

THE PRECURSOR

January — February 1968 Montreal — Vol. XXVIII — no 1



The miners' children in Catavi, Bolivia, enjoy Christmas cheer.

Photo : Sister Céline Trudeau, M.I.C.

MISSIONARY INTENTION — JANUARY

Tepid Christians who are an obstacle in the way of evangelization.



MISSIONARY INTENTION — FEBRUARY

Collaboration in the social order.

Authorized as second class mail, Post Office Department, Ottawa.
Postage paid at Montreal.

THE PRECURSOR

No 1 — January — February 1968 — Vol. XXVIII

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SUBSCRIPTIONS:

THE PRECURSOR

2900 St. Catherine Road
Côte-des-Neiges, Montreal 26
Canada

SUBSCRIPTION RATES:

\$ 1.50 a year
\$ 2.50 2 years
\$ 5.00 4 years
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*In case of change of address,
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Bi-monthly magazine published
by the Missionary Sisters of the
Immaculate Conception with
the approbation of the Ordinary
of Montreal.

NIHIL OBSTAT:

M. l'abbé A. Cossette, p.m.é.
20 septembre 1967.

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**TAIWAN
MADAGASCAR
BOLIVIA
HAITI**



CHRISTMAS

Around the World



**Sister Marie-Berthe Fleurent, M.I.C.
L'hebdomadaire Lumière
Sister Céline Trudeau, M.I.C.
Sister Elisabeth Vanchestein, M.I.C.**



—CHRISTMAS IN TAIWAN—



Christmas in Taipei is a green Christmas. Under the starry sky, the Christians hurry to church to sing carols and to adore the newborn King.

Even non-Christians join in singing the praises of our Emmanuel. Some come to church led by a deep faith; others by mere curiosity. For the Buddhists, Christmas is a mystery. Although at a loss to grasp the profound significance of the various religious ceremonies held in An Tung Kiai, they like attending them.

Non-Christians feel stirred by the reverent attitude of the faithful kneeling in rapt adoration as the consecration bell rings its silvery summons. What does it all mean?

Our Taipei convent chapel where I spent a truly ecumenical Christmas. How happy I was to share with Christians and non-Christians alike the glad tidings of salvation!



Christmas festivities were enhanced by the solemn baptism ceremony of eight adults.

There were a few sad notes in this concert of happiness, but hope pervaded the atmosphere.

Their gaze strays to the Crib set in an angle of the little church, surrounded by a profusion of lilies, poinsettias, chrysanthemums, ferns. The atmosphere is one of joyful anticipation.

The Christmas festivities were enhanced this year by the solemn baptism of eight adults. Slowly but surely, the family of the faithful is growing in the Beautiful Isle.

This year in Taipei I experienced a truly ecumenical Christmas. How happy I was to share with Christians and non-Christians alike the glad tidings of salvation!

There were of course a few sad notes in this concert of joy. Siao Yin, an orphan girl, mourned the loss of her beloved parents; a young

couple, newly arrived in the big city, came to confide their distress and their loneliness... Sadness there was, yes, but hope pervaded everything. Hope of a better life brought to earth by the Word made Flesh. Christmas is a synonym of hope.

As missionaries it is ours to convey the Gospel message to all.

Sister Marie Berthe Fleurent, M.I.C.



CHRISTMAS IN MADAGASCAR

Adapted from *Lumière*.

Christmas of the Children and the Poor

In our Island, Christmas 1966 was marked by various manifestations of kindness towards children, the destitute, and the handicapped.

The poor were the guests of honour.

Everywhere, in the great urban centres as well as in the humblest villages, Christmas trees blossomed out with toys and goodies.

Official services, private enterprises, charitable associations vied with one another in order to bring joy and contentment to as many people as possible.

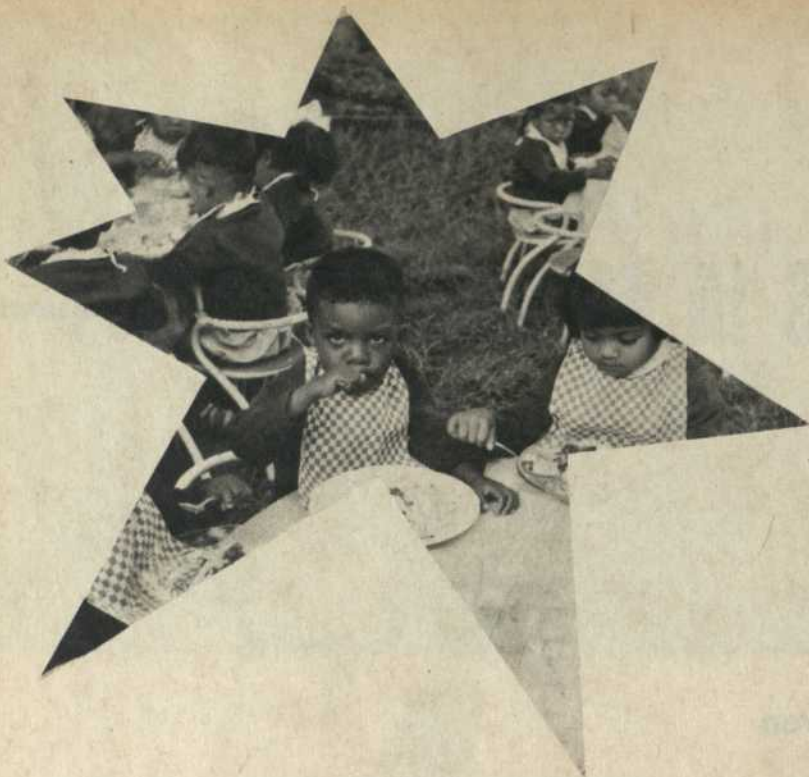
As happens every year, President Tsiranana and the First Lady set a shining example to the nation. Upon their warmhearted invitation, thousands of students filled with merry laughter the halls of Andafaviaratra Palace.

Rays of hope shone also for the most neglected among the poor and the unfortunate.



Photo: Service of Information Madagascar

Photos: Service of Information of Madagascar



Photos: Stavy

Christmas brought joy to
little children and to the
destitute throughout the
Island.



Even to those whose misdeeds had landed them within prison walls, numerous gifts and messages of hope were distributed. It did them good to realize that they were still being honoured as human beings.

The Tananarivo municipality gave a special party for its beloved 89 handicapped or crippled children. For its part, the Red Cross contributed cheer to the 220 tots of the Children's Hospital. The Catholic Social Service provided uniforms and text books for 360 destitute children in the capital.

In Anjanamasina, 115 unfortunate persons were entertained by the women magistrates and the members of the Wednesday Morning group. Christmas gifts were also presented to 650 children of poor families in Ambohimananarina.

Provincial authorities were not behindhand in assisting the destitute and the unfortunate. Boy scouts brought gifts to numerous households.

The atmospheric disturbance known as Daphne unfortunately played havoc among the villages of the western coast.

On the other hand, heavy downpours on the upper plateau were welcomed by Betsileo farmers as a precious Christmas gift. They had long feared they would again be afflicted with drought this year. Thanks to the rain, nearly all the rice seedlings were transplanted before the *taom-baovao* (New Year).

Finally, President Tsiranana chose to give, during the Christmas season, several pledges of his kindness. A series of decrees dated December 20 granted a number of individual reprieves as well as measures of general benevolence.

True, the President excluded a few categories of prisoners, but he certainly had good reasons to do so.

On the whole, Christmas 1966 in the Malagasy Republic was a festival of human kindness. May this kindly spirit endure throughout all the coming years.

Our beloved country will thus be truly an enchanted Island filled with serenity and good will.



*At Christmas,
each house has
its Crib, and each
village has its
group of dancers.*



CHRISTMAS

IN BOLIVIA

For the Indians of the region of Potosi, Christmas is one of the most popular of festivals. Indeed, the *Fiesta del Nino Salvador* is for them the highlight of the whole year, brightening their drab laborious existence, and allowing them to give vent to their creative imagination.

In nearly every home, however humble, a Crib is set up where shepherds, kings, and angels vie in paying adoring homage to the divine *Nino*. A rudimental backdrop to the Nativity scene usually represents sheep, goats, cows chickens, and mountain lions. In the centre, on a makeshift altar, the *Nino* is enthroned amid greenery, toys, and gifts of every description.

Below the altar, rows of tin cans are aligned in which the Indians have sown *trigo* (wheat) hence the name given these objects — *triguitos del Nino*, the Christ Child's Wheaties! The day is one of

family rejoicing, when all sing, dance, eat and drink to their heart's content.

Relatives momentarily absent from home are urged to reassemble on Christmas Eve so that the entire family may enjoy the festival together. When all have showed up, they leave in procession for the parish church, ablaze with light. Each family brings along its own figure of the Christ Child cradled in a tiny crib. It is laid beside the altar during the Eucharistic celebration. Afterwards, the faithful proceed to the sacristy, Indian file, to have their *Ninos* blessed by the pastor.

Musicians accompany the cortege home, in the wee small hours, playing their liveliest tunes. On all tables is served the delicious *picana*, a sort of Bolivian stew spiced with wine. Beverages are passed from hand to hand while the company sings with gusto, *Esta buena noche, noche de no dormir!* This is the good night, not a night to snooze in,



*Meet the "pasantes"
who organize the festivities;
also a group of dancers per-
forming the Huachitorito.*





Next item on the Christmas programme is the traditional dance in front of the Crib. Couples dance in a stately manner, holding hands and singing the old carols. Then each member of the family circle performs solo in front of the Christ Child while the others applaud.

Favourite dances with the Indians of the *Potosi* region are the *chuntunqui* and the *huachi torito*. The first is a vigorous dance with much stamping of feet, a dance which rocks the whole place with din. Dancers cavort and prance in front of the Crib, to the tune of mandolins and flutes. The second is a rhythmic dance, the men clapping their hands, and the women rattling castanets or striking triangles. At a given signal, the women throw a piece of cloth around the necks of the men, leading them towards the Crib where all pause for a few moments of silent prayer, while the eldest member of the family lights candles. Dancing and feasting continue almost uninterruptedly until January 6.

Throughout his joyful octave, groups of children roam the streets, singing carols accompanied on their *pajarillos*, a crude musical instrument fashioned out of tin cans into which are inserted little pipes filled with water.

In these parts, dancing marks all the Christmas festivities. The Indians of Potosi cannot imagine of a better way to honour the Holy Child than to dance for Him. These Nativity dances reveal the simple naive faith of the Bolivian Indians. Surely the Infant Saviour must smile down upon this mountain people who has taken to heart the admonition of Psalm 149:

Let them praise His name with dancing,
Making melody to Him with timbrel and lyre!



Sister Céline Trudeau, M.I.C.

CHRISTMAS

IN



by Sister Elizabeth Vanchestein, M.I.C.

While our Canadian Christmas is white and frosty, the Haïtian Christmas is wreathed in sunshine and lulled by fragrant breezes. Notwithstanding these differences in climate, the Yuletide celebrations are almost identical in both countries.

Haïti sings the old familiar carols brought from *la douce France* years ago. It has also typical

carols of its own, in the soft musical cadence of the Haïtian dialect.

At the Saint Martin parish of Port au Prince, Midnight Mass is sung by a mixed choir conducted by Monsieur Désir.

The midnight Eucharistic celebration is preceded by one hour of prayer. In order to make



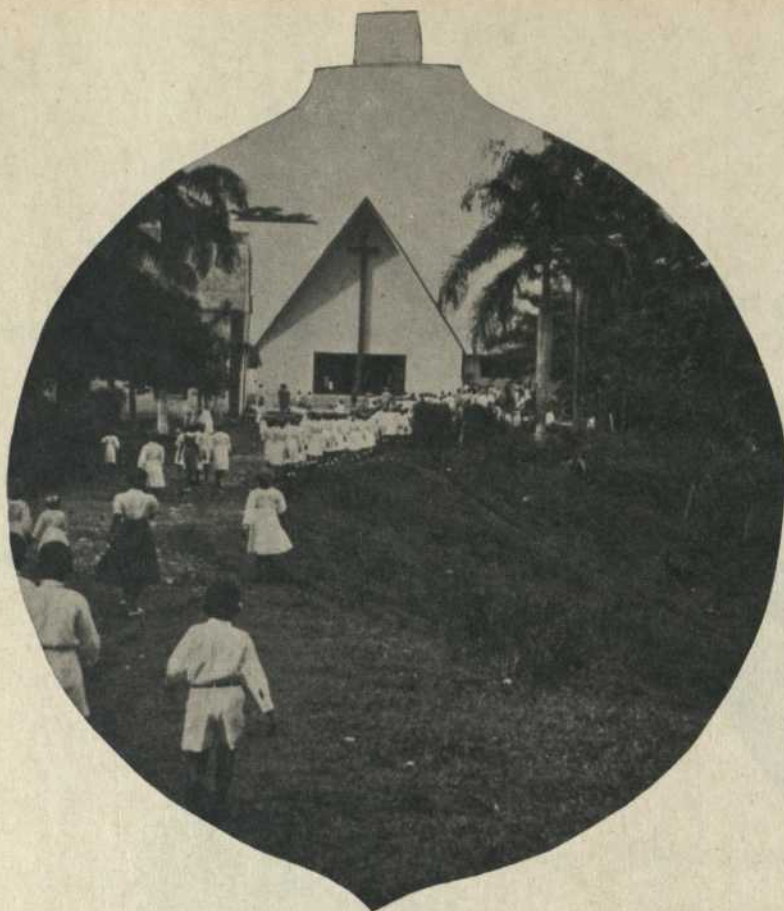
HAITI

sure they will secure a seat inside, many parishioners arrive as early as 8:00 p.m. They squat outside to catch the evening breeze and while away the hours of waiting, filling them with song and music.

At 11:00 p.m., the special hour of recollection and prayer is ushered in by a hymn in Creole:

Noël! Noël! Noël! Plein minuitt nan savann nan
Youn lumièr sorti nan ciel nan pays Bethléem.
Noël! Noël! Noël! Cé youn miracl Bon Dieu fait:
Gros lumièr nan plein minuitt clairé passé soleil.

Christmas is here! Hark to the midnight call!
A light shines over Bethlehem.
Christmas is here! God's Word is born
On this midnight brighter far than noon.



The chorus is taken up by all present, each transforming it into a personal prayer.



For their simple hearts, this miracle of God's love is not hard to believe. They live close to Him always as many a familiar Haitian expression shows: "God be praised, God willing, God is good."

Notwithstanding the need for a liturgical renewal here as elsewhere and the receptivity of the faithful on that score, Haitians cling to the old chants inherited from their forebears. It would not really be Christmas for them if they did not sing every last stanza of their favourite numbers.

The figure of the Christ Child is brought to the Crib by the pastor, accompanied by a cortege of acolytes and of parishioners. Again the night is filled with melody as the priest goes to the altar, and the people sing at a pitch which every member of the congregation can compass. Oh, the warmth and the rich quality of those Haitian voices! There is no effort to elaborate, no straining after effect. They sing with their hearts, in close union with the entire Christian community.

The Eucharistic celebration over, the faithful crowd to the Crib in order to, at least, touch the figure of the Christ Child. Their devotion is not above taking away as relics pieces of the little toes or fingers, or fragments of the swaddling clothes!

On Christmas day, all wear their finest clothes. The day closes with merry dances accompanied by drums, trombones, and folk songs. Christmas comes around once and only once a year. Why not enjoy it to the utmost?



PEPITO

Found a Friend

by Sister Gisèle Villemure, M.I.C.

Every rosy dawn saw Pepito leading a flock of sheep out of a tiny village nestling in a grove of stately coconut palms. Wrapped in his coloured *poncho* and with his frugal lunch balanced on his head, Pepito made his way up the sunny trail that led to the shores of Lake Atitlan. His heart was light. Clea, his favourite lamb, hardly seemed to weigh a straw on his shoulders.

Beyond the shores of the lake, on the edge of the great plain, stood his flimsy hut where he stored

his cloak and his lunch while the sheep contentedly started to chew the cud. They were safe now, and he could indulge his love of nature.

From one clump of wild flowers to the other he flitted, ecstatically drinking in the heady perfume of jasmine, culling gorgeous orchids. On the southern slopes, fields of sugar cane rustled in the breeze. From this spot, there floated up to him a sweet melody like the song of birds and yet he could not recog-

nize the sound as emanating from any of the birds he knew... What could it be? The sheep were quietly feasting on the green grass. Pepito decided he could leave them for a while in order to investigate the source of the enchanting melody. Off he went with Clea on his shoulders.

After a while, he discovered leaning against a shady tree Francisco, a friendly lad, who was playing a favourite Quechua air on a shiny flute. Pepito watched him,

Clea is Pepito's
favourite lamb.





Francisco knows how to make the wind sing and the rain weep...

fascinated. Then he flopped down by his side on the grass, one arm thrown protectively around Clea's neck.

« What a lovely flute you have, » he exclaimed. « Wont' you lend it to me just for a while? All I have is an old marimba... ».

Francisco nonchalantly went on playing his melody to the end then, with a grin, handed the flute to the herdboy.

Pepito fondled it as if it were made of silver. He patted its shiny surface before putting it to his lips and blowing with all his might. The sound startled Clea out of its placid rest in the shade.

« Is the lamb yours? » suddenly inquired Francisco.

« Not really. It belongs to the man I work for. But, I like it best of the whole flock. It's my favourite and it follows me everywhere. Its name is Clea.»

Francisco watched with envious eyes as Clea pushed her muzzle affectionately against Pepito's sturdy legs, looking at him appealingly.

« Look, Pepito, I lent you my flute... How about lending me Clea? I have a little sister at home who would love to play with this lamb. Let me have it, just for tonight, won't you? » he pleaded, an eager look in his warm brown eyes.

« I'm sorry, Francisco, but I can't. This is Christmas Eve, and Clea has a role in the play.»

« What's Christmas? »

« Don't you know? » Pepito looked his surprise. « It's the Lord Jesus' birthday... I can't go to school, but Mamma teaches me catechism after I'm back home from work in the evening. That's how I know about Christmas.»

« How lucky you are, Pepito! Mamma is dead and Papa has to work hard in the sugar cane fields. He hasn't time to teach me anything... I live alone with my little sister who weaves blankets all the day long. Nobody ever told me about the Lord Jesus.»

« I have an idea. Why don't you come with me tonight? Mamma will serve you hot corn soup and crisp *tortillas*. Then, at eleven, we'll go to church together...»

Francisco accepted his friend's invitation and spent the day with him, looking after the flock. Late in the afternoon, the boys led the sheep down the slopes, along the trail that ringed Lake Atitlan, and headed for the village under the palm trees. They found that bunting fluttered merrily from every thatch-roofed hut. There were flowers and greenery everywhere.

On the plaza, in front of the church, hawkers were carrying on a brisk trade. Pepito introduced his companion to his mother who smiled a kind welcome. Francisco smacked his lips over the delicious *tortillas* while Pepito laughed in sheer delight.

After the meal, Mamma recalled in her eloquent Indian tongue, the Greatest Story ever told to the two lads squatting before her. Then, they went out together to the plaza where a Christmas mystery play was being presented by the young folk. Pepito all but burst with pride when he saw Clea playing its role so well.

« It's almost like a human being, » he whispered to Francisco who nodded solemnly.

But the real centre of attraction was the Nativity scene. The Saviour was figured by the littlest baby in the village gurgling happily in a crude, tiny hammock, watched over by Papa and Mamma, who represented Joseph and Mary. Shepherds knelt in silent adoration, while Francisco's flute played accompaniment to old Indian carols. The Magi offered their gifts

— bananas, coconuts, crowns of emerald quetzal feathers. Midnight Mass followed the play, the priest leading the faithful in procession to the altar inside the venerable adobe church.

Afterwards, Indian dancers performed on the plaza in honour of the newborn King.

The following morning, Francisco thumped Pepito on the back. « Thank you, » he said, « for the *tortillas*, for the wonderful Christmas story, for everything... » He spread out his hands in an all-inclusive gesture. Then he trotted off to tell Little Sister all about it while the youthful shepherd again led his sheep into the green sunlit fields beyond Lake Atitlan.

The mystery of Christmas had bound the heart of these two lads with unbreakable bonds. From that day onward, Pepito shared with Francisco his dear Mamma, his catechism lessons, his favourite lamb... For his part, Francisco played the melodies that kept his friend entranced. Their friendship put sunshine into their otherwise drab lives. Christmas had really brought them « tidings of great joy. »

MALAWI

PHAM AND ECUMENISM

by Sister Lyse Brunet, M.I.C., M.D.

Following in the lead of the Vatican II, members of the medical profession in Malawi are making rapid progress in ecumenical good feeling. Of this state of things, *Pham* is an eloquent testimony.

But what is *Pham*? I hear you ask. Before explaining its history, a flashback to the overall medical situation in Malawi will be opportune.

For a population of about four million, Malawi has only eighty-five medical doctors unequally scattered over a territory which extends mostly lengthwise. The expansion of modern facilities initiated in the south is slowly progressing upwards towards the north where there are at present six medical doctors, two of whom are missionary sisters.

In general, medical doctors come to Malawi from foreign lands to work in government-spon-



Sister Lyse Brunet, M.D., author of this article, has been missioned in Malawi for the past two years.



Sister Lyse Brunet, M.D., visits a patient at Mzuzu Hospital, Malawi.

Photo : Pawek

sored hospitals or in hospitals and dispensaries conducted by various religious persuasions. Up to now, these medical centres were grouped according to their religious denominations only, and developed along practically independent lines. As the state could afford to provide but minimal assistance, these establishments had to make out as best they could. On the other hand, the government exercised only

slight control over medication and treatments. Gradually, however, as new laws were enacted, governmental control came to include all medical centres in the land.

The mission hospitals and dispensaries, still in a stage of development, could not benefit by govern-



Photo : Pawek

A cozy nook in the nursery of Mzuzu Hospital.



ment grants as did the state-sponsored medical units. This explains why grants were frozen in 1963, a state of things which endures to this day. The Katete Sacred Heart Hospital, for instance, receives grants for only eight beds, although it has thirty in service. A half salary is paid only to the registered nurse in charge.

Such is, in short, the medical situation in Malawi. It may be resumed as follows: unlimited needs versus excessively limited means. And this is where *Pham* steps in.

Forming an isolated group, the hospitals conducted by various religious denominations were not united among themselves. A few years ago there was still being felt a lack of that broadminded outlook fostered by good Pope John XXIII in the contacts with other Christian communities.

As far as I can see, the profound reason for such an attitude doubtless stemmed from exaggerated proselytism. The various persuasions feared lest their respective adepts should be drawn into another church and thus imperil progress in their own mission territory. Among the missionaries, zeal and goodwill were genuine but under their attitude of aloofness lurked the desire to widen the field of influence of their own particular churches. This desire at times caused them to neglect the duty of leading Christ to men and men to Christ.

Fortunately, all this is now past-history. At present, the Malawi medical community has resolutely committed itself to the task of achieving unity. A case in point: a Sister-doctor and a Protestant confrère living at a distance of seventeen miles one from the other, take turns during the holidays and on weekends answering emergency calls!

Truly, a remarkable transformation of mentality has taken place among Christians belonging to different denominations. In this missionary medical field also, there exists a broader comprehension which has rendered possible the ecumenical venture called *Pham*.

During the summer of 1965, upon the invitation of the Christian Council of Malawi, Doctor McGilvray, consulting physician for the World Council of Geneva, travelled throughout Malawi, visiting not only the Protestant hospitals but several Catholic medical centres as well. During his visitations of the various institutions, he realized the need for a closer coordination in medical work if the population was to be helped in a more effective manner.

Another urgent need was the appointment of a delegate to the government office whose duty it would be to transmit our appeals and explain our difficulties, and at the same time to safeguard necessary independence regarding the missionary aspect of activities. In Africa as elsewhere, things can no longer be improvised.

In October of the same year, representatives of the various churches met in order to study the suggestions made by Doctor McGilvray. Two points were settled without delay: (1) the number of beds in our institutions was not to be increased, but more efficient medication was to be provided, and endeavours were to be made to raise the hygienic standards; (2) a coordination committee was to be organized — *Pham* (Private Hospital Association of Malawi), an association which would serve all the mission hospitals. The project was officially approved by the President of the Republic and by the Minister of Public Health for a trial period of three years.

At present, *Pham* is the only association of its kind. Ecumenical realizations exist on the missionary level as well as on the medical level. To quote Doctor McGilvray: "The Lord calls all those who follow Him to participate in His 'Ministry of Healing'. Our Christian hospitals and dispensaries must truly be integrated in the life and testimony of the Church. Christians must be encouraged to assume voluntarily the non-professional tasks which, in Christian hospitals, ought to manifest the love of Christ Jesus."

After a year of meetings and trials, *Pham* gave itself a Constitution. The ideal had been transformed into reality. So as to ensure its efficiency, a permanent and qualified secretary had to be appointed but such a person could not easily be found. In December, however, Doctor McGilvray himself had good news for our medical association. A Canadian from Toronto who had already had some experience working in Africa accepted to do his share in favour of *Pham*.

Thanks to this association, the missionary medical community in Malawi has hopes for improvements in the near future. On the Board, *Pham's* executive organ, are five representatives of the "Christian Council" answerable to the *Pham* Council. As a member of the Board I take part in its periodical meetings as well as in the annual meeting of the *Pham* Council. Charity and respect govern the relations of members with one another. In Malawi, unity is not an empty word. *Pham* fosters an ecumenical spirit worthy of Vatican II.



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To the PRAISE



OF HIS GLORY

(Eph.1:14)

This text has been prepared in collaboration by the Secretariate of Faith and Constitution, C. O.E.E., and a group of representatives from Catholic ecumenical centres formed with the approbation of the Secretariate for the Unity of Christians.

Please note: For information on Ecumenism contact Reverend Irénée Beaubien, S.J., National Ecumenical Centre, 1444, Drummond, Montreal 25.

To the praise of His glory

The Bible and the Christian liturgies continually refer to the glory of God, a concept the significance of which modern man has difficulty in grasping. For certain people, glory expresses ostentation such as most of our contemporary civilizations reject. To them, it designates a God who, like the emperors of old, claims without any obvious reason a cult which the life of the world such as we know it does not seem to require.

Moreover, it is difficult to consider present day world order as giving glory to a supreme Being. Nature may at times be illuminated by flashes of splendour, and men may attain nobility and distinction, thanks to their sacrifices and efforts, but all this is transitory.

The glory of God hidden and manifested

According to the Bible, the fulness of God's glory is made possible only when the entire universe is ordered in such a way as to render glory to God, the Father of our Lord Jesus Christ. This is the reason why we have quoted in beginning the word of Saint Paul declaring that God's plan, in the fulness of time, is to unite all things in Christ Jesus (Eph. 1:10). However, the Bible admits that in the present order the glory of God is undisclosed. This is part of His plan. In this He is merciful to the extent that mortal man cannot bear the full radiance of His beauty (Ex. 33:19-23).

Nevertheless, there exists a greater truth than this one. The perfect revelation of divine Glory has been manifested on the human features of Christ Jesus (Jn.1:14) transfigured on the mountain (Mt.17 1-9), disfigured on Calvary (Jn.12: 32-33; Is.52:14). The glory of God is revealed in the humility of Jesus washing the feet of His disciples (Jn.3: 12-14)

and in the love with which He bore the Cross for the sake of sinners. For those who believe, the Resurrection is the pledge of this glory in ignominy (Jn.12: 23-28).

The Church's duty is to proclaim God's glory

Jesus founded the Church so that it might be the people of the glory of God, and might continue, in earthly human lives, the victory of His redeeming love (2 Cor. 4: 1-16). God must be glorified within the Church (Eph. 3:21) called upon to reveal the unity of God: the Father and the Son united in the love of the Holy Spirit (Jn 17: 10-22).

After the example of Christ Jesus, the Church must be the light of the world, « let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven » (Mt. 5:14-16).

In the life of the people of God, however, there are many lapses and divisions. The light of truth is opposed by the shadows of error; God's glory is dimmed among the disciples of Christ.

This is the reason why our prayers should always comprise a portion of penance and the resolution to rekindle the flame of our initial fervour (Jer. 14: 20-22; Ap. 2:5). We must learn anew that the Church cannot seek earthly glory, but must take upon itself the form of servant and remain obedient to Christ, (Eph. 5:24) who may leave it in humiliation and suffering during the present time.

Final manifestation of glory, hope of the Church

We are nonetheless living in hope, the hope of the glory of God which will be fully revealed when His kingdom will have come in its plenitude and all creation will have been reconciled in His city of

peace (Ap. 21). Then will the people of God, transformed into the perfect resemblance of Christ, become co-extensive with redeemed humanity. The material edifices of the Church wherein we now seek the invisible Glory will no longer be necessary (Jn. 2: 18-22; Ap. 21-22). Signs and figures will pass away and we who now see only in an obscure fashion as in a mirror, will then see face to face (Ap. 21: 22-23; Is. 60:1-2, 19-20).

The visible unity of the whole Christian people throughout the world ought to be the token of the grandiose and cosmic Unity.

During this week, therefore, our prayer rises in praise of God's glory.

In order to secure a more fervent observance of this week (January 18-25) which recalls to all the baptized their call to unity, "Christian Unity" offers the following prayerful suggestions:

Litanies

1. Let us give thanks to God, our Father, for the gift of unity:

Blessed be God, our Father.

Through the precious blood of His Son and His Resurrection from the dead, He has reconciled all things. He assembles all His scattered children in unity.

Glory be to God forevermore!

Your Holy Spirit, O Lord, has been abundantly poured out upon us, in the waters of regeneration. You desire us to be one Body, in order to nourish us with the same Bread.

Glory be to God forevermore!

We thank You, God, our Father, for the ecumenical movement, for those who suffer, pray and work for Unity.

Glory be to God forevermore!

II. In the presence of our Lord Jesus Christ, let us repent and confess our sins against Unity.

We humbly stand before You, O Lord. We also, have, introduced division in Your work of Unity.

Have mercy on us, O Lord!

While bearing witness to the Truth, we have often been harsh and exclusive.

Have mercy on us, O Lord!

We have overlooked the beam in our own eye, seeing only the mote in the eyes of our brethren.

Have mercy on us, O Lord!

We have chosen to ignore our brethren, we have despised them, and have often lorded it over them.

Have mercy on us, O Lord!

Between Your children, O Lord, we have raised frontiers of races and nations, of cultures and classes.

Have mercy on us, O Lord!

By our divisions, we have hampered the witnessing of love, the spread of Your Kingdom.

Have mercy on us, O Lord!

III. May the Holy Spirit bear to the Father our plea for Unity:

O Lord, do not allow us to get used to our divisions; keep us from considering as normal what is really a scandal to the world and an insult to Your love.

Gather us all in love and truth!

Deepen our loyalty to Your word; keep us from straying in ways that are not Yours.

Gather us all in love and truth!

Through Your power, O Lord, gather Your straying fold; gather us under the authority of Your Son, so that Your providential designs may be accomplished, and that the world may know You, the one true God, and Christ Jesus whom You have sent. Amen.



by Sister Rosa Labrosse, M.I.C.
and Sister Lina Bourassa, M.I.C.

*Santa Cruz Bolivia
Foto Nako*

The Camera's Roving Eye

— Welcome to the homeland, Sister Rosa.

— Thank you, Sister Lina. It seems ages since I last had a good chat with you all. I thought about you often while living south of the Andes. The proverb "Out of sight, out of mind", proved false — in my case at least.

— I see that you have brought back many interesting photographs from Bolivia. How about showing them to us? For my part I would like to get acquainted with your Bolivian friends.

— With the greatest of pleasure, Sister Lina. Here is a series of snapshots taken in Santa Cruz where I spent some time before coming home to Canada. After living for several months in the chilly barrenness of Catavi, way up in the mountains, I enjoyed the lush beauty and the tropical climate of Santa Cruz de la Sierra which sprawls in a sunny valley, east of the Andean peaks.

1 - This looks a bit like Venice with its waterways.

— There really is no resemblance. You are looking at the streets of the old city flooded by a tropical downpour. Here, development moves at a snail's pace. As yet, none of the streets have been paved, although plans have been made to do so in the near future.



2, 3 - These pretty Bolivian rowers can certainly hold a candle to Venetian beauties.

— They are lovely girls, representative of true Santa Cruzan beauty. The girls of Santa Cruz are reputed to be the most beautiful in all Bolivia. There is even an old saying to this effect, "Don't look at our streets. Look at our girls!"





4 - The landscape also seems enchanting, if one may judge from this photo. Do all the houses in Santa Cruz have thatched roofs like these?

— Only the country houses or « motacu » are thatched. Such roofs keep the interior cool even in the hottest season.

Santa Cruz, Pinar

5, 6 — Are ox carts still used in this region?

— Yes, the farmers use them to haul their produce to the city markets. These bulky "carreton" are sometimes drawn by four or even 6 oxen. Drivers, carts, and animals have inspired rustic folklore tales and songs for centuries.





7 - Is this young lady wearing the national dress?

— We might call it that. Made of silk, with a gaudy fringe and with typical patterns of "carreton", palm trees, and cactus all around the hem, it is worn on festive occasions. An indispensable accessory to this costume is the Indian-style necklace.

8 - What are these girls doing?

— The first is peeling a certain kind of vegetable known around here as the "vuca". The others are pounding rice for the family meal. Rice is the staff of life for rich and poor in Santa Cruz.



*Santa Cruz - Bolivia
Foto Nirka.*

9 - Do the women usually carry pots on their head as shown on this picture?

— You should see how gracefully they balance head-borne loads as they trip from the village well or from the market place! They very seldom use their hands to steady these loads, and they never spill a drop of the precious liquid.



*Santa Cruz Bolivia
Foto Nirka*



10

10 - Thanks to you, dear Sister Rosa, I now have a more comprehensive view of Santa Cruz. Haven't you any other photographs to show me? — No more, Sister dear. But to round out our picture trip, here is a sketch of a Bolivian Romeo serenading his Juliet. The following verses will give you an idea of the vivid sentimentality of eastern Bolivians. These lines were taken from the gifted works of Luis Mendizabal; the free translation is my own:



Guitars
Pour out tender tales,
While the stars weave
arabesques
On the mantle of romance.
In the dawn,
From singing belfries
Coveys of melody herald the
Mass.
Demurely wrapped in
AndulAsian capes,
Fair ladies
Make their way to church.
Upon their piquant faces,
And along the jasmine hedges
Floats a dream,
A dream of innocence and love.
From the cathedral
Where our ancestors
Prayed,
The bells are shedding
Mellow resonance
On the still air.
SANTA CRUZ DE LA SIERRA,
Land dear to our hearts.
Land of burning faith!

THE LORD HAS CHOSEN ME

— Father Tomas, as the very first priest ordained in Totonicapan you must have many interesting things to tell us about your vocation to the priesthood.

— I am deeply grateful for the Lord's choice of me as His minister. Before I heard His call, I had a rather checkered life. In turn, I tried my hand as merchant, dyer, catechist, tailor...

— While you plied these trades, did you have any idea that some day you might become a priest?

— Not at all. I was merely trying to find my way in life. It was only on Christmas Eve 1954 — I was then 19 — that I heard the call for the first time.

— Would you mind telling us something of your childhood?

— I was born February 19, 1935, in the Xeantun district. When I was 9, I registered at the Justo Rufino Barrios School in Totonicapan. I dropped out of school after only three years because I had to help my father who was a hawker.

In order to make it easier for me to practise my religion, Father secured a city job for me. For three years I worked as an apprentice dyer, but at such paltry wages that I decided to become a hawker. When, at 16, I was fortunate enough to receive formation in Catholic Action, I gained sufficient knowledge of the doctrine to enable me to teach catechism in the countryside. After a while, circumstances compelled me to take up work as a tailor. It was then I boarded with the head of a family who had adhered to Communism.

— Frequent change of occupation doubtless taught you more about your compatriots than courses on anthropology and sociology!

— Such contacts certainly proved to be an enriching experience. Without too serious financial difficulties I was able to register at the minor Seminary, now transformed into the Colegio Pedro de Bétancourt conducted by your Sisters. Fathers of the Holy Spirit from Mexico had opened this temporary seminary on February 11, 1955. I remained with them until 1957, when their establishment was moved to

Tomas as a student at the Quezaltenango Seminary.



Quezaltenango. After three years of Latin and another year of philosophy, Right Reverend Luis Manresa Formosa, S.J., Bishop of Quezaltenango, offered me to complete my studies in Canada.

— Separation from your loved ones must have cost you much.

— It did. Besides, I had hoped to begin the study of theology at Guadalajara, in Mexico. I left Guatemala, August 29, 1962, and reached Dorval, August 30. Being a complete stranger in Canada and speaking neither French nor English, I experienced something of what it is like for the missionaries who go to foreign lands.

Everything was different: mentality, climate, food, customs. The first year of acclimatization was like a prolonged Way of the Cross for me, but I found strength in my desire to become a priest at any cost. My four years of study completed, I bade farewell to Montreal on July 10, 1966. Would you believe it? The parting with the friends I had made was almost as painful as had been the separation from my loved ones.

— However, you were happy to return, were you not?

— Of course. I travelled through the United States, then stayed in Mexico for about a month, reaching Guatemala on August 20.

— Were you ordained soon after your arrival?

— My ordination took place on December 4, in the Totonicapan parish.

— Your ordination must have brought great joy to your compatriots.

— They did feel very proud and happy because one of their own was to become the Lord's anointed. The local language was used throughout the ceremony presided by Bishop Luis Manresa Formosa. Father Angel, curate of St. Michael's parish, explained the rites to the faithful. The Fathers of the Holy Spirit who had guided my first steps towards the priesthood were present at the ceremony. Reverend Mother Superior of the Colegio Pedro de Bétancourt represented my dear Canadian friends.

Tomas and his
two sisters.



Ordination day
for Tomas. The
whole family re-
joices.



The district
where Tomas'
family lives.

— How happy we all were to be present when you offered your first Mass on December 8!

— It was good to have so many people sharing my happiness. My friend, Rudy Columinas, had taken a lot of trouble training the Totonicanan Choir for this occasion. At present, he is attending the San Salvador Seminary. When he will be ordained, in two years' time, he will be Totonicanan's second local priest.

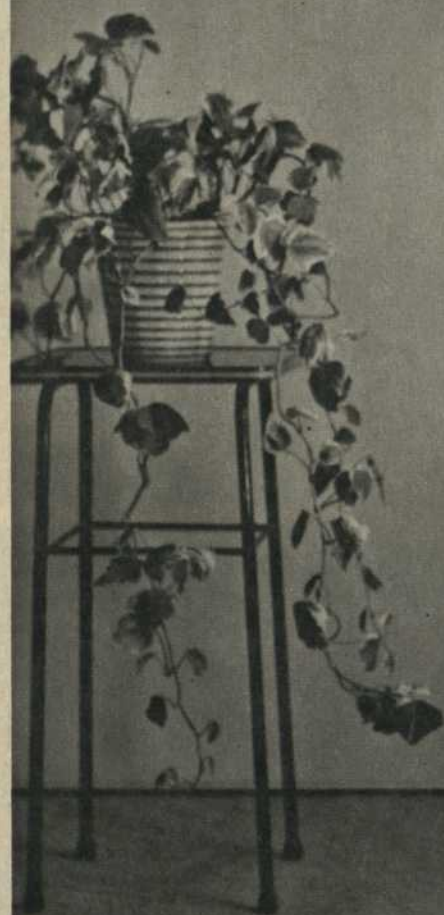
— In the course of his homily, Bishop Formosa recalled how God had blessed the parish with several vocations to the priesthood. These sons of the soil are even now preparing to become the ministers of the Gospel at the Seminary. The bishop stressed the fact that the priest is a chosen one among a multitude.

— Indeed, the first condition to be admitted to the priesthood is to have been chosen by Christ Jesus as collaborator in His mission.

— Your parents must have been proud to hear the following words addressed to them: « You have given back to the Lord what belongs to Him. He will reward you.» I was deeply touched to see you giving them the kiss of peace.

— In closing, I want to ask the dear readers of *The Precursor* to pray for me that God may grant me to be faithful to the end; to be the true servant of my people. I bless you, everyone, in the name of God.

COMING- OF-AGE



Twenty-year old Murase Yukiko celebrates.

DAY

Sister Simonne St-Amand, M.I.C.

JAPAN





Japan Times Photo



Japan is the land of colourful festivals. One of the more recent of these festivals is the Coming-of-Age-Day held on January 15. At the 1967 celebration, 1,650,000 young men and women throughout the land received from the mayors of their respective cities or towns the customary certificate of congratulations.

The festival follows a nearly identical pattern in the different prefectures. In Tokyo, last year, the congratulatory message at the Coming-of-Age-Day was delivered by Crown Prince Akihito. The day's guests included Princess Michiko, and Prime Minister Eisaku Sato who addressed the assembly.

In our own prefecture of Fukushima, 26,000 young people took part in the celebration which opened at City Hall, during the forenoon. After various speeches explaining the importance of the day, and the singing of appropriate songs, the president awarded each participant a certificate officially recognizing the recipient's right to vote. Then a tree was planted to mark the festive occasion.

Another significant gesture was the offering of individual lighted candles set on a large tray around one large candle representing the nation as a whole. Each youth was urged to be *hikari no yo ni*, a light shining in the world around him. Immediately after these manifestations, hundreds of young men and women went to Red Cross Centres in order to donate blood.

Later in the day, family reunions were held at which the traditional Japanese foods were served. In their graceful kimono, the young girls appeared like animated flowers. How proud the parents were of their children who had safely reached the milestone of maturity! Convinced that the wealth of their nation is its youth, they regret none of the sacrifices involved in providing their offspring with a sound education and in preparing the ground for their bright future.



Photographs taken on the 1967 Coming-of-Age Day.

AGGIORNAMENTO IN CATHOLIC

The Council is over. The Council has just begun. Yes, the historic Vatican II Council is indeed over, but the task of implementing its decrees has just begun. As Pope Paul noted during the final session, "From now on *aggiornamento* will signify for us a wisely undertaken quest for a deeper understanding of the spirit of the Council, and the faithful application of the norms it has happily and prayerfully provided."

The *aggiornamento* which now sweeps through the Church is felt everywhere, bringing new orientation and a lot of re-thinking in many areas, in fact, in all areas of Christian life. The rejuvenating air of the post-conciliar era has penetrated through our little corner of God's Church, effecting therein a renewal never before experienced.

At the Immaculate Conception Academy of Manila "Operation Renewal" is working in and through the school's religious organizations. At present, three are in full activity namely, the Sodality of Our Lady, the Student Catholic Action (SCA), and the Catholic Mission Crusade of the Philippines (CMCP). All three organizations are masterplans of Catholic Action aimed primarily at Christian formation.

Following the guidance and the example of Mother Church who has examined and defined her position and role in the modern world, religious organizations, ours included, have also probed (and are still probing) their basic elements and have scrutinized their actual situation and relevance in the world of today.

1. The Sodality

The Sodality is seen not as a mere pious organization but as a way of life, the Christian life.

This means the total way of living of an ardent, militant Catholic, according to the Sodality rules and norms.

This way of life requires us (1) to work with deep conviction for personal growth in Christ, and to promote the growth of Christ's Mystical Body; (2) to do this under the guidance and inspiration of the Blessed Virgin Mary.

Members of the Sodality are committed to individual and group apostolate, their activities being geared to the school and to the parish.

2. The Student Catholic Action more popularly known as SCA

Catholic Action is defined as "the participation of the laity in the apostolate of the hierarchy." It has as general aim the sanctification of self and the sanctification of others. Its specific aims consist in performing tasks of Christianization, and of Christian intensification in religious, educational, cultural, social, recreational, and political fields.

To achieve these aims, members are grouped into cells and committees. The method used for cell meetings are group discussions, the contact method, a means of carrying out the apostolate of helping fellow students, and the inquiry method which consists in observing the environment conditions, and in suggesting solutions — "Observe, Judge, and Act."

The Relief Committee attend to the neighbourhood poor. On weekends, they visit homes and report on the spiritual and material needs of the families contacted. Spiritual needs are taken care of by the Catechetical Committee members who go

ORGANIZATIONS

by Sister Guadelupe Sempio, M.I.C.

to these families by groups to share the Good News of God's love, not only with children, but also with parents and relatives who are interested.

As regards the material needs, members of the Fund-Raising Committee aim at helping families get by on their own. For instance, the Committee provides the capital for setting up a small business, or it secures a driver's license for a father who could drive another's jeep and earn a little... It also helps promising boys and girls finish a course which will enable them to secure jobs within one or two years.

The Catholic Truth Committee aims at training the members to evaluate books, movies, and TV programs. Providing the SCA reading rack with interesting material, and publishing the organization's bulletin are useful tasks assumed by this committee.

The Supply Committee harnesses the artistic potentialities of members to make the SCA bulletin board attractive and to provide the Catechetical Committee with the material they need for rewards, devices, etc...

3. The Catholic Mission Crusade of the Philippines (CMCP)

The Catholic Mission Crusade of the Philippines is an organized movement whose primary purpose is to promote consciousness and activities among the faithful through a threefold program of prayer, study, and sacrifice. It seeks to federate all mission clubs and to coordinate their activities under the guidance and direction of the Office of the Pontifical Mission Societies. Its objectives are: (1) to promote the Pontifical Mission Societies; (2) to foster more



An era came to an end with Vatican II. A new era has begun. At Immaculate Conception Academy, Manila, "Operation Renewal" is now fully launched.

vocations to the priesthood and religious life;
(3) to encourage lay apostolate in the missions.

A brief scrutiny of the nature and ends of the above-mentioned organizations shows that they are excellent means of forming our young people into genuinely mature Christians and of developing Christian holiness.

A. Forming Mature Christians

Psychology teaches that maturity is reached when a person is able to live by love, when a person becomes altruistic. Love is here understood as the giving of self, the drive to devote oneself to the good of others. Hence a mature Christian is a person whose Christianity is characterized by altruism. As such, he gives evidence of leadership, of apostolicity, and of social responsibility.

To help our students grow up into the "fulness of the stature of the manhood of Christ" as Saint Paul puts it, we have adopted in our Catholic organizations the spirit of the Church on leadership, authority, freedom, personalism, dialogue, and ecumenism. Our religious organizations, of their very nature, provide basic training for Christian leadership. Candidates for membership are given instruction on the essentials of the organizations which are principally Christian essentials.

Talks, seminars, group discussions are conducted, giving members not only information, but also ne-

cessary formation regarding their future role as leaders.

In an age when personalism and freedom are being stressed, some "updating" in methodology of approach to the training of our youth seems to be in order. For the past few years, in the spirit of the Council, there has been a shift from directive leadership to permissive leadership in many of our organizations. Student leaders and members are given more freedom in planning, organizing, and conducting their activities. For instance, at Immaculate Conception Academy, student leaders met with their moderators to plan their activities at the beginning of the school year. On their own initiative, the sodalists went to see the pastor of the parish and offered their help. They were given the privilege to teach catechism on Sundays and to work out the parish census on Saturdays.

The SCA and the CMCP are conducted on the same lines of permissiveness. The moderator's role is that of guide, consultant, and "moral support". Thus, the students are trained to be more responsible, more ready to work with their fellow students; to look at their work as a service to others and not as a lording it over them; to do all, not for personal glory, but for the love of God and neighbour.

B. Concern for others

All activities, (school or parish) however small, are geared to the development of concern for the brethren. Moderators make use of the organization to open the mind of the students to the needs of

The students of Immaculate Conception Academy help one another in the organization



the Church, to plant in their hearts thoughtfulness for the welfare of others, at home and abroad.

Knowing that to love as Jesus loved is to care for people, Catholic Actionists engage in works of mercy. The SCA, through its Relief Committee, has adopted a number of poor families in the slum area. Members see to it that these families are guided spiritually and given material help. To raise funds for their work, members conduct newspaper and stamp drives, raffles, or sometimes sell cakes in the school canteen. The SCA also takes care of the Christmas drive for the poor, with the two other organizations helping.

The Mission Club is particularly concerned with missionaries. It has adopted missionaries working in various places in the Philippines. To these, it sends regular help in money or in kind, besides spiritual help in the form of prayer and sacrifice.

For its part, the Sodality, among other things, capitalizes on the apostolate of good example. The Sodality provides a climate of love in one's milieu, (here the students' milieu). Like the other organizations mentioned here, it aims at producing graduates imbued with the Christian spirit who by their own eloquent example will help transform their social milieu.

Conclusion

Christian holiness is a participation in the divine essence which is charity. Now charity is love (self-giving) but on the supernatural level. Having

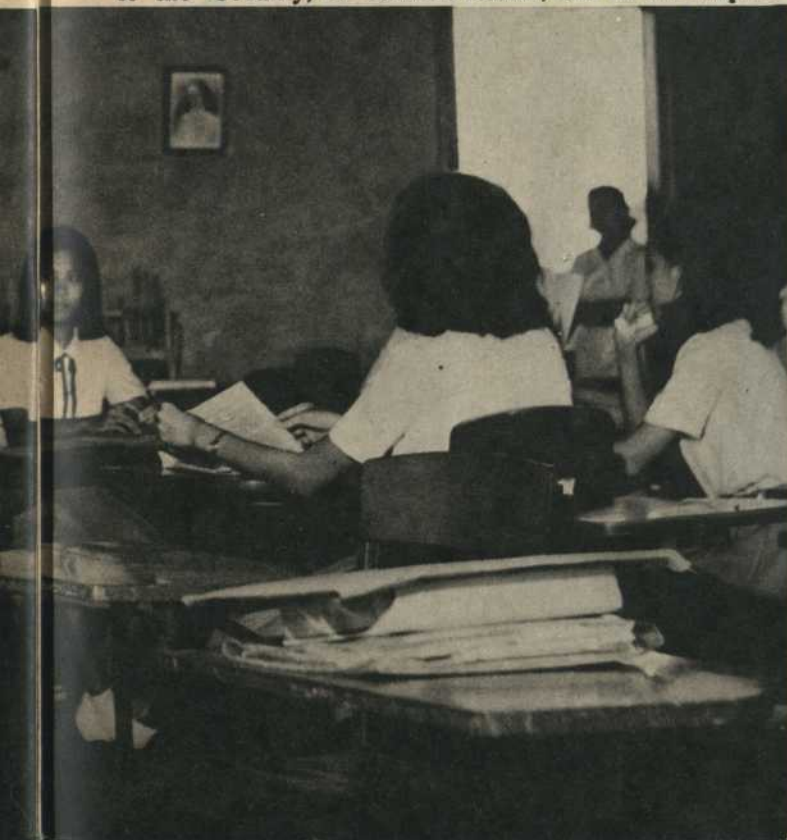
been made children of God by faith and baptism, divine love has been given to us as a seed. But this seed must grow and develop by acts of love. For this reason, our religious organizations insist on prayer-life (love of God) as well as on social action (love of neighbour).

To enable the students to participate in a more active manner in the liturgy, "the primary and indispensable source from which the faithful are to derive the true Christian spirit", the school has introduced attendance at Mass three times a week into its schedule. Thus, the students are helped to fulfill the most important of their spiritual duties, assistance at Holy Mass and reception of the sacraments, especially of the Holy Eucharist, as often as possible. Recollections, spiritual meetings, seminars, and conferences also add to the students' "spiritual diet".

As has been mentioned before, all these activities are only a means to an end. All are geared to help our young girls develop into mature Christians, fully conscious of their role as lay apostles of the Church.

As one working with students, I have been very much impressed by the fact that their generosity can at times put ours to shame. Yes, adolescents are capable of disinterested love, of generosity, of self-sacrifice. But they need to be challenged, to be given the right motivation and guidance. Religious organizations can, and should, mobilize their dynamic powers and put them to use for the good of neighbour and the greater glory of God.

of the Sodality, of Catholic Action, and of the Filipino Missionary Crusade.



PHILIPPINES

SOCIAL APOSTOLATE

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by Sister Diana Chainé, M.I.C.

Last year, on the occasion of Christmas, we received a donation of several cases of food and clothing for the poor of our parish. To make sure we would reach the most needy families, we asked one of our alumni now a fervent member of the Legion of Mary, to conduct discreet inquiries.

As an auxiliary nurse, I was assigned to visit the destitute sick, and the handicapped. This was the beginning of a social apostolate in which I am at present fully launched. Many an unfortunate case was thus brought to my knowledge.

My first visit was for a dilapidated hut measuring about 10 x 10 where lived a family of eight. The mother was dead and I found that the father was in a pitiable condition, his legs covered with running sores. Bare of furnishings, the hut's only treasure was a brooding hen watching us with beady eyes from a dark corner. Such skimpy meals as were to be had, were cooked outside on a fire of twigs.

In another hovel, I discovered a poor mother, thin to emaciation, soothing a fretful, scrawny child burning with fever. She asked nothing for herself, but there was a world of pleading in her dark eyes for the mite in her arms. I learned later that the family of three was hard put to keep body and soul together. The father, although sickly, daily went out fishing but his wages were ridiculously low.

The drugs sent us by our generous benefactors allowed me to bring relief to numerous people too poor to consult a doctor. One plucky widow who takes in washing in order to earn her livelihood showed me her young daughter who suffered from a repulsive and painful skin disease. Already, the child had missed a whole year of schooling because the mother did not have the means to provide adequate medication. How grateful she was when the child recovered after I had treated her with antibiotics!

Sister Diana Chainé visits destitute families in Las Pinas.



Samar, another bereaved mother, told us her sad story. She had come to the city for her husband's funeral service and had found herself stranded there without sufficient funds to return home. Her ten-year-old son, eager to prove his manliness, carried water for the neighbours at five *centavos* (5 cents) a bucket while his mother took care of the younger children. Fortunately, a compassionate neighbour brought them some fresh fish every other day.

I mentioned her case to officials of the Maritime Line Office and a generous employee offered to pay the family's fare to her home province. A few days later, as I passed in front of the office again, this good friend hailed me, "Sister, when I saw you with your 'family' aboard the boat on Saturday evening, I shared your happiness."

"In heaven, we'll share it still more," I replied. My work of social assistance gives me the opportunity of meeting generous people of all classes. A woman whose husband was in the hospital with TB, had to earn her living by picking up shellfish at low tide or by hiring herself out as maid. She was then several months pregnant. When the time came for her to enter the maternity ward, she was very grateful to learn that hospitalization costs would not be claimed. The drugs, however, had to be paid and she came to me with her problem as soon as she was discharged. Twenty dollars to her meant as big and as unattainable a sum as a hundred. Her relief knew no bounds when I told her we would foot the bill. When I presented the money to the administration office, I told those in charge about the precarious financial situation of the patient. Upon hearing her story, they refused to accept the money. "You have helped her in so many ways. The hospital wants to do its share," they said.

Thanks to the generosity of Canadian benefactors and friends, I was happy to be able to offer the mother a sizeable layette for the newborn child who was baptized under the name of Ramon. A good dinner was also provided for the family of nine on this occasion.

The list of the destitute brought to my attention daily getting longer, I was forced, at last, to have recourse to organized charities.

The SWA (Social Welfare Administration) of Manila gave a warmhearted response to my plea for help. Two of its delegates distributed food and clothing to needy families called to the attention of its administrator, the Honorable Francisco E.F. Remotigue. When I sent him a letter of thanks, he answered:

I deeply appreciate your letter thanking me for the assistance extended the three indigent families of Las Pinas. If anyone should be thanked, it is you, Sister Diana. I only did my duty as a public official; you, however, acted voluntarily out of the goodness of your heart and with no thought of material reward or recognition:

The Lord has found a militant apostle in you and I am proud to be counted among your friends.

In closing, I reiterate my assurance that my office and I are at your service, always.

I extend my deepest appreciation and a fervent appeal that I be included in your prayers.

For its part, the Catholic Relief Welfare sent substantial gifts of flour, oatmeal, and powdered milk. The American association "Foster Parents Association" provided monthly board for several children of school age.

Moreover, Doctor Cruz, attached to our school, proved to be a good and trusted friend of the poor. When I consulted him about the treatment to be administered to certain destitute sick persons, he took them under his care, free of charge, and obtained in their favour gifts of medicine from local drugstores and laboratories.

Nonetheless, the needs of my poor friends are still so great that I cannot hope to cope with them, even with the generous response mentioned above. I turn to you, I hold out my hand to you, dear Canadian friends. Will you not help those whom Christ calls His own?

Modest Filipino home.



Missionary Sisters of the Immaculate Conception

CANADA

GENERALATE, 314 St. Catherine Road, Montreal 8
COTE-DES-NEIGES HOUSE, 2900 St. Catherine Road, Montreal 26
PROVINCIAL HOUSE, 5550 Louis Colin Street, Montreal 26
NOVITIATE, Pont Viau, Laval City
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
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
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CHINESE MISSION, 1062, Cheneville, Montreal 1

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MOUNT GOOD HOPE SCHOOL,
Clear Water Bay Road, Kowloon, Hong Kong
NOVITIATE, 125 Waterloo Road, Kowloon, Hong Kong

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KUANHSI, 83 Cheng I Lu, Hsinshu Hsien,
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SHIH KUANG TSE, Hsinchu Hsien,
Taiwan, Republic of China
TAIPEI, 363, An Tung Chieh, Taiwan, Republic of China
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TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

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ROMA 00152, via Giacinto Carini, 8

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

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

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Casilla 1667
IRUPANA, Hospital Nuestra Senora de la Providencia,
postal address: La Paz, casilla 2893
LA PAZ, Academia Santa Rita, Casilla 2893, 895, Juan Granier
CATAVI, postal address: Oruro, casilla 434

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Casilla 82

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PADADA, Davao Province
BAGUIO City, 73, Padcal, 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
SOUTH 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, Port-au-Prince, Haiti
DESCHAPELLES, Albert Schweitzer Hospital,
Boite postale 2213, B, Port au Prince, Haiti
LA BOULE, C. P. 1085, Haiti
HINCHE, Haiti

COLON, apartado 21, Province of Matanzas, Cuba

CENTRAL AFRICA

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



**Sister Lucille Baril, M.I.C.,
visits Bolivian friends.**

Photo: Sister Juliette Bournival, M.I.C.