

THE PRECURSOR

September—October 1969 Montreal—Vol. XXVIII—no 11

Does not
the Universal Christ
in all His glory
always emerge
from His Cross?

Teilhard de Chardin

Photo: Sister Gisèle Villemagne, M.I.C.



SEPTEMBER MISSIONARY INTENTION:

That the Catholic press and mass media be developed in the missions.

Hear our prayer, O Lord.

OCTOBER MISSIONARY INTENTION:

For the Church in Nigeria.

Hear our prayer, O Lord.

THE PRECURSOR

No 11 — September — October 1969 — Vol. XXVIII

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TRAVELS IN



HAITI

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

*Haiti cannot be described,
it must be seen.*

In the January-February issue of The Precursor you have read about the first part of the travels made in Haiti by Sister Pauline Noel and Sister Gisèle Villemure. This second part will take you through the regions of Cul-de-Sac plain, the central plateau, and the southern tip of the peninsula.

La Boule

Our travel album opens on: La Boule, Kenscoff, Deschapelles, Limbé, Cap Haitien, Milot, Le Trou, and Port-au-Prince. After the dream — reality.

Completing our rounds of the southern coast missions (see July-August, p. 361), we started by jeep for La Boule, situated at about one half hour by car from the capital.

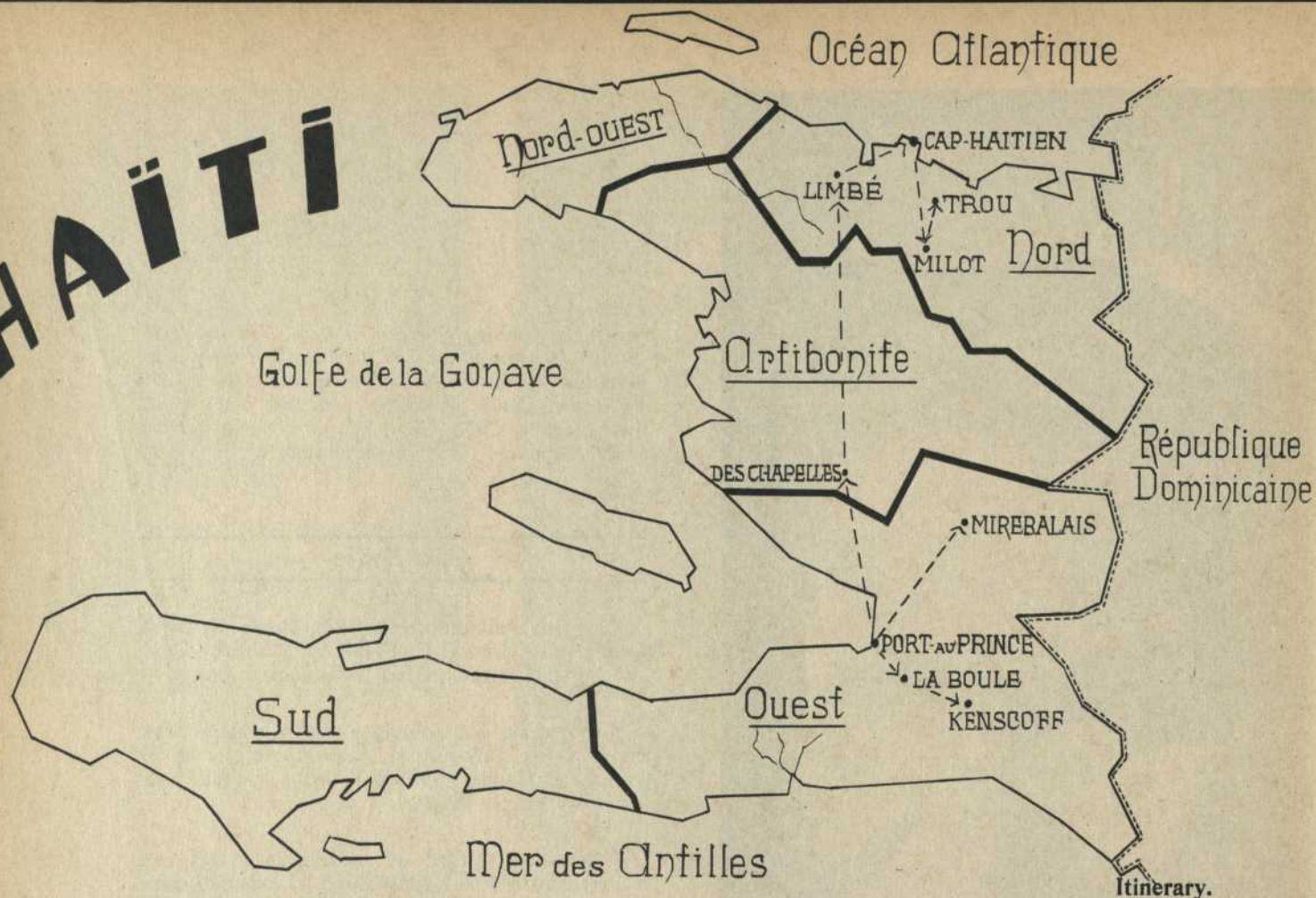
The town, girdled by picturesque mountains, is a residential resort appreciated by lovers of quiet and leisure. At various points, one passes elegant villas, the most luxurious in Haiti. The landscape is a patchwork of vivid colours. Palm trees sway in refreshing breezes beckoning, "Come and relax in this tropical paradise!"

However, the four sisters in charge of our educational establishments in La Boule, have little time in which to relax, as courses are given throughout the holidays. They have organized a thriving co-op where the town folk find remunerative employment.

There is also a dispensary opened to out-patients; the sister-nurse makes the rounds of bedridden patients after dispensary hours. I considered it a privilege to be allowed to accompany her on at least one occasion. Thus I had the opportunity of being introduced to former President Elie Lescot and Mrs. Lescot who gave us a gracious welcome.

We had planned an excursion to Fort Georges, but had to give it up, no cars being available because of "Miss Haiti's" wedding.

HAÏTI



La Boule: handicrafts.

Kenscoff

Along the twisting roadway leading to Kenscoff, we came across trucks heavily laden with fruits and vegetables of all kinds. Endless files of pedestrians passed by carrying the produce of their farms to the capital's market. Pretty gardens and modest cayes peeped through the foliage.

Deep pine forests add variety to the landscape of this fashionable health resort. The road was so rutted and winding that the jeep was often in danger of hurtling into the precipices far below.

Deschapelles

The trip Port-au-Prince — Deschapelles proved to be pleasant. For several hours we drove by bus

along the shores of the lovely Caribbean Sea. On the way, we passed through the picturesque little towns of Duvalierville, Montrouis, and Saint Marc. It was about 5:00 p.m. when the sisters on active service at Deschapelles, hearing the noise of the motor, rushed out to give us a warm welcome.

Built on land donated by the Republic of Haiti, the hospital owes its foundation to Dr. William Larimer Mellon and Mrs. Mellon. During a trip to Haiti, he and his wife had been impressed with the opportunity to be of service to humanity, and with the need for a modest and adequate hospital



Kenscoff: on the way, one meets endless files of people carrying their produce to market.



Deschapelles: department of pediatrics. Albert Schweitzer Hospital.

On our programme, the following day was a visit of the hospital, the nurses residence, that of the doctors and auxiliaries. Sister Jeanne Jetté, radiology technician, showed us around the various departments. The Albert Schweitzer Hospital is in reality a self-contained city generating its own light, pumping its own water, raising much of the food stuff required to feed its patients and staff. It even has its own networks of roads.

for both clinical and teaching work, with emphasis on community health and preventive medicine. Although the personnel belong to various nationalities and creeds, all work together in friendly cooperation.

A Community Development programme complements medical work at the hospital by reaching into the homes of the people, aiding them to live healthier, happier lives and to raise their own stan-

dard of living by self-help. Home improvements consist of building "rammed earth" houses, putting cement collars on wells to reduce pollution, building latrines, stoves, and showers. Classes in carpentry, cooking, and sewing are conducted twice a week in neighbouring villages. Veterinary medicine and animal husbandry are growing aspects of the Community Development programme.

At a short distance from the hospital is situated L'Escale Clinic destined to TB convalescents, men and women. Here with plenty of fresh air and sunshine, plus nourishing food, the patients can build up their shattered health.

Limbé

The road to Limbé was full of ruts and bumps and mud. Rice is grown all over this area, and rice of course needs lots of water to grow, water which seeps all over. After several hours of rough travel, we were relieved to come to paved roads once again as we began the ascent to the mountain top. This is an area of spectacular scenic beauty, magnificent panoramic views, and exotic flora and fauna. Such is the majestic gateway to Limbé, a sleepy little town nestling in the foothills.

The sisters' convent is a plain cement block structure built, we hope, to resist the onslaughts of the most turbulent cyclones. Next door to the convent, stand the school, the Saint John clinic, and a small hospital (mentioned in the July-August 1968 issue of *The Precursor*). Alas! When we visited its humble wards we were saddened to hear that the pediatrics department had to be closed due to the lack of powdered milk. Sister Yolande Renaud, R.N., welcomed us into her department where she substitutes for the dentist, when occasion requires. I snapped a few typical photos at her request.

In the schoolyard, we were given a demonstration on how coffee beans are roasted. A school attendant sitting on a boulder was roasting the beans in a large iron pot. The aroma was delightful.



Limbé: Sister Y. Renaud substitutes for the dentist.

Thanks to Sister Legris' thoughtfulness we went, before our departure, on a pleasant excursion to Chouchou Cove and Borgne, on the shores of the Atlantic.



Borgne: oasis of quietude and scenic beauty.

Cap-Haitien

Cap-Haitien (called Le Cap by local residents) is the principal city of the North and the country's second in size and in commercial importance. It

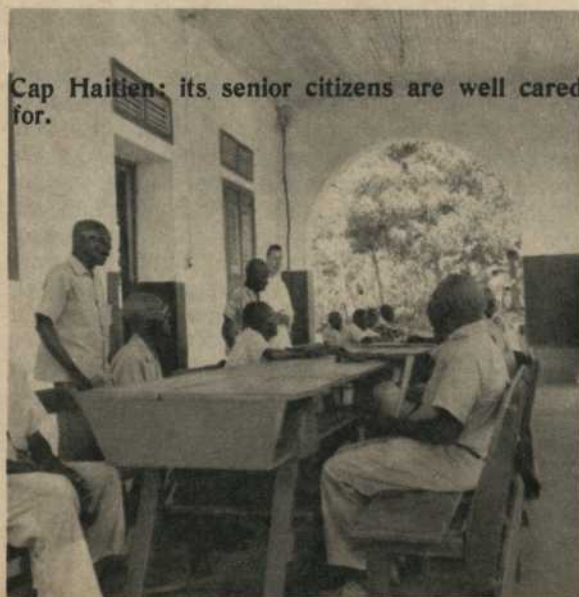
presents an interesting contrast to the South in historical associations, cultural heritage, and impressive landmarks of the most dramatic and tragic period of Haitian history.

The Canadian missionaries are proud of "their" city and like to show visitors around. We visited the Carmelite monastery, Regina Assumpta and Notre Dame Colleges, the Cathedral, and a few elegant hotels. Our grateful thanks go to Mr. Antoniel for his courteous assistance during our tour of the city.

Trees and flowering shrubs surround the Teaching College campus comprising chapel, classes, dormitory, domestic science unit, library, etc. We enjoyed the folklore entertainment presented by the senior students in Cap Haitien. Particularly interesting, was the programme of folklore dances.

Sisters Papillon and Blanchette were happy to welcome us at the communal senior citizens' home. The old folk under their care seemed happy and contented. These three activities — Teaching College, Marie Rose Elementary School, and Senior Citizens' Home, take up every minute of our sisters' time in this city.

To us, Missionary Sisters of the Immaculate Conception, le Cap is almost a second regional house, that of the North. Our sisters from Limbé and Trou call here, whenever they have any shopping to do. For their part, the sisters from Le Cap enjoy spending a few days of rest in either of these country mission posts.



Cap Haitien: its senior citizens are well cared for.

Once called the "Paris of the Antilles", Haiti's most historic city has lapsed into a placid tempo, as if still resting from its turbulent past. Pastel-tinted houses, quaint with their balconies and gingerbread trimmings, bask in the warm sun and salt breezes.

Before leaving Le Cap, we went on an excursion to Milot, a distance of about 20 miles. Here rise the majestic ruins of the Sans-Souci palace built against a backdrop of verdant hills. The most magnificent of King Christophe's nine royal palaces and eight castles, Sans-Souci has been called the most regal structure ever raised in the New World.

Regretfully, we had to give up the project of going up, riding donkeys, to the steep eminence on which stands like a grim Cyclops the Laferrière Citadel, another stupendous monument set up by King Christophe. Terraced stone work and symmetrical battlements add beauty to this symbol of strength which has withstood earthquakes and the elements for over a century.

Le Trou

Le Trou comes alive in the early dawn. Women hasten on their way to the local market with headborne loads of vegetables and fruit, little girls trot to the village well, lugging tin pails to be filled with water, men busy themselves in their small garden plots. By noon, the heat is suffocating and the village folk take it easy until early evening.

We spent many a pleasant hour here getting acquainted with the villagers. The best place to do so, we soon found out, was the river bank; children swam while their mammas proceeded with the family wash, or exchanged choice bits of gossip. To one side, flowed a cool spring where people came to fetch water. We spied one little girl who, very intent on losing none of the precious liquid, held a cup under a hole in her pail!

All in all, Le Trou even if situated in the North is a very hot place, even in September. One day when we felt the heat more than usual after our ramblings outside the village, we decided a cold



Milot: smiles of welcome greet us at the entrance.



Le Trou: a little cup held under the hole salvages precious water.



Mirebalais: a young returns home for

shower would be very restful indeed. How sheepish we felt when we discovered we had almost emptied the reservoir! I hope our sisters in Le Trou have by now forgotten about our prank.

These few days spent on the mission field have been an enriching experience for the two of us. The good people in this region have taught us priceless lessons in patience, in the courageous acceptance of daily trials, in deep and simple trust in God. Our missionaries are truly witnesses of the Word in this remote region.

Mirebalais

We returned to Mirebalais during the last days of our stay in Haiti as our first visit had been too short to prove satisfying. It was also to be our farewell visit to the delightful Haitian countryside and its brooding mornes. A young Haitian sister, born in Mirebalais, was our companion.

Situated at a distance of about 35 miles from the capital, Mirebalais is a pleasant little village where our sisters at present conduct an elementary school.

Port au Prince

Our Formation Centre rises atop a sunlit hill overlooking the city, and facing the ocean. The gray buildings are enlivened by hedges of pink laurel and flowering shrubs of every description. Here postulants, novices, and scholastics prepare for their future apostolate. They are a cheerful group, closely united in prayer, work, and study, and like youth everywhere, dream great dreams of changing the world about them for the better. The regional superior also has her headquarters at the Centre.

At City No 2 (Lamothe Village to the initiated), our Congregation conducts a home for orphaned girls. When we visited it, the classrooms were empty as it was during the holiday season. We met a good number of our sisters from various neighbouring missions — La Boule, Deschapelles, and Croix-des-Bouquets — who stop here whenever they come to Port-au-Prince. They can always be sure of a welcome on the part of the personnel. The garden is restful with its border of tall cocoanut palms, its flowering shrubs, and its well-tended vegetable plots. We enjoyed many a pleasant hour of relaxation here, thanks to the sisters in charge of the house.



Haitian sister
the first time.



Port-au-Prince: down the hill, from the Novi-
tiate to the commercial sector.



Port-au-Prince: proud palm trees sentinel the
orphanage garden.

Port-au-Prince is laid out in the form of an irregular triangle, with its northern apex at the tip of the luxuriant Cul-de-Sac plain. Facing west, along the waterfront, is the old section given over to commercial activity. The eastern and north-eastern residential section climbs upward from the bay, over the steep slopes of Morne l'Hopital. Three landmarks stand out above a canopy of green trees: the white basilica of Notre Dame, the imposing National Palace, and the Iron Market so named because it is constructed entirely of sheet iron. Musical Créole punctuated with lively bickering, gay laughter, and the crowing of roosters fills this vast emporium which occupies two square blocks, near the waterfront. Here may be bought the varied produce of fertile Cul-de-Sac plain. Still more tempting to tourists is the attractive array of native handicrafts of all kinds.

We spent the entire last week of our stay in this gay and charming city. Port-au-Prince cannot really be described — it must be seen. So, put it on your agenda the next time you plan on a vacation abroad.

Personal impressions

Having been during two months in constant relation with our missionaries in Haiti, I can say

that they are truly dedicated persons who are not seeking for human glory or appreciation. Their hope is in the Lord. Their activities stem from two great realities, ever ancient and ever new — love and self-denial.

Their hearts are filled to the brim with the charity of Christ which they constantly radiate among the people of cities, towns, and villages.

Always on the go, they easily acquire the precious qualities of availability and adaptation to persons, places, and events.

Whenever I recall my trip to Haiti and the missionaries at work there, I cannot help asking myself what are my modest activities worth compared to their apostolic labours...

Haiti once seen and lost is forever regretted. I hope that, in the not too distant future, I will be assigned to its missions on a permanent basis.



THE MISSIONARY VOCATION

Mgr J. Lecuona, M.E.B.

Part IV

Fostering of Missionary Vocations

The Decree *Ad Gentes*, in its final chapter, strongly advises all bishops and priests, whether diocesan or religious, to promote missionary vocations. We need not emphasize the importance of these texts emanating from the Church's highest authority. There is no question here of giving a detailed account of appropriate methods to be used so as to awaken, then assist missionary vocations. However, I want to insist upon the fact that it is necessary to foster this noble ideal as soon as it is discovered and begins to manifest itself. In order to inculcate the ideal of missionary apostolate especially in the young, we must first of all show in its fullness and in its prodigious spiritual density the universal salvific mission of the Church. Thus, those whom God calls will be enabled to come to a personal decision which may eventually find its true fulfillment.

Necessity of Missionary Congregations

The Commission was requested to delete certain statements made in No 27 and in other passages of the Decree *Ad Gentes* with regard to missionary congregations, under the pretence that they smacked of "apostolic heroics". In reply to the above request, the Commission answered, "The passages referred to cannot be omitted since they were inserted at the request of many of the Council Fathers. They contain nothing that is not founded upon historical truth and present-day reality".

It has been hinted that missionary congregations are now outmoded, since the autochthon clergy has greatly increased and mission territories are increasingly being entrusted to an indigenous Hierarchy. Another pretext advanced is the fact that the bishops of Christian countries are directly sending to the missions an increasing

number of diocesan priests who seem more apt than others to infuse into the autochthon clergy the diocesan spirituality. On the contrary, missionary Institutes bound by their Rules and by their particular obligations are supposed to be chiefly concerned with their particular interests, rather than with collaboration with the entire diocese.

However this may be, we maintain the affirmation that "Institutes continue to be needful for missionary activity, although their methods may call for future modification". On this point a sensation was created at the Council by the intervention of Cardinal Zoungana, archbishop of Ouagadougou, who declared, "I protest energetically against the unfair judgment pronounced against missionary Institutes".

We need only recall the origins of these Institutes to clear up many misunderstandings. If these missionary Orders and religious Congregations gave the Church so many apostles, some of them outstanding, it is due to the fact that their members were especially dedicated to the Lord and gave testimony of genuine solicitude for the interests of the Church at large. Likewise, if there exists diocesan priests exclusively devoted to missionary tasks, it is because these priests knew how to unite their efforts in order to ensure their recruiting, their formation, the spiritual and material sustenance needed in their apostolate, and also the assistance required in old age or in illness. With this end in view, certain bishops in our regions organized missionary Institutes wherein they found an outlet for their missionary solicitude. Is there a better means of attaining their goal?

Certain remarks emanating from the Council give food for thought on this subject: "Priests sent to new territories must not be expected to live isolated from their brother priests, particularly if they are not as yet familiar with the customs and language of the land... Care must be taken of their spiritual life and of the health of their soul as well as of their body..." This proves that certain motives which determined the foundation of missionary Institutes in the past are still justifiable today. Another argument may be advanced. Having praised the apostolic activity of the Institutes in the past, the Council affirms that they are still needed for the missions of our times, and traces a vast programme of activity for their use. This may easily be inferred by reading attentively No 27 of the Decree *Ad Gentes*.

It should be noted that the institution of the Hierarchy in mission territories should not lead us to jump at conclusions. In fact, this juridical disposition does not always correspond to the situation described in Chapter III of the Decree *Ad Gentes*, concerning the young Churches. The following may be cited as cases in point. All the bishops of Japan are Japanese. Nevertheless, Japanese Catholics constitute but a minority: 350,000 as against 100 million inhabitants. Outside Tokyo and Nagasaki, the local clergy is proportionally few in number. Likewise, in Rhodesia where the Hierarchy was established in 1955, there are few indigenous priests and the number of major seminarians is pitifully small.

In these and in other similar circumstances, practically the entire life of Christian communities is in the hands of missionary Institutes and there is no hope of another solution in the near future.

Fervent prayers and penitential acts should be spontaneously offered to God, beseeching Him to render fruitful the work of the missionaries. Thus, numerous genuine vocations will be awakened all over the world and the immense task of the evangelization and of the implantation of the Church will be successfully promoted.

*J. Lecuona,
Superior General
of the Foreign Mission Society
of Burgos.*

Reprinted from Rythmes du Monde no 1-2 1967.

Louise Turcotte at work in
Father Gagnon's parish.



GUATEMALA

The El Quetzal missionary team. Top, left;
Mr. and Mrs. Roger Brien.



Ever since I can remember, I have always welcomed challenge, more especially the challenge of serving God, the Church, and humanity. At 58, I have at last realized a lifelong dream — that of becoming a missionary in the field.

The education of our two daughters, Marie and Marguerite Marie, being completed, my wife and I agreed that we could spend at least eight months in the service of the destitute Guatemala Indians.

Guatemala is a land of spectacular mountain scenery, smoking volcanoes, and jungle rivers. Its

THE CHALLENGE OF CARRYING THE GOOD NEWS

natural beauties include volcano-rimmed Lake Atitlan, one of the loveliest stretches of water in the world.

Many were the hours I had spent, through the years, pondering the wonderful history of the missions since the very beginnings of the Church. But reading about the missions and being actively at work on the mission field are two different things as I learned.

Together with my wife and younger daughter Marguerite Marie, I wanted to prove how a Canadian family could pay its debt

of loving gratitude to God in return for so many bounties received. Our national historian, Lionel Groulx, has given us a masterly account of Canadian missionaries everywhere. They are our first-class ambassadors.

For me, a mature man at the height of his career, as a writer, it was no easy job to live the communal life, and to measure up to the dynamism of a brilliant team of young people between 19 and 25 years of age. The founder and pastor of the mission, Padre Laurent Gagnon, is also ably assisted by three sisters Servites of Mary.

I SPENT EIGHT MONTHS IN EL QUETZAL

by Roger Brien

of the French Canadian Academy



These three sisters are highly appreciated by the team of lay missionaries who look up to them and admire them, notwithstanding the modern trend which considers priests and nuns as passé.

Like a beacon of hope Pope Paul VI, after the example of Leo the Great, of Gregory the Great, and of Pius X guides the Church, through the vicissitudes of troublous times, in ways of openness to the world, genuine progress, and liberation of souls.

According to my opinion, Padre Laurent Gagnon has done wonders for the people of El Quetzal. He is truly one of the great missionaries of our era. Former national chaplain of the JAC movement, he nourishes profound love for the Blessed Sacrament and staunch devotion towards the Mother of God. He is a saintly priest and a courageous witness of Christ who has been my good friend for the last 25 years. His warm and farsighted comprehension were very precious to me when I was launching the famous review, *Marie*. A first-rate missionary, his work in Quetzal, inspired by the Holy Spirit, is truly worthy of our admiration.

When I left the mission of El Quetzal with my wife and daughter after the scheduled eight months of service, I was deeply touched to see the younger members of the team in tears. No, there is no real barrier between young and old. Rather, there exists a meeting of God in Love, a true dialogue bereft of prejudice on the level of Love and comprehension, deep respect for others, for all those who work for the love of the Lord.

At El Quetzal, Padre Gagnon has organized a kind of popular University. As a matter of fact, the direst need of these population, often living in utter desti-

tution, is to learn how to help themselves out of such a situation. The devoted Padre has also put up a residence for members of the team, a technical school, a cultural centre, a hospital, and a domestic science centre.

During my stay here, I lived as the other missionaries did, travelling from one village to another on apostolic errands. The parish roughly cover an area of about 30 kilometres, spread over mountain and valleys. If Guatemala City is a bustling modern capital, the remote mountain regions where live Indians and mestizos offer the saddening spectacle of stark misery, a misery such that human life seems reduced to the level of that of animals. Without wanting to meddle in political issues, I cannot help thinking that such a situation is hardly conducive to evangelization.

My stay in Guatemala also provided me with the opportunity of admiring the remnants of monuments that vouch for the highly developed civilization of the Aztecs and of the Mayan empire. I am convinced that the future too will bring glory to the land. Underdeveloped countries are surely called to assume their role in the integration of genuine universal human values. This they cannot achieve, however, without the loving assistance of the more affluent countries.

Christ Himself is calling us through all the destitute. I have never before met such sympathetic, courteous people except perhaps in Japan. Guatemalans have a genius for friendship and gratitude.

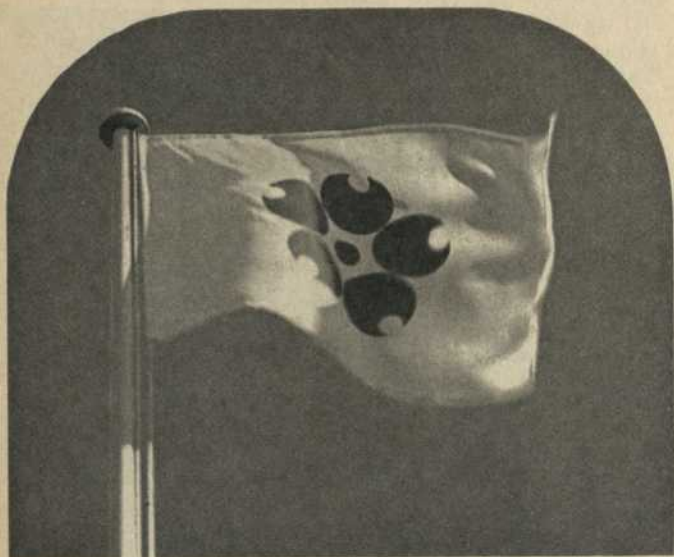
All historians of Latin America, even those who are unbelievers, pay homage to the zeal and

devotedness of the great Spanish missionaries, giants of the apostolate. Although the faithful in Latin America have long suffered from the dearth of priests, their faith has remained deep and strong. There is much we can learn from their humble, child-like devotion.

Until the end of my life, I want to remain a missionary, united in spirit to all the witnesses of Christ the world over, for in this consists the spirit of the universal Church. What is more important here below than to spread the Kingdom of Christ, the Good News of the Gospel? This missionary venture has been for me what the discovery of European culture was when, at 26, I first went to Europe.

I cannot understand how a Catholic can help being a missionary, at least through prayer and almsgiving. The great little Saint Thérèse of the Child Jesus, patroness of missions together with Saint Francis Xavier revealed to the world the true spirit of the Church as advocated by the recent Vatican Council. We are all responsible for our human brothers. The Mystical Body is not a myth, but the most sublime of realities. Love and self-dedication are the only means we have of transforming the world. May our Lady who was in the midst of the disciples at the first Pentecost, be with us still, calling down upon us all by her prayers the light and dynamism of a new Pentecost.

—X—



OSAKA



However much we may happen to know about the world and its peoples, we can all benefit by an increase in that precious knowledge. Expo 70 offers us a wonderful opportunity to that effect. As missionaries to Japan, we rejoice at this international rendezvous which will enable us to share with you all the cultural values of our land of adoption.



HEART OF ANCIENT JAPAN

by the Editorial Team

March 15, 1970, will witness the official realization of a dream, cherished by the Japanese for the past eighty years. As a matter of fact, Japan has been planning to hold such a universal expo since 1890. The occasion which gave rise to the dream was the desire to mark the inauguration of the first Japanese Constitution. But, the project was nipped in the bud. Again, in 1912, the project was discussed, only to be abandoned because of the demise of Emperor Meiji.

In 1940, the anniversary of the country's official foundation roused renewal of the hope that the long cherished dream would at last come true. Alas! World War II brought chaos instead.

The perseverance of the Japanese people is now about to find its reward, and Osaka, political and cultural centre of ancient Japan, is all agog with excitement.



Capsule history of Osaka

Second city of Japan and metropolis of industry and economy, Osaka was founded back in the seventh century, A.D. At these remote times it was known as Naniwa. Situated on the Uemachi Plateau and on the alluvial soil of the Yodo and Yamato rivers, its site had been densely populated for ages past. Several of the emperors of the seventh and eighth centuries built their palaces in Naniwa which, for some time, even flourished as capital. After the ninth century, however, the city began to decline, and its port, at the eastern tip of the Inland Sea, lost much of its importance for the southern provinces.

With the building of the famous Buddhist temple of Ishiyama Hongan, in 1496, the city rose again to fame and prosperity not merely as a religious centre but also as an important economic and military base. Towards the end of the sixteenth century, the great castle of Osaka was built on its heights by Shogun Hideyoshi.

The history of Osaka runs parallel to the river Yodo, river which sired and nurtured the city. It branches out into numerous canals crisscrossing this centre of commerce and industry. Hence the name of "City of Water" or "Venice of the Orient" often applied to Osaka.

From the beginning of the seventeenth century, Osaka rose to pre-eminence thanks to its commercial activities. Under the feudal system, all the Japanese feudal barons stored their goods, more specially their rice, in Osaka.

The abundance of employment, the existence of huge sums of money accumulated from commercial transactions, the convergence of communication routes, all contributed to the phenomenal rise of the city as a centre of industrialization.

After the war

Almost completely razed during the disastrous years of World War II, Osaka rose from its ruins in a remarkably short time. Reconstruction was rapidly effected, and the population which had fallen to about one million during the war years soon overreached the three million mark. As a metropolis of industry and economy, Osaka, second

largest city in Japan, plays an important role in the country proper, as well as throughout Asia. The superspeed Tokaido Railway covers the distance between Osaka and Tokyo in three hours and ten minutes. Situated in the north of the city, at about eight miles distance, (approx. 20 minutes' ride), the Osaka Airport presents an aspect befitting a major international airport effecting air connections with Tokyo and with practically every country in the world.

The Meishin speedway, extending from Osaka to Nagoya, is the most representative speedway for automobiles and trucks in Japan. Osaka's indus-



trial zone comprises numerous modern structures, department stores, offices buildings, movie theatres, souvenir shops, chophouses... Beautifully laid out parks form the citizens' recreation grounds, Minoo Park, in particular, being famed for its maples and picturesque waterfalls.

For many, Osaka means *bunraku* the puppet drama dating back several centuries. While *Noh* is a highly stylized dramatic form of classic grace, *bunraku* is a more popular form of art.

densed into 815 acres of land. An influx of at least thirty million foreign guests are expected.

Expo 70 will have as its symbolical edifice, a sun tower, 200 feet high, crowned with an effigy of the sun god, emblem of Japan, Land of the Rising Sun. The roof of the tower will cover the *Omatsuri* (Festival) Plaza around which will stand structures emphasizing the theme of Expo 70 "Progress and Harmony for Mankind". This theme comprises four secondary concepts:

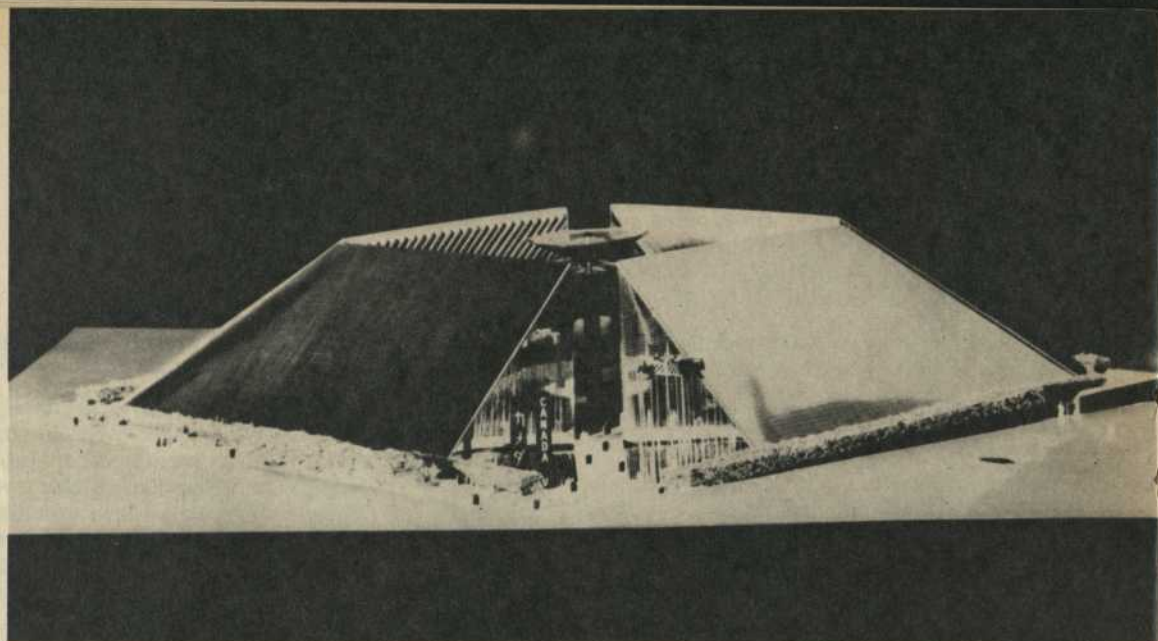
- enhancing the value of life
- providing a more efficient exploitation of nature

Thanks to its old traditions and its ultra modern tempo of life, Osaka is indeed worthy to become the centre of Asia's first International Expo.

Expo 70 - a microcosm

Japan is about to launch the first Asian Universal and International Expo. As 1970 draws near, Osaka prepares a fascinating new world con-





- ensuring a better organization of life
- obtaining a broader mutual understanding.

Japan is not as far as you think.

A map of Japan with major cities and flight routes marked. Cities shown include Sapporo, Tokyo, Yokohama, Osaka, Kyoto, Hiroshima, and Miyazaki. Flight routes are indicated by lines with labels: 'de SÉOUL', 'de l'ASIE DU SUD-EST (via BANGKOK, SINGAPORE, MANILA, HONG KONG)', 'de l'AMÉRIQUE du NORD (via ANCHORAGE)', 'des ASIE-RIQUES (via HONOLULU)', and 'des AMÉRIQUES (via SEATTLE et VANCOUVER)'. The map also shows 'de l'AFRIQUE de l'EUROPE' and 'de l'EUROPE'.

Next year in Japan, you may be puzzled to hear a friend give you rendez-vous at Tuesday, on Monday, at 10:00 p.m. Don't for a moment think he has taken leave of his senses! The seven public squares which have been set up on Expo grounds are each called after one of the days of the week, and Canada's pavilions are situated on the Tuesday public square.

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The emblem of Expo 70 is the cherry blossom, Japan's national flower. The five petals symbolize the five continents gathered at Expo 70.



THE CHRISTIAN PAVILION AT EXPO 70

The general theme of the Christian Pavilion at the 1970 Osaka International Expo may be expressed in the two terms — eye and hand — which symbolize the dual role of the Church: to enlighten and to serve. Secondary themes will be as follows: 1) reconciliation in harmony; 2) progress through the creative spirit.

Shumon Miura and Shusaku Endo, organizers of said Pavilion, are well known as writers and artists. Their aim is to link Christian faith to the central theme of Expo 70, "Progress and Harmony for Mankind". The symbols of the hand and of the eye appear to them as the best possible terms in which to transmit to all Christians the commandments of Christ, aiming at transforming them into enlightenment for the world and at enrolling them in the service of mankind.

The Christian Pavilion will, therefore, be an eye allowing visitors to rediscover the true sense of human values, showing them the way that leads to harmonious development, pointing out obstacles to this development. It will be the eye of their faith, hope, and charity. The hand will serve to show the Church in the service of man in order to achieve reconciliation.

Opening on March 15, 1970, the Osaka Expo will last six months. After the example of the Churches of Montreal at Expo 67, the Christians of Japan have agreed to form a mixed committee to sponsor their Pavilion. Most Reverend Hinsuke Yashiro, member of the Anglican-Episcopalian Church has been chosen as President, assisted by Reverend Isamu Omura, of the National Council of Churches; Bishop Yoshirogo Taguchi, bishop of Osaka, has been appointed vice-president of said committee.

The Pavilion will cost about \$275,000.00, the amount being contributed by Protestants and

Catholics. (The Work of the Propagation of the Faith donated \$35,000.00 to the effect). Sunday, November 10, 1968, had been chosen by Japanese Catholics as a day of prayer and alms in view of ensuring the success of the Christian Pavilion, and collections were made in favour of this work throughout the land.

Fides, November 28, 1968





Japan is Waiting

What you should know before you leave:

Half the pleasure of a trip consists in preparing for it. Even if you plan to stay only two weeks, careful preparation will pay rich dividends in enjoyment.

Climate and dress. The best time to visit Japan seems to be Spring, from March to May, when the cherry and the peach trees are in full bloom, or in the mellow autumn months, September-October, when chrysanthemums and maple leaves fill the land with colourful beauty.

Do not forget to provide yourself with warm clothing, for the climate is much more humid than in America. Wear ample, comfortable clothes. Special attention should be paid to footwear, which ought to be adapted to long walks.

Money and rates. The currency of Japan is the yen. About 360 yen correspond to one American dollar. The usual rate for a private hotel room with bathroom attached and breakfast provided varies between 1,800 and 5,000 yen.

Attractions of Osaka and vicinity. In Osaka, the theatrical centre offers the traditional *Bunraku* and the modern Takarazuka revues and their ballets. Parks worth visiting are the Menoo famous for its scenic beauty, and the Hattori Green Zone which spreads over 350 acres.

Tokyo, the capital, may be reached in fifty minutes by jet plane. There you will find that East and West meet in the splendid modern edifices and hoary castled temples, in the quiet exotic gardens and the bustling commercial centres.

The new "dream express", the Tokyo — Osaka superexpress, the world's fastest train with a

maximum speed of 125 per hour, takes you through enchanting panoramas, among which stately Mount Fuji, crowned with eternal snow.

On your return, leave the "dream express" behind. Lovely old cities beckon you to visit them at a leisurely pace. On shank's mare go through Nara containing the nation's finest historical treasures; pause long enough in Kamakura to take snapshots of the serene old Buddha; make a pilgrimage to Hiroshima, the martyred city east of Osaka, rebuilt around a commemorative temple of peace...

Of course Japanese is the language spoken everywhere and you will not find it easy to understand. But, English is also spoken in industrial centres, hotels, banks...

Even if Japan is evolving at a startlingly rapid pace, its people retain gracious rules of etiquette which denote remarkable delicacy of sentiment and a highly refined culture. One of your most vivid impressions will likely be the pervasive sense of culture and literacy which reigns among all classes of citizens.

Gifts: Occasions on which gifts are to be offered seem numberless. To mention only a few: they are to be tendered to anyone who has done you a service; to newly weds; to parents on the occasion of a birth. When death occurs it is customary to offer money enclosed in a special envelope. Gifts are also presented to graduates or to someone who has been promoted to higher office. When visiting patients in a hospital offer flowers, books, goodies. Such gifts must always be in proportion with the services rendered and the financial standing of persons concerned. Otherwise, the reci-



to Welcome You

piendary might be embarrassed, or might think you are snubbing him. It is a question of saving face.

A gift offered according to Japanese rules of etiquette must never be refused.

Meals: Some Japanese dishes may at first dismay your untrained palate. Rice is served unseasoned, cooked in water. You will learn to find it delicious. When invited to a meal, do not stand the chopsticks upright in a bowl of rice. This is done only for offerings to the dead. Do not try to empty all the mini dishes placed on your tray. They would immediately be replaced. In Japan, the criterion of food is the perfection and beauty with which it is arranged in the plates.

In Japan, guests are treated with exquisite courtesy. Do not forget to remove your shoes as you step up one level, onto the floor of the house entrance. Sit as straight as you can on the padded cushions used instead of chairs and sip your tea, holding the tiny cup with both hands. Your host will be pleased if you show discreet appreciation of the make of his chinaware.

Whenever punctuality is a technical necessity, the Japanese are right on the dot. Trains are always on time. Radio gives out the correct hour every fifteen minutes. Outside of this, however, they take time to live and work in a leisurely fashion. What if a scheduled meeting is half an

hour or an hour late? The little sentence "*Oma-tase itashimashita*", or "Sorry, I made you wait", joined to the ubiquitous Japanese smile puts everything to right. Do not expect people to rush about, filling an order. Work is never done in a tense or feverish atmosphere. Answering a telephone call, wrapping a package, introducing two strangers — whatever the chore may be — it is performed with poise, patience, and dignity.

The Japanese will be happy to have you admire the elusive beauty of their cherry blossoms, the vivid foliage of their maples, the sober elegance of their temples and buildings. Your visit to Japan will be pleasant if you go out to the people, not as to strangers but as to brothers from whom you can learn many a useful lesson in human values. Even if you cannot speak their language, your smile will speak the language of the heart.

What to buy as souvenirs: Numberless, tasteful objects will tempt your purse: delicate handicrafts of all kinds, lacquerware, fine linen, colourful kimono, pearls, exquisite chinaware, sculptured ivory, etc. Modern souvenirs might take the shape of kodaks, transistor radios free from customs taxes...

Osaka will become for a few months a microcosm where men of all nations can meet and rediscover, in a climate of liberty, the joy of being all brothers of one family.

Rachel Gérin, M.I.C.

Are Closed Retreats a Remedy to Present Day Unrest



On the occasion of the fiftieth anniversary of three of our houses situated in Queduc, in Joliette, and in Rimouski, the Editorial Team has interviewed sisters in charge of the various activities in these houses.

Quebec

— Do you find that interest in the Closed Retreats Movement has increased over the last fifty years?

— We inaugurated the work of Collective Closed (Feminine) Retreats in the diocese of Quebec with the kind permission of His Eminence Louis Nazaire Bégin, in 1921. The first centre was organized in what had been the residence of Senator Landry, Villa Saint Paul, 4, rue Simard. Lack of space and suitable accommodation soon forced the Congregation to build a new house, appropriately called Our Lady of the Cenacle. Beginnings were precarious, but the seed had been sown, and it event-

ually grew and prospered, watered and fecundated by the trials and labours of the pioneers.

Some twenty years later, a second wing was added comprising another chapel and about sixty rooms. Meantime, thousands of retreatants have come to this oasis of solitude in order to regain their spiritual perspective.

— Can Closed Retreats still be considered as high places of silence?

— With the passing years, Our Lady of the Cenacle is not as quiet a place as it used to be. Among the



Sister Jeanne d'Arc Michaud, M.I.C.

various groups who continue to come for retreats, there are still some who insist on profound recollection. Others prefer the modern trend of forums, exchanges, study sessions... Priests, religious, lay folk, students, assemble here to hold dialogues and to study their respective problems. Therefore our house may be considered as a centre of spiritual animation.

— Is the atmosphere of retreats the same as it used to be?

— The present day atmosphere is distinctly different from what we were accustomed to. There exist new modalities, new experiments which respond to the aspirations of modern man in the Church and in society.

— What about the traditional schedule: early rising, silence, meditation?

— The traditional formula which continues to be in demand by certain groups has been reconsidered from the rising hour to that of retiring.

— Do you accept retreats which adopt the form of dialogues, forums, or discussions?

— The choice rests with the animator or the director of the group who organizes the type of retreat he or the group favours.

— What do you think of the new types of retreats in vogue: retreats for engaged couples, for married couples, for religious?

— Specialized retreats for various groups — engaged couples, religious, single women — are appreciated because apparently better adapted to the needs of modern times.

— Do you ever have young students as guests?

— A few groups, yes. The number of student retreats has nevertheless fallen off because of the new educational structures in our milieu, and perhaps also because of a lack of cooperation.

— Through this work do you really participate in diocesan pastoral activities?

— I think this may be realized when current problems have been coordinated in the various dioceses.

— Can these retreat houses, centres of spiritual animation, spread and intensify the spirit of apostolate?

— I think they can, but to what extent, God only knows.

— Do retreats appear to you as a remedy to modern insecurity and soul distress?

— One of the biggest helps of a retreat is to enable a person to reassess enduring values. Many a retreatant goes home, better equipped to face daily conflicts because he or she regained the sense of proportion needed to make reliable decisions.

Joliette

— Sister Gilberte, you have long been in charge of retreat work both in Granby and in Joliette. Would you please answer a few questions regarding this work? According to you, has there been an increase or a decrease of interest in the Closed Retreat Movement during the last fifty years?

— What is this talk about fifty years? Do you take me for a centenarian who should know the whole history of Closed Retreats in Canada?

— I have no intention of making you out to be older than you are! I was merely thinking of the fiftieth anniversary of this house of Joliette...

— As a matter of fact, Joliette will soon mark its Golden Jubilee. Of the foundation, I personally know but little as I was not here at that time. The records show that the first retreat was given June 30, 1921, with an attendance of twenty-seven young girls. Father Héroux, S.J., was the director. On the closing day, The Most Rev. Joseph Arthur Papineau, then Bishop of Joliette, addressed the retreatants and gave them his blessing.

Ever since, the work has grown, and has expanded its facilities. As to whether there has been an increase of interest in the movement, I really do not think so. There has rather been, in the last few years, a downward trend owing to the fear most people seem to have of facing up to themselves, fear of silence, of a prayerful life. People no longer choose to take time out, to leave their daily occupations so as to spend a few days in prayerful recollection. This state of things may be traced to the crisis of faith felt throughout the whole world.

— Do you think retreats can help deepen and intensify spiritual life?

— I certainly do, although the manifestations of this life are different, nowadays.

— Can retreats prove a remedy to the difficulties encountered in daily living?

— I am sure that retreats can bring courage and renewed dedication to those who really seek God.

— Is the schedule of retreats in your house different from what it used to be?

— Formerly, people really came here to reflect about their souls, to live a few days of closer union with the Lord, in silence and in solitude. Early rising was then taken as a matter of course, and so was the early Mass. Silence was expected. Material problems were willingly laid aside in order to facilitate undisturbed communing with Christ.

At present, nobody feels like getting up early; retreatants converse during meals; conferences often turn out into discussion periods. During the day, team work takes up most of the time; there is little left for silent pondering over eternal values, for quiet individual prayer. In this state of things I cannot but recognize signs of our times.

— What about retreats for engaged couples, married couples, retreats for religious?

— As far as the latter is concerned, no great changes have occurred, except at the inter-community level. On such occasions, the sisters converse during meals and a lot of team work goes on. As regards retreats for engaged couples or married



Sister M. P. Blanchet, M.I.C., interviewed in our name Sister G. Coaillier, M.I.C.

people, they mostly consist in study sessions appreciated by all. Taking place on week ends, these retreats can last only two days. They are usually terminated by the Eucharistic celebration and the renewal of marriage vows for married couples.

— Do you think that an institution such as yours is still worth while?

— I think so. All depends on suitable organization and efficient recruitment.

— There are many more questions I would like to put. I hope you are not bored...

-- Why should I? I know the value of good publicity.

— Do you have retreats for students?

— We do have a few groups, now and then. The new educational programme, however, does not further the Closed Retreat Movement for the young. Private educational institutions are the

only ones which can take the time, during the school year, to have their students make a retreat. As such institutions are fast decreasing, it is going to be increasingly difficult to reach the young. Over the last few months, several groups of junior and senior high school students have been our guests at retreats. They all enjoyed the experience and want to renew it in the not too distant future.

— In your opinion, can Closed Retreat Centres spread and intensify the apostolic spirit?

— I really don't know what to answer. As far as possible, we try to pass on the Gospel message. Our house is a kind of "friendship house" open to people who wish to attend spiritual lectures or courses. Our ardent desire is that our Immaculate Conception Retreat Centre may keep up the good work started fifty years ago, and may ever be a Christian centre radiating hope. In closing, allow me to thank most gratefully the grand people of Joliette who have always been so kind and so generous towards the Missionary Sisters of the Immaculate Conception.

Rimouski

Fifty Years of Missionary Activity

1919 - 1969

Yesterday

Foundation 1919

Many events of more or less importance have occurred since May 14, 1919, when four Sisters of the Immaculate Conception arrived in Rimouski.

This was the first time since our foundation that our Congregation founded a house outside the diocese of Montreal. Back in 1909 its first missionaries had been sent to China. The sisters who remained in the homeland exercised their apostolate through the diffusion of Pontifical Works and of their mission magazine "The Precursor".

Encouraged in their apostolic endeavours by ecclesiastical authorities in the diocese of Rimouski, they launched as their initial activity the work of Closed Retreats. As early as August 1919, three groups of women followed the spiritual exercises of the retreat. Notwithstanding difficulties and trials and the disastrous fire of 1926, the work of Closed Retreats grew and prospered until 1943.

A happy addition

In September 1919, four young girls entered our Rimouski postulate, situated close to the retreat centre. For several years, the two works knew marked progress in the two houses on Sainte Marie Street.

Another work was eventually added to the two mentioned above. Several young girls having manifested the desire to get more closely acquainted with the practice of religious life, an Apostolic School was organized and placed at their disposal.

Lack of accomodation soon forced the sisters to seek more spacious quarters for their growing family. In 1922, sisters and students moved to a large house which had been the property of the Brothers of the Cross, on Saint Jean Baptiste Street. This building it was which became the prey of fire in 1926. Encouraged by the serene confidence of Mother Foundress, the works were continued for a while in two temporary homes on Notre Dame Street.

New beginnings

In October 1926, the sisters moved into what had once been General Fiset's residence, on Saint Germain Street, facing the river.



Sister Marthe Laurin, M.I.C.

Besides keeping up the work of Closed Retreats and of the Apostolic School, the Congregation undertook to conduct a kindergarten which eventually grew into a primary school.

During the course of the years 1922-23, a large house was built on the same grounds as the one which had burned down in 1926. The work of Closed Retreats took on added importance in these quarters better adapted to its exigencies, and prospered steadily during the next ten years.

In 1943, His Excellency Most Rev. Courchesne, bishop of Rimouski, claimed cession of the retreat house which he wished to transform into a seminary. This brought about the end of our Closed Retreat activities in Rimouski.

The year 1950

Most people in Rimouski remember the "red night" in May 1950. Like many another edifice in the city, on that memorable night, our convent on Saint Germain Street burned to the ground. Once again, the sisters had to start from scratch.

Thanks to assistance received from the government and from the people of Rimouski, the house was rebuilt on the same grounds. It became known as the Saint Francis Xavier School and the Apostolic School in which establishments were dispensed elementary schooling, commercial courses, private lessons in music, etc.

Today

Transition period

The evolution of educational structures within the province brought about the closing of our Apostolic School, an institution of the secondary level.

Our apostolic activities in Rimouski had to be reconsidered. After probing the problems and needs of our youthful generation, we decided to transform the house into a dormitory for young girl students...

The pros and cons being duly weighed, we decided to give the work a trial for we saw in this form of apostolate an opportunity of giving religious and missionary testimony.

Therefore, during the summer of 1967, the house was remodeled in order to make it suitable for its new purpose. To those who ask, "Do you think you are really doing an apostolic work, a work having an ecclesial dimension?" we reply, "Absolutely! We try to carry the gospel message, to create a climate of confidence, of fraternity. We are always at the disposal of youth. This is far from easy, in practice. We are aware that ours will be a long and exacting task, an effort at adaptation which can never be static, but forever ready

to respond to actual needs. Today needed yesterday to build upon, and it is of the stuff of today that tomorrow will be made. But what will that tomorrow be? Only God knows."

Tomorrow

Risk

It is impossible, at present, to evaluate the impact of our apostolic action on the young, in human terms, but we remain confident, knowing that "to those who love God all things work together for good". To what extent are our present day activities useful to the Church, only the future can

tell. By September 1970, the city of Rimouski may offer its students a residence comprising seven hundred rooms. We believe that our modest house which can accommodate forty will be appreciated by those who prefer living in more homelike quarters.

In closing, the Church being missionary by its very nature, any kind of work pursued along these lines deserves to be pursued in spite of difficulties and uncertainties. Not ours to judge of the efficaciousness of the work. We must keep on adapting our methods to rhythm of the times, to the rhythm of the young, to the rhythm of each group. It is in this spirit that we want to continue serving youth. Who knows? In later life, when faced with stern realities, they may remember our discreet appeal to reconsider their faith, to live according to Christian ideals.

WORDS ARE BRIDGES

RESPECT — Respect is like happiness — the more we give away, the greater becomes our own store of this precious commodity.

To respect is "*to consider worthy of esteem, to value, to refrain from interfering with.*" It comes from the Latin *respicere* (to look upon).

If we recall that other persons are created in God's holy image, we will be more apt to give them their rightful consideration.

This is a tall order. It includes:

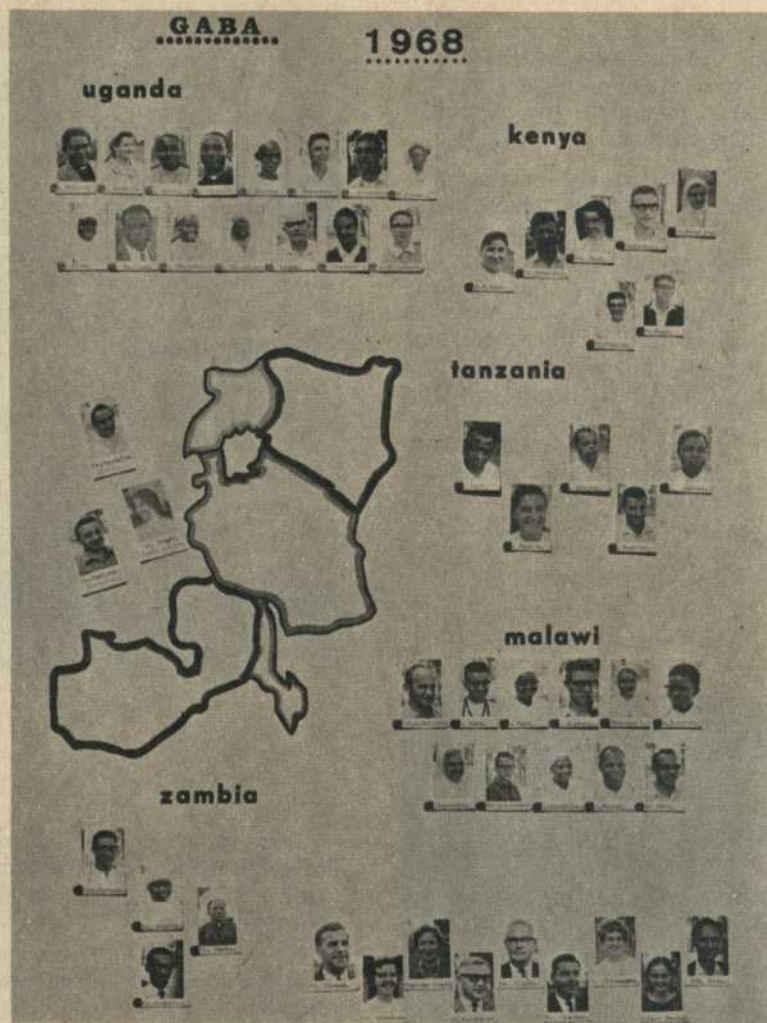
— not lumping people together into handy pigeon-holes or stereotypes;

— looking beyond appearances to the real person;

— allowing each individual the freedom to be himself.

As our globe shrinks through rapid advances in communication and transportation, respect becomes an even more priceless treasure, turning troubles into challenges.

Look upon all persons — man, woman and child — as coming from God. Honor them for what they are or can be. Encourage them to develop their full potential.



The Message Adapted to children

*Excerpts from a paper presented by Sister Jean-
nette Caron, M.I.C., for the obtention of a diploma
in pastoral studies at the Pastoral Institute of Eastern
Africa, Gaba, October 1968.*

In the work of catechetical research which has been undertaken, Africans are evidently best qualified to present an adequate method and to elaborate a programme adapted to the mentality of the people and their customs.

It has often been said that one of the chief difficulties encountered in religious education is that of adaptation. However this may be, such a difficulty seems to be minimized in Africa, as far as the education of the faith in youngsters is concerned. Why? Because the Good News to be proclaimed is that of God's fatherhood, and because Africans possess a deep sense of the large family.

Groups of missionaries attending the Pastoral Institute of Eastern Africa, Gaba.



Bernard Haring, C.S.S.R., one of the greatest modern Catholic writers, was born in Germany (1912). A renowned theologian, he obtained his doctorate at Tübingen University where he studied under Karl Adam, Romano Guardini, and other great thinkers.

I am at present working in an area where there are about 40,000 Catholics and as many catechumens. This is merely one fifth of the diocese's total population.

A flashback of fifteen years reveals that Catholicism had just then been introduced into this region. It was the first spring in all its peaceful loveliness. At that period, no storm clouds darkened the horizon; adult Christian life presented no tangled problems. Our missionaries worked according to their lights and spent themselves wholeheartedly in the task of evangelization.

The independence of Malawi (1964) brought about several changes in ecclesial activities. Schools, hospitals, domestic science centres conducted by the Church with such zealous activity, passed under government control. Our Catholics are called upon to live up to their faith and to be witnesses of Christ in a pluralistic milieu. Their children are taught by teachers of various religious persuasions. They are faced by all kinds of situations which until now simply did not exist, situations in which they often have to stand up for their creed, to live in accordance with the tenets of their faith.



New orientations have been given which the Church in Africa is resolutely pursuing. Catechetical centres are being organized on the regional, diocesan, national, and international level. Schools for catechists are progressing and new ones are being opened. This catechetical renewal is necessarily linked with the biblical, liturgical, and pastoral renewal. Modern catechetics endeavour to establish a better contact between the word of God and human experience. Stemming from life, it leads back to it. Hence, the constant concern of adaptation to persons and to milieu.

Today, catechesis must emphasize the *social* dimension of faith. Characterized by the spirit of communal solidarity favourable to this new perspective, our African catechetical renewal will therefore acknowledge the latent religious values in the hearts of our people.

Africa can boast of a past, a philosophy, a wisdom, a way of doing things specifically its own... Its life tempo is distinctive and so is the expression of its feelings.

How, then, can we "incarnate" the Message in such a way that those who receive it will not be bewildered and confused, considered as people who have betrayed their own conception of life, their own values?

The great problem consists in discovering the stepping stones to Christ which may be found in African culture as well as in any other culture, and to build upon them.

In this perspective, let us consider the children of today who in 2000 A.D. will be called upon to be witnesses of Christ especially in their social life and activities.

In his environment, the African child finds favourable ground for the awakening of his faith

The child is ardently desired, welcomed, and loved nearly everywhere in Africa. To be childless is a supreme disgrace for African women and may often be a cause of repudiation.

Mother and child are one. The baby's permanent abode is his mother's back. He shares in all home chores and in every family gathering. His small body thrills to the rhythm of the dance, or sways to the tempo of Mamma's pounding of maize or millet.

In this warm familiar contact with his mother whose soothing musical voice he hears at every moment, Baby finds and enjoys a profound sense of security. Of course, this also helps him develop into something of a little tyrant. He has only to whimper or to cry and he is immediately fed...

This ideal state of affairs comes to a more or less abrupt ending, however, as soon as his mother again becomes pregnant. He may then feel thrust aside. At times, he is even sent away from home to his grandmother, to an aunt, or to the group of women who form the familial clan. At such times, the child greatly suffers from his separation with his mother, and the strength of the ties which bind him to her may gradually diminish. He becomes completely bewildered and even loses his appetite.

From what has been said above, it is easy to deduce that if father and mother are both held responsible for their children's upkeep, they are not exclusively so for their education. The child grows up in a clan made up of a great number of adults and of other children. While he is still very young, any woman belonging to the clan may take care of him. When he grows older, all the adults of the clan may admonish him. The child thus discovers for himself, at an early age, the realities of life through the intimacy which reigns among members of the clan adults and also the quarrels which may arise among them.

It is of paramount importance for any catechist who wants to understand the people among whom he works, to study the cultural modalities of their family life. Ways of doing things which are absolutely normal and valid in one society, may be considered as openly evil or unfair in another. The moral evaluation of behaviour and attitudes is closely linked to familial structure.

The following are popular sayings which are often used instilling in the heart of the child those virtues which make for a happy life:

Considerateness :

Whenever you see your father taking out his pipe, run and light it for him before he asks.

If you see a woman bent double under her bundle of firewood, give her a helping hand without being told.

Politeness :

Respect for others perfects the good qualities of a free nation. Always hold out both your hands to receive a present.

Hospitality :

A stranger does not bring his hut with him.

Love of life :

Listening to an old woman's cough is more enjoyable than the silence of an empty hut.

Mutual help :

The ants say, "Let's unite. We can kill an elephant!"

Gratitude :

Being thankful today will bring a gift tomorrow.

Courage :

The rower is not afraid of the waves.

Silence :

An old woman's glory is in listening.

Sense of God :

God is the Lord of all. God's will! God be with you always. If God does not take your life away, nobody else will. A man who gives honour to God will never die of hunger. It is the Lord who gives us food... who gives us children... who gives us life.

The African mother constantly repeats one or other of these old saws to her child. She also tells him legends and fables full of moral lessons, of instructive and educational episodes. She teaches him the names of animals and of plants through various riddles and games.

For his part, after his laborious day in the fields, the father relates to the child the stories of the tribe's valiant men. He teaches him to respect the authority of elders and chiefs, to honour the mother of the family and the women of the clan. Besides, he instructs him in transmission of messages by means of the drum.

Thus the African child gradually learns thanks to fables, stories, songs, the traditions, history, and customs of his people the bonds of family and clan. He grows up into a serious lad — often too serious for his age. When five or six, he is left to his own devices and starts roaming through the bush with older boys. He soon becomes adept at rounding out his food allowance.

The little African girl helps her mother with household chores, fetching wood or water, weeding the garden patch, taking care of the younger children. Watching her mother and assisting her as much as she can, the little girl eventually learns the practical lessons of housekeeping. She is, moreover, well trained in the culture, the customs, the handicrafts, and the traditions of her people.

Such is, in resumé, the environment in which African children are trained to grow up into responsible adulthood. It is also in this environment that they ought to be awakened to the Christian faith.

Another important factor should be taken into consideration by Christian parents who share the life of their clan. Upon receiving baptism in the Catholic Church they become members of God's clan, so to say; they belong to *the People of God*.

As catechists, we place great hope in the Christian formation of parents. We insist on their preserving all that is good and commendable in the customs and traditions of the clan to which they belong. On the other hand, they must be courageous enough to oppose whatever is in contradiction with the law of God. They must learn to praise God and to pray with everything that surrounds them.

Their duty as Christian parents is to show that by truly living up to their faith and by raising their children according to its principles, they are genuine Africans. The testimony of their lives will gradually draw unbelievers to the Faith. When Christ lives in our midst, nothing is impossible.

"The tree which the Lord has planted will never be overthrown by the wind." *African proverb.*

Missionary Sisters of the Immaculate Conception

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GENERALATE, 314 St. Catherine Road, Montreal 153
COTE-DES-NEIGES HOUSE, 2900 St. Catherine Road,
Montreal 250
NOVITIATE, Pont Viau, Laval City
CHINESE HOSPITAL, 355 Faillon St., East, Montreal 327
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., 35 Dufferin Street
CHICOUTIMI, P. Q., 766 Cenacle Street
SAINT JOHNS, P. Q., 430 Champlain Street
OTTAWA, Residence, 28 Goulburn Avenue, Ottawa 2
OTTAWA, Chinese Centre, 30 Goulburn Avenue, Ottawa 2
PERTH, N. B., P. B., 259
CHINESE MISSION, 1062, Cheneville, Montreal 128

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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 St, Taiwan, Republic of China
SUAO, 36 Chung Cheng Rd., Suao Ilan Hsien,
Taiwan, Republic of China
HSINCHU CITY, 49, Chei Yuen Street, Kuang Fu Li,
Taiwan, Republic of China
NAN AO HSIANG, 25, Tai An Lu, Ilan Hsien,
Taiwan, Republic of China,

JAPAN

KORIYAMA, 3-18 Toramaru, Koriyama shi, Fukushima ken
WAKAMATSU, 1-49, Nishi Sakae machi, Aizu Wakamatsu,
Fukushima ken
TOKYO, Fukazawa 8, chome 13, ban 16, go, Setagaya ku.

ITALY

ROMA 00152, via Giacinto Carini, 8

MADAGASCAR

MORONDAVA, C. P. 53 Madagascar
AMBOHIBARY, Sambaina, Madagascar
ANTSIRABE, C.P. 146, St. Thérèse's Mahazoarivo Parish
ANTSIRABE, noviciate, Lot 02S10, route d'Ambositra
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, Instituto Cardinal Cushing,
453 Calle Lemoine, Casilla 70
COCHABAMBA, Academia Comercia, Calle Oruro No. 3403,
Casilla 1667
LA PAZ, Academia Santa Rita, Casilla 2893, 895, Juan Granier
LA PAZ, Academia Santa Rita, (Irupana) casilla 2893,
895, Juan Granier
CATAVI, postal address: casilla 434, (Catavi) Oruro, Bolivia.

CHILE

ANCUD, 227, Calle Errazuriz, casilla 82, Ancud (Chiloe), Chile.

PHILIPPINE ISLANDS

MANILA, Immaculate Conception Academy, General Luna St.,
Intramuros
MANILA, 2212 del Rosario St., Gagalangin
MANILA, P.O. 3400, D-404
LAS PINAS, St. Joseph's Academy, Rizal, D-710
MATI, Davao Oriental, O-507
PADADA, Good Counsel, Florentino Torres St., Davao City, O-404
BAGUIO City, 73, Pacdal, Box 83, B-202

WEST INDIES

LES CAYES, Haiti
LES COTEAUX, Haiti
ROCHE A BATEAU, Haiti
PORT SALUT, Haiti
CAMP PERRIN, Postal address: C. P. 14 Les Cayes, 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,
Postal Address: P.O. box 2213 B, Port au Prince, Haiti
LA BOULE, Postal Address: C. P. 1085, Port-au-Prince, Haiti
HINCHE, Haiti

COLON, apartado 21, Colon (Matanzas), Cuba.

CENTRAL AFRICA

KATETE, St. Teresa's Parish, Champira P.O. Box 8, Malawi
MZAMBAZI, St. John's Parish, Eutini P.O., Malawi
RUMPI, St. Patrick's Parish, Rumpi P.O. Box 15, 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. Box 47, Malawi
CHIPATA, P.O. Box 107, Chipata (Fort Jameson), Zambia.
KANYANGA, Lundazi P.O. Zambia
NYIMBA, Sacred Heart Hospital, Nyimba P.O. Box 13, Zambia
CIKUNGU, Kazimuli P.O., Zambia

**To be thankful today
is to make sure of
a gift for tomorrow.
Malawi proverb**

Photo: Sister Cécile Blais, M.I.C.

