

THE PRECURSOR

July — August 1969 Montreal — Vol. XXVIII — no 10

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JULY MISSIONARY INTENTION:

That in mission lands afar, Catholic schools
may surmount difficulties encountered.

Hear our prayer, O Lord.

AUGUST MISSIONARY INTENTION:

That in the spreading of the Gospel, methods and
means be carefully chosen and adapted to the
mentality and cultural state of the people to be
evangelized.

Hear our prayer, O Lord.

THE PRECURSOR

No 10 — July — August 1969 — Vol. XXVIII

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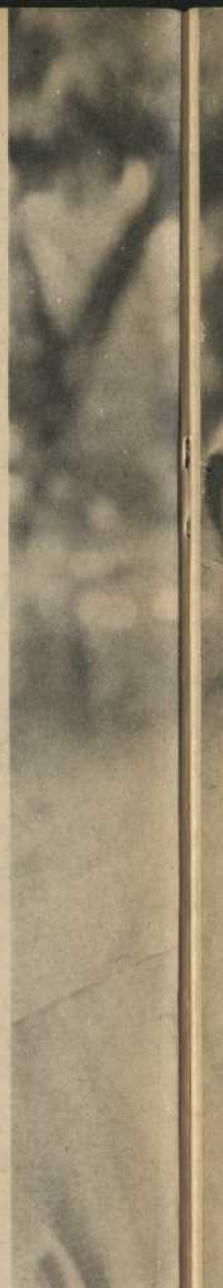
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TRAVELS



IN HAITI

*Text and photos:
by Sister Gisèle Villemure, M.I.C.*

Itinerary

Second smallest of the American republics, Haiti is bathed on its northern coast by the turbulent waters of the Atlantic and on its southern shores by the placid Caribbean Sea. Two mountainous peninsulas stretch westward, like a pair of giant claws, partially ringing the Gulf of Gonaives.

The panorama offered by this sunny land reflects a favourite Haitian saying, "Beyond the mountains you will find more mountains". Nestling at the foot of these mountains, whence Haiti draws its Indian name, lie lush plains and fertile valleys, their slopes dotted by hundreds of little farms. Everywhere, vivid hibiscus, poinsettias, begonias, and fuchsia accent the landscape.

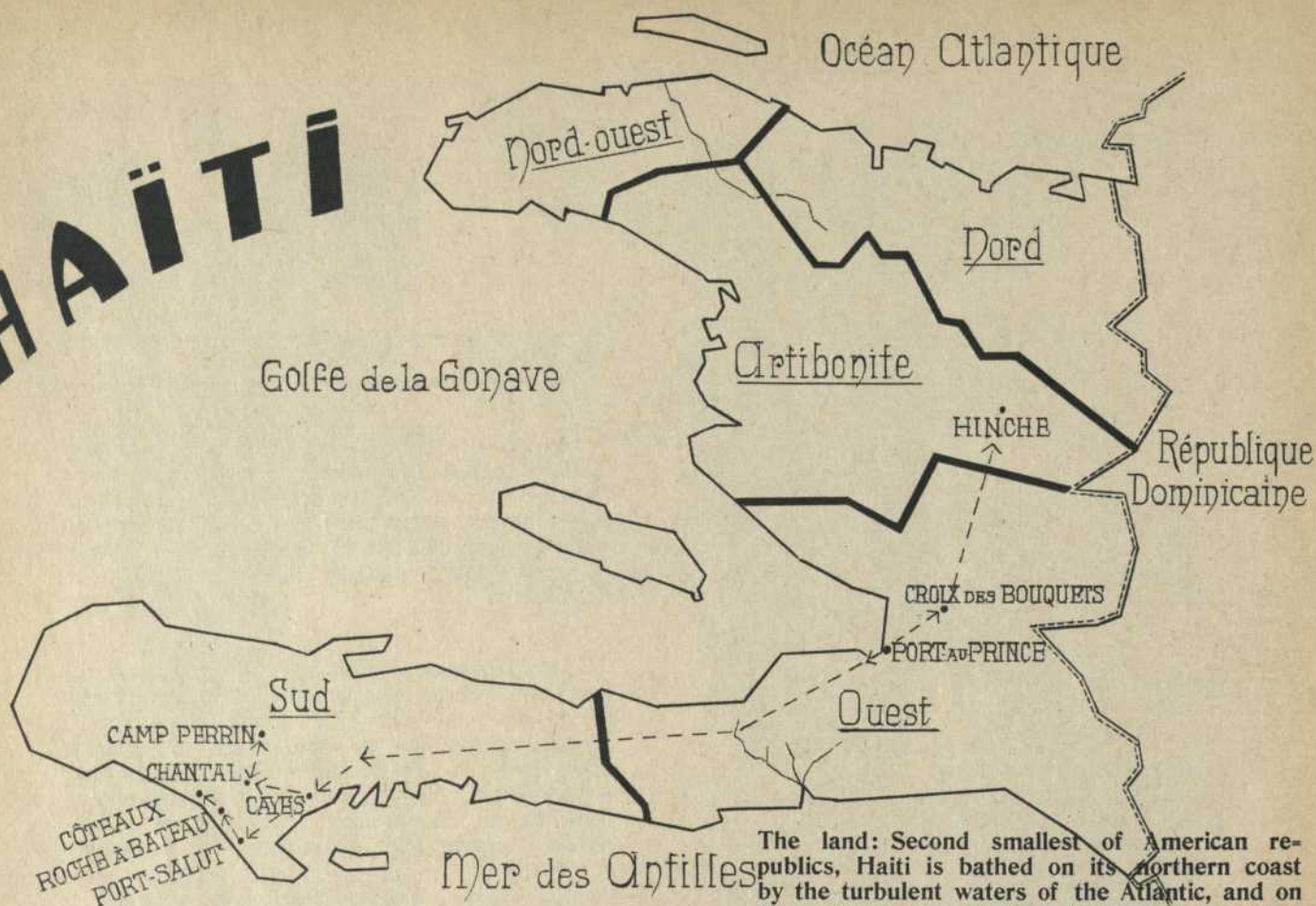
Silhouetted against a crescent of verdant mountains, the lovely city of Port-au-Prince faces the waters of the Gulf of Gonaives. At the airport, we received a gracious welcome and enjoyed the traditional Haitian hospitality. After dreaming so long about Haiti, here we were at last!

Jets have brought travel time to a minimum. A few hours lifted us from the snowbanks of Canada to the colourful mornes of Haiti, the Beautiful.

Sister Pauline Noël and I carefully scanned the map which had been handed to us at the National Tourist Office. Both of us wanted to make the most of these three months of study and research. We were eager to visit every nook and cranny in the Island.

Our maiden trip was made by car, across the Cul-de-Sac plain, to Lake Etang Saumâtre and the famous Pine Forest; then we traveled through the Central plateau, the Department of the South, and finally the northern region.

HAÏTI



The land: Second smallest of American republics, Haiti is bathed on its northern coast by the turbulent waters of the Atlantic, and on its southern shores by the placid Caribbean Sea.

Croix-des-Bouquets

First stop on our route was Croix-des-Bouquets, a town situated on the river of the same name, in the heart of the mountain-rimmed Cul-de-Sac plain. Long an important marketing centre for cotton, sugar, indigo, and coffee, the town was a strategic point during the struggle for independence. Here was sounded the summons for the uprising of the slaves of the southern peninsula.

Its market is still flourishing. Buxom farm wives, bartering food and gossip, turn business into pleasure. What if they trade in amounts rarely exceeding a few centimes?

These people may be poor in worldly goods according to our standards, but they cherish priceless possessions which sustain them in a truly remarkable way, riches which consist in their will to

live, to laugh, to sing, to be carefree. For them, freedom and a plot of land are indeed priceless. Their simple existence is enlivened by *combites*

Croix-des-Bouquets: the cemetery.



or work bees, in which farmers give one another a helping hand with sowing, harvesting, building a new house... *Bamboches* or festivities always highlight such working bees.

The sisters' residence and the school for girls are situated next door to the town cemetery. Almost every day, even several times a day, dismal lamentations rend the air as a dear one is laid to rest or anniversaries are noisily commemorated. The dead are kept in fond remembrance.

During our stay, we took time out to make a private pilgrimage to the local shrine of Our Lady of Good Help, situated at a short distance from Croix-des-Bouquets. The modest chapel is like a tiny island in a vast sea of sugar cane plantations hemmed in by regal palm trees. As we passed by the fields, "boss Alphonsus" smilingly offered us juicy cane stalks to munch on our way. When I first arrived in Haiti, I used to be surprised to see children as well as adults chewing sticks of sugar cane as they ambled along. Now, it seems the most natural thing in the world.

Hinche

We left Croix-des-Bouquets early one morning in order to reach Hinche before the blazing noon hours. Deep potholes gave the jeep a camel-like motion which almost shook our breakfast out of us. We forgot our discomfort, however, as we admired the haunting beauty of the countryside with its green valleys and bold sweeping hills. Long canoe-shaped leaves of the banana plants waved a constant greeting.

Hinche is situated in the central plateau. Although the guidebook designates it as a town, it is in reality an overgrown village. The only electric plant is the one installed at the mission centre by the Scheut Fathers. We found out here how pleasant and easy it was to spend the evenings with only a kerosene lamp to light up the house. Pleasant, perhaps, but not very practical say the sisters who have to prepare their classes for the morrow or correct papers!

During our stay here we often took strolls along the Ranquette river, in order to meet the women doing their laundry chores, scouring pans, bathing youngsters...



Hinche: women's laundry chores.

In the neighbourhood of Hinche we visited a lemon oil processing plant. Crude machinery extracts the oil which is used in the making of "Seven Up" or as a basis in cosmetics.

Before leaving, we made the rounds of the local prison, accompanied by Sister Marguerite Maltais. It was touching to see with what gratitude the prisoners, none of whom seemed dejected, accepted the sugar buns we distributed.

After our prolonged trip through the Department of the North, we felt the need for a breathing space, and so returned to our Port-au-Prince Formation Centre where we spent a few days.

At 6:00 a.m., one fine morning, we left the capital for the port city of Les Cayes where we arrived at 4:00 p.m. The way was long and tedious over rugged roads, but our fellow passengers in the antiquated station wagon took jolts and heat in stride. They chatted gaily, passing amusing comments on people and things.

Charpentier: patients welcomed to the dispensary.



Les Cayes

Les Cayes is the capital of the Department of the South and the third city of Haiti. Our first visit was for the refuge *La Charité s.v.p.* where we spent hours talking to the aged and the crippled inmates. Next door to the Refuge, stands a primary school for destitute children, and a centre of home economics.

The following day we drove to the out-station of Charpentier where missionary activities rival those of Les Cayes, minus the Refuge.

Les Côteaux

The road between Port-au-Prince and Les Cayes had tried us almost beyond endurance. But it was heaven compared with the racking journey over the mornes of Haiti to Les Coteaux. We started on August 10. First item on the agenda was the crossing of the shallow river Torbech which proved relatively easy. Next, we had to make our way across the turbulent Acul. In some places, water rose to three or four feet. In spite of my jittery state, I could not help admiring the nonchalant poise of our truck driver. Tropical rains gushed from the skies as we headed for Les Coteaux. All colour had faded from the landscape. Brown earth, green grass, flamboyance of trees were shrouded under a veil of rain. We heaved a sigh of relief when, through mist, the town came into view.

From the veranda on the second floor, the sisters enjoy a magnificent panorama of sea, mountain, and plain, but their residence is of the poorest. Here, none of the "luxuries" of civilization may be found. No electricity, no running water, no telephone, no shopping centres, and no roads to speak of. Life is uncomplicated. The people are friendly and deeply attached to the "Mothers" who run the dispensary and conduct the primary and secondary school.

In the evenings, we were entertained by the young people who sang for our benefit, and performed graceful folk dances. There was even a special *tamboula* drum and dance session staged in our honour at the parochial centre.



Côteaux: tamboula session.

In their garden, at Les Coteaux, the sisters grow vines bearing the most delicious grapes I ever tasted. They also raise groundnuts and a scattering of coffee bushes. Haitian coffee is a mild type known for its excellent flavour. I also saw a few cotton plants in this garden, plants which in Haiti often attain tree-like proportions.

As soon as they heard the noise of our motor on the road, the three sisters stationed at Roche-à-Bateau rushed out to bid us welcome. Visitors are few and far between in these parts. The modest convent, no more than a glorified *caye*, is set in an enchanting panorama facing the sea.

The sisters form a dynamic apostolic team, living in close contact with the simple, friendly population, mingling in their daily life, ready to assist them in all their needs. Their principal activities consist in running a school and a dispensary. They also conduct classes in home economics for women and girls. Their best-beloved task, however, is teaching the doctrine. In short, they collaborate in all parochial activities, integrating their programme with the local community's needs.

Roche-à-Bateau

To the Roche-à-Bateau missionary trio goes my heartfelt admiration. "Far from the madding crowd's ignoble strife", they lead a truly apostolic life, one with the people for whom they have left home and country. "May their tribe increase" is my daily prayer.

Driving up the rutted road that leads to Port-Salut, we caught sight of many thatch-roofed



Coteaux: the vine.



Roche-à-Bateau:
home from a
catechetical
session.

cayes tucked into the hillsides, with mango and papaya trees clustered about them. Patches of scarlet poinsettias, growing wild, lined the roadside.

These flowers are at their best, we were told, from October to February. Above waving palms, tamarind, juniper, and breadfruit trees, towered majestic flamboyants, tall as oaks, ablaze with crimson blossoms.

Port-Salut

Port-Salut is famed for its sisal plantations. The skillful hands of its women and girls fashion various original handicrafts out of the magic fibre. While the womenfolk ply the *petite industrie*, the men till farms, cut down timber, fish in the rivers and streams.

I met in this village an artist in sculpture whose sensitive fingers can deftly fashion, out of resonant wood, first-rate guitars our musicians might envy.

Port-Salut: where feathery palm trees bow to the Caribbean.





Chantal: kindergarten moppets.

The sisters of this mission gave us the opportunity of tasting some delicious Haitian dishes concocted out of groundnuts, cocoanuts, avocados, papayas, etc.

At a short distance from the town, there is a pretty waterfall which provides fresh water. At

all hours of the day, people come and go carrying pails, pitchers, or bottles filled with the precious liquid.

Chantal

At the Chantal dispensary I was, for the first time in my life, privileged to pour the waters of baptism over the brow of a dying infant. Words fail me to describe the emotion I felt on this occasion.

Chantal boasts of a lovely church well attended by the faithful. I found the singing of the ordinary of the Mass in Creole particularly impressive:

Gran Mèt, pitié pou nou.
Jésu Kri, pitié pou nou.
Gran Mèt, pitié pou nou.

The students of the school conducted by our sisters presented sketches, songs, and dances in our honour. A young lady gave the welcome address which began as follows, "Swimming in a sea of happiness, we bid you welcome, dear Sisters!"

In the kindergarten class, I had no trouble at all taking photographs. Each cherub wanted to have a picture of his or her own radiant self to show Mamma.

Father Charles, founder of the Congregation of St. Teresa of the Child Jesus.



We flew so low that mornes and valleys appeared clearly etched.



Upon our arrival in this town we found that the old stone house serving as convent was deserted. The sisters on a round of home visits were soon alerted and gave us a hearty welcome. Sister Elizabeth Vanchestein showed us around what she pompously calls her "castle". The house is a rustic enough dwelling, at least one hundred years old whose hoary rafters are the favourite haunt of termites.

Camp-Perrin

At Camp Perrin we met two Haitian sisters of the Saint Teresa of the Child Jesus Community founded by Father Charles. We spent many pleasant moments with them, and accepted their invitation to visit their headquarters on the banks of Rivière Froide, in the vicinity of Port-au-Prince.

Here comes to a close the relation of the first round of our trip to Haiti. The small local plane which we boarded, as we returned to Port-au-Prince flew so low that the mornes and the valleys below appeared clearly visible. How I enjoyed the flight over the peerless Caribbean, dancing in the sunshine!

On the whole, we found our trip at once agreeable and instructive. Both of us have come away enriched in many ways, my companion as a teacher in a formation centre, I as editor of a missionary magazine. There is nothing to be compared with first hand experience. The trip was the next best thing to a permanent assignment to the distant mission field.

Be on the lookout for the second part of our Haitian travels, in the next issue of the Precursor.

Post Scriptum

What Can Be Bought

Sisal handicrafts;
Mahogany sculptures;
Hand embroidery;
Ceramics.

What I Enjoyed

The tropical panoramas;
The gracious Haitian hospitality;
The delicious tropical fruit;

What Brought Surprise

The mountainous topography;
The antiquated modes of farming;
The lack of paved roads;

FIRST IMPRESSIONS

GUATEMALA

The first morning I woke up in my new mission, I rubbed my eyes and asked myself, "Where in the world am I?" It took a good hard look around before I realized that I had at long last reached the land of my missionary dreams — Guatemala.

Our convent is situated in a village with a beautiful liquid name of Aztec origin, Totonicapan. I have been told that, literally translated from the Indian language, this name means "hot water". In the neighbouring foothills may be found several hot springs which give weight to this appellation. The walls of our living quarters are connected with the left transept of the parish church on one side and with the prison enclosure on the other.

A large metal door, barred at night, opens up close to the altar rail. The church being very cold — no heating systems exist in the region — we attend Mass in woolen caps, warm sweaters and coats, and overshoes.

I am always edified when I see the daily Mass attended by several groups of Indians from whom we might learn lessons of generosity in God's service. Many think nothing of trudging miles to church, barefoot and thinly clad, in order to be present at the Holy Sacrifice.

What if their demonstrations of piety at times appear puerile!

It is the custom here for the faithful to carry lighted candles as they enter the church. Each bearer devoutly kisses his or hers, over and over again.

Another local custom struck me as rather depressing. At first, I thought a funeral Mass was scheduled, but I soon discovered that this was a daily occurrence. In the centre of the church stands a sort of catafalque draped in black and surrounded by lighted candles. Every morning, a man, a woman, and a child, each deposit flowers and wreaths upon it in memory of the dead.

Nominally, all the Indians in Guatemala are Catholics. However, it would take an ethnologist and a theologian to unravel their worship which is too often a motley mixture of pagan-Christian rites including blessings, prayers, and purifications.

After breakfast we usually go to market to buy fruits and vegetables. On the way, we pass the time of the day with our neighbours, the prisoners. Nearly all of them keep busy weaving on primitive looms, or carving wood. In the centre of the interior courtyard around which their cells are built is a small oratory where they can go for reflection and prayer. Apparently, they do not find their lot unbearable, although their living quarters are pitifully bare. One of our sisters visits them regularly for catechetical instruction. She has



IN TOTONICAPAN

by Sister Pauline Pageau, M.I.C.

also obtained the warden's assent to showing an occasional film to the prisoners or to presenting amusing sketches by the student of our Colegio.

At a Guatemalan market you may buy anything for your material and spiritual welfare: pigs and copal incense, chickens and ceremonial masks, flutes and skirts, drums and chili peppers, plus the indispensable tortillas, maize, and beans.

Guatemala Indians are noted for their textiles. Most villages of the highlands have a speciality: Momostenango is noted for its waterproof blankets; Totonicapan for its skirts, belts, and ceremonial bands; Nebaj for colourful *huipil* or loose blouses. Men from these villages trudge for days to bring their local product to market. They usually pack the articles on a four-legged wooden frame carried on their back with the aid of a tumpline around the forehead. With loads of about one hundred pounds, these men walk tirelessly up and down steep mountain paths. Constant climbing with heavy loads causes the overdeveloped calf muscles to bulge like inverted tenpins. The price they get for their goods is ridiculously low.

On our way home from market, we occasionally drop in at the hospital for a visit to the sick. Nurses are attentive and expert. The furnishings and equipment leave much to be desired. Imag-

ine my surprise when I saw the patients lying, fully dressed for the most part, on rickety beds minus sheets. But, not one of them complained, although the ward was filled with noise and strange smells. All forgot their sufferings to greet us with a warm smile and a cheerful "*Buenos dias*"!

I find the Indians a very lovable people gifted with a patient endurance which makes them accept the hardships of life in stride. From the moment of their early rising until late in the evening, their days are filled with unceasing activity. All useful work commands their respect, all tasks are performed with the same dignity.

Love of the soil is one of their characteristics. Corn is held to be sacred. Is it not God's supreme gift to man? Mixing truth and error, they are often heard to call corn "*Santa Maiz*", Saint Maize!

Every day, I thank God for the privilege of working among the Guatemala Indians. I often think that the dynamic youth of my homeland would find in these mountains an outlet for their spirit of enterprise. There is so much to be done to ameliorate the condition of these people, and so few labourers in the field. Who among you, dear young Canadians, will come and help Christ sow a purer hope and love in the highlands of Guatemala?





Giant statue of Heiwa Kwannon set up in 1956. Left, a bonze officiates; rear, oyaishi stone quarry.

GODDESS of PEACE

Sister Florentine Dansereau, M.I.C.

Utsunomiya, a pleasant little city situated at about an hour train from the capital, is famous as the site of a pilgrimage to Heiwa Kwannon, the goddess of peace (also of health, of prosperity, and of happiness). In May 1956, there was set up in its vicinity a huge statue of the goddess carved by the artist Hidari Jingoro, out of the volcanic stone for which the region is noted. The monument was erected in honour of the Japanese soldiers fallen on the battlefields of World War II, at the request of Buddhist devotees throughout the land who covered the expenses entailed.



Sister Thérèse Renaud, M.I.C., accompanies a group of secondary school students on an educational trip to Utsunomiya.

There are, in Japan, one hundred of these pilgrimage centres in honour of Heiwa Kwannon; thirty-three in the west; thirty-three in the east; and thirty-four in the centre of the country. The number thirty-three is supposed to designate the many transformations through which the goddess went through before attaining to Buddhahood.

She is, therefore, in a position to sympathize with human beings in the vicissitudes of their life here below.

Among the hundred pilgrimages mentioned above, that of Utsunomiya is rated as the nineteenth in importance. Besides the representation of the goddess, there are a number of statues dedicated to other deities, all of which go back to ancient times. Chief among the latter is the statue of Senju Kwannon (goddess of the thousand hands), sixteen feet tall, supposed to have been erected a good 1,500 years ago. In 1957, the government inaugurated proceedings to renovate the old images and to conduct minute archeological researches on this site.

Interesting finds were made on this occasion. Diggings brought to light ancient earthen vases, portable shrines, the skeleton of a twenty-year-old boy lying on his side, knees bent in the manner formerly used for placing the dead inside cubical coffins.

Fervent Buddhists try to make at least a few of these pilgrimages in a lifetime to the shrines of Heiwa Kwannon. Wearing a white cotton kimono, a large conical straw hat on their head, straw sandals on their feet, they make their way on foot so as to acquire merits for a future life.

Oyaishi, the soft volcanic rock of Utsunomiya probably owes its origin to the hardening of lava hurled into the sea at an indeterminate period. The fantastic shapes which dot the area were sculptured by wind and wave, over the years. No exact date is known of the time when the waters having receded, the rocky masses emerged as we see them now. For many centuries, people have drawn on the quarries, and future generations will continue to do so for they appear to be practically inexhaustible.

THE MISSIONARY VOCATION

Mgr J. Lecuona, M.E.B.

III

Spiritual and Moral Formation

During the period of formation, the superiors will, first of all, endeavour to discern genuine missionary vocations. Moreover, they will urge those who have heard God's call to make a generous response; then, they will judge whether such a response together with the gifts received from God confers on the candidates sufficient aptitudes to be sent to the mission fields by the Hierarchy. From the initial phase of the candidates' training, close attention will be paid to the fundamental human qualities required of the missionaries. These are clearly stated in No 25 of the Decree: readiness to take initiatives; constancy in the execution of projects; perseverance in difficulties; patience and strength in bearing solitude, fatigue, fruitless labour; a sympathetic mind and a responsive heart. Subjects who do not possess these qualities should be eliminated as soon as possible. Supernatural missionary life can take root only on a strong natural basis. Intense faith is above all necessary. During the Council, Cardinal Rugambwa emphasized the importance of faith in missionary life and apostolate: "Those who live up to the faith and who spend themselves for it, possess the spirit of wisdom and reach an authentic degree of profound adaptation for the salvation of souls... In many instances they manifest a living example of faith. They judge persons and things in the light of faith... In all difficulties, they go forward with faith undimmed, relying on Christ, their Rock and their Refuge."

True Christian optimism springs from vigorous and active faith, founded on firm hope, and trust-

ful prayer. It alone gives sense and value to the missionary's solitude, poverty, and obedience.

Doctrinal and Apostolic Formation

From No 26 onward, the Decree presents directions for the general or specialized formation of the missionary and for his adaptation to the milieu he will be sent to evangelize. Even those who desire to collaborate temporarily in the work of the missions must receive a formation appropriate to their condition. It is of great importance that missionaries should also be given pastoral formation.

The indications furnished on specialized missionary formation are clear and detailed. Missionaries today cannot indulge in improvisation or in the repetition of mistakes made in the past. With regard to missionary pastoral activities they must take into account the experience of the past and the reflections provided by serious study and by the norms established by the Church. Important data may be furnished by missiology, and by the history of religions and of anthropology, data which are indispensable for the exercise of an efficacious apostolate. To this specialized formation which of itself is too theoretical, should be added a more local and concrete initiation into the missionary apostolate. Regional ethnography and sociology might answer the purpose, supplying information as regards the application of norms and of principles to living realities as well as to the particular conditions of the group to be evangelized.

In the future formation of missionaries, the other documents published by Vatican II will also be taken into consideration. Among them those of particular importance may be found in the pastoral Constitution *Gaudium et Spes* and in the Declarations on "Relations of the Church with non-Christian religions" and on "Religious liberty". Those who are in charge of formation as well as the missionaries already on active service in the mission field will take care to study the doctrine and the directions of the Decree *Ad Gentes* and of other conciliar documents. Attention should be paid more specially to the following points:

1) Whoever is involved in the apostolate must consider the contemporary world and its problems in a truly Christian perspective, following the example given in the Constitution *Gaudium et Spes*. Serious study of this important document jointly with attentive observation of the concrete realities of life will allow the missionaries to appreciate more accurately the field of their activities. They will gain a better comprehension of the Christian world, for example, by endeavouring to grasp more clearly the universal aspirations of mankind, more particularly its reactions as faced with the perpetual changes to which it is subject. This will provide them with the opportunity of exposing the drama at the core of the entire history of mankind: man created in the image of his God, and subsequently mortally wounded by sin, is nevertheless called by grace to the eminent dignity of a son of God. It is natural for the non-Christian peoples to whom the Church presents herself to ask, "What are your reasons for coming to us?" The answer which will more easily find its way into their hearts should be, "I offer you my collaboration and my help".

2) The liturgical formation of missionaries is also of paramount importance for their own spiritual life as well as for their capacity of adaptation and the efficaciousness of their apostolate. The Constitution *Sacro Sanctum Concilium* in its entirety possesses a genuine missionary value. Many of its passages refer to the missions. Its number 119, for instance, recommends appreciation of "traditional music peculiar to certain regions, more especially in mission territories... care should be taken with regard to the musical formation of missionaries to render them, as far as possible, capable of promoting the traditional music of these peoples, both in their teaching and in the exercise of their sacred functions".

3) More particularly in our modern times, missionaries should keep in mind the direction of a pastoral order, inserted in No 30 of the Decree: "*the bishop is the chief and the centre of unity in the diocesan apostolate*"

4) Let missionary priests remember that by virtue of their ordination and mission they are united in the bonds of intimate brotherhood which should be manifested by spontaneous mutual assistance, in matters spiritual or material. In the Decree *Ad Gentes*, No 15, are stated the following basic directions: "If the Church is to be planted and if the Christian community is to grow, various ministries are needed. These are raised up by divine vocation from the midst of the faithful, and are to be carefully fostered and cultivated by all. Among these ministries are the offices of priests, deacons, and catechists, as well as those of Catholic action. By their prayers and by their active labors, religious men and women play an indispensable role in rooting and strengthening the kingdom of Christ in souls, and in causing it to expand."

5) *In order to promote successfully the ecumenical spirit and action*, missionaries must acquire, during the period of their formation, knowledge of the doctrine and of the norms promulgated by the Decree *Unitatis redintegratio* as well as the particular norms prescribed to this end by the bishops of the regions where they are called upon to work.

6) Missionaries must also possess accurate notions regarding the value and implications of religious liberty, such as defined by the Council in the Declaration *Dignitatus humanae*. Likewise, they must study with particular attention the nature, conditions, and practical norms of the dialogue as recommended by Pope Paul VI in his encyclical *Ecclesiam suam*.

(to be continued)

Reprinted from *Rythmes du Monde* no 1-2 1967.



"The People of God on earth is the seed of the Church of eternity... Its glory is to be a living seed."





This young dancer of the Philippine national ballet represents a tribal chief in the Island of Luzon; he wears the splendid traditional headgear in "Fire Trees".



The subli, a spirited dance of Spanish inspiration, is usually performed in May in honour of a Catholic religious festival. Its musical accompaniment is supplemented in bamboo castanets carried by the dancers.

The Tinikling, the most famous, exciting and difficult of all Philippine dances, expresses the carefree exuberance of a rural festival on the Island of Leyte. Young couples, barefooted, skip perilously between rapidly clapped bamboo poles. Their movements imitate the longlegged tinikling birds, which inhabit the rice fields. This dance is often the dramatic finale to a Bayanihan programme.



Vivacity of Philippine Folk Ballet

The Bayanihan which emerged from the concerted efforts of students in a great Catholic college of the Philippines, illustrates more particularly the religious history of the nation. This deeply religious people mimes the great mysteries of its religion with reverence and dignity. A great number of folk dances trace their origin to Christian or non-Christian festivals. This same brilliant troupe of dancers which collaborated in a historical pageant, under the direction of Reverend James Reuter, S.J., on the occasion of the fourth centennial of christianization of the Philippines.

N.D.L.R.

The Republic of the Philippines is more than a meeting place for East and West: its 7,000 islands, grouped in a rough triangle in the Pacific Ocean, form a crucible in which Asian and European cultures have combined with the traditional Philippine way of life to produce a national heritage of infinite variety and vitality.

Intrepreting this kaleidoscopic culture through music and dance is the mission of the Bayanihan Philippine Dance Company, which was established in 1956 to stimulate interest among Filipinos in their national folklore.

Photos: Unesco Courier



"Bayanihan" is a Tagalog word meaning the ancient custom of working together. In fact, it is a way of life among the rural populations, born out of the need of a people with meagre resources to band together to achieve their goals; its symbol is a house being moved on the shoulders of neighbours.

This is the spirit in which the company was formed, in which it grew, and with which it remains imbued today. There are no stars, and the dancers are not professionals.

The Bayanihan Company itself was part of a much broader movement which gained momentum after World War II, when the President of the Philippines set up a special cultural committee to study folk customs and traditions on a national scale.

The man who gave special impetus to this movement was Alejandro R. Roces (now president of the Unesco National Commission of the Philippines who directed the committee and arranged for special teams to tour the country and record and study the traditional dances, customs and folklore in the Islands and mountain areas.

The opportunity which catapulted the Bayanihan Philippine Dance Company to international prominence was provided in 1959, when these gifted young dancers responded to a government appeal for a cultural programme to represent the Philippines at the World's Fair at Brussels, Belgium.

The artistry with which this spirited young ensemble presented its country's ancient and contemporary dances in Brussels, the scope and diversity of their repertoire — embracing Philippine, Arabic, Malayan, Spanish and American elements — their colourful costumes, and the subtlety of their dancing were aspects which enchanted the spectators and showed the Bayanihan was a most effective way of projecting to the world an impression of the past and present facets of Philippine life.

In 1959, the company was designated to "officially represent the Philippines as cultural mission to the Americas and Europe for one year...", and in 1960, they won the special critics award for folk ensembles at the *Fête des Nations* in Paris. Since then, regular tours abroad have been organized; the latest, in 1968, took Bayanihan to North America, Latin America, and Europe, where their programme, incorporating many new dances, was acclaimed by audiences and critics alike.





Polkabal: A lively, fast-stepping dance loved by young people. It acquired its name from two well-known steps, "polka" and "valse" (waltz), later corrupted into one word — polka bal.



Itik-Itik: This dance from the Surigao province is named after the movements of the ducks as they walk with short choppy steps. Itik means "duck". The dancers imitate the movements of the ducks.



At least as important as its international tours are Bayanihan's activities at home. Through weekly recitals and visits to the country's far-flung islands, it is playing a major part in stimulating renewed interest among the people of the Philippines in their diverse folk dances and customs.

This task was started back in the 1930s by an informal group called the Filipiniana Folk Music and Dance Committee, which was begun at the Philippine Women's College — now a university — to preserve and encourage the folk music of the islands. Out of this committee grew the Bayanihan Folk Arts Centre, formed in Manila to do research of Philippine culture, to preserve the country's art forms and promote their use in daily life, and to organize the dance company's performances at home and abroad.

Although traditional dances are "renovated" before being presented, their authenticity is assured by the work of a team of researchers who often travel through the woods of the south Philippine islands, or over the mountains of the northern regions in search of ancient dances kept alive by isolated villages.

Mrs. Lucrecia Urtula, the dance director and choreographer of Bayanihan, acts quickly when word comes through that a festival is to be held in a distant jungle or mountain clearing. Most of the indigenous festivals are religious in character and tied closely to the seasons. To pass up the chances to see one, film its dances and tape record its music often means an opportunity lost for at least a year.

Along with the music and the steps of the dances, the researchers are anxious to duplicate the original costumes. This sometimes presents a problem. In one of the southern regions, they saw beautiful beaded attire and, in order to guarantee the authenticity of the costumes to be reproduced by Bayanihan's seamstresses, they asked if they could buy a model costume. The tribesmen agreed, and the Philippine Women's University footed the bill... six horses.

As important as the audio and visual aspects of the dances are their histories, and the researchers from the Folk Arts Centre closely question the original performers about their background and origins. These interviews often must be conducted through interpreters, for 87 dialects are spoken in the Philippines.

In addition to tape recordings and films of local musicians playing in the authentic manner, the field study trips have yielded a full set of

Philippine musical instruments. Local masters teach the Bayanihan musicians how to play such unusual instruments as the *kulintang*, a set of eight graduated gongs used by Muslim Filipinos, the bamboo xylophone called the *gabbang*, and the *balingging*, a bamboo flute blown with the nostril.

After a field trip, Mrs. Urtula faces the delicate and sometimes monumental task of choreographing local dances so that they can be presented on a modern stage to international audiences, and at the same time remain truly representative of the culture from which they evolved.

For instance, the Pagdiwata, a rice planting dance discovered on the western island of Palawan is a forty-eight hour performance that had to be condensed, shaped, and moulded into a theatrical piece. The most important aspects of the two day marathon were selected and co-ordinated from the tapes and films made in the field, and the final result is a dramatic, seven minute dance highlighted by the stately whirling of the high priestess and her attendants, who bear lighted candles on their heads and on the backs of their of their hands, joined in a prayer of thanksgiving for a beautiful harvest, and supplication for continued protection and favour.

Most of the dancers are in their teens or early twenties. They are admitted into the company only after strict auditions, and if they marry they must leave. To ensure a reservoir of young talent: the Bayanihan Folk Art Centre has a regular programme of training for young men and women from whose ranks are chosen the members of the dance company. This may help explain the youthful and dynamic quality of the troupe, which has impressed spectators throughout the world.

Providing facilities for research, recruitment and training is the Philippine Women's University, in whose environment Bayanihan first flourished, and which continues to play a major part in its success.

The panorama that Bayanihan unfolds to its audiences affords an opportunity of seeing folk art which, more than a preservation of the past, is a functioning, essential part of the Philippines of today. The myriad styles and techniques, ranging from fierce, primitive dances and displays of prowess, through stately social dances or religious ceremonies, to folk antics and bursts of dazzling virtuosity, are all Philippine in origin, and yet testify to the cultural calling cards that have been left in this nation of islands east of the Asian land mass.

Reprinted from Unesco Courier.

STIRRING THE EMBERS

"Peter, can you tell me where Jesus is?" asked the Sister in charge of one of the kindergarten classes. "Jesus is everywhere, of course", piped the pint-sized theologian. In its spontaneous simplicity, this brief answer expressed child-like faith in the existence of Almighty God.

Often, this fundamental truth lies like a smouldering fire which may rekindle a wavering faith. In my personal contacts with the poor and the ailing, it has been my privilege to witness, on countless occasions, how those who suffer are drawn closer to Truth. The following facts have been gleaned from my sheaf of memories.

One day, in my rounds of a Hong Kong hospital, I paused beside the bed of an aged patient who was very close to his last hour. In a supreme effort, he half rose from his bed and confided, "Sister, I'm convinced that God is the Lord of the world, governing all beings with wisdom and prudence. All my life, I have been led to believe in Him. In my problems and difficulties, I have placed my trust in Him. I have read and reread the Bible, the book that tells us what we ought to do. From its inspiring pages I have gleaned counsel, strength, and assistance." This "naturally Christian" soul was forthwith regenerated in the waters of baptism.

SUFFERING IS A ROAD THAT LEADS TO TRUTH



On another occasion, while I visited some patients, a lady came up to me saying, "Won't you come with me, Sister, to see a patient who is an acquaintance of mine?" While I followed her to the ward indicated, she told me his story. "This man has arrived here from my native city, somewhere on the mainland. As he

has no relatives here, I visit him daily and see to his needs. This morning, he feels very weak. He tells me that he wants to be baptized. Long ago, he heard about your religion in which he firmly believes."

When we reached the patient, he manifested his joy and made his profession of faith as he felt that he had not many more hours to live. How happy he was after the waters of baptism had introduced him into God's family!

Sister Denyse Bélanger is in charge of the library at our Tak Sun School. One of her assistant-librarians asked her one day, "Why are you so careful in the choice of books? I have noticed this often on the part of Catholic educators, and I admit that I am puzzled... What is the difference between you and ordinary librarians?"

"There is perhaps no noticeable difference," Sister answered. "But, we do have at heart to help the child develop from the human point of view as well as from the spiritual. We want him to live on intimate terms with the Lord, in all serenity and confidence."

"To me faith is merely intellectual knowledge... Am I right in thinking this?"

"Faith is certainly not merely intellectual knowledge for me. Faith means living one's life in close union with God. No matter what happens, He is closer to us than we are to ourselves."

"I'm beginning to understand why you always seem to be cheerful..."

The young man then went on to say that he had been baptized when he was fourteen. Insufficient doctrinal instruction and lack of personal motivation had proved obstacles in the way of Christian perfection. "I think I asked for baptism just to do as my companions did... I never found out the difference between the life of a baptized person and that of a non-Christian." Sister Denyse encouraged him to stir the embers, and to ask God to rekindle his faith.. He gratefully accepted certain books which she advised him to read and meditate.

God exists. This hidden but vital presence in the hearts of all men brings light and happiness. I never tire pondering this truth as I walk the highways and byways of this great city, hoping to stir the embers in souls of good will.

Laura Therrien, M.I.C.

EDUCATION THROUGH POSTAGE STAMPS

by the Editorial Team

Many are those who have visited Man's World and have lingered in the philately department, admiring exhibits presented by the Montreal Philately Union. Of special interest were the two large halls containing the famous international galleries under the direction of Mr. James Lévesque. The theme of this exposition — education through postage stamps — illustrates Mr. Lévesque's wise advice, "Do not just collect stamps with a view to filling an album. Concentrate on a given subject and study it thoroughly".

This article prepared by our editorial team offers you today information regarding each of the following postage stamps.

We have chosen the series: "Lusaka Airport"; "Industrial Development in Malawi", and finally "Lake Steamers of Malawi".

Lusaka Airport Zambia



Technical details

Release date: April 1967

Designer: Mrs. G. Ellison

Printer: Harrison & Sons, Ltd

Process: Photogravure

Set: 60

Size: 1.0323 x 1.376 inches

Format: Horizontal

Colour: Brown 2/6, blue 6d

Lusaka's new international airport, built at the cost of 5 million pounds, was ready to accept its first jetliner late in 1966. One of the biggest and finest in Africa, it can handle about 1,000 passengers an hour. The runway, nearly 2½ miles long, can accommodate any aircraft likely to be built in the next ten years.

Situated 12 miles east of Zambia's capital city, it forms an integral part of urban centres. The most modern equipment includes a pressure main, running the full length of the runway and extending a mile at each end, to generate foam for high capacity fire fighting machines.

Industrial Development Malawi



Technical details

Release date: July 5, 1967

Designer: Miss J. Toombs

Printer: Thomas De La Rue

Process: Delacryl

Set: 60

Size: 1.1 x 1.75 inches

Format: Horizontal

The left part of the stamp represents in two parallel inscriptions its origin and its object: Malawi, "Industrial Development".

It stresses the importance of industry with regard to the economic situation. Because of the population, estimated at 4 million, and of the low cash earnings of the farmers who make up the bulk of the working population, the scope for the manufacturing industry is indeed limited. Against these handicaps to industrial development is set the Malawi government's determination of stimulating an efficient manufacturing sector.

However, the government has neither the intention of competing with private enterprise nor of taking over privately-owned concerns. Its only ambition is to maintain stable and efficient administration. All in all, Malawi economy can be said to be free, without countenancing *laissez-faire*.

Great hopes are placed for major projects on the possibility of basing pulp and paper industry on the Vipya Plateau, in the northern region, where soft woods have been allowed to grow for a number of years.

Lake Steamers of Malawi



Technical details

Release date: January 4, 1967

Designer: Mrs. Helen Breggar

Printer: Harrison & Sons, Ltd

Process: Photogravure

Set: 60

Format: Horizontal

Size: 1.1 x 1.75 inches

This series picturing lake steamers of 1875-1892-1899 and 1901 is due to Mrs. Helen Breggar (Helen Maclaren).

Mrs. Breggar was born at Fort Augustus, Loch Ness, Scotland, in 1897. She began training as an artist, at the age of 25, at the London School of Art in Kensington as well as in Chelsea under Bernard Adams, R.O.I.

She came to Rhodesia in 1937. By this time she was a member of the Society of Women Artists and of the Royal Institute of Oil Painters. She

had produced several paintings of landscapes and flowers.

In 1940, Helen arrived in Malawi where she met her first husband, Captain Flint of Mpasa. They settled down first near Fort Johnston, then moved to the area of Monkey Bay where the Captain took command of Ilala II.

Helen regarded her work, in later years, more in the nature of a hobby. Her long association with and knowledge of the lake, together with her undoubted skill as an artist enabled her to produce an attractive set of designs for the issue "Lake Steamers of Malawi".



Typical headgear woven on Indian looms.

HOMECRAFTS IN BOLIVIA

Bolivia has a long heritage in the arts and crafts. Its peoples have expressed their artistic tendencies and their rich sense of creativity under many differing forms.

Ten centuries ago the Ayamara Indians had already reached a peak of cultural attainment. The ruins of Tiahuanaco, near Lake Titicaca — particularly the famous "Gate of the Sun" — testify to their proficiency as master builders. Close by, stretches an avenue bordered by monoliths sculptured on all faces.

Another area of Bolivian artistic expression was pottery. A variety of forms evolved, some of which were greatly refined. In the field of music the indigenes created their own musical modes, as well as various instruments. Both the Ayamara and the Quechua were expert dyers and colourful weavers.

In our rural areas, today, the people make use of cheap materials but their expert handling has lost nothing of its artistry. Continuous inspiration is drawn from surrounding panoramas, from local traditions, even from the produce of the soil. Typical examples of handcrafts may be found in the splendid sculptures on wood of the Yungas, and the beautiful basketry of Copacabana y Lo'ka.

Weaving is another craft of great antiquity in Bolivia. In riotous colour and with faultless technique the Indians represent on their looms forms of daily life around them, or tell a story. Time does not count. The only thing that matters is to realize an object of lasting artistic beauty.

In urban centres, crafts are greatly varied. Centres of mask-making, of intricate embroidery, of miniaturists exist in the various zones, each offering its speciality.

Corocoro (La Paz) produces copper objects; Umada (La Paz) is famous for lovely pieces hammered nickel and silver; Tarata (Cochabamba) is proud for its textiles; Caiza "D" (Potosi) is famed for its goldsmith trade. Santa Cruz specializes in woodcraft, tooled leather, and basketry.

Each village around here and each ethnic group possesses its own peculiar handcraft.

The Bolivian people is a people of artists whose peculiar genius becomes incarnate in masterpieces of precision, colour, and form.

Céline Trudeau M.I.C.

Liturgy and Hope

by Reverend Davis McCaughey

*As we see our acts of worship as acts of hope,
we may understand our unity more deeply.*

New Testament writers often reveal their assumptions which are different from ours in incidental ways. It is not only the main point of a story which shows how the early Christians thought, but their instinctive choice of a particular word in a relatively unimportant sentence reveals that also.

In the story of the ten maidens who took their lamps and went to meet the bridegroom, they are not simply to wait for him to arrive. They are to go out to meet him. This movement outwards to anticipate what is to come is typical of New Testament writers as it was characteristic of the teachings of Jesus himself. Those who hear his message and the message about him must have an eye on the future; they must be those who live by hope.

This was also true of early Christian worship. The best-known Christian prayer has as its central petition "Thy kingdom come". One of the oldest prayers in the Christian liturgy preserved in its original Aramaic, the language of Jesus and his disciples, in one of Paul's letters written in Greek, is "Maranatha"—Our Lord Come! And the apostle Paul, after telling of the institution of the sacrament of Holy Communion, writes: "As often

as you eat this bread and drink this cup, you do show forth the Lord's death till he come."

"Come out to meet him", "Thy kingdom come," "Come, our Lord," "You do show forth the Lord's death till he come"... It is neither surprising nor inappropriate that the last book of the Bible, the Apocalypse, ends with the words, "Surely I am coming soon. Amen. Come, Lord Jesus."

Now, what does such language, which I think is strange to many a modern man, what does such language do for those who use it? First of all, what does it do for the people themselves? It makes them aware, I think, of the fact that they are a people on the way. They have not arrived. They are moving toward their goal. They live by hope, and not by sight.

This way of speaking is one of the great "rediscoveries" of the twentieth century. Theologians call it the eschatological perspective. It is one of the great "rediscoveries" of the twentieth century in which Roman Catholic and Protestant churchmen have a like share.

As the documents of the Second Vatican Council demonstrate, we must learn to speak of the

Church as the Pilgrim People of God. Here we have no continuing city. We seek one to come. We look in God for a better future. We live by hope, and that hope includes better things for the life of the Church, a more faithful witness, a fuller worship, a greater visible unity.

Worship is supremely the place in which we enter into such hope. There we express our dependence on the God who has done for us in Christ what we could not do for ourselves, and our confidence that he will do for us things that we neither deserve nor could envisage.

There, in the Eucharist, God lays hold of us, visits us, feeds us, so that we may go to serve him and meet the demands which he will make upon us in the new day which lies ahead. But we do so in the assurance that there is no demand made without the power to fulfil it. We are quickened by hope.

Hope for Divided Christians

This leads to the second question: What does this language of hope do for divided Christians, for separated brethren? It teaches us that we are on the road together. Our eyes are on the same goal. We live by the same hope. Worship brings us to that place where we would be, and where by God's grace we shall be, and we find ourselves increasingly at one with Christ, and so at one with one another.

We owe much, all of us, to Cardinal Bea's insistence over the years, that Christians may not refuse to acknowledge those whom God has acknowledged. If another man from whom I seem to be separated by tradition and by many precious convictions is yet baptized, Christ has claimed him for his own. We know where his true life has come from. And so we must acknowledge him in some sense as being in Christ. The pressure of our common calling is a call to hope that the God who has done such great things for us will fulfil his design and make his people one.

Heritage of Hope for the World

Thirdly, this hope which Christians have in common is not only for themselves, for their unity, it is also a hope for the world. When our faces are turned outwards, when we pray, "Come, Lord Jesus", we pray for the coming of the one to whom the kingdoms of this world belong. We do not claim them for the Church. We have all of us lost, or are learning to lose the triumphalist note. We announce the claim which Christ the judge and saviour has upon them and will require of them at the end.

It is a long history which calls to men to live in hope, to live dependent upon the promises of God. It begins with Abraham who went out, not knowing where he was being sent, but with the promise that in spite of all evidence to the contrary, childless though he was, in his successors all nations of men would be blessed.

It is brought through the hard school of adversity in which Israel lived, and the prophetic voice is heard pointing to one in whom the nations will learn to hope. It is given a new depth in the teaching of the poor, the despised, and the unlovely by Jesus of Nazareth.

It is reborn in the re-creative act of God in the resurrection, bringing the dead to life, taking the things that are not as though they were.

Into this great heritage of hope came the Christian Church. "We want to stand upright amid the ruins of the world," wrote Cyprian as the Roman Empire crumbled around him. "We want to stand upright amid the ruins of the world, and not lie on the ground with those who have no hope."

Into this heritage, the saints who lived and died by hope, you and I, come every time we worship, every time we pray and say: "Thy kingdom come; Thy will be done on earth as in heaven."

Into this heritage we come in the second part of the twentieth century, when once more in so many regards, hope deferred makes the heart sick. And yet, in a day when human potentiality is greater than ever, in such a time our worship is tested by everyday acts of obedience. Can we Christians demonstrate to the world a fellowship of worshipping men and women who daily and weekly are renewed in their hope for the future; who put it into practice with fresh energy, each returning day, because they have met in their liturgy the God who raises the dead; who thereby form a fellowship in which differences of affluence or poverty, race and colour are being overcome by his spirit?

For too long, worship has been thought of by Christians themselves and by others as something that belongs to a Christian's private, or perhaps institutional life. We need to show that worship belongs to man, that here are renewed the springs of his true manhood. For here he meets the true man.

Reprinted with kind permission of The Monstrance

(Text of an address given at the National Liturgical Convention in Melbourne, January 1968)

Seeing through the eyes of the poor

In over 37 countries the peoples' yearly income is lower than \$100.00.

How about trying to put ourselves in the place of these destitute persons and to imagine what our life would be like if we were as poor as they are:

- ★ Discard all furniture except one rickety chair and a wobbly table;
- ★ Keep only one shabby dress each, one sweater, and one pair of old shoes to be used by all members of the family in turn;
- ★ Empty your cupboards and "fridge"; keep one little bag of flour, one of salt, one of sugar, a few potatoes, some beans, and onions;
- ★ Board up your bathrooms; cut off electricity and running water;
- ★ Move into the garage;

★ Cancel all subscriptions to magazines and newspapers; keep only one radio set to be used by all the people in your village;

★ Do away with all public services: post office, police force, fire insurance; move the one and only school three miles away from your house and cut it down to two bare classrooms;

★ Move away the hospital at a distance of ten miles; dismiss doctors; hand over direction to a midwife and one or two aides;

★ Destroy bank books, credit cards, old age pensions, insurance policies; keep only \$5.00 in cash.

★ Secure a holding of three acres of poor land on which you may raise for about \$300.00 of produce. Of this amount $\frac{1}{2}$ will revert to the owner and $\frac{1}{10}$ will go to pay debts of loans;

You may then *begin* to understand what it means to live in an under-developed area.

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