

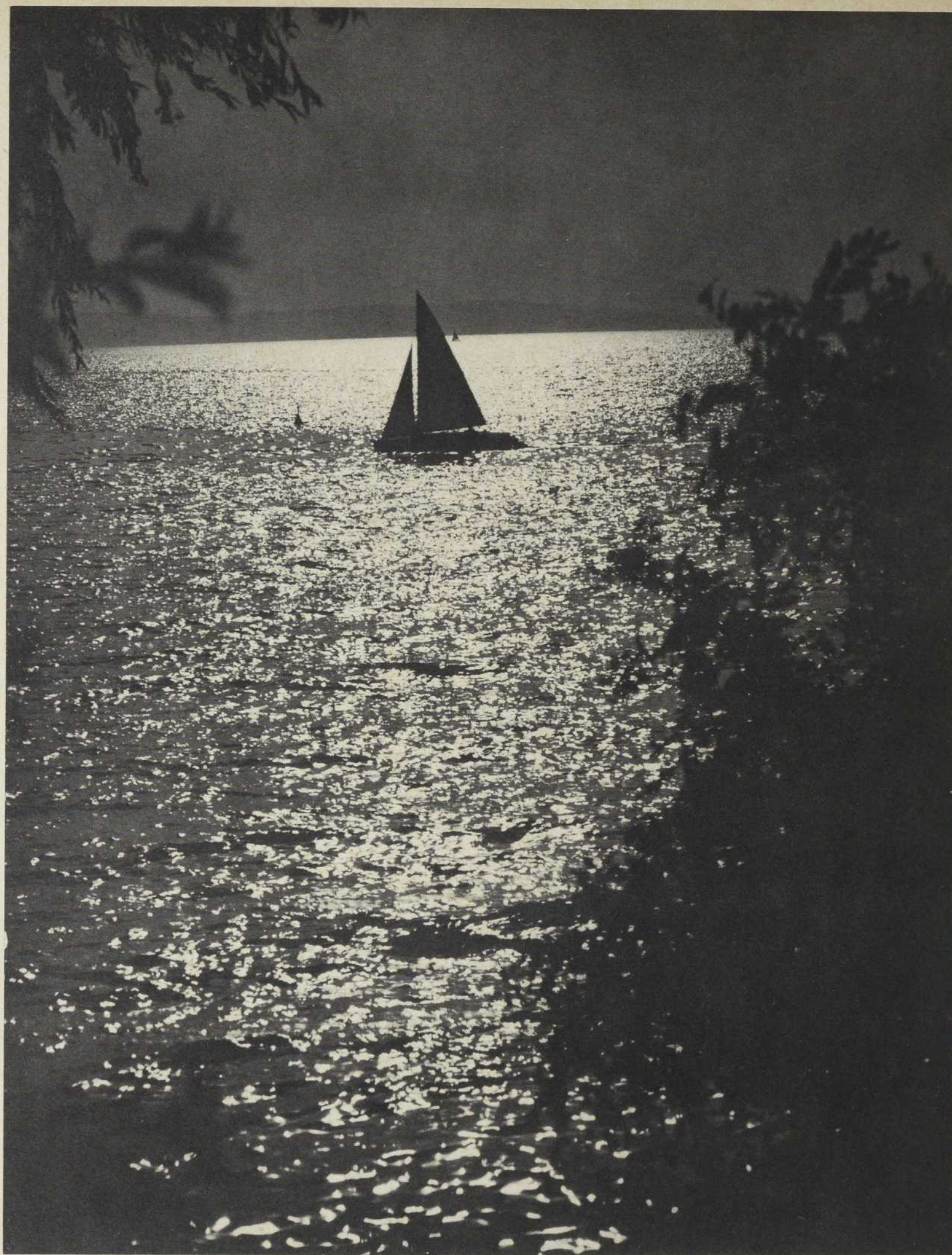


THE PRECURSOR

January-February 1972, Ville de Laval—Vol. XXX—No. 1

Ghislaine lavishes tender loving care on this tiny African.





Lord Jesus, who through your resurrection triumphed over death, lead all men from darkness to light.

THE PRECURSOR

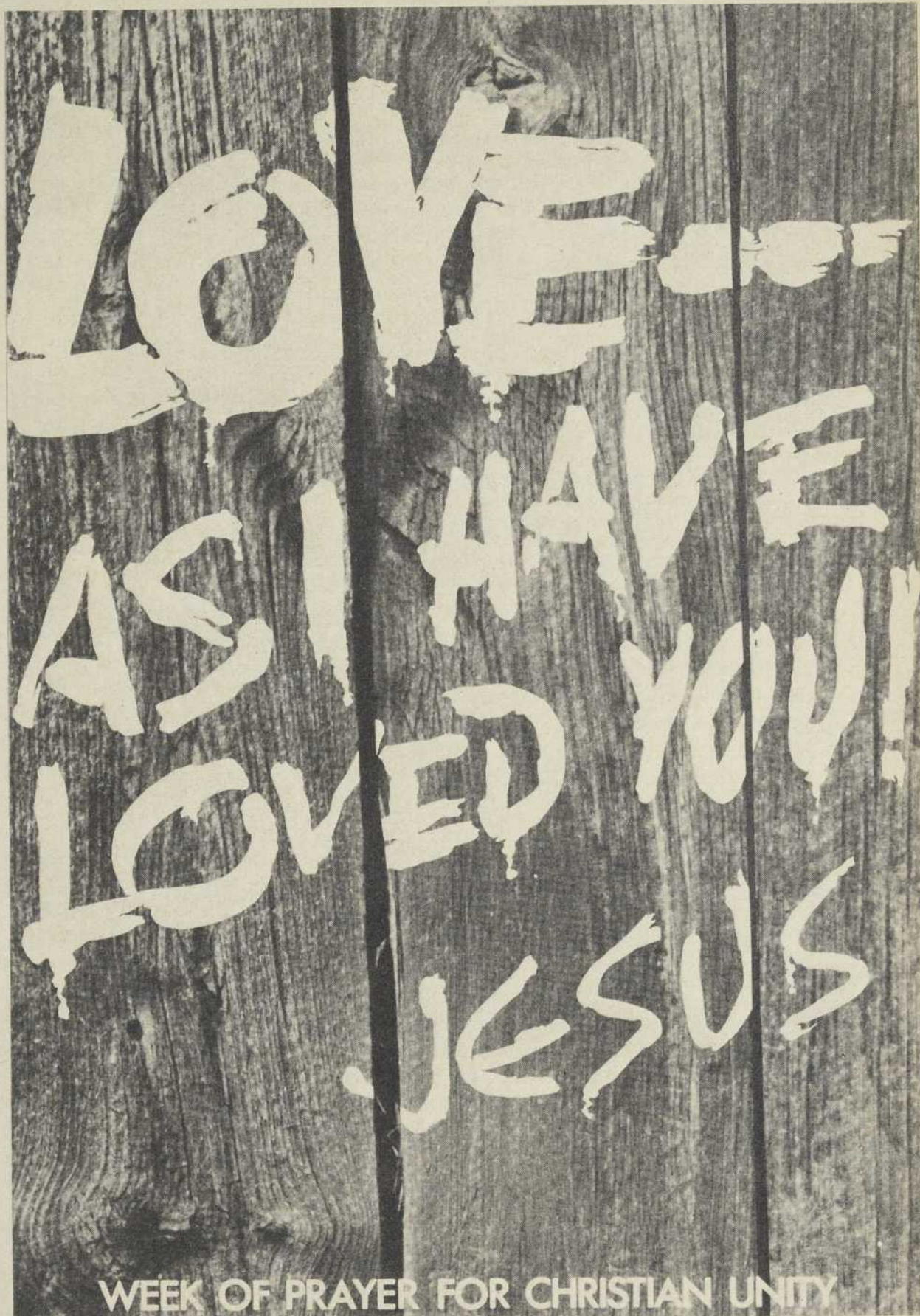
No. 1—January-February 1972—Vol. XXX

Second Class Mail Registration No. 0358
Return Postage Guaranteed

REFLECTION

Theme:

"A new commandment I give to you" (Jn 13:34).



Workshop proposed to all Christians by the Secretariat for Unity in Rome and by the Geneva Commission of Faith and Constitution.

WEEK OF PRAYER FOR CHRISTIAN UNITY

Biblical meditation

Jesus wants his disciples to adopt a new style of life. "By this all men will know that you are my disciples (Jn 13:35).

— What is this love which characterizes Christians?

— What does this love require of Christians?

— What does this love achieve through Christians?

Characteristic Christian love

The invitation to love is found under one form or another in nearly all religions. According to universal experience, man cannot be commanded to love.

But the words of Jesus on love constitute a new commandment, one which he alone could give, it being directly linked to his person and to his mission. Jesus' new commandment is an invitation to walk in the same way in which he himself walked (1 Jn 2:16), to walk in the light of his truth. He bids us love one another as he loved us (Jn 13:14).

What kind of love was the Saviour's love? We discover its nature in the washing of the feet. "Having loved his own who were in the world, he loved them to the end" (Jn 13:1). The symbolical gesture of Christ at the Last Supper characterizes, in a double manner, his love for all men.

The washing of the feet announces and foreshadows the sacrifice of the Cross. At the point of death Jesus declares, "It is finished" (Jn 13:1). He had given us the supreme pledge of love for "greater love has no man than this that a man lay down his life for his friends" (Jn 15:13). Lifted up from the earth, Jesus draws all men to himself (Jn 12:32), gathering into one the children of God scattered abroad (Jn 11:52).

The washing of the feet is also for each Christian a model of service: "a servant is not greater than his master" (Jn 13:17).

Christ's love for all men is the manifestation of the Father's love, he who gave his only Son for the salvation of the world (Jn 13:16). "God is love" (Jn 4: 8-16). In order to discover the Lord and to know who he is, one must love (1 Jn 4: 7-8).

What are the exigencies of Christian love?

The servant perfectly imitates his Master if he is ready to lay down his life for his brethren (1 Jn 3:16).

Everyday life must be a life of service. We must constantly be ready to help others, especially those who are in need (1 Jn 3:17). Then only will the love of Christians be a love "in deed and in truth" (1 Jn 3:18).

An authentic Christian "loves his enemies" (Mt 5: 44); just as God and as Christ loved all men, he will endeavour to give his love a universal dimension.

The Christian who strives to put this new commandment into practice (Jn 14: 12-17), will not be surprised when he encounters hatred and lack of understanding (Jn 15: 18-25). His confidence in Christ's victory will allow him to overcome his fear and his weakness, (Jn 13:38, 16:23).

What does Christian love achieve?

It renders the believer a true disciple of Christ, a man who has perfectly grasped his message and who knows the truth (Jn 8: 31-32); a man who, like the beloved disciple, stands at the foot of the Cross (Jn 19: 15-26) and casts upon the Crucified a look of faith (Jn 19:37).

Love will achieve fellowship between men (1 Jn 1:7). It will edify the Christian community as a truly fraternal community. It will be the distinctive sign of the children of God (1 Jn 3:10). To the world, it will manifest the filial life of Christians and their communion with the Father and his Son, Christ Jesus (1 Jn 1:3).

Living "the truth in love" (Eph 4:15) is the most effective means we have of achieving unity in faith (Eph 4:13) and of edifying the Kingdom of God. Love upbuilds the Church which grows progressively through the mutual love of its members (Eph 4:18).

Sent into the world by Christ (Jn 17:18) the children of God bear him testimony while realizing their unity. Through this testimony men will be brought to the faith and will understand that the Father has loved them even as he loved his Son (Jn 17: 21-23).

Celebration

(project)

1—Salutation

2—Hymn

Veni Creator

3—Prayer

Let us pray:

God, our Father, enlighten our minds through the gift of your Holy Spirit. Grant us to grasp the appeal of your Word in order to cooperate in the upbuilding of your Church and in the salvation of the whole world which you love in Christ Jesus, our Lord.

R/ Amen.

4—First reading

5—Moment of reflection

6—Second reading

7—Homily

8—Confession of faith

9—Offering

with singing and prayer:

Everything comes from you and we receive from you everything that we give. O God, our Father, deign to accept these offerings which we bring, and pour out upon us your spirit of liberality, that just as we have freely been given we also may freely give for the glory of your name through Jesus Christ our Lord.

R/ Amen.

10—Prayer

a) Litany

b) Private intercession

c) Let us unite all our intentions and pray as the Lord himself taught us:

Our Father . . .

11—Pledge

We confess anew that our vocation is to render visible our unity in Christ Jesus.



Father most holy, you who created the universe and made man in your image and likeness, grant that all Christians may realize their vocation.



Holy Spirit, you who lead the Church in the Truth, make us searchers of truths we have not yet discovered.



Holy Spirit, who create love, grant us the grace to obey the commandments which we have often been merely content to hear.
R/ Remember your love, O Lord.



Holy Spirit, you who transformed the hearts of the apostles, grant that all Christians may live for others.
R/ Remember your love, O Lord.



Father most holy, you who call men to fellowship in one family, forgive us our deeds of division.
R/ Remember your love, O Lord.

Photo: Man and his world



We promise to serve one another lovingly, not merely in words but in deeds.

We promise to intensify our efforts with a view to action, prayer, and worship in common during the coming year. Come, Holy Spirit, help us to perform this task according to your will.

12—Final hymn

13—Blessing

May the God of peace enable us to accomplish his will in all kinds of good works through Christ Jesus to whom be all glory forever and ever.

14—Exit Eucharistic prayer

Gathered around this table, we pray to you, O God, our Father, for all our Christian brothers who today are celebrating the Eucharistic Sacrifice which your Son has given us in memory of himself. We give you thanks for the communion in faith which already makes us gather around our common Lord. We ask forgiveness for our divisions which hinder us from receiving in common the same Bread of Life. We pray you to hasten the day when, all together, we may be able to share the Body and Blood of Christ, visible pledge in the Holy Spirit of our future in your eternal Kingdom.

O God, Father, Son, and Holy Spirit, you who have gathered all nations as your people through baptism, make them progress in unity so that they may one day be enabled to share together the Bread of Life.

For many years, Upper Peru had put up a heroic struggle in its effort to free itself from the Spanish colonial yoke. A day arrived when outraged patriots determined they would win liberty or die. This memorable day, August 6, 1825, saw the birth of independence in a new country henceforth to be known as BOLIVIA.

One of the most significant battles of that period of glory was fought on May 27, 1812, by the valiant women of Cochabamba. History has related their valorous deed as follows.

As soon as the Spanish army had left Cochabamba, in pursuit of the patriot Dias Valez, the newly appointed general, Dom Esteban Arze, occupied the city with his troops. He deposed Governor Rivere, and created a governmental assembly presided by the patriot Dom Mariane Antezano. Then he left in a hurry for Oruro where another battle was to be fought. In this city, however, he met with defeat at the hands of Gonzales de Socasa. Nothing was left for him but to return to Cochabamba.

It was on the occasion of the Cochabamba revolt, that Manuel de Goyeneche, general in chief of the Spanish armies, gave up his project of invading Argentina. He returned posthaste to the rebellious city accompanied by all his well disciplined troops. On the way, the leader allowed his soldiers to insult and annoy the people of the towns and villages through which they passed.

When the Spanish troops reached the heights of Quechuinal, in the vicinity of the village of Pocena, they were met by patriots under the command of General Esteban Arze.

On May 24, 1812, took place at Quechuinal, the first encounter with the Cochabamba patriots. Defenders of our city fought valiantly but were finally defeated due to the vastly superior forces General Manuel Goyeneche had at his command. Victorious Spanish armies marched on Cochabamba.

Meantime, the citizens of this important city learning that the

BOLIVIA

HOMAGE TO THE CORONILLA HEROINES MAY 27, 1812

Translated from the Spanish

by J. B. Morin, M.I.C.

Spaniards were near, immediately organized a counter offensive with the few valid men left on the premises. Women and children of all social classes decided to help. They had as leader Dona Manuela Gandarillas who declared, *"Since there are not enough men to defend our city, we women must do our part"*.

Having gathered all the weapons they could lay their hands on — guns, harquebuses, knives, rocks — they ran through the streets, summoning everyone to join in fighting for freedom.

Effectively, on the morning of May 27, 1812, all the Cochabamba patriots led by the women took their stand on the heights of San Sebastian, *La Coronilla*, to await the onslaught of the Spaniards. The battle between such unequal forces proved disastrous. Although her followers were being cut down on all sides, Dona Manuela kept on urging survivors to fight courageously to the bitter end. In this battle perished the courageous women with their children and husbands.

The victorious army then entered the city doomed to pillage and destruction. Survivors were treated with utmost cruelty. After three days of horrible carnage, General Goyeneche rode into the cathedral on horseback and killed Dr. Miguel Lepez Andreu. The gruesome "festival" was closed by the exposition of the heads of several patriots: Antezena, Calatayud, Gandarillas, Ferrufino, Zapata, Padilla

Monument erected to the memory of the Coronilla Heroines on the summit of San Sebastian Hill.



Bolivia's second important city, Cochabamba, is situated to the east of the Andean Cordillera. It is known as the garden city of Bolivia. Vendors hawk gewgaws.





Cochabamba's Indian women indifferently wear skirt and blouse or gaudy shawl and white top hat made of straw.



Indian women can easily be distinguished from peasant women of Spanish descent. The typical "badge" of the Indian woman is the colourful shawl often used as carryall.



and others on plazas and at cross-roads in order to "give the patriots a lesson".

This historical fact was soon made known all over neighbouring republics especially Argentina. The latter country delegated General Manuel Belgrano to pay an homage of admiration and respect. Moreover, a custom was established in every military corps, at roll call, for an officer to ask, "Are the women of Cochabamba present?" Another would answer, "No, they have all laid down their lives for their country on the field of honour".

On the summit of San Sebastian, a monument has been erected which recalls this heroic exploit. It symbolizes the patriotic heroism of Latin American women.

As we call to mind this feat of arms, on Mother's Day, we like to look back upon our heroic past, so rich in sacrifice. May 27 is one of the most glorious dates in the history of our land.

Our women struggled to win national independence with dauntless courage, a courage that could well be termed military. They gave up their lives so that we might be free. To them go all our respect and admiration.

Cochabamba, May 27, 1970
Jaime Goytia Antezano

MISSIONARY PROBLEMS

Early in 1970, Sister Marguerite Legault, M.I.C., returned from Malawi and Zambia where she had been a missionary for over twenty years.

As Provincial in charge of our various posts in Central Africa, she is keenly aware of the problems, old and new, which beset missionaries in this area.

The following are a few of Sister's impressions on our African missions.

— What is your chief impression about African missions today?

— An impression of insecurity. When I first arrived in Africa, things seemed calm and steady. Nowadays, everything appears insecure. This impression corresponds to a genuine evolution, especially within the Church.

— In your opinion how did African culture enrich the universal Church?

— I think that Africa brought the Church enrichment through its originality. For Africans, God's word is a dynamic reality. The most remarkable trait of their character is perhaps their spontaneity, their naturally religious flair with regard to things and people. They possess what we often lack — a global view of reality, more especially of religious reality. Their approach to

the Gospel is made through the heart. While becoming Christians, Africans remain true to themselves. In this lies a great hope for renewal.

— What is the main issue in your apostolate?

— I think the most urgent point at present is to increase the number of catechists. The time has come to train more leaders. True, several schools for catechists are now functioning, but they will eventually have to be closed unless we receive sufficient financial assistance. Twenty Mzambazi families of catechists work in various sectors of the diocese. An outpost is entrusted to each catechist. This means that he is expected to work full time among school children, adult catechumens, and Christians . . .

— What sort of formation do these catechists receive? How about their salary?



OLD AND NEW

— Our priests and bishops are deeply concerned with regard to the preparation of catechists. Their training implies well-organized institutions. The establishment and the upkeep of such formation centres require financial assistance from the exterior. Moreover, the catechists after being trained must be paid a reasonable salary. If the salaries are inadequate, competent candidates will hesitate to assume the function. All evidently depends on the position of the catechist. A married man with wife and children to support will need a higher salary. In our region, the minimum salary is \$15.00 a month with increases proportionate to the number of children. The catechist has a very simple standard of living, devoid of luxuries and even of comfort. Few men can afford a car. At the very least, each ought to own a bicycle because

of the great distances to be covered.

— What is the level of schooling required of catechists?

— The minimum is usually four years of religious studies in the catechumenate before they become Christians. Besides, during their stay at the catechist formation centre, they learn the principles of liturgy, Christian doctrine, rudiments of Church history, religious singing . . . Subjects of general interest are also taught. Thus they are sufficiently equipped to cope with the problems of various groups of people in the outposts.

If sufficient funds are available, allowing for this programme to be carried out, we may hope that the young will be duly instructed. Not only that, but the whole Christian community will be awakened to the

fact that upon it, first of all, devolves the mission of forming its members.

— Can you cite a concrete example where the catechist really took charge of the Christian community?

— In Nyimba, Zambia, we used to conduct a hospital close to a camp of refugees from Mozambique. The government provided food and clothing. In return, the camp inmates worked at least half the day. They were not hard to please. As refugees, however, they could not help feeling that they did not belong. We used to visit them as they sat in front of their huts, and we tried to ease their anxiety.

— You say that you “used to” . . . Does that mean you no longer do so?

— We were forced to leave our work in this area because we were all too few and could not make both ends meet. It was a heartbreak for us to leave, all the more so that the Bishops' Conference had asked Canadian Sisters to keep up the work. Sister Ruth Bégin had organized a modest sewing club for the women.

The heaviest task, however, fell to the catechist who taught old and young and is still doing so.

The catechist lives up to his faith in all simplicity, according to his own way of doing things. He trusts in God's providence. Surely, the Church's survival depends entirely on the work of her catechists. A bishop in Upper Volta once wrote, “Send a catechist to a village and you can be sure a catechumenate will automatically be established”.

— Does the catechist carry on all by himself?

— In the beginning, the catechist does practically everything by himself, but as soon as the community develops, he finds willing helpers. His role is the spiritual formation of the community, its orientation Godward. He does not consider himself as a leader of the community, but as a man in the service of his brothers. He aims at raising their human and religious standard of living. There is perpetual contact between the catechist and the community on the one hand, and on the other between the catechist and the priest who helps him achieve self-fulfilment.

— What about the African Sisters who seem to be taking over?

— We are happy to step aside and let them take our place. This means our goal is in sight. Let me explain. We came to Africa in order to train African apostles and to enable them to take over our various tasks. With this end in view, we saw to the formation of teachers. In 1951, only a few girls attended Teachers' College and obtained primary school diploma. Now that the Ministry of Education requires more, many are pursuing their studies and are gradually assuming the direction of our primary schools. We missionaries are expected to take over secondary schools. After twenty years or more of apostolic work without any chance to study, a good number of Sisters refuse to teach in secondary schools. They prefer doing social work. There is much to be done in this field, but their collaboration is not remunerated.



Nyimba camp of refugees from Mozambique (900 families).



Baby born at Sacred Heart Hospital, Nyimba, Zambia.



Patients wait their turn at the dispensary.



— How do you manage for a living, then?

— We depend on the salaries of the Sisters who teach and of those who conduct dispensaries and maternity centres. Each Sister receives as salary an amount of \$75.00 a month. Little is left after medicine, sheets, blankets, have been provided. The women who are hospitalized in maternity centres pay about \$1.25. This is meant to include not only the confinement fee but also the care given in prenatal and postnatal clinics.

It is not easy to make a living. However, such activities are wonderful occasions of contacting people and of helping them solve their numerous familial problems.

The mobile clinic of Mzimba was inaugurated on January 26, 1970. Two lay nurses, a Sister catechist, an African nurse, and a chauffeur make up its personnel. As early as 7:30 a.m. numerous women and hundreds of children surround the clinic. Every week, this clinic tours five outposts. While the nurses dispense medication, the Sister takes care of the children and gives the women adapted courses in hygiene and sewing.

— For how many patients does your clinic provide?

— Nearly every day it cares for about 30 women and from 200 to 300 children. These people come from a radius of over 20 miles.

— Does the government approve?

— It does, but offers no financial assistance.

— What salary do these nurses receive?

— Hardly any. The whole project is subsidized by "Development and Peace" and the Canadian government. But, we have lately received the final cheque from "Development and Peace". Now that this source of income is being cut off, we will have to provide some other way.

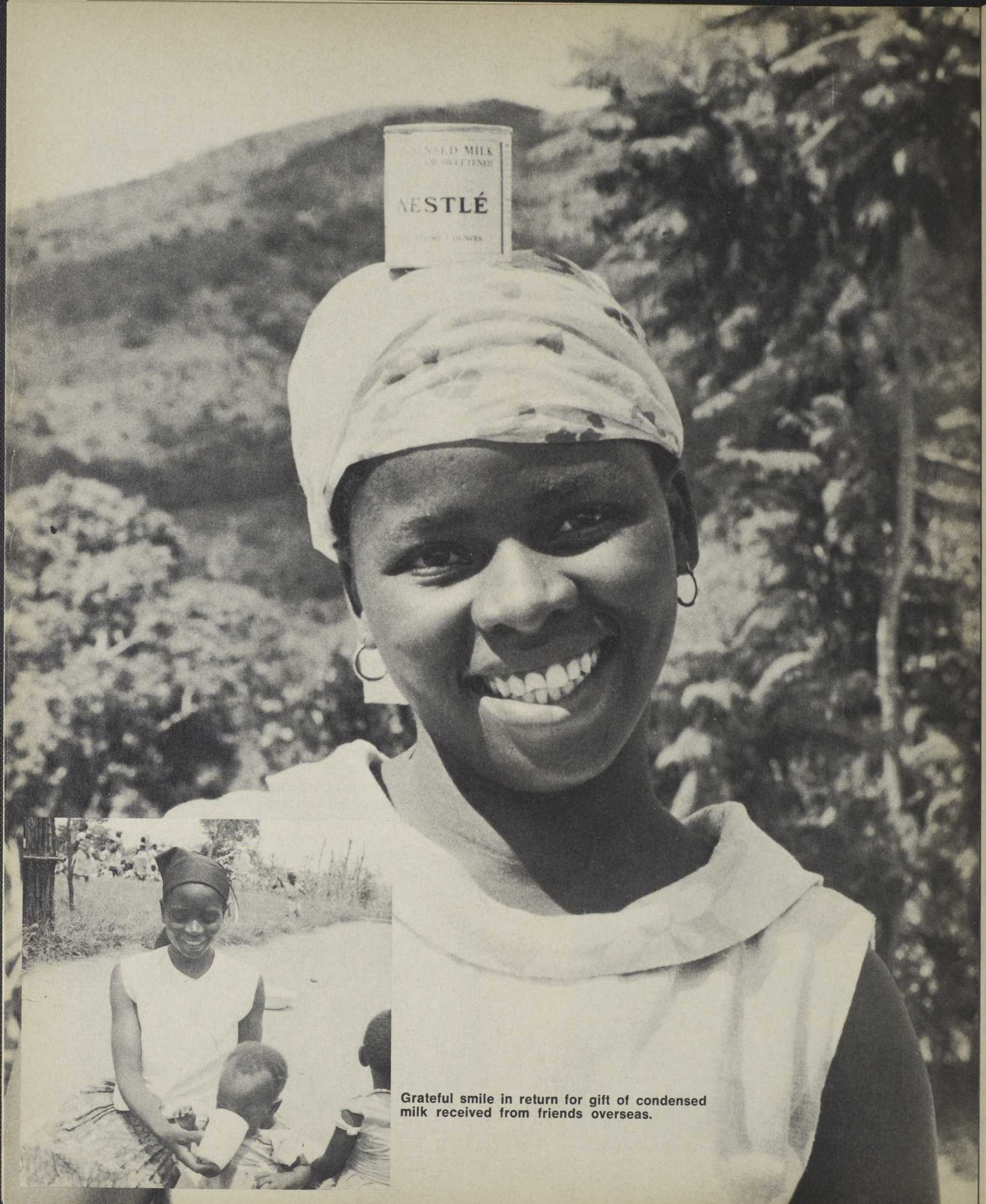
— Do the patients pay anything?

— When the child is first brought to the clinic, we usually ask the mother to pay 25 cents for a year. Many cannot afford to give even this modest sum. The mother is then asked to pay one cent per visit until the required amount is reached. These are the funds we must rely on to provide a salary for our lay nurses — \$17.00 a month. Besides, salaries are not the only expenses incurred; it costs quite a bit to keep the car running.

— I suppose you do need a car for your work.

— We do. For instance, when we have a car we can go out to Christian assemblies in remote areas when priests are unable to go. As there are only two or three priests in each mission post, they cannot visit each of the twelve outposts every week. A car comes in very handy but we had to do without in the beginnings. Of course, the car adds to our problems. We must buy gasoline, take it to the garage for repairs . . . However our apostolate depends, to a large extent, on this means of communication which enables us to reach the people in distant villages.

— My friend, Sister Gabrielle Saucier, put it very



CONDENSED MILK
SWEETENED
NESTLÉ
4 OUNCES



Grateful smile in return for gift of condensed milk received from friends overseas.

ne
I v
De
in
ter
ca
na
pu
Ka
tea



The Mzimba Mobile Clinic team. Malawi.

neatly in a letter she recently wrote to me and which I want to share with our readers:

Dear Sister,

Here I am back from Gaba and a year of study in team apostolate. I'm very eager to join a diocesan team whose members share the work of animation in catechetics for the benefit of teachers of all denominations. A Common Religious Syllabus has just been published by the Ministry. My residence would be in Karonga-Chilumba. The work would consist in visiting teachers regularly to explain new procedures with the

help of audio-visual material. Our schools are very poor in concrete means.

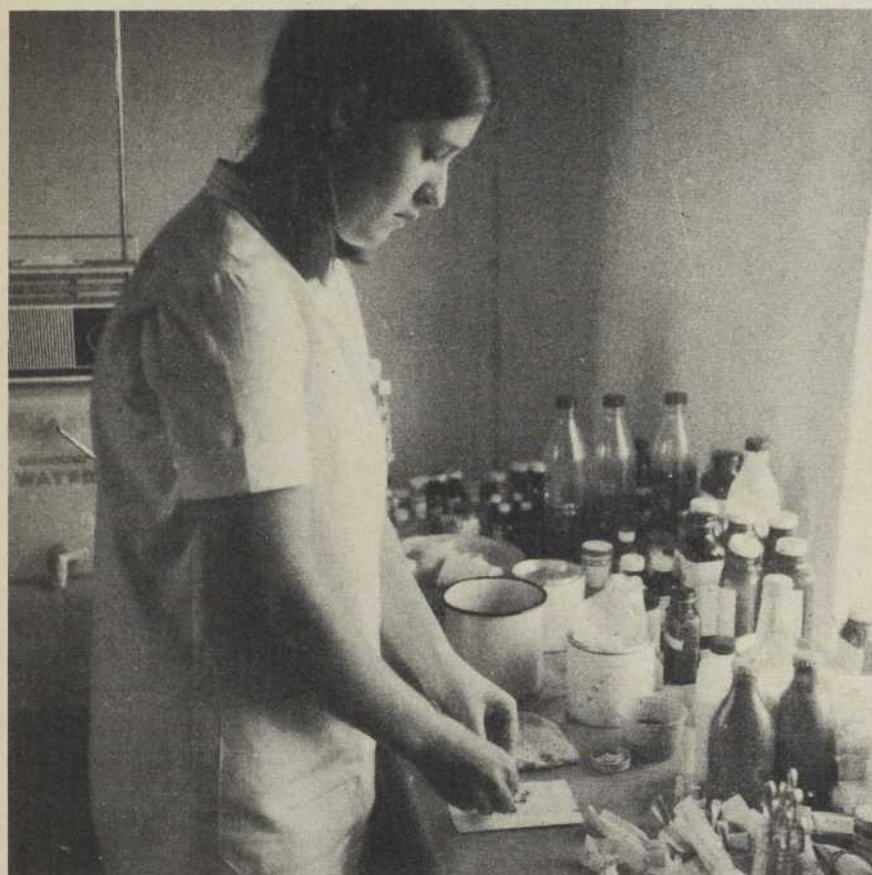
Do you think an appeal could be made in our magazine with a view to obtaining wherewith to buy a car or some financial assistance to defray travelling expenses to the various schools scattered over an area of 200 miles? Gasoline costs \$1.00 a gallon . . .

I really can't hope to improve methods without material assistance of some kind. One of my pet dream projects is a mobile library stocked with bibles and recent catechetical reviews which would open up new horizons.

At the Mzambazi Maternity Centre, Malawi.



Photo. W. Paweck



Ghislaine at the dispensary.

Sister Lise Robert, M.I.C., during a consultation.



Would you know some generous people who would like to share in this kind of apostolate? Eventually, our African Sisters who are now pursuing their studies will be called upon to continue this direct and urgent apostolic task. The diocese is poor and its needs are many. Do write and tell me what you think could be done.

Your old friend,
Gabrielle Saucier, M.I.C.

— This, then, is a concrete problem, a dilemma. On the one hand there is no money to buy a car and audio-visual aids for the teachers; on the other, without these means they cannot hope to be successful in their apostolate.

— How about lay teachers to remedy the situation?

— They would have, first, to receive special training. In the past, we used to spend a fortnight in the bush to prepare catechumens for baptism. Today, the Christians are more and more numerous and so are the catechumens and those who desire to become Christians. Lay apostles are now put in charge of certain groups.

— Before bringing this interview to a close, tell me what is expected of young missionaries in Africa today . . .

— I would say that requirements are not what they used to be. True, the old virtues of cheerful service and disinterestedness continue to be in demand. However, because of modern evolution, the young missionaries must be keenly aware of the values of autochthonous culture. More than anybody else they must bear witness to that plenitude of life found in union with Christ Jesus.

Conscious of their own spiritual riches, they must go out in loving response to those who are groping in the dark, hoping for total enlightenment. The missionary vocation would be incomprehensible without a hope firmly anchored in God. Such a hope must endure through all hardships, whether interior or exterior. It should never be extinguished by the defects, the clumsiness of institutions or traditions. The missionaries who will carry on when we are gone must cultivate this unassailable hope.

— Thank you, Sister Marguerite. I hope we will be able to help you solve some of your most pressing problems when you go back to Africa.

CATECHISTS

1) Definition:

The catechist is a lay person whom the Church delegates in a special way, according to local needs, to make Christ Jesus known, loved, and followed by those who do not know him, as well as by the faithful. Another duty which devolves upon the catechist is cooperation in building up the Christian community by manifesting the presence of Christ. (The term laity is . . . understood to mean all the faithful except those in holy orders and those in a religious state sanctioned by the Church, *Lumen Gentium*, No. 31.)

2) Vocation:

Guided by the Holy Spirit, the Church calls certain of its members to become its collaborators as catechists. Responding to this call under the inspiration of the Holy Spirit, they receive a special charism which enables them to be witnesses of Christ.

3) Importance:

In *Ad Gentes*, No 17, the Council declared, "In our time when there are few clerics to preach the Gospel to such great numbers, and to exercise the pastoral ministry, the role of catechists is of maximum importance". Moreover, the Church being "missionary by her very nature", the catechist who is member of the Church plays an indispensable role in the work of evangelization. It belongs to him to foster the growth of the Christian community. Issuing from the same community, he becomes its animator thanks to his special charism.

The historical development of the catechist's role indicates its great importance everywhere within the

missions of the Church. Ever since apostolic times, Christian communities throughout all nations were born thanks to zealous catechists.

4) Role:

The role of the catechist does not consist in being merely a substitute for the priest. He is in his own right a witness of Christ in the midst of the community to which he belongs.

Besides playing his own special role, the catechist may occasionally deputize for the priest without, however, taking his place. When the pastor is absent, the catechist may serve as substitute within the limits assigned to him.

The manner in which catechists are called to function should be determined at the level of particular Churches.

— Although they are not catechists, certain Christians within the Church (writers, publicists, teachers, leaders of labour or rural movements, religious educators, members of the CCD) may play a role similar to that of catechists through word, writing, and good example.

FORMATION OF CATECHISTS

1) Training in spiritual life

In order to be faithful to Christ Jesus and to his Church, the catechist should intensify his spiritual life. He must be a prayerful man, a community man.

He must live the Gospel which he is bound to transmit, serving his brethren for the love of the Saviour.

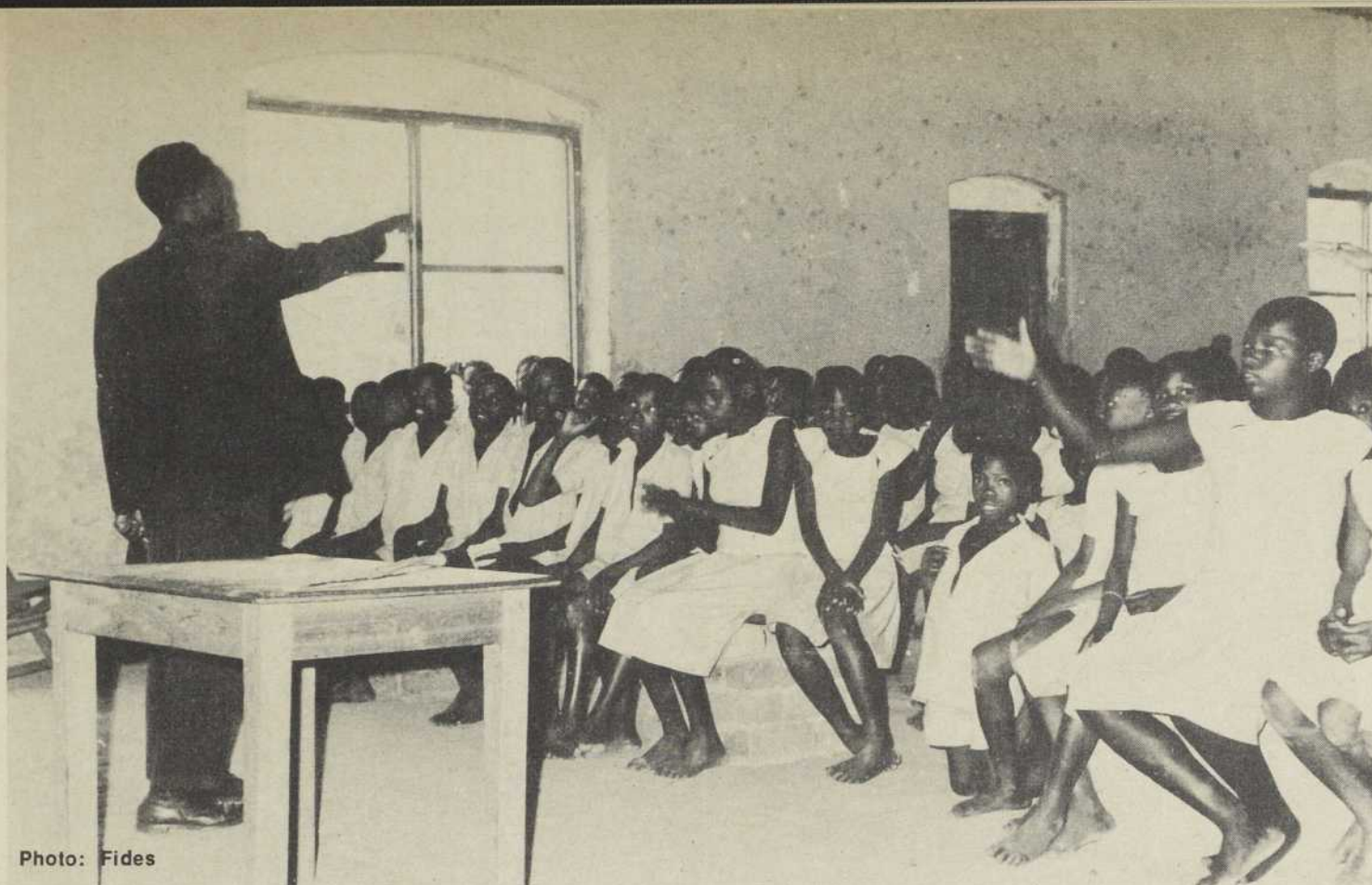


Photo: Fides

2) Elements of doctrinal training

The catechist will find nourishment in the word of God, assimilated thanks to meditation of the Scriptures, and through liturgy and the Church's Magisterium.

— Committed to make the person of the God-Man, Christ Jesus, better known and better loved, he will make him the central and constant object of his doctrinal formation centered on the history of salvation.

— Entrusted with the duty of making the Church known and loved, he will familiarize himself with her tradition, her history, in particular the history of the saints.

— Appointed to quicken the Christian life of the community, he will learn Christian ethics, in particular the social doctrine of the Church.

— Mandated to announce the Good News of salvation among non-Christians, he will endeavour to know the main tenets of the religions practised in his environment.

3) Conditions of efficiency

He will urge his auditors to have recourse to prayer so as to obtain the gift of faith and the grace of leading a Christian life.

— In the training of the catechist, the milieu in which he is to function must be taken into account. He will make it his duty to learn the language, to grasp the mentality of the people among whom he is to work. In order to be enabled to answer the requirements of the people, he will take into consideration their language, their mentality, their aspirations, their tendencies, and their problems. He will be given ade-

quate pedagogical training to this effect.

— Incarnated in his community and his milieu, the catechist will be able to conduct a fraternal dialogue with both Christians and non-Christians.

THE QUESTION OF SUBSIDIES

1) The plenary assembly of the Sacred Congregation *de Propaganda Fide* ordains the Missionary Pontifical Works (Propagation of the Faith, Holy Childhood, Saint Peter Apostle) to continue their assistance to catechists. The following principles have been laid down:

a) Wherever this is feasible, priority will be given to the creating and functioning of means of formation (burses), more especially through regional, national, and international catechetical institutes approved by the episcopal conferences. It belongs to the latter to determine team apostolate in this field and to deliver official titles.

b) Missionary circumscriptions should endeavour to provide completely for the upkeep of their catechists. Nevertheless, aid will still be forthcoming for the salaries of a limited number of full-time catechists who have received adequate training.

c) Subsidies in favour of catechists will continue to be transmitted through the intermediary of the Ordinary of the place, not through the episcopal conferences.

2) The Secretariat of the Congregation *de Propaganda Fide* is urged to contact the pontifical commission *Justitia et Pax* in order to obtain a share in the fund created for development. Appeals will also be made to *Misereor*.

FIDES

PHOTO/REPORT

HONG KONG

Recreational event at Hong Kong Youth Centre.



APOSTOLATE 1971

A Youth Centre is not a novelty, but if one views it as the Little Prince of St-Exupery did his rose, then one can understand how it has become unique for me.

I would like to share with you this rich discovery of Parish Service which I have just experienced. Through teamwork and contacts with Youth, I have come to understand better how each has his own value which seeks recognition, and that richness and strength come precisely from unity in diversity. As a place for a missionary to be a witness of Christ, the Centre possesses infinite opportunities. The true picture of the religious life is also revealed. Prejudices disappear, barriers fall, dialogue is initiated once Youth discovers that behind the austerity of the veil springs the overflowing joy promised by Christ. Although consecrated, the religious remains none the less human, very human, indeed.

Time has changed, likewise, the ways of the apostolate. To reach the young, one must speak their language; otherwise, communication is impossible. Sharing in their leisure, becomes a form of pre-evangelization. "Ad Gentes" affirms that in order to give witness to Christ faithfully, the disciples must join these men and through esteem and charity, recognize themselves as members of the group where they live, taking part in their cultural and social life. It is to this extent that they will be able to know the men among whom they live, to be familiar with their national and religious traditions, to learn, by means of sincere and patient dialogue, what riches God has given to all nations (A.G. 11:1).

by Jeanne Gauvin, M.I.C.



Sister Jeanne Gauvin, M.I.C., gives a culinary demonstration.

PHOTO/REPORT

It is with this end in mind, that two M.I.C.'s joyfully accept to spend their week-ends with Youth.

Our Hong Kong Youth is dynamic. We wish to keep our young people as they are, offering them a possibility of channelling their generosity, enthusiasm, and joy. A Youth Centre seems to be just the thing to respond to their needs.

Though its beginnings (in February 1970) were very humble, the report of the year proves that the efforts undertaken to give it life and enthusiasm have been amply rewarding. The members already number 260, 40 per cent of whom are Catholics. Since the majority work during the day and study at night, they cannot participate regularly in the club's activities. That is why, the usual Saturday and Sunday group is reduced to about 40. Over the week-end, from 7 to 10 p.m., the Club offers a variety of hobbies: T.V., music, singing sessions, guitar lessons, Mandarin, dressmaking, basketball, table-tennis, and roller skating. The latter is the most popular. The boys are proud to show their skill and even if the Strauss waltzes add charm and grace to the skating of the girls, the boys do their best to outshine them in speed and valour. Taken up by all these amusements, members find that the closing of the Centre arrives too quickly. As often as possible a short para-liturgical service gathers members together before they go home.

Public holidays, as well as the two-weeks of summer vacation, permit a larger get-together among

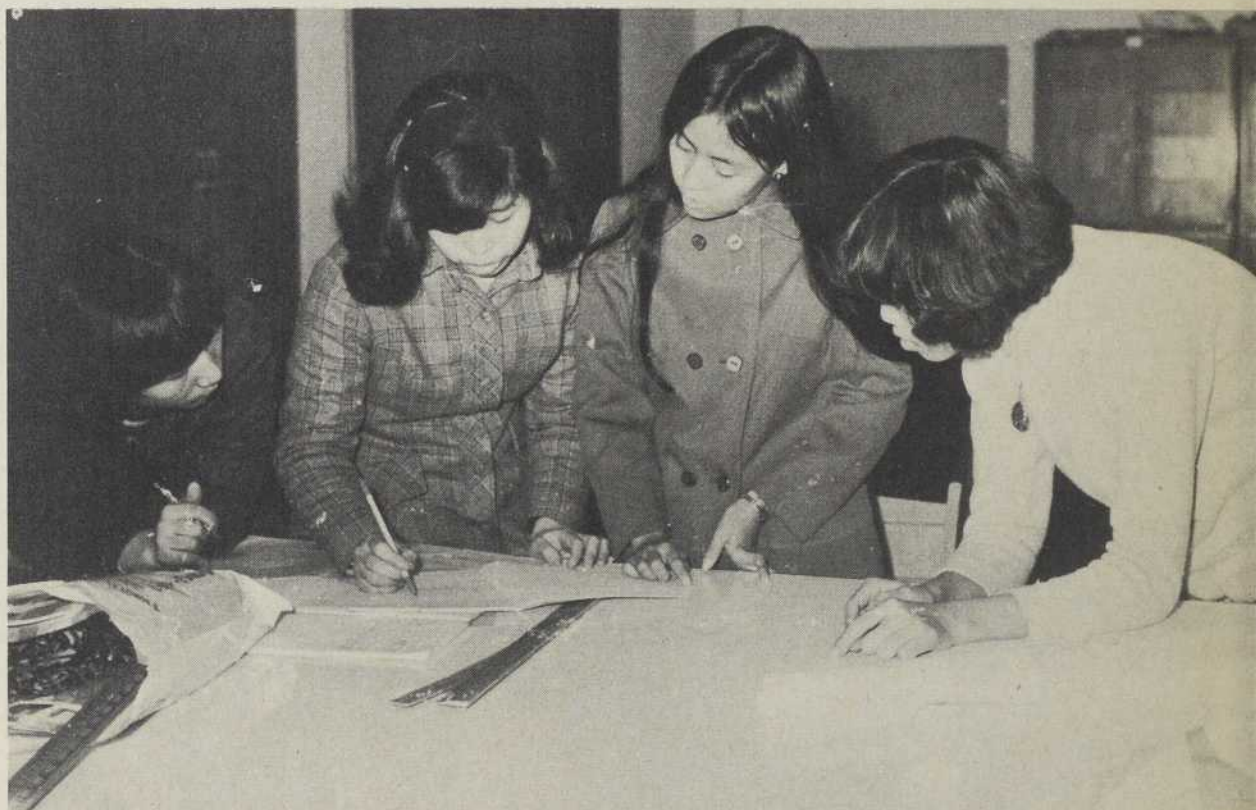
the members. Last August, "Youth Week" offered several entertainments: Folklore, popular songs, games, fashion parades, and the showing of slides having "friendship" as theme. Other activities held at different intervals, as circumstances called for, have added spice to the regular program, e.g., swimming and roller skating competitions, excursions, barbecues, cooking demonstrations, Chinese Festival celebrations, etc. These are the various dimensions of a Youth Centre.

But, from an apparently superficial and recreational plane, a more intimate and deeper relation-

ship has developed. A sharing of games leads to a sharing of joys and sorrows, and in some cases, of confidences. It is then, that the true role of the missionary comes to the fore, and that one grasps how the meeting of minds can take place on different levels.

On the eve of my homeleave, I realize how much this work has meant to me; "one is responsible for one's rose . . ." My prayers will follow these young people whom I love so much, and I will carry away sweet memories of these enriching evenings.

**Good Hope School
Kowloon, Hong Kong**



Learning how to sew.

APOSTOLATE 1971



Moments of discussion followed by relaxation at the Youth Centre.

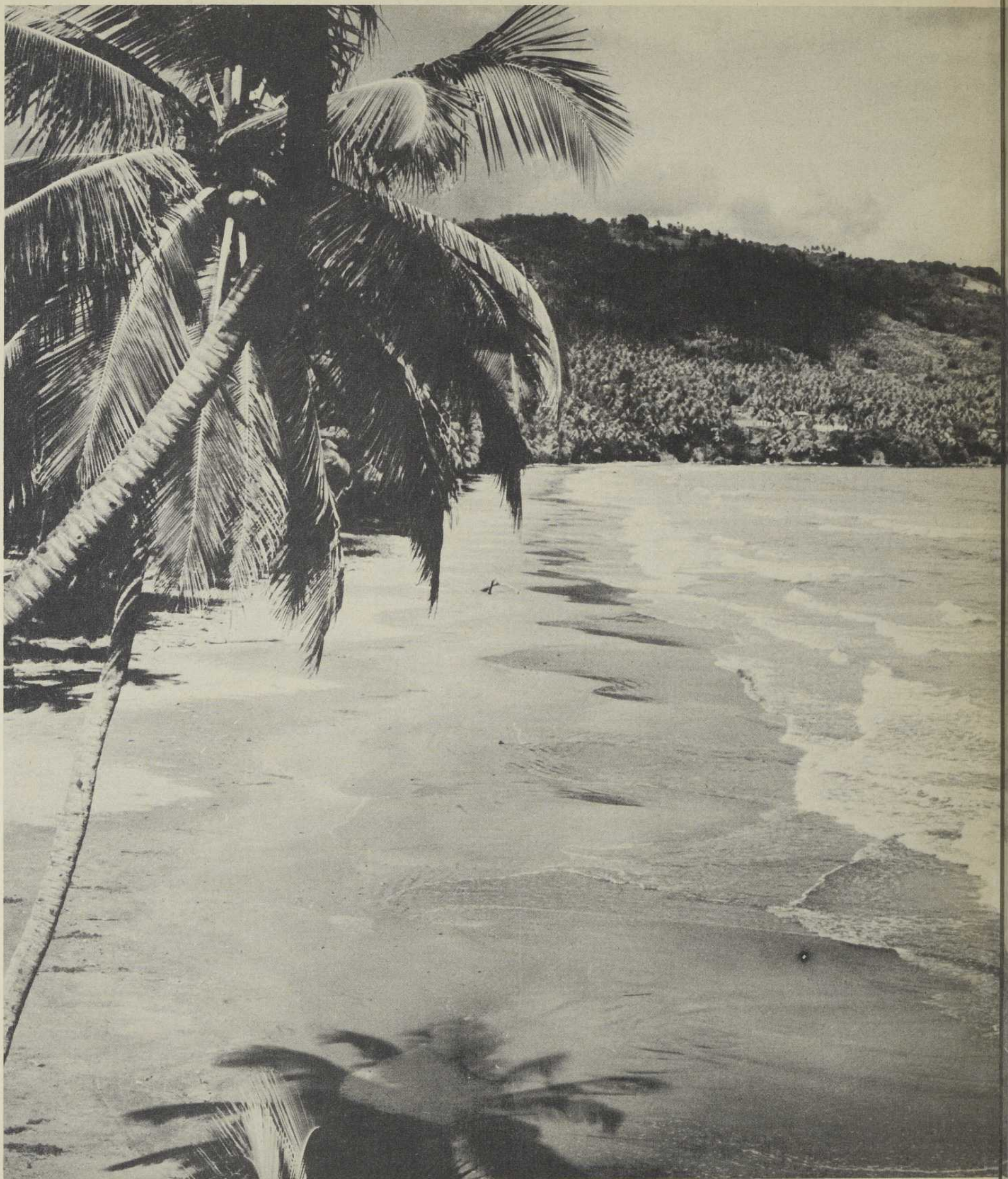


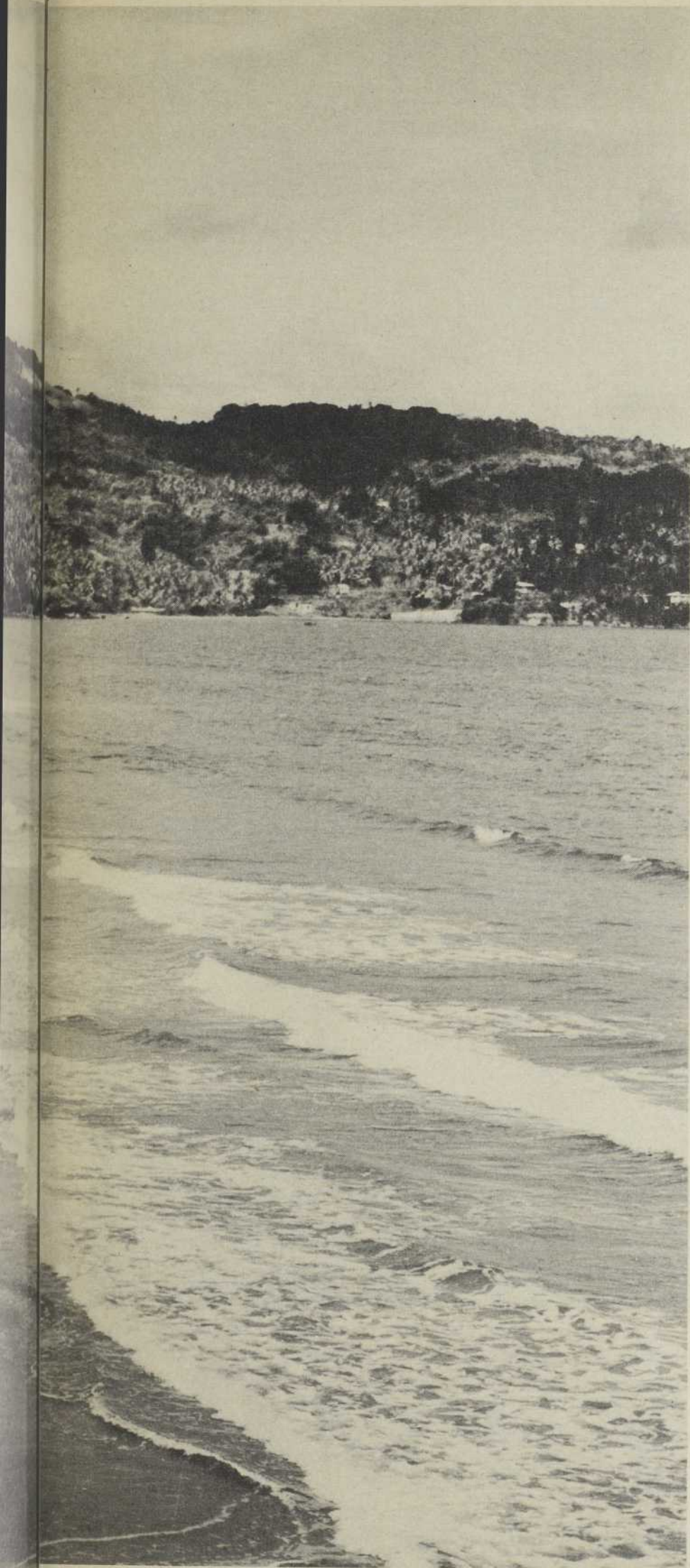
TV does not always enjoy priority rights at the Centre.





He does great things beyond our knowing; wonders past our searching out. For he says to the snow, "Fall to the earth"
... He seals up the hand of every man, that all men may know his work. Job 37: 6-7





HAITI

Interviewing the cocoanut palm



Simonne L'Heureux, M.I.C.

From the headland where our house stands I can admire a vast grove of undulating cocoanut palm trees marching down to the sea. I never tire watching them, as they sway in the breeze, rivalling in beauty with the fan-leaved cabbage palm which belongs to the same family. Curious about their origins and uses, I decided to hold an interview.

— Tell me, dear cocoanut tree, what difference is there between your species and that of the cabbage palm you so closely resemble.

— Cabbage palm trees stand tall and straight. Indeed, because of their majestic appearance, they are often called Royal Palms. Their heads lift proudly upward but their arms are extended as if in prayer. For my part, I favour downcast glances into the shimmering waters of the sea. I offer both my leaves and my fruits in the service of mankind.

— How tall can you get?

— Some of us reach up to fifty or even seventy feet. Thanks to our sturdy roots we can stand up to the most violent winds. This root system of ours comprises rootlets whose number varies according to the fertility of the soil and our age.

— What kind of roots have you?

— Our roots are vertical. They flourish in deep sandy soil.

— Great care must doubtless be taken not to bruise these roots of yours . . .

— True enough. Scars on our roots never heal and may hinder our growth as well as the production of rootlets.

— I have heard that you have no sapwood. Is this correct?

— It is. Once developed in all its width, our trunk ceases to grow.

— Could you tell me why your leaves are so large?

— Probably because they must furnish us with certain necessary substances, and are few in number. Thanks to strong sunlight they transform raw sap into sugar and starch.

— How large are they?

— It depends on the species. Some measure up to twenty feet. One leaf may have as many as two hundred and fifty folioles.

— At what age does the cocoanut palm begin to produce?

— When about six or eight years of age. It goes on producing for almost eighty years. Adult cocoanut

trees may produce up to one hundred nuts a year.

— Does the cabbage palm tree also produce fruit and, if so, in what season?

— The cabbage palm produces only one fruit. In order to pick it one must sacrifice the tree itself for as soon as its terminal bud is picked the tree withers and dies. In certain places, this bud or cabbage is eaten on Good Friday. Some see a rapprochement between the cabbage palm and Christ who alone gave Himself up in sacrifice that mankind might be saved.

— Is the rind of the cocoanut very thick?

— Yes it is. Otherwise, falling from a great height the nut might be split open. The kernel is wrapped up in a thick, supple substance which breaks the fall. Cocoanuts contain a fresh sweet liquid with which Haitians quench their thirst, especially in areas where water is bad. A stroke of the machete allows them to pick the fruit whenever they please.

— For what purposes are the nuts used?

— The cocoanut in its various parts is used for more purposes than perhaps any other plant. Its wood, heavy, hard, durable, is used for house-building, furniture, etc.; leaf stalks make excellent fences; fibre is used in the manufacture of ropes and twine . . . Rope fashioned out of cocoanut fibre can be stretched twenty-five per cent without breaking. It lasts longer than other kinds of ropes. The fibre of the husk goes into the making of matting which is very popular where durability is essential. Shells of the fruit can be turned into useful dippers, bowls, and other utensils. When carved and polished the shells make attractive ornaments. Oils are obtained from the fruits of a large number of species. Some of these oils are used for food, others for soap and candle-making. Leaves are employed for thatch on Haitian houses, in the manufacture of baskets, umbrellas, fans, hats, screens, bedding, etc.

The kernel supplies the shredded cocoanut employed in confectionery. Haitians make delicious cocoanut cakes which you cannot taste once without wanting more. Little girls carry them in flat baskets atop their kinky heads, and hawk them about the streets. They never have enough to satisfy their clients.

— Thank you, dear cocoanut tree, for graciously answering all my questions. With you I thank the Lord for his bounties.

TAIWAN

A FABLED SUBSTANCE

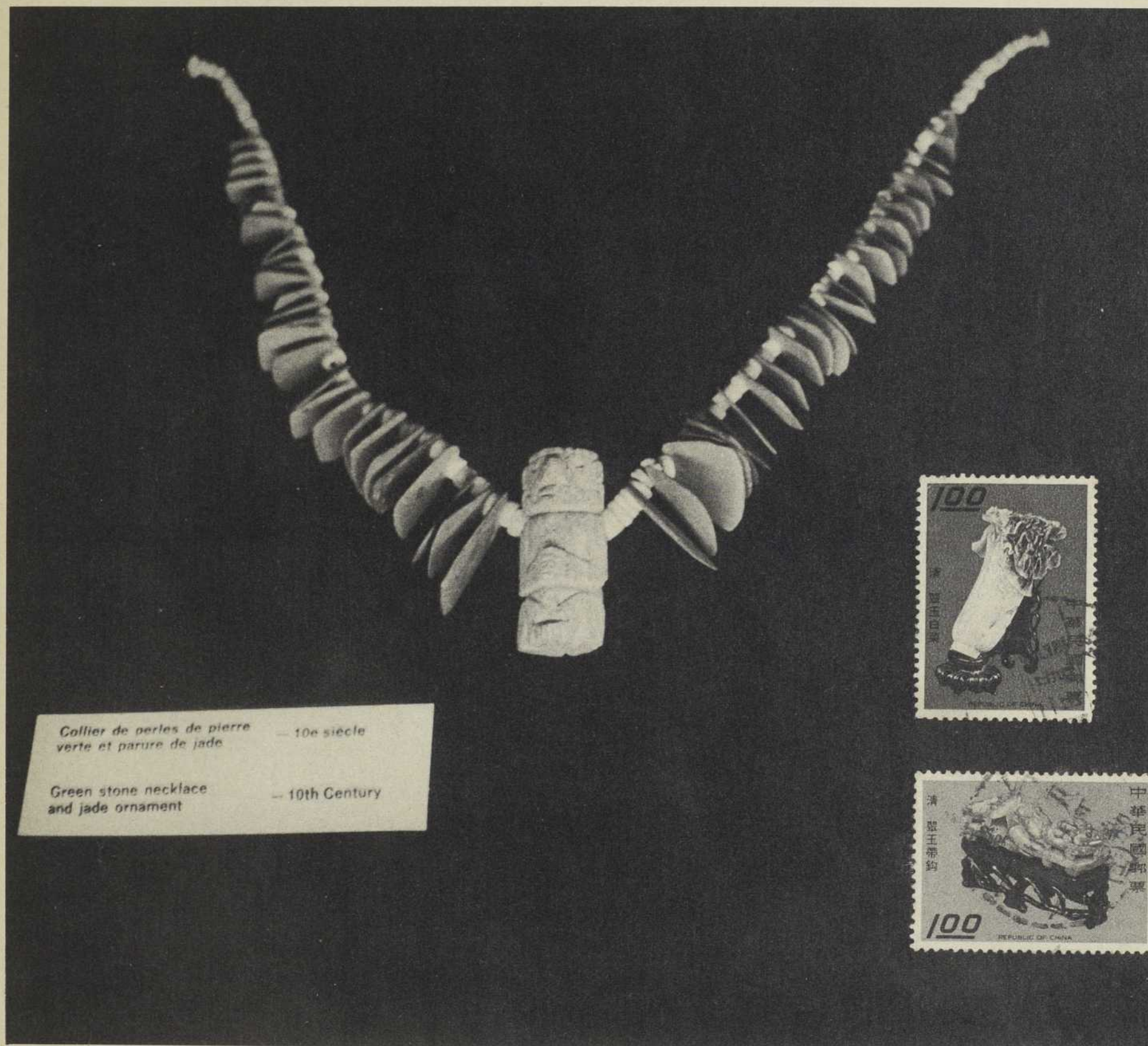


Photo: Man and his world

KNOWN AS JADE

The word "jade" may derive from the Spanish *ijado*. Spanish conquerors of Mexico and Peru called the stone *piedro de ijado*, literally "loin stone" because it was believed to be a cure for renal colic.

"It is soft, smooth and shining — like intelligence. Its edges seem sharp but do not cut — like justice. It hangs down to the ground — like humility. When struck, it gives a clear, ringing sound — like music. The strains in it are not hidden and add to its beauty — like truthfulness. It has brightness — like heaven. Its firm substance is born of the mountains and the waters — like the earth."

This paragon so eulogized in verse by Confucius is that wondrously fabled and beautiful substance known as jade.

Ever since the Shang dynasty (1766-1022 B.C.), the Chinese have revered jade as an object of beauty, and as a reflection of wealth and authority. Out of this regard was born an unexcelled skill in carving the versatile precious stone.

Jade describes either jadeite or nephrite, known as true jade, and is composed of several minerals. It is smooth in texture and exceedingly tough. Colors range from off-white to dark green. There is sometimes an amberish or reddish tint, and the stone is translucent with a dull luster. Authentic jade is cool to the touch and never transparent. The wax-like surface gives off few reflections. After polishing, jadeite takes on a glassy luster while nephrite has an oily sheen.

The word "jade" may derive from the Spanish *ijado*. Spanish conquerors of Mexico and Peru called the stone *piedra de ijado*, literally "loin stone", because it was believed to be a cure for renal colic. The Chinese know it as *yu*.

The wide range of colors found in jade is attributed to the varying proportions of minerals. Pure jadeite or nephrite should be white. The presence of chromium gives green color to jadeite. It is iron that makes nephrite green.

Standards of judging jade long have been disputed. Modern jade fanciers claim that the one infallible method is diffraction X-ray. In the Ming dynasty (1368-1644), it was contended that only green and white stones could be considered true jade. Those of other colors were called *fu yu* or "false jade."

During the Tsin dynasty (265-420 A.D.), the *Jade Records* classified jade into nine colors and the mixes: black as in deep water, blue as in indigo foam, green as in fresh moss, emerald as in kingfisher's feathers, yellow as in steamed chestnuts, vermilion as in cinnabar, purple as in congealed blood, jet black as in ink, white as mutton fat, and mottled with red and white streaks.

A more recent account says good jade comes in these colors: ruby red, chicken-blood red, cinnabar red, cherry red, date red, parrot green, pine-needle green, ginkgo green, anamanthus fragrus yellow, sunflower yellow, chestnut yellow, wine yellow, fishmaw white, chicken-bone white, rice white, pool-water gray-blue, crab-shell gray-blue, willow green, bamboo leaf green, eggplant purple, palm hair purple, bean paste mauve, pure varnish black, and old ink black.

The general consensus has been that pure colors are superior. Mottled and mixed colors are less precious.

Jade is one of the toughest stones known, ranking not far behind the diamond. This results from the interlacing of the constituent fibers. Fifty tons of pressure is required to crush some large pieces, while others can be broken up only by heating and then plunging them into cold water. Even with the elaborate equipment and improved abrasives of modern times, a single cut through a one-foot-cube of jade would take several weeks.

Jade's durability and special ability to retain a keen edge resulted in its use in the weapons and tools of neolithic China. A vast store of jade chisels, adzes, axes, knives, spear-heads, and daggers have been unearthed at archeological sites in north China. Jade was also used in astronomical instruments.

Some tools and weapons had no functional use but served as burial objects. Many old pieces of jade, turned brown with age and contact with the earth, have been excavated in ancient graveyards.

Jade was valued by the Chinese for its musical qualities. Cut into various shapes and suspended from the ceiling, the translucent pieces of jade reflected the light and produced a musical effect when struck. Paper-thin pieces tinkled delicately in the breeze and the vibrations lingered in the air. Jade was used in bells and musical instruments.



Remarkably lifelike representation of Chinese cabbage.



Sculptured jade screen.

Dish used by Chinese emperors to wash writing brushes. All these pieces belong to the era of the Ch'ing dynasty (1644-1912).



The ancient Chinese endowed jade with mystic powers when they used it in rituals and ceremonies. In official circles, jade was used as a token of sovereign power and feudal rank. In rituals, it was thought to be the perfect result of the amalgamation of heaven and earth. Jade was pure and noble and therefore an appropriate material for use in worship. The *Book of Rites* of the Chou dynasty (1122-256 B.C.) said:

"Six articles made of jade are named as lucky charms to be used for sacrifice to the gods of heaven, earth, and the four directions. They are grayish-blue jade made into perforated round discs (*hsuan chi*) for heaven, yellow jade in square cylinders (*tsung*) for earth, green jade tablets for the east, red jade scepters for the south, white tiger-shaped jade for the west, and black semi-circular jade for the north."

Jade or a near relative of jade was believed to have medical uses. In this the Chinese were joined by the Mayans of Yucatan who mixed powdered jade with water as a panacea. It was supposed to strengthen the body and prevent fatigue. Taken just before death, powdered jade was credited with delaying decomposition.

Throughout the ages, jade's most common use has been decorative. Pendants and amulets carved of jade in the Chou dynasty are still being unearthed, and jewelry is still the principal finished product. China does not produce jade. Even in ancient times, jade was imported from Turkestan and later from Burma. But China has always been thought of as the home of jade because her craftsmen have chiseled and carved the stone into articles of such exquisite loveliness.

Jade workers of ancient times were so skillful and so original that duplicated pieces are rare. The cutting was considered just as important as the raw mineral itself. A piece of jade was not qualified for admiration before it had received the attention of the lapidary. Cutters first studied the rough piece of jade to determine what it should become. That decided, the genius of the cutter went to work to produce a work of art.

Some masterpieces have achieved international renown. One necklace of brilliant emerald jade contains 125 beads totaling 304 carats. The beads range from a sixth of an inch to a half inch in diameter. The highest sales price to date is US \$80,000.

Another unique creation is a vase and chain in a rare yellowish green shade. The 14-inch vase dangles from a chain of 38 variously shaped links. All are carved from a solid block of jade. It recently was sold for US \$35,000.

Jade is treasured more than ever today. The precious mineral is part of many dowries. Jade ornaments constitute a share of the richest heritage, and the most beautiful pieces pass from generation to generation, never leaving the family.

The cool, deep beauty of jade is a thing of joy forever for those who have come to know and love it.

reprinted from

China Publishing Company

RELIGIONS OF INDIA

Hinduism is India's predominant religion. It has no well-defined creed, but is rather a way of life, a fellowship of faiths. Originating in simple forms of nature worship, it gradually absorbed several local cults and creeds, gods and goddesses. Philosophical Hinduism, however, believes in the oneness of a Supreme Soul of which all individual souls are supposed to be different manifestations. The sacred texts of Hinduism are the four Vedas said to be the oldest surviving literature in the world.

Brahmanism, the religion of the Brahmans or sacerdotal caste, is characterized by pantheism, the concept of final reunion with Brahma, the achievement of blessedness through the extinction of desire. The personification of the supreme Brahma is Brahma the Creator.

Jainism is considered by its faithful to be a pre-historic religion. Although it is often spoken of as a Hindu sect, Jainists maintain that theirs is the original faith from which the Brahmans have diverged in the most deplorable fashion. Jainism as well as Buddhism really represent a reaction against decadent Brahmanism.

Buddhism is based on the teachings of one of India's greatest sons, Gautama Buddha, born in the sixth century B.C. Its essence lies in the Four Noble Truths — the truth that pain exists; that pain is caused by desire; that pain can be made to cease; that it can be made to cease by following the Noble Eight-fold Way. This fourth Truth is the basis of practical Buddhism. It consists in: right views, right intention, right speech, right action, right living, right effort, right mindfulness, right concentration.

Islam penetrated India during the seventh century. Although its influence was powerful and lasting, it did not lead to any break in the continuity of Indian civilization. Moslem ideas enriched the culture of the land producing splendid monuments especially in the field of architecture and painting. The world's third largest Moslem population lives in India.

Christianity was brought to India earlier perhaps than anywhere else in the world outside of Palestine. Tradition has it that Saint Thomas, one of the Twelve, came to southern India, in the first century of the Christian era, and made many converts chiefly in Malabar on the southwest coast. The most ancient body of Christians in India today are the Saint Thomas Christians who live in Travancore, Cochin, and Malabar. They follow the East Syrian rite. Through all the vicissitudes of history, the Catholic community of Malabar kept the faith. However, it was isolated from the centre of Christian unity and the faith showed no sign of expansion in India. Modern missionary enterprise dates from the early sixteenth century, with the arrival of the Portuguese and Saint Francis Xavier. The latter inaugurated a period of intensive apostolate limited to coastal regions. In the beginning of the seventeenth century another Jesuit missionary, Robert de Nobili, together with his Italian and French confreres chose to Indianize themselves in order to win Indians to Christ. Contrary to what had usually been practised until then, they encouraged their neophytes to keep their social customs as long as these were not formally opposed to Christian teachings. The results were remarkable. Many groups of high-caste people embraced Christianity. Towards the close of the nineteenth century, the autochthonous clergy began to grow in number. By 1930-1940, the Church in India had passed from the "mission" status to that of an established Church.

Indian Christian history has known three distinct periods: the period of the first three and four centuries; that of the sixteenth and seventeenth centuries marked by the coming of Saint Francis Xavier and Robert de Nobili; that of the nineteenth and twentieth centuries during which many dynamic apostles have spread the Good News far and wide — Mother Teresa, the "providence" of Calcutta's unfortunates, Jules Monchanin, pioneer of Christian knowledge of Hindu spirituality to mention only a few.

Did You Know That

1. — in the Dahomey language the word for stranger means "the desired one"? If a stranger arrives during meal time, the greeting takes the form, "Isn't it lucky you arrived just now so that you can share our meal with us".

2. — among the Fulani people who live in parts of Nigeria and Mali, one of the first things a child learns is not to speak of himself? In polite Fulani society, it is considered very bad form to talk about oneself — discourteous and inelegant.

3. — in Africa everything is shared? Africans team up to share funeral expenses, medical care, dowries, etc. The community takes care of its own and thereby all but eliminates the need for orphanages, homes for the aged, insurance policies, etc.

4. — it is a common practice in some

parts of Africa for an empty basket to be left in the centre of the village by an anonymous person as an indication that some family is in need? The women of the village spontaneously open their stores and put in the basket whatever they can afford to give away, sometimes from their very need. After a while, the anonymous person emerges from the bush, lifts up the full basket, then goes her way.

5. — in traditional Sudanese Africa it is considered very bad form to speak well or to be eloquent? The people of traditional Africa are shocked when a chief makes a long speech. If he speaks for three hours on end, they reason that he must be saying more than the truth!

6—Swahili, spoken by over fifty million people, is estimated to be seventh among world languages?

<i>Love . . . As I Have Loved!</i>	1
<i>Homage to Coronilla Heroines</i>	5
<i>Missionary Problems Old and New</i>	8
<i>Catechists</i>	16
<i>Photo-Report</i>	18
<i>Interviewing the Coconut Palm</i>	24
<i>Jade</i>	27
<i>Religions of India</i>	31

IN THIS ISSUE

DIRECTION: Gisèle Villemure, M.I.C. — **EDITORIAL BOARD:** Gabrielle Ouimet, M.I.C., Madeline Maillet, M.I.C., Agnès Lavallée, M.I.C. — **CIRCULATION DEPARTMENT:** Rita Ready, M.I.C., Anna Ready, M.I.C. — **ARTISTIC WORK:** Anita Julien, M.I.C.

SUBSCRIPTION RATES:

\$2.00 per year
\$40.00 for life

POSTAL ADDRESS:

The Precursor
Box 157
Head Post Office
Ville de Laval
P.Q., Canada Tel.: 663-6210

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

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

NIHIL OBSTAT:

October 12, 1971
Rev. Jean-Charles Valin

To communicate with the Missionary Sisters of the Immaculate Conception

CENTRAL AFRICA.

Malawi: MZIMBA: Provincial House, P.O. Box 47 — KASEYE: P.O. Box 100, Chitipa — MZUZU: P.O. Box 24 — NKATA BAY: P.O. Box 9 — KARONGA: P.O. Box 14 — KATETE: P.O. Box 8, Champira — MZAMBAZI: P.O. Eutini — RIMPI: P.O. Box 15.
Zambia: CIKUNGU: P.O. Kazimuli — CHIPATA: P.O. Box 107 — KANYANGA: P.O. Lundazi.

SOUTH AMERICA.

Bolivia: COCHABAMBA: 3403 Calle Oruro, Casilla 1667 — CATAVI: (Oruro) Casilla 434 — IRUPANA: Academia Santa Rita, Casilla 2893, La Paz — LA PAZ: Avenida Abarao 895, Casilla 2893.
Chile: ANCUD: 227 Calle Errazuriz, Casilla 82 — SANTIAGO: Calle Santa Teresa 1175, Casilla 4782, Correo 2.
Peru: LIMA: Casa Provincial, Pedro Murillo 963, Depto F — Pueblo Libre 21 — LIMA: Napo 1124, Azcona, Brena, Lima 5
PUCALLPA: Internado Nuestra Señora de Guadalupe, Apartado 241.

CENTRAL AMERICA.

Guatemala: TOTONICAPAN: Colegio Pedro de Bethancourt — CHAMPERICO: Calle Xelaju #3-27, Puerto de Champerico.

ANTILLES.

Haiti: PORT-AU-PRINCE: Provincial House, C.P. 1085, Cité 2 — LA BOULE: C.P. 1085, Cité 2, Port-au-Prince — CAP HAITIEN: Ecole Normale, C.P. 81 — CAMP PERRIN: C.P. 14, Les Cayes — DESCHAPELLES: Hôpital Albert Schweitzer, C.P. 2213-B, Port-au-Prince — CROIX DES BOUQUETS: C.P. 1291, Port-au-Prince — PORT SALUT — TROU DU NORD — HINCHE — LES CAYES — CHANTAL (Sud) — LIMBE — ROCHE A BATEAU — LES COTEAUX.
Cuba: COLON: Apartado 21, Colon (Matanzas).

CANADA.

MONTREAL: The Generalate: 121 Maplewood Avenue, Montreal 153 — Novitiate and Scholasticate: 314 Saint Catherine Road, Outremont, Montreal 153 — Provincial House: 7535 Saint Dominique Street, Montreal 327 — Miss. S.S. of the Imm. Conc., 2900 Saint Catherine Road, Montreal 250 — Chinese Hospital: 355 Faillon Street East, Montreal 327 — Miss. S.S. of the Imm. Conc.: 392, Edouard Charles Street, Montreal 152 — PONT VIAU: Provincial House, 58 Desnoyers Street, Pont Viau, Ville de Laval — GRANBY: 35 Dufferin Street — OTTAWA: Chinese Centre, 30 Goulburn Avenue, Ottawa 2, Ont. Kin 8C8 —

JOLIETTE: 750 Saint Louis Street — SAINT JOHNS: 430 Champlain Street — NOMININGUE: 108 Saint Ignace Street, Labelle County — THREE RIVERS: 1325 Terriere Street — QUEBEC: 1073 Saint Cyrille Street West, Quebec 6 — RIMOUSKI: 225 Saint Germain Street West — CHICOUTIMI: 906 Sydenham Road — VANCOUVER: Mount Saint Joseph Hospital, 3080 Prince Edward Street, Vancouver 10, B.C. — Imm. Conc. Home, 236 Campbell Avenue, Vancouver 4, B.C.

HONG KONG.

KOWLOON: Provincial House, 103 Austin Road — Tak Sun School, 103 Austin Road — Good Hope School, Clearwater Bay Road — Novitiate, 125 Waterloo Road — Tak Oi Secondary School, 8 Tsz Wan Shan Road.

PHILIPPINES.

MANILA: Provincial House, P.O. Box 3400, Manila D-404 — BAGUIO CITY: Novitiate, 73 Pacdal Road, P.O. Box 83, Baguio City, B-202 — INTRAMUROS: Immaculate Conc. Academy, General Luna St., Manila D-406 — DAVAO CITY: Good Counsel, Florentino Torres St., Davao City, O-404 — MATI: Imm. Heart of Mary College, Davao ORIENTAL O-507 — LAS PINAS: St. Joseph Academy, Rizal D-710 — GAGALANGIN: Immaculate Conc. Academy, 2212 del Rosario St. — PADADA: St. Michael's College, Davao del Sur, C-412 — HAGONoy: Holy Cross of Hagonoy, Davao del Sur, O-407 — KIBLAWAN: Holy Cross of Kiblawan, Davao del Sur, O-407 — SAPANG PALAY: P.O. Box 3400, Manila D-404.

JAPAN.

TOKYO: Provincial House, 13-16 Fukazawa 8 chome, Setagaya ku, Tokyo 158 — AIZU-WAKAMATZU: 1-49 Nishi Sakae machi, Aizu-Wakamatzu 965, Fukushima ken — KORIYAMA SHI: 3-18 Toramaru machi, Koriyama Shi 963, Fukushima ken.

MALAGASY REPUBLIC.

TANANARIVO: Provincial House, Tsaramasay — MORONDAVA: Box 53 — AMBOHIBARY: Sambaina — ANTSIRABE: Saint Theresse of Mahazoarivo, Box 146 — MAHABO: via Morondava — ANTSIRABE: Novitiate, 02 F 10 Ambositra Road, Box 207.

TAIWAN.

KWANSI: Novitiate, 119 Cheng I Lu — Hsinchu Hsien, Kwansi 306 — SHIH KUANG TZE, 306 Hsinchu Hsien — TAIPEI: 363 An Tung Street, Taipei - 106 — NAN AO Catholic Hospital, 25 Tai An Road, Ilan Hsien, Nan Ao - 272.

How about winning a new subscriber?
THE PRECURSOR (subscription slip)

I enclose the sum of \$..... for a year (years) subscription.

Yearly subscription \$ 2.00
Life subscription \$40.00

Name

Address

.....

Mail to The Precursor
Box 157
Head Post Office
Ville de Laval
P.Q., Canada

Tel.: 663-6210