic crowd, he paused for his first blessing. All present fixed their eyes on him while they made the sign of the cross with faith and very apparent joy on their faces.

During dinner, moving speeches were delivered by the Bishop, by Mr. Chibambo, M.L.C., and by the young priest himself.

### **First Mass and a touching sermon**

On the following day, a Sunday, Father Lungu sang his first Mass. It was a cloudless day and the heat played its usual role as we sat sharing the Mass with our own priest on our own Mzambazi soil.

Father Wolfer preached the sermon on this unique occasion. I, for one, never heard such a moving sermon in my life. He spoke in first class Citumbuka. He said among other things, "Today's happiness is shared by the new priest himself, by the Bishop, by us all. Indeed, even the angels in heaven, close to Almighty God rejoice." Turning to the parents, he added, "Remember, you parents, there are two ways of bearing children: one physical, one spiritual. It is, therefore, regrettable to hear some parents say they want nothing



Ordination ceremony.  
Reverend  
Father Dresselhaust, W.F.  
Mission Superior, kneels  
beside Rev. Bernard Lungu.

but that their children should marry and give them grandsons. They forget they could have grandsons for all eternity if only they would give some of their sons to God as priests!" Personally, it is my strong belief that Father Wolfer's words had real impact on the audience.

### **The first of many**

There was still another thrilling moment that day. This was when gifts were poured in as contributions for the material support of the new priest. These gifts ranged from an egg to a brand-new motor cycle, bought by the teachers of Mzambazi.

Not counting articles of all varieties which included things like a cope valued at twenty pounds, there were forty pounds collected in cash. And in the evening everything closed with Benediction of the Blessed Sacrament by our new priest.

Much as we were pleased with our first fruit, we are sad to realize that Father Lungu is just one out of thousands of Catholics being nourished by some nine Missions of Mzuzu Diocese. To be sure, this is a mere drop in the ocean. We hope and pray, therefore, that Father Lungu's ordination be the first in a series of many more ahead.

Thranging  
to  
Communion  
on  
ordination  
day.



# EDUCATIONAL Mission Accomplished

Address by Mrs. F. Falcasantos, diocesan president of the CWL  
on the occasion of the Silver Jubilee of the Foreign Mission Fathers in Davao.

Tonight's occasion marks the recall of happy memories for all of us, for in October 1937, 25 years ago, the PME Fathers arrived in Davao. Their happy landing on our shores was the result of the insistent invitation of Archbishop Luis del Rosario, S.J., D.D.

With a double aim in view, they crossed the seas and trekked through the hills and valleys. This aim was, to quote the Constitutions of their society, "to give immediate service to the Catholic population in great need of priests; secondly, to establish a local diocesan clergy to replace them as soon as possible."

Lucky are we who have benefited by their devotedness. The opportunity had been ours and is still ours to hold and to cherish. Still luckier are we to have worked with them side by side against all odds and diffi-

culties. With them we have shared carrying the cross in this part of our Isles.

Ladies and gentlemen, it is my great privilege to speak on the Educational Mission accomplished especially on the realization of the second objective — that of the preparation and training of future priests for the diocesan clergy.

The first group of PME Fathers to arrive in 1937 was headed by Reverend Clovis Rondeau who, for reasons of health, returned to Canada after a six-month stay here. In his stead, the Reverend Joseph Geoffroy was appointed as second superior of the PME Fathers in Davao (1938).

The following year, Father Geoffroy assembled six boys who became the nucleus of the first seminary. A house was rented on the spot where the Radiowealth office is now



**His Excellency Bishop C. Thibault, P.M.E.,  
ordains one of the first Davao priests, Reverend Generoso C. Camina, P.M.E.**

located. The boys had but to cross the street to attend classes at St. Peter's School.

In 1941, when the global war broke out, 12 boys from Davao were already studying for the priesthood at San Jose Seminary in Manila. Unhappily, the disturbances of the war forced them all, except one, to abandon their studies for the priesthood. The lone seminarian remaining,

Raul Labasano from Caraga, died of TB in 1946.

During the hectic days of the war, the PME Fathers were scattered. Father Geoffroy, Superior, was the only Canadian prisoner of war in Los Banos, Father Campagna and Father Thibault (now our beloved Bishop) and all the priests of Davao city were interned in Santo Thomas. Nine of the PME priests

on the East Coast scattered in the interior. After two years under Japanese custody, the prisoners were sent back to Canada, except Fathers Thibault and Campagna who returned to Davao. In February 1946, after the Liberation, three more PME priests were sent here to reinforce the corps together with all the priests who had gone home to Canada after the war.

Armed with renewed strength and vigor, under the banner of the Holy Cross, they continued to go far and wide into the interior of Davao. As a gratifying result, one parish after another was organized, and with it, a pioneer school was also started. First to be opened, was Holy Cross of Tagum, under the able directorship of Reverend Father Lionel Labelle. Other Holy Cross schools followed that same year (1948), in Toril, Calinan, Digos, and Bansalan. The opening of these schools has indeed multiplied tremendously the reinforcement of the provision of Sec. 5, Article XIV of the Philippine Constitution which runs thus — "all schools should aim to develop moral character, personal discipline, civic conscience, and vocational efficiency and teach the duties of citizenship."

It is only through such schools, the Catholic schools that include the fourth R, with Religion, as the center and core of all curricular activities, that we can honestly fulfill the mandate of the Constitution in developing moral character. We should be grateful for all these educational pursuits and endeavours — training of Filipino boys and girls as good citizens of our country and

later, of heaven. Our Catholic schools, which are being maintained to keep up with the standards set by the Department of Education, develop the whole nature of man — both body and soul, the physical and the intellectual. We now have such schools in the municipalities of Padada, Malalag, Malita, and as far south as Caburan. The East Coast Municipalities of Caraga, Manay, Baganga also have Catholic schools opened by the PME Fathers.

Ladies and gentlemen, I shall now dwell on the crowning glory of the educational career of the PME Fathers in Davao for the last 25 years — the training and education of future priests who will compose the diocesan clergy.

**Merry youth  
of the Philippines.**



Upon his appointment as Apostolic Administrator of Davao in 1950, Msgr. Thibault viewed the problem of ecclesiastical vocation as the first among those nearest to his heart. The obvious reason for this was that it is a problem which deals with the security of the Church and with the salvation of a great number of souls in this Prelature.

In 1953, a house in Matina was rented to begin the realization of that most cherished dream — the preparation of good priests for Davao. During that year, there were 15 minors and a few majors studying in Manila. In 1954, these increased to 20, and a bigger place had to be located. The old Carmelite convent,

now the Bishop's residence, housed the 34 minors.

By God's grace, and after much sacrifice, the Saint Francis Xavier Seminary was finally built in Catalunan Grande in 1956. It cost P250,000, most of which sum was contributed by the PME Society in Canada and part by the Holy See as a subsidy.

Today, the Seminary stands a majestic symbol of the nobility and dignity of the Catholic priesthood, the greatest vocation a man can ever aspire to and live for. In truth, it owns the key position in the growth and vigor of the Catholic Faith because it provides for the salvation of souls.

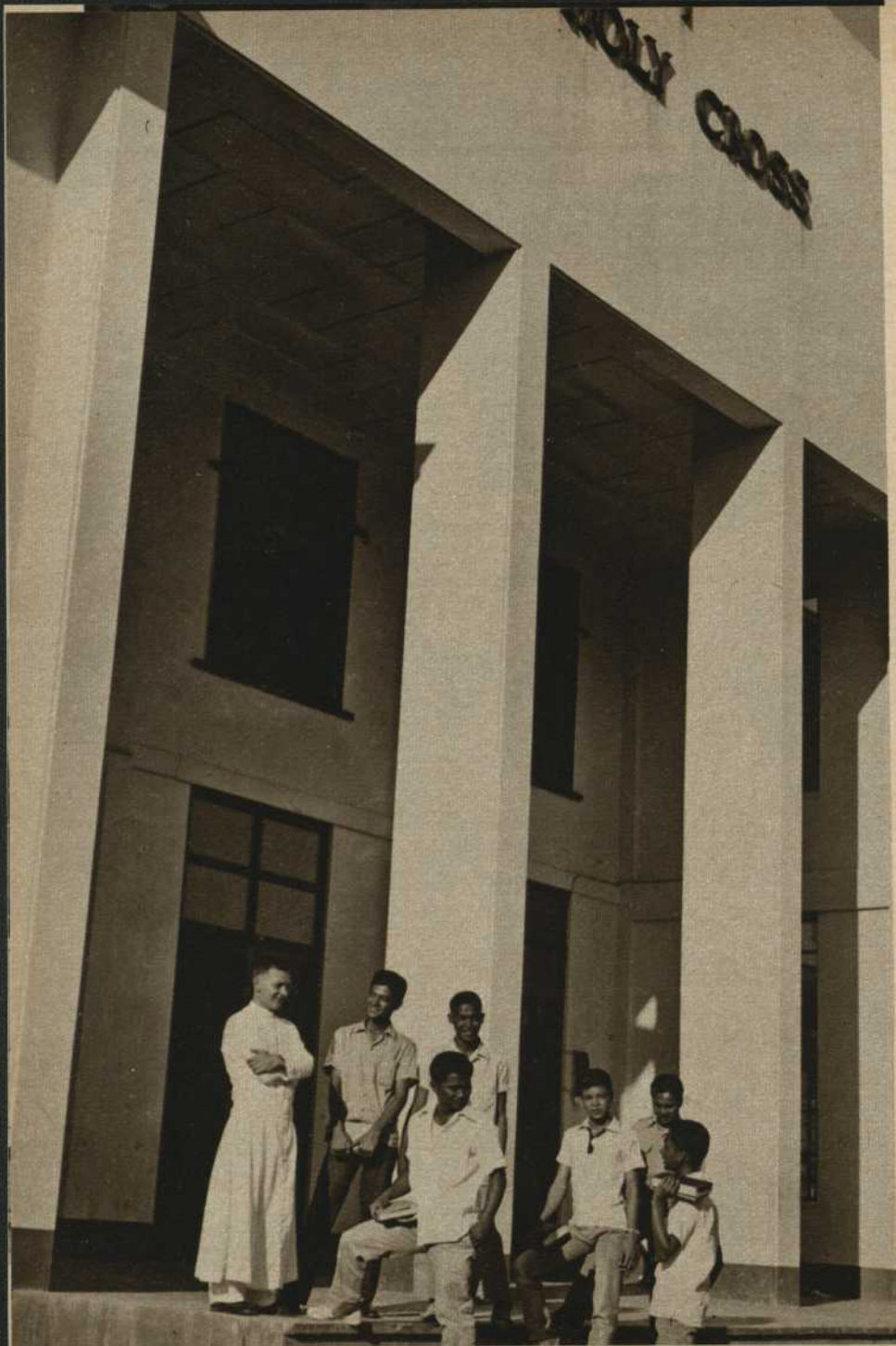
At present, 94 young men are



Canadian  
Dominican  
Sisters  
of the  
Holy Child  
staff San Pedro  
Hospital,  
Davao.



Reverend L. Labelle, P.M.E.,  
administers Baptism  
at Santa Ana parish church, Davao.





**Saint Michael's College, Padada, conducted by  
Missionary Sisters of the Immaculate Conception.**

preparing to become the priests of tomorrow. It takes 11 long years after high school to become a priest. The initial training takes one through the minor Latin course of studies, followed by three years of philosophy leading to the degree of Bachelor of Arts. It is the earnest desire of our beloved Bishop to teach the complete course by adding the four years of theology, for which at present, our seminarians have to go to a seminary outside Davao.

Eventually, the Saint Francis Xavier Seminary will be able to answer the need for more priests in the Prelature and consequently to meet the spiritual needs of our people in Davao. One can only guess at the

great trials and difficulties encountered in the preparation, training, and education of future priests, for within a period of 25 years, we can only call one priest as our very own. He is Father Cecilio Acasio, who was the first Davao seminarian ordained in 1960. Reverend Generoso Camina, another Davao seminarian, was ordained last June as a PME priest.

In closing, I humbly express the joy of my fellow Catholic Actionists, for the gift of participation in the apostolic work of the PME Fathers and I hereby declare our pledge of undivided support and loyalty to the best of our capability.



## MADAGASCAR

# THE CHURCH TAKES ROOT IN MADAGASCAR

by Sister Saint Félicité, M.I.C.

(Therese Leblanc, Saint Sylvere).

On September 25, 1955, Morondava witnessed with rightful pride the ordination of the first priest of Sakalava ancestry, Reverend Bernard Tatsimamotaona.

Seven years later on September 15, 1962, another son of the Sakalava race, Jean Désiré Andriantsimanery, received the priestly consecration at the hands of His Excellency the Most Rev. Jerome Rakotomalala, Archbishop of Tananarivo. The only shadow in an otherwise happy celebration was the absence of our paternal pastor, Bishop Girouard, M.S., at present in the United States on account of ill health.

Archbishop Rakotomalala flew in from Tananarivo on the eve of the great day. Government officials, presidents of parochial associations, delegations of faithful met him at the airport. The *Canora Katolica*, sportsmen wearing uniforms, headed the

cortege which led him to the cathedral.

The Archbishop's first visit was for Our Lord in the Blessed Sacrament. An official reception was afterwards held with numerous *kabary* (ceremonial speeches), folk songs, and calisthenics, the latter performed by the pupils of our school. The good people of Morondava were agreeably impressed by the presence in their midst on this occasion of nine Malagasy priests. "Truly, the Catholic Church is taking root in our beloved Malagasy republic," they exclaimed.

On the following day, at 4 :p.m., the ordination took place in the cathedral packed to the doors with an attentive throng. Those who could not find place inside the too small edifice, craned their necks from every available vantage point in the vestibule and through the open windows. At the microphone, Reverend Father Razafindratandra explained liturgical rites.

On Sunday, September 15, the newly ordained priest escorted by numerous confrères entered the cathedral to offer his first solemn high Mass. His seminary professors filled the role of deacon and sub-deacon, while Father Bernard, his compatriot, officiated as master of ceremonies. Archbishop Rakotomalala delivered the sermon in Malagasy.

Mass over, the people gathered outside the cathedral to receive the newly ordained priest's first blessing.

According to an old Malagasy saying, better have a lean purse than neglect the duties of friendship. Each person in the assembly therefore insisted on presenting a gift to their second

Sakalava priest who could not but feel deeply moved by such delicate charity. All of these offerings represented numberless sacrifices and privations on the part of the donors.

Dinner was served at the boarding school to members of the clergy and to the Andriantsimanery family.

In the late afternoon hours, the faithful came in procession to the parochial centre where the Archbishop solemnly blessed a statue of Our Lady of La Salette.

On a total population of 161,000 inhabitants in 1961, the diocese of Morondava numbered only 16,216 faithful. An immense field of apostolate, therefore, stretches out before the new Sakalava priest who has been appointed director of the Mahobo Normal School for Catechists.



Chinese is in nature and origin entirely different from any other language. It is perhaps the *only pure* language in the world. Thoroughly to understand a single Western tongue one must know several others. English, to take one example — an extreme one it is true — contains more than seventy per cent of words derived from at least ten different languages.

Chiang Yee<sup>1</sup>

# Cantonese

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## A CHINESE DIALECT

by Sister Saint Martin of Tours<sup>2</sup>, M.I.C.

The so-called dialects of China, have bodies of speakers larger than many of the national tongues of Europe. They are in reality cognate languages bearing to each other a relation similar to that between English, German, Dutch, French, etc., and are used by the highest classes of society as well as by the lowest. However, there are "wheels within wheels" in this matter of Chinese dialects, varieties of pronunciation, peculiar idioms and words, different tones resulting in sub-dialects none of which are intelligible except to the people of the regions where they are spoken.

### Mandarin and Cantonese

With its forty to fifty million speakers, Cantonese is one of the

oldest and most widely used language in China. Like Mandarin, it is monosyllabic. A great number of words are homonyms differentiated merely by intonations or pitch which is an integral part of the vocabulary, since in Chinese pitch is phonemic and must be observed under penalty of being misunderstood. Cantonese has nine tones to Mandarin's three, and admits consonant sounds like *t* and *p* at the end of words. *Ma* pronounced in one tone means "mother", in another tone, "flax"; in a third tone "horse", etc.

Genuine pronunciation is acquired by ear. To study Cantonese, therefore, one must use one's ears as much as one's tongue if not more and try to imitate the teacher's tone. According to Mr. Imbault Huart, the best

<sup>1</sup> *Chinese Calligraphy*, p. 15.

<sup>2</sup> Evelyn Martin, Shawbridge.



**Earnest students of Cantonese,  
Sisters Saint Martin of Tours  
and Denise of Jesus.**

way to learn spoken Chinese correctly is to memorize word for word well-written sentences and dialogues.

### **Fundamental principles**

Chinese in its essential principles is simple. Words do not vary; there are no articles; inflectional forms are almost completely absent. Voice pitch and the relative position of words is cleverly used to convey such distinctions as case, mood, tense, number, person. Position is of the greatest importance in the construction of Chinese sentences. Adverbs are use-

ful to indicate tense, for example; "He sang yesterday," "He sings today," "He will sing tomorrow". Numerous nouns are used indifferently as adjectives, verbs, adverbs.

In building a sentence, actions are mentioned in the order in which they successively take place. Thus, the sentence, "Where did you put the book I bought?" would be rendered, "I bought the book. Where did you put it?" Or again, "He would very much like to buy the house you are building," would go, "You are building a house. He would



like to buy it." The Chinese have a preference for short phrases linked by the repetition of a key word always borrowed from the preceding proposition. Although awkward, the following sentence may serve to illustrate the system "The book which is on the table, in the room on the left of the chapel, in the house

situated on the hill, is yours." In Chinese such a sentence would be translated, "On the hill there is a house; in the house there is a chapel; on the left there is a table, on the table, there is a book; the book is yours." Doesn't it remind you of the sentences in the nursery tale, "The House that Jack Built" ?

## Niceties of Cantonese

In Cantonese, the negative imperative which always implies a certain rudeness is replaced by euphemistic expressions. Instead of saying "Don't budge. Don't talk," the Chinese will say, "It is better for you not to budge, not to talk." This soothing way of speaking is calculated to avoid giving offence, to prevent any loss of face, a point of paramount importance in China.

When something has been borrowed and the owner wants it back, he will not bluntly ask, for example, "Have you my book? My pen? etc.", but will politely inquire, "Is my book at your place?"

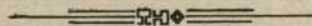
There are also picturesque expressions such as "the heart is eager" for being impatient, "his stomach has a big mouth", to mark someone's lusty appetite, "a walking star"

to indicate a planet, "the heart of the lamp" to describe a lamp wick, etc.

## Science and art

Learning to speak Chinese correctly is no easy task, the chief difficulty being not in the theoretical study of the language itself but in its practical applications. It is always easier to know than to do. Learning any given language is a form of science and such a study is relatively easy; speaking a language correctly is a form of art and it requires time and patience.

The problem is not merely to learn the language of the people among whom we are missioned, but to learn to speak it correctly and elegantly. As ambassadors of Christ we must make sure that the divine message loses nothing of its beauty because of our inaptness to clothe it in adequate language.



Mary, Mother of Missions, intercede for the millions who know not Christ.

Young boys and girls especially should be appealed to and strongly exhorted to participate in this work of prayer for the missions.

*Pope Pius XI*



# CHINESE GASTRONOMY

by Sister Saint Denise, M.I.C

(Odile Malbœuf, Sudbury, Ont.)

The oldest cook-book of which we have a record is a Chinese one going back some 4,700 years; it was compiled by Emperor Shen Nung and elaborated by three great Cantonese chefs.

Meals are of supreme importance for the Chinese. They scarcely ever pay friendly calls without carrying a gift which nine times out of ten consists of something good to eat.

Except in large cosmopolitan centres, the everyday salutation includes the inquiry, "Have you eaten?" The Chinese think our table service and manners deplorable, more especially as regards the carving of meat. Everything they serve is cut up in small morsels to enable the chopsticks to be used in a decorous manner.

On rare occasions only do Orientals admit guests to the intimacy of their home. In China, banquets are given at restaurants, the rich often donating them as presents. Thus it happens that the proprietor of a restaurant will distribute tickets which authorize the bearers to attend a banquet of some ten covers or so at any time they may choose provided they give notice twenty-four hours ahead. The donor need not be invited — he rarely is — and the restaurant manager is perfectly free to invite whomsoever he pleases.

When Sir Reginald Johnston, professor of English to the Manchu emperor, was appointed governor of Weihaiwei, his illustrious pupil sent him a ticket on Loyal Heart Restaurant whose ex-proprietor had formerly been a cook attached to the imperial household. On this occasion, Sir Johnston invited the court professors to dine with him.

Great variety exists in Chinese dishes, each province and even each village vaunting some particular delicacy of its own. Four different kinds of Chinese cooking exist in Peking, in Shantung, in Canton, and in Szechuan respectively.

Peking used to be famous for its coffee shops and its restaurants which numbered well in the thousands. The South produces plenty of sugar while the North has to import this necessity which makes for a great variation between the Canton cuisine for instance and that of Shantung.

Peking ducks are unavailable south of Tientsin. On the other hand, birds' nests, sharks' fins may be found anywhere in China as they are an indispensable element of any first-class banquet. Birds' nests are not like an ordinary nest made up of mud, twigs, hay, and grass, but consist of a gelatinous substance



secreted by a species of sea swallows for their own purpose. They impart a delicate flavour to soups and broths. In the halcyon pre-war days, China imported birds' nests from the Indonesian peninsula, the only place where they are found, for the annual value of a hundred thousand pounds. Sharks' fin soup, sea slug soup, pigeons' eggs soup and many another offer the gourmet rare adventures in taste.

When gala dinners are ordered at a restaurant, the manager places at the disposal of the guests a private dining room with a vestibule where tea and melon seeds are passed to while away the time before the meal proper.

When everything is ready, the host carrying a flask of wine leads the guest of honour into the room despite the latter's "humble" objections and pours out a drink. The other guests then enter taking place right and left according to their rank or dignity, and wine is placed before them. Finally, the host having taken his place, the guest of honour rises to pour him wine. Chekiang Province produces excellent wine which can stand comparison with dry sherry. It is sipped piping hot in tiny cups. A cover is made up of a pair of ivory chopsticks, a small bowl, a porcelain spoon for liquids and a saucer for scraps.

In the North, rice is served at the beginning of the meal while in the South it is brought in towards the middle. It would be grossly impolite not to eat one's entire portion

of rice, this staple food being considered as something sacred.

Cold dishes similar to our hors d'œuvres appear on the table: steamed chicken with greens, shrimps with vegetables, ham with bamboo shoots, and ducks' eggs pickled in lime.

When the host toasts the guest of honour, it is the signal for all to drink at ease. The Chinese never drink to excess. During the thirty years I have lived among them, I have never on the streets met anyone drunk. This may doubtless be explained by the fact that wine is here taken while eating.

A gala dinner comprises eight hot dishes preceded by birds' nest soup always served by the host as a mark of consideration to his guests. Before the soup tureen is taken away, fried chicken liver and a dish of mushrooms are passed around.

Murmurs of admiration greet the head waiter as he carries in shark fin soup *ne plus ultra* of a Chinese banquet. The next course consists of mushrooms with fried shrimps followed by a dessert of jujube seeds in syrup.

Do not think that the meal is yet at an end. An enormous fish is now placed in front of the host who deftly pries its skin loose with chopsticks. The dish is passed from one guest to the other until all have been served. To refuse would mark you as a boor and would probably expose you to see a larger portion allotted you than your appetite could warrant.



Chinese banquet.

During the course of the meal each guest toasts his neighbour. The waiters keep decanters full but it is up to the host or to the guests to fill glasses.

Two more dishes are served after the fish course, one of which is appreciated as a dainty tidbit called field chicken, i. e. edible frogs. The waiters then present each guest with scalded and perfumed towels to wipe face and hands before partaking of tea. Sometimes, fruit such as oranges,

mangoes, custard apples, bananas, are at this point brought in.

As soon as the meal is over, the guests retire without prolonging conversations. Within ten minutes the dining room is empty.

In Hong Kong, numerous foreign customs have been adopted; for instance that of inviting guests to one's own home, entrusting the preparation of the meal and the service to a restaurant keeper.

# Running After



# Water

by Sister Marie Corinne<sup>1</sup>, M.I.C.

Katete has a problem: spring + pipes + bricks + cement = running water.

To me Katete is one of the prettiest spots in God's creation with its backdrop of towering mountains etched against the horizon in riots of blues, greens, lavenders, its coral and turquoise sunsets, its neat mission buildings girdled with flowering jacaranda, cinderella, and frangipani. But — there is a *but* even in this idyllic corner of Nyasaland — Katete has no running water and this proves a serious problem all the year round, more particularly during the dry season.

Three or four times daily our pupils sally forth in all directions pails balanced on their heads, in search of water in order to accommodate the Boarding School, the Teachers' College, the Family Institute, and the Sacred Heart Hospital. Several have to walk half a mile to Cibamba where flows a trickle of drinkable water carefully used only in the kitchen and at the hospital. Water drawn from the well close to the mission church will have to do for washing purposes even though an oily

scum gathers on the surface if it is not immediately put to use.

Sister Mary of the Angels<sup>2</sup>, a veteran of the African missions, has never given up hope of finding a spring nearby capable of furnishing water to the whole establishment. Often, while admiring a rainbow spanning the sky after a storm, she is heard to remark, "I'm sure there is some truth in the old saw that wherever the bow dips there water may be found." And she keeps on patiently searching the neighbourhood for a hidden spring.

Lately, she coaxed Sister Superior to accompany her to the Vipya foothills where she was sure the rainbow had dipped on a previous day with its mysterious promise of refreshment. Armed with a shovel, Ignasulo, who was more or less dubious accompanied the two on their search. Sister Mary of the Angels went boldly on ahead bearing in her hand, like a magic wand, the forked branch of a fruit-bearing tree, firm in the belief that it would indicate hidden supplies of the watery element.

<sup>1</sup> Rollande Langevin, Quebec.

<sup>2</sup> Alice Pépin, Warwick.

The trio had climbed several elevations when, at a certain spot, the branch in Sister's hand did begin to turn and twitch. Ignasulo was impressed. After all, there might be some truth in this belief. He set to work digging a hole at the place indicated, and sure enough water appeared, at first muddy and scarce, then clear and abundant. A *Magnificat* was sung on the spot and the water finders walked home feeling elated at their discovery.

On the way, Sister Mary of the Angels exposed her plan. "We could have a pipe leading down to the school building whence a branch pipe would direct the water to the hospital and to the Family Institute. The pupils would be relieved of their water carrying tasks." Sister Superior listened without making any observations although she could not help asking herself where the money for these "castles in the bush" would come from.

During evening recess, the project was discussed anew with great animation. We went to bed that night dreaming of shining faucets at every turn.

The next day, we again seriously studied the problem, weighing all the pros and cons. Chief obstacles in the way — the distance. After measuring the approximate length of pipes called for, we found that over one thousand feet would be needed. That alone would cost us a small fortune. We came to the conclusion that we had better

Al fresco meals  
are the rule at  
Katete Boarding School.





The boarders wash their clothes  
*à la kucopa saru*,  
(African style).



drop a project that was indeed alluring but unrealizable.

But Sister Mary of the Angels clung to her dream. She started petitioning Saint Joseph to shorten the length of pipes by means which must be at his disposal or to send us a generous benefactor who would assume the cost.

Then, she consulted Reverend M. De Repentigny W.F., who assured her that although the distance from the spring in the hills was too great, there might be another closer to the mission. He arrived one Saturday afternoon and went over the compound carrying the "magic" branch which finally indicated by its twitchings that there was water somewhere near the Family Institute. Labourers straightway began to dig.

A few days later, at a depth of about 40 feet, water was found to the delight and relief of teachers, pupils, patients, employees, and missionaries. "No more running to the water holes," cried the girls as they clapped their hands. The discovery of water on our property was as sensational as if a petroleum deposit had been found. But the most exultant witness of this scene was Sister Mary of the Angels. Saint Joseph had not left her in the lurch! He had shortened the pipe line by several hundred feet.

Our own trust in this good purveyor has grown at this contagious example. Surely, he will not do things by halves, but will inspire generous benefactors to provide wherewith to pay bricks, pipes, cement, wages of labourers, etc. The sum of \$1000.00 would secure the privilege of having running water in the house instead of having to run after water.

Even the smallest contribution will be gratefully received. The Lord who promised to reward a glass of water donated in His name will certainly shower choicest blessings on those who will contribute in slaking the thirst of an African population.

# Our Dear Departed

Mrs. August Melançon, **Rogersville, N. B.**, mother of our Sister Mary of Jesus; Mrs. L. X. Sabourin, **Saint Isidore of Prescott, Ont.**, mother of our Sister Leo Joseph and sister of our Sister Saint Margaret; Mr. Edouard Lemire, **Baie du Febvre**, father of our Sister Saint Foy; Mr. Aristide Carrier, **Worcester, Mass.**, father of our Sister Marie Aristide; Mrs. Alfred Dubé, **Our Lady of the Sacred Heart**, mother of our Sister Marie Alfred; Mrs. Emile Paré, **Saint Valérien**, mother of our Sister Saint Virginie; Mr. Salomon Gloutnez, **Montreal**, father of our Sister Saint Gilles; Mr. Benjamin Légaré, **Rosemont**, father of our Sister Saint Agnès; Mr. Rodolphe Duhamel, **Granby**, father of our Sister Marie Rodolphe; Rev. M. Saint Domitille, Ursulines of **Three Rivers**, sister of our Sisters Saint Philip and Saint Ursule; Mr. J. Alfred Magnan, **Berthierville**, brother of our Sister Saint Marie Madeleine; Mr. Joseph Dansereau, **Verchères**, brother of our Sister of the Child Jesus; Mrs. F. Painchaud, **Ile aux Grues**, sister of our Sister Marie des Martyrs; Mr. Isidore Malouin, **Québec**, brother of our Sister Marie Médiatrice; Mr. Philippe Lebel, **Montreal**, brother of our Sister Saint Catherine of Alexandria; Mr. Louis Aimé Demers, **Les Saules**, brother of our Sisters Saint Louis of France, Marie Alida and Jane of the Cross; Mrs. Arthur Gemme, **Farnham**, grandmother of our Sister Gemma Galgani; Mrs. Modeste Deneault, **Napierville**, grandmother of our Sister Saint Damase; Mr. J. B. Plante, **Hull**; Mrs. Felix Charette, **Perth, N. B.**; Mrs. Edna Nault, **Methuen, Mass.**; Mrs. George Brown, **Ottawa, Ont.**; Mr. John Saint Lawrence, **Northampton, Mass.**; Miss Alice Beaulieu, **Madawaska**; Mr. H. Nadeau, Mrs. Romeo Leduc, **Montreal**; Mrs. S. Bergeron, **Trois Rivières**; Mrs. Romuald Proulx, Mrs. A. Courteau, Mme Albert Villeneuve, Mr. Arsène Choquette, Mr. R. Coutu, Mr. Guy Larouche, Mrs. J. A. Cadot, Mrs. Paul Deshaies, Mr. Ernest Baxter, **Montreal**; M. J. Louis Moreau, **Cote des Neiges**; Mr. J. Henry Lussier, **Bordeaux**; Mrs. J. B. Boutin, **Roxton Falls**; Mrs. Gédéon Gaudreau, **La Providence**; Mrs. Adélar Dupont, **Saint Hyacinthe**; Mr. J. M. Bourassa, Mrs. Joseph Brisson, Mrs. Henri Majeau, **Joliette**; Mrs. Paul Gaudet, Mrs. Rodolphe Lesage, **Saint Jacques de Montcalm**; Mrs. Edouard Magnan, **Epiphanie**; Mrs. Joseph Gravel, **Saint Felix de Valois**; Mrs. Denis Ducharme, **Saint Cleophas**; Mr. Victor Marcotte, **Cap de la Madeleine**; Mr. Cérise Laquerre, **Grand-Mère**; Mrs. Albert Racine, **Shawinigan**; Mrs. Joseph Perigny, **Saint Tite**; Mrs. Alphonse Giguere, **Thetford Mines**; Mr. Onesime Turgeon, **Saint Anselme**; Mr. Edouard Couture, **Saint Isidore**; Mr. Gervais Beaudoin, Mr. Alphonse Bouffard, **Saint Claire**; Mrs. François Gagnon, Miss Elise Harvey, **Saint Moise**; Mr. Désiré Belzile, Mrs. Alphonse Rioux, **Trois Pistoles**; Miss Rose Ruest, **Saint Philippe de Néri**; Mrs. Joseph Bouffard, **Matane**; Mr. A. S. Tremblay, Mr. Joseph Simard, Mr. Albert Lavoie, **Jonquière**; Mrs. Roland Lavoie, **Rimouski**; Mrs. George Ostiguy, **Chicoatimi**; Mrs. Liboire Trottier, **Normandin**; Mr. Leo Vincent, Miss Antoinette Roy, **Albanel**; Mrs. Guillaume Connolly, **Pointe Bleue**; Mrs. Charles Donaldson, **Baie Saint Paul**; Mr. Louis Fortin, Mr. Philippe Boily, **Kénogami**; Mr. Raoul Bouchard, **Rivière a Pierre**; Mr. Jean Marie Allard, **Saint Felicien**; Mr. Conrad Tremblay, **Metabetchouan**; Mrs. Celina Ouellette, **Salem, Mass.**; Mrs. Ella Bouchard, **Marblehead, Mass.**; Mrs. Ferdinand Dumais, **Lewiston, Maine**; Miss Melina Proulx, **Biddeford, Maine**; Mrs. Edmond Roy, **Westbrook, Maine**.

# Missionary Sisters of the Immaculate Conception

## CANADA

MOTHERHOUSE, 2900 St. Catherine Road  
Cote des Neiges, Montreal 26.  
NOVITIATE, Pont Vieu, Montreal 40.  
OUTREMONT, 314 St. Catherine Road,  
Montreal 8.  
CHINESE HOSPITAL, 112 Lagauchetiere St., West,  
Montreal 1.  
NOMINIQUE, 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.  
VANCOUVER, Mount St. Joseph's Hospital,  
3080 Prince Edward Street.  
TROIS RIVIERES, P.Q., 1325 de la Terriere Street.  
GRANBY, P.Q., 35 Dufferin Street.  
GRANBY, 50 Saint Joseph Street.  
CHICOUTIMI, P.Q., 766 Cenace Street.  
SAINTE MARIE, Beauce County, P.Q.  
SAINT JOHNS, P.Q., 430 Champlain Street.  
OTTAWA, 30 Goulburn Street.  
PERTH, N.B., P.B. 259.  
EDMUNDSTON, N.B. 85 Victoria Street.

## UNITED STATES

MARLBORO, Mass., 207 Pleasant Street.  
CHINA  
OUR LADY OF FATIMA HOUSE,  
103 Austin Road, Kowloon, Hong Kong.  
OUR LADY OF HOPE HOUSE,  
Clear Water Bay Road, Kowloon, Hong Kong.

## FORMOSA

KUANHSI Catholic Church, Hsinchu Hsien,  
Taiwan.  
SHIH KUANG TSE, Catholic Church,  
Hsinchu Hsien, Taiwan.  
TAIPEI, 363, An Tung Chieh, Taiwan, Free China.  
SUAO, Catholic Mission, P.O. Box 2,  
Suao Yilanhsien, Taiwan, Free China.

## JAPAN

KORIYAMA 96 Toramaru, Koriyama Shi,  
Fukushima Ken.  
WAKAMATSU 480, sakae machi, Aizu Wakamatsu.  
TOKYO, 108-4 cho me Fukazawa cho, Setagaya ku.

## ITALY

ROME, via Giacinto Carini, 8.

## MADAGASCAR

MORONDAVA, Madagascar.  
AMBOHIBARY, Madagascar.

## PERU

PUCALLPA.  
LIMA, 185 Pedro d'Onofrio, Esquina Pastoza,  
Azcona (Brena.)

## GUATEMALA

TOTONICAPAN, Guatemala, A.C.

## BOLIVIA

SANTA CRUZ, Cardinal Cushing Business  
College, Calle Lemoine, Casilla 70.

COCHABAMBA, Academia Comercial,  
Calle Oruro No 300, Casilla 1667.  
IRUPANA.

## CHILI

ANCUD, Colegio Inmaculada Concepcion,  
Calle Errazuriz.

## PHILIPPINE ISLANDS

MANILA, Immaculate Conception Anglo Chinese  
Academy, Gen. Luna St., Intramuros.  
MANILA, 2212 S. del Rosario St., Tondo.  
SAN JUAN, Little Baguio, Rizal.  
LAS PINAS, Rizal.  
MATI, Davao Province.  
DAVAO City, Our Lady of Good Counsel Hall,  
PADADA, Davao Province.  
BAGUIO City, 11, Padadai.

## WEST INDIES

LES CAYES, Haiti.  
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, Orphanage, cité No. 2, Haiti.  
PORT AU PRINCE, Novitiate, Cité No. 2, Haiti.  
CROIX DES BOUQUETS, Haiti.  
DESCHAPELLES, Albert Schweitzer Hospital  
Post Box No. 4, Saint Marc, Haiti.  
LA BOULE, Haiti.  
HINCHE, Haiti.  
COLON, Province of Matanzas, Cuba.

## AFRICA

KATETE MISSION, Champira P.O.  
Nyasaland, B.C. Africa.  
MZAMBAZI MISSION, Eutini P.O.  
Nyasaland, B.C. Africa.  
RUMPI MISSION, Rumpi P.O.  
Nyasaland, B.C. Africa.  
KARONGA MISSION, Karonga P.O.  
Nyasaland, B.C. Africa.  
KASEYE MISSION, Fort Hill P.O.  
Nyasaland, B.C. Africa.  
MZUZU, Convent School, Mzuzu P.O., Box 24,  
Nyasaland, B.C. Africa.  
NKATA BAY MISSION, Nkata Bay P.O.  
Box 9, Nyasaland, B.C. Africa.  
FORT JAMESON, P.O. Box 107  
Northern Rhodesia, B.C. Africa.  
KANYANGA MISSION, Lundazi P.O.  
Northern Rhodesia, B.C. Africa.  
NYIMBA MISSION, Sacred Heart Hospital  
Northern Rhodesia, B.C. Africa.  
CIKUNGU, CATHOLIC MISSION,  
Kazimuki P.O., Northern Rhodesia, B.C. Africa.

