

THE PRECURSOR

September — October 1968 Montreal — Vol. XXVIII — no 5



Flowers of the Philippines



Photo : The Gazette

**SEPTEMBER MISSIONARY
INTENTION:** That Christians
may cope with their missionary
responsibility.

Photo : W. Pawek

**OCTOBER MISSIONARY
INTENTION:** The apostolate
of the laity in mission lands.



Authorized as second class mail by the Post Office Department,
Ottawa, and for payment of postage in cash. Postage paid at Montreal.

THE PRECURSOR

No 5 — September — October 1968 — Vol. XXVIII

IN THIS ISSUE

DIRECTION

Sister Gisèle Villemure, M.I.C.

EDITORIAL BOARD

Sister Gabrielle Ouimet, M.I.C.
Sister Lina Bourassa, M.I.C.

ENGLISH EDITION

Sister Madeline B. Maillet, M.I.C.
Sister Agnès Lavallée, M.I.C.

CIRCULATION DEPARTMENT

Sister Rita Ready, M.I.C.

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
\$ 30.00 for life

*In case of change of address,
please send both: the old and the
new*

Bi-monthly magazine published
by the Missionary Sisters of the
Immaculate Conception with
the approbation of the Ordinary
of Montreal.

NIHIL OBSTAT:

Reverend A. Cossette, P.M.E.
May 25, 1968.

Sports-Conscious Japan

195 *Sister Thérèse Renaud, M.I.C.*

Flowers of the Philippines

202 *Sister Paz Hernandez, M.I.C.*

Schools Music Festival

211 *Sister Thérèse Guénette, M.I.C.*

A Dream Come True

215 *Sister Jeannette Légaré, M.I.C.*

Mary, Model of Faith

218 *Mr. Roger Brien*

The Demon of Silence and the Crisis of Evangelization

224 *His Eminence CARDINAL SUENENS*

Letters

229

Sharing in the Apostolate

240 *The Editorial Team*

NEWS FROM the FAR EAST

PHILIPPINES

TAIWAN

HONG KONG

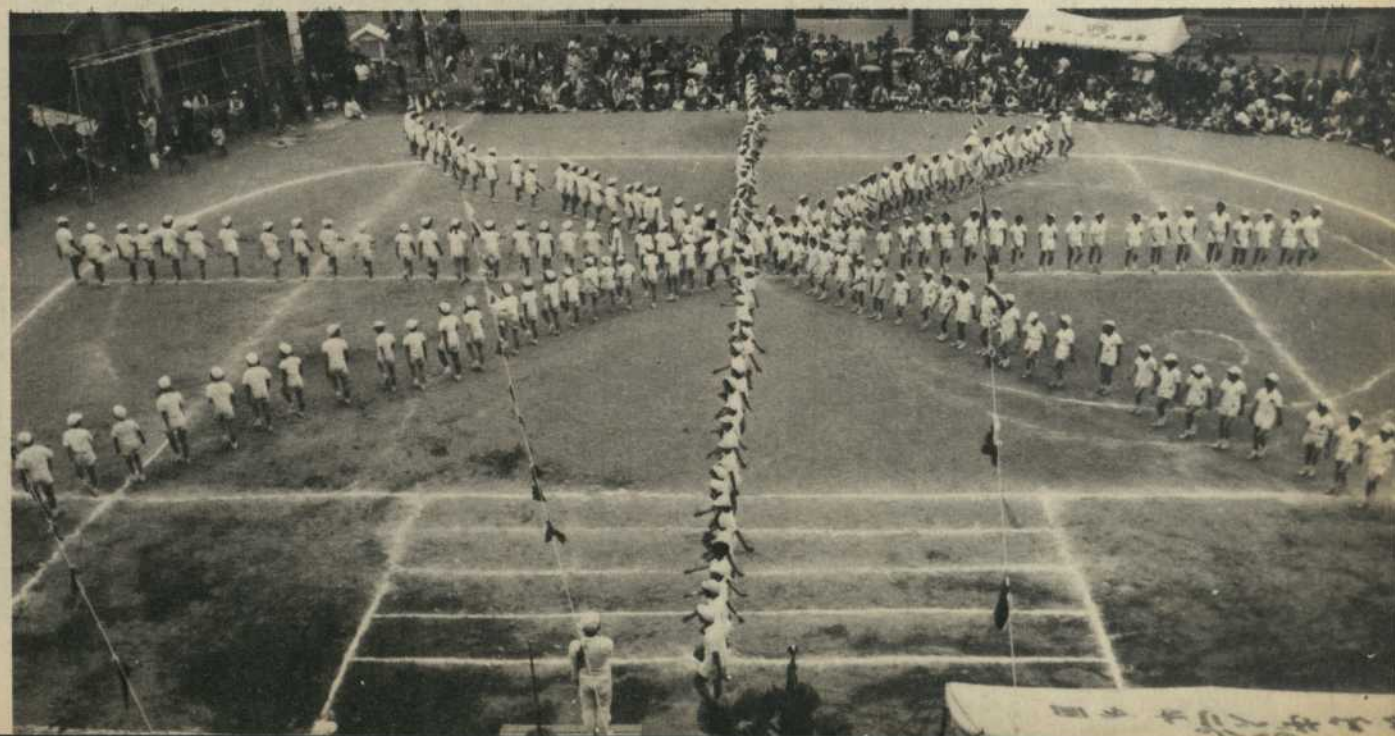
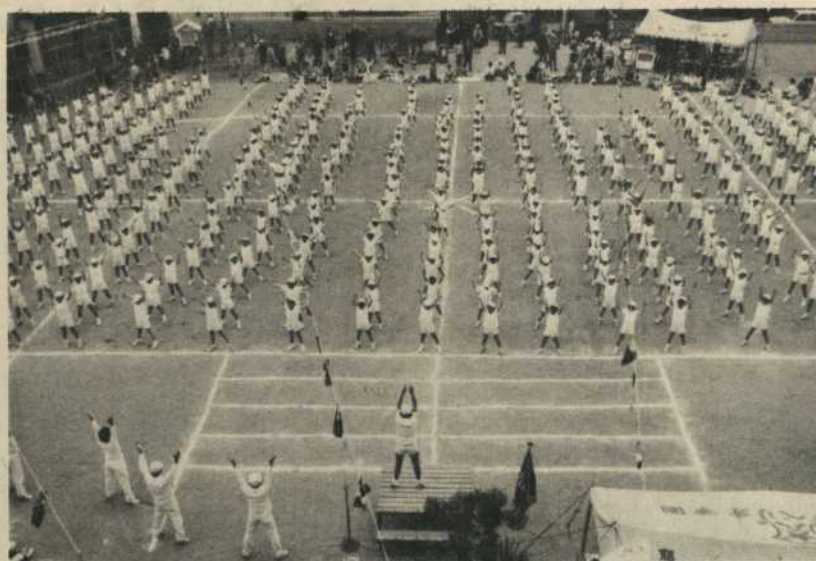
JAPAN

SPORTS-CONSCIOUS JAPAN

by Sister Thérèse Renaud, M.I.C.

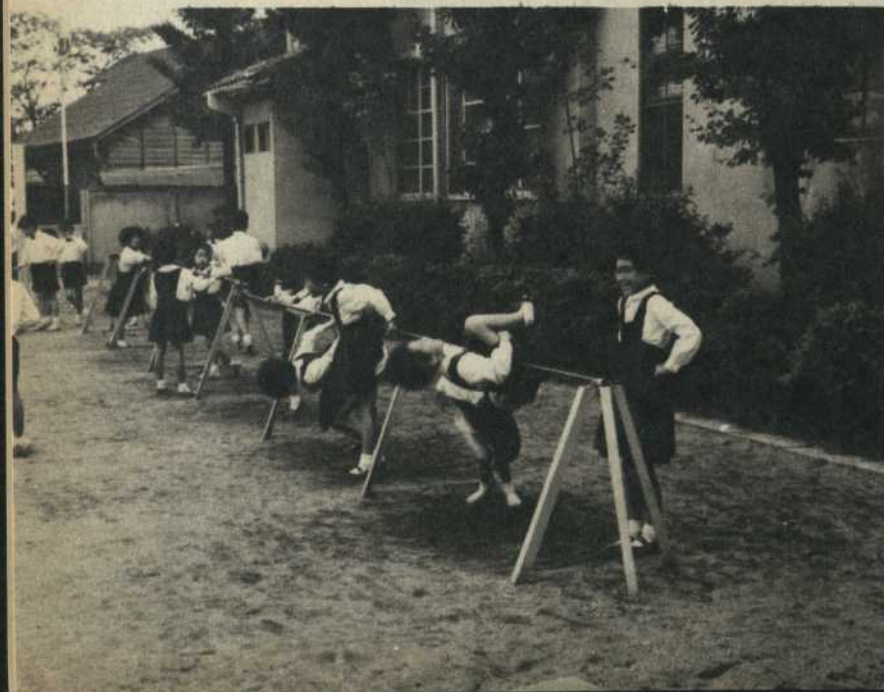
Not only are the Japanese sports-conscious, they are also adepts at many sports such as archery, fencing, judo, and sumo, or at American softball, baseball, football, and basketball. The emphasis on physical culture in all Japanese schools has had a wholesome effect on the nation as a whole.

In every primary and secondary educational establishment, three hours a week are devoted to this subject. Every year, a field day gives youthful athletes the opportunity of proving their mettle in the presence of teachers, city officials, parents, and friends. Thousands of youths from all over Japan attend the National Sports Festival held once yearly.



**Japanese
children
become
sports-conscious
in the
kindergarten.**

The basic attitude of a nation may be reflected in the kind of sports it enjoys and in the way these sports are played. In Japan today both traditional and Western sports are followed with great enthusiasm and fair play. This was especially borne out when Tokyo was selected for the 1964 Olympic games. The following excerpt from the official message of inauguration manifests in what spirit the Japanese accepted this honour and responsibility: "The Committee of organization expresses its profound gratitude to all those who have collaborated in the realization of the Olympic games' programme... Our fondest desire is that these games should contribute in strengthening the spirit of international friendship and brotherhood."



TRADITIONAL SPORTS

Sumo

Sumo, Japanese wrestling, is an ancient national sport played by students and other amateurs as well as by professionals.

Tradition has it that it goes as far back as 23 B.C., when the first recorded *sumo* match was won by Sukune, father of Japanese wrestling. During the eighth century, wrestling became an annual feature of a festival celebrating the harvest.

Six annual major *sumo* tournaments are held in Tokyo or other large cities, each tournament lasting for 15 days. While skill is important, weight is extremely advantageous. Some of the wrestlers weigh 300 pounds and measure over six feet in height, a remarkable feature in the Japanese. Bulk and incredible strength are the result of rigorous training in specialized institutions.

According to an ancient custom, a *sumo* match is preceded by a quasi-religious ceremony. The wrestlers face each other across a ring twelve feet in diameter; the floor is covered with sand.



The yearly elementary school picnic is a joyful occasion. Long walks train future athletes.



Students enjoy delightful panoramas.

One encounter decides the issue. When any part of contestants' body except his feet touches the ground, or when he is forced out of the ring, the match is over.

Judo

Judo, an offshoot of the art of *jujitsu*, originated in China where it was developed as a means of protection against robbers. Part of the training of the *samurai* warriors in feudal Japan, its techniques were long guarded as a closely kept secret. Today, it is taught in schools and gyms as well as in police training schools.

The skills of *judo* are based on utilizing one's strength to fullest advantage. A knowledge of anatomy is used as a key to the opponent's weaknesses. A skilled *judo* contestant relies on dexterity and quick thinking as much as on strength.

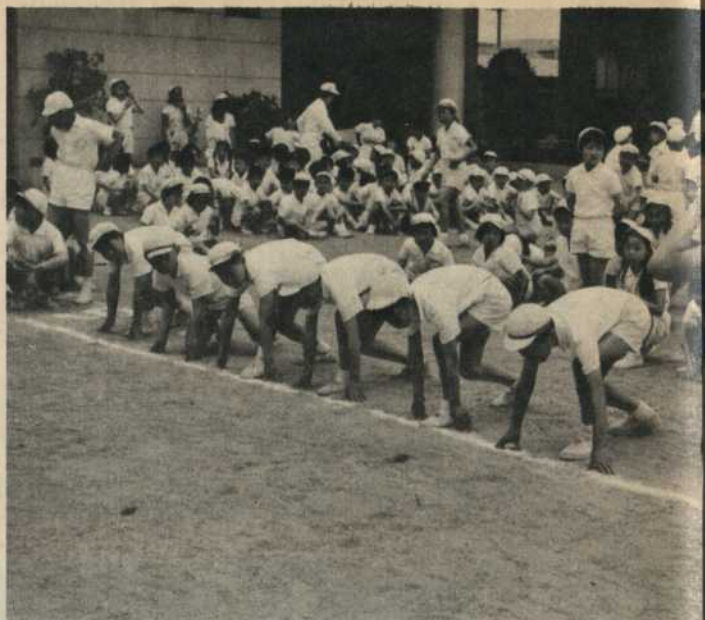
Karate

Karate's literal meaning is "empty hands". This sport developed in the southern part of Japan during the seventeenth century, as a means of self-defence. In *karate*, both hands and feet were employed and with practice they became lethal weapons.

From the nineteenth century, however, to the present day, *karate* has become a sport rather than a form of self-defence. It is now one of the rules of the game that one player never touches the body of another. This latter form of the sport is still widely played in Japan and even in America.

Before a *karate* student learns the technique of the sport, he must take to heart its five purposes: (1) to seek perfection of character; (2) to understand the true meaning of loyalty; (3) to acquire self-control; (4) to respect others; (5) to restrain from all violent behaviour.

The student is persistently reminded of the importance of modesty in his attitude. He is not to boast of his physical prowess. Instead he is to practise constantly self conquest, the final aim of *karate*.



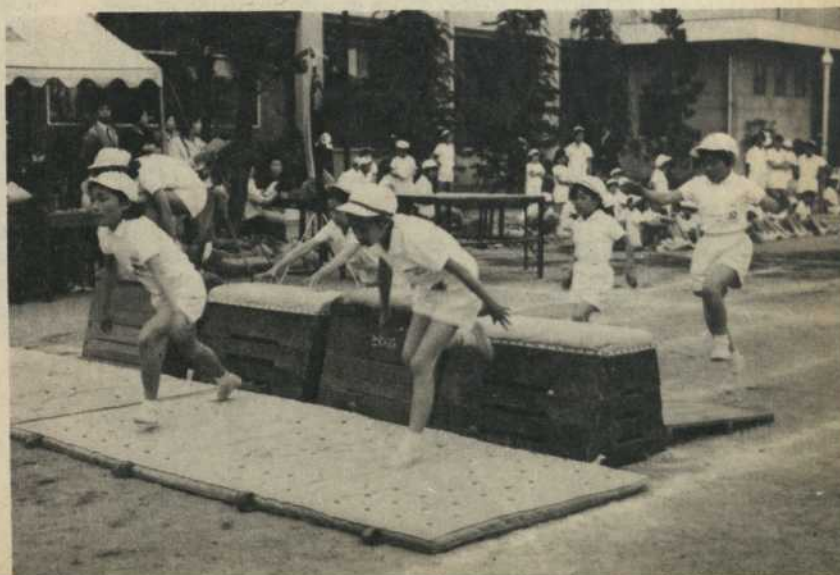
The race
is open.



Field day in Koriyama



Young
children
train
in
vaulting.
Who
will win?





Every year
a field day gives
youthful athletes
the opportunity of
proving their
mettle in public.

Kendo

The traditional Japanese sport of *kendo* or fencing was developed as a highly aristocratic art, making use of ancient *samurai* swords. After World War II, the popularity of *kendo* declined, but enthusiasm for the sport has lately been revived.

Baseball and tennis

Baseball has a greater number of players and of fans in modern Japan than any other sport. In the mind of many, more especially of the young, it has virtually replaced *sumo* as national sport.

Introduced into Japan in 1873, it first became popular among students. The first professional baseball teams were organized in 1936 when the sport gained in national popularity.

Tennis ranks next to baseball in popularity. Introduced into Japan in 1878, it was later adopted by Japanese college students.

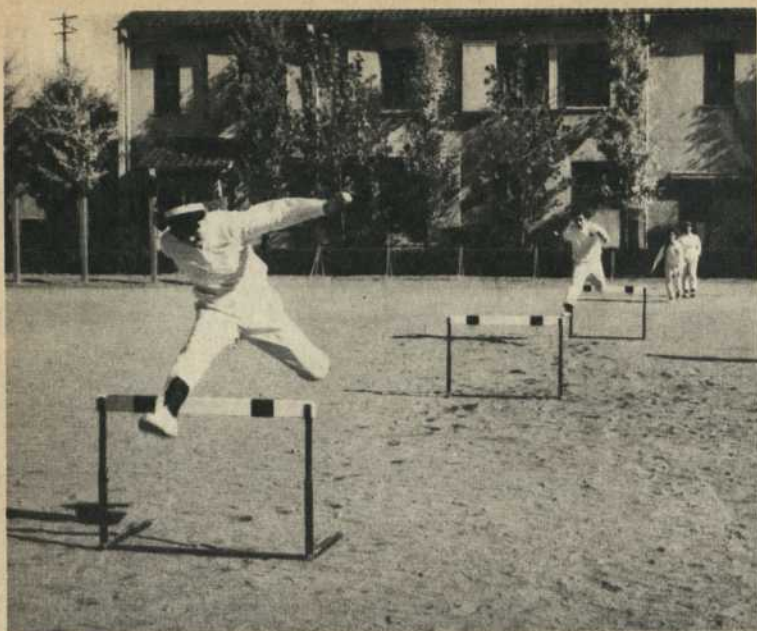
Other important sports

Swimming is an ancient Japanese sport modified by the adoption of the Western crawl stroke. This stroke added to their traditional methods has enabled the Japanese to excel in international swimming events.

Skating was enjoyed from ancient times in the northern regions of Japan. The skates then used were crude contraptions of bamboo, strapped to the feet by straw thongs. Until steel skates were introduced, about 50 years ago, skating did not prove very popular. Since then, however, the Japanese have excelled at the sport and their champions did well in the 1964 Olympic Games.

Japan's many mountains make it an ideal setting for skiing, a sport introduced to Japanese soldiers in 1910, by an Austrian military officer. Later, it was enthusiastically practised by people of all classes.

As Japan prospers and leisure time increases, other Western sports gain in popularity. The latest to be adopted is bowling which Japanese women play with as much zest as their Western counterparts.



High
jump.



Acrobatic
feats.

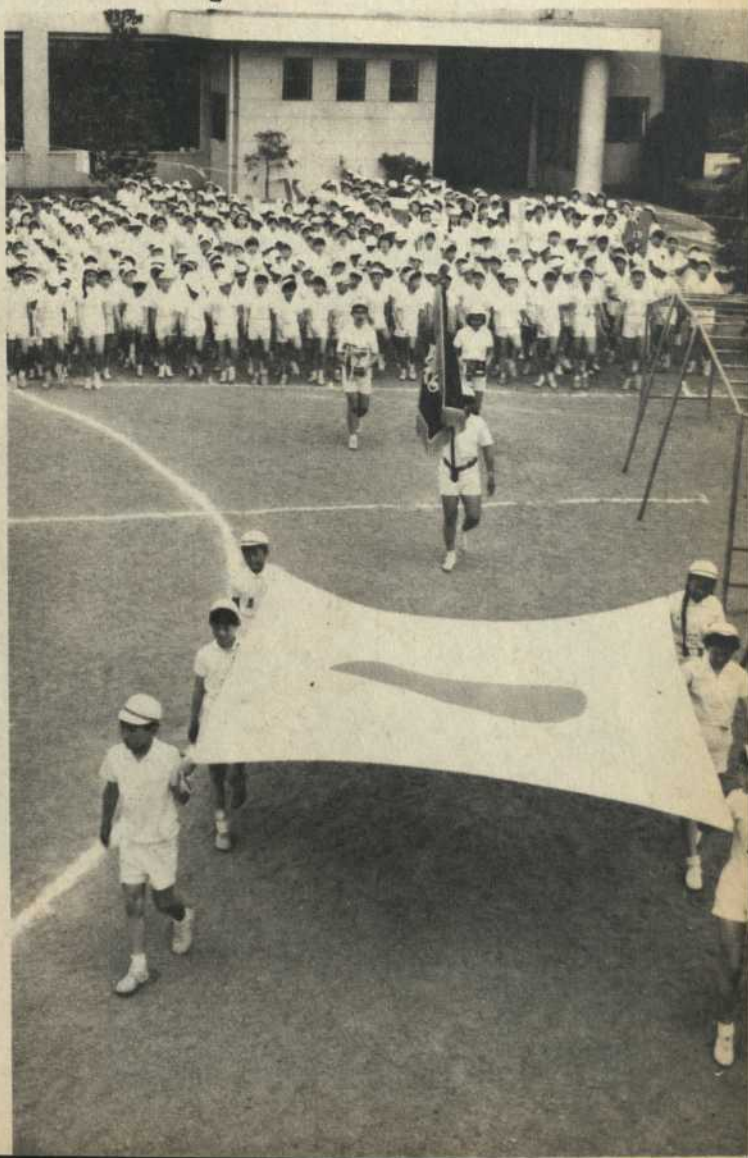
Honour
to
the
flag.

National Sports Festival

Since 1946 is yearly held, three times a year — summer, autumn, and winter — a National Sports Festival. First organized in Tokyo, it aimed at promoting physical culture and at reviving the public morale at its lowest ebb after the disasters brought on by the war.

This Sports Festival raised a wave of enthusiasm throughout the land. With the years it has grown in importance to such an extent that the application of certain limits have become necessary in order to keep down the enormous expenses involved in its organization.

Champions from all the various prefectures are sent to the chosen site of the Festival. The city or department obtaining the best total results wins the cup offered on this occasion by the Emperor while that presented by the Empress goes to the best feminine athletes.



FLOWERS OF THE PHILIPPINES

by Sister Paz Hernandez, M.I.C.



Walking through a garden in my native Philippines is like walking through a museum. The difference is that in a garden, the specimens throb with life. No dead fossils, no moth-eaten documents are preserved there. Instead, one finds animated samples, exuding charm, telling stories all their own. From the cool, green hanging ferns to the most colourful and intricate orchids, a garden can speak about the Philippines' past just as a history book and with more grace.

How can we explain the fact that many of the plants and flowers in the Philippines are Indo-Malaysian in character? Why is the native Philippine Flora exceedingly rich, embracing about 1,000 species of ferns and approximately 10,000 flowering plants? Dr. Mona Lisa Steiner, a Viennese botanist and wife of the Consul General of Austria in Manila, has published a book on Philippine



Ornamental Plants and she explains these interesting queries this way: One reason for the enormous wealth of plant species is the fact that the Philippines was a biological crossroad in geological times, and botanists are still able to trace the various interconnections with the help of plant material.

Men roamed all over the vast continent of Asia, bringing with them the sources of food they found in their places of origin. Thus came the sugar cane, rice, and bananas to the Philippines, thriving in the land and becoming part of the staple nourishment of the ancestors of the Filipinos, until today, these three food products form the bulk of the Filipino's diet.

Thanks to the valuable researches effected by Dr. Mona Lisa Steiner for the improvement of native and tropical flowers in the Philippines, we can also discover the affinity of the various South East Asian nations surrounding the islands.

The Philippines were undoubtedly once connected with the mainland of Asia and the main bulk of the flora is therefore Indo-Malaysian in character. This theory becomes more convincing, if we look at the various teeth and bones of elephants and of other huge animals, which were discovered in the Philippines and could neither have swum all the way from the mainland nor drifted on a raft. Since Indo-Malaysia is botanically one of the richest continents in the world, it is no wonder then that the Philippines flora is basically endowed with a vast number of species.

Another biological road is opened up in what might be called the Himalayan and South East China route. In the picturesque mountains of northern Luzon, an astonishing number of Himalayan plants not found in any other part of Indo-Malaysia can be collected. Although the land bridge to Formosa was severed many thousands of years ago, probably during the early tertiary, this junction connected the Philippines with still another type of early Formosan vegetation, also found to some extent in Northern Luzon.

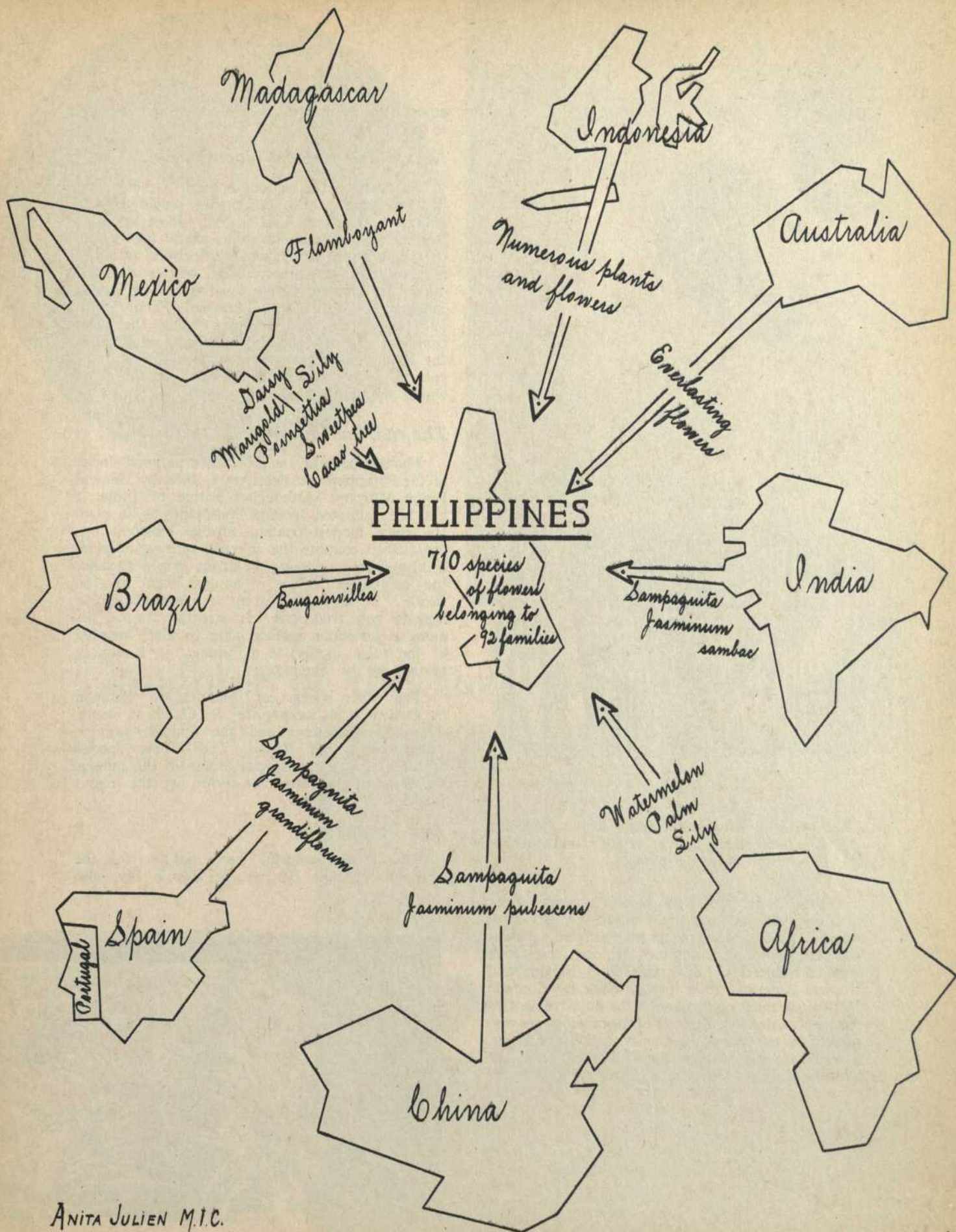
During an early geological age, the Philippines must have also been connected with Australia, as a number of Australian elements in the flora denote (*Myrtaceae*, *Protaceae*). Land bridges existed between Celebes, Moluccas, and the south-eastern Philippines, as can still be seen from a relief map of the ocean.

Some botanists claim that New Guinea was at one geological age a center of plant distribution, particularly for ferns, and connections undoubtedly existed between New Guinea and the Philippines.

Besides these biological crossroads, the evolution of plant life was further brought to a selective development by the various floods which inundated the islands. Every time an ice-age was approaching, the water crystalized at the poles and the level of the ocean sank. If, on the other hand, the general temperature at the poles became higher, more water was released and the ocean level rose. Geologists have shown that in the later geological history of these islands the country was six or seven times partly flooded and consequently, different groups of islands were submerged and with them their vegetation. A few isolated peaks retained some species and numerous new ones developed in isolation. It is interesting to note that the Philippines is rich in endemic species, but comparatively poor in genera found exclusively in this country. This can be explained by the fact that genera are higher developed groups of plants and require a longer period in the process of evolution, and from these facts we conclude that the isolation of the Philippine Islands is of comparatively recent age, geologically speaking.

Aside from this rich gift of nature proper to our Asian origin, the Philippines have been the recipient of Western influence as early as the fourteenth century. Spanish and Portuguese colonizers brought many other Western cultures which doubtless improved stock of plants and flowers. From then on, the Philippines have become a melting pot of Orient and Occidental peoples as well as ways. Any traveler in the Philippines will be impressed by this similarity of our plant life to that of other tropical countries.

Writing on the relationship between the Philippines and Mexico, the late historian and statesman, Eulogio B. Rodriguez, lists the plants brought by missionaries to the islands. Decorative plants were introduced into our country from Mexico, or through Mexico: *Amarillo*, marigold, a native of Mexico; *cadena de amor*, also a native of Mexico, and introduced into the Philippines about 1870; *azucena*, *rosas de pascua*, wandering jew, and coral flower, all natives of Mexico; *dura*, *madre cacao*, *hoya cruz* and *bulak-manok*, also from Mexico. Some of the flowering plants brought here from tropical America are *dama de noche*, *chichirica*, *campanilla* passion flower, *cosmos*, *calachuchi* (*plumeria*), *oraciones* and *a las cuatro*.





The following shrubs and trees: cactus, machiva (Mimosa), balangot, agave, maguey and tobacco came also from tropical America.

From Africa came watermelons, a great variety of palms, various lilies, the fire tree. A very large number of other edible plants such as corn, papayas, camotes, potatoes, tomatoes, chicos, kamachile were introduced by Spaniards from Mexico and tropical America. In a history book by Conrado P. Benitez, mention is made of the improvement of native flora due to the efforts of the missionaries who arrived on our shores together with the conquerors. The missionaries did for the Philippines what the Chinese did for Indo-China introducing into the country new foreign plants which are now being

enjoyed by the natives both for their own use and to sell abroad.

Native and tropical blooms

To describe the various species of plants and flowers found in the Philippines would require volumes. Dr. Mona Lisa Steiner, whose scientific training and natural love for plants led her to contribute to the advance of horticultural activities in the Philippines, records 710 species classified under 92 different family headings. The largest families are the Gabi (Araceae) Family with 59 species, the philodendrons being the most common; and the Orchid Family (Orchidaceae), the Philippines' largest contribution to the horticultural collection with 55 species, almost all of which are native or endemic plants.

The national flower

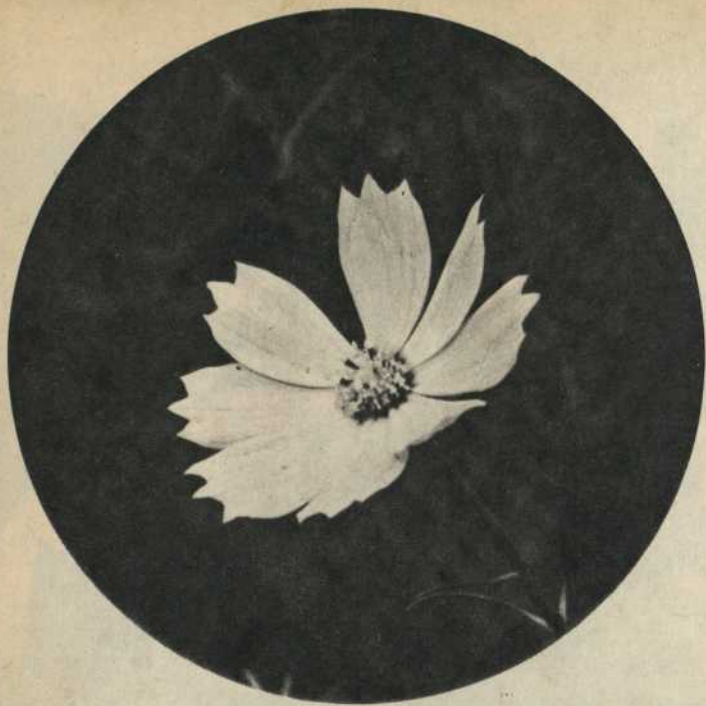
The Sampaguita was proclaimed national flower of the Philippines on February 1, 1934 by General Frank Murphy. Although a native of India, it has been adopted by the Philippines as its own. Its white, modest-looking, starlike blossoms unmistakably connote the shy and retiring Filipina. Clustered into a nosegay or strung into a garland, the sampaguita gives a natural scent to the wearer. It has had an extensive role in Philippine legends and traditions. In scientific terms, its name is *jasminum sambac*, akin to lilac, member of the olive family; to a Filipino, it is simply *sampaguita* or *kampupot*.

The other species of jasmine are common in gardens; the *sampaguita de China* or *lagitic* *Jasminum pubescens* and the Spanish jasmine *Jasminum grandiflorum*. The former species are used to inject a special aroma in the famous jasmine tea; the latter are grown for the manufacture of perfumes.

The Benguet lily

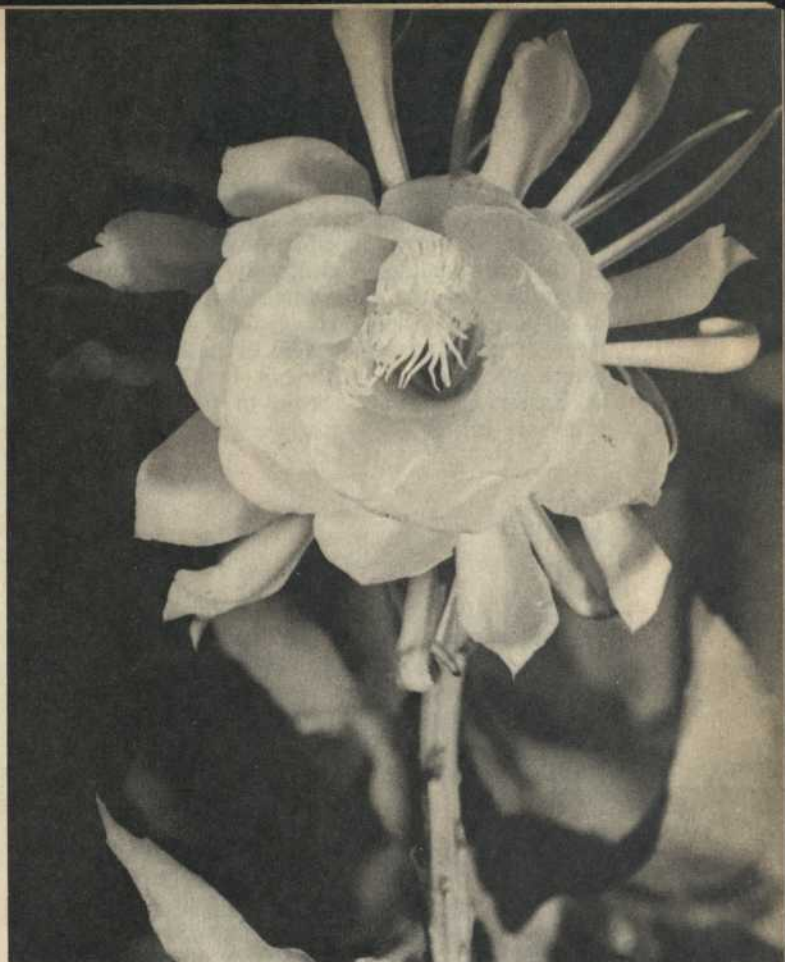
The most beautiful herb native to the Philippines is the Benguet or Baguio lily, also





▲ A solitary cosmos.

“Midnight Princess” preens under the stars. ▶



Daughter of the sun, Nursling of the earth

◀ Pineapple plantation.

The glory of our gardens — red, white, yellow, and pink frangipani. ▶



known as the Easter lily. Its scientific name is *Lilium philippinense*. Grown in the pine regions of Luzon, in the North, its waxy white flower, greenish at the base, exudes a delicately sweet smell. It reigns like a queen when mixed with other flowers in a tall vase; when arranged alone with a few ferns, it gives an atmosphere of hushed adoration before its Creator. Although it blooms mostly at Easter time, some begin to flower early in June or July.

Orchids

About 100 species of commercial value and 900 of botanical value are found in Philippine forests, especially in South Mindanao. Most of these species are native to the Philippines. The most outstanding blooms are the Waling-Waling *Vanda Sanderiana*, various butterfly orchids, red fire orchids, *Renantheras*, and numerous *Dendrobiums*.

Orchids are not parasites, as many people think, but epiphytes or plants that adhere to others without taking nourishment from them. Their natural support, therefore, are trees, the roots being attached to the bark of the tree. The tree does not suffer from this. In the tropical timberland, they lodge at the top of trees both because of the sunshine they need and because birds and insects are thus enabled to fertilize their flowers. Anyone interested in tropical flowers, particularly orchids, should therefore visit a logging area, where fallen giants reveal their overcrowded lodgers.

The fascination of planting and caring of orchids is prevalent in many horticultural circles in the Philippines. A volume on Philippines Orchids has been published by William Frederick's Press, New York, in 1952. It is authored by Dr. Mona Lisa Steiner and is the result of 30 years of first-hand contact with orchids and orchid-enthusiasts.

Ferns and fern allies

There are approximately 1,000 native ferns in the Philippines, and it would require a separate book to enumerate all the ferns of ornamental value abounding in primeval forests. These



green leaves supply much colour to our native gardens and keep our indoor rooms airy and cool. Many are epiphytes; some grow on soil and hang out. There also exist towering and prehistoric tree ferns. All these are part of our tropical jungle, an unending source of delight and inspiration to nature lovers.

Bougainvilleas

What roses are to the temperate zone, bougainvilleas are to the tropics. They originate



from Brazil, but many Manillians claim them as being native. This is perhaps due to the great success they have reached in propagating this shrub. At present, there are about 50 different varieties cultivated, ranging from white, various shades of yellow, pink, rose, carmine, magenta shading to lavender, pale blue, and deep purple. Through hybridization and the use of chemicals, new forms are being produced even in private homes.

Although most bougainvilleas bloom from January to June in Manila, they flower throughout

the year in Zamboanga and other locations. In order to bloom well, they need brilliant sunshine. Ideal for sunny windows, patios, and doorways, they add colour to sunny garden spots.

The French navigator, A. de Bougainville, is said to have discovered this plant in the eighteenth century.

Two curiosities among others

An article on Philippine flowers would be incomplete without a description of the bloom called everlasting. This flower cultivated mostly in Baguio, is a native of Australia. Its name comes from the fact that its strawlike petals never fade. When fully mature, the flower breaks up scattering its pollen, but the petals never lose any of their original sturdiness. Known scientifically as *Helichrydum bracteatum*, the blossoms are strung into leis and sold to tourists who are delighted by their colourful ornamental value.

Another curiosity is the henna, locally known as *Sinamono*. This tree has had a long history among the ancient women of Egypt and Persia. Its bark ground into powder was used as cosmetics for the lips, cheeks, and fingernails. In North Africa and throughout the East, it is popular as a red dye. Mentioned in the Song of Solomon, it was known as *Camphir* in biblical times. Later, Mohammed and his caliphs used it as dye for the hair and beard. The *sinamono* blooms over a period of three to four months. A native of East Africa, its scientific name is *Lawsonia Inermis*.

Flowering trees

There are quite a number of flowering trees found in streets and gardens, adding their share of colour to otherwise drab landscapes. The most popular is the *Kalachuchi* also called *frangipani*. its scientific name being *Plumeria acutifolia*. The white variety yields the sweetest of perfumes while the scent of the smaller yellow and pink types is similar to that of the lily of the valley. Picturesque, with its stout branches and broad crown, it thrives on very little water, used as it is to the arid soil

of Mexico of which it is a native. In India and Ceylon, it has received the name "Temple Flower" and is regarded as sacred. In these countries, it is often found around temple squares.

Unmistakable during the summer months of March to June, the Fire Tree is gorgeous with its brilliant flowers in all shades of red. Its mantle of fire is a glorious sight against the background of a blue tropical sky. Because of its stunning appearance when in bloom, many names have been lavished on it. Among them are: flamboyant, flame tree, *arbol de fuege*, *caballero*. Its scientific name, however, is *Poinciana Regia* or *Delonix Regia*. This tree originally came from Madagascar.

Conclusion

In spite of the fast turning-over processes going on from nature to machines, flowers hold their own in most country homes. *Sampaguita* garlands are still sold on sidewalks and on busy street corners in downtown Manila. Flower shops still carry on brisk business despite the influx of plastic and rubberized artificial blooms. Church weddings, birthday parties, evening socials make use of multicolored bouquets and sprays. This is a hopeful note. For in the modern world, a deflowerized culture seems to mark out a similarly dehumanized existence.

Flowers have a way of reminding modern man about the grandeur of God, source of all living things. They have a way of reminding man of the artistry of his Creator who can paint a canvas no bigger than five inches in diameter. They allow man to communicate with his fellowmen through a garland or a nosegay. And most of all, they have a way of talking to man about his past, his origins, his beginnings, and the shapers of his soul. What great guardians of memories are the flowers!

Bibliography:

Steiner, Mona Lisa, Ph.D. Philippine Ornamental Plants,
Manila: Carmelo and Bauermann, 1960.

Magnificent orchids.



HONG KONG



Photo: Mainland Studio

Do Chinese children love music? Are they really gifted as to music? You would get answers to these questions were you to attend some of the performances given to the public each year by the Hong Kong Schools Musical Festival. The figures released from the Festival Office indicate that the 19th Festival was the biggest ever held: 6,800. This represented an increase of 8.4 per cent over the preceding year.

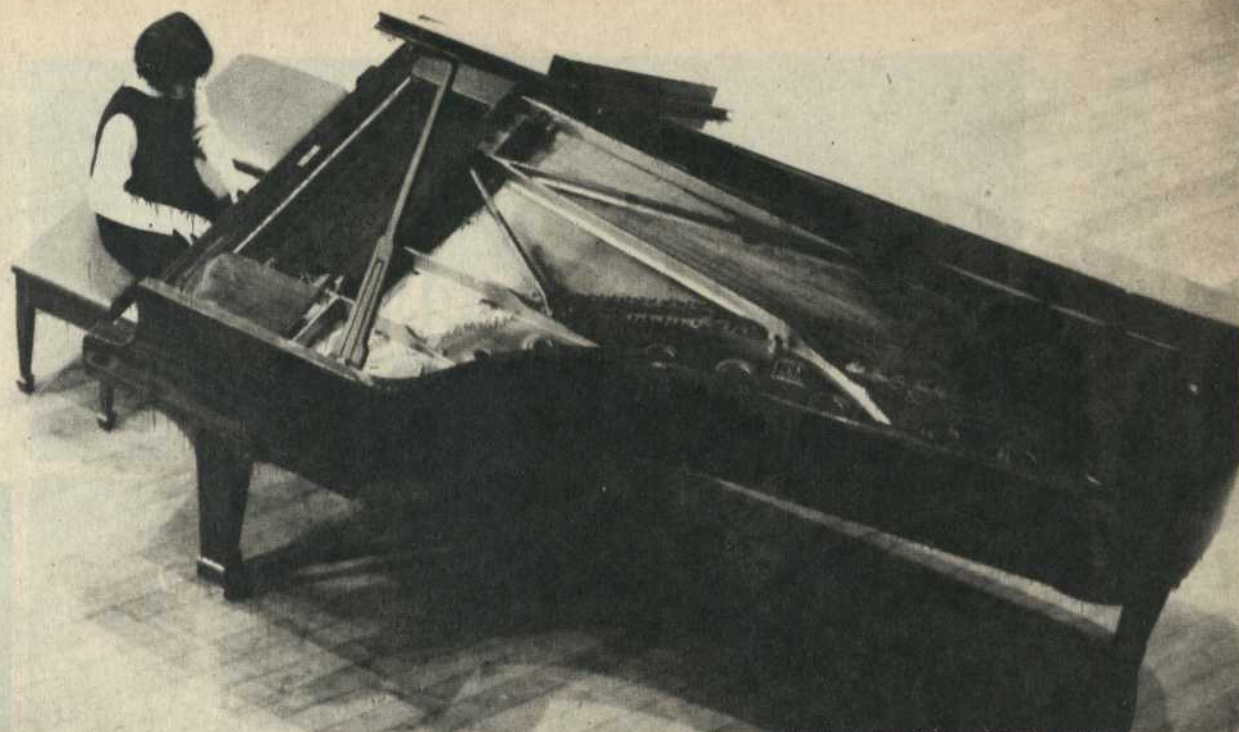
During a fortnight the young artists achieve the programme due from 9:00 A.M. until late in

the evening each day, with an hour break at lunch and at dinner time. The Festival is given in seven different centres, three of which are located in the City Hall. Four outside examiners are invited to join the three Hong Kong examiners to adjudicate at the Festival. In addition to this jury, two Chinese experts are called in to judge the Chinese Instrumental, and Chinese Speech classes.

The programme comprises piano solos and duets; violin quartets; bands and orchestras with

SCHOOLS MUSIC FESTIVAL /

Sister Thérèse Guénelle, M.I.C.



Photos: Mainland Studio



Music is the essence of
harmony existing be-
tween heaven, earth,
and man.
Chinese Classics



various musical instruments: percussion instruments, stringed instruments, and wind instruments. Other performances are: Church music; singing: choruses and solos; Bible reading; speeches in both English and Chinese; sight reading; choral speaking; verse rehearsals, etc.

Our Chinese children are very eager to participate in the Festival, but the competition being rather keen, competitors have to be selected with care.

Certificates with honourable mention are awarded only to students who get 90 per cent and more of the marks. Those who attain a percentage between 80 and 90 are granted Certificates of Merit. If a competitor succeeds in getting the first, second, or third place in a class of about 100 participants, his joy knows no bounds; he feels amply rewarded for all his efforts.

The Festival season closes with five special concerts. Lucky are those who can make reservations in time! As soon as the tickets are on sale, people rush to get theirs. At 6 o'clock in the morning the crowd at the door is already dense, and all the tickets are sold in a very short time.

Prizes of high value are offered to participants. Twenty-seven pianists compete for the \$3,000.00 scholarship given by Lady Armstrong for the Concerto class. Eleven other competitors rival for the Hong Kong Commercial Radio Scholarship equally worth \$3,000.00, the latter being meant for instrumentalists others than pianists. Over forty shields and trophies are awarded to winners of the other classes. This is more than enough to arouse the greatest interest in talented children. Those responsible for promoting and developing this splendid movement deserve high praise.

Founded in November 1940, the Hong Kong Schools Music Association aims at fostering music in our Hong Kong schools. The first Festival was held in 1949, in spite of the sceptics who argued that such a revolutionary idea as having Chinese students compete against each other and receive public advice and criticism would never succeed. The phenomenal growth of entries and the enthusiastic support of schools, teachers, and students alike, soon justified the most sanguine expectations. In 1954, the first external adjudicator was invited.



Proud of winning a trophy.

Photos: Mainland Studio

By 1961, entries rose steeply and two men for music became necessary. At the same time, increasing elocution entries warranted an independent expert; the first external elocution adjudicator was therefore invited.

Students have to study hard. When comes the period of examinations, they prepare as though they were going to fight for dear life. Their days are one round of excitement, weariness, and apprehension. Accordingly, distraction is a must and



Grace Fung was among the first winners in a elocution contest organized among all Hong Kong Schools.

Photo: Mainland Studio



This makes up for many monotonous hours of rehearsal!

I think music is the answer. Can it not transform annoyance into gaiety, despondent individuals into courageous men?

We relax at the sound of music; mind and soul seem to leave this busy and troubled world for a world of melody and peace. Sorrow, pain, trouble, hatred are temporarily exorcised. Energy is restored, and we find that we are happy once again. Music charms away from the soul the dust of everyday life.

I read lately an appreciation by Mgr. Angles, director of the religious section of the Pontifical Institute of Sacred Music, which I quote for your pleasure: "Music has always been for all peoples, notwithstanding race or religion, the art par excellence for divine worship. Its quality is a sign of development; it expresses the love of men for one another. God created music to give men more ability and dignity, thought the polyphonists of

the sixteenth century. In their love for men they considered their art as a mission dedicated to raise spiritually and artistically, the society of their time. We cannot forget today that among nations where dominates the ideology of atheism, governments make use of music, the most beautiful and most classical music, to train men who will not believe in God."

One aspect of the Music Festival is often overlooked, i.e., its value in enlarging the repertoire of both Western and Chinese music, classical and contemporary, thanks to careful selection for yearly competitions. This has had great effect on teachers, and through them on the students. In turn, this reflects on community standards of appreciation for the finer things of life.

I presume to express the wish that the Association will continue to uphold, among teachers and pupils alike, increasing enthusiasm for the noble art of music.

A DREAM COME TRUE

天主教學院卅一屆開學典禮攝影紀念



Official opening of 1967 school year at Chabanel School, Hsinchu, Taiwan.

Who, in youth, has not built castles in the air? For my part, I built quite a few which I situated in China! Divine Providence, knowing my secret aspirations, took charge of my preparation: youth, adolescence, and admission to the novitiate little by little levelled the way to the realization of my ardent desire. Yet, a prolonged period of waiting, somehow cooled down my juvenile enthusiasm. "The Lord moves in mysterious ways His wonders to perform." As of yore, He chased sellers of lambs and doves out of the temple of Jerusalem,

He chased from my mind encumbering delusions and vain imaginations.

The memorable Pentecost of 1967 brought me the assignment after which missionary Sisters sigh: an official mandate for a faraway mission, "Go, teach all nations..." At last, my dream was turning into reality. Free China, Taiwan (Formosa) was to be my lot. A few weeks of immediate preparation, a swift flight from Canada to Taiwan, and I landed in my "Promised Land".



IN SEPTEMBER, SCHOOL OPENS FOR FIVE

The first stumbling-block a missionary encounters on setting foot on Chinese soil is, beyond doubt, the language. As soon as he arrives, he experiences concretely his inability to get acquainted with the people. He needs an interpreter in all circumstances no matter how trifling: directions and routes; means of transportation; sign-boards; the price of the goods on the market, etc. Information being everywhere given in Chinese, lucky are those who can understand!

There is but one solution to this state of things: to set one's heart on the study of the language and persevere in that study for a few years at least, with a minimum of six to seven hours of concentration each day. No other means!

For our part we, Taiwan missionaries, have the advantage of attending Chabanel Institute, a school of languages under the direction of the Jesuit Fathers. This Language Institute founded in Peking in 1937, soon became renowned for its teaching of Mandarin and for its competent professors. In 1937, part of the school was transferred to Shanghai, but due to political troubles the whole Institute found itself exiled to Manila, Philippines, in the year 1950. In 1955 it moved again, this time to the city of Hsinchu, Taiwan. Its schedule was, in 1962, adapted to the needs of missionaries.

At present, its doors are opened to all the students of either sex, though, at first, men only were admitted, in conformity with certain ancient traditions. Women may now benefit by the

experience of the Institute as to Chinese language and culture. All this has been done in response to the teachings of Vatican II: "Everyone should acknowledge and favour the proper and necessary participation of women in cultural life" (*Gaudium et Spes*. No 60).

A new building was inaugurated at Tung Shan Chieh in the year 1964. More recently, i.e., in 1966, the majority of the feminine section was transferred to Saint Teresa's Residence. The latter has become almost as popular as the masculine section.

The special aim of this Institute is to help missionaries learn the Chinese language and acquire appreciation of Oriental culture. The method is that used at Yale University, U.S.A., with a few modifications: courses are intensive and progressive, students being assigned repeated exercises in both spoken and written language. Besides, the Institute offers as an integral part of the complete course: Chinese culture, history, literature, art, religion, and social anthropology.

Can be admitted only those who possess a sufficient knowledge of English as the lectures, the explanations, and text books used in the first part of the course are all English. Once the student has a good start in Chinese, he makes use of English only as intermediate factor.

The official language in Taiwan is Mandarin, and it is used in the schools to the exclusion of all dialects.



HSINCHU MISSIONARIES:

Sister Pierrette Matte, M.I.C.
Sister Jeannette Lègaré, M.I.C.
Sister Fleurette Dagonais M.I.C.
Sister Marie-Claire Labelle M.I.C.
Sister Françoise Larouche M.I.C.

The course given at Chabanel lasts two years. Its intensive basic system enables the student to speak fluently a polite language, to read and write modern Chinese. The course may be extended over a third year for advanced studies in Chinese literature and culture, ancient and modern. So as to accommodate certain missionaries, one-year courses in Amoy are also given in the spoken language, and a second year in Amoy literature.

The school has registered for the year 1967-68 102 students, 59 men and 43 women of various nationalities, belonging to 33 different orders, congregations, or groups.

As you may easily guess, our first day in class leaves us with the impression that we are in the tower of Babel. Thanks to English, it does not take long, however, to restore unity among freshmen. As regards sophomores, their solidarity is already assured through the practice of Chinese.

The first week is generally set apart for the study of linguistics, and for repeated exercises in Mandarin phonetics. A specialist, Rev. Father Frederick F. Weingartner, S.J., gives daily a two-hour course to the beginners, then follows a one-hour practice in the language laboratory. Moreover, each student is given a private lesson.

This course being rather arid, a series of two-hour lectures are given each day. These lectures, by professionals, help plunge the newcomer into

the Oriental atmosphere by giving him a general aspect of the whole situation which he could never grasp otherwise except by prolonged reading.

Such is the missionary's state of life during the two years of intensive studies which forcibly restrain his apostolic zeal.

Nevertheless, no barrier can hold back the true apostle. His deportment suffices to influence those around him: teachers and co-students; Christians and non-Christians. The latter are somewhat at a loss to understand his enthusiasm for spreading Christ's Gospel. Why abandon an easy life in Western countries to come and work in the Orient? Such is the first interrogation which leads to the Light. To our great consolation, some of these souls prove remarkably docile to God's grace. We are at present "fishing with rod and line"; later on we may hope to fish with a net. In October 1967, Mrs. Wang Li Sya, one of our teachers, was baptized in the chapel of Saint Teresa's Residence, by Reverend Francisco Domene, S.J., director of Chabanel Institute.

Little by little, the "castle in the air" I had begun to build in China, years ago, is becoming a reality.

Jeannette Lègaré, M.I.C.
Pe Sionu (my Chinese name)

**ROGER
BRIEN**

MARY, MODEL



Compliments of "la Cie J- Roy & Fils".

MOTHER OF THE CHURCH, MOTHER OF MEN

OF FAITH

In an audience granted to the preachers assigned to give the 1968 Lenten sermons, Pope Paul VI warned members of the clergy against the "flood of doubts, negations and rash innovations affecting certain nations". He mentioned, among others, the dangerous trends which threaten youthful clerics casting doubts with regard to the genuine nature of the priesthood, questioning vocation, showing up celibacy as a burden, causing candidates to turn yearningly to worldly pursuits, and exposing certain priests to the delusion that they can best redeem the world effectively by plunging headlong into temporal and social realities". The international press service relates that the Holy Father concluded by urging his auditors to rely upon the following principles: the priesthood is not a service lent to the community, but a sacrament and an interior sanctification. The priest is no longer free to dispose of himself, being irrevocably bound to God and to the service of his brethren.

The Year of Faith is over. We must henceforth live up to our faith more intensely, for these twelve months have surely left their mark upon our life and strengthened our belief. Whether they are aware of it or



Compliments of "la Cie J. Roy & Fils".



Can today's mothers imitate Mary?

not, Christians are like a leaven in the mass. Even if the Church, like a kind mother in her new vision of a world being born, has considerably lightened penitential regulations imposed upon the faithful, she can never obliterate the teaching of the divine Master, Light of the World. The Gospel sounds a constant call to prayer and penance. Masochism has no place in Christianity, but ascetism will always be needed as a discipline allowing the ascension of the soul to achieve union with the most Blessed Trinity.

For those who accept the certified facts of her apparitions at Rue du Bac, Paris, and elsewhere, the Blessed Mother has truly marked with her celestial favours the 138 years that have gone by. With good reason Catherine Labouré is called the Saint of Silence. In this she joins company with three great lovers of Silence — Jesus, Mary, and

Joseph. Christ, the Incarnate Word, spent thirty years in the obscurity of Nazareth before entering upon His public life. Does such an example appear outmoded today? Certainly not. Nature itself daily teaches us lessons of effacement. We can glimpse only part of the tremendous bulk of the mighty mountains that girdle our lakes. Proportionate to their roots is the size and grandeur of our trees. Spontaneous generation simply does not exist.

On the feast of Mary's Nativity, we would do well to meditate the examples of her life. The Virgin, Mother of God, stood strong in her faith. There was nothing spectacular about her life, no miracle, only unshakable faith, dauntless hope, shining charity. The intensity of our love alone unites us to God, gives value to our actions. The Virgin Mary, through her Fiat, put herself at the disposal of the Trinity so as to bring about the Incarnation and the Redemption. This Jewish teenager who had made the vow of virginity, gives us the example of perfect balance in the question she put to Gabriel, God's envoy, "How can this be since I know not man?" The Fathers and Doctors of the Church were not mistaken when, throughout the early centuries of Christianity, they pondered with deep faith the history of salvation — the Incarnation and the Redemption. Vatican II, for its part, has thrown light on the blessed reality of the Church. Letting herself go upon the wind of a second Pentecost, she stands fifty not to say a hundred years ahead of the modern world's temporal rhythm.

Fascinated as they are by wonderful new techniques, men are tempted to cling to the things that pass, deteriorate, and decay; to the idols which each epoch draws in its wake, under one form or another. How true rings the

old saw, "Nothing new under the sun!" Studying the history of civilizations, the rise and fall of stupendous empires which once ruled the world, I am always struck anew by the stability of Christ's Church. The history of Christianity must always pass through Calvary in order to reach the glory of Easter. Vatican II aims at forming a new generation of Catholics, adults in the faith, who will adopt their own asceticism based on love. According to Saint Augustine, Africa's illustrious son, all is grace. His conversion, wrought in part by the tears of his mother, was of slow growth. He knew wherewith he spoke, this great genius, when he said, "The heart of man is uneasy until he finds repose in the Lord".

Why did our Lady appear so often within the last century? Of course, apparitions are not dogmas. It would, however, be rash on our part, to consider as irrelevant the events of Rue du Bac, La Salette, Lourdes, Fatima, Banneux, Beauraing to mention only a few. In the name of spectacular scientific triumphs some would like to discard the whole realm of mysticism. On the other hand a renowned modern physician recently affirmed that mysticism cannot be ignored. It must be admitted that abuses have crept in and that there have been deviations of popular piety. But Christ's sympathy went to the masses — "He saw a large crowd; and He took pity on them, and healed their sick." This reminds me of a certain sensational article written by my dear friend Daniel Rops, of the French Academy, for my magazine *Marie*. In this article, he mentioned how difficult it had been for him, after his conversion, to put himself on the level with the simple faith of the people. He went on to say that certain popular religious manifestations got on his nerves. Eventually, he realized just as Alexis

Carrel and others did at Lourdes, that God's ways are not our ways.

We must beg our Lady, on the feast of her Nativity, to teach us how to find Christ, Light of the world, our Truth, and our Life. How painful and stupid is the quarrel that divides Christians, sons of the same Father, of the same Mother, Mother of God and of men, Mother of the Church! We are all brothers of Jesus, Saviour of the world. The stimulating genuine Ecumenism of today is a *sign of our times*. Man, alas, is always in a hurry.

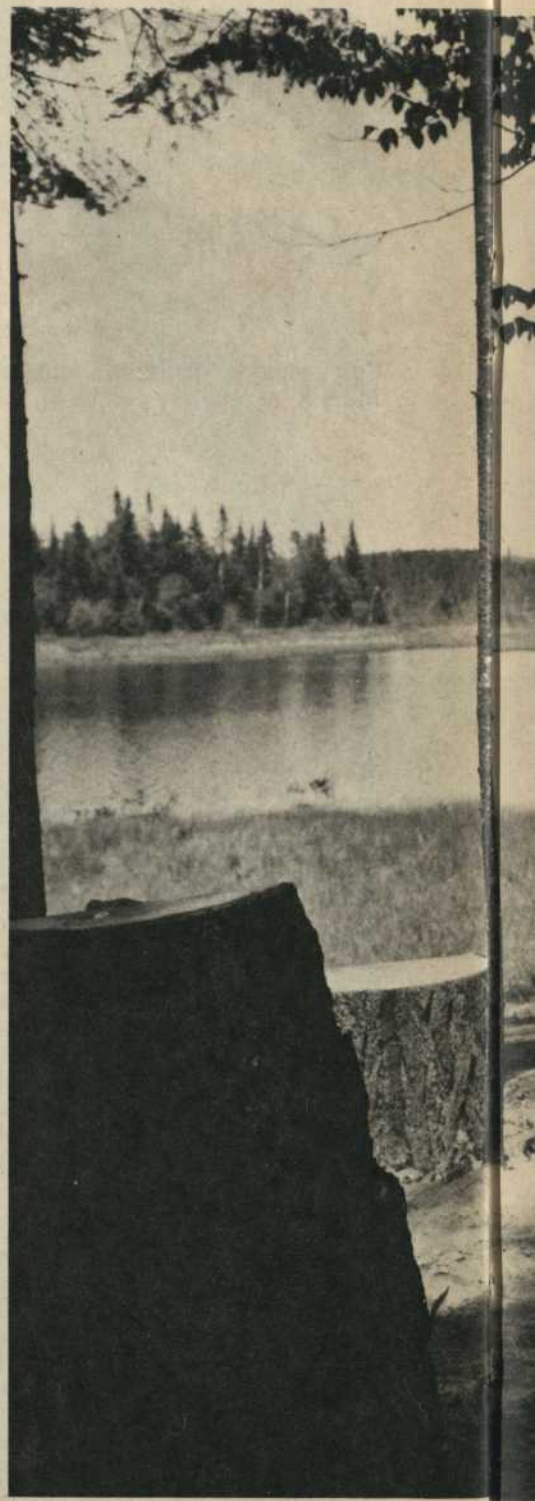
Saint Paul drew from the protracted training undergone by athletes a lesson on the formation of a Christian. Love does not consider the cost. All the great saints, all the influential Christians of history, have always nourished tender childlike devotion to Mary. Is it not remarkable that we owe one of the most inspiring commentaries of the *Magnificat* to Luther?

The Catholic Church and the Orthodox Church have exchanged the kiss of peace. What unforgettable meetings were those which occurred between the Pope and Athenagoras in the Holy Land, in Rome, in Turkey! The two Churches are progressing on the road to Unity, at the hour determined by the Lord. Christendom is advancing towards that Unity, which Cardinal Mercier and Lord Halifax, Abbé Couturier, Cardinal Newman, and others endeavoured to bring about. Why should we be pessimistic? In spite of contemporary anguish growing in proportion to the refusal of men to love one another, the world keeps on hoping for the Spring foretold by Pope Pius XII. How badly we need this new creation mentioned in the prayer *Veni Sancte Spiritus*,

"Send forth Thy Spirit... and Thou shalt renew the face of the earth."

The Nativity of our Lady should afford each one of us the opportunity of reflecting upon the one necessary thing. "Seek ye, therefore, the Kingdom of Heaven and all the rest will be given you for the asking." The saints have all translated this truth into practice, each in his own inimitable way, for the Holy Spirit leads each soul by its own personal way. Just as no two sets of fingerprints are exactly alike, no two human souls are exactly similar. Each one is loved with a love so deep, no mortal man can know. How good it is to contemplate Christ Jesus, tired out with the road, sitting by the well in Samaria, waiting for the coming of the Samaritan woman! His apostles urge him to partake of the food they have brought, but He thinks only of the soul tarnished with sin, but great in its capacity for love. What a mysterious dialogue then takes place between the Creator and His creature! The all-knowing God reveals to the woman the sinful meanderings of her life. "If you only knew what God is offering..." How often these same words have impressed me as a child, an adolescent, an adult... "He would have given you living water". We, Christians, should entreat Mary, Mother of the Church, to reveal to all men, this gift of God, *Christ Incarnate, Christ our Saviour*.

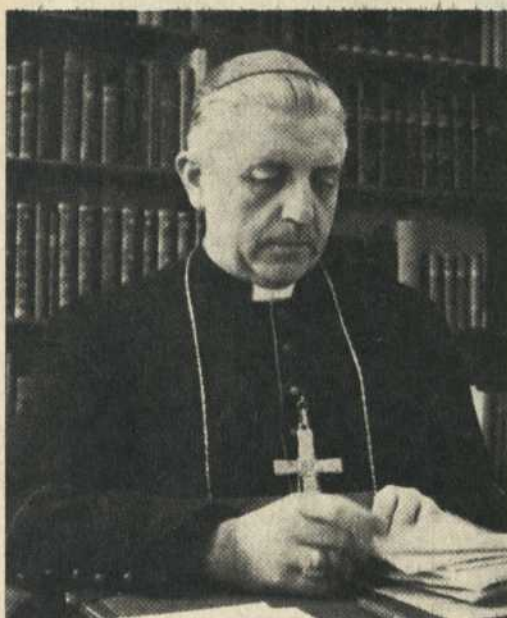
How eagerly are Protestant elites now turning to Mary! Where their forefathers saw an obstacle to the love of Christ, they find, in the light of the Spirit, a liberation such as that experienced by Newman who said that once he had understood Mary's role in the Church, everything else had become clear. The mystery of the Incarnation, of





the Redemption, of the history of salvation begins with Mary's *Fiat* which effaced Eve's refusal: "Behold the handmaid of the Lord." Our epoch will doubtless witness the meeting of science with faith. This indeed is already happening. Jean Rostand, avowed atheist though he be, wrote recently that he can no longer deny a *First Principle* at work in the creation of the world. The hour of the *Gift of God* has struck. Our cosmic century will at length turn to God, to Christ, through Mary, in Unity.

Like Mary we must learn to commune with God in the silence of Creation



Mission Sunday Reflections

THE DEMON OF SILENCE AND THE CRISIS OF EVANGELIZATION

THE DEMON OF SILENCE AND THE CRISIS OF EVANGELIZATION

That certain trends of thought at the present day tend to jeopardize the evangelization of the world, is a fact that has been expressly stated by numerous personalities. In this article, His Eminence Cardinal Suenens aims specifically at "warning people against the kind of crisis through which the idea of the mission is passing", and analyses some of the reasons put forward. These positions are due to a lack of balance that exaggerates and distorts truths that have been stressed in the last few years. Among these ideas, the Cardinal quotes: the positive values of non-Christian religions, the conception of pre-evangelization, liberty of conscience, the testimony of mere presence, the necessity of cultural, social, and human action, the patience of God. He sets these ideas in their true perspective, briefly and convincingly.

OCTOBRE 1968 OCTOBER

D S	L M	M T	M W	J T	V F	S S
.	.	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	.	.

Christ-Roi

Christ the King

In the name of the values of non-Christian religions

We must take advantage of the interest that Mission Sunday is arousing among the Christian people to warn against the kind of crisis through which the mission idea is passing. Today the missionary idea comes up against the fear of violating freedom of conscience that is being manifested throughout the world. The Church, too, is sensitive to these values. Furthermore, a better developed knowledge of the world and of men has led to better understanding of an old truth; there are elements of truth, as there are elements of the Gospel, scattered among the world religions.

A temptation and the answer of Christ

Before this situation, Christians are tempted to say to men: be more perfectly what you are already; better Buddhists, better Moslems, better Protestants. This is not the Lord's message, however, Christ did not say: "Go and preach to men: be more sincerely what you

are". His message is quite different. He says: "Go and transmit my Gospel". If we really want to comply with God's thought, it is indispensable to stress this aspect of the missionary problem.

In the name of pre-evangelization

Does not the proclamation of the Gospel require a preparation?

Certainly, a preparation is indispensable: but nowadays I have the impression that there is a temptation to engage in preparation and more preparation. The word "pre-evangelization" is used and the word is understandable. But sometimes the prefix "pre" is stressed so much that the word "evangelization" is never reached. It is said that "in the meantime" nothing can be done except in the cultural, social and human fields. But the generations pass and the silence persists.

The world is not ready

It is thought that the world is not ready to hear us and, consequently, we shut ourselves

**G
O

A
N
D

T
E
A
C
H**





Photo: Unesco

ALL NATIONS

up in silence. After Pentecost, the world was not ready, and yet the apostles spoke: they proclaimed the Word of God to a world which was not ready to receive it. The drama is that not only is the world not ready to listen to us, that actually we are not ready to speak. In view of the striking progress of social work and cooperation in development, we must also stress the necessity of evangelization through the living Word of God. It is more necessary than ever, whatever the ground before us is like.

In the name of respect for conscience

Do you not think that the teaching of the Council on religious liberty leads to a reconsideration of the question of evangelization?

Those who are inclined to simplify will perhaps deduce from the decree on religious liberty that respect for the individual conscience bids missionaries be silent. It is no time for converting, they think.

We must safeguard the freedom of each individual: to say this is but to repeat a fundamental truth; the act of faith is a free act. It has always been necessary to respect the freedom of the individual. In history, no doubt, there have been mistakes and shortcomings which must be admitted, but that does not impugn our duty to bring the Word of God to others. It is an imperative duty. The missionary must approach the unbeliever with immense respect for his freedom of conscience and with all possible tact. But he must speak respectfully, and not be silent respectfully. Such silence would not be real respect, for when one has been penetrated by the Word of God, it would be a lack of respect to God and a lack of respect to man not to transmit to him what is the very substance of our reason for living.

We must exorcize the demon of silence

The hour of Vatican Council II is not the time to reduce the direct mission to a minimum. It is not the time for silent witnesses. We must free certain Christian environments from the atmosphere of silence in which they are wrapped. We must exorcize the demon of silence that possesses too many Christians.

Beware of a lack of balance

Do you believe that there is a danger of a certain lack of balance in the thought of many believers?

The progress of Christian reflection has brought a much keener perception of spiritual situations. Any deep study of a truth, however precious it is, almost inevitably leads to deformation unless great care is taken to preserve bal-

ance. It is difficult, in a period of progress, to keep two or three truths together and on a balanced plane, because the complementary character of these truths is not always grasped at once. At the present time, we greatly need, in the Church and at all its levels, Christians who keep truths in equilibrium, who are careful to grasp complementary things at the same time. The stressing of certain ideas must not lead to relegation of others to the background.

Fundamental reasons for evangelization

In view of liberty of conscience, in view, too, of the values that the great world religions may conceal, how are we to understand this missionary duty of the Church that the Council affirms so clearly?

The missionary duty has its roots in the first place in the will of God. There lie the fundamental reasons for the missionary duty which is incumbent on each of us in the Church. We must be missionaries not primarily out of love for men, but out of love for God. God is love and we must go and take His Gospel of love all over the world. God is an impetus that wishes to be transmitted and communicated. Each of us has been chosen to be the one through whom this impetus passes.

Patience and impatience of God

If God is love, He is the desire for free and complete communion. He is also impatience, for impatience is part of the very nature of love. Love is pressing, it entails a desire for communion that is as immediate as possible. We are too ready to say that God is patient. In the world, there are a multitude of Christians who are ready to imitate this attribute of God's patience. God's time will come they say. As a matter of fact, God is patient because we force Him to be patient. On His side, He is infinitely impatient to transmit Himself, but when He meets a stiff-necked, hard-headed, and stone-hearted people, as the Old Testament says, God patiently returns to the charge. To express the truth fully, we must connect up these two complementary truths. God is impatiently patient.

Knock at the door respectfully, but unremittingly

The Church shares this impatience of God's love. That does not mean that we must act without preparation or with abruptness. What we must do is knock at the door unremittingly, yet with all possible respect. Christ taught us to share this impatience of God's when, in the Lord's Prayer, He taught us to pray; "Thy Kingdom come". This is where we find the fundamental reason for the missionary duty.

LETTERS

TARATASY

NIHON KARA

TARATASY

CARTA

KALATA

LETTER

NIHON KARA

LETTER

TARATASY

CARTA

LETTER

KALATA

JAPAN

HAITI

PHILIPPINES

BOLIVIA

MADAGASCAR

MALAWI

LETTER KALATA

FROM MALAWI

MY MALAWIAN SISTERS

The young community of Rosarian Sisters benefits by an essentially Biblical formation which favourably compares with that of its western Sisters.

Several Rosarians are at present in Southern Africa, England or the United States in order to pursue studies in pedagogy or in medicine.

For the African, there is something mysterious and pathetic about a first parting with the tribal clan... I will always remember Sister Maria Beatrisia's last visit to her native village before her departure.

A dozen huts or so huddled close to the chief's dwelling. When we arrived all the able-bodied were out in the fields. The barking of a dog heralded our approach. One of the women came forward to see what was the matter; on seeing Sister Maria, she ran back towards the other workers, shouting and laughing. In a trice, Sister found herself the centre of an animated group.

An aged aunt who had taken care of her when her mother died, laughed, cried, and danced around her in a very frenzy of delight. Nine long years had passed since aunt and niece had met. They made up for the long absence by chatting excitedly.



The aunt then told us about her darling's childhood. "I was a childless widow when, upon the death of his wife, my younger brother brought me his motherless little girl. He told me that he was 'lending' her to me. That's why I called her Bwereka. He did not mean that he would claim her once I had brought her up. That she would not outlive her mother, he was

LETTER KALATA

FROM MALAWI



African Sisters leave Malawi to pursue studies abroad.

sure. But, I made up my mind that Bwereka would live, and I worked hard for her sake. See my horny hands! Days on end they handled the hoe so as to keep her well fed. See my crooked back! It carried her everywhere I went. I worked hard because I wanted her to go to school, no matter at what cost to me. You see, I loved her and was proud of her. I no longer called her

Bwereka but Kephasi. I had her baptized in my religion.

"One day she told me that she would like to enter a boarding school run by Sisters. Being a Protestant, I did not know what kind of persons they were, but I was told that they were good people, and I allowed her to go as she wished. When holidays came around, she gladly returned to our village. She was just as lovable and obedient as ever. However, she had changed in a way I could not at first understand. Finally, she told me she wanted to become a Catholic and to consecrate herself entirely to God. In conscience I refused to allow her to do as she wished.

"It was a sad day for me when Bwereka left me for good. She was baptized a Catholic, then she became a *wamayi* (Sister). She used to write and tell me how happy she felt. Today, my little girl has come back to her village. What a wonderful day! The sun is as bright as bright can be!"

Overjoyed, she looked at her niece, touched her white habit, and again danced for joy.

Sister Maria Beatrisia has gone from Malawi, but those she has left behind will not soon forget her.

Bernadette Dumas, M.I.C.
Rumpi, Malawi
AFRICA

LETTER From **MADAGASCAR**
TARATASY

HERE AND THERE



LETTER From MADAGASCAR

TARATASY



The sub-prefecture of Mahabo, set against a backdrop of dense vegetation, stretches over a large level plain. Built close together as if for protection, are two schools, a hospital, a Protestant temple, a Catholic church, the residences of Catholic priests and of Missionary Sisters, a typical Malagasy market, a leisure centre, and an airstrip. About 350 houses, all built in the same architectural style, complete the picture.

"Birds build their nests with moss, and wasps with mud", is a familiar Malagasy saying. By this is meant that people build with whatever materials they happen to have on hand.

In the Great Isle, mud and latania palm fronds are used for the walls. All of Mahabo's rectangular houses consist of one or two rooms roofed with thatch, and opened to the west according to an invariable custom. They look drab enough to foreign eyes. But, when happiness reigns within their flimsy walls, they are worth more than the most superb palaces.

During the day, the whole family goes out to work in the cotton fields or in the rice paddies. Prior to the transplanting of rice seedlings, a number of zebus (oxen) are driven out into the flooded fields to churn up the soil, making it ready for the tender plants. Once in a while during the day the farmers seek refuge from the heat under some huge baobabs. In the evening, while the men rest, the women busy themselves pounding rice for supper.

"Woman's work is never done" is true of Malagasy housewives also, but far from repining, they perform their household tasks with sprightliness and good humour.

Farmers wearing the *lamba* draped over their shoulders, going out to the fields in the early morning, women vigorously pounding rice for the evening meal, sunburnt children playing with shells... so many figures which animate the Mahabo landscape.

The Malagasy are a remarkably sociable people who enjoy company and are always ready to share. For instance, the man who has a mango tree in his garden would never dream of keeping its fruits for himself or his family. Whoever asks him for a share will receive as many as are needed, free of cost, with a pleasant word and a kind smile added.

While the customs of Mahabo differ greatly from our western customs, they are closely related to the culture of Madagascar as a whole.

Marie-Claire Audy, M.I.C.
Mahabo via Morondava
MADAGASCAR

LETTER FROM PHILIPPINES

POVERTY IN EARNEST



Sisters Thérèse Boutin, Madeleine Alarie, and Mariette Landry, M.I.C., are happy to live in this tiny house, conspicuous only for its poverty.

Before starting a series of intensive courses in Tagalog, at San Juan, I am enjoying the rustic charm of Sapang Palay. It warms the cockles of my heart to watch the once puny project blossoming into a full-blown success.

The Sisters live not in a luxurious cottage but in a tiny house, shack might be the correct word, whose only embellishment is strict cleanliness and great poverty.

Would you like to see the Sister's chapel? Here it is, all the 5 x 11 feet there is of it! The divine Guest deigns to share their daily life. Spotless

white draperies curtain off the neighbouring room which does duty as a combined sacristy — refectory — kitchen.

Running water being unavailable, frequent visits to the community well are a must. For drinking water one must go a little further away to the spring. Great sport at 5:00 a.m.!

Electricity shines by its absence. In the evening, we manage by candlelight; I found it terribly dark the first days I was here, but my eyes have finally got adjusted.

The first chapel was blown down to bits by the typhoon of November last. At present, Mass is said, four or five times a week, in one of the classrooms used as a parochial centre pending the erection of a new church. One of the men, a carpenter of sorts, has made a few benches which give the room a "churchy" atmosphere. Little by little, the settlement is growing to be a thriving concern.

I could write pages on missionary doings at the clinic, the maternity centre, the school... Sapang Palay is on the map to stay.

Sisters Thérèse Boutin, Madeleine Alarie, and Mariette Landry give all their time to the people and the work they love. Making both ends meet, however, is quite a problem due to the lack of financial resources. The Sisters here are really giving a testimony of genuine poverty; the three of them share the life of the good folk of Sapang Palay. They are effectively living up to religious poverty, as advocated in *Perfectæ Caritatis*. I admire my dear Sapang Palay Sisters!

Marie Paule Larocque, M.I.C.
P.O. 3400
Manila,
PHILIPPINE ISLANDS

LETTER FROM HAITI



The parish of Hinche is remarkable for its dynamism. Its schools are filled with ardent youth eager to build a new world of love and hope. Nearly all parochial activities are successful, thanks to the initiatives of the various student movements of Catholic Action.

Members of the Legion of Mary together with the Kiro's prepare festivals for the benefit of the poor and the sick; they also organize ecumenical meetings, para-liturgical celebrations, entertainment for leisure hours, etc.

But, you are doubtless wondering about the Kiro's mentioned in the title. Who are they and what do they do?

The Kiro movement is a modern adaptation of the *patros*, once so popular in France — recreational

KIRO-KIRO-KIRO

and educational centres for the young. In 1800, the priests of Marseille, under the impulse of Abbé Allemand launched a movement intended to assemble young boys and girls, on Sundays especially, for instruction and wholesome recreation.

Their initiative spread from France to Italy, Germany, Holland, and Belgium. In France and in Belgium, the movement was called *Patronage*, in Germany, *Oratorio*, in English-speaking areas, Boys and Girls Clubs. In each of these countries, the movement developed along distinctive lines.

In Belgium, Abbé Cleymans founded, in 1934, a new method and organization in the parochial *patronage*.

I am in charge of the feminine section of Kiro's in Hinche. The activities of the group hold no secrets for me since I participate in weekly meetings and in various initiatives of the movement. The devotedness of all to the parochial welfare is worthy of praise. I really wonder how the parish would get along without them.

To help youth live close to Christ is the Kiro motto. The movement prepares boys and girls to a truly Christian family life. Its programme looks hopefully to the future when Christianity will shine its brightest in Haïti.

Antoinette Renaud, M.I.C.
Hinche
HAITI

LETTER CARTA

FROM

BOLIVIA



IN AND OUT OF CAMPOS

Like all missionaries recalled to the homeland my thoughts often turn to the dear mission I left behind and to its kindly, sympathetic people. Today, I would like to give you a necessarily brief description of Circuata and Meguilla, two *campos* at some distance from Irupana, where I used to make rounds of the sick and infirm.

Early in the morning I set out in our brave little jeep, accompanied by Sisters Thérèse Bergeron and Gaëtane Guillemette. The previous evening we had entrusted the provisions of maize, vegetable, oil, and flour to the driver of a truck which links the various villages.

It took us all of five hours to reach Circuata. The welcome was cordial and noisy, in true Latin American style. For many of these *campesinos* (farmers) this was the first time they had ever seen a nun. The priest visits their distant *campo* once or twice a year.

During the three days we spent at Circuata we shared the life of the villagers. It was touching to see how they vied with one another in having us use the one and only room in their poor houses. In spite of their poverty they brought us potatoes, eggs, and tomatoes, all they had on hand. We could not refuse without risking to injure their dignity.

The two *campos*, Circuata and Meguilla, are very much alike. Poverty, material and spiritual, is heartrending. To take care of the body is a good means of reaching the soul. I spent hours checking patients, giving injections and simple treatments. Meantime, my two companions made the rounds of the village distributing the provisions of vegetable, oil, and flour, and inviting the good folk to gather for simple doctrinal instructions.

A Bible service brought our visit to a close. I accompanied the singing of the psalms and hymns

LETTER CARTA

FROM BOLIVIA

on the accordeon that was always part of my luggage on such occasions. The *campesinos* enjoyed this celebration all the more that they are deprived of all religious services the whole year through. One feels that they are literally famished for God.

If these people could benefit by regular religious and medical assistance their fate could be greatly ameliorated. Unfortunately, as soon as they are left to their own devices, their situation worsens. I have often noticed that money is not the most important factor in helping them out. Kindness is much more effective than mere material aid. One must take the time to listen, to sympathise before offering material help. A missionary who is *muy simpatico* is sure to open hearts. Is not this the chief task of a Missionary Sister of the Immaculate Conception?

Our rounds of Meguilla followed the same pattern as in its twin *campo*. Here we met a dynamic teacher who undertook, at our request, to teach regular doctrine lessons to the pupils of the village school. We gave him a few catechisms we had brought along and promised to send him more via the truck.

These visits help bring the Church to distant outposts whose faithful are practically abandoned because of the dire lack of priests. May the Lord send more labourers into His vineyard, such is my daily prayer in which I hope you will join.

Laurette Edger, M.I.C.
Casilla 2893
La Paz
BOLIVIE



LETTER
NIHON KARA

FROM JAPAN

**RESPECT
FOR THE
AGED**



Photo: Mimpu, Fukushima



DAY

Photo: Japan Times

LETTER NIHON KARA

FROM JAPAN

In Japan, senior citizens are looked up to with deep respect. Their mellowed wisdom and serene authority is usually accepted by the younger generation, perhaps because the elderly are wise enough not to press their opinions too insistently. Listened to and appreciated for what they are, they seldom feel the need of attempting to restore the look or outlook of youth.

Indicative of the respect in which old people are held by the Japanese in general and of the concern felt for their well-being is the "Respect for the Aged Day" held every year in their honour throughout the land, on September 15. In an article published last year on this occasion, one of Japan's great newspapers, Asahi Shimbun, suggested as motto for the Day, "respect on the part of the young, compromise and tolerance on the part of the old".

Of 100 million Japanese about 10 per cent are over 60. A TV report lately announced that about 230 citizens were over 100 years old, the senior having attained the venerable age of 116! Formerly, the ideal of the old folks was to live happily surrounded by children and grandchildren. In a rapidly evolving Japan, however, where the process of growth is being accelerated, the pattern of family relations has been disrupted. In former days, when life was more leisurely, the old people lived in special cosy rooms, slightly apart from the main body of the house, where quiet and comfort could be enjoyed.

Nowadays, the traditional Japanese house is giving way to modern apartments, especially in large urban centres. The young have no trouble adjusting, but their elders find them hard to live in.

As life has lengthened, the parents are often left alone for many lonely years after the youngest son has married. The authorities concerned are doing all they can to remedy this situation. Old peoples' homes have been organized, providing comfort and companionship. In their hearts, however, Grandpa and Grandma yearn for contact



Photo: Mimpu, Fukushima

with their own flesh and blood. A mere one per cent accept to live in these institutions.

On September 15, set apart as "Respect for the Aged Day", young and not so young vie with one another in honouring their old folk. Flowers are offered, special meals are cooked in which favourite dishes figure. Nobody is forgotten as may be gathered from a look at the accompanying photographs. In some prefectures, certificates of honour are awarded to the oldest citizens in a ceremony presided by the governor in person. Even in the poorest families, grandparents are honoured and treated with affectionate respect.

*Madeleine Coursol, M.I.C.
3-18 Toramaru,
Koriyama, shi
Fukushima ken, JAPAN*

Read **THE PRECURSOR** and

SHARE IN CHURCH APOSTOLATE

I have been reading your magazine for years. What a wealth of information it gives on the missions. I enclose two new subscriptions as a "Thank You" offering.

M.M.
Caraquet, N.B.

Our readers write:

Thanks to your magazine, my practical interest in the missions never flags. I am sending you a life subscription so as to be sure to have the latest news on this important subject.

Mme Y. M.
Sept Iles, P.Q.

- ◆ *You enjoy reading **THE PRECURSOR**, the magazine with a missionary flavour.*
- ◆ *You can look through it as through an open window on the world of today.*
- ◆ *This we know from your letters which warm the cockles of our heart.*

*Why not share in our missionary task of giving joy to the joyless, by finding new subscribers to **THE PRECURSOR**?*

- ◆ *It means a lot to our missionaries in the field afar to know they have many devoted friends in the homeland on whom they can rely for spiritual and material reinforcements.*
- ◆ *Tell your friends and acquaintances about **THE PRECURSOR**. When travelling, carry copies of **THE PRECURSOR** and "sow" them along the way. Who knows?*

They may sprout in vocations to the apostolate.

Missionary Sisters of the Immaculate Conception

CANADA

GENERALATE, 314 St. Catherine Road, Montreal 8
COTE-DES-NEIGES HOUSE, 2900 St. Catherine Road, Montreal 26
NOVITIATE, Pont Viau, Laval City
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 10
NOMININGUE, Labelle County, P. Q.
RIMOUSKI, P. Q., 225 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
CHICOUTIMI, P. Q., 766 Cenacle Street
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, 30, Goulburn Avenue
PERTH, N. B., P. B., 259
CHINESE MISSION, 1062, Cheneville, Montreal 1

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
NOVITIATE, 125 Waterloo 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, 49, Shui Yuan Street, Kuang Fu Li,
Taiwan, Republic of China

JAPAN

KORIYAMA, 3-18 Toramaru, Koriyama shi, Fukushima ken
WAKAMATSU, 1-49, Nishi Sakae machi, Aizu Wakamatsu,
Fukushima ken
TOKYO, 108-4 cho me, Fukazawa cho, Setagaya ku

ITALY

ROMA 00152, 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,
453 Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
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

CHILE

ANCUD, Colegio Inmaculada Concepcion, 227, Calle Errazuriz,
Casilla 82

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 del Rosario St., Tondo
MANILLE, Provincial House, P.O. 3400.
LAS PINAS, St. Joseph's Academy, Rizal.
MATI, Davao Province
DAVAO City, Good Counsel, Florentine Torres St.
PADADA, Davao Province
BAGUIO City, 73, Pacdal, Box 83

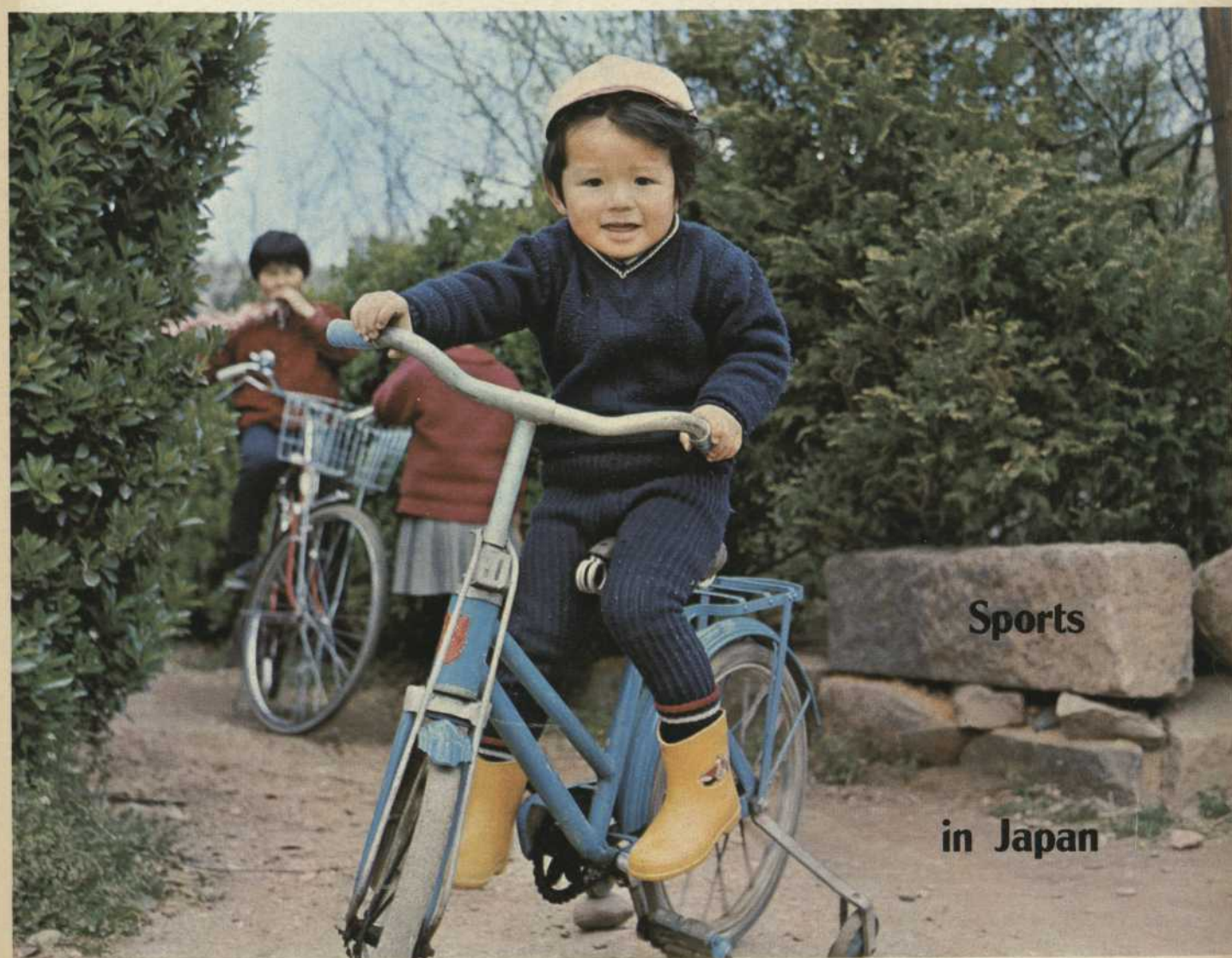
WEST INDIES

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, Our Lady of the Rosary School, C.P. 1291
CROIX-DES-BOUQUETS, Holy Childhood School, C.P. 1291
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



Sports

in Japan