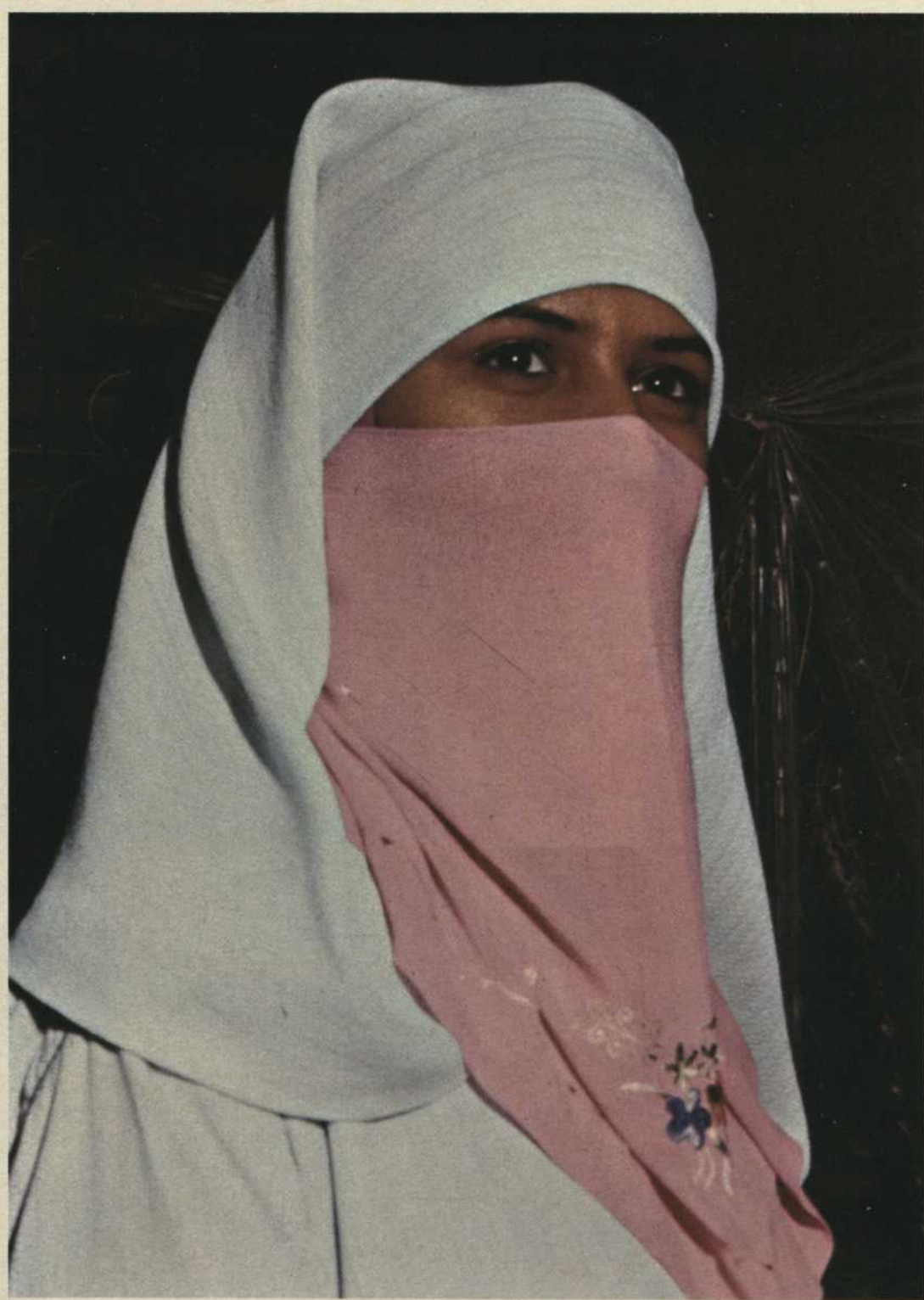




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Morocco. The veil need not conceal brooding brown eyes.

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MISSIONARY ANIMATION IN THE CHURCH TODAY

by Georges-Albert Mondor, W.F.

Introduction

We are living through a troubled but wonderful period of the life of the Church. After the example of good Pope John XXIII, we do our best to read the signs of the time in order to quicken our missionary generosity.

Let us try to pinpoint the essential orientations given by the Council concerning the mission of the Church so as to situate missionary animation within a present-day framework. This will enable us to analyze the missionary role of Christian communities, and the eventual participation of missionary Institutes in the animation of the people of God.

Fundamental orientation of present-day ecclesiology

God effectively desires the salvation of all men without exception, i.e., he concretely gives each man the possibility of attaining salvation without, however, imposing it. Salvation is the meeting place between God's salvific will and man's freedom.

God really wants the salvation of each man in Christ, through Christ, and because of Christ. Through his Incarnation, Christ assumed the totality of existential and concrete humanity, the totality he has come down from heaven to save. He is the unique Mediator.

What Christ has accomplished

once for all must be extended throughout the totality of mankind and history. This is the object of the *Church's mission* which is linked to that of Christ; this is the dynamism of Incarnation within the Church.

Precious advantages of the Church's total mission

This mission prolongs the mission of Christ. It aims at extending throughout all times and climes the benefit of what Christ has done for our salvation, "towards a full participation in the mystery of Christ" (Ad Gentes 6).

According to the definition of the Council, the Church is the People of God, i.e., it is composed of men whom God calls and who respond to this call. The People of God is growing aware of its messianic character; it is also growing aware that it is the bearer of Christian hope. This People of God has a life of its own. It is on the march to an epoch determined by the Lord. In the midst of the world and for the world it is the sign and so to say the sacrament of salvation offered to all men.

As a People on its way to accomplishment, the People of God is bound to attain its fulfillment.

Nevertheless, in order to define the Church, one must go beyond the concept of the People of God, and complete it by another which expresses the newness which the Church brought with regard to Israel.

Evidently, the chief newness was "Jesus Christ, the Word made Flesh". Incorporated with him through grace we can be made sons with him; like the first Christians we can become heirs of God and coheirs with Christ (Rm 8:17). Incorporated with Christ we become, with him and in him, subjects of filial life and heirs to the celestial heritage.

Christ, the Son of God made man, has become our leader, and the People of God has been formed into the Body of Christ.

The Church, universal sacrament of salvation

The advent of Christ is the central and decisive fact of the whole



Togo



Senegal

The Church is the people of God, i.e., it is made up of men whom God calls and who respond to his call.

Korea

Photos: Fides India





history of salvation, of the entire economy of redemption. Jesus is the Saviour of the world.

Christ was the sacrament of salvation even before the Church could become this sacrament, because he existed before it did. The Church is the universal unity of the People of God. For the whole of mankind it is at once the germ and the hope of unity.

The Church, People of God, and sacrament of salvation is missionary in its very essence

The new conception of the Church and of its mission enables us to rediscover it as *Christ's missionary society*. We are beginning to understand anew (as did the Christians of the primitive Church) that the term "missionary" forms an essential part of the definition of the nature of the Church. We are growing more and more keenly aware of the fact that the Church is not merely "the community of the elect", since outside the visible Church numerous possibilities of salvation may exist. In my opinion, the Church is rather *the community of those who work at the salvation of others*. This action of visibly belonging to the People of God signifies: belonging to a community whose aim is to be, until the end of time, the living witness of Christ's salvific presence in the world. This community, as a whole and through each of its members, is answerable for the salvation of the world.

This signifies that we can no longer consider the missionary role of the Church as being an outwork devolving on a certain number of specialists who dedicate themselves to this cause, assisted by the Western Church. In Churches fully conscious of their essentially missionary nature, no "professional" missionary may claim the monopoly of the Church's mission. (Missionary Institutes must make it a duty to think out their specifically missionary charism within the Church's general mission.)

This new point of view according to which the *active* presence of the Church in the world is the sacrament of Christ's redemption, is manifested under the three following aspects:

- The mission of the Church in the world;
- the mission as a dynamic community;
- the Church in its missionary universalism.

The mission of the Church in the world

Through its integration into the world, the Church is truly, in various degrees, the whole of mankind on its way towards the salvation of Christ. The Church acts as a leaven in the mass, animating and perfecting the natural propensity of man which draws him towards God in Christ, rendering the world more human and leading man to God and salvation even though he should remain without the visible limits of the Church.

The mission works in faith and hope towards the ultimate realization of the divine plan of universal salvation in Christ and in his visible Church, in the time and in the manner known only to God. Hence will be developed a more positive attitude towards the spiritual as well as the secular values existing outside the Church, Christianity, and the Western world.

The mission — dynamic community

In the past, the Church was considered much more under its structural aspect as an institution than as a dynamic community directed to salvation.

Today, greater emphasis is laid on the essentially dynamic and apostolic aspect of the Church. Its missionary function is no longer reserved to the shock troops of the *foreign missions*.

A Church which now acknowledges itself as the People of God and which by its active presence in the world appears as an effective sign — a sacrament of the salvation brought by Christ — owes it to itself to think out its traditional concept of "foreign missions".

A few practical consequences

Contemporary missionary theology must be a practical theology, i.e., a confrontation of the given facts of Revelation with actual situations continually being altered. Revelation must be confronted if the Church is to follow the trend





Korea

Young Korean girls in national garb.

of the world's evolution and adapt the Gospel message to a continuously changing reality. In a word, theology must be prospective, analyzing tendencies and discovering the signs of the time in the light of the Gospel.

Missionaries today are faced with a tremendous task — to preside either at the end of the mission

or at its new Spring.

They will necessarily introduce a new generation of apostles. A good deal of personal reflection and of dialogue will be needed to bring this about.

Above all, the Church is life. Hence, the symbol of the bark of Peter ploughing tumultuous seas . . . Change is an essential dimen-

sion of the Church. The Church is simultaneously the *rock of Peter* and the *bark of Peter* — immutable, yet ever changing.

The mission's mutation bears on two points: the movement of theological thought and the change in actual situations. We have entered a period wherein the young Churches can no longer be treated as mission territories. Consequently, in order to avoid the danger of a certain ecclesiastical neo-colonization, we must really put ourselves at the service of the young Churches.

The Church in its missionary universalism

Therefore, the missionary of the present and of the future will be a professional of inter-ecclesiological relations. He will contribute in keeping intact the communion of Churches, in integrating young Churches into the universal Church, more particularly by putting himself at the disposal of their missionary function.

Another characteristic of our time, is the rediscovery of the local Church and the development of episcopal conferences.

One of Vatican II's most important themes was the discovery of the local Church as a basic Christian community in the midst of the universal Church. According to the Council, the local Church is not only a cell of the universal Church, but it is the Church of Christ which under Peter's primacy and in union with other local Churches forms the Catholic Church. This theology of the Church bestows upon the local Church a prolongation of universality and a missionary dimension.

The universal Church is, therefore, made up of the communion of local Churches, communion which, consequently, involves episcopal collegiality. *It is this communion of Churches which involves episcopal collegiality, not vice versa.* On the missionary level, it is very important to grasp the fact that the duty of the bishops is not to work at the mission personally, but to co-operate in the efforts launched by the Christian community.

Photo: Fides



Photo: Vivante Afrique

EL MOROCCO

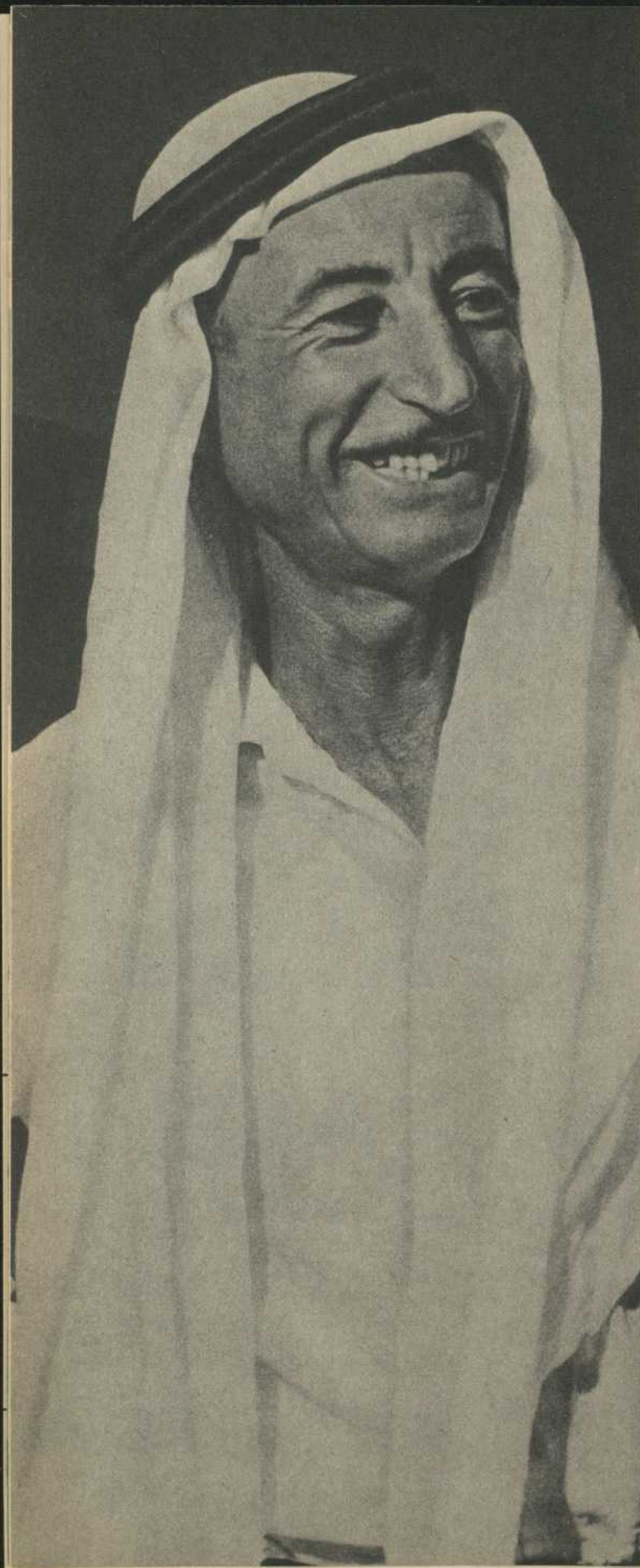
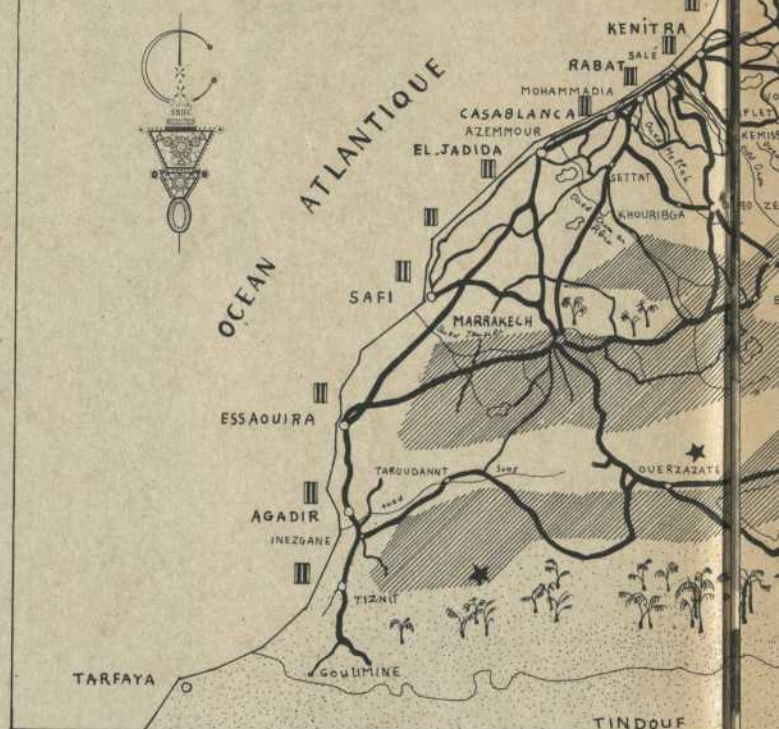


Photo: Vivante Afrique

المغرب MAROC



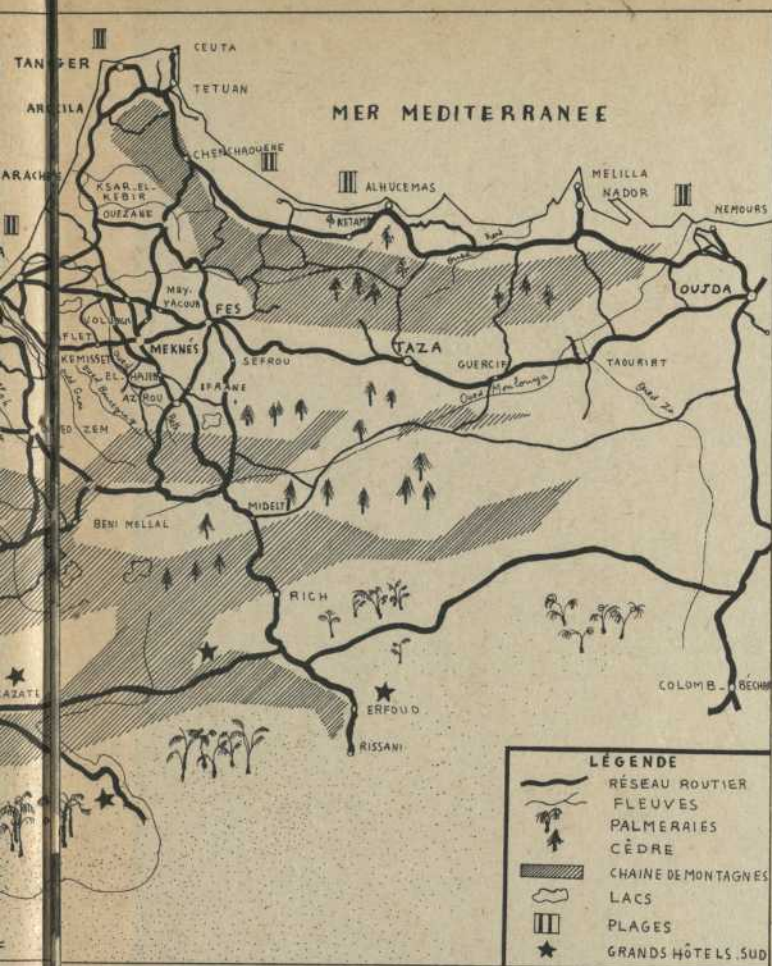
The name

El Morocco, land of the Moors, draws its present name from that of the ancient capital XIth century Berbers dubbed Marrakech (Marroukech) which signified "walk fast". In those far-off days, it was not healthy for any foreign tribes to linger in this territory.

Morocco is a land of startling contrasts, marked by the passage of many different ethnic groups. Its past, crammed with conspiracy and violence, was overshoot with a mysterious Oriental haze; its present is brimful of creative activity fostering development, planification, and industrialization. The contrast is also remarkable between its dual cultures: the colourful Arab culture which imbues the life of the nation as well as of the individual; the sophisticated modern culture which avows itself to be secularistic.

The face

In Morocco, the tourist goes from surprise to surprise. Diversity of sites endows the land with a physical personality of its own, consisting in a variety of piquant contrasts. For instance, Rabat might be termed



Rabat-la-Blanche with its houses in pale pastel colours — golden, tinged with pink, creamy white; for its part Marrakech could be called *Marrakech-la-Rouge* as its buildings reflect the soil's tawny hue.

Topography also springs many a surprise. You can stroll along sunlit beaches, sentinelled by tall regal palm trees, or wander into *ergs* where constant winds hone sand dunes to sharp edges. There are also the picturesque *djebels* (mountain regions) of the High, Middle, and Anti-Atlas whose lustrous corrugated peaks rise to over 12,000 feet, awaiting to be explored.

Each city seems to have its parallel; the *kasbah* (Arab city) with narrow cobbled streets twisting between walled courtyards; the European city with smart modern buildings, and wide paved roads bordered by shady trees.

Then there is the climate. A misconception about Morocco is that it is always hot. The country can of course be hot, so hot in places that you can fry an egg by putting it in the sand. Hot as it may be, however, it is never tropical. Morocco can feel the sting of Atlantic gales almost as strongly as Cape Hatteras.

History

According to Jerome Cacorpino, the origins of Morocco may be traced to the thriving Phoenician commercial stations established on the coasts of Northern Africa. In 146 B.C., the Romans who conquered Carthage, took over this territory where they built numerous cities. Excavations have brought to light lapidary inscriptions attesting the penetration of Christianity in this region. In the VIIIth century A.D., the rulers of the Arab world, which then stretched from Baghdad to Cordoba, took over Morocco and imposed Islam and the Arabic language on the local Berbers.

Three centuries later, Almohades from Mauritania invaded the territory, their power being consolidated thanks to a victory won over the king's brother. For the first time in history, Morocco became a unified country. In succeeding centuries, however, dynasties superseded one another, and no ruler was strong enough to enforce effective rule. Finally came modern times when Portugal, Spain, and France disputed among themselves to gain supremacy over this kingdom of Northern Africa. By 1902, the French were established as the paramount power. It must be said to the glory of General Lyautey, France's first Resident-General, that he considered Morocco "as a historical and independent empire, jealous of its independence and strongly opposed to any kind of servitude". It was doubtless thanks to his efforts that the country recovered autonomy in 1956, without any untoward show of violence.

Type

The population of Morocco is made up of several different ethnic elements. Believed to be the representatives of the race that first inhabited North Africa, the Berbers are the most numerous. They usually live in rural and mountainous areas, while the Arabs live in urban centres. The Blacks, descendents of slaves imported from Sudan, Senegal, and Mauritania, form the Royal Guard, national pride of Morocco. Greatly diminished in number since the emigration to Israel movement was launched, the Jews also inhabit the cities. Owing to the force of circumstances, these various ethnic groups have intermarried. Moroccans are therefore distinguished less by their origins and the colour of their skin, than by their mores and language. No racial problems exist among its citizens who all enjoy similar civic rights.

National character

A well known proverb asserts, "The Tunisian is a woman, the Algerian a man, the Moroccan a lion". The latter are indeed noted for the nobility of their character, the urbanity of their manners, the courage they exhibit in the face of hardships, the pride of their race which is not without a touch of haughtiness. As the population is young — 50 per cent of its 13 million inhabitants are under the age of 20 — it is filled with dynamic hope in the future. Another remarkable trait of the Moroccan character is openness and hospitality.

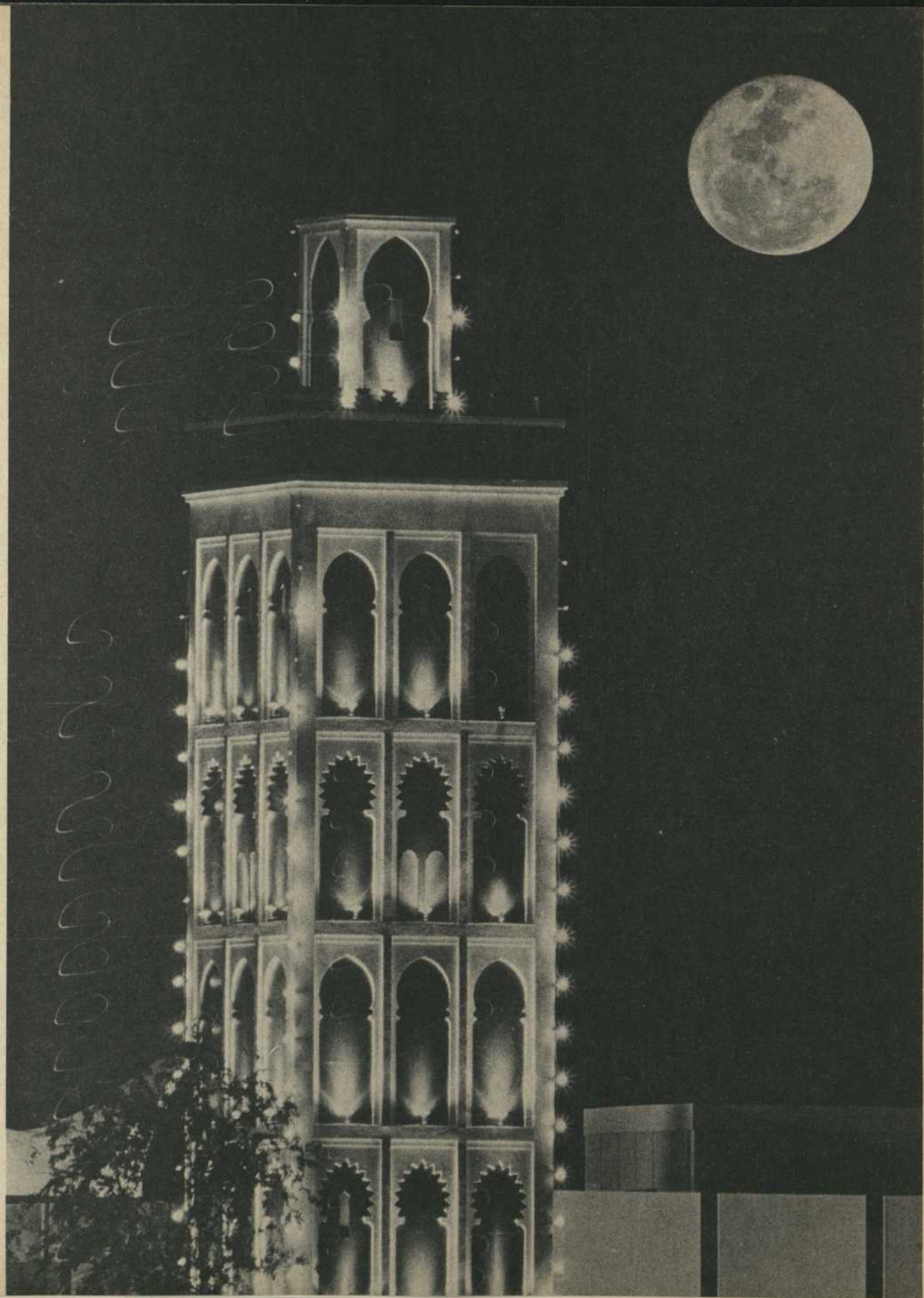


Photo: Man and his World

The soul of Morocco

Islam is the state religion. Allah's word, revealed to Mohammed by the Archangel Gabriel, rules the life of every Moslem. The Koran is to him what the Bible is to the Christian or to the Jew — *the Book*. It includes dogmas, a code of ethics, and is equally used as code not merely in religious but in civic fields.

Islam enjoins on its followers five acts of worship or religious duties often designated as the pillars of the faith:

Chahada: profession of faith in a unique God and in his prophet — "Great is Allah and Mohammed is his messenger".

Calat: i.e., five legally prescribed prayers to be said daily at the call of the muezzin, posted on the top of slender mosque minarets. The faithful, facing in the direction of Mecca, prostrate themselves on their prayer rug and recite litanies in praise of Allah. Preparatory to these prayers, each worshipper goes through certain ceremonies of purification. Every mosque is provided with facilities for such washings. Mosques are not accessible to non-Moslems — to the impure.

Caum: rigorous fasting during the Ramadan. The faithful abstain from food and drink, from dawn till sunset during an entire month.

Zalat: almsgiving. Among Moslems the obligation to give is universally recognized.

Hadj: pilgrimage. Once in a lifetime, the Moslem is supposed to undertake a pilgrimage to the holy places of Islam in Arabia. Those who cannot afford the trip are exempted.

Here as elsewhere, desacralization is emptying these practices of all religious significance. They become pure formalities, without any relation to religious convictions; Islam is unfortunately degenerating into a sociological religion rooted in tradition rather than in faith.

Typical sights

One of the most interesting sights in Morocco is the *souk* (market). What is the *souk*? A distant cousin of the department store which manufactures some of its goods on the spot. Here, in enclosed limited space, one can buy anything from live fowl to *majoun* (candied hashish), from DDT to attar of roses. The chief attraction of the *souk* is that it concentrates shopping of all kinds in one restricted area, although in important urban centres the *souks* each have their specialty to offer. At the leather *souk*, for instance, the purchaser may buy *babouches* (Turkish slippers). Tailors, jewellers, blacksmiths, potters, brassware dealers, basket makers all operate separate sections.

Women flit in and out of the *souks*, veiled in the *litham*, a loose garment which leaves only the eyes visible. Arabs stroll past in bulky burnouses. Plodding camels, haughtily disdainful, heavily burdened, plod among the crowd; the driver shouts "*Baalek* (take care)"; but nobody pays the slightest attention.

Whether it be the Grand Socco in Tangier, the El Hedim in Meknes, or the Djema el Fna in Marrakech, the market place in Morocco is the most picturesque of sights. Crowds mill around booths, donkeys laden with huge bales of fresh mint stand patiently while their masters weigh their wares, bicycles dart in and out of dark alleys. In the evening, more especially, the *souks* resound with cheerful laughter and animated conversations. Groups form around storytellers who recite long poems to the sound of muffled drums; beggars hold out their hands while quoting verses from the Koran; acrobats ply their trade, swallowing flaming pitch or sharp-edged swords . . . To the sound of flutes and tambourines, performers handle cobras whose ugly heads rear and sway, hissing with rage, as their handlers dodge their strikes. When cobras rear in question-mark pose, performers lean over and kiss their heads. A few feet away, water carriers shouldering loads of metal cups sell their refreshing liquid; barbers, squatting on the ground, shave clients with a broken bottle end, without so much as a nick!

To complete this sketch of Morocco, I should mention its monuments, its royal tombs, its imperial cities, its schools of pottery and handicrafts, its interesting folklore . . . Enough has been said to give you a glimpse of this Oriental land situated at the door of the Occident, a world of dream and legend.

The slender 65 foot minaret in Morocco's pavillion at "Man and his World". Its Arab architecture presents a blue and white symphony, the colour of the sea which bathes Morocco's shores.

J.C.V.



LEAVE
AND



LIVE
AMONG



MISSIONARY LIFE CHALLENGE OF LOVE

Every Christian by the fact that he is baptized is bound to be a missionary. In this paper, however, I want to stress the specific missionary vocation, the vocation of those — seculars, religious, priests — who leave their homeland to *live among* their brothers afar.

Is it true that the missionary must take up a challenge? It is, indeed, as clearly expressed in these terms: leaving the homeland; living with unknown distant brothers.

Why should this be a challenge? Because, on the human level, such a step implies qualities of selflessness and of openness to others which are difficult to attain. In order to take up such a challenge one needs to possess a profound love of others, the only dynamism which may enable one to make the decisive move.

When to this love is added love of Christ which burns like a flame in the hearts of the baptized, it soon gives these hearts the qualities needed to hear the appeals emanating from those who seek, struggle, and yearn for a helping hand. This is what will lead the missionary to reach out to the humblest, the poorest — those living in the Third World — for instance, those who hunger after food for the body, food for the mind, food for the heart.

Those who have enough to eat, who are adequately prepared on the intellectual level, who are filled with goodwill, whose hearts are open wide through faith in a God of love, are apt to take up this challenge. Although they may suffer from the parting, their parents and friends willingly share in the sacrifices entailed.

But, leaving the homeland is only part of the story... The missionary must also expect to live with distant peoples. This is the most difficult part of the challenge since, while retaining his own personality, he must become one with his adopted people.

Following the example of Jesus Christ, the missionary has to become incarnate in the civilization of his adopted country, making the problems of the people his own, partaking in their search, understanding their mentality. His action must consist in discerning all that is good in civilizations and cultures so as to permeate them with Christianity and offer them up to Christ.

Only after this living with people, accepting them for what they are, can there be a genuine and fraternal sharing. Enrichment will flow from the missionary's warm disinterested love. Mutual confidence will be nurtured which will facilitate encounter and dialogue.

In order that such an achievement be realized, the missionary must have a heart brimming over with love of Christ, of the Church, of his brothers everywhere. No authentic missionary vocation can exist without Love.

Léonie Therrien, M.I.C.
(member of the Rimouski diocesan team-
apostolate in favour of vocations)

THE PEASANT CHOLA





BOLIVIA

Huddled in a corner of her thatch-roofed hut, Virginia muses, "What can be the matter with my Enrique? He never beats me... He probably doesn't care... I'm sure he doesn't love me". With a sigh and a shrug of her broad shoulders she hauls herself up from the crude stool on which she was sitting and makes a futile pretence at setting in order the one-room shack she calls home.

In this depressive mood her thoughts easily turn back to her native village, and to the relatively care-free life she led among her own people. Born of a white father and of an Indian mother, Virginia has inherited from the latter her sturdy frame, from the former her versatility. Almost every year saw a new addition to the family, baby boys being given a boisterous welcome, their baby sisters being more or less accepted.

Virginia remembers the first dance she attended, escorted by Enrique, a neighbouring lad chosen by her parents. She was rather shy at this first meeting, but the lad boldly told her of his love. Thereafter he never missed an occasion of pelting her with pebbles according to the gallant ways of the village folk, and Virginia responded in kind calling him a *lumpala* (thief) or an *anakora* (dog). It was plain as day that she was head over heels in love with her suitor but, like all

An Indian girl decks her hat with flowers, token of her unblemished reputation.



**EACH VILLAGE
SPORTS
DISTINCTIVE
HEADGEAR**

Cholas of each district may easily be recognized by their headgear. In La Paz they wear brown or black hats; in Potosi hats gaily decked with ribbons.







THE CHOLA

cholas, she had no wish to marry young. She knew only too well that married life would mean living under her husband's thumb, assuming heavy responsibilities. No matter how hard the tasks imposed, as long as they brought in money to provide for her own necessities and those of her children, she would have no choice but to accept to be a weaver or a cook or a vendor at the market or a washerwoman . . .

For all these reasons, Virginia preferred putting off the final engagement, and enjoying at least relative liberty in the midst of her own family. True, she had never enjoyed much leisure. She was only a toddler when she first started to help her older brothers and sisters with the family chores. At seven, she was promoted a herder, in her own right, leading llamas or sheep to pasture. Then it was her turn to teach the younger children their tasks. Whenever her mother was absent from home, she cooked the meals and took care of the babies. There was not much time left for schooling.

Like all *cholas*, Virginia speaks Quechua, a language considered superior to Ayamara and spoken by millions of Indians, *cholas*, and whites. She knows little or no Spanish, although she has a keen desire to learn it in order to "enter civilization", as she says.

According to Prescott in his *Conquest of Peru*, Quechua is one of the most comprehensive and varied, as well as the most elegant of the South American dialects. It was the official language of the Incas who forced all conquered tribes to speak it, in addition to their own tongue.

Before her marriage, Virginia enjoyed accompanying her mother to market. Seated on the ground, they exhibited their wares: vegetables, eggs, fruits; pottery, primitive in design and shape; hand-woven cloth in brilliant hues. In between satisfying the demands of buyers, mother and daughter industriously wove on portable looms or spun wool. Passersby were struck by the remarkable resemblance between the two: skin the colour of beaten bronze, nose aquiline, face round and full, eyes with a Mongolian tilt . . . Two thick braids of blue-black hair crowned their faces scarcely ever lighted up by a smile.

Cholas braid a long woollen cord of brown llama or alpaca wool into their hair and wear ornaments of beads. The women of each district may easily be recognized by their headgear. For instance, the *cholas pacenas* from the La Paz region wear a brown or black hat called *sombrero de paja*, fashioned out of palm fibre and decked with black ribbons; the Potosi *cholas* bind pink, blue or green ribbons around their headgear . . .

Perhaps in an effort to offset the drabness of their life, *cholas* love vivid colours. Their multiple skirts and underskirts flash with tints of green, orange, fuchsia, vermillion, etc. They usually wear six of these garments one on top of the other, tightly gathered at the waist and widening at the hem to allow for free movement. The whole thing gives the impression of huge crinolines reaching below the knees, and



Cholas wear six woollen underskirts in vivid hues of green, orange, purple, vermillion, etc. Tightly gathered at the waist, the skirts widen out at the hem to allow for free movement. The whole thing gives an impression of huge crinolines reaching below the knee, and setting off shapely legs encased in pink, lavender, or red stockings. Footwear consists of flat open slippers.

setting off shapely legs encased in pink, mauve, or red stockings. Footwear consists of flat open shoes. Two mantles are thrown over the shoulders: the short *manta de poche* worn underneath, the larger colourful *manta de espalda* on top.

When Virginia first met Enrique, she wore the *pollera*, a garment consisting of a purple skirt and a green blouse topped by a brightly coloured shawl, the *aguyao*. This latter shawl forms a basic part of the Indian costume. Woven out of sheep's wool, it is large enough to be used as a sort of carry-all, hanging in the back; a baby, wearing its little tasselled bonnet, may peep out of its depths, the shawl may overflow with provisions of all kinds. It is also used in certain national dances such as *Huachi-Torito*.

The *chola* must not be confused with the Indian woman whose costume differs considerably. As a rule, the latter wears a black dress with a sort of long striped scapular hanging in the back, and on her head a beige wide-brimmed felt hat. Indian girls often deck their headgear with flowers; married women and those living as concubines do not use such decorations. Flowers on a girl's hat signify that her reputation is intact.

Courting among young Indian girls and boys is initiated during the herding season. The lover seeks his beloved while she herds the family sheep, llamas, or cows. Squatting on a boulder close to the girl who stands by with a sling in her right hand, he whispers words of endearment listened to with coy reserve and occasional pelting of pebbles.

The *chola* braids her hair in two long tresses while the Indian girl wears several long and short braids which she combs once a year. The latter rarely bathes. Once in a while she washes her clothes without using any soap in a pond or river: after thoroughly wetting the pieces to be laundered, she pounds them on smooth stones, then spreads them out in the sun to dry.

Cholas are very fond of jewelry — rings, bracelets, pendants, etc. They have the reputation of being coquettes and enjoy being courted and made much of.

Unconsciously, Virginia dreamt of evasion. She longed to leave the shack which was swept at most once a month, to be freed from the daily grind of poverty and work, to love Enrique with passionate tenderness...

Marriage held little or no appeal to her. The *chola* does not usually attach undue importance to being united to a man in legitimate wedlock. She dreams of concubinage which, for her, spells romance, the triumph of love. It is part of her nature to choose an undeserving lover. In a group of one hundred *cholas*, only about forty are married, and of this number twenty are separated from their legitimate husbands.

When Virginia finally made up her mind to accept Enrique, she knew that her fate was sealed. She was convinced that he had the right to beat her, to ill-treat her; kicks and slaps were so many proofs of his

love for her. "I'm his *chola*," she used to say, as soon as she was married, "he has the right to beat me. It proves that he loves me."

Now that Enrique does not think it worth while to beat her, what can it mean except that he no longer cares? Eventually, she may find another partner, but none will ever match her Enrique. In order to forget her disappointment she will, like nearly all Andean *cholas*, chew coca the "divine plant" as the Incas called it. A wad of coca leaves about the size of a brazil nut into which is placed a pinch of lime to extract the juice makes the chewer less susceptible to cold, thirst, fatigue... It helps drown sorrow and pain, but it eventually leaves addicts apathetic, abulic, and stupid.

The religion of the *chola* is often of a peculiar character. Superstitious practices die hard. According to certain missionaries, the actual beliefs of the *cholas* derive from at least three distinctive historical sources: the *Colla* or *Ayamara* trend, simple and instinctive; the *Inca* trend marked by elaborate rites and beliefs; the Spanish trend, whose contribution has been mixed with the other two without, however, supplanting them. To the latter the Indians and *cholas* of today are indebted for their Catholic terminology and culture.

This "popular" Catholicism, particularly that of the Altiplano, comprises as essential basis the natural primitive religions oddly mixed with Christian rites and concepts.

In order to respond to a deep religious need, the Bolivian bishops have launched an appeal to missionaries the world over.

During 1969, numerous Canadian missionaries have left to lend a hand to those already hard at work in Latin America or to replace those who have become incapacitated. At present, 2,103 Canadian missionaries are in the service of the Latin American Church. In Bolivia alone there are 98. This number is imposing but, alas, it is still far below what it should be; it is really imposing if we take into account the decrease in Canadian religious vocations; it remains far below the crying needs of our Latin American brothers. More should be done in line with the directives of the Church, the problem of evangelization, and human fraternity.

The harvest indeed is great and the labourers few. Virginia hopes in a better future, not for herself, perhaps, but for her children or her children's children. As long as there is hope, there is life.

This article was prepared thanks to sources furnished by Sisters Céline Trudeau and Fleur-Ange L'Heureux, M.I.C. Grateful thanks to both.

IN MEMORY OF MR. TSOU PAU LU



鄒 謙教授生平事略

先生諱謙，字曼支，聖名保祿，湖南省新化縣人，民國前十八年正月十六日生。先生書香世襲，代有隱德。父諱靜仁公，工詩文，精岐黃，行醫濟世，樂善好施，為鄉里所敬仰。母劉太夫人，出身望族，淑德壹儀，徽音遠播。先生幼承庭訓，聰慧天成，日讀經文，過目能誦。早年入武昌旅鄂湖南學校，於民國七年以官費入日本東京高等師範學校文科部，專攻心理學及哲學。本科畢業後，再入該校研究部繼續研究。至民國十三年春學成，於心理學造詣良深，尤專精「生理心理學」及「實驗心理學」。歸國後服務桑梓，歷任湖南省立第一師範學校及省立第一中學教務主任及訓育主任，湖南省黨務學校教官，湖南省地方自治訓練所教授，湖南省教育廳編纂委員會委員，省立湖南大學暨私立聯治大學教授。此為先生服務地方文教事業時期。民國十八年，先生應福建省教育廳之聘，任福建學院教授兼附中主任，後應國立中山大學鄒海濱校長之邀，任該校教授兼訓導長。時值抗戰軍興，局勢動盪，共匪乘機作亂，先生認為欲培養青年純正思想，樹立優良學風，首應注重大學訓導工作，撰論名言，人所共仰。旋應周伯川先生之聘，任陝西政治學院教授兼訓導長，繼復任國立山西大學教授兼訓導長。民國三十一年，先生離晉赴渝，任四川省立教育學院教授，兼國立中央大學教席，中央執行委員會三民主義叢書編纂委員會編纂，此為先生從事大學訓導工作及宏揚三民主義之時期。抗戰勝利，本省光復，先生於民國三十六年春應聘來臺，先後擔任省立編譯館編纂，臺灣省立師範學院教授兼教務主任，國立臺灣師範大學教授，國立臺灣大學、私立輔仁大學等校兼任教授，課餘從事心理學論述，著作等身。民國五十一年教師節，教育部以先生從事教育四十餘年，為國家作育英才，高風亮節，士林同欽，足堪矜式，特頒「多士師表」匾額一方，以示崇仰。

先生秉性質直，飽讀詩書，涵濡我國固有道德，復感召於國父及領袖之革命思想，乃養成其沉毅不拔之志節。民國十五年，六年，湘省共匪猖獗，煽動青年，發生學潮，時先生任湖南省立第一中學訓育主任，為無知青年所脅迫，要求先生離校，先生洞燭詭計，堅定不屈，並曉以大義，終使匪徒懾服。抗戰期間，先生歷任各大學訓導長，受匪共青年所攻擊，備嘗艱辛，然先生均以坦誠之精神，感化青年，導於正軌，為國家培育人材。先生來臺後，主持省立師範學院教務，是時，師院尚在草創時期，教務典章，端賴先生規劃，始奠定後來之基礎，飲水思源，先生對國家教育之貢獻，厥功至偉。

先生學養湛深，識多見廣，平時教學，注重實驗，不尚空談，每授課必攜帶心理學儀器或圖表，當堂實驗，以加深學生之學習印象。先生精通四國文字，國學根基深厚，授課時常列舉史實，佐證講解，循循善誘，以增聽課樂趣。先生胸懷曠達，樂觀坦誠，其書房懸一聯云：「上交千古，下交千古；愛以終身，樂以終身。」由此可見其磊落之襟懷。平素愛護青年，熱情洋溢，每達課餘或假日，常與學生結隊郊遊，登山打獵，釣魚游泳，倡導運動，注重體育，因能兼重言教與身教，故深得學生之敬愛。

A eulogy for Mr. Tsou.

1—Mr. Tsou Pau Lu, professor of psychology at the Taipei National University Teaching College and councillor in the government of the Republic of China, recently passed away after a protracted illness. Appreciated as an eminent educator, he was a man of sterling character and exquisite distinction. His former students frequently called upon him for advice and guidance.

His wife, a fervent Catholic, has been working at the Taipei Saint Louis Dispensary for the last ten years. She helped and encouraged her husband to the last.

In order to allow a greater number of people to participate, the funeral took place on a Saturday afternoon, ten days after Mr. Tsou's death.

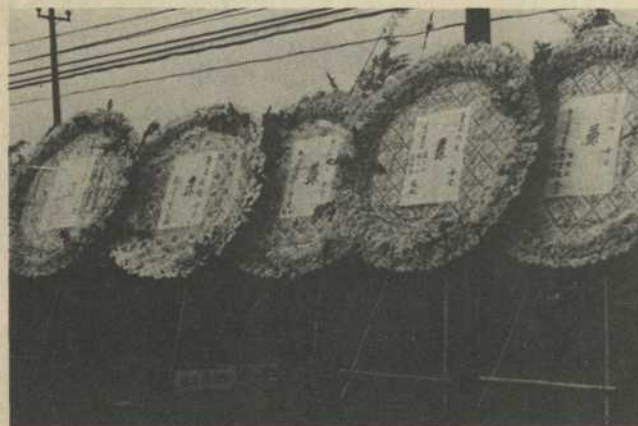


2—Because of the heat, the body had to be kept in a refrigerator until the date of the funeral. Meantime, relatives, friends, and acquaintances visited the residence or the funeral parlour in order to offer heart-felt sympathy to the bereaved family. On a table, in the largest room of the house, stood a photograph of the deceased surrounded by lighted candles, burning incense, and even fruit.

Religious objects such as medals, crucifixes, rosaries are occasionally placed around the dead person's picture, such objects being afterwards slipped into the bier before it is closed.



3—Catholics usually give Mass stipends. Custom demands that gifts of money be also offered to help the bereaved family cover the heavy expenses incurred by the funeral. Many mourners present black silken scrolls on which eulogies of the departed one have been penned or embroidered.



4—Others prefer donating huge chrysanthemum wreaths, three or four feet in width.

5—On the day determined for the funeral, relatives and close friends assemble at the funeral parlour, during the forenoon, for the formal shrouding. To this effect a handsome Chinese garment of red silk is used with embroidered monograms of "happiness". Such a dress may cost several thousands of new Taiwan dollars, as the family budget allows. It may be expensive, but is it not the last garment the dear departed one will ever wear? In some places, the body is bound with bands of bright red, knotted here and there in a particular manner.

The bier itself sculptured out of the trunk of a camphor tree, weighs over one thousand pounds. Seven layers of paint preserve it from rotting. Small packets of lime are deposited inside before the body is laid to rest within its depths. A last loving glance at the beloved features, then the face is covered with a piece of red silk. Finally, the bier is sealed with a special kind of cement.

Mourning apparel consists in a sort of coarse jute blouse with hood attached. Even the shoes are of jute. This mourning outfit is worn from the time the body is exposed in the funeral parlour until the grave is closed. It is discarded at the graveyard.



6—Mr. Tsou's funeral took place at Holy Family church ministered to by Canadian Jesuits. Each participant signed his name on a register and received a photo-souvenir of the late professor as well as a little white paper flower to be worn during the funeral service. In some places, a small towel is presented each mourner to wipe away his tears of sorrow.



7—Shortly before the funeral service, Mr. Tsou's bier covered with a black cloth was carried inside the church. Close to it, on a small table, the photo of the deceased was placed surrounded by flowers, candles, and incense sticks.

8—The funeral Mass was offered by His Excellency The Most Reverend S. Lokuang, archbishop of Taipei. In his homily, the prelate recalled that in Christian hope and in trust in God alone could be found true solace. Nearly all participants were non-Christians, present for the first time in a Christian church. Mass and *libera* were followed by a Chinese ceremony which usually takes place in the funeral parlour.



9—Members of the family prostrated themselves in front of the bier to offer the ultimate homage of their affectionate gratitude to their dear departed one.



10—Afterwards, kneeling on each side of the bier, they listened in a respectful attitude to the eulogy delivered in honour of the head of their family.



11—Meanwhile, university professors and Mr. Tsou's ex-students stood at attention in the middle aisle. A member of the group praised the eminent educator in melodious Chinese verse, then all bowed deeply in direction of the bier. Government officials next came forward to express their deep-felt gratitude towards their late confrere.

12—During the half hour this lasted, members of the family remained prostrate in token of respect.

Friends of the deceased came in turn to make the three traditional bows before the bier, and to offer incense and holy water.



13—All these formalities over, the bier was rolled to the church entrance and transferred to the hearse by a number of men.



14—The hearse was decorated with greenery and white flowers.



15—Buses and a few cars were placed at the disposal of those who wished to go to the cemetery. In Taiwan, cemeteries are usually situated on mountain slopes or on hilly terrain to facilitate drainage. They are consequently difficult of access for cars or even trucks. Sixteen men in relays bore the bier to the top of the Dajr where the Taipei Catholic cemetery is located.

16—The grave dug beforehand was lined with water-tight cement blocks. Stout cables were used to lower the bier gently to the bottom. Several basketfuls of charcoal were thrown in to fill up space and sulphur powder was added.



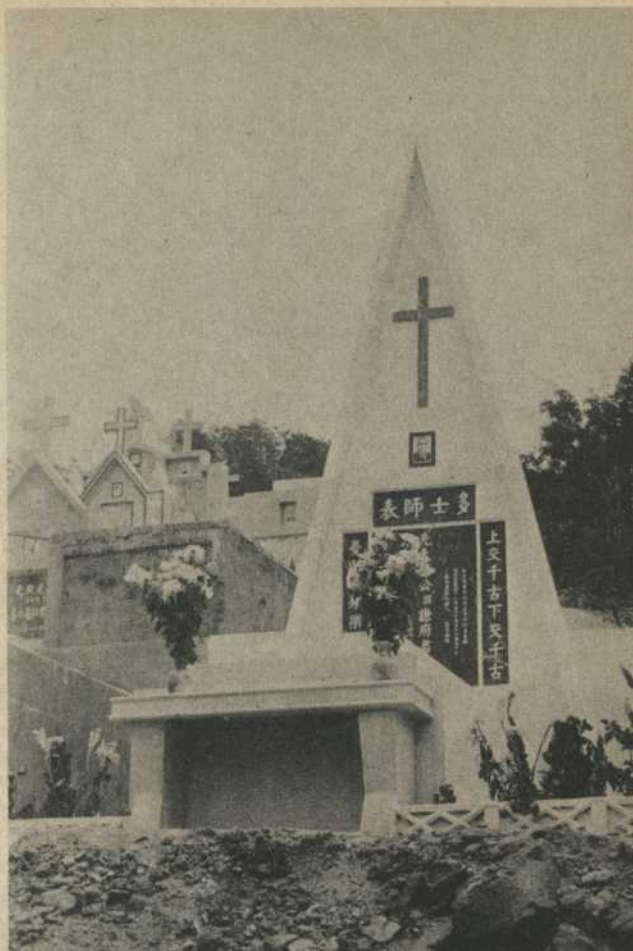
17—After the Absolution, each member of the family advanced in turn to sprinkle the grave with holy water for the last time. Large watertight concrete slabs were used to close up the grave. Mr. Tsou's relatives hope that thanks to all these precautions, the body may remain whole so they can take it back with them to the mainland after liberation from Communism. . .



18—The mourners returned home exhausted but Chinese politeness required that they serve a banquet to participants in the funeral ceremony.

19—According to Chinese custom, special ceremonies are held every week for the seven weeks following the decease. Mr. Tsou's family being Catholic, had Masses offered for the rest of his soul on these days.

He will not be forgotten on traditional festivals; flowers, moon cakes, and other things he enjoyed while living will be placed around his photograph.



20—The monument erected over his tomb comprises an altar where Mass may occasionally be offered.

21—After the funeral, Mr. Tsou's colleagues of the National University Teaching College warmly thanked Mrs. Tsou for having invited them thus allowing them to express their appreciation of the regretted professor. They manifested their surprise at finding the traditional funeral ceremonies of the Catholic Church so deeply inspiring.

Surely, this was the most appropriate catechesis which could be imparted to members of Taiwan's intellectual elite.

Thérèse Giroux, M.I.C.

In mission lands, let laymen, whether foreigners or natives, teach in schools, administer temporal goods, cooperate in parish and diocesan activities, and organize and promote various forms of the lay apostolate. Thus the faithful of the young Churches will be able to take their own part as soon as possible in the life of the Church.

(*Ad Gentes*, 41)

AUTONOMY ACHIEVED BY THE WAMAY WA ROZARIO LITUWA

African impulsion

The Senegalese painter, Tall Papa Ibra, who strives to rediscover, on the level of expression, the deep roots of his people, once remarked: "I am African in everything I do or say. The form, colour, and content of a work depend on one's cultural heritage. Tradition, history, physical setting, and even latitude... so many things which are to be taken into account in the choice of line, in the blending of colours... Senegalese artists of the past have too often copied European models. The time has come for them to dig down to their native roots in order that they may bring to light

an expression at once more universal and more profound because it will be assuming the country and its people."

We find the same point of view stressed in No 16 of *Ad Gentes*: "The Church is more firmly rooted in any given sector of the human family when the various groupings of the faithful draw from their own members ministers of salvation... As these come to serve their brethren, the new Churches gradually acquire a diocesan structure equipped with its own clergy... its own institutions."

The Rosarian Sisters at work: Sister Simplicia at Saint Ann's dispensary; Sister A. R. Nkama at Marymount Elementary School.



Photos: Paweck





Sisters M. A. Nklema and Judith Moula with Marymount students; Sister J. R. Nkana wears the Rosarians' new habit.



Sister Anastasia Nthala, mistress of novices and directress of professed Sisters. Msgr. J. L. Jobidon remains the Superior General.



Photos: Paweck



Like the Senegalese artist, the Congregations of autochthonous religious desire a genuine "Africanization" of their life patterns.

Training African apostles

Way back in May 1967, Mgr. J. Marcel Saint Denis had already launched the indigenization of the Church in the northern province of Nyasaland (Malawi), then organized as an Apostolic Prefecture. Thanks to the efforts of the hardy pioneer, a minor seminary was established and a Congregation of autochthonous sisters was founded in the midst of a population little prepared to accept such a way of life.

Nothing daunted, Mgr. Saint Denis released a dynamism sustained by faith. In order to develop latent potentialities in Nyasaland, the Apostolic Prefect

Sister Jeanne d'Arc Corriveau, M.I.C., with a group of novices in Rumpi.

sought collaborators. The Missionary Sisters of the Immaculate Conception accepted the challenge. Strong in the faith of their first Pastor, they straightway fostered the organization of a small team made up of Beata Ngoma who was the first to manifest a desire for dedicating her life to the Lord; of Victoria and Rufina who felt drawn to a higher ideal; of Rozalina and Anastasia who could no longer resist the call.

Although as yet deficient in secular learning, these neophytes of yesterday were open to the mystery of religious life. They had already discovered in such a life, a ferment for the evangelization. The grace of God enlightened them, while it purified and deepened their nationalism. They wanted to secure for their country the pearl of great price — faith in Christ — and the protection of the Church.

Sister Magdalen Marie, M.I.C., in charge of the young Congregation, kept in mind Mgr. Saint Denis' desire to establish a genuine African Society which would assume its own responsibility within the least possible delay.

From the very beginning, she instilled in the members of this Congregation a spirit of apostolic zeal which enabled them to remain close to their own people, to adapt themselves to the impending evolution, to be open to the intellectual and material development of the masses.

Genesis of the Congregation

1951 — Mgr. Saint Denis authorized the foundation of the Society of the *Wamay wa Rozario Lituwa*, Rosarian Sisters. The aspirants ardently manifested their desire to deepen the wonders of their baptismal grace. They also worked hard to acquire suitable academic qualifications. In 1952, a new directress was appointed — Sister Bernadette Dumas, M.I.C. This devoted missionary was convinced that "the future belongs to those who have imbued tomorrow's generation with reasons to live up to an ideal and to persevere . . ."

1953 — The five candidates, members of the initial fraternity, took the religious habit. During their two years of novitiate they prepared in a more intensive manner to serve Christ and the Church in Northern Nyasaland. Their example proved contagious. Sister Marguerite Legault, M.I.C., was put in charge of the formation of postulants.

1955 — Mgr. Saint Denis received the first vows of Sisters Victoria Kamanga, Beata Ngoma, Rufina Moyo, and Anastasia Nthara. From the start, the new sisters were put on their mettle, being immediately assigned to a mission in Karonga, where they were to work among the Wankhonde. As teachers in the primary grades and auxiliary nurses at the dispensary, they shared the same tasks as the Missionary Sisters of the Immaculate Conception. This close and efficacious collaboration between the two communities was a testimony of unity and fraternity, and a support in the work of adaptation undertaken by the missionaries . . . a work of "respectful and prudent adjustment" to quote Luzbetak in *Eglise et Culture*.

1956 — Aspirants steadily increasing in number, the novitiate had to be transferred to Rumpi; the postulate followed suit in 1967. Meantime, the development of the Congregation was such that young professed sisters were successively assigned to Mzuzu (Marymount 1963); Chirumba (1964); Lunyangwa (Mzuzu 1965); Kaseye (1967). At present, the Rosarian Sisters conduct a dispensary, a maternity centre, and three primary schools. Twenty young sisters are pursuing their studies — four in American colleges. They will soon be enabled to respond fully to the exigencies of the apostolate. The expansion of the Congregation does not prevent its members from earnestly applying themselves to the renewal advocated by the Church.

Autonomy of Rosarian Sisters

1969 — Mgr. J.L. Jobidon, bishop of Mzuzu, Malawi, acquiescing in the proposal of the Missionary Sisters of the Immaculate Conception, gave the Rosarians their autonomy enabling them to integrate the values of their Bantu culture into their religious life. "Charity must be each missionary's characteristic, but his charity must not be limited to helping the people; he must teach them how to help themselves. This is the highest point of charity" (*L'Eglise et les Cultures*). The same idea is presented in No 18 *Ad Gentes*: "Working to plant the Church and thoroughly enriched with the treasures of mysticism adorning the Church's religious tradition, the religious communities should strive to give expression of these treasures, and to hand them in a manner harmonious with the nature and the genius of each nation."

Sister Anastasia Nthara is in charge of professed sisters and novices. Sister lately benefited by a year of specialization in religious sciences at Saint Catherine Centre, London.

The indigenization of the Church in Malawi is progressing. To a certain extent it has reached its full flowering.

Through "The Precursor", the Missionary Sisters of the Immaculate Conception of Malawi thank their parents, their benefactors, and the lay apostles who have collaborated in promoting the interests of this new Congregation, hope of the Mzuzu diocese, and hope of the Church in Malawi.

(In November 1963, "The Precursor" published on page 575, "An African Society — the Rosarian Sisters". The author, Sister Alfred Marie, mentioned several interesting aspects of the life of the new Malawian Community.)

Jeanne d'Arc Corriveau, M.I.C.

What do you do about Kizito, Denis Ssebuggawawo, or John Van? What have they in common with Barbara and Agatha Lee and Peter Yu? They sound like members of an international students' club, but in fact, they were boys and girls, none older than 17, who were martyred for their faith.

Their individual names may be unfamiliar, for the Church honours them and their companions collectively. "The Martyrs under the Boxers" and "The Korean Martyrs" as also "The Uganda Martyrs", may not mean very much to our boys and girls today, though doubtless many of them know every detail of the lives of members of the latest "pop group". Surely it is time these young saints and *beati* were lifted from their anonymity within the group. If more widely known, their example and intercession could be used to help present-day young Catholics.

On October 18th, 1964, amid scenes of rejoicing, Pope Paul canonized 22 Ugandan martyrs. Among them were Kizito, an under-sized 14-year-old, and his friend, Denis Ssebuggawawo, who was 16.

Both boys were employed as pages at the court of the Kabaka Mwanga. They were lively, happy boys, full of high spirits and well liked by their companions. However, beneath the surface gaiety, life was hard for Kizito and Denis. They both belonged to the first small group of Catholic converts in Uganda. Denis had already received baptism and was hard at work teaching his new religion to his young friends. Kizito lived only for the day when he too would be baptized.

Both boys were aware that their new-found faith put them in grave danger at the court. Mwanga, the Kabaka or king, was a dissolute young man. He was a homosexual, despotic, and cruel. Dodging his unwelcome advances became daily more difficult, and both knew that sooner or later the Kabaka's rage and frustration would spell death for all the Catholic boys at his court. Indeed, one Catholic had already been burnt to death for refusing to go against Christian principles.

The blow fell sooner even than the boys had feared. Denis was found giving religious instruction to the Kabaka's favourite page, Mwafu. The Kabaka's anger was terrible to see. He screamed through the court, yelling for vengeance on the Christians. The next day Denis was found hacked to death. A week later, after receiving baptism at the hands of his friends, Kizito chose to die rather than deny his God. Bound in reed mats, he and his friends were formed into a huge funeral pyre. On Ascension Day, June 3rd, 1886, praying for his executioners, little Kizito's soul went to Heaven as the flames consumed his small body.

From Africa we go to China. In the summer of 1900, life looked very good to John Van. At sixteen he was a student at the seminary of Taiyuanfu, Shansi. He had youth, a vocation, and many friends — what more could any boy ask?

Then suddenly, in July, the Boxer persecution struck. John's bishop, Mgr. Grassi, had foreseen trouble and had sent most of his seminarians out into the country-side to take refuge with reliable Catholic fam-

TEENAGE

ilies. Only a few boys remained when the arrests started, and among them was John Van. They were brought before the sub-prefect of the city, who demanded that they should renounce their foreign religion. They refused point-blank and were imprisoned.

Mgr. Grassi lodged a strong protest with the civil authorities and obtained the seminarians' release. In vain did he beg them to leave while they could. "Never, Monsignor! If there is danger, we're staying here with you."

The next day the bishop, a number of priests and nuns, and the young students, were brought before the Emperor, Yu Hsien, for trial. The proceedings were short and brutal. The choice was "apostatize, or die". They all chose death. John and his friends watched as their bishop and priests were butchered. Then followed the execution of seven Missionaries of Mary.

The Boxers appear to have shown a momentary leniency towards the boys when their turn came.

"What are you youngsters doing here? Renounce

HEROES

your faith and have done with it, and run off home." Politely and firmly they refused.

"We, too, are Christians. We will share the fate of our Bishop," and so saying they bowed their heads to the Boxers' swords.

They went to their death joyfully, as if it were a school outing. While waiting trial they were gently reproved by one of the priests for their apparent levity. "Boys, this is no time for games and jokes." "Why not, Father?" they replied. "We are happy. If they execute us we will surely go to Heaven."

In November, 1946, Pope Pius beatified 29 martyrs of China, and John Van, seminarian, became Blessed John Van, martyr.

Now meet two young Korean girls, Barbara Lee and Agatha Lee. As far as is known, they were not related.

Barbara, was 15 years old. Her parents had died when she was very young, and she had been brought up by her aunts. She lived in Seoul in 1839, the year

of the second great persecution of the Christians in Korea. We are not told of the circumstances of her arrest, only that she was taken to police headquarters and underwent "considerable tortures and questioning". Barbara kept silent.

Later she was brought before the Judge of the Criminal Court for trial. Seeing just a slip of a girl before him, the Judge tried everything from threats to bribes, but Barbara would neither renounce her faith nor name any of her Christian friends. The Judge returned her to the petty offenders' court, as being too young to be tried by the criminal court.

While in prison Barbara Lee met three other children about her own age, and took care of them. She mothered them, prayed for them, and instructed them, until she fell sick with the plague. Barbara died in prison on May 27, 1839.

Agatha Lee had the comfort and example of parents who were both martyrs. She, too, was imprisoned and tortured. Cruel beatings, starvation and the plague could not shake her. Unlike Barbara, Agatha spoke up to her torturers and assured them in good, round terms that she had always served God, and intended to continue doing so to the end. After six months of intense suffering her death seemed almost merciful. She was condemned to die by strangulation in January, 1840.

It can be seen from the experiences of Barbara and Agatha that Korean gaols were not places of gentle correction. The cruelty and brutality of the executioners was notorious throughout the land. It comes as a shock, then, to hear of a boy of 13 actually giving himself up to the authorities. This was Peter Yu.

Peter's father, Augustine Yu, was a martyr. His mother and other members of the family were pagans, and did everything they could to prevent Peter practising his religion. While in prison, Peter's sufferings were almost incredible. There is no point in indulging in detail. It suffices to say that he endured 14 interrogations and 14 times was tortured. His bones were broken and his flesh in ribbons. His serenity and joy in the face of such horrors was miraculous. His brief life ended in October, 1839, when he died by strangulation. Barbara, Agatha and Peter were beatified in 1925.

These are just six youngsters picked at random. There are many more. They faced heroically the exigencies of the age in which they lived. They faced temptation, hardship and suffering and rose above it — rose so far above it as to attain the crown of martyrs.

Sally Vernon

Reprinted from "The Monstrance"

TEAM-APOSTOLATE IN GUATEMALA

In compliance with the Vatican Council's request — it is highly desirable that in each diocese a pastoral council be established over which the diocesan bishop himself will preside and in which specially chosen clergy, religious and lay people will participate — Bishop Luis Manresa, S.J., organized without delay a pastoral council in his diocese of Quetzaltenango.

Loyal daughters of the Church, such as their Foundress wished them to be, the Missionary Sisters of the Immaculate Conception readily adapted themselves to the new forms of team-apostolate introduced. Sister Thérèse Bernier was put in charge of the apostolate for Sisters. Her role consists in organizing and animating meetings of religious belonging to diverse congregations, in planning activities, and in conducting researches regarding themes to be studied. She also functions as secretary to the Bishop's office of public relations.

All the missionaries at work in Totonicapan collaborate in diocesan team-apostolate. Certain groups, for instance, prepare Christian women to partake in penitential celebrations. Others, among whom Sister Juliette Desnoyers, M.I.C., pay weekly visits to the local prison inmates. Indeed, all respond heartily to the appeal launched in *Ad Gentes* "let the missionaries open wide their hearts to all their brothers".

The staff and students of the parochial school Pedro de Betancourt, under the direction of Sister Jeannine Boily, M.I.C., also participate in diocesan team-apostolate. In its No 8, the Decree *Gravissimum Educationis*, points out the role of the Catholic school in modern society: "While the Catholic school fittingly adjusts itself to the circumstances of advancing times, it is educating its students to promote effectively the welfare of the earthly city and preparing them to serve the advancement of the reign of God."

For her part, Sister Gabrielle Laurent conducts evening classes for illiterates, over and above a full day spent teaching regular classes in our school. Once a week, Sister Jeanne Pelletier goes out into neighbouring villages to give the Indian women basic courses in hygiene, sewing, household crafts, etc.

In order to be able to offer to all men the mystery of salvation and the life brought by God, the missionary sisters endeavour "to become part of all these groups for the same motive which led Christ to bind himself in virtue of his Incarnation to the definite social and cultural conditions of those human beings among whom he dwelt".

Pauline Pageau, M.I.C.

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IN THIS ISSUE

MISSIONARY INTENTIONS:

September: That a liturgy adapted to the requirements of various cultures may facilitate closer union of the faithful with the Church.

October: That modern youth may come to understand and love the missionary apostolate.

To communicate with the Missionary Sisters of the Immaculate Conception

BOLIVIA. *Santa Cruz de la Sierra*, Cardinal Cushing Business College, 453 Calle Lemoine, casilla 70; *Cochabamba*: Academia Comercial, 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. — CANADA. *The Generalate*: 314, St. Catherine Road, Montreal 153; *Cote des Neiges House*: 2900, St. Catherine Road, Montreal 250; *Novitiate*: Pont Vieu, Laval City; *Chinese Hospital*: 355, Faillon Street east, Montreal 327; *Nominingue*: Labelle County, Quebec; *Rimouski*: 225, Saint Germain Street; *Joliette*: 750, Saint Louis Street; *Quebec*: 1073, Saint Cyrille Street west; *Vancouver*: Immaculate Conception Refuge, 236, Campbell Street; *Vancouver*: Mount Saint Joseph Hospital, 3080, Prince Edward Street; *Trois Rivières*: 1325, de la Terrière Street; *Granby*: 35, Dufferin Street; *Chicoutimi*: 906, Sydenham Road; *Saint Jean*: 430, Champlain Street, Saint Jean, Quebec; *Ottawa*: Residence, 28 Goulburn Avenue, Ottawa 2; *Ottawa*: Chinese Centre, 30, Goulburn Avenue, Ottawa 2; *Perth*: Box 259, Perth, N.B.; *Chinese Mission*: 1062, Cheneville, Montreal 128. — CENTRAL AFRICA. *Katete*: Saint Teresa's Parish, Champira P.O. Box 8, Malawi; *Mzambazi*: Eutini P.O., Box 14, Malawi; *Rumpi*: Rumpi P.O., Box 15, Malawi; *Karonga*: Karonga P.O., Box 14, Malawi; *Kaseye*: St. Michael's Parish, Chitipa P.O., Box 100, Malawi; *Nkata Bay*: Nkata P.O., Box 9, Malawi; *Mzuzu*: Mzuzu P.O., Box 24, Malawi; *Mzimba*: 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. — CHILE. *Ancud*: 227 Calle Errazuriz, casilla 82, Ancud (Chiloe), Chile; *Santiago*: 1175, Calle Santa Teresa, casilla 4782, Correo 2, Chile. — GUATEMALA. *Totonicapán*: Colegio P. Betancourt, Guatemala, A.C.; *Champerico*: Calle Xelaju No 3-27, Puerto de Champerico, Guatemala, A.C. — HONG KONG. *Tak Sun School*: 103 Austin Road, Kowloon, Hong Kong; *Mount Good Hope School*: Clear Water Bay Road, Kowloon, Hong Kong; *Novitiate*: 125, Waterloo Road, Kowloon, Hong Kong. — JAPAN. *Koriyama*: 3-18 Toramuru, Koriyama shi Fukushima ken; *Wakamatsu*: 1-49, Nishi Sakae machi, Aizu Wakamatsu, Fukushima ken; *Tokyo*: Fukazawa 8, chome 13, ban go 16, Setagaya ku — MADAGASCAR. *Morondava*: C.P. 53, Madagascar; *Ambohibary*: Sambaina, Madagascar; *Antsirabe*: C.P. 146, St. Theresa's Parish, Mahazoarivo; *Antsirabe*: Novitiate, Lot 02S10, Ambositra Road; *Tananarivo*: Tsaramasay; *Mahabo*: via Morondava. — PERU. *Pucallpa*: Apartado 241; Lima: Escuela Maria de la Providencia, Napo 1124, Azcona (Brena). — PHILIPPINES. *Manila*: Immaculate Conception Academy, General Luna Street, Intramuros; *Manila*: 2212 de Rosario Street, Gagalangin; *Manila*: P.O. 3400, D-404; *Las Pinas*: St. Joseph's Academy, Rizal, D-710; *Mati*: Davao Oriental O-507; *Davao*: Good Counsel Hall, Florentino Torres Street, Davao City, O-404; *Padada*: Davao Del Sur, O-412; *Baguio*: 73 Pacdal, Box 83, B-202, Baguio City. — TAIWAN. *Kuanhsi*: 83 Cheng I Lu, Hsinchu Hsien, Taiwan, Republic of China; *Shih Kuang Tse*: Hsinchu Hsien, Taiwan, Republic of China; *Taipei*: 363, An Tung Street, Taiwan, Republic of China; *Suao*: 36 Chung Cheng Road, Suao 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 Hsien, Taiwan, Republic of China. — UNITED STATES. *Marlboro*: Mass., 207 Pleasant Street, 01752. — 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*; *Chantal, South, 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, Port au Prince, Haiti; *Croix des Bouquets*: Holy Childhood School, C.P. 1291, Port au Prince, Haiti; *Deschappelles*: Albert Schweitzer Hospital, Postal address: 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.

Malawi. A Rosarian Sister gives practical lesson in biology.

