



THE PRECURSOR

January-February 1966

If prayer involved only the mind, it would not involve sacrifice; but inasmuch as Redemption was accomplished through the body, our missionary intercession involves the body. Though we may not go to foreign lands, nevertheless our body is offered as a reasonable sacrifice to God that sin may not have dominion over those who are outside of the fold. An unconcern for those outside the Church is to forget the high priestly prayer of our Lord the night of the Last Supper, when speaking to His heavenly Father, He said: "... So that the world may come to believe that it is Thou who hast sent Me."

*Most Reverend Fulton J. Sheen,
Ph. D., D.D.,*

in Missions and the World Crisis

Our Cover :

Sister Marie Lucie (Marguerite Gagnon, Quebec) calls on Igorots at Beckel. Although Christianity was brought to the Philippines four centuries ago, the Christian message has but lately reached these children of the soil.

THE PRECURSOR

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Very Reverend Mother Magdalen Marie, Superior General of the Missionary Sisters of the Immaculate Conception, was present at a general audience in June 1965.

MISSIONARIES Without a MISSION?

by Sister Gabrielle Ouimet¹, M.I.C.

In one of its recent issues the magazine *Spiritus* carried as sub-title, "Mission without Missionaries?" This particular issue was meant to stress, on the one hand, the paucity of vocations to the religious life, on the other the urgency of recruiting such vocations.

Reversing the caption, I will emphasize the word *mission* and consider with you whether, in our twentieth century, missionaries as such still have a mission.

As this is a subject which often comes up for discussion, I have thought it best to write the following essay in the form of a questionnaire. I will try to define in the answers presented, the meaning of the word *mission*; its various overtones; the aims, nature, and elements of the mission; the mission of the Church; what the Church thinks of and hopes from external as well as from internal missions. False theories elaborated upon this theme, as yet so imperfectly understood, will be refuted as they come.

First, we will consider the problem of the missions. Very often, missions and missionaries are discussed by people who are not sure what the two terms really mean.

The word mission

(a) *Etymology* — Mission is a word derived from the Latin terms *mittere* and *missum*, to send, to announce. In time, the word mission has acquired several meanings comprising three fundamental elements that stem from its etymological sense: an authority which sends, a delegate, a

mandate. Thus the word mission essentially means the delegation of someone who is to do something. This presupposes authority in the sender and obedience in the one sent.

(b) *Historical origin* — The word mission is often connected with the command of our Lord sending His apostles to the whole world, "As the Father has sent me, I also send you" John 20: 21. However, many centuries elapsed before the word was used to designate propagation of the faith among non-Christians. Until the seventeenth century, the Church spoke of the conversion of gentiles, of the promulgation of the Gospel; its apostles were called labourers, heralds of the Gospel, catechists. Saint Ignatius of Loyola was probably the first to use the word mission when he introduced the "vow of the missions" (1544).

In 1588, Reverend Joseph Acosta defines missions as "incursions and travels made from city to city in order to spread the word of God". From the seventeenth century onward, the word mission has been constantly used in the sense we give it today. We find this term used in 1622 by Pope Gregory XV in documents relating to the establishment of the Sacred Congregation of Propaganda.

(c) *Ordinary usage* — The word mission is often used to designate the act through which a superior delegates an inferior to represent him (diplomatic mission) or to treat of certain affairs (colonial or scientific mission). It may also signify the agent entrusted with the mission together with those who accompany him, and even the region where he exercises his functions. Thus, we hear of the Indian mission, the African mission...

¹ Montreal



The missionary vocation presupposes a special call, a sending forth. Missionaries here receive their mandate from the hands of Pope John XXIII.

(d) *Religion connotation* — In dogmatics, the word mission denotes more particularly the relations between the three divine persons. "As the Father has sent me, I also send you." According to these words of our Saviour, missionary life is an extension of life within the Trinity. The first mission, the sending by the Father of His Son, is the sole origin, the prime source of all other missions. The mission, then, has its origin in the Father, passes through the Incarnation of the Word, and returns to the Father through the Holy Spirit. He who

sends is the Father, and the Second Person of the Blessed Trinity is the one who is sent. If we return to that source, we find that there is in truth but one mission, all others being its participations and its derivations.

In theology, the concept mission is viewed not so much under the aspect of a faith to be offered as under that of a Church to be established and stabilized. From this point of view, the word mission may be defined "the ecclesiastical activity

of implantation and the stabilization of particular Churches among Catholics." This definition is complete since it comprises the species and the specific difference of the thing defined: the species, i.e., ecclesiastical activity implying the Church; the specific difference, the implantation and stabilization of particular Churches, denoting the formal objective or aim of this activity.

In a word, the mission is a spiritual activity which consists in carrying the Gospel message into a non-Christian milieu, establishing therein the entire Christian economy so as to bring to completion the mystical body and to procure the glory of the Father through the Son and in the Holy Spirit.

This, in Christian parlance, is the genuine meaning attached to the terms missions and missionaries.

Over the last decade, however, a certain devaluation of the word has taken place. To peoples where the Church is in formation, the word mission has become more or less objectionable.

Reverend Edouard Loffeld, C.S.Sp., remarks:

In the course of centuries, the word mission has picked up various accidental and objectionable significations. Time and again it has called up armed conquest, suggested the idea of martyrdom, had the bitter taste of exploitation and bad colonialism. In its present state, it still implies a certain paternalism on the one hand and cultural and racial inferiority on the other. This has led civilized nations to make, through diplomatic channels, the request that the term 'mission territory' be no longer applied to their country. Maturation towards adulthood is noticeable today even in our vocabulary which tends to replace the word mission by the expression 'the young Churches'.¹

All the accessory meanings tagged on to the word mission contrive in rendering it unacceptable. According to Koster, "This venerable word too loosely used has acquired a certain vagueness making it difficult for us to discover its genuine splendour."

But, Reverend Edouard Loffeld is of the opinion that the word mission ought not to be tampered with, either with the intention of eliminating it or of broadening its signification. He reasons that to tamper with a word is to alter the idea and the reality with which it has almost grown identified.

How then can we hope to solve the problem? Should the word mission be dropped altogether and be replaced by a new appellation? The author quoted above affirms that while continuing to use the word we should cease to misuse it:

The balm exuding from the word mission which certain people today reject or weaken flows from the blood of martyrs, from the sweat of thousands of heralds of the Gospel, or builders of the Churches. It is a linguistic symbol carrying with it a keen perception of the mortal danger in the midst of which more than half the inhabitants of the earth still live. The Church living in its faithful cannot forego its great mission with regard to them without, at the same time, rejecting the mission of the Word and that of the Holy Spirit. It is this distressing viewpoint goading us to remorse, to quote Father Rétif, which confers to the word mission its character of a sign, of a call to sacrifice. It inspires courage; it is an irresistible stimulus; its activities are Catholic.

We should continue to use the word, but should cease to misuse it.²

Mission of the Church

"The Church living in its faithful cannot forego its great mission with regard to them..." What, then, is this great mission of the Church?

It is regrettable that the Christian public should know so little about the missionary encyclicals. Studied attentively, these documents provide a clear definition of the Church's mission which consists in enlarging the Kingdom of Christ throughout the world and in making all participate in His salutary Redemption."

We discover in these documents not merely a definition of the mission of the Church but a complete understanding of its aim, its nature, and its elements. In the following pages we will consider a few passages from three missionary encyclicals relating to the subject of this essay.

One of the most important ecclesiastical missionary documents is undoubtedly Pope Pius XI's encyclical *Rerum ecclesiae* (1926). The Holy Father therein explains how the missionary apostolate is the very mission of the Church. In a clear and forcible manner the Pope affirms: "What is the object of the missions except that the Church of

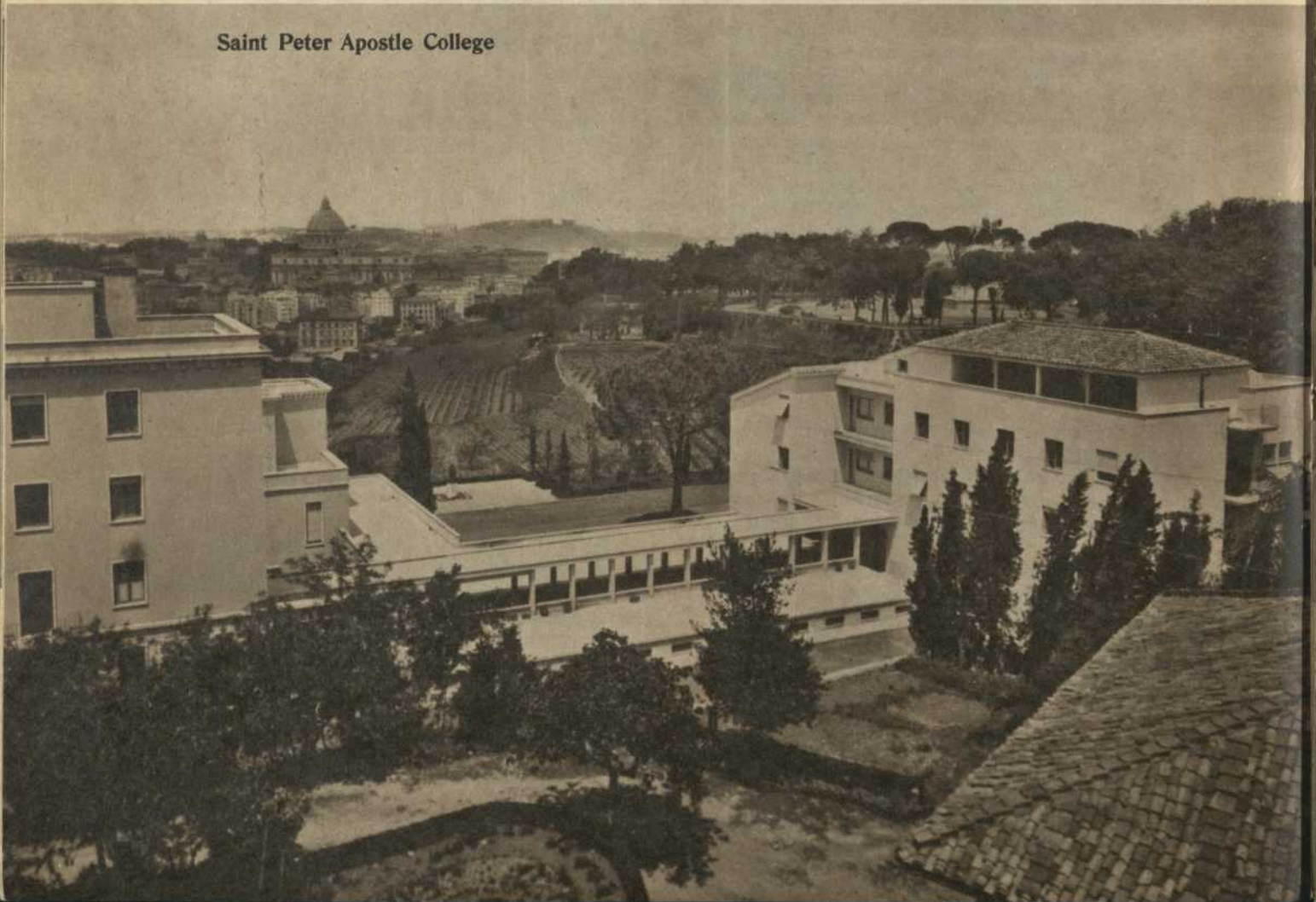
Propaganda College



Photo: ATTUALITA

Both Colleges favour the establishment of young Churches and the formation of indigenous clergy.

Saint Peter Apostle College



Christ may be instituted and established in boundless regions? By what means shall the Church be built up today unless it is composed of people and clergy and religious orders of men and women recruited from each nation?"

(a) The precise goal is the establishment and the stabilization of the Church in mission lands. (b) Elements of this stabilization of the Church are similar to those which of yore formed the Church in the region where we are now living: the faithful, the clergy, the religious of each nation. (c) The definite aim of the mission of the Church is to make all men participate in the fruits of Redemption, to establish and to enlarge the Kingdom of Christ upon earth.

In the (b) division, mention has been made of the elements which contribute to the stabilization of the Church — the faithful, the priests, the religious. A few words now, on the hierarchy of chiefs on whom devolves the immediate responsibility of the apostolate. All the missionary activity of the Church stems from the Pope who as Vicar of Christ upon earth and successor of Saint Peter has the obligation of making sure that the Gospel is preached to all mankind. He cannot fulfill personally the mandate of going to the ends of the earth. This obligation is fulfilled by the Bishops of the world, the religious societies whose members go to all parts of the earth as missionaries, the faithful who through various methods of cooperation participate in the missionary task of the Church. All these share the apostolic mission of the Church although each does so in a special manner. In the following passage, Cardinal Suenens shows how this participation operates:

The apostolate is a community activity. The Christianization of the world in depth and in scope has not been entrusted to the priests alone, but to priests' auxiliaries and to the laity. Their union constitutes the Church in a state of mission, commissioned to transmit salvation to the world. Such a cooperation is essential and no stone must be left unturned to bring it to its highest point of efficiency. Priestly, religious, and lay apostolate form an organic whole.³

In the encyclical *Evangelii præcones* published in 1951, Pope Pius XII while reaffirming the same missionary concepts as his predecessors stressed the importance of a hierarchy chosen from among the sons of each nation: "The ultimate goal of missionary endeavour which should never be lost sight of

is to establish the Church on sound foundations among non-Christian peoples and place it under its own native hierarchy."

Will the remarkable increase of the indigenous clergy and the institution of a local hierarchy bring the activity of foreign missionaries to an end? Are the latter on the verge of departing from their fields

His Eminence Pietro Cardinal Agagianian, Prefect of Propaganda, lays first stone of the College of Philosophy, offshoot of Propaganda College.



of apostolate and the Churches they have established? In a word, do the missionaries still have a mission?

For an answer to these questions we might turn to the encyclical *Princeps pastorum*, the *Magna Carta* of modern apostolate. This document commemorates the fortieth anniversary of the apostolic letter, *Maximum illud* written by Pope Benedict XV, just as *Evangelii præcones* marks the twenty-fifth anniversary of *Rerum ecclesiæ*.

Princeps pastorum, Pope John XXIII's great missionary document is dated November 28, 1959. At the end of the first part, His Holiness bids us be grateful to God for the numerous indigenous bishops and priests who are the hope of the Church. He adds:

The local Churches of mission territories, even those founded and established with their own hierarchy, continue to need the work of the missionaries from other countries, either because of the vastness of their territory or because of the increasing numbers of the faithful and of the considerable multitude of people who still await the light of the Gospel.⁴

There is no reason to think that today missionaries no longer have a mission. On the contrary, their presence and collaboration is more than ever opportune. Both local clergy and missionaries must

work together in the harmony of fraternal, sincere, and delicate charity, the sure reflection of the love they have for the Lord and His Church... each one grateful to the other for the collaboration offered... so that the way in which they love one another may show clearly to the people that they are truly the disciples of Him who gave mutual love to men as first and greatest precept.⁵

The era of the mission, then, is far from being closed. A tremendous effort should be launched in order to rouse all Christians to action. The superhuman task of evangelization is possible only if all Christians take it upon themselves by forming fraternal, dynamic communities in close cooperation with their priests.

Missionary vocation

But, if all Christians by the fact of their baptism are expected to be missionaries, how then can a specific missionary vocation still exist today?



Old and young Churches are admitted to the Sacred College.

An answer to this question may be found in an article by Reverend Athanase Bouchard, C.S.Sp., in the magazine *Spiritus*:

If the mission of the Church like its Eucharistic life may be said to concern all Christians, it does not concern them in the same fashion. The missionary spirit and the Christian being are identical because they constitute a need and a duty which spring spontaneously from faith and charity. A Christian cannot be said to be really a Chris-



His Eminence Maurice Cardinal Roy, primate of Canadian Church, and His Eminence Paul Cardinal Zoungrana, Archbishop of Ouagadougou, Africa.

tian if in some way or other he does not share the missionary concerns of the Church. Nevertheless, although he ought to be mission-minded, he is not bound to be a missionary. This latter vocation presupposes a special call, a sending forth.⁶

To bolster up his argument, the author quotes a text of Saint Paul which enumerates the diversity of functions and of gifts in the unity of one spirit.

You are one body with a single spirit... But each of us has received his own special grace, dealt out to him by Christ's gift... Some He has appointed to be apostles, others prophets, others evangelists, or pastors, or teachers. They are to order the life of the faithful, minister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God and fuller knowledge of Him.

So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ (Eph. 4: 7-11, 11-13).

Reverend Yves de Montcheuil was among the first to remind Christians that the missionary activity of the Church was not to be restricted to a few specialists. However, he explained his manner of thinking in the following lines:

Evidently, this must be rightly understood. There is no question here of each being asked to perform the same specialized task, of each being sent to the missions. A few are called to leave all things — country, family, friends — to work effectively in distant fields. This is one of the highest forms of the Christian apostolate.⁷

Another problem which often comes up for discussion is, "Why go such distances to save souls when there are thousands all around you ..."

First, it will be helpful to examine what is meant by an "external mission" and by an "internal mission". The former carries the Gospel to human groups having never had any contact with the Gospel, or whose contact has been so superficial and so distant that no trace of it can be found in their culture or their psychology. The latter is a secondary mission tending to repair the imperfections of an anterior evangelization which has left many positive as well as negative traces in the psychology of peoples.

The external mission consists above all in establishing the Church, not in saving souls. At home, the Church has been visibly established. All those who want to can find an open church, a priest ready to absolve, religious books available for instruction, the sacraments, sources of strength. But, these conditions are still non-existent in immense territories. In his *Dossiers de l'Action missionnaire*, Reverend Pierre Charles remarks, "The missionary will not force a drink on those who prefer to die of thirst besides running waters; he wants to make the waters of salvation flow in desert places where souls are parched because they have no means of slaking their thirst."

In internal missions, the preaching of the Gospel may appear less efficacious, more problematical. The activities of these internal missions are hampered by the fact that the peoples among whom they

are exercised are blasé, opposed to any change. They pretend to know the Church, but, they nourish against her countless prejudices which obscure the signs meant to accredit her teachings. External missions also present peculiar exigencies, the quality of their apostles often marking for centuries the physiognomy and the fate of the new Churches.

Unity appears to be the answer to this problem. Pope John XXIII was possessed by the idea of unity and of collaboration. He had a remarkable sense of the complementary aspects of various tasks:

Jesus has not established many Churches, but one Church which is not Venetian, Greek, or Slav according to the name of each nation, but a Church which is apostolic and universal... There must be no divisions. We who live here on earth are all Christians in the same manner.⁸

Every Christian must hearken to this appeal, for every baptized person has a mission to fulfill, a part of humanity to win for Christ. But if this is true of all Christians, it is also true that the missionary vocation remains a special vocation within the Church. Only those sent to implant the Church among a people who as yet is not part of God's people are truly missionaries entrusted with a mission which is the mission of the Church, to help all men participate in Christ's salutary redemption.

Sources :

¹ Edouard Loffeld, C.S.Sp., *Le problème cardinal de la missiologie des missions catholiques*, p. 365

² Ibid., p. 370

³ Cardinal Léon Joseph Suenens, *L'Eglise en état de mission*, p. 14

⁴ John XXIII, *Princeps pastorum*

⁵ Ibid.

⁶ Athanase Bouchard, C.S.Sp., quoted in *Spiritus*, No 20, p. 301

⁷ Yves de Montcheuil, S.J., *Aspects de l'Eglise*, p. 163

⁸ John XXIII, *Princeps pastorum*



Sunday offices in Fada, Upper Volta.

AFRICANS AND THE LITURGICAL RENEWAL

by Simon Kiba

The liturgical renewal with its stress on congregational participation is like a return home for Africa.

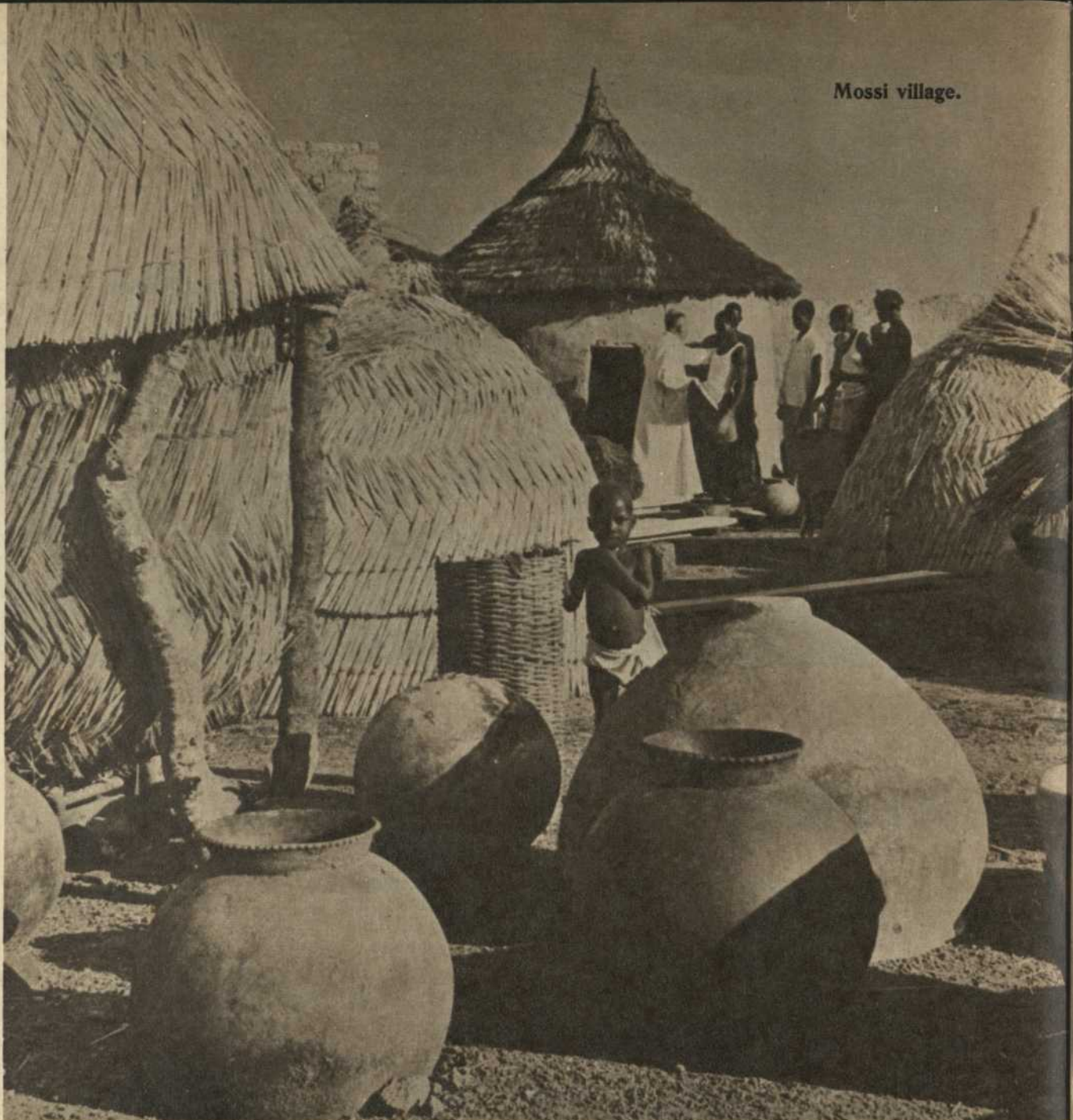
Communal celebrations are in the very bones of West African peoples. Even the young, whether intellectuals or not, feel nostalgia for their ancient traditions.

For many African Catholics, acceptance of the Roman liturgy has traditionally been a stumbling block which they surmounted only through faith. Accepting Catholic dogma is no great difficulty for the African, at least in principle. This is because he can see Christian doctrine as a clear progression from traditional African belief, and the concept of a loving and unique God is naturally appealing.

But Catholic liturgy was something else again. Accepting the Catholic Faith meant for most people giving up participation in worship and becoming spectators instead — spectators at an unintelligible language.

The African heritage is one of animism, with special forms of worship and celebration for birth, marriage, funerals and for planting and harvesting.

Mossi village.



In such rites, the entire village takes part. If, during such a celebration, a stranger arrives at the village, he is doubly welcome.

Thus among the Mossi people in Upper Volta, if a stranger arrives in the village at the time of

the birth of a girl, the baby is consigned to him as his future wife.

In the case of the funeral of an old person, the whole family, indeed everybody at all related — even as remotely as Adam, it would seem — joins in the mourning.

Fulfilment of ancient rites

One of the happy facets of the liturgical renewal and of the translation of the Mass into the language of the people is the fact that the Mass can be compared in a way to the ancient three-fold animistic rites.

The Service of the Word corresponds to the ritual convocation of a whole family or village around a patriarch. It is he who expounds on the meaning of the event, recalling the merits of the person who has died, or explaining the purpose of the celebration. It is normal and necessary for everybody to be present to hear the patriarch's words. And if a stranger appears, he is honoured by being assimilated into the family to listen to this teaching.

Comparable to the Canon of the Mass is the moment of sacrifice, for all animistic worship includes sacrifice, which can be simply a ritual pouring of flour-water into the soil, or a complicated immolation of an animal upon a stone. In every case, everybody present regards this as a joint sacrifice and accepts in advance all the effects of the sacrifice.

The third part of the rite is a communion, generally consisting of the eating of part of the object sacrificed. Again, all join in. After this, the participants disperse through the village, but the ritual remains the main topic of conversation in the village for the whole day.

With this religious background, Africans carry over into Christianity a way of prayer in which they sense more deeply perhaps than do those in more traditionally Christian cultures the human brotherhood that binds all men.

Golden heritage

The wealth of the African tradition was brought out by Archbishop Bernardin Gantin of Cotonou, Dahomey, in his recent Lenten pastoral in which he wrote:

"When our families gather for a festival, the custom is to leave no one out of this common rejoicing. Indeed, we very willingly extend a welcome to strangers so that they can celebrate with us. This sense of welcome has already been expressed in our prayers by the concern we showed in the prayer before the sermon or after Mass for the needs of the whole Church and for our parishes."

And the Bishops of Senegal, in their instruction on the liturgical renewal last February, expressed confidence that their people would take to the changes easily and immediately, as the renewal would facilitate their harmonious participation "in a liturgical life whose beauty and riches could no longer escape you."

Not only has worship itself again become more meaningful for African Catholics, but in Upper Volta at least, the Bishops have enlisted priests, nuns, and laity alike in the work of translating the missal into one of the country's most widely used languages.

Further adaptation

There is growing realization, however, that this is not enough: the translations are of the Mass of the Roman rite, which is the liturgy of a European mentality. Eventually, the Mass, and the administration of the sacraments will have to be adapted more closely to the African mentality and traditions.

But even before the liturgical renewal, a Mass in the African bush had a different stamp than the celebration of the Eucharist in a European or an American city. And with the translation into their own languages, and with the greater participation, African Catholics already feel closer to God, better able to give Him glory, ask Him pardon for their sins, and participate in His Eucharistic Sacrifice and Banquet.

Reprinted from "Sunday Examiner" April 16, 1965



Cebu's church of San Augustin, oldest in Philippines, where is enshrined statue of Santo Nino on the occasion of her baptism, April 14, 1521. Crowning of Santo Nino



donated by Magellan to wife of Rajah Humabon
highlighted celebrations of Fourth Centennial.



CELEBRATIONS IN CEBU

by Sister Clare of the Eucharist,¹ M.I.C.

Seemingly, the Santo Nino of Cebu had decreed that daughters of Mother Mary of the Holy Spirit—who were commemorating the hundredth birthday anniversary of their foundress—would attend the Third National Eucharistic Congress held in Cebu City, in conjunction with the four hundredth anniversary of Christianization in the Philippines.

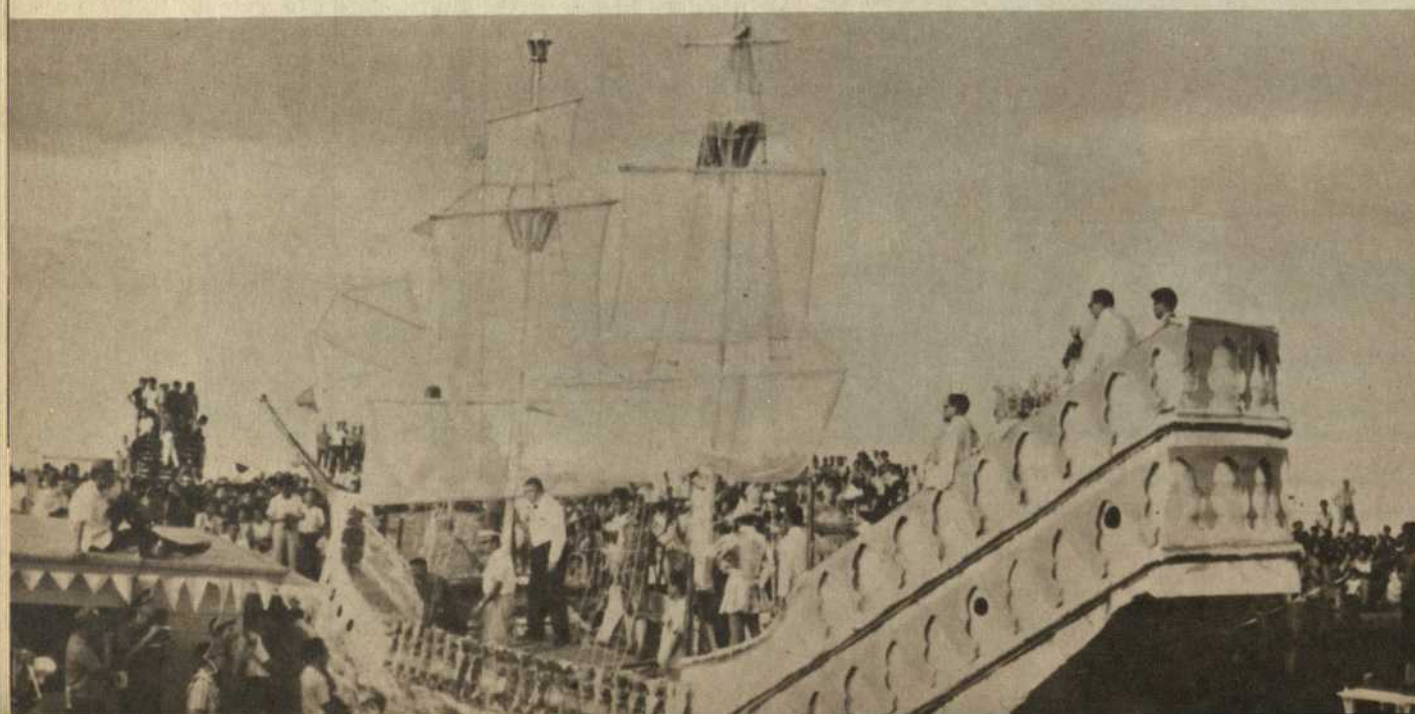
For weeks, there had been discussions about this delegation. Was it not appropriate that a few Missionary Sisters of the Immaculate Conception participate in the religious demonstrations of the nation, the Society counting now quite a number of Filipino subjects? But the project encountered numerous obstacles. It would probably be impossible to get reservations either on boats or on planes. Besides, as the city of Cebu would certainly be over-crowded on this occasion, where would hospitality be available?

At the last moment, a happy, unexpected event brought to its climax our discussions about the matter: a telephone call let us know there were three vacant seats on the plane scheduled to leave for Cebu in less than two hours. The three privileged delegates: Sister Jose Andres,² Filipina, Sister Rose Mary,³ Chinese, and myself, a Canadian, had

¹ Claire Fontaine, Quebec

² Digna A.P. Magtibay, Calapan, P.I.

³ Mary Tan, Manila, P.I.



The « temple »
where took place cere-
monies of Eucharistic
Congress.

His Eminence
Ildebrando Cardinal
Antoniutti, Papal
Legate, crowns Santo
Nino.

Reproduction of galley
said to have brought
Santo Nino from
Spain.

At National Youth
Rally Bishop Sheen
challenges Filipino
youth. Over 50,000
students participated.



just the time to pack light traveling kits and out
we flew.

Deepfelt piety marked the various ceremonies.
Countless faithful approached the sacraments of
Penance and Eucharist. In the atmosphere of ar-
dent piety which pervaded the praying multitude,
everyone wished, by his own comportment, to bear
witness to his faith and to thank God for this in-
estimable Gift bestowed upon the country, four
centuries ago.

Early every morning, a designated group of
people opened the daily programme of the Congress
by a penitential procession which always led to the
Temple where a pontifical Mass was celebrated.

At one of these solemn Masses, the President
of the Republic, Mr. Diosdado Macapagal, leading
a throng of 200,000, consecrated the Philippines
and the Filipino people to Christ the King. Address-

ing himself to Jesus as the King of kings, he said,
"We desire to thank You for present blessings; to
make reparation for past disloyalty; and to im-
plore, with humble but confident hearts, Your as-
sistance for the future." The President also gave
thanks in the name of his people for the "light of
faith" it enjoys uniquely among the nations of the
Far East; for the beauty and abundance of the
Filipino land; for the air of freedom in which all
may live and act with the liberty and dignity be-
fitting men created in the image of God.

The President asked Cardinal Ildebrando Anto-
niutti, papal legate to this Third National Eucha-
ristic Congress, to thank Pope Paul VI for his deep
interest and abiding concern in the spiritual and
material welfare of the Filipinos, and to extend to
the Pontiff, "the pledge of the people to remain
steadfast with Christian principles — for we realize
that a nation without spiritual values cannot long
remain strong."

Tracing the founding and the growth of Christianity in the Philippines, Mr. Macapagal stated that when the white man first came, four centuries ago, "he came in two roles: the soldier and the missionary". He added: "Both the soldier and the missionary worked with zeal and dedication. It took the soldier three hundred years to complete his dream of conquest. And all the time he was harassed by Dagohoyes and Silangs among our people. In the end, the Aguinaldos and the Bonifacios triumphed over him. It took the missionary a mere fifty years to do what he had to do; in that brief span, he baptized the great bulk of the population. He watered the seed of Christianity with his love, and the seed flowered and bore fruits rich and golden and succulent.

"The soldier set up garrisons and built forts, but the garrisons are gone and the forts have crumbled. The missionary constructed churches and put up schools; the churches endure to this day and the schools still flourish." The President declared this was the primary lesson that the quadricentennial celebration had taught: "the sword has melted... but the cross endures."

In the course of an official dinner given in honour of the Papal Legate at the Magellan Hotel, President Macapagal pledged to remove all the obstacles to the teaching of religion in public schools and to make of the optional religious instruction provision in the Constitution "a living and active reality rather than just a dead law."

In the morning, conferences on liturgy were delivered by experts; in the afternoon, there were preached Holy Hours; at night, took place historical pageants illustrating the development in the Philippine Islands of religion as well as of culture in general. Choreography underlined the enriching contributions of various races to the Filipino culture. The most famous gala performances were the Dance Drama, "The Santo Nino", directed by Reverend Father James Reuter, S.J., and the stage presentation, "Facets of Philippine History" presented by the University of San Augustin, Iloilo City.

At the National Youth Rally, Bishop Sheen flung the challenge which fifty thousand Filipino youths accepted — to dedicate themselves to Christ, and to spread the Catholic faith to other lands. Symbolic bamboo crosses of uniform size (10 x 6 in.) were carried by the throng of partakers in the Rally. The bishop deplored that Christianity had let Christ off the cross and that Communism had taken up the cross without Christ. That is why



Kiosk containing cross planted by Magellan.



Communists have discipline, obedience, and self-sacrifice for a common cause. "Communism is the cross without Christ, and its symbol is the clenched fist of hate", he stated. "I challenge the Filipino youth to open the clenched fist of hate that nailed Christ on the cross so that the world may again feel the embrace of the comforting arms of Christ."

The students gave Bishop Sheen a standing ovation, and later consecrated themselves to Christ. Thousands of bamboo crosses were lifted high during the singing of *An Army of Youth*, and agitated at the words, *The cross our only sword*.

On the whole, the Congress was a tremendous success, and each ceremony had its proper seal of living faith. Notwithstanding the vibrant waves of praying voices, we remained absorbed in an atmosphere of interior recollection. We were stirred to the heart; we prayed, we acclaimed the Santo Nino; we never tired of repeating the official hymn of the Congress:

*Christ, King of Ages, our isles are Your throne,
In this we glory: that we are Your own.
Your people are we — this is Your land.
Before all nations we take our stand,
The Philippines for Christ!*

It is impossible to foresee what will be the fruits of these days of intense prayer and meditative consideration. But this four hundredth anniversary is a public affirmation of the Philippine religious vitality. "The church of the Philippines has achieved its full growth", affirmed the Papal Legate.

The establishment of the Filipino Foreign Mission Society is actually a step towards the fulfillment of the missionary work envisioned by the elites of the country. Sending her missionaries to the nations of Asia, the Philippines will attain the peak of maturity as a Christian nation. Such is the most ardent desire of Pope Paul VI, as expressed through the Vatican Radio: "As a great Catholic nation in Southeast Asia, you are a city set on a mountain which cannot be hidden, a lamp put upon a lamp stand so as to give light to all. Consider how great is your responsibility to give good example to those of your faith and thus sweetly draw men to the heart of Jesus, King and centre of all hearts. Manifest your gratitude for four centuries of grace by striving to give the best example of faith, hope and love to the entire world, specially to the nations nearest to you."



MADAGASCAR

Photo: General Service of Information, Madagascar

Mahabo, a pretty little town, is one of the most progressive in the region of Morondava. Its streets, surfaced for the most part, are pleasantly shaded by tall kapok trees and bulky baobabs. On either side, neat, comfortable houses stand at attention. Numerous shops run by Indians cater to the needs of the towns-people. Soon, over three hundred families in the township will benefit by the installation of electric lights and fixtures in their homes.

Inhabitants of Mahabo belong to several tribes and nationalities: Betsileos, Antandroys, Sakalavas, Baras, Indians, French. On a total population of one thousand eight hundred, Catholics number only seven hundred. But, in spite of scant spiritual consolations, the missionaries continue casting the good seed broadcast.

Until 1939, the town was a mere outpost of Morondava. Its first resident pastor, Reverend

Cecil Mac Donald missionary of La Salette, built the stone church still used at present. In 1943, Reverend Paul Girouard was in turn appointed pastor as well as principal of the teaching college for catechists built on the mission compound. Later, Reverend Joseph Silva took up the work launched by his predecessors and laid the foundations of a school to be placed under the ægis of Our Lady of La Salette. The project sanctioned by the bishop of Morondava, was completed in 1963, thanks to the devoted labours of Reverend Joseph Burcklen and of Brother Celso Scotoni.

In September 1964, our community was called upon to conduct this elementary educational establishment attended by 165 pupils in majority of Malagasy nationality. I was among the teachers privileged to open classes at Our Lady of La Salette's, together with three companions: Sisters Saint Felicité¹, Marie Claire², and Saint Fernand³.

¹ Thérèse Leblanc, Saint Sylvere

² Marie Claire Audy, Three Rivers

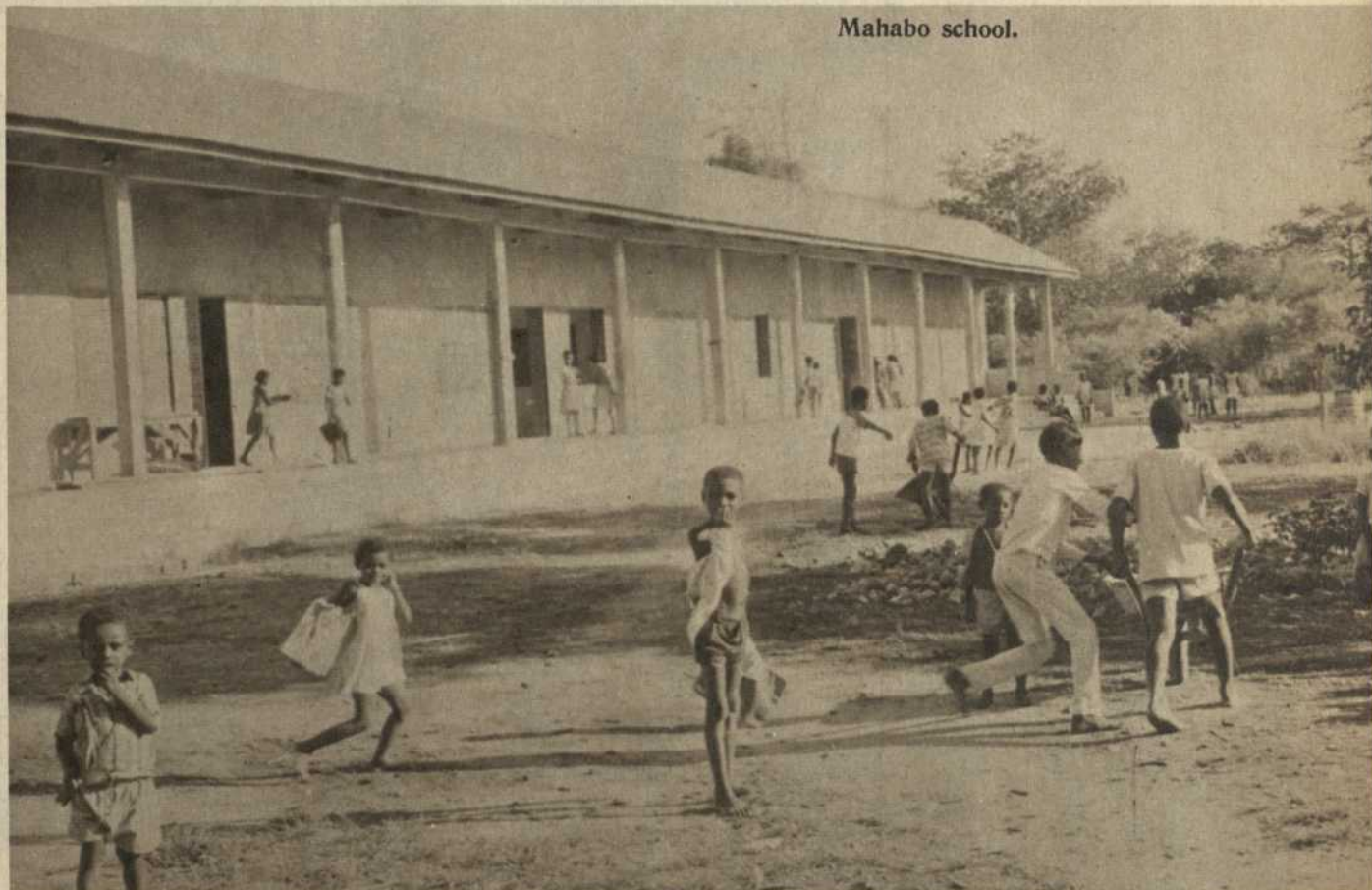
³ Fernande Gouge, Quebec



Photos: General Service of Information, Madagascar

My, this is hard work!

Mahabo school.





Yawning in the sunshine stands this portly baobab.



Photos: General Service of Information, Madagascar

We all feel very happy to have been chosen as the pioneers of Catholic education in Mahabo. Our pupils are studious and lovable. We have good reasons to hope that, eventually, a secondary department will be added allowing those who wish to do so to pursue their studies. To date, the only handicap for us Sisters lies in the fact that we are not sufficiently familiar with the Sakalava dialect used in these parts. Until now we had studied only Merina, the classical Malagasy language, which differs a good deal. So, to our teaching chores we must add the study of the local dialect. Otherwise,

how could we hope to penetrate the soul of Mahabo?

We find that the boys here are not so receptive as the girls. Little by little, however, the leaven of Christian doctrine will penetrate the mass. We firmly hope that the seed cast into the furrow since 1958 and so laboriously watered by the sacrifices and prayers of zealous priests will soon bear sixty, eighty, or even one hundred per cent.

by Sister Mary of the Eucharist¹, M.I.C.
(Carmen Langlois, Laprairie)

The Hunger of Others



MADAGASCAR

The following article was written by Mr. Georges Rakotomanga, teacher at our school of Ambohibary. First published in the Malagasy newspaper "Lakroan Madagascar", it was translated for our magazine by the author himself. We are also publishing an appeal sent us by Sister Rose Helene Turgeon, M.I.C., in favour of our Ambohibary school.

Standing rice crop ruined

Filled with anxiety, the 30,000 good people of the Ambohibary District find themselves threatened with famine.

Why should this be so in their fertile land? Because heavy floods and hailstorms have ruined standing rice crops in the broad Illampona valley. Until May 1966, therefore, the inhabitants can expect nothing in the shape of produce from their own farm lands.

In certain places, continuous downpours accompanied by cold, violent winds submerged the rice plants soon after transplantation.

Throughout the month of March, it rained day

in, day out, so that what remained of the transplanted rice plants was ruined.

A little late rice transplanted in November promised at least a meagre harvest for the following spring. Alas! No sooner was it starting to ripen than two successive hailstorms crushed the stalks to the ground, thus completely ruining the harvest. What a desolate sight our once fertile valley presented! The farmers wrung their hands in anguish and uttered loud lamentations. What was to become of them?

As the ugly spectre of famine stalked the land, thieves began to pilfer the corn and potatoes that had escaped disaster.

People sold their livestock at ridiculously low prices in order to buy imported rice at 33 or 44



Photos: Madagascar General Service of Information

francs a kilogram. Rice here is our staff of life. Numerous are the heads of families who have since left the district for distant places so as to try and earn their family's living. This causes great inconvenience at home. What an ordeal this is for us! But the worst thing of all is that we now have no rice for the planting next spring.

Georges Rakotomanga

Other problems to be solved

Dear readers,

Added to the problem of famine mentioned above, is the problem of providing adequate schooling for the children of our courageous Ambohibary people. The families who live off the land find themselves in a quandary. Whence will come the money to pay taxes, clothing, tuition fees for the school children?

We, who live in their midst, share their anxiety, sympathize with their unfortunate plight. All that is in our power to do to ease their burden we gladly do, but our power is sadly limited.

As we are in charge of the parochial school, we would like to require no fees this year of our 700 students. But, how then can we pay our 16 teachers?

"Ask and the gift will be yours ..." These words of our divine Saviour encourage us to present our request. May God bless you everyone throughout the new year and may you be spared inundations and hailstorms!

Sister Rose Helene Turgeon, M.I.C.
(St. Anselme)

TAIWAN

MUSIC OF AND FOR THE SOUL

by Lucille Shen



*Deep in the heart of a night I heard it flow, So calm and pure, angelic in design;
China, your music stirs primeval airs, A soothing trend, uplifting and benign.*

These are the words of Dr. Hanna Khalaf, until recently Minister of Justice of the Hashemite Kingdom of Jordan. A poet in his own right, he is one in a long line of people who have been enchanted by Chinese music. The procession goes back all the way from the twentieth century to the most ancient records of China's past.

One particular aspect of Chinese music is its close association with the spoken word. Chinese is an inflected language, and it is often hard to say where speech ends and song begins. In shops, clerks sing of the good quality and reasonable prices of their wares. In restaurants, orders are called out to the chef in melodic

form. Street vendors have their own distinctive cries. Housewives immediately know what is being sold without having to look. Students improvise melodies when memorizing texts. In reciting for a teacher, they move their heads from side to side, keeping time with the melody.

Chinese music is very different

from that of the West. Primarily melodic, it first used the pentatonic scale. Two semitones were added about 600 B.C.

Harmony is little known to classical Chinese music, even choral pieces being sung in unison. But in modern times, musicians have applied Western influences so that Chinese music now includes harmony. Absence of harmony did not make classical Chinese music easier than its Western cousin. For one thing, traditional Chinese music has eighty-four scales as compared to the twelve of the two modes (major and minor) in Western music.

Moreover, Chinese musical notation of ancient times was more complicated than its Western counterpart. Today, Chinese musicians have adopted Western notation.

Chinese orchestras are seventy-five per cent percussive. Gongs, drums, and clappers of all kinds are found in the traditional orchestra. At a performance of Chinese opera, the uninitiated may conclude that all is percussion and that singers are about to be drowned out.

Way of life

Chinese music is the reflection of a way of life. In it can be found traces of the Confucian heritage and some of China's cultural peculiarities.

Originally, this music was largely ritualistic. It held an important place in affairs of state, and was considered a necessary ingredient of education. Ceremonial music was present in the rituals of temples and palaces. The music of Buddhist or Taoist rituals consisted of a drone-like chanting of scripture in time to the beat of percussive instruments. In Con-

fucian temples, slow and stately choral singing was accompanied by flutes and percussion instruments.

Aside from ceremonial music, there was the music associated with the theater and amusement. Written for the populace, it was loud, raucous, sometimes shrill. Operatic music which belongs to this category is sharply limited in its scope; only some thirty melodies exist in the whole repertoire of dramatic music. Variations fit them to variety of words and actions. New operas sound familiar, even if heard for the first time.

Folk music is another part of China's heritage. The songs of farmers and workers are similar to those of other nations. Often improvised, they may consist of only a few syllables, a kind of rhythmic *heigh ho* to accompany work.

Classical Chinese music as differentiated from the Westernized modern popular music, is called *kuo yueh* or national music. In the Chou dynasty (1122-256 B.C.), it was known as *ya ueh*, graceful music, subsequently, known as *hu yueh*, foreign music, because foreign musical influence had meantime intervened.

From the great heights reached in the Tang dynasty, classical music gradually fell on bad times until the founding of the Republic of China.

With the import of Western music, some Chinese musicians reacted by turning to the classical tradition. As an expression of patriotism, they started calling their art national or *kuo* music. The Classical Orchestra of the Broadcasting Corporation of China is the backbone of Chinese music today. It is the only group organ-

ized on such scale and giving regular performances.

In 1951, the orchestra went to Manila for nineteen performances. In 1956, it gave twenty-one concerts in Thailand, and the next year it was in the United States for two weeks.

Lui I-chih established the Women's Chinese Classical Music Orchestra in July 1962. An amateur group of twenty, it has given more than thirty performances. Players are dressed in costumes of ancient style.

Professors Kao and Liang

Professor Kao is performer, composer, theorist, historian, and teacher. The 55-year-old native of Hopei province has devoted his life to classical music. A graduate of the Peiping National Academy of Arts, he says, "I am still learning."

Professor Kao is engaged in practice to perfect his playing of the *ksin ti*, a new eleven-hole Chinese flute. He teaches at the Political Staff College, and at the Provincial Normal University, and conducts music appreciation classes at several middle schools.

Music director to the Broadcasting Corporation of China for many years, he is also administrator of the BCC's classical orchestra. He sponsors and conducts BCC's training classes and is himself a student of theory.

Professor Liang Tsai-ping is famous for his playing of the *cheng* or Chinese zither. He has arranged old melodies for the *cheng*, and created a simple but effective system of notation for the instrument. Among Professor Liang's new *cheng* melodies is the charming *ku-tu-feng-kuang*, Peiping Scenes.



Chinese classical dancing is still performed in the opera.

Principal schools

On the mainland, before the Communist take-over, the most famous schools of music were the National Academy and the Institute connected with the Central Broadcasting Corporation. In Taiwan today, music is taught at the National Academy of Arts and Music and at the Provincial Normal University. But the classes sponsored by the Broadcasting Corporation of China produce most of the classical musicians.

Half the fun for a novice attending a Chinese orchestra per-

formance is the attempt to identify the instruments. The original classical orchestra had instruments made of skin, stone, clay, wood, bamboo, and gourds.

The musical properties of many of these materials presumably were discovered by accident. A hunter might plucked his bowstring and found it made a pleasant sound. Someone sipping tea through reeds might have begun the development of wind instruments.

Instruments now are divided into four types: wind, as *haiao*, bamboo flute: plucked, as *chin* lyre,

and *cheng*, zither; string, as *nan hu* two-string violin; and percussions. The total exceeds one hundred.

The *haiao*, bamboo flute, was invented during the Han dynasty (206 B.C.-221 A.D.) Slightly less than two feet long, it has five holes on top, one underneath, and one at the end. Flutes of this type, formerly were made of copper, jade, and marble.

The *chin*, lyre, is one of the most ancient instruments and certainly the most poetic. It was invented by Fu Hai (2582 B.C.) who called it *chin*. Its influence

is supposed to control an evil heart and guide the body. The *chin*'s length of more than three feet was related to the maximum of 366 days in a year. The upper part was round, representing the firmament; the bottom flat to represent the ground. Thirteen studs stood for the twelve months and the intercalary month. The *chin* of today retain this basic form. There are seven strings passing over the bridge near the wide end and then through the board to be tightened by nuts. At the smaller end, they are wound on the pegs.

The *chin* is supposed to be the favored instrument of the educated classes. But it has been somewhat neglected in the present generation, being rarely heard except at ceremonies. This may be attributed to the fact that learning to play the *chin* is exceedingly difficult.

The *cheng*, zither, was invented during the Chin period (221-206 B.C.). It is related that a father gave a *se*, ancient zither with twenty-five strings, to his two daughters. They quarreled about who was to have it, and the *se* was broken in half. Each daughter made her half into a small zither of twelve strings.

Although Chinese literary sources mention a number of scholars who attained fame because of their skill on the *cheng*, it was primarily a ladies's instrument. Players were women of the court and of noble households, plus high-class courtesans. Chinese essays and poems often mention the *cheng* in connection with beautiful maidens and intrigues of love. A young girl playing the *cheng* was a favorite subject of ancient painters.

The *nan hu*, two-string violin, has become popular since the sev-

enteenth century. The body of the instrument is made of hard wood, and the length of the arm is almost three feet.

Music is of great antiquity in China. According to tradition, it was invented in 2,852 B.C. by Fu Hsi, first of Five Divine Rulers, who was said to have introduced the lute and the lyre. Nu Wa, mythical female sovereign who succeeded Fu Hsi, has been credited with the invention of the *sheng* or Chinese mouth organ.

Legends tell of Huang Ti (2,658 B.C.) who encouraged the musical art, teaching that it was in accordance with the rules of propriety and that it made the

people better and happier. To him is attributed the feat of bringing order out of chaos by inventing the *lus*, a series of pitch

Traditional performer in Chinese opera.



pipes by which all other instruments were tuned.

However, it is to the Emperor

Shun that the Chinese look with great veneration as the founder of their philosophy of music. Shun

was himself a musician who composed the piece called *Ta Shao*, the sweet strains of which so impressed the great Confucius. Shun also is said to have been the inventor of the ten pipes, *pai hsiao*, a development of the *lus*. Chinese music had reached a high stage of development as early as 2,255 B.C.

Romeo and Juliet, Chinese version.



The Chinese regarded music as an image of the universe, supposed to express the accord of Heaven and Earth and to produce harmony between men and spirits. The object was not to please the senses but to express eternal truths and to help prepare men to receive them. Music was also considered to be the foundation of government which, since all things are one, had similarly to be an image of the laws of Heaven. Above all, music, led to harmony and order in the material world.

The pentatonic scale supposedly represented the five virtues of benevolence, righteousness, propriety, knowledge, and faith. In Western music, the notes would be C, D, E, G, and A. The two notes added in the Chu dynasty correspond to F sharp and B. According to a historian of the Yuan dynasty, these notes were called the "seven beginnings" and in Han times were compared to heaven, earth, men, and the four seasons.

Condensed from *Free China Review*, August 1963.



WAKAMATSU, JAPAN

サヨナラ

SAYONARA by Sister Louise Sawé¹, M.I.C.

Michiko, bowing gracefully, bids me goodbye as I leave, saying in her harmonious language, "Sayonara." Smilingly, I answer "Good-bye."

"Sayonara! Good-bye!" Two farewell greetings, alike because coined for the same motive, unlike as to their origin.

No matter how conventional a language may appear to be, it conveys the characteristics of its origin. Stemming from the cultural development of a group, it displays its philosophy, the manner in which its members conceive the meaning of life.

The etymology of the word Good-bye, God be with you, echoes the Latin *Dominus Vosbicum*, so often repeated in Roman liturgy. The Spaniards greet one another similarly by saying *Adios*, which in French is equivalent to *Adieu, à Dieu*.

These formulas redolent with the Christian spirit, are a witness of our faith in God the Father who, by His creative power and paternal providence, restores unity in the world through His Son. They imply the notion of a supreme Being, unique and universal, in immediate relation with mankind. To surrender to His divine Will under all circumstances should, therefore, be man's normal filial attitude as a dependent creature. In numerous countries of Greco-Latin culture, this fundamental truth is daily revealed through salutations exchanged among the people. Faithful and unbelievers, all — unawares — have recourse to the omnipotent God.

Derived from Chinese ideography and completed by Japanese symbols *Sayonara's* literal meaning is, "If it must be so".

The land of the Rising Sun has been deeply influenced by Buddhism. Pierre Humberclaude re-

¹ Saint Timothée



« Sayonara! »

marks: "It is thanks to Buddhism that Japan acquired fame in fine arts: painting, sculpture, architecture, theatre, music, dance, literature, etc."

At that remote time, Buddhism was more important as a source of artistic and cultural inspiration than as a spiritual or moral force. It made a great contribution to the general progress of the Japanese. Young students were sent to China to

study Buddhist doctrine and they returned with new ideas and culture.

Buddhism was brought into Japan though Korea in 552 A.D. At first, as its impact began to be felt by the masses, it incurred the enmity of political leaders. However, its high moral value and the richness of its culture being soon recognized, it was allowed to spread not only among the common

people but even among the nobles. The emperor himself adhered to it.

Although, since World War II, Buddhism has lost part of its popularity in some regions, it remains the religion of the people. In one of the recent issues of *The Japan Missionary Bulletin* it is recorded that sixty-four per cent of the inhabitants are disciples of Buddha. Japanese Buddhists still claim 76,200 temples and 11,000 propaganda centres.

Japanese Buddhism is distinct from Chinese Buddhism, just as the latter differs from that of India from which it originated. But the three rely on a common basic principle: *absolute relativity*.

As everyone knows, Shakamuni was the founder of Buddhism. After years of trials and ascetism, the Hindu sage had acquired practical knowledge of mankind and had become Buddha, i.e., the "Enlightened One".

There is an old legend which relates the following as the first words of Buddha upon gaining enlightenment:

When all existences are put away,
When all notions are at an end,
When all things are perfectly known,
Then no more will craving come back.

Having evolved a system of religious beliefs and a code of morality, Shakamuni started travelling over his native country so as to teach his people the way of escape from desire in which suffering has its source. Shaka's teaching may be condensed as follows: shun all bad actions; perform good deeds in great number; purify your heart; ignore the past; avoid searching into the future; loathe the present and withdraw from it.

Buddhism is based on the theory of the transmigration of souls. Ordinary souls, born over and over, are required to pass repeatedly through a world of birth, suffering and death. After the purification of countless existences, they come to their final emancipation and may be involved into Nirvana, the Buddhist perfect life, or heaven.

According to Buddha, man is neither a self-governed being, nor is he endowed with individual entity; his ego exists only in contact with others. The Buddhist will then bring his sufferings to naught when, having discovered their source in his thirst for pleasure, prosperity and life, he does away with his personal desires.

To lead the faithful to total annihilation is the ideal pursued by Buddhism. In other words, the concept of his wisdom is complete indifference in the face of daily occurrences, and meeting life openly, as it comes. All is good, since things are so ordered. Such is the exact meaning of *Sayonara* when significantly uttered. "*Time has come to part... so may it be... Sayonara!*"

Good-bye! *Sayonara!* on taking leave, is the usual salutation. But can it be said to imply a dialogue? Is it possible to create relations with those whose language is so singular? Yes. For above all linguistic implications, predominates the language of the heart which is a universal language.

Sources :

¹ Pierre Humberclaude, S.M., *Petit Guide Culturel à l'usage du Missionnaire*

² Joseph J. Spæ, CICM, *Japanese Buddhism*, pp. 592, 593, 599

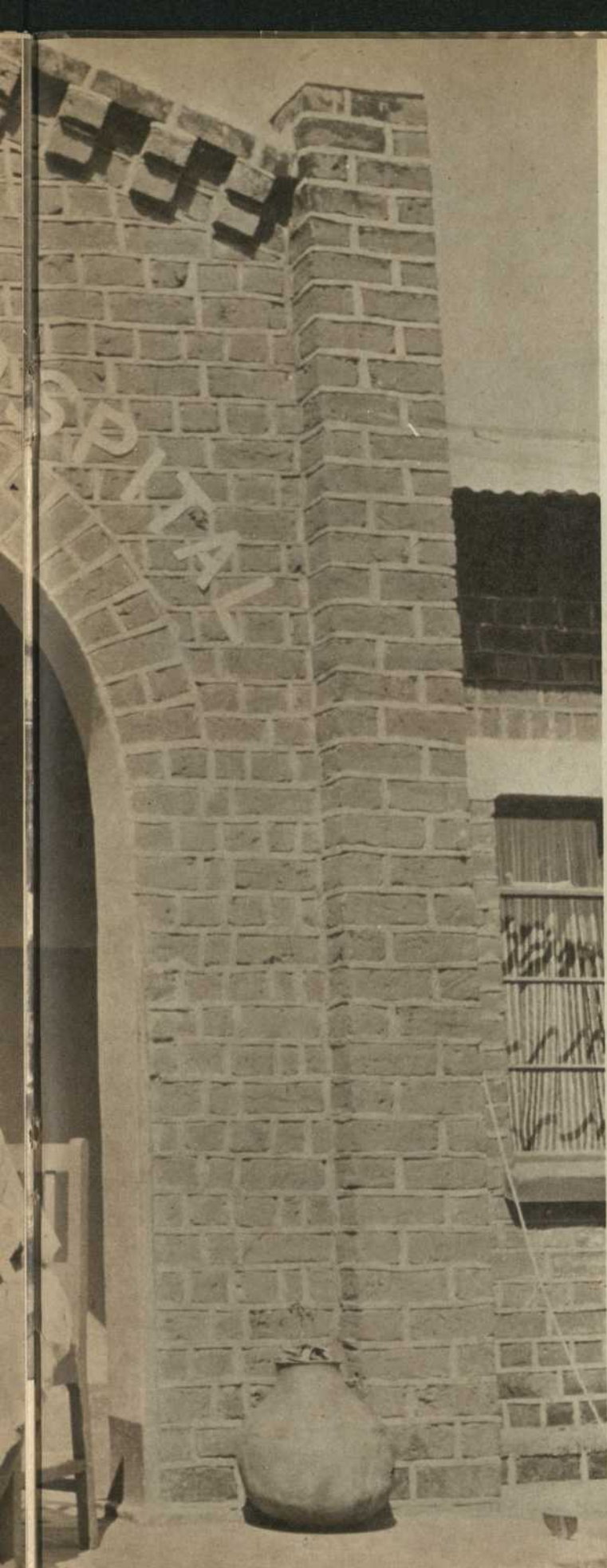
³ Taira Ryosho, *La dogmatique de Tendai*

« Sayonara! » lisps

dainty Miss Japan.







ZAMBIA

NYIMBA

by Sister Mary of Lourdes¹, M.I.C.

If ever you should decide on a flying trip to Africa, do follow the itinerary that will take you from Dorval to London - Salisbury - Lusaka, the latter capital of Zambia, whence it will be easy for you to visit us in Nyimba.

You will, I am sure, be pleasantly surprised to find that Lusaka is a modern, fast-expanding city lying at an altitude of 4,198 feet above sea level. The capital of Zambia is on its toes, reaching out for progress.

From Lusaka, if you follow the eastern highroad which hugs the steep mountain sides and glances down into the valleys of Central Africa, you will come, after a breathtaking ride, to the Petauke district where Nyimba is situated. On the top of the hill stands a hotel where foreigners usually put up for the night.

Incoming buses never fail to arouse the interest of onlookers. Groups of chattering villagers surround them, commenting on the new arrivals. These Africans who belong to the Naenga tribe are a lively, sympathetic people. If they discover you can speak their Cinyanja dialect, they enjoy asking all kinds of questions and cracking jokes.

Nyimba, our Promised Land, is a mere dot in the bush at a distance of 224 miles from Lusaka and of 150 from Fort Jameson. It is important only as a halting place where travellers spend the night hours, the road being blocked from 9:00 P.M. to 3:00 A.M. The reason for this closing up of the road is to avoid the meeting of cars, after darkness has set in, on a road bordered by precipices. Thus, every night three buses from Lusaka, three from Fort Jameson, besides several trucks, halt in Nyimba. Passengers flock to the taverns to while away the night hours in questionable promiscuity.

Our missionary activities in Nyimba are exercised in favour of the Nsenga tribe and of transients. Sacred Heart Hospital stands at a very short dis-

¹ Irene Champagne, Montreal

New look in Nyimba.



Nyimba Sisters examine dead crocodile. Left to right: Sisters Rachel Marie, Saint Valentine Saint Mark, and Mary of Lourdes.





At the dispensary entrance, Sister Saint Helen welcomes patients.

tance from the road block. Through kindness and tender care of the ailing, we try to do good to all we come into contact with.

The hospital is a fifty-bed establishment with dispensary and maternity clinic attached. Patients in the few private rooms are asked to pay one shilling a day (about fifteen cents of our money).

Medication and treatments are free except injections for which we charge twenty-five cents each. Salaries being very low, nobody could manage to pay more.

In the small laboratory which we have set up, two precious microscopes prove very useful in helping us combat the most prevalent tropical diseases such as malaria, bilharziasis, sleeping sickness, etc.

Last year, 2,800 patients were hospitalized, 12,600 persons were treated at the dispensary, and 87 babies were born in the maternity clinic. Nearly all the patients arrive at the hospital after walking for hours along narrow trails. Those unable to walk are brought in to us in crude ox-drawn carts.

Close to the hospital, a comfortable brick house has been transformed into a Domestic Science Centre. Three groups of students attend courses in turn each week; one of these groups is made up of illiterate women, another group of wives of professional men, a last group of young girls preparing for marriage. Like all other similar institutions in Zambia, Nyimba's Domestic Science Centre furthers the promotion of African womanhood whose education has hitherto been sadly neglected.

Early marriages are the rule among the Nsenga. It often happens that, after a few months of wedded life, the husband leaves to work in Lusaka or in the mines of the Copperbelt. This state of affairs has wrecked many a home and is at the root of deep social unrest.

The people who live in neighbouring bush villages continue to hold the witch doctors in awe. They will consent great sacrifices in order to keep tribal and ancestral customs alive. Most of them believe in a Supreme Being, but hold on to superstitious practices. Christians and catechumens are a minority. As their faith, as yet, is not very

strong they find it difficult to remain faithful in a pagan milieu.

Since 1963, Nyimba boasts of a new brick church replacing a tottering wooden structure with thatch roof. The facade of the new edifice built along sober lines is decorated with a large cross framed in quartz stone discovered at a short distance from here. The builders, Reverend Brothers Maurice Toupin and Martin Cademan, of the Society of White Fathers have utilized the same material in erecting the altar. On the footing of the bell tower which houses a bell made in Germany are written the following words: "Gift of Manitoba's Knights of Columbus, Canada".

Nyimba is a focus of Christian living in the bush. Besides the church, the hospital, the Domestic Science Centre, other important buildings are the Parochial Centre, the Post Office, the Convent, and several shops run by Indian merchants.

Our closest neighbours are the White Sisters who live about thirty-five miles away. They conduct a large primary school, a Teachers' College, a hospital, a maternity clinic, and a leprosarium.

Life among the Nsenga is a happy one. If you have enjoyed this short visit to Nyimba, do come again. We rely on the spiritual assistance of you all, dear rear-guard missionaries, to carry the glad tidings of the Gospel into the remotest bush villages of Central Africa.

Lusaka lies at about 150 miles from Nyimba.



The Great Mission of Chiloe



INTERVIEW by Sister Margaret of the Child Jesus¹, M.I.C.

Q. Sister Margaret, I would like to hear about the great mission in which you were privileged to take part.

A. The great mission was something like a retreat, coupled with intense catechetical instruction dispensed in Chiloe's numerous outposts, as well as in neighbouring islands. A good number of remote villages in the diocese of Ancud have no resident pastor. The reason? A dire lack of priests.

Bishop Duran Moreira has launched the annual mission in order to reach all the scattered sheep of his far-flung fold. In order to catch everyone at home, the mission is given during the summer which, in the southern hemisphere, falls in December, January, and February. The people then have more leisure.

On January 6, the missionaries assigned to this apostolic task gathered in Ancud's cathedral. His Excellency personally made assignments, and determined the places to be visited. We felt that we were really being sent as labourers into the Lord's vineyard.

Q. Who were these labourers you mention?

*A. Our group was made up of Franciscan Fathers, Spanish secular priests, Sisters of Saint Philip of Neri, Spanish Sisters known around here as *filipenses*, Ursulines of Jesus, and two Canadian Sisters of the Immaculate Conception.*

Q. Did you travel by boat or by plane?

A. Our group first drove in a jeep to Quemchi where we took the open boat for the village of Huities. Rain fell in torrents as it often does around

¹ Fleur Ange l'Heureux, Montreal

here. It took us one whole hour on a raging sea to reach destination.

Q. What kind of reception awaited you?

A. Associations of all kinds, even a local football club, were at the dock to welcome us. After introductions and salutations we walked in procession up to the village church. Hymns were sung accompanied by accordeon while the cortege climbed up the hill on which the parochial centre stands. As a merciless sun beat down, the singers soon grew out of breath. Reverend Frederico Montealegre, pastor of Quemchi, finally bade them stop singing. It took us about twenty minutes to reach the top. The church plaza was gay with green arches, bunting, and flowers.

Q. What were you Sisters expected to do?

A. We were put in charge of doctrinal instruction. After arranging the programme to meet the convenience of the people, Reverend Frederico Montealegre returned home. Besides being entrusted with the care of three large parishes, he ministers to the spiritual needs of twelve outposts. It was 4:00 P.M. Left to our own devices, we immediately set to work. Reverend Angel Maria Echevarria took charge of the adults; Sister Bernard Marie² saw to the adolescents; I taught the lambs of the flock. At 6:00 P.M., we urged the good

people to return home. Some of them had walked for five hours to attend the opening of the great mission. At first, they refused to budge. "No, no. We are not tired. We want to continue", they explained. It took all of Father's Angel's persuasiveness to convince them that, the hour being late, they had better not tarry.

Q. What about the next day? Were they just as enthusiastic?

A. Indeed they were. The church was packed every day of the week we spent there. Many asked to have Masses offered for their dear departed ones.

Never will I forget the happy days spent among the Huites villagers. One evening after the children had gone, a farmer called to thank me for giving him a New Testament. "Sister," he confided, "I find this book very inspiring. This afternoon, while I was seeding my field, I took it out of my pocket once in a while and read a few lines. You can't imagine how much easier work becomes with a book like that on hand."

Q. How long did the mission last?

A. One week in each village. Only a few of Chiloe's 122 chapels benefited by a mission last summer. Others will have their turn in succeeding

² Juliette Desnoyers, Mascouche

A scene in Ancud harbour.





Photos: GESELL

Seaside village of Chiloe.

summers. Sister Bernard Marie and I, for our part, visited six villages: Huites, Linao, Caulin Huelden, Manao, Chacao. For the majority of these villagers this was the first time they had ever met Sisters.

Q. Did you visit individual families?

A. We did. Everywhere we went, we experienced the warm-hearted Chilean hospitality. The villagers were proud to put us up for the night, to have us share family meals. Except one village where the people were non-practising Catholics, we were always welcomed with open arms.

Q. What do the people do for a living?

A. All or nearly all diligently till their small plots of land, selling their produce in Ancud or in Puerto Montt. Those who live on the seashore do a thriving business fishing. Rarely do the fruit of their catch figure on their menu, however, they prefer selling it on Ancud markets.

Q. What, then, is their staple food?

A. Potatoes and mutton. We would like to organize a domestic centre in each of the villages to teach the people the value of vegetables, cereals, fruits, fish...

Q. How did you travel from one place to the other?

A. We went by sail boat or jeep. If there had been any roads we might have used horses to ride over hills and dales.

Q. Did you make this trip during the holidays?

A. Yes we did, but they were the most splendid holidays for my part I ever enjoyed. Classes at our Immaculate Conception School of Ancud open only in March. It was a real treat for me to teach catechism during five whole weeks. Another enriching experience was the direct contact with so many Chilean families. The five weeks of the great mission passed like a flash. It was a heartfelt consolation for us missionaries to break the bread of Christian doctrine to numerous famished souls.

LIMA, PERU

Christmas Play

by Sr. Saint Emilian, M.I.C.¹

When, in late October, the Ministry of Education proposed a Christmas crib contest among all the schools of Lima and its neighbourhood, we, teachers, decided that our Maria de la Providencia School should participate. Besides providing an excellent opportunity of drawing closer the bonds of fraternity which ought to unite school, family, and parish, the creative possibilities of the students might thereby be stimu-

lated. Perhaps, some masterpieces might even emerge.

The first prize offered by the Ministry being school furnishings to the amount of 25,000 soles (\$1,000.00), if one of our students could win, the whole establishment would benefit. Although we are very poor, we have not been able to obtain any of the official grants this year.

To begin with, our staff of lay

teachers teamed up with the Sisters in an effort to replace the mystery of Christmas in its true setting and to stress what it teaches. Numerous families around here attend Midnight Mass merely because it is the custom to exchange gifts and greetings on the stroke of midnight.

One inspiring item on the programme was a biblical play representing the birth of Christ.

¹ Emilienne Marchand, Tétreaulville

A group of singers accompanied with melodies and psalms the gestures of actors.





The shepherd's camp and the live sheep, star of the show.

It took place in the school yard. Standing at the ambo, a youthful narrator related the wonderful story of the God made man, according to the Gospel of Saint Luke. Beside her, a group of singers in ankle length white dresses decked with a blue cross, accompanied with melodies and psalms the gestures of the actors.

The first scene represented an inn installed in one of the out-

houses, facing the yard. Opening a small wicket, the innkeeper uttered a gruff, "No place for you here!" Joseph and Mary then meekly made their way to a thatched-roofed hut flanked by flowering bushes in a corner of the yard.

In the second scene, Mary laid her divine Babe (a real baby) in the manger while the ox and the donkey looked down wonderingly. Next came the angels followed by

a group of shepherds. One of the older performers carried in her arms a live sheep donated by a kind benefactor.

A spot on the grounds where banana plants grow was made to represent an oasis. There camped the Magi with their camels. A glittering star, made to glide along a wire strung over the yard, guided the royal travellers to the manger. Alas! The hubbub of the caravan



Awestruck shepherds hear the "good news".



The Magi and their camels journey towards Bethlehem.

Final scene. Crib and mime won second place in contest.





Senora Lucila Belaunde de Cruchaga, sister to President of the Republic, presents silver medal and a diploma to Sister Saint Veronica.

frightened the Child who began to whimper. His mother gathered Him in her arms and soothed His cries.

After the adoration of the Magi, the narrator invited the people of God to come and adore the Messiah. All the pupils crowding the verandahs rushed out into the yard singing:

Glory to you Holy Church,
Noble people of the Lord.
Your sons are gathering round,
They come to you, their God.

The youthful singers continued to invite all mankind to the crib — the workers, the destitute, the rich, the ailing — ending with the chorus *Vamos hacia Dios*, Come to our Lord. During the whole

performance, a respectful silence reigned among the audience.

The first jury present at the entertainment was favourably disposed. We were told that we stood as good a chance as any other school to win the first prize. However, a few days later we received a sealed document from the Ministry announcing that our educational establishment figured among the fourteen schools out of six hundred which had won honourable mention.

A second jury headed by Senora Lucila Belaunde de Cruchaga, sister to the President of the Republic, presented Sister Superior with a diploma and a silver medal. Moreover, the ladies of the National Assistance brought each of our three hundred students gifts

of dolls, teddybears, sewing kits. Although the school did not win the coveted first prize, the children were so pleased with their rewards that the teachers forgot their disappointment.

From a spiritual point of view, the Christmas play was an outstanding success; all present grasped the deep signification of the Nativity of Christ.

The parents did lose face because the school failed to come out first in the contest but they were edified by *Madre Veronica's* equanimity. She succeeded in making them understand that not everyone can win a prize. The important thing in the contest was, after all, to deepen religious values and to restore to Christmas its religious signification.

Beginnings of a COORDINATION COMMITTEE

by Marie Monique Felix



HAITI

In 1963, a committee was organized in Cap Haitien in order to urge union among students and to coordinate the efforts of parents and of educators faced with the multiple problems of education in our modern world. There are good reasons to believe that this initiative will facilitate the all important task of "aiding our youth to construct a student city animated by humane and Christian principles."

To build up such a city it is first of all essential to conquer prejudices among the various institutions of which it is composed. Moreover, the civic virtues must early be inculcated in the hearts of students if their city is to be made as perfect as possible.

The students are genuine but scattered elements of this city. Being for the most part ignorant of their role, they need to be encouraged. They must be taught to associate so as to study together the challenges of their milieu and to learn how to help one another.

Their city will be humane if they accept to spend themselves for the welfare of others, if they respect the dignity of man, acquire the sense of responsibility, understand the necessity of teamwork, while at the same time endeavouring to develop their personality in a harmonious manner.

Because our student city also assumes the characteristics of a Christian community, it must aid our youth grasp the supreme importance of living in close intimacy with God. We consider it fortunate indeed that the committee should have been organized at a time when certain religious problems were affecting various groups of students whose intellects ran amuck in the quicksands of pride and of indifferentism. As in the secret depth of their being, these youths yearned to do something to better the world around them, they eagerly caught at the opportunities offered by the organizers of the Committee.

During early summer, several

teams set to work with a will, organizing an interesting programme to be worked out during the holidays. Instructive and amusing films were presented; ancient ballads and songs were resurrected; folklore dances and songs were performed. Instead of being used to punctuate questionable amusements, the drum tapped out the rhythms of tamboula performances. Adults members of the Committee taught the students how natural instinct itself urges man to honour his Creator by means of music and song and how true religious music can become exalted prayer.

Conferences were also given on the various aspects of life — physical, intellectual, sentimental, economical, sociological. After these subjects had been thoroughly discussed, a five-year-plan for the construction of a new student city was elaborated.

In October, the coordination Committee called a general meeting of the students in order to ex-



These Cap Haitien Normal School students bid farewell to Sister Francoise de Varennes recently assigned to Madagascar.

plain the functioning of the programme. The Sisters' help was enlisted to ensure constancy in efforts being made.

During the first year, the theme to be studied was physical life in a Christian perspective. It was suggested that members of sub-committees and occasionally, groups of friends meet every other week at *Regina Assumpta* College conducted by Sisters of the Holy Cross, to discuss current problems related to the theme.

At the outset, the students were urged to write essays on the human body. Although this suggestion

did not meet with the expected response, it afforded the opportunity of presenting papers and questionnaires on sports. Boys and girls examined the importance of outward games as a factor in the full development of a harmonious personality. One of the results of these discussions was that volleyball teams were organized and that keen competition reigned among the teams of various educational institutions.

The next subject studied was dancing. Can this kind of leisure be an enriching experience? Where do our young people gather to dance? What sort of dances do

they like? So many questions that sparked serious reflection. The Committee presented papers relating to the dual educational and social aspect of dancing. Having noticed that the students showed themselves more or less indifferent with regard to the national dances, the leaders organized a series of performances where folk dancing was emphasized. Finally, a grand contest of Haitian folk dancing was held under the auspices of *Regina Assumpta* College.

Next on the programme was the item work. As numerous students manifested prejudiced attitudes regarding manual work, the Com-

mittee provided them with books and periodicals explaining the condition of labour and the different economic systems. Tenant farmers for instance work hard, tilling the ground, raising crops for the rich. Their wages are too often ridiculously low. Is this a true Christian concept of work? Should not such conditions be improved?

Certain reactions on this subject were surprising. Some students approved, others dissented; a few remained stolidly entrenched in their indifference. On the whole, however, several prejudices were demolished, and the dignity of human labour was more clearly delineated.

On Sundays, religious ceremonies in harmony with the liturgical renewal, were held for the students of senior classes in the chapel of Our Lady of Perpetual Help College. On such occasions, the Committee left the responsibility of organizing the different groups to the students.

From time to time, parents were invited to attend meetings and to comment on the work done by the Committee. The Sisters of the Holy Cross often presented in their College Hall conferences on film rating which helped students analyse and appreciate current productions.

The activities of the first year were brought to a close by a surprise party organized by Committee leaders, and the students of sub-committees. An interesting lecture was delivered by the honour guest of the evening, a young Haitian gentleman at present pursuing studies in Switzerland. After the presentation of a musical entertainment, a buffet lunch was served. Before dispersing, participants were invited to attend the



Off we go on an excursion. Won't you join us?

summer camp meetings where the 1964-1965 programme would be elaborated.

The chosen theme for the second year of the Plan is "Intellectual Life and Culture"

Missionary Sisters of the Immaculate Conception

CANADA

MOTHERHOUSE, 2900 St. Catherine Road,
Cote des Neiges, Montreal 26
NOVITIATE, Pont Viau, Montreal 40
OUTREMONT, 314 St. Catherine Road, Montreal 8
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 10
NOMININGUE, Labelle County, P. Q.
RIMOUSKI, P. Q., 85 St. Germain Street
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., 235 Dufferin Street
GRANBY, P. Q., 50 St. Joseph Street
CHICOUTIMI, P. Q., 766 Cenacle Street
SAINTE MARIE, Box 358, Beauce County, P. Q.
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
PERTH, N. B., P. B., 259
EDMUNDSTON, N. B., 85 Victoria Street

UNITED STATES

MARLBORO, Mass., 207 Pleasant Street

HONG KONG

TAK SUN SCHOOL,
103 Austin Road, Kowloon, Hong Kong
MOUNT GOOD HOPE SCHOOL,
Clear Water Bay Road, Kowloon, Hong Kong

TAIWAN

KUANHSI, 83 Cheng I Lu, Hsinshu Hsien,
Taiwan, Republic of China
SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China
SUAO, 36 Chung Cheng Rd., Suao Hsien,
Taiwan, Republic of China
HSINCHU CITY, Cheng Mou Yuen, Choei Yuen chiai no 49,
Koang Fou Li, Republic of China

JAPAN

KORIYAMA, 3-18 Toramaru, Koriyama shi, Fukushima ken
WAKAMATSU, 480, Sakae machi, Aizu Wakamatsu
TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

ITALY

ROMA 0881, via Giacinto Carini, 8

MADAGASCAR

MORONDAVA, Madagascar
AMBOHIBARY, Sambaina, Madagascar
ANTSIRABE, St. Thérèse's Mahazoarivo Parish
TANANARIVO, Tsaramasay
MAHABO, via Morondava

PERU

PUCALLPA.
LIMA, Escuela Maria de la Providencia
Napo 1124, Azcona (Brena)

GUATEMALA

TOTONICAPAN, Colegio P. Betancourt, Guatemala, A.C.

BOLIVIA

SANTA CRUZ de la Sierra, Cardinal Cushing Business College,
Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
Irupana, Sud Yungas
LA PAZ, Academia Santa Rita,
Calles Juan Granier y Entre Rios, casilla 2893

CHILE

ANCUD, Colegio Inmaculada Concepcion, Calle Errazuriz,
Casilla 82

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 del Rosario St., Tondo
SAN JUAN, Little Baguio, Rizal
LAS PINAS, Rizal
MATI, Davao Province
DAVAO City, Our Lady of Good Counsel Hall, Florentino Torres St.
PADADA, Davao Province
BAGUIO City, 73, Paedal, Box 83

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, C. P. 1085 Haiti
PORT AU PRINCE, Novitiate, Cité No. 2, C. P. 1085 Haiti
CROIX DES BOUQUETS, C. P. 1291 Haiti
DESCHAPELLES, Albert Schweitzer Hospital
P. O. Box 2213 B, Haiti
LA BOULE, C. P. 1085, Haiti
HINCHE, Haiti

COLON, Province of Matanzas, Cuba

AFRICA

KATETE, St. Theresa's Parish, Champira P. O., Malawi, C. Africa
MZAMBAZI, St. John's Parish, Eutini P. O., Malawi, C. Africa
RUMPI, St. Patrick's Parish, Rumpi P. O., Malawi, C. Africa
KARONGA, St. Mary's Parish, Karonga P. O., Malawi, C. Africa
KASEYE, St. Michael's Parish, Chitipa, P. O. Box 100, Malawi,
Central Africa
NKATA BAY, Nkata Bay, P. O. Box 9, Malawi, C. Africa
MZUZU, Mzuzu P. O. Box 24, Malawi, C. Africa
FORT JAMESON, P. O. Box 107, Zambia, C. Africa
KANYANGA, Lundazi, P. O., Zambia, C. Africa
NYIMBA, Sacred Heart Hospital, Zambia, C. Africa
CIKUNGU, Kazimuli, P. O., Zambia, C. Africa



Harmonious contrasts in Beckel, Philippines Islands. Big Sister wears national costume and carries basket on her head; Little Sister sports modern dress and holds basket on her arm.