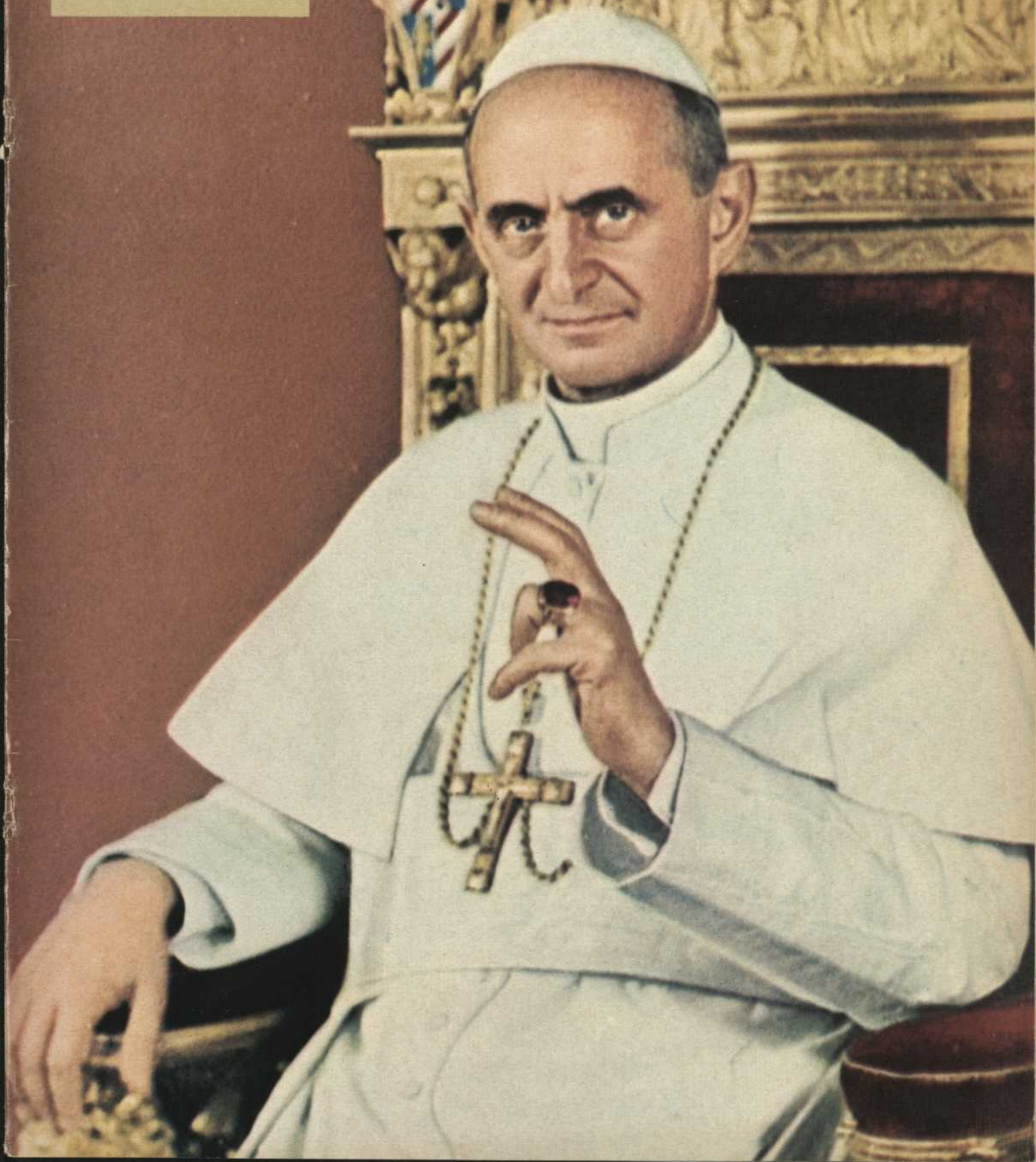


THE PRECURSOR

September-October 1965



We have to have a clear idea of this name Catholic. We have to hold it dear, for its bespeaks the transcendence of the kingdom of God that Christ came to inaugurate on earth and that the Church is in the course of establishing in the world. This kingdom penetrates like a leaven, like a supernatural energy, into every soul and every culture that welcomes it, without appropriating any part of the earthly kingdom to itself. It hovers over the temporal plane not to dominate but to illuminate, and to compose it in a panorama of resurgent and universal harmony.

Pope Paul VI

Reported in *Osservatore Romano*, May 18, 19, 1964.

Our Cover :

Pope Paul VI personally presided opening of debate on the missionary activity of the Church.

THE PRECURSOR

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NIHIL OBSTAT: Father A. Cossette, P.M.E., April 22, 1965.

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Audience granted to African bishops

The Council Fathers Consider

Cardinal Rugambwa: Adaptation

The Church needs a broader and more perfect adaptation in the mission fields. This adaptation demands an understanding of and a reverence for individual nations as well as genuine comprehension of others as others. Only in this way will it be possible to establish within the Church the splendour of diversity. Saint Paul formulated the *Magna Charta* for all apostles when he declared that he was all things to all men in order to save all.

This adaptation is not merely a question of methodic or strategic procedures. We must use people in the missions in the administration of works and funds set up for their own good, since this would increase their estimation of the Church. Missionaries everywhere should show full respect for local laws and do this sincerely, not merely as something they cannot avoid. The missionary should adopt for himself the command given by God to Abraham, "Go out of thy land and away from thy relatives." The genuine missionary will really choose a new



Audience granted to Asian bishops.

Photos: Felici

Missionary Activity of the Church

home and a new fatherland in the field of his activities. Groups of experts could well work hand in hand with National Conferences of Bishops in order to provide diligent and accurate studies on local cultures and allied subjects. All this would make a real contribution to the growth of the Mystical Body of Christ.

Cardinal Doi: Concrete principles

The schema provides a good definition of the over-all aims of missionary activity, but needs to

be completed by a clearer formulation of concrete principles showing how the Christian community is to be formed in view of the achievement of this end.

Cardinal Bea: Missionary action

There is no doubt that the Council must be the source of a new mission drive throughout the Church. Missionary activity is one of the Church's essential roles. This rebirth of missionary zeal is required by the very nature of the Church and also

by special present-day conditions. It is a fact of experience that missionary vocations have dwindled because of various reasons and that in some areas there is doubt whether missionary activity strictly so-called is really opportune today. The schema tries to answer these questions.

It is of great importance to set forth missionary activity in its true light, whereby it can be especially understood and appreciated by men today.

We should emphasize God's great plan to unite all nations most intimately with Christ in His Mystical Body and thus also among themselves. Saint Paul's great vision of the summing up of all things under Christ the Head, serves to set off in proper relief the exact goal of all missionary activity. If this goal is thus explained, it will immediately be recognized as being of actual importance today. The message of the Gospel will stand out in its true light and will not be regarded as some kind of special invention by the white race or as the imposition of a special Western culture.

Missionaries should be recognized as dispensers of the Mysteries of God, those Mysteries which surpass all nature and all human understanding. They will also make it clear that this task is to continue until the end of time, until God's plan is completely realized. It will then be seen how far away we are today from this goal when we know that hundreds of millions of men are still ignorant of the Gospel.

We sometimes hear the objection that in almost all nations the hierarchy has been erected and that it is hardly worth while to send missionaries to new countries as long as some traditionally Catholic nations are indulging in neo-paganism and are in need of evangelization. No one can deny the importance of work in these Christian countries, but it can never be forgotten that the first proclamation of the Gospel, i.e., to those who never heard of Christ, has always been very dear to the Church and the apple of her eye.

Cardinal Léger: Primacy of the supernatural

The foundation of the influence of every individual in the world is in his personal vocation. We must safeguard the primacy of the supernatural while endeavouring to explain the human vocation under all its aspects. No opportunity should be

missed to stress man's divine and eternal vocation. Nothing should be allowed to dim the lustre of this vocation.

The unfolding of this vocation depends on both natural and supernatural elements and this is why it is so important for man to achieve and preserve proper balance between them. It will be a grave mistake to give the impression that a Christian's chief task is to despise the earth and desire only heavenly things. The development of a vocation demands the light of faith, which alone can help to maintain correct proportions.

Cardinal Suenens: Ecclesial response

The response of the Church to the questions of the world must be ecclesial, i.e., based on the nature and the mission proper to the Church. Her answer will bring forth "new things and old" from the treasures of her own teaching.

The Church can only use partially the same wavelength as the world. She must give evidence of the ecumenical activity. She brings to men in their desire for peace a sure foundation for their hopes in Christ, the Prince of Peace. The Church offers her contribution not univocally and formally in the perspective of the world, but analogically and eminently in the perspectives of the Church itself.

Some say that the Church should humanize the world and then evangelize it. Saint Pius X stated that the Church civilizes by evangelizing, but does not evangelize by civilizing. It would be a mistake to hide the mission of evangelization under a bushel while awaiting the complete humanization of the world. The exigencies of the pastoral renewal of the Church demand this clarification.

The open profession of atheism today cannot be ignored. Neither can it be simply condemned. We must show atheists who the God is Whom they attack. Our dialogue may be disclosed that the God Whom they reject is not the real God but only a caricature of God.



One of our first collaborators, Mrs. Arthur Berthiaume who has shared in our missionary endeavours for fifty-one years.

LAY COLLABORATION IN THE APOSTOLATE

*as understood by Mother
Mary of the Holy Spirit*

by Sr. Mary of the Redemption, M.I.C.¹

Apostolate of the environment

The saintly Pontiff Pope Pius X to whom we owe the foundation of our Society once asked a group of cardinals gathered around him, "What is the thing most necessary at present to save society?"

"Build Catholic schools," said one.

"No."

"Multiply churches," replied another.

"No."

"Increase the recruiting of the clergy," said a third.

"No, no," replied the Pope. "What is most necessary at the present time is to have in each parish a group of laymen at once virtuous, well-instructed, determined, and really apostolic."

In his encyclical *Il Fermo Proposito* of 1905, he further declared, "It is necessary that everyone should take part in so important a work, not only to sanctify his own soul but also to extend the Kingdom of God in individuals, in families, in society..."

Always a loyal daughter of the Church, Mother Mary of the Holy Spirit took to heart these teachings. What more convincing proof of this can be found than the importance she attached to the collaboration of the faithful in the work of evangel-

ization? She well knew that, at home as well as abroad her "little Society", as she fondly called it, could only hope to lead the way, to break the ground, and laboriously cast the seed into the furrow. Upon lay apostles would ultimately devolve the task of tending the fields, of reaping the harvests.

The ten years Mother Foundress spent in social apostolate before the foundation, enabled her to penetrate the cause underlying the sad conditions existing in society. Her keen insight made her discover even then the corrosive influences at work, sapping the very foundations of Christian living. How could the complete re-Christianization of environments be effected? How could the rights of God be vindicated and the Kingship of Christ be proclaimed? Having long pondered these problems, she came to the conclusion that a pagan way of life could be successfully combated only by substituting an integral Christian way of life. Every baptized Christian an apostle! She was convinced that unless God was brought into human institutions by those who belonged to them, He would never have His place there.

Deeply impressed by the urgency of taking the offensive and of acting directly on social milieux, she sought to instill the spirit of apostolate in all those with whom she came into contact, by all the means at her disposal.

¹ Basillise Maillet, Saint Louis, N.B.



Once a week, these collaborators meet for active missionary service at 314, St. Catherine Road.

With this aim in view, she visited educational establishments to give talks on the apostolate, enlisted the help of influential persons, organized Closed Retreats, launched a mission magazine and pamphlets requesting prayers for the extinction of antireligious societies, planned a school of catechists.

Such was the breadth of her vision that the span of one human life would prove too short to accomplish all she planned to do for the glory of God and the salvation of souls. At a time when, for her, the shadows of life were lengthening she once wistfully remarked, "I have not done half of what I wanted to do..."

« Sisters of the outside »

No sooner was her Society founded than Mother Mary of the Holy Spirit sought the collaboration of lay apostles. In a document of 1905 (two years after the foundation) we find listed the statutes of an Association of mission helpers approved by His Grace Archbishop Paul Bruchési. The Foundress affectionately calls the Associates, *nos Sœurs du dehors*, our Sisters of the outside. The said document states that they were to be considered as genuine homefront missionaries sharing through their prayers and benefactions in the recruitment, formation, and enterprises of the Missionary Sisters of the Immaculate Conception. For their part, the

latter agreed to remember them gratefully in all their prayers, works, and sacrifices.

While appreciating the material support they gave her foundation, Mother Mary of the Holy Spirit never allowed them to lose sight of the fact that, as baptized Christians, they were bound to be Christ's witnesses in the world. Whatever position or occupation they happened to find themselves engaged in, they were to hasten the complete renovation of human living which is called salvation.

This group of mission helpers derived fresh impetus from Benedict XV's encyclical, *Maximum Illud* (1919), urging all Catholics to co-operate in the apostolate, and from that of Pope Pius XI, *Rerum Ecclesiae* (1926). Speaking on the necessity of the apostolate, had not the latter Pope declared that "none of the faithful can claim exemption from this duty"? Mother Mary of the Holy Spirit pored over these papal documents, finding in them the confirmation of her desire to have all Christians co-operate in the mission of the Church, and render it present and active in the midst of temporal realities.

On January 7, 1964, a special celebration was held at the old Outremont Motherhouse to honour Mrs. Arthur Berthiaume who, for all of fifty years, was one of our most faithful *Sœurs du dehors*. In her were impersonated, as it were, the numerous homefront apostles who freely gave of their time and means to promote the cause of evangelization.

Long before the Lay Apostolate Movement as we know it today was initiated, these generous Catholic women understood, thanks to the zeal of Mother Mary of the Holy Spirit, their twofold vocations, i.e., the basic original vocation to work for the completion of creation..." and the call through baptism and confirmation "to co-operate with Christ in the restoration of all things according to the divine plan of redemption."

To these generous mission helpers our Society is indebted for countless benefits. Their precious collaboration is still assured us in our convents of Outremont, Quebec, Joliette, Granby, and Marlboro. May God bless them every one and may "their tribe increase"!

Closed Retreats and collaboration

In the thought of the founding Mother, the Feminine Closed Retreat Movement which she spearheaded in Canada (1911) was to prove a leaven quickening the whole mass and stirring up spiritual renewal. She reasoned that the greater the fervour of the Christian world, the sooner the conversion of the non-Christian world. Her ideas on this point are stressed in the following excerpt from a circular letter of invitation. "We hope many will respond to this invitation... What the world needs to counteract atheistic tendencies at work is a gathering of strength in prayer to meet the problems in the battle for God. This gathering of strength

Mission collaborators also meet regularly at the Motherhouse.





can best be found in the exercises of a Closed Retreat..." Thirty ladies from among Montreal's élite took part in this retreat preached in 1914, by the ardent apostle, Reverend Louis Lalande, S.J. The Chronicles of our Society at this date mention, "All the retreatants took the resolution of being apostles in the world and of co-operating to the full extent of their power in the work of evangelization."

We have no intention in this paper to go into a detailed account of the evolution of the movement since its inception, such details having been given in previous articles of THE PRECURSOR (May-June 1961, July-August 1965). Suffice it to recall that, during the past 50 years, over 400,000 retreatants have renewed and fortified their apostolic fervour in Retreat Houses organized by Mother Mary of the Holy Spirit.

Through the voice of The Precursor, our missionaries thank all their devoted lay collaborators of the Quebec and Marlboro mission circles.



Apostolate of the press

Among the works the founding Mother perforce left unachieved was the apostolate of the press. The senior Sisters can well remember the first makeshift installation of printing gear in a corner of the refectory, at the Outremont Motherhouse. There, the pioneers in this enterprise were initiated into the art of printing by Mr. Charles Paquette, brother to the then Assistant General, Mother Mary of Providence.¹ It was Mother Foundress' intention to send these Sisters, once they have been well trained, to the mission field afar there to set up small printing plants where local lay apostles could be taught to use the printed word for the furthering of the evangelization in their own milieu. Difficulties of all sorts, stringency of material means, and finally the war forced her to give up this plan.

With the clairvoyance of her ardent love of God, and man, Mother Mary of the Holy Spirit foresaw the upheavals wrought by secret atheistic societies in our land and elsewhere. Her deep concern regarding this matter is consigned in a letter, dated March 23, 1919, and addressed to the Director of the *Ligue Franc-Catholique*, Quebec:

Dear Sir,

Dedicated as we are to the propagation of our holy faith, one of our chief duties is to work at overthrowing obstacles which hinder the reign of God here below. Therefore, among the most important intentions in our prayers and sacrifices is that of obtaining the extinction of freemasonry and of anti-religious societies....

Having learned of the existence of an anti-free-mason league, we would like to have information regarding it in order to see in what manner we might further its apostolate...

(signed) Sister Mary of the Holy Spirit, sup.

Although no answer to this letter has been found, we do know that in 1924, inspired by her burning zeal, Mother Foundress had a small leaflet published bearing the picture of the Immaculate Conception with the caption, "League of prayers and of sacrifices for the extinction of anti-religious societies." These leaflets bore Cardinal Bégin's IMPRIMATUR and had an indulgence of 100 days attached. Hundreds of thousands were distributed throughout Canada by our Sister promoters as well as by lay apostles.

In 1922, on the occasion of the Forty Hours, Mother Foundress urged the Sisters to pray with renewed fervour for the extinction of secret socie-

ties, "more particularly of freemasonry which at present plays great havoc in the Church." She added, "We must pray for this intention not merely in passing but every day of our lives. This is, so to say, one of the ends of our Society."

The Pont Viau Chronicles for 1933 mention her desire that the novices start a crusade of prayer



Working out the English issue of *Le Précurseur*.

and of sacrifices to obtain the extinction of Communism, "an anti-religious sect which is making alarming progress in our good city of Montreal, and the number of whose adepts is daily increasing."

Shortly before the illness that laid her low, Mother Foundress deplored she had not realized the whole of her plan regarding this League.

Upon being told of her remarkable intuition regarding the progress of anti-religious societies in our midst, an eminent Roman religious remarked that this was a sure sign the foundress acted under the Holy Spirit's inspiration.

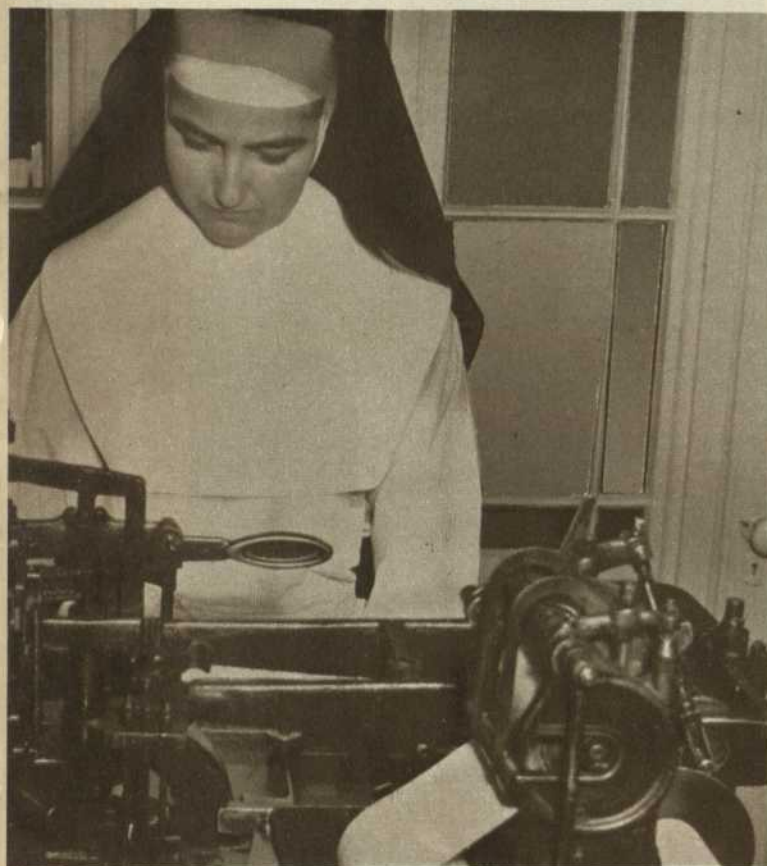
¹ Anna Paquette, Montreal

Our mission magazine *LE PRÉCURSEUR* and its English counterpart *THE PRECURSOR*, were published by Mother Mary of the Holy Spirit in 1920 and 1923 respectively, in the face of well-nigh unsurmountable difficulties. She meant this periodical to be a messenger of light in every Canadian home, arousing interest in the evangelization of the world. The very first copy of the English issue carried the following invitation:

In order to facilitate the apostolate in the field of action confided to the Missionary Sisters of the Immaculate Conception, His Grace Archbishop Gauthier authorizes the formation of an ASSOCIATION OF SACRIFICE FOR THE BENEFIT OF THE MISSIONS... Generous souls wishing to participate herein are invited to make, on any chosen day, special efforts to give assistance to apostolic works.

Their sacrifice may consist of the various daily expenses: streetcar or taxi fare, theatre or moving picture fees, cosmetics, lunches, dessert at meals, etc.

The spiritual offering of a PATER and AVE is also requested for the same intention — the conversion of infidels.



That this appeal found a hearty response is proved by the mention in the same issue of the generous gift of \$402.14 offered by a benefactor on his chosen SACRIFICE DAY.

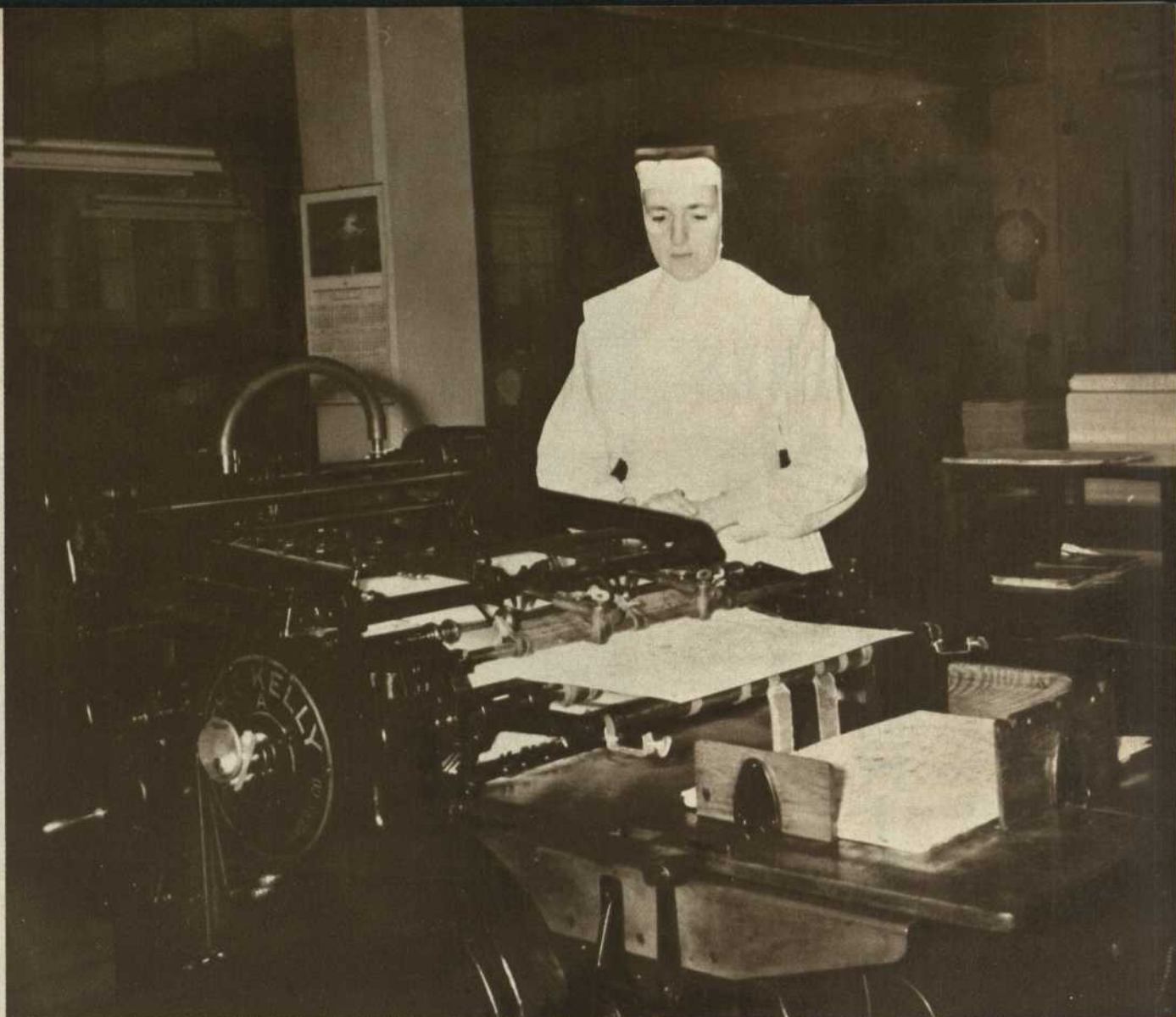
In this difficult enterprise we find again revealed the filial eagerness with which the foundress sought to respond to the Holy Father's desires regarding lay collaboration in the apostolate. The first copy of *LE PRÉCURSEUR*, May 1920, reproduced in full the encyclical *Maximum Illud* published by Pope Benedict XV. Subsequent papal encyclicals on the missions were also reprinted in the magazine as soon as they appeared.

Formation centre for Chinese catechists

In her desire to hasten the evangelization of China, Mother Mary of the Holy Spirit had long had in mind a centre of formation for Chinese catechists.

Her project, submitted to the Holy See, received the approbation of the Propaganda, December 27, 1925.

According to her plans, Chinese girls desirous of becoming auxiliaries to the bishops and priests of their homeland would receive at this centre an adequate formation enabling them to become competent catechists. Moreover, they would attend courses given by experts in French, English, music, drawing, hygiene, home economics. Mother Foundress wanted them to possess a well-rounded education allowing them to penetrate into all stratas of Chinese society. The course was to last five years. That this splendid project finally had



Mother Foundress wanted to establish small printing plants in mission territories in order to hasten the spreading of the Gospel message.

to be abandoned was through no fault of the Foundress. It was one among other plans which God did not allow her to carry to its achievement for His greater glory. He who agrees the desire for the deed has doubtless rewarded her according to the boundless riches of His Mercy.

Conclusion

Mother Mary of the Holy Spirit's lifelong dream of soul harvests was built on the solid basis of co-operation on the part of all the faithful.

From the schools she founded have come numerous lay apostles. While a chosen few have been called to the religious life, the greater number have realized our Beloved Mother's hope of founding ideal Christian homes from which radiate the light of faith in pagan environments. Many have been chosen to become heroic witnesses of Christ in lands where religion is fiercely attacked.

Mother Foundress verily possessed what Pope Paul VI describes as "a heart of universal dimensions... an ecumenical heart capable of receiving the whole world into itself."

THE PHILIPPINES FOR CHRIST

Sister John Mary, M.I.C.¹



The President and First Lady of the Philippines, Mr. and Mrs. Diosdado Macapagal on official visit to Rome were guests of the Filipino Roman College.

1965 — Jubilee year

His Holiness, Pope Paul VI has decreed 1965 as Jubilee Year for the Catholic Philippines.

In a special New Year message, Archbishop Julio R. Rosales, chairman of the Episcopal Commission for the Fourth Centennial of the Christianization of the Philippines, exhorted Filipinos to unite in celebrating with enthusiasm this Jubilee Year, because of its highly religious and historical significance. He further stated that the papal declaration of 1965 as Jubilee Year makes the Philippines the only country in the world to enjoy the privilege of gaining special plenary and partial

indulgences granted to a nation as a whole on rare occasions.

The Catholic hierarchy of the Philippines in a joint pastoral letter expounded as follows the theme of the Centennial celebrations:

"Among the peoples of the Far East we have been privileged to be the "first-fruits unto salvation, through the sanctification of the Spirit and belief of the truth" 2 Thes., 2-13. Christ has chosen us to be His people, a part of a "chosen race, a royal priesthood, a holy nation,



Monument erected to the memory of Magellan on the island of Mactan, Cebu, where he died.

a purchased people", so that we may "proclaim the perfection of Him who has called us out of the darkness into His marvelous light" 1 Pet., 2-9. In order to "proclaim the perfections of Christ", we will make a public avowal of our faith in Him, we will declare ourselves for Christ: "THE PHILIPPINES FOR CHRIST."²

The greatest gift that we as a people have received from the hands of God is the gift of our Christian Faith. We will always consider the fact that we are the only Christian nation in the Orient as our badge of distinction in the whole Catholic world. It is, however, precisely here that we run the risk of missing entirely the issue; that "while pondering upon and exalting our past we may rest on our laurels and thus accomplish nothing."

Catholic Spain

The better to stress the deep significance of the approaching event, certain historical facts will here be recalled which show how God made use of Catholic Spain and of her missionaries to bring about the evangelization of our land.

With the dawn of the modern era the expeditions of explorers often assumed the character of crusades. The Popes granted material and spiritual benefits to speed the evangelization of recently discovered countries. To avoid quarrels among Christian kings, Pope Alexander VI divided the world into

two parts, granting the West to the Spanish Kings and their heirs, and the East to Portugal with the obligation of evangelizing the aborigines.

The motives that guided the Spanish sovereigns, in particular throughout the early years of the discovery and colonization, are clearly expressed in the last will of Elizabeth, Queen of Castille: "When the Islands and Mainlands of the Ocean Sea, discovered or to be discovered, were granted to us by the Holy See, our principal intention was to persuade and convert the people..." On her deathbed, she solemnly requested the king, her spouse, and commanded her daughter, the princess, to fulfill their mission — the evangelization of the colonies.

In 1555, Philip II became king of Spain, upon the abdication of his father Charles V. When urged by his advisers to give up the Philippines, on account of the heavy expenses entailed, he replied that the colonization of the Islands would be maintained because they were not colonized for commerce but for the propagation of the Gospel.

With these missionary aims at heart, Spain truly regenerated the Filipinos. She gave them Christ, and with Him new life. Her missionaries were Christ's ambassadors, the faithful carriers of God's salvific message.

The year 1665 is sacred to us then, for two reasons: first, it was the date on which the preaching of the Gospel began in earnest in our Islands; secondly, it marked our birth as a nation.



Spain early launched higher studies in the Philippines. Top: San Juan de Letran College founded in Manila, in 1611, by Spanish Dominicans.



Opposite: the famous Santo Tomas University also founded by Spanish Dominicans.

Arrival of missionaries

The Philippines, named after Philip II of Spain, were rediscovered in 1521 by Ferdinand Magellan, a Portuguese navigator in the service of the Spanish crown. These Islands were then and there incorporated into the Spanish dominions.

It was on the morning of March 31, 1521, on the shores of Lemasawa, that the first Mass on the soil of the Philippines was offered by Father de Valderrama, Magellan's fleet chaplain. Were present the Rajah Colamby and his brother Rajah Siagu, king of Butuan and a number of their people. Another Mass was celebrated in Cebu, April 14, in the presence of the Magnate of the island, Rajah Humabon, and his people. On this occasion several hundreds embraced Christianity. The soil seemed most adequate and the time most propitious for the seeding of the doctrine of Christ. However, the untimely death of Magellan proved a deadly blow to the rapid spread of Christianity.

The task of evangelization was put back another forty-four years. It was formally taken up again with the arrival in Cebu, April 27, 1565, of an expedition headed by Don Miguel Lopez de Legazpi. Five Augustinians, Father Urdaneta at their head, accompanied the fleet.

Accelerated evangelization of the Islands

Thirty years after the coming of the first missionaries, there were about 300,000 persons converted to Christianity. This high rate of conversion is all the more surprising when we take into account the fact that, at the beginning, Spanish missionaries in spite of repeated orders emanating from Spain and Mexico, were rather slow in the work of Christianization. One of the causes for such an attitude stemmed from the belief that these Islands should be abandoned since they belonged within the demarcation line of Portugal. The missionaries wished to go to China. On the other hand, their apostolic zeal suffered much due to the continuous misunderstandings arising from relations with *encomenderos* and soldiers who were on duty throughout the various islands and whose conduct was far from being an inspiration to the natives.

Among the first tactics used by the missionaries in the conversion of the people was the creation of towns and municipalities. At this stage, there was no kind of unity, either political or otherwise, in the Islands. When the missionaries arrived in 1565, there was no such a thing as the Filipino nation. There were only large number of beautiful islands scattered throughout this part of the ocean. As the Gospel was brought from one island to another, the Philippines as a country, as a nation, slowly emerged. The people were obliged to group

themselves into towns, and thus, little by little, lost their tendency for independent tribal life. Their individual and tribal life became a social community life.

From the very start of their work of evangelization, the missionaries placed their activities under the protection of the Blessed Mother. They had brought along with them images of Our Lady from the famous shrines of their motherland, and built up for them new shrines all over the Islands. No wonder, the Filipinos became so distinctly attached to Marian devotion, especially to the devotion of the most Holy Rosary!

Next to the devotion to Mary, the missionaries implanted in the Philippines, reverence for patron saints. They took care that new towns, localities, or barrios were given saints as patrons.

Catholic Philippines today

The guiding hand of Providence intervened in the changes of government, first under the American regime, then under that of our young republic.

At present, American, Canadian, Irish, Belgian, Italian, German, English missionaries animated by the same apostolic spirit which characterized the first Spanish missionaries work in this abundant vineyard. Together with them and with the Filipino clergy, under the pastoral guidance of their Bishops, the Catholic people of the Philippines cooperate, united in bonds of fraternal charity, in spreading and fortifying the faith brought by the first missionaries.

In his thesis *The Philippines: Bulwark and Lighthouse of Christianity in the Orient*, Reverend Jaime Boquirem, O.P., emphasizes the duty of the Filipino nation to live up to its obligations:

By Philippines, we here mean the Filipino Catholics, the 23 millions of us who profess this faith. In this context, *bulwark* conveys the idea of defence... the Filipino Catholics provide the defence of Christianity on this part of this globe.

Lighthouse implies activity of giving light to those in darkness. In this context, too, by Christianity we mean Catholicism, which is the religion of eighty-three per cent of our people.

By comparing the Filipino Catholics, then, to a bulwark and a lighthouse in connection with Christianity, we are alluding to a dual function for them to perform: that of defending the Catholic Church against her enemies, and that of expanding her radius of influence in the Orient.

Bulwark of Christianity suggests that Christianity has enemies against which she

Splendid monument commemorating the arrival of Miguel Lopez de Legazpi and of the first Augustine missionary, Reverend Andres de Urdenata.



must be defended: Masonry, Communism, Protestantism, and modern Paganism.

Freemasonry: That Freemasonry has been successful in its efforts to overthrow the political and social order based on Catholic principles in order to establish one based on naturalism, is evident from the Constitution of the Philippines which has separated Church and state, placed all religions on the same footing, and reduced the possibility of religious instruction in public schools to the minimum. In the Philippines, Freemasonry has always been a stumbling block for the Church.

Atheistic Communism: The organized, open campaign of Communism in the Phil-

ippines has been quelled in recent years. But it is inconceivable that there are no Communist cells operating secretly and continually in the country today.

Protestantism: This refers to the various groups claiming to be proponents of Christianity, such as Aglipayans, Jehovah's Witnesses, and the Iglesia Ni Manalo. All these are leaving no stone unturned to proselytize Catholics in this country.

Modern Paganism: By modern paganism is meant here the evil practices and way of life characteristic of those who have never heard of Christianity. The adjective "modern" is used because the fruits of modern science and technology such as the printing

press, Radio, Television, Motion Pictures and even Medicine are being used for pagan ends.⁴

Speaking on the fight against Communism, Pope Pius XI affirmed that the fundamental remedy today lies in a sincere renewal of private and public life, according to the principles of the Gospel. It would be useless for Filipinos to discuss any other defense unless they possessed a certain degree of spiritual integrity.

In connection with this, Reverend Francisco Mendoza, O.P., remarks:

Unless we admit Christ and His tenets into the daily schedule of our lives, we shall never understand the real meaning of Christianization, simply because we have utterly disregarded the true notion of Christ's redemptive mission: our personal sanctification.⁵

Let Filipinos, then, strengthen their belief in Christian doctrines, be more sincere in the fulfillment of the commandments, more conscientious in the reception of the sacraments. These three points are essential to their personal holiness.

But, personal sanctification is not enough. In the Catholic Church, there are many members not equally gifted with spiritual strength. The spiritually strong must therefore assist the spiritually weak. This assistance among the laity is what we call Lay Apostolate. It is the duty of every educated Filipino Catholic, through active participation in the Church's apostolate, to show his awareness of his place in the Church and of his obligation to help carry out the Church's redemptive mission.

In order to make the celebration of this Jubilee Year as worthy as possible, the Catholic Hierarchy of the Philippines has unanimously approved the idea of our late Apostolic Nuncio, Most Reverend Salvatore Sino, to hold in Cebu City, the cradle of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.

We cannot think of a more fitting centennial celebration than a Eucharistic Congress in which the whole Philippines will kneel before our Eucharistic Lord in humble adoration and in thanksgiving for the gift of Himself as our Bread of life: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world" John 6: 51-52. In preparation for the National Eucharistic Congress we have approved the celebration of Eucharistic Congresses in our parishes and dioceses. In that way, a national

consciousness of the importance of the Centenary will be awakened.⁶

In consonance with the two remedies mentioned, a favorable increase of the clergy likewise plays a most significant role. In a country of twenty-three million Catholics, how does the Philippine Church stand today? Besides one Cardinal, it has ten Archbishops and one Monsignor at the head of eight archdioceses and of twenty dioceses, plus eleven Apostolic Vicariates. The latest directory lists 1,680 parishes and 4,000 priests in charge.

Our divine mission

"Lighthouse of Christianity in the Orient" alludes to the divine mission of Filipino Catholics mentioned by Pope Pius XI in his letter to the Bishops of the Philippines in 1930, namely, the Christianity in all the countries of the Far East. This divine mission was the dream of the first missionaries who evangelized our forefathers. If they concentrated their apostolic activities on these Islands, was it not because they were hoping that once converted, they might serve as bases for the evangelization of Asia? Although the first step — the conversion of the Philippines was duly carried out — the second step — the evangelization of Asia was never seriously made.

True, there were sporadic efforts in that direction, but they did not amount to anything. The missionaries were taken up with consolidating gains for the faith in the Islands.

The Philippines today stands at the crossroads of its history as a Christian nation. Faced with the choice of two alternatives — to stay as it is or to move forward — it has made the historic decision of moving forward. During four centuries it has lived under the aegis of Christianity. It has finally realized that the time has come for it to break forth from the confines of its own shores to share the gift of faith with its non-Christian neighbours.

The Mission Assembly, a yearly gathering of Diocesan Directors of the Propagation of the Faith and the Missionary Union of the Clergy, propounded this year, for the first time, a theme of historic significance: "The Mission of Catholic Philippines in pagan Far East."

Today, the Philippines is ready to venture forth into the open sea of the Missions. That this is indeed its manifest destiny, its role in the Divine Scheme, can easily be deduced from a glance at the map of Southern Asia and of the Southwestern Pacific where the archipelago occupies a strategic position.

Why has our country delayed so long in heeding the call of the Popes? Why has it so long neglected to observe the very laws of supernatural life which



Present-day church of San Augustin, Manila. Cornerstone was laid by Bishop Agurto in 1599.

demand that the Christian faith be not merely possessed but shared with others?

Many reasons might be given. I will cite a few, mentioned in an editorial of *The Missions Magazine*: "The great war and its consequent problems of national reconstruction; the grant of Independence in 1946 and the subsequent problems of adjustment

to new status as a free nation; finally, the massive Communist infiltration and the Huk dissidence movement..."

At present, however, the national picture is brighter. On this fourth centenary year of Christianity, the Philippines can squarely face the world,

Asia in particular, and answer the clarion call for action with confidence.

How can the Philippines now afford to send missionaries abroad? The challenge will be met headlong by the Philippines Hierarchy as one of the

expected fruits of the fourth centenary celebration of the evangelization of the country.

Rather than rest content with isolated instances of missionary activity initiated by foreign Religious Orders, it has now embarked on a national venture,

Next door to the Church, stands the Augustinians' old monastery.



thanks to the concerted efforts of the hierarchy and of the faithful to do for the countries of the Orient what Spain did for it. It realizes that it is the defender of Christianity, and the instrument for its expansion in Asia.

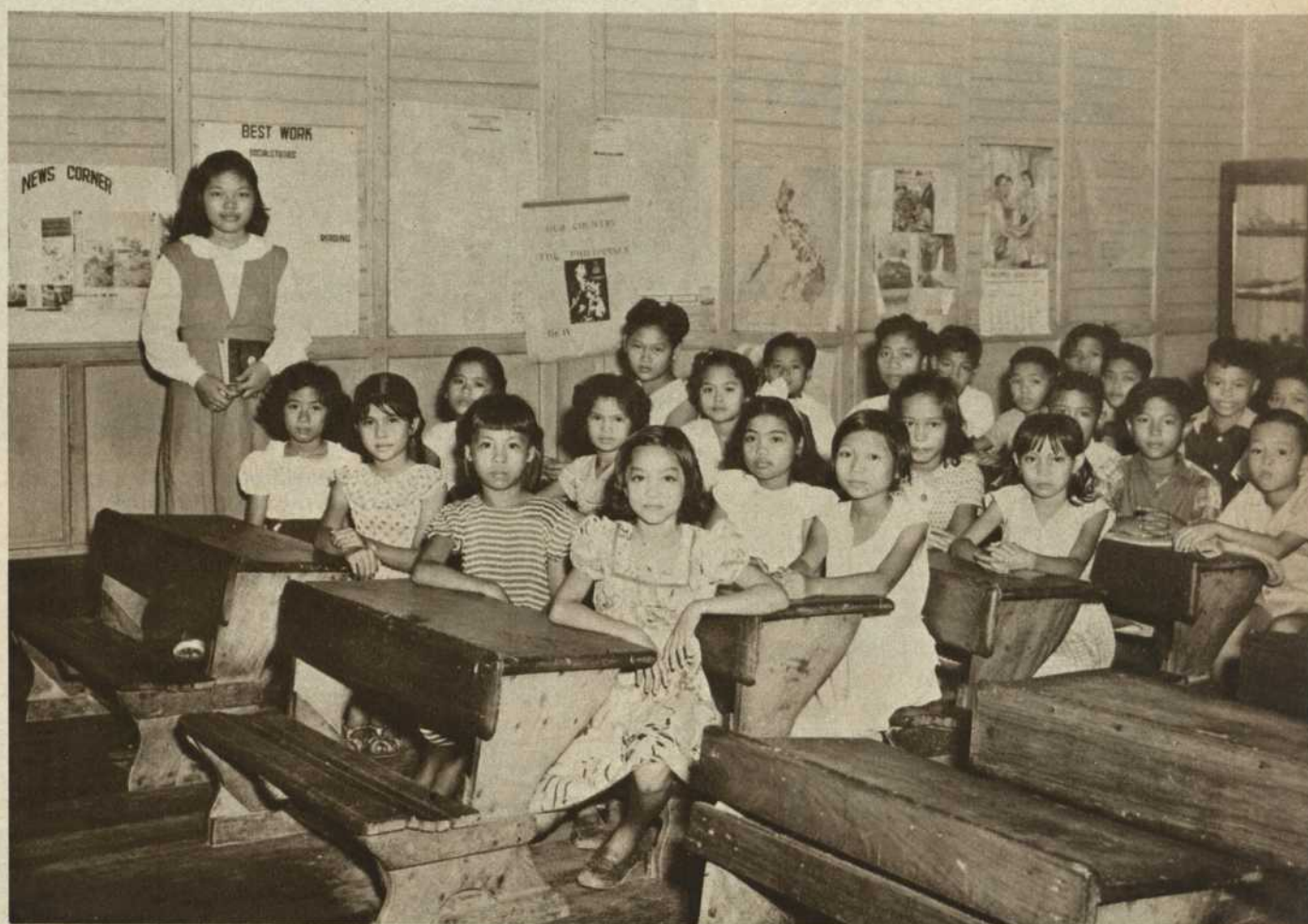
From the general outline of the centenary celebrations as laid out by the Philippines Catholic Hierarchy in the joint pastoral letter, we gather this most significant fact:

We will bless the cornerstone of a seminary for the Philippines Foreign Mission Society, a Missionary Congregation which

we have agreed to establish. This missionary society will be a living monument of our gratitude to God for the conversion of our country to Christianity. Pope Pius XI, the Pope of the Missions, in his letter to the bishops of the Philippines, said that our country is destined "to become a centre from which the light of the truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East." (Apostolic Letter, Jan. 10, 1939). Pope Pius XII also asserted that our country has "a missionary

Catholic Action is intensely lived in the Philippines. Militants of Immaculate Conception Academy, San Juan, prepare Christmas parcels for the poor.





Members of Catholic Action also teach the doctrine in public schools.

vocation" in this part of Asia. We owe our Faith to the missionary spirit of Spain. In order to pay that debt, we have to undertake the task of evangelizing our non-Christian neighbours. This is an apostolic responsibility that we cannot elude. Hence, the plan to establish a Foreign Mission Society under the auspices of the Philippines Hierarchy.

The decision of the Filipino hierarchy to found a national Foreign Mission Seminary as a living monument of gratitude to God has been hailed with enthusiasm by twenty-three million Catholic Filipinos, who consider the fact that they are the only Christian nation in the Orient as a badge of distinction. But, they know that *noblesse oblige*. Living up to their responsibility, they ardently wish to be in turn faithful heralds of the Gospel to all the non-Christian nations of Asia.

Sources

² The Catholic Hierarchy of the Philippines, *The Philippines for Christ* Feb. 2, 1964

³ Francisco Mendoza, O.P., *Catholic Philippines, Pax Romana*, Aug.-Sept. 1964 p. 2

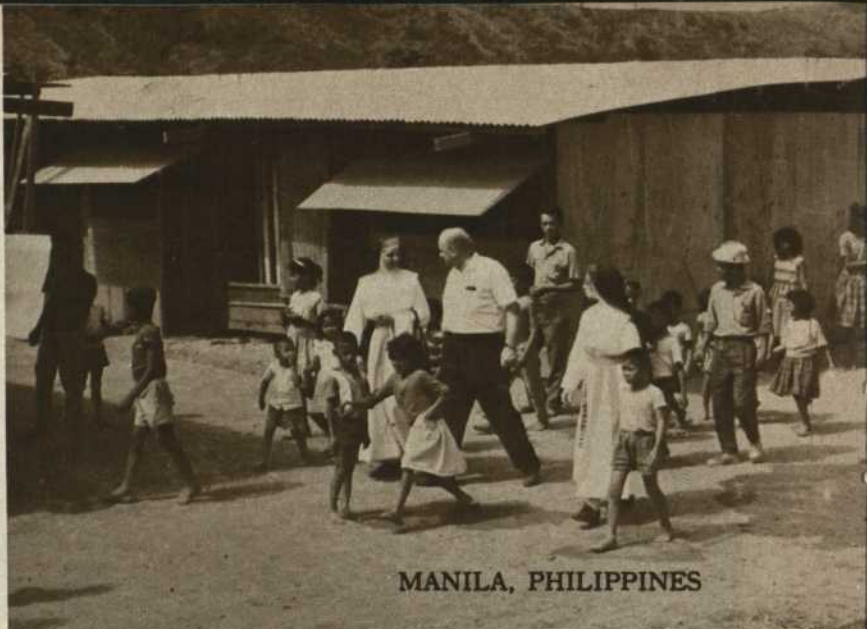
⁴ Jaime Boquiren, O.P., *The Philippines: Bulwark and Lighthouse of Christianity in the Orient, Pax Romana*, Oct.-Nov., 1964, pp. 5, 10, 11.

⁵ Francisco Mendoza, O.P., op. cit., p. 1

⁶ The Catholic Hierarchy of the Philippines, op. cit., pp. 6, 7.

SAPANG PALAY finds a FRIEND

by Conchita Melchor Hechanova



MANILA, PHILIPPINES

Sisters St. Flavie and Bernadette Soubirous¹ show a Canadian visitor, Mr. Pelletier, Edmundston, the sights in Sapang Palay.

Her story began twenty years ago in Montreal, Canada, when pretty Carmen Castonguay paused amid the gay preparations for her wedding. Her groom-to-be was young, handsome, and well-established professionally.

Then one day, a friend begged Carmen as a favor to take her place in a spiritual retreat and Carmen, feeling rather tired of the parties she had been attending, consented to go.

During the week-end retreat, she found herself repeatedly asking, "Is this truly how God wants me to serve Him?" Carmen never returned to her family in New Brunswick. From the convent she wrote to her family (in which she was the only daughter) and to her fiancé, asking for their understanding.

This is how Carmen Castonguay became Sister Saint Flavie of the Missionary Sisters of the Immaculate Conception.

Sister Saint Flavie first came to the Philippines eight years ago, and lived for six years in Davao where she helped establish the Stella Maris Academy, a retreat house for ladies, and an orphanage — the Child Jesus' Home.

In 1962, she became the Superior of the Immaculate Conception Academy in Intramuros where she came to know the children of the squatters who lived within the walls of Intramuros. The Sisters maintained a Free School for girls, which consisted of four classes for 200 pupils.

Then on December 4, last year, the squatters were evacuated to a hilly stretch of land called Sapang Palay, in Bulacan. The Sisters who had grown so fond of the children, were sorry to see the

girls lose a whole year for a matter of three months. They helped the families pack their meager belongings and consoled them with re-assurances of constant visits. As the children could no longer go to them, the Sisters decided that they would follow their friends to Sapang Palay.

They went to Executive Secretary Salvador Marino at Malacanang, and offered to continue the Free School at Sapang Palay, even provide the teachers and supplies, if only they could be provided with a shelter. The shelter turned out to be a circular *nipa* hut with *cogon* walls — one fourth to be used as the cloister, one fourth as the clinic and office, and the remaining portion to alternate as chapel and classroom.

From this tiny center, the Immaculate Conception Center, a small group of dedicated workers try to bring religion to the more than 4,000 families in Sapang Palay, an arduous task for the area covers many hectares of hills and muddy roads. Since January, 1964, 159 baptisms have taken place and countless marriages have been revalidated.

Last April, 35 little girls in new white dresses and veils received First Communion in the makeshift chapel. The dresses, prayer books, and breakfast were made possible by generous donors like Mrs. Sun, Mrs. Ygoa, and Francisco Ortigas.

Last June, Sister Saint Flavie organized a spiritual retreat attended by forty-five men from the Oxo and Sigue-Sigue gangs. The Retreat Master, Father Jose Catillo, S.J., with great tact and understanding was able to lead many men back to the Church.

All of this information I gathered from Sister Saint Flavie while we drove to Sapang Palay. As

¹ Jeanne Thiboutot, Saint Joseph, Kam.

we reached the entrance to Sapang Palay, Sister Saint Flavie sat up, smiling and waving to her friends, the children who called her by name at the roadway.

She spoke fondly of her children and had countless stories to tell about the plight and need of the people. The people were happier here in Sapang Palay because the children at least had fresh air and cleaner surroundings, but the families needed encouragement and the assurance that others cared.

She related how, one morning in January, a woman came to her in the Center carrying a bundle

Thanks to the gracious offices of Canadian Consulate in the Philippines, children of Sapang Palay were guests aboard Canadian frigate, The Frazer. After attending movies, the little ones feasted on hot dogs and soda pop.



of what looked more animal than human, a three-year-old, dehydrated baby weighing only 10 lbs., and obviously dying of hunger. Sister Saint Flavie carried the baby named Gregoria to Lourdes Hospital in Mandaluyong where she was told it was too late — the child could not survive. But with typical confidence, Sister Saint Flavie insisted that, with the best treatment, she would; and the baby did. After five months, although she could not walk nor talk, Gregoria left the hospital weighing 25 lbs. Since then, she has lived under the kind care of a Canadian nurse, and later of a Swiss lady with whom she will stay until she is well enough to return to her parents.

Sister Saint Flavie spoke of Nenita, the 14-year-old girl who went to the shelter with a swollen foot and whom the Sisters were able to help, saving her from threat of amputation.

She spoke of Carmelita and her elder brother, both suffering from TB and malnutrition. When they were brought to Lourdes Hospital, Dr. Florentino Gonzales, Jr., again offered his services free. Unfortunately, it was too late for the little boy. He died that day, but there was hope for Carmelita. Receiving injections in the head for nourishment, P500 worth of drugs paid for by Sister Saint Flavie, thanks to the care of Dr. Gonzales, Carmelita survived and is now back with her family in Sapang Palay.





Rufino Cardinal Santos arrives in Sapang Palay for the close of the men's retreat. The Cardinal offered the holy sacrifice in the nipa hut chapel.





After Mass took place
 "Operation Rosary"
 conducted by Sr. Marie
 Ancilla (Adelina Alaban-
 za, Baguio, P.I.) and Sr.
 Jose Andres (Digna A. I.
 Magtibay, Calapan, P.I.)





Gregoria, when first brought to the clinic...

after a few months of treatment



Finally, the convoy of cars stopped and everyone alighted to inspect the site of a health centre that the First Lady planned to establish. Mrs. Macapagal had learned of the great need of a maternity clinic in Sapang Palay. Births there average four a day. Only a month ago, a distraught man had run to Sister Saint Flavie begging her to help his wife who was about to be delivered. Sister Saint Flavie assisted in delivering the baby at the Center and was delighted when the baby was christened Maria Conception Flavie.

As we walked back to our cars after choosing the site and finalizing plans for the First Lady's project, women and children crowded around Mrs. Macapagal and Sister Saint Flavie. A dark-skinned woman carrying a baby pushed her way through the crowd.

"Why, here is Carmelita!" Sister Saint Flavie beamed. She took the child and said, "I must show her to the First Lady."

Later, when Sister Saint Flavie returned the baby to her mother, she paused to ask about Carmelita's brothers and I saw her slip a little money from her pocket into the mother's hand. "Don't forget to buy that medicine for worms for your boys," she admonished, "I'll check up on them next week."

She saw my questioning look and explained, "I can't buy heaven with money. I never worry about what will happen when there is no more money in my pocket with which to help the poor. Somehow, God always provides."

Surely, such unshaken faith as hers will spread to others, and other helping hands will reach out to the families in Sapang Palay to give them, not the usual handouts that are so temporary, but sincere gestures of personal concern to help the people help themselves.



KORIYAMA, JAPAN

In Japan, the greater part of the child's education is entrusted to the school. Indeed, school education is often more valued and of more lasting influence than education in the family. Sports, recreation, interest in cultural activities, centre in and around the school. Such activities contribute to the great influence of the schools, but they also tend to diminish the sense of educational responsibility in parents.

So as to obviate this inconvenience, we inaugurated in 1963, a course in ethics intended to acquaint the parents of our pupils with Christian principles regarding solid moral training. The first invitations to attend this course given by Sister Saint Paul Miké,² a Japanese Sister, were sent to the mothers of our pupils. We dared not hope for

SOWING CHRISTIAN IDEAS BROADCAST

by Sister of the Child Jesus, M.I.C.¹

¹ Florentine Dansereau, Vercheres

² Reiko Ohashi, Wakamatsu, Japan





One of the teams studies educational problems with Sister Saint Paul Miki.

more than twenty answers... What was not our surprise, when over one hundred ladies asked to be enrolled!

The initial meeting took place under the aegis of the Queen of May. Leaflets bearing a résumé of the subject to be considered were distributed among the mothers. After the talk, each one present was invited to give her point of view. This was done in all simplicity, much to the satisfaction of the assembly. The same course was repeated for the various groups three times a week.

In September, three other groups were formed, upon the earnest request of mothers of our kindergarten pupils who were also eager to listen to talks on educational principles and on practical problems of home education.

Meantime, the fathers who heard echoes of these talks from their wives, decided to enter a protest at not receiving any invitations to attend. In a country like Japan where the *paterfamilias* is

While Japanese mammas consider how to make their children happy, the children strive to make their flowers water happy.

such a respected figure, we had deemed it more respectful not to make the first move. At the beginning of 1965, having received many formal requests, we organized talks for the fathers. The first meeting was held in February and was every whit as successful as those of the mothers.

Can the religious problem be broached on such occasions? It is implied in the courses given. A good number of regular attendants having expressed the desire of being instructed in Catholic doctrine, a separate course of religion has lately been organized. Not all, of course, will embrace the faith. From an ecumenical point of view, however, their clearer comprehension of Christian dogma will surely contribute in creating an atmosphere of friendly understanding.

In Japan, the progress of Christianity is slow. The propagation of the faith has not yet reached the stage of rich harvesting. However important may be direct efforts to bring as many souls as possible to the Church, at the present time it is just as necessary to carry Christian ideas to the greatest possible number of people. This is what we aim to do in our humble way by these gatherings.

According to the French geologist, Pierre Termier, "All that happens is adorable." Reverend Pierre Teilhard de Chardin liked to quote this saying whenever some untoward happening threatened to slow down the course of his scientific expeditions in China.

We also firmly believe that all that happens is adorable, even the little adventures encountered in our missionary life in Malawi.

Some time ago, it happened that around noon on the heights of Mzuzu, three missionaries of ours: Sister Yvonne Ayotte¹, Lise Robert² and Celine Laurin³ were riding in a station wagon to the government secondary school where Sister Lise Robert was scheduled to give a course.

Suddenly, half way between Marymount and the hospital, the car jerked to a stop, pinned down beneath the weight of a large falling tree. Sister Yvonne Ayotte who was at the wheel fainted under the impact. Meantime, Sister Celine Laurin, the least shaken of the trio, succeeded in wriggling out of the crushed vehicle and reaching the hospital conducted by the Medical Missionaries of Mary to call for help.

The Sister-Doctor rushed to the scene of the accident with a group of volunteers and employees of the Public Works Department.

It proved no easy task to remove the tree, measuring a good thirty-six inches in circumference, from the roof of the car. The doors of the station wagon were then sawed open and the injured Sisters taken to the hospital for a check up and first aid.

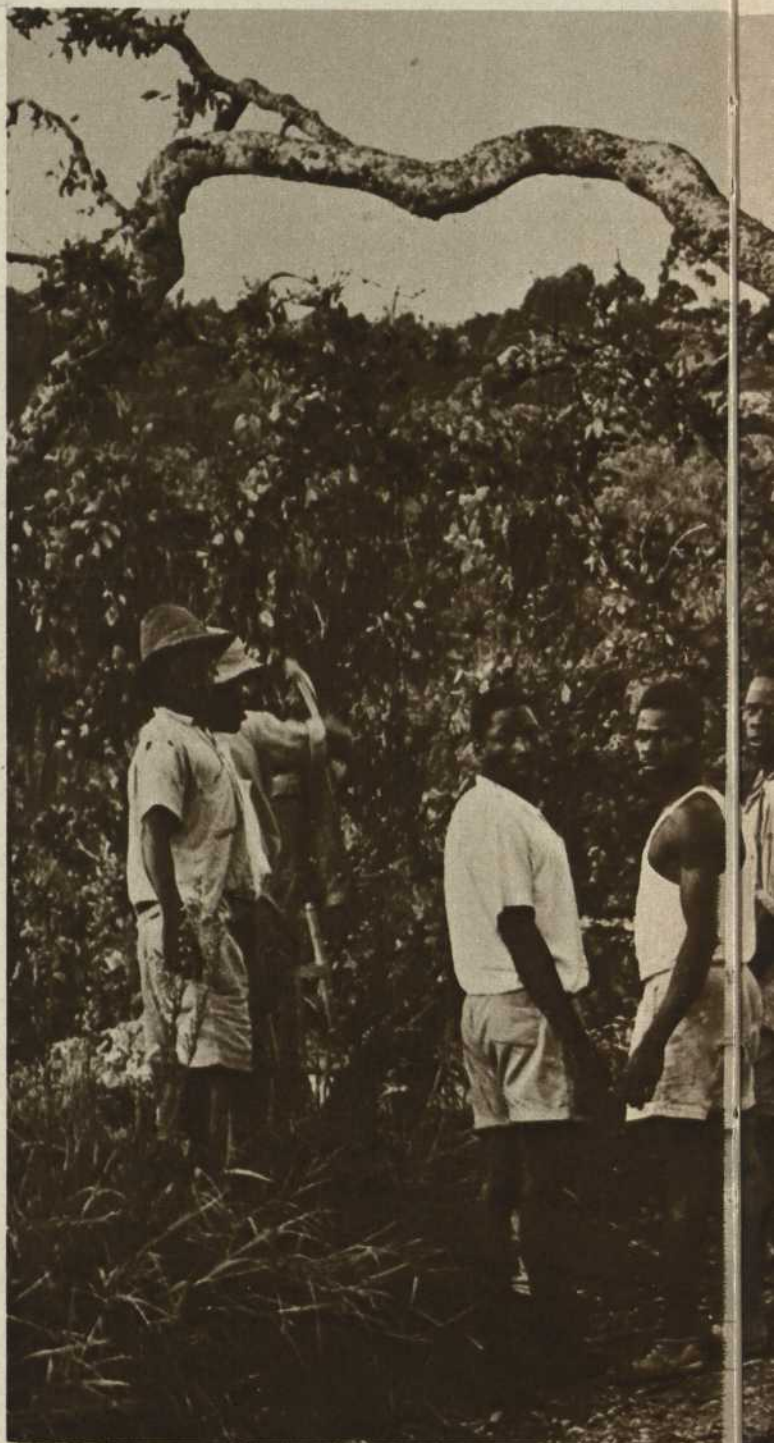
Fortunately, although the station wagon was crushed beyond repair, the three Sisters suffered only slight fractures and contusions. How grateful they were to divine Providence for the almost miraculous protection accorded them!

How fortunate this accident would turn out to be if a new station wagon could be found to replace the old one! Should you feel inspired to contribute, even in a small way, to this good work please do not resist the inspiration. God will reward you a hundredfold.

Sister Marie Laurentia, M.I.C.
(Yvette Belanger, Ottawa)

¹ New Liskeard
² Acton Dale
³ Penetanguishene, Ont.

ACCIDENT



Believe it or not, there were three Sisters inside the

of the Road in Malawi



car crushed by fall of tree. Sister-Doctor rushed to the scene.

Vestibule of Paradise

by Sister Marie Rachel¹, M.I.C.



HAITI

Municipal refuge

About two miles from the good city of Cap-Haïtien in northern Haiti, stands a low sprawling house with a colonnaded porch. An avenue bordered by flaming hibiscus leads up to it; clumps of pink laurel fill the grounds with beauty. On either side of the avenue lie well-kept flower beds, and further on neat vegetable gardens. Although devoid of modern appliances, this municipal refuge is the vestibule of paradise for the greater number of those whom the vicissitudes of life have driven thither.

I was assigned here eight years ago, when municipal authorities petitioned to have the Sisters assume the direction of the establishment, and ever since it has been my privilege to serve those whom Saint Vincent de Paul called *nos seigneurs, les pauvres*. The government provides daily subsistence; we Sisters provide loving tender care.

Daily schedule

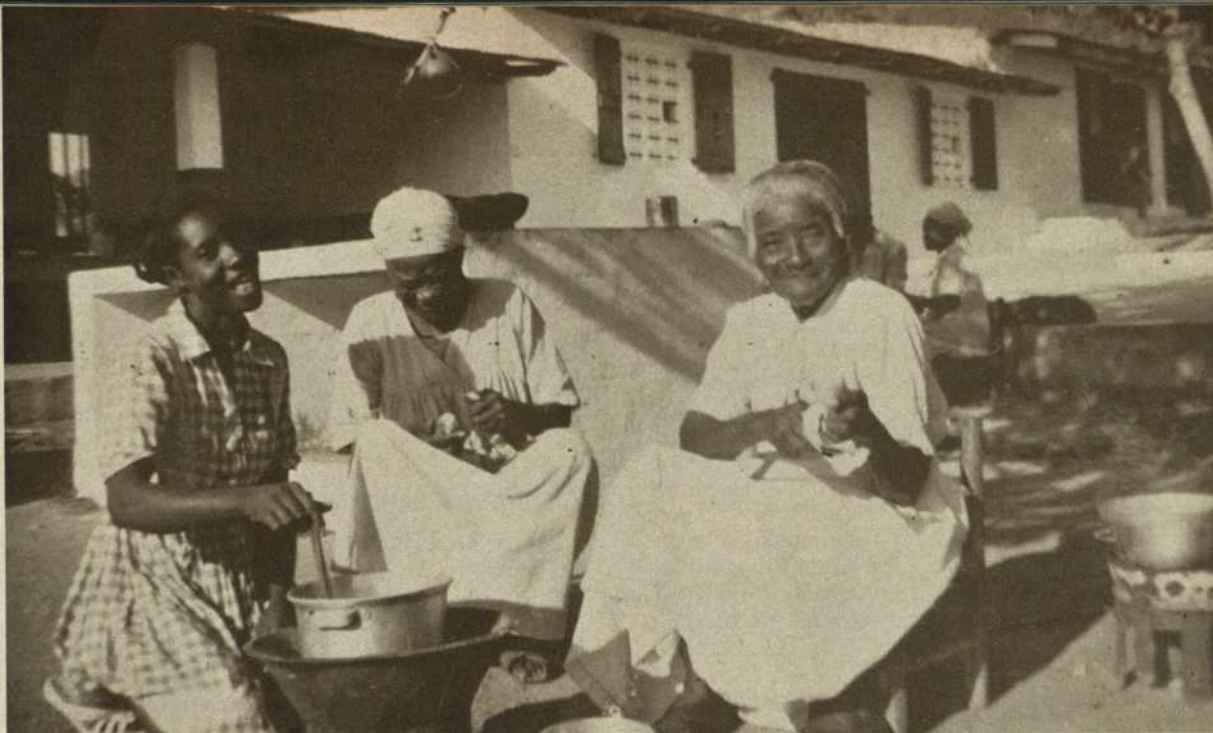
The establishment is made up of two large wards, one for men, one for women, and of an office and a utility room. Although it has a capacity of 125

beds, we have at present over 150 guests. As there are not enough bedsteads to go around, the less disabled sleep upon straw mats spread on the floor, no great hardship for people who have hardly ever known what it means to have a roof over their heads.

Notwithstanding the fact that the patients come from different social classes, harmony reigns throughout the establishment. Visitors are struck by the affectionate give and take which recalls that of a large happy family. The able-bodied cheerfully help with bedridden companions or perform light tasks about the house and the grounds. Gifts of food or tobacco no matter how small are shared by everyone.

We arrive at the refuge around 7:00 A.M. While my companion visits the ailing and administers treatments and medicine, I tie on my apron and preside over the distribution of the breakfast rolls and fragrant Haitian coffee. Breakfast is a light meal in this tropical climate. Some of my old friends prefer a chunk of hard cassava bread to the rolls.

The forenoon is taken up in supervising the washing, cleaning, mending, cooking, and in receiv-



Susan invites you to share her dinner of rice and peas.

These two recovered their eyesight after operations performed at Albert Schweitzer Hospital.

ing callers who, for the greater number, wish to be admitted to the refuge but, who must be put off because of lack of space. This is the hardest part of my task, being forced to turn away so many unfortunates. At noon, a substantial dinner is served consisting of bananas, sweet potatoes, maize, and the ubiquitous stew of beans with tiny bits of meat or fish, the whole strongly seasoned. Haitians have no use for white beans which they consider lacking in nutritional value. No matter how hard we try to make them see reason, they only shrug and retort, "White beans may be good for white people; as for us, blacks, we need black or red beans to enrich our blood stream." At supper, each person receives a two-cent bun with a cup of herb tea or milk. From time to time cheese is added to this frugal fare.

Owing to our scant budget this is the best we can do. Fortunately, two or three times a year, friends or relatives of the patients send in bananas or coffee according to the season. We are also deeply indebted to CARE for precious rations of powdered milk, beans, corn flour, vegetable oil, and cheese. Saint Joseph is the good provider who never allows his clients to go hungry for long.

Happiest day of the week

Sunday is a red-letter day for our old folk, as Holy Mass is then offered at the refuge and they

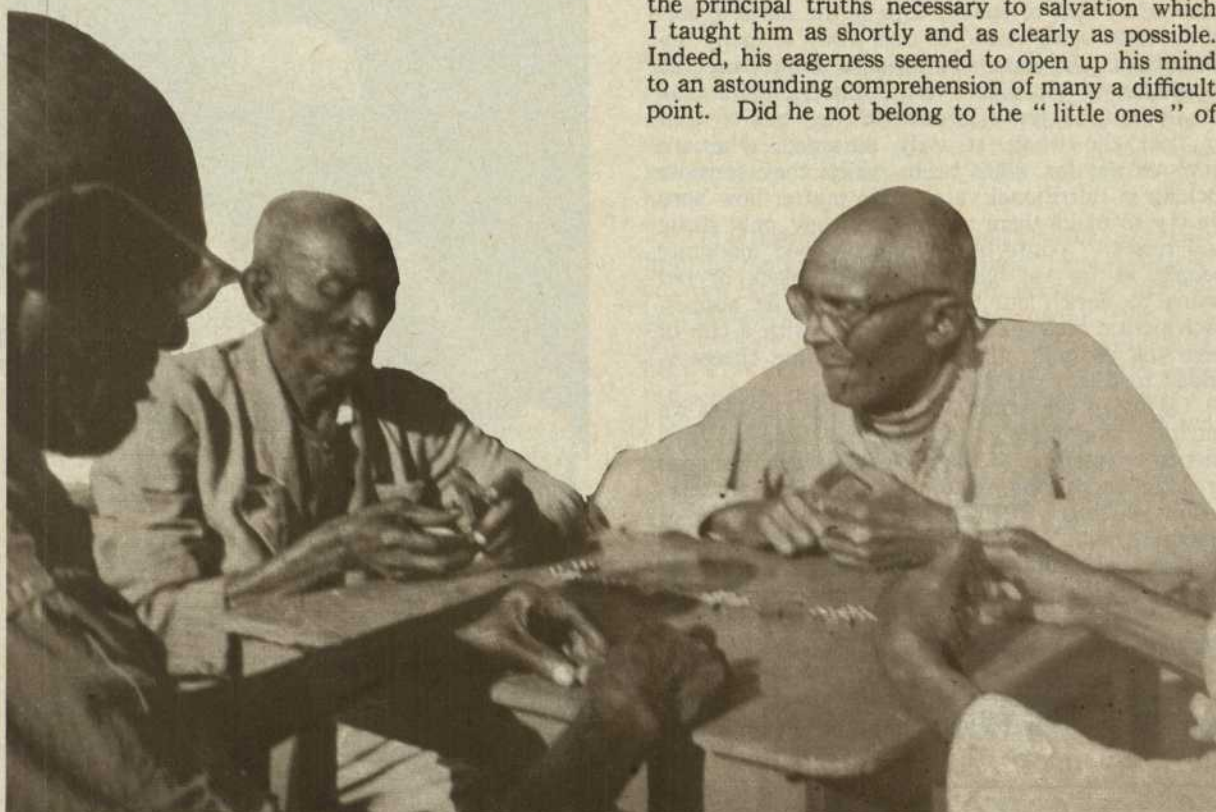


can receive Holy Communion. The rising bell on that day rings in the wee small hours, for one of the wards must be swept clean, the beds pushed against the walls, the benches brought in from the porch, the sick helped with their toilet. When we arrive at 7:00 A.M., a place has been cleared in the middle of the room where we set up the portable altar. Then, the priest enters and Mass begins, religiously followed by all. Their quaint Creole prayers may not be found in any so-called prayer-book, but they spring from loving, childlike hearts long famished for the Bread of Life. After the priest has gone, the old people wish one another, "*Bonne fête. Happy feast!*" Every Communion is really a feast of love for them. I am deeply touched by the fervour with which they prepare to receive Jesus in the Blessed Sacrament and make their thanksgiving. A bedridden patient, Télisman Désir once confided, "Whenever I expect to receive Holy Communion in the morning, I cannot sleep for joy the night before." When told he could receive Holy Communion even though he could not learn any of the ordinary prayers, aged Andromine Jean exclaimed, "Oh, if God is good enough to come into my old heart, I am very happy to receive Him. Yes, I want Him to come." It is a custom

around here to kiss First Communicants and congratulate them. The custom is observed among our guests who have so late known Jesus in the Eucharist. It is a moving sight to see them greeting the fortunate ones with their native courtesy of manners. Usually, conversions follow assistance at the Holy Sacrifice. The newcomers cannot long suffer to be debarred from participation in the divine Banquet and ask to be instructed in the faith of their baptism.

Joy for the angels

Often have our dear old people given joy to the angels above, for to not a few among them may be applied the parables of the lost sheep or of the mislaid groat. A case in point is that of Augustin Beauséjour who came to us at the ripe old age of 103, a wiry little man with a puckish, weather-beaten face, and hair as fleecy and white as a summer cloud. The eyes, dark, deep-set, twinkling with humour and mischief were the most striking feature of his countenance. A fisherman by trade, he had never in his century of living gathered the least scrap of religious knowledge. Upon his arrival here, however, he showed immediate interest in the religious practices of his companions and asked to be instructed. In spite of his advanced years, he was able to learn the ordinary prayers and the principal truths necessary to salvation which I taught him as shortly and as clearly as possible. Indeed, his eagerness seemed to open up his mind to an astounding comprehension of many a difficult point. Did he not belong to the "little ones" of





Photograph taken on Sister Marie Rachels' silver jubilee of religious profession. This was a red-letter day for the old folks. Sister has been taking care of her aged friends for twenty years. Right: Sister Gemma of the Saviour¹; left: Sister Marie Eva².

¹ Gemma de Grandpre, Saint Simon, Bagot

² Marie Claire Adam, Montreal



Using a magnifying glass, he read an address to Sister Marie Rachel.

whom Christ said that they make up the Kingdom of heaven? When he was 105, he was able to go to confession, receive Holy Communion, and be dubbed a knight of Christ through confirmation. Up to the last few days before his death he was still scurrying about the ward. Whenever I bade him rest, he would parry, "Oh, no need for rest. I'm still strong, I won't die yet". At last he could no longer roll off his low bed. He beckoned me to his bedside, one day, and asked for a bottle of Pepsi Cola. After sipping it, as contented as a child, he suddenly grew grave and solemn. "Mother, the time has come for me to die. Call the priest." So it was done. Augustin lingered for a few days more. Some time before the end, he begged in anxious tones, "Mother, Mother show me the way to heaven..."

"Just take hold of the Blessed Mother's hand. She'll lead you straight to her Son," I advised him. Serenity returned to his wrought-up features. "Mother," he murmured in a last effort at thank-

fulness, "You've made of me a Christian, you've taught me all I know about God, you've put me on the way to heaven. Thank you..." His voice trailed off into indistinct murmurs. He slipped away that same evening to the true *Beauséjour* at the age of 107. His funeral was attended by his numerous children, grand-children, great-grand-children. It was a splendid occasion for us to urge all not to put off until the eleventh hour the enjoyment of their heritage as baptized Catholics. Standing beside the old man's bier, I made a vibrant appeal. Augustin Beauséjour, I told them, has found true happiness in the practice of his faith after a century of indifference. Meanwhile, how much he had missed! Let them his children, learn from his belated return to the Father's house. Let them also prepare to partake in the sacraments... Gnarled hands wiped away furtive tears. Three of the older men stepped forward and laid their hands on the coffin, promising to ask for doctrinal instruction without any further delay.

Almost totally blind, Emmanuel Valbrune arrived here in December 1962, at the age of 76. An honoured ex-magistrate, he had moved in exclusive society circles. He spoke impeccable French, and carried himself with the quiet dignity of a perfect gentleman. His faith helped him find the gold in the gray and accept his reverses of fortune with serene resignation. Never requesting the slightest privilege, he slipped into place among his poor and untutored companions, whose hearts he won by his courtly manners, his gracious kindness, his gift for song and music. Once he confided, "Mother, I am happy to have come down in the world, to be forgotten by all for I can thus resemble my dear Saviour more closely." Every day, he gives a short commentary on the Gospel in the men's ward. I would not miss it for the world. It is surprisingly original and to the point.

Thanks to the generosity of kind doctors at Albert Schweitzer Hospital, in Deschappelles, we have been able to have Mr. Valbrune's eyes treated. He can now see enough to read some of his beloved books, especially those treating spiritual matters which are his favourites. Nicknamed "the peacemaker", he has as neighbour in the ward a fanatic Baptist who takes him to task, day in day out, in order to "convert" him. But, he treats his tormentor with unfailing courtesy, repaying annoyances with good turns.

Here, I wish to stress the many kindnesses received from hospitals, especially from that in Deschappelles. We have only to ask and our guests are welcomed in their wards and given the best in medical attention, drugs, surgery, all free of charge. For instance, of eighteen among our old men and women who had all but lost their eyesight, fifteen

have recovered it entirely or partially, thanks to treatment received at Albert Schweitzer Hospital. One of them had been blind for thirty years. Wild with joy upon seeing once again he insisted, in spite of his advanced age, on keeping the garden hoed and weeded in thankfulness, he said, for what had been done for him.

One the women's side also bloom the flowers of helpfulness and gratitude. Married to a French gentleman, Prospérie as her old-fashioned name im-

plies, had once known comfortable living. Successive misfortunes finally brought her to the refuge where at 84, still alert and nimble, she does practically all the mending. What would we do without good Grandmamma Prospérie?

Eudoxie Jacques has been sadly crippled in all her limbs for a number of years. Notwithstanding her sufferings, she is always gay and contented, living a life of close intimacy with God. One Sunday, during the short spiritual talk I give the

Emmanuel recited a poem he had composed, and Stephene sang a folk song with gusto.





Ninety-year-old Philomene offered greetings to Sister.

patients every week in order to encourage and comfort them, I casually mentioned how ready we must be to surrender everything to God, and how we must thank Him even when He sees fit to send us trials and sufferings. Making my rounds of the ward after breakfast, I was surprised to find Eudoxie, usually in a chattering mood, lying quiet and still upon her bed with a wet cloth over her forehead. "What is it, Eudoxie?" I inquired, "are you feeling worse?"

"Oh, Mother", she replied, "remember how you said this morning we must surrender all to God and thank Him for what He sends? Well, I did as you suggested. I said *Pillage!* (In the Haitian dialect this means 'Take everything') No sooner had I done so, than I fell off my bed and bumped my head. Mother, God heard what I said! He

really heard me since he answered so soon. Oh, I'm not taking anything back. I can still say 'Thank You, dear Lord'."

One of my deepest joys consists in preparing my dear old people for their meeting with Jesus in the Blessed Sacrament and to help them thank Him after He has come. I am sure that many among them are authentic saints, this of course without in the least wishing to forestall the judgment of Holy Mother Church.

I rely on the help of your prayers, dear friends and benefactors, to brighten their declining years through the charity of Christ and to open up to them golden vistas of the glorious life awaiting them beyond the "Vestibule", into the Father's many mansions above.



QUERU QUERU

BOLIVIA

The best way to help people solve their problems is to get acquainted with their mode of living. I have learned more about my adopted country by regular jaunts into the *pueblos*, than by reading scores of books on the history of its inhabitants.

One of the most interesting spots I have visited so far is called Queru Queru. In Quechua parlance this signifies, "the solitude". Several years ago, the appellation was doubtless appropriate as the place was then practically uninhabited. Today, as several thousand families have made their home there, it answers better to its Ayamara denomination, Kjeru-Kjeru, "place of numerous wooden vases." It seems that when the Spanish conquerors first came to this region, they found, besides many elongated grass baskets containing human bones and even mummified bodies, a great quantity of wooden vases known as *Kjeru*. Hence the name given to the spot.

Sister Marie de la Paix¹ and I had discovered this *pueblo* on one of our rounds in the neighbouring foothills.

So narrow and steep was the trail leading up to the hamlet that we had to alight from our bicycles. In this high altitude, one is forced to go slow. We stopped on the way for breathing spells, and called at the homes of parents of our students. The *chozas*, thatch-roofed cottages, around here usually consist of only one room accommodating from eight to ten people.

Everywhere, the *Madrecitas* were given a cordial welcome. The townsfolk are very grateful, for before the opening of our *Immaculate Conception School* in 1962, not a single Catholic educational establishment was to be found in the vicinity. Now, a good number of children can benefit by a sound Christian education.

Queru Queru housewives are seldom at home during the day. The majority go to work in the city in order to help their husbands earn the precarious family living. The older children take care of the youngsters, cook meals on crude outside stoves, and do the laundry chores. At whatever door we knocked, youthful housekeepers greeted us

¹ Armandine Gauthier, Saint Honoré

with charming aplomb and proudly did the honours of the house.

Snuggly wrapped up in an *aguayi*, large coloured shawl, the babies dozed in small hammocks swung between tree branches. Whenever they woke and started to whimper, Big Sister or Big Brother ran to the tree and rocked the hammock until all was quiet again.

On these outings we generally eat our lunch in some shady corner while planning the afternoon rounds. One day that we had decided to go back home over the shallow river instead of over the hills, we looked in vain for a bridge. Two lads, who were busy doing the family wash at the river-side, offered to carry our bicycles across.

"But, how are we going to manage?" we asked. The entreprising youngsters replied, "There is not

much water, you can easily jump from one boulder to another."

This we did, gingerly holding up our skirts, On the further shore, we came to large orchards of oranges and grapefruits where whole families were at work picking a golden harvest. Among them were many parents of our pupils who, overjoyed at the unexpected meeting, pressed us to accept dozens of ripe, luscious fruit. The generosity of these poor people always touches us to the quick.

We went home then. The day was far spent and so were we. But, we were grateful for the many things we had learned that day about our dear Bolivians. The better we get to understand them, the easier it will be to help them follow the narrow road that leads to the Father's house.

Sister Saint Nivard, M.I.C.

(Cécile Sauvageau, Champlain)

Sister Marie de la Paix accompanies children of the Recoleta singing songs of their beautiful land.





Swiss-Foto Lima

Fishermen ply trade much as their Chimú forebears did hundreds of years ago.

Centuries ago, the proud Incas divided their stupendous empire into four parts calling it by the musical name of Tahuantinsuyu, "Land of the Four Quarters." Today, one may still find in this country, four sharply contrasted regions: a world of lordly, snow-capped peaks looming upward in billowy majesty; a world of giant sand-dunes, arid and lifeless but rich in relics of ancient empires; a sparkling world of cold seas alive with multitudes of creatures; a green world of jungle teeming with natural riches.

The mountain world called the Sierra, core of the Andes, is a magnificent chaos of mountains, ravines, glaciers, plateaus, gorges, cliffs which presents astonishing contrasts and variations of climate. Rich verdant valleys unfold at the foot of lofty mountains that bow only to the Himalayas. In this region, on the plateau of Callao, lies Lake Titicaca, one of Peru's most striking features, 12,500 feet above sea level and over 3,500 square miles in area. It is the world's highest navigable lake.

PERUVIAN PANORAMA

by Sister Marie Annette,¹ M.I.C.

¹ Rosette Labrosse, Montreal



Wilson Avenue, Lima.

Photo: Corporation of Peruvian Tourism

There, on floating islands of buoyant reeds, live some 200 Urus who claim that their tribe is even older than the sun!

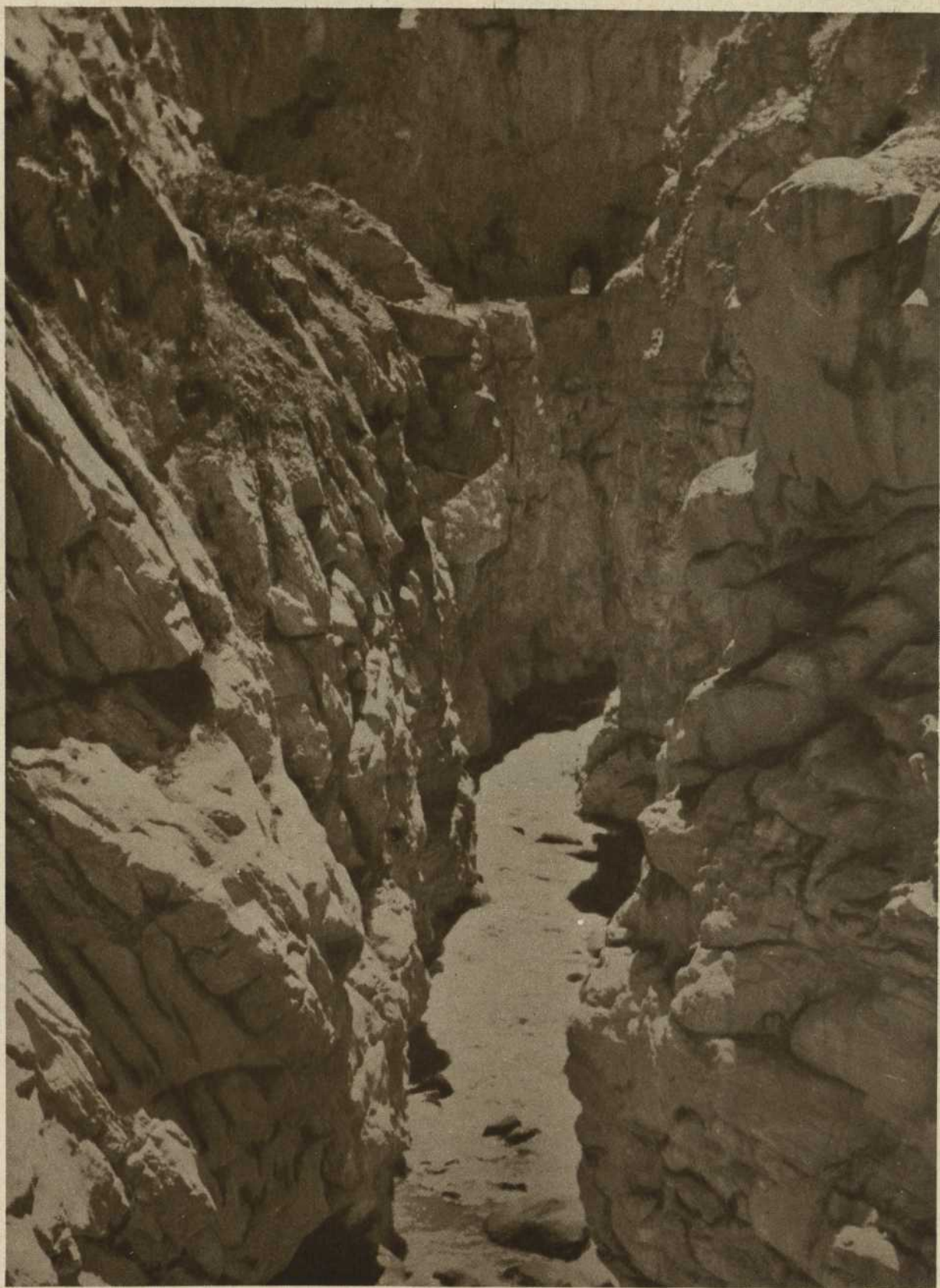
This is the home of the llama, the camel of the clouds, of the alpaca valued for its long, silky wool, of the vicuna with its soft, thick, fawn-coloured coat, and of the guanaco, cousin to the llama, but larger and more graceful.

The world of the desert or Costa consists of a narrow coastal fringe 1,400 miles long, including the foothills of the Andes up to about 6,500 feet. This fringe varies in width from over 100 miles to less than 50. In the Costa, one may travel for miles without seeing a tree or a sprig of green. Gray hillocks bent into sharp-ridged crescents spread monotonously for hundreds of miles, appearing to be in perpetual motion. These are the famous travelling sand-dunes of Peru. The Costa would be an actual desert except for short rivers that

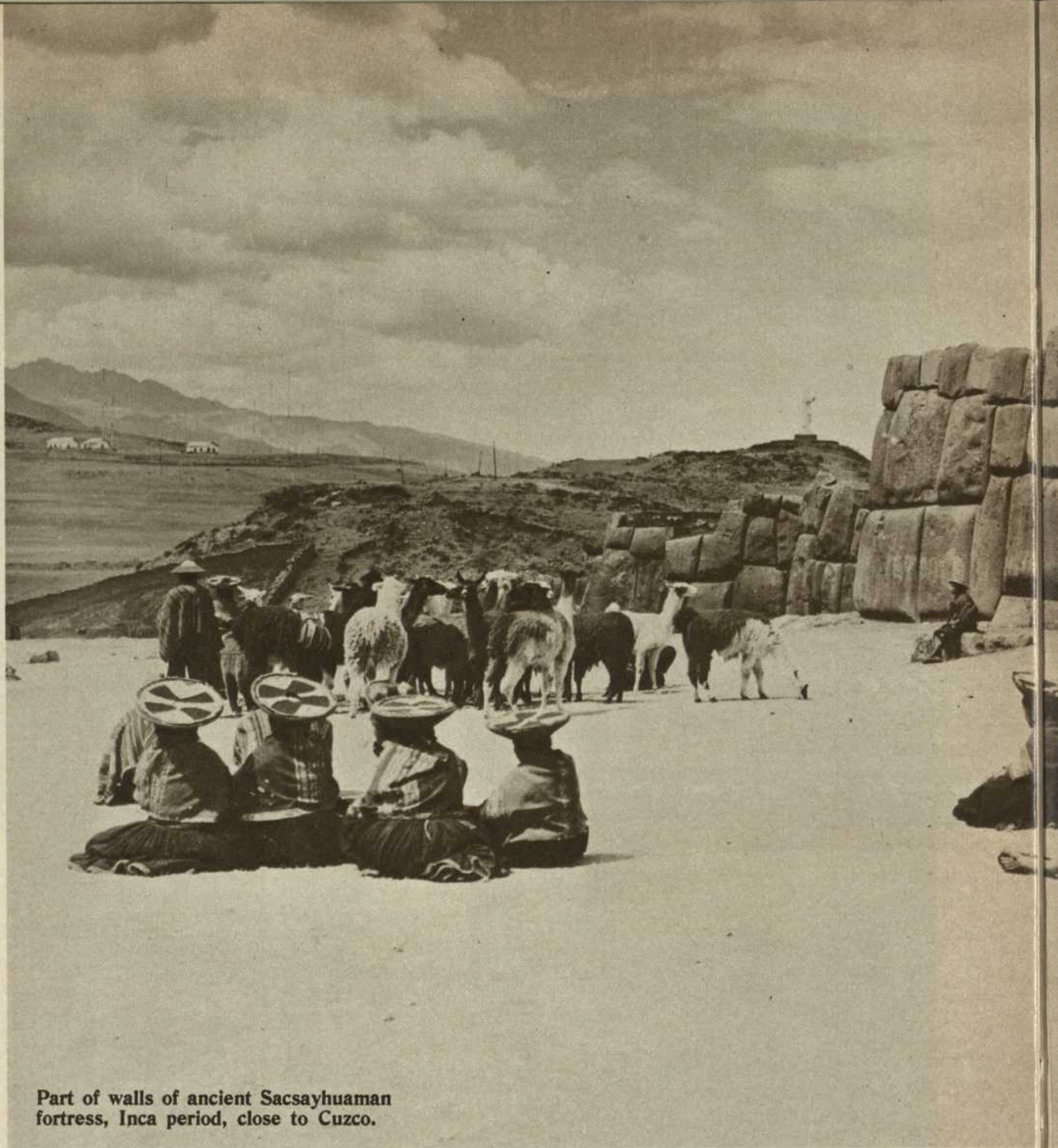
plunge down from the snowfields of the Andes, rising a good 200 miles from the shore. In the whole 2,000 miles of sand there are about 40 of these rivers which water valleys where farming flourishes. Here exist rich plantations of sugarcane, rice, yucca, the yellow potato of Peru, and a choice variety of fruits.

It is in these valleys that many of Peru's populous cities are situated. This barren region yields much of the nation's wealth.

Cold misty waters in the sea world of Peru are wondrously rich in both plankton and the fish that feed on it. On the piers, lie glistening piles of corvina, bonito, cockfish, guitar fish, eels, anchovies... Harbours swarm with cargo vessels and *bolicheras* or fishing boats riding at anchor, their superstructures a wilderness of masts and spars. At present, fishing and fish-meal production have grown to be Peru's most important industry.



Duck Canyon through which flows the Santa River in the Black Cordillera.



Part of walls of ancient Sacsayhuaman fortress, Inca period, close to Cuzco.

The wonder world of the jungle or Selva comprises the higher Selva, a labyrinth of mountains, hills, and wooded valleys, and the lower Selva a broad plain watered by rivers especially the mighty Amazon, king of rivers, navigable for 2,300 miles. In this region, the trees, broad-leaved evergreens,

form a canopy so dense that only a small amount of sunlight filters through. Many of the plants are epiphytes or air plants like the orchids. In the tree tops, specialized types of arboreal life exist, rarely descending to earth; sloths, monkeys, various rodents, lizards, a great number of birds and myri-

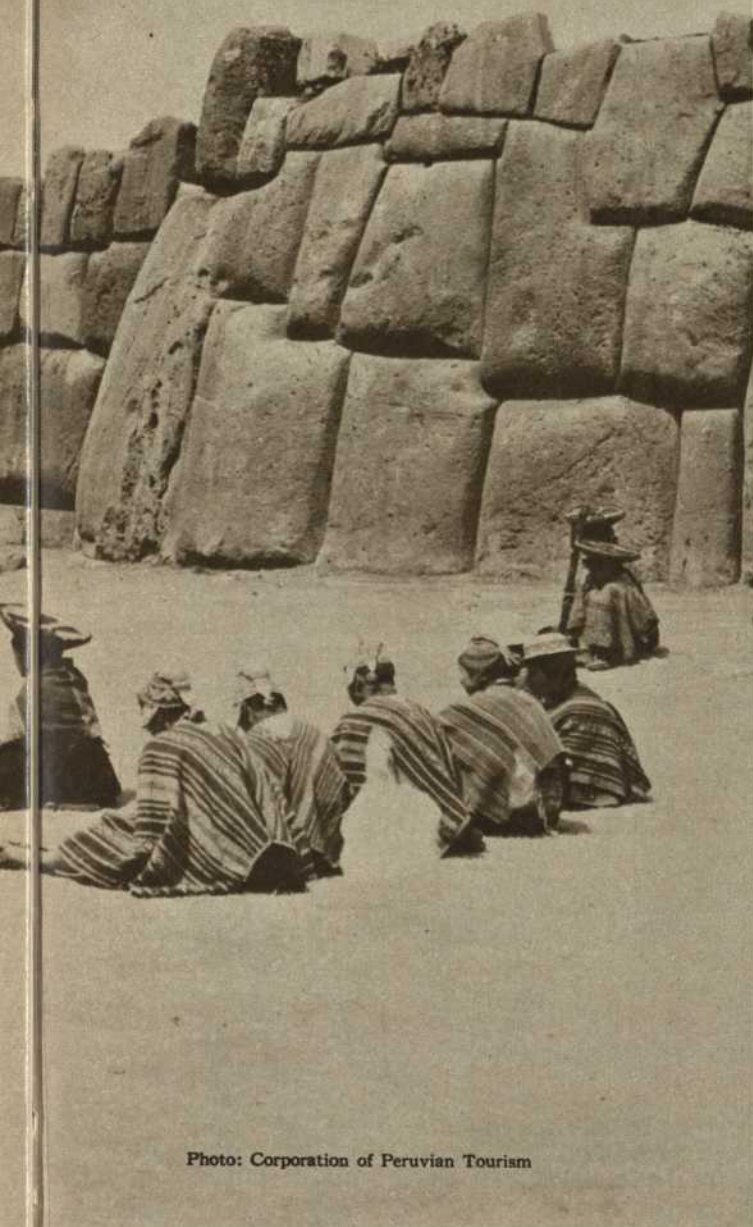


Photo: Corporation of Peruvian Tourism

ad insects. On the ground, other types of life flourish: jaguars, caimans, tortoises, herons, parrots, butterflies, and serpents among which the most dangerous are the boa constrictors. Fish abound in rivers, brooks, lakes, and lagoons.



Chola in Sunday attire.

Swiss-Foto Lima

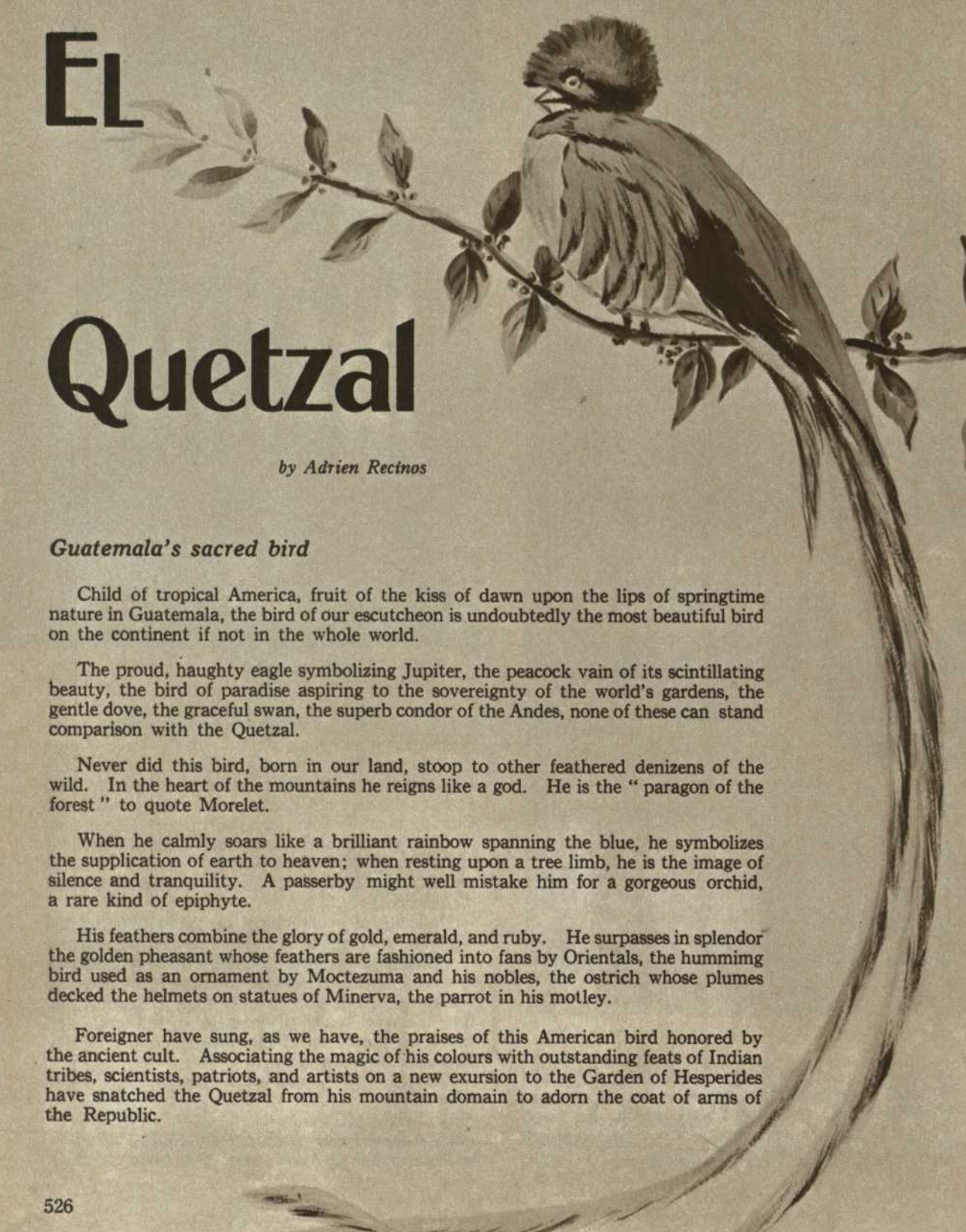
Peru is a archeologist's paradise. While mining its flats and hills, archeologists have uncovered debris of cultures that flourished as long ago as 3,000 years: the ruins of Chan Chan, capital of the great Chimu, near Trujillo; the fortress of Paramonga and the temple of Pachacamac in the department of Lima; the fortress of Guélap, province of Luya, and Macchu Picchu, all imposing relics of ancient civilizations.

In spite of geographical obstacles dividing the country, Peru has been able to develop its natural resources and to plan for extensive new industries in recent years. These enterprises are expected to benefit a nation now predominantly agricultural. But, the true wealth of Peru lies in the land itself and in her people with their deeply ingrained loyalty and their love of the soil.

Sources

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El

Quetzal

by Adrien Rectnos

Guatemala's sacred bird

Child of tropical America, fruit of the kiss of dawn upon the lips of springtime nature in Guatemala, the bird of our escutcheon is undoubtedly the most beautiful bird on the continent if not in the whole world.

The proud, haughty eagle symbolizing Jupiter, the peacock vain of its scintillating beauty, the bird of paradise aspiring to the sovereignty of the world's gardens, the gentle dove, the graceful swan, the superb condor of the Andes, none of these can stand comparison with the Quetzal.

Never did this bird, born in our land, stoop to other feathered denizens of the wild. In the heart of the mountains he reigns like a god. He is the "paragon of the forest" to quote Morelet.

When he calmly soars like a brilliant rainbow spanning the blue, he symbolizes the supplication of earth to heaven; when resting upon a tree limb, he is the image of silence and tranquility. A passerby might well mistake him for a gorgeous orchid, a rare kind of epiphyte.

His feathers combine the glory of gold, emerald, and ruby. He surpasses in splendor the golden pheasant whose feathers are fashioned into fans by Orientals, the humming bird used as an ornament by Moctezuma and his nobles, the ostrich whose plumes decked the helmets on statues of Minerva, the parrot in his motley.

Foreigners have sung, as we have, the praises of this American bird honored by the ancient cult. Associating the magic of his colours with outstanding feats of Indian tribes, scientists, patriots, and artists on a new excursion to the Garden of Hesperides have snatched the Quetzal from his mountain domain to adorn the coat of arms of the Republic.

Habitat of the Quetzal

Indifferent to variations of climate, the Quetzal inhabits snow-capped peaks reaching up to the sky as well as tropical plains or forests. Never does he soil his feathers on the earth. He lives in the midst of air and sunshine, and seeks his prey in flight. He usually pounces upon it like a stroke of lightning. In repose, he may often be seen turning his head from one side to the other as if intent on listening to some far distant rumour. Again, he often balances his body from a high branch, his splendid tail fanning the air. Should he discover some particularly ripe, luscious fruit, he streaks down, snatches it, and return to his perch.

All living things respect the silent stupor of the Quetzal when danger threatens. As was the custom of ancient Maya land, even the hunter before taking his aim kneels to ask his victim's forgiveness, urged on as he is by secret misgivings lest he be about to kill a god.

Distance and air are powerless to blur the brilliance of the Quetzal's feathers as sometimes happens for smaller birds. When in flight, light touches him with fairy fingers, causing him to glow like a living prism. Osberto Salvin remarks that never is the beauty of this wonderful bird dimmed no matter in what position he is found.

He wears on his head a tuft of feathers shaped like a kingly diadem. Among Indian tribes, monarchs and chiefs, caciques and leading warriors sported apparel fashioned out of Quetzal feathers. Wing coverts and breast down were used woven into sashes and necklaces; larger feathers served as ornaments on the crest of helmets. The rarest and most colourful tail plumes decked the head of Tecun Uman on the day when patriotism and liberty succumbed under the arms of conquistadores. Fuentes y Guzman related, "Brandishing a weapon shaped like a Quetzal, Tecun, powerful sorcerer and valiant king of the tribes, gave the signal of battle." And Jeimenez added, "At this solemn moment, the Indians saw a huge eagle hovering over the head of Alvarado, fiercely attacking him with claws and beak." Our people have transmitted this fantastic story as an echo of their traditions.

Quetzal feathers were appreciated as the most precious treasures of American empires. Moctezuma, proud emperor of the Aztecs, preferred them to gold and jewels, and exacted them as tribute. Quechua monarchs smiled approval upon their subjects who presented them with the emerald-hued feathers of their sacred bird. Cortez, the bold Spanish adventurer, sent to Spain as a token of

loyalty from the lands conquered, crowns of Quetzal feathers twined with gold, sapphire, and topaz.

The historical torment of the Quetzal consists in this: the ever recurring loss of his precious feathers. Indeed, it is almost miraculous that under the plundering of the centuries, the species has not entirely become extinct. True, the Indians were exceedingly careful when robbing the bird of his feathers never to harm his life. They knew such a crime meant death to the trespasser. They caught the Quetzal in snares, pulled out his tail feathers, then liberated him. In noble families, magnificent wing-coverts were transmitted as priceless heirlooms from one generation to another.

Bird of silence

The Quetzal is mute. Deploring this, Joaquin Palma laments, "O loveliest of birds, your silence makes me weep!" In a burst of lyrical admiration, Joaquin Mendez in turn exclaims, "The very feathers of the Quetzal sing a hymn to liberty. His song is not for the ear, but for the eye. His poem is a poem of emerald, his arpeggio of ruby. He does not sing, he glitters; he does not warble, he glows; he does not burst into tremulous song, his feathers are a mute melody; he does not sing like the night-ingale nor coo like the dove; he sounds neither the trumpet call of the troupial, nor the flute of the finch.

Mute like the ibis, thoughtful, hieratic, meditative, he is nonetheless great and indomitable. He broods whenever his pride is wounded; he raves and dies whenever taken prisoner.

Love of liberty is the very soul of the Quetzal. Free as air, he flits through shady forests, builds his nest in lofty trees, and lays his blue-green eggs in spots safe from cataclysms. At all times, he is meticulously heedful of his splendid tail and of his beautiful feathers. Our nation has chosen as its emblem his fierce, unconquerable pride which spurns death and begs not for mercy, thereby bidding the sons of Guatemala retain their dignity before brutal aggression and gross injustice.

All glory then to the inspired patriots who identified with the sacred bird of their escutcheon the valiant soul of a people who will always prefer glorious death to vile enslavement.

(Translated from Spanish)

Adapted from *El Quetzal, Coleccion Minima*



Photo. United Nations

GUATEMALA CAPITAL

In the rear: Agua Volcano and the mountain habitat of the Quetzal.

Missionary Sisters of the Immaculate Conception

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Living waters spring from
the fount of the Church