

THE PRECURSOR

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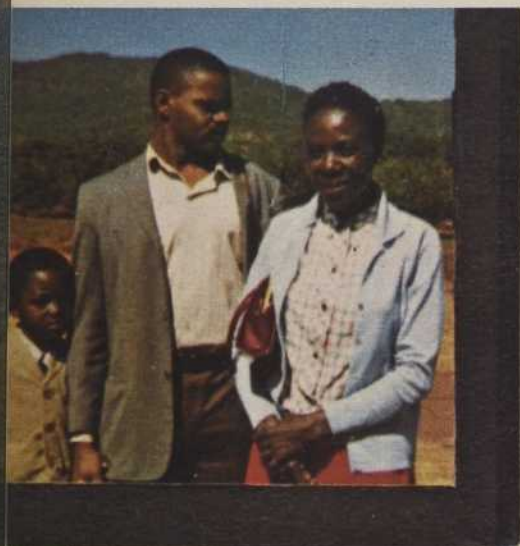
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Lourdes: High Place of Faith

THE PRECURSOR

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MARIAN REFLECTIONS

Lourdes city honoured
by our Lady's visit

FROM THE VISIBLE TO THE INVISIBLE

No words of mine can adequately convey what it means to visit Lourdes, the Marian city par excellence. And yet even though so much has already been said or written about it, I still feel the need to share with you some of my personal reactions.



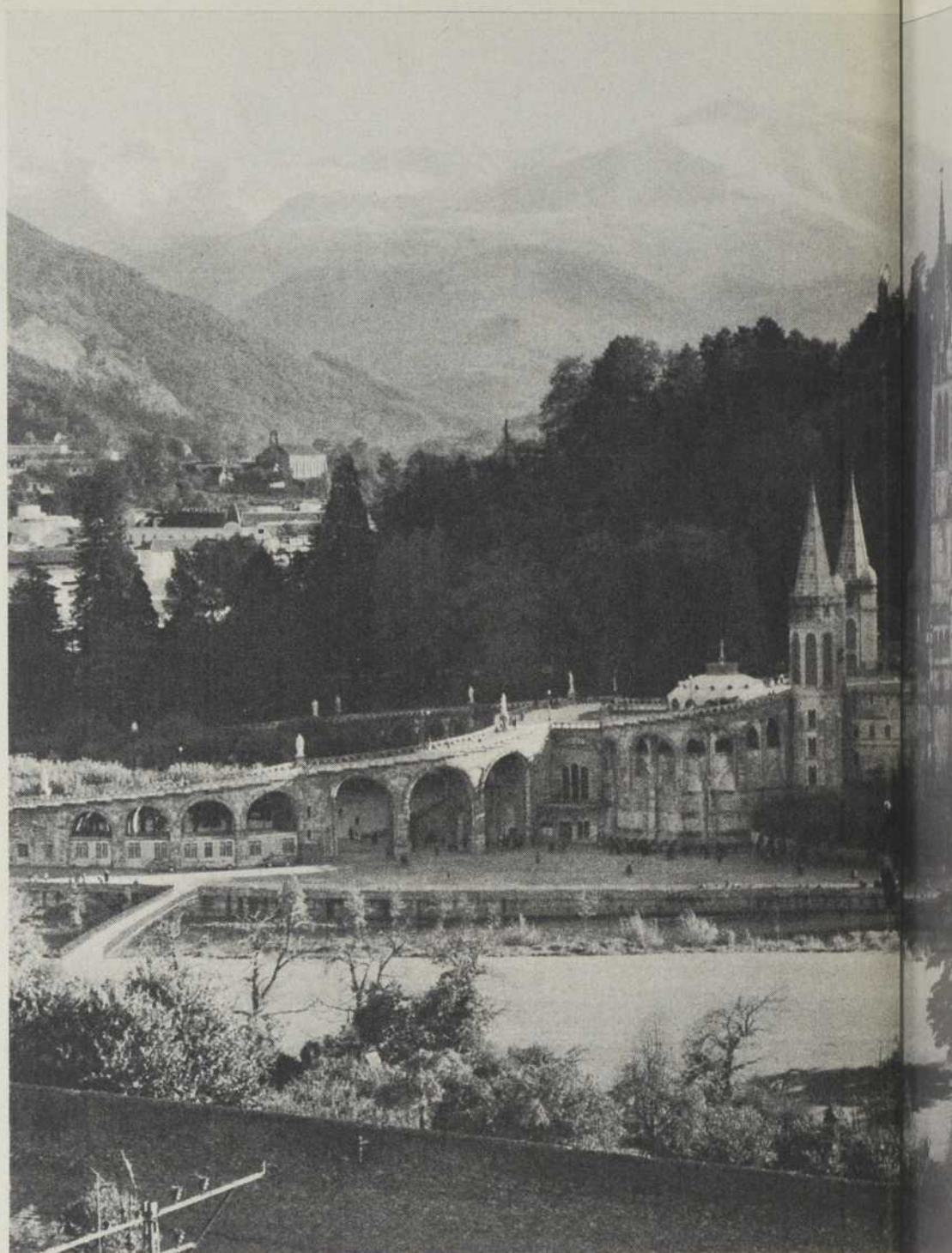
To me Lourdes recalls the memory of Bernadette eagerly awaiting the "beautiful lady's" visit. I could not bear to tear myself away from the Grotto, the spot where Mary had once stood. All I could do was to repeat the Ave Bernadette had prayed with such intense fervour.

Two million persons visit Lourdes each year. They are from every faith and nation, for this is a universal shrine of all the world. Around the Grotto reigns an impressive silence, a silence permeated with prayerful contemplation. On entering this consecrated area, one feels more serene. From the visible, one is irresistibly drawn to the Invisible.

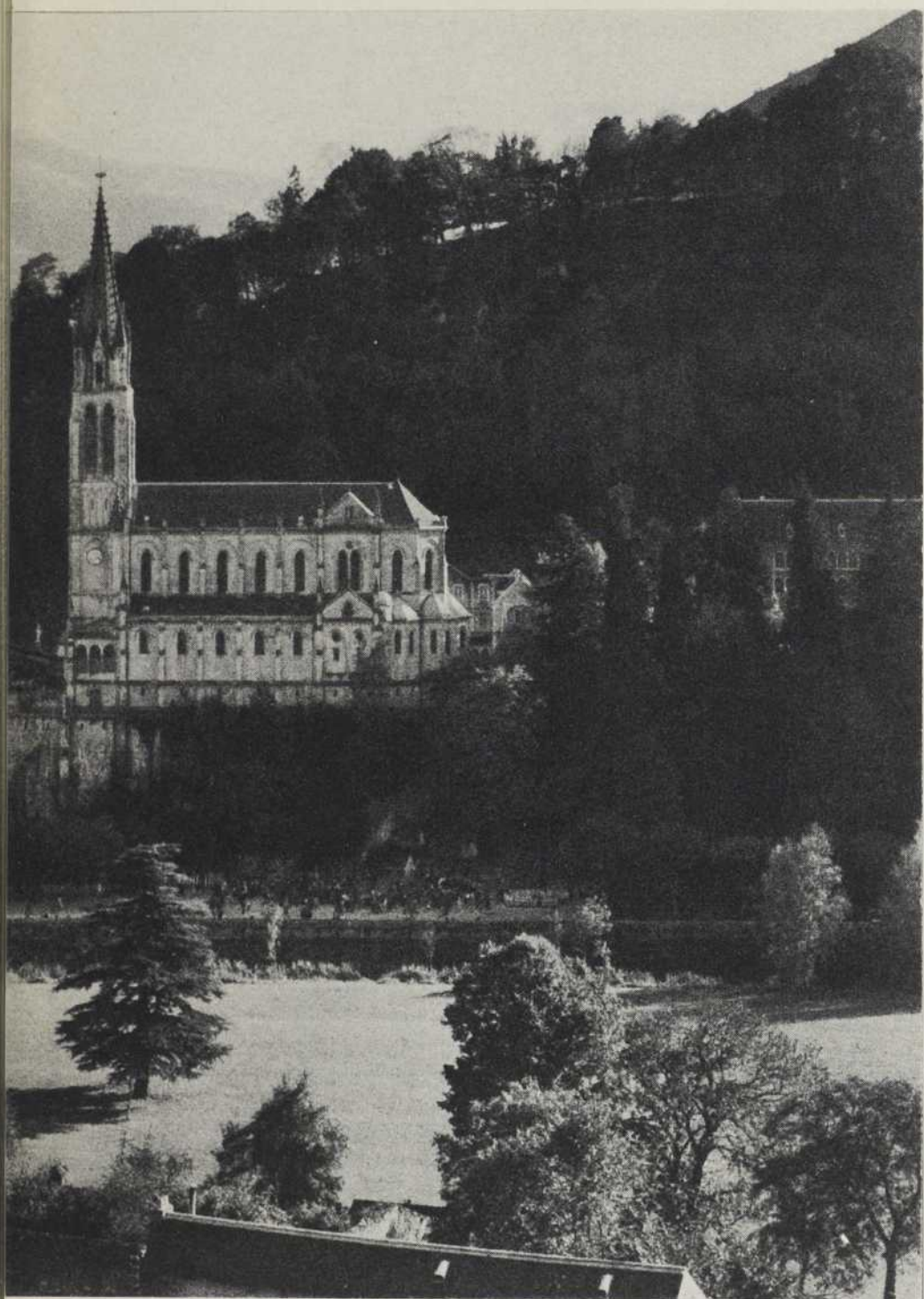
We often hear it said that in our modern world faith is declining at an alarming rate. But what is it that draws multitudes to Lourdes if not a deep-rooted faith? All day long, people kneel before the cleft in the rock where Bernadette first saw the Lady, absorbed, withdrawn. Procession after procession comes and goes—pilgrims from Germany, England, Canada, Spain, Ireland, the Far East. . . Those who are praying never look up. They are lost in recollection.

What is the special attraction that makes Lourdes what it is? Surely not the commercial activities of the small shops on the Boulevard de la Grotte, nor the beauty of the town itself "a shining jewel slipped into the velvet pocket of the Pyrenees". Nothing outside a strong religious faith can move millions of persons to converge on the Grotto.

Lourdes' chief attraction is of the spiritual order. Perpetual prayer goes on night and day on the part of a great number of pilgrims, so that the very air is charged and vibrant with it. Lourdes is the capital of prayer and faith. As François Mauriac remarked after a pilgrimage to this Marian city, "It is impossible



The chapel overloo



Looking the Gave

to live in Lourdes, even for a short time, without questioning oneself with regard to what one believes or disbelieves."

At the Grotto, one instinctively recalls the 1858 apparitions. There, Bernadette saw the "Lady" in a nimbus of radiant mist high up on the rock of Massabielle, in a grotto above the river, all of eighteen times. Mary spoke to her gently, courteously, in the Lourdes dialect. Who could stand in this privileged spot with a cold, unfeeling heart? The Grotto is a high place for believers. Our Lady's message retains all its dynamic force.

It reminds man of eternal values. Here, Mary works astounding physical cures and still more astounding spiritual conversions. She has an answer not only for the physically sick and suffering, but for the ills and problems of us all, an answer for the world sickness, and also for our own individual sickness. Whatever your special problem or secret malady, you may find a solution at the Grotto. A trip to Lourdes is a refreshing experience. A serene spiritual atmosphere floods its churches, its houses, its very streets. Distracted from externals, the mind enters the realm of universal prayer. Multitudes quench their thirst for the Absolute at the fountainhead of the Marian mystery.

Like Bernadette in 1869, the pilgrim to Lourdes yearns to gaze once again upon that mysterious cleft in the rock, to spend at least one more night there lost in solitary contemplation. Pilgrims leave the Marian shrine happy and profoundly grateful for the spiritual and psychological lift they have received. The trip to Lourdes is never made in vain.

Gisèle Villemure, M.I.C.

HYMN OF THANKSGIVING

by ROGER BRIEN
member of l'académie canadienne-française

A letter issued June 25, 1972, by the Vatican Secretariat of State, in the name of Pope Paul VI, contained the following passage addressed to me personally: "The Holy Father appreciated your thoughtful message of sympathy on the occasion of the death of Patriarch Athenagoras. He urges you to keep on discerning signs of hope in the Church. Moreover, he sends you his paternal Apostolic Blessing."

It does not belong to me to comment the splendid article published in my favour by *Osservatore Romano* (March 20-21, 1972). This article recalled the remarkable success of *Marie*, the international Marian review I published until 1962. Also mentioned was the resumption of my personal career as universal Catholic poet.

The worldwide press enthusiastically endorsed the article mentioned above regarding my person and my work. I am not interested in any personal triumph, but only in the glory of God, and in the universal Church.

We are all missionaries whatever our particular calling. Therefore we are all bound, according to our personal endowments through our baptism and confirmation, to be witnesses of Christ Jesus, Light of the world. When it designated me as one of the universal cantors of faith, the *Osservatore Romano* appreciated my life and my work. This is all I aspire to be — a witness of *Christ and of Mary* in my everyday life.

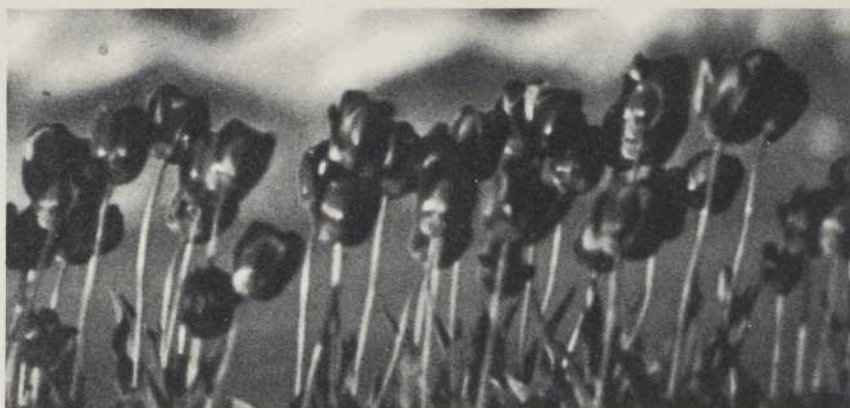
Roger Brien

At present, we are living through one of the most critical epochs in the history of mankind. We are in the midst of a profound mutation. As happens after each

great Council, the Church is endeavouring to live up to the ideals elaborated. It strives to achieve unity in common services to meet those world needs with which it



"Without me you can do nothing."



The Vatican Council was the herald of a marvelous springtime of renewal.



is most closely involved. We must not allow ourselves to condemn. On the contrary, we must endeavour to understand, to discern the various signs of hope in the Church as it goes on adjusting itself to modern rhythms.

Let us always keep in mind the words of Saint Paul: "I want you to be happy, always happy in the Lord, I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near. There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God which is so much greater than we can understand will guard your hearts and your thoughts in Christ Jesus" (Ph. 4:4-7).

Saint Paul and the Apostles who bore testimony to Christ Jesus by the sacrifice of their lives, can all testify to that joy which they felt even in the midst of

their tribulations. The wave of atheism threatening to overwhelm the world will eventually recede. At present we are feeling the final effect of the whirlwind unleashed by Voltaire, Diderot, the French Revolution, and the several other bloody revolutions which did not really solve anything, but only served to aggravate critical situations.

Our contemporary world is a cosmic world. It tends towards unity and the progress of ecumenism is a proof of this fact. But we too easily forget the words of Christ, "Whoever remains in me, and I in him, will bear much fruit; *for you can do nothing without me*" (Jn 15:5). Nowadays, there are too many "stars" and "star-lets" who use their influence in mass media to pose as critics of the Church or of the Magisterium willed by Christ Jesus. Hence, so many aberrations.

Not mine to condemn anybody's intentions. God alone can judge each one of us according to his merits and his works. Nevertheless, I cannot help wondering how mere theologians take it upon themselves to deny the Pope's infallibility (in matters of faith and doctrine), as well as the right of the Apostolic Magisterium to define clearly the teachings of the Church. They seem to think they can monopolize the Holy Spirit.

It was normal that Pope John should have wanted to renew the Church through the Vatican Council. He and our present Pope, Paul VI, understood how important it was to bring it into closer contact with our modern world. They wanted it to become the herald of a marvelous springtime of renewal. However, it is nothing short of scandalous to throw everything into the melting-pot. We cannot question the Credo, that of Peter and of the first apostles, of the Fathers and Doctors of the Church, just as we cannot call in question the whole of Revelation.

Throughout the world, there are signs of the Church's renewal, not according to capricious styles but according to genuine modern progress. The worst of the storm has abated. Christ Jesus who seemed asleep in Peter's bark will soon awaken and calm will be restored. Blessed are those who remain true to Jesus, to Mary, Mother of God, Mother of men, Mother of the Church. Blessed are those who live up the Beatitudes for they are the only message capable of saving mankind.



God wants saints. He has no need of "starlets". In order to found his Church he did not have recourse to "stars", but to poor ignorant men whom divine grace transformed into doctors of light. It was this handful of humble men who overthrew the powerful Roman Empire. The same thing will happen today with regard to the forces of evil if Christians live up to their obligations, if they put true ecumenism into practice.

We are not responsible for the separation between Rome and the Oriental Church which occurred one thousand years ago. Neither are we responsible for those separations which took place a few centuries ago, with the advent of Protestantism. But, we are responsible for our lukewarm interest in ecumenism such as desired by the various Churches.

Whether we like it or not the Church is not a democracy. Christian theologians and thinkers are unanimous in declaring that it can never be. The Church was born of the Revelation, of its foundation by the Word Incarnate, Son of God and Son of Mary. Pope Paul VI and before him all the great popes of the last centuries have declared that in order to know Christ Jesus, a Christian must first nourish filial devotion to Mary. Newman wrote that it was Mary who had led him into the Church. She is the safest, most normal, most necessary way to her divine Son.

Those who are always too ready to broadcast scandals, real or imaginary, would do well to reflect upon the existence of the Church during the past two thousand years. Empires and governments have crumbled. The Church remains standing, stronger than ever, in this new Pentecostal era which manifests the power of God upon earth.

Modern youth, enamoured of authenticity, will live to witness this triumph of Christ. Ecumenism will know profound and lasting success. The Parousia will come just as our Lady promised at Fatima. A certain rapprochement can exist between the Church and Marxist governments. The Church will never compromise so far

as doctrine is concerned, but it admits the particles of truth, of humanism, of interior riches found in the heritage of each country. It is in the service of Christ, of mankind. Opened first of all to the poor who bear the brunt of the world, it is not closed to the rich. It follows the example of Christ Jesus who ate with the poor or the rich, the sinners or the just.

All of us, believers as well as unbelievers, faithful of all religions, all of us who believe in humanity, must collaborate in building a better world. If we each do our share according to individual gifts, God will do the rest, the essential. Revolts against the Church, the Pope, Vicar of Christ upon earth, the bishops, will never consolidate Christian unity. On the contrary, such revolts, like those of the past centuries, can only widen the gap.

Those who will come after us will judge us severely if we fail to be the fragrance of Christ by our fidelity to the Church, to the pope, to our bishops. Our saintly Pope John XXIII affirmed that authentic ecumenism must pass through the pope. Such is the will of Christ.

I am happy on this Mission Sunday, October 22, 1972, to share with you these few reflections. In closing, I borrow the following verses from Psalm 18:

I love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer,

my God, my rock, in whom I take refuge.

Christ said, "The world will make you suffer. But, be brave! I have conquered the world" (Jn 16:33). Do we possess the faith of Mary when she stood at the foot of the Cross? She believed when all seemed lost. Her faith received its reward when Christ Jesus rose, having forever defeated death and human anguish.

Stars shine best in darker hues of blue. Through the sombre labyrinths of today, we are walking towards a dawn of unsurpassed splendour. Faith and Science will embrace, for Science can never contradict Faith. How could God contradict himself?

Working together to build a better world.



HAITI, CAP HAITIEN

by Sister Marie-Paule Sanfaçon, M.I.C.

LEAVE YOUR DOOR AJAR

- Come in, Father Philip.
- Sister, a Gospel Night is being organized in my parish and I need someone to draw a picture for me. The theme is *Concern*. I would like the picture to represent someone knocking at a door that has no knob. This someone should carry a light as it is dark outside. Besides, I would like to have photographs to illustrate various concrete situations in which our people might recognize themselves. Could you help me out?
- It will be a pleasure to oblige. I'll take a number of photographs around town. Let's go right away.

This is how it happened that I started making the rounds of Cap Haitien, taking photographs which would illustrate the theme proposed by Father Philip.

The following day, a team met at the rectory to prepare the texts for the Gospel Night and to choose suitable photographs and transparencies.

For his part, Father Philip brought in four companies of singers, two dancing groups, and a few readers. Who could refuse this smiling devoted priest anything?

On Holy Wednesday, everything was ready for our Gospel Night which was supposed to begin at 7:00 p.m. But, Haitians are never in a hurry! The celebration finally began at 7:30 and lasted all of two hours. The following programme will give you an idea of the celebration:

Theme: Concern

NEGATIVE HUMAN SITUATIONS

1 — Yo di konsa
(People say . . .)

Transparencies were flashed on the screen, illustrating various attitudes which showed lack of concern for the



2 — The Little Prince

welfare of others. Brief appropriate comments emphasized the divers situations: "That's no concern of mine . . ." "Leave me alone . . ." "Can't we have peace around here . . ."

Photograph of a diminutive Haitian "Little Prince", alone on his planet. The case of isolated people, with no one to care, was presented.

3 — Presentation of theme

Exposition of the Gospel Night theme and explanations about the programme. Introduction to reality.

4 — Song

Why wait until tomorrow to help someone in need? We have only one valuable day, and this is today.

**5 — Reading: Gn 37: 23-29
(Joseph sold by his brothers)**

There has always been people who were betrayed and rejected by their own.

**6 — Di-m non?
(So, what?)**

What about us? A young girl at the microphone probed her own conscience: "How do I react when confronted with a request by someone of whom I'm not very fond?" The examination of conscience ended on a plea for forgiveness.

7 — Song

A mime and song, performed by a dancing troupe called "Service and Brotherhood", stirred hope for a brighter future.



André Philippe, O.M.I.

- 8 — **Mouin fè yon rêv**
(I have a dream) Creole translation of Martin Luther King's poem, "I have a dream." A photograph of the great Negro leader was shown on the screen as well as pictures of blacks and whites who fraternize.
- 9 — **Song** A mime by a group of children.
- 19 — **The Pastor's prayer**
(Rev. Armand Ouellet, O.M.I.) Prayer to obtain deeper concern for the welfare of others.

POSITIVE HUMAN RELATIONS

- 1 — **Introduction** Résumé of the first part and presentation of the second.
- 2 — **Reflective reading** Michel Quoist's piece "My Friend" with transparencies explaining the text.
- 3 — **Song** Song composed by Father Philip and sung by four companies of singers. During the song a drawing representing an open heart with two clasped hands inside was flashed on the screen. This song was such a favourite that it was taken up twice. Two thousand participants swayed in rhythm with the melody.
- 4 — **Reflective reading** "Lord, I have time" by Michel Quoist, with transparencies.
- 5 — **The Gospel**
(according to Mt 25:40) "Whenever you did this for one of the least important of these brothers of mine, you did it for me." Showing concern for others is to welcome them as we would Christ himself.
- 6 — **Silence** Perfectly observed period of reflection.
- 7 — **Song: "Sing, O my tongue, in praise of wisdom."**
- 8 — **Prayer**
- 9 — **Silence** Deep and prayerful.
- 10 — **Exchanges on the theme mentioned by Father Philip in the first part of this article: "Someone stands at the door."** Comments made by participants regarding the picture. Some of these comments were striking in their simplicity. A student then made a résumé which called for applause.

Sister Marie-Paule Sanfaçon, M.I.C.



- 11 — **Reading from Rev 3:20** "Listen! I stand at the door and knock."
 12 — **Song: "Leave your door ajar."**

THANKSGIVING

- | | |
|---|---|
| <p>1 — Introduction and invitation to care for others in a concrete way.</p> <p>2 — Song: "Hand in hand."</p> <p>3 — Dance</p> <p>4 — Thanksgiving</p> <p>5 — Final prayer</p> | <p>Reflection on the preceding part. Participants were urged to manifest concern for their closest neighbour. All responded with alacrity embracing, laughing, crying. . . A warm and joyful atmosphere flooded the room. Deep concern was felt for others; old grievances were forgiven. . .</p> <p>Transparency showing an open heart enclosing clasped hands.</p> <p>Members of the National Troupe of Theatricals and Folklore performed a dance which emphasized the rhythm of the song "Hand in Hand".</p> <p>Freely expressed by participants.</p> <p>Our Father</p> |
|---|---|

APPRECIATION

Participants were invited to appreciate the night's experience in their own words. Along with many others, a young man expressed the wish that such a celebration might be repeated soon. All enjoyed the Gospel Night.

REFLECTIONS

Why have I told you about this? Because the event was a precious missionary experience which helped me adapt to my adopted country and its inhabitants. Preparatory proceedings and team work brought me into such close contact with Haitians that my apostolic tasks were thereby facilitated. They treated me like one of their own.

For several months, I had been active on the parochial liturgy team, but I had not quite grasped in what spirit my task should be accomplished. Now that I know the people better, I can work more efficaciously. On the community level, my own Sisters did all they could to lend practical assistance in the preparation of the Gospel Night. For me, this event has been the most important one since my arrival in Haiti, August 28, 1971.

If you leave your door ajar and give a warm welcome to people, you will feel great happiness when others enter, bringing you enrichment. Man is a naturally social being.

Daddy, my heart
is so full I can't
find other words
than HAPPY FATHER'S
DAY and THANK YOU!
to express my gra-
titude.

Dear Father, ざあまのきよ
Thank you いりい日よ
for the tender まか"日て"う
care you take しとと"す。はさ
of me every day. た。ううちま
Hayano こも ち
Maoko

お父さんのために私たちはピアノの曲
をプレゼントをしますすがうきいて下さいね
なにかおくりものをしようと思つた
のですけれどあいにくおこずかいがない
ので私のへたなピアノでもきいて
下さい。

Dear Father,

We are sure you will accept this small gift of yours. We would have liked to give you something wonderful but we cannot. Please listen to our love in this piano piece.
Ishii Yumiko et Yūko

お父さん

お父さん
きょうは父の日です。私たちが小
さいころからまもって下さってどうも
ありがとうございました。
たかうあたちたちはきょうは心がう
かんしやします。
おめでとうございます。

Father.

Today
it's your feast day. We are very
small children but we want
to give you the biggest of thanks
for protecting us everyday as
you so kindly do
Iki Makiko and Terue

These days
I made some
progress in
piano! Thank
you Father!

For this and
for all what
you did for
me THANK YOU!

I intend to
practice dili-
gently from
now on.

Ozji
Toshiko

ニ カ ビ
れ げ ア
ガ て ノ
う す。 が
も 少
一 し
生 上
目 達
命 しま
練 した。
習 つ
す り
る も
ま し
し た。 れ
た。 も
お
父
さ
ん
の

Daddy,
Today
it's Father's
Day. Thank
you very much
for what you
are doing for
me every day.

I would like
to offer you a
very beautiful
gift but I can-
not. Please
listen to this
piano piece
prepared espe-
cially for you
with my professor.
Please be healthy
forever.

Kojima Kyoko

い い て な い き お
っ っ き に つ よ 父
ま し な か も う さ
て よ が プ い は ん
も に フ レ つ 父
げ ふ た せ も の
ん き の ソ あ 日
き こ で ト リ で
で ん さ と が す。
" た さ し と
て じ か た う
下 ア や か こ
さ ノ が っ ざ
い。 を な た い
お が の ま
き う ひ す
か プ す が
せ う が
ま ス 先
す。 生 と
と

Daddy,
Because you
are working for me every
day THANK YOU!

I would like to
please you with this tape
recorder prepared especially
for you.

May you enjoy
yourself today!

Watanabe Hideko

ま う よ と い ほ 思 聞 お ざ と は 毎 お
す。 に い う て ん い が 礼 ろ ろ 日 父
お 日 ご 下 と ま せ に ま も ろ 私 様
祈 で ざ さ に す。 て ビ す。 あ り て ち
り あ い っ 毎 上 ア リ が 下 の た
い り ま て 日 げ ノ カ と さ た
た ま す。 あ は た の 曲 う っ め
し す り た い と を ご て に
よ が う と

PHOTO/REPORT



Photo: photoflex, Tananarivo

AMBOHIBARY,

MADAGASCAR



The poor are always with us. We have them here, even in our prosperous America. Their misery remains a problem for all those who are endeavouring to improve their condition.

In Madagascar, the entire nation can be said to be hungering, but its real hunger is for hope, a hope which searches out a way in the darkness of faith.

HUNGERING AFTER HOPE

For the past seven years, I have lived among these people and have learned something of the wisdom of their ways, of their aspirations towards an ideal.

The revelation of love becomes a stimulus, a source of energy which transforms a man in quest of his dignity as a human being. This same revelation transforms the apostolate into a thrilling adventure. It enables one to feel the very heartthrob of the Great Isle and the yearning of its people.

An event which lately occurred in Ambohimandroso manifests a dynamism born of the profound faith animating the villagers. A church had laboriously been built to accommodate 1,000 Christians whom the priest can visit only once a month. It had already been completed when a cyclone razed it to the ground.

It seemed unlikely that the people would ever have the courage to begin over again. All the more so, since the river which flows through Ambohimandroso periodically goes on the rampage.

But Father Jean Ramarovony would not accept defeat. Assisted by Mr. Jean Baptiste, he applied for a government grant and made the rounds of embassies. His petitions were granted. The Ministry forwarded four steam shovels, and several organisms. Moreover, volunteers stepped in to help rebuild the church. Teams of men worked in shifts raising the walls; women carried materials; even the children proudly did their stint. Young girls volunteered as cooks for the builders. People came in from the remotest villages to lend assistance. Groups of seminarians worked all through their holidays. God willing, the new church will be completed before the end of August. Moreover, the river is being straightened out so that it will no longer ruin the harvests.

According to an old Malagasy proverb, the world is like a huge rice field where a plentiful harvest can be reaped only in so far as each and every one does his share of the work.

Each stone going into the building of the Ambohimandroso church represents the efforts of each and every Christian. Thus the torch of a loving hope is being kindled and passed from hand to hand.

Germaine Fréchette, M.I.C.





FE Y ALEGRIA

FAITH AND JOY

(translated from the Spanish
by Jeannine Proulx, M.I.C.)

Teachers on the staff of Immaculada Concepcion School.





GOAL

Father Jose Maria Velaz, S.J., professor at the Andres Bello University of Caracas, Venezuela, initiated the *FE Y ALEGRIA MOVEMENT* sixteen years ago. This movement answers a crying need of the South American continent — EDUCATION.

It aims at awakening the people's consciousness as to their rights as human beings. Culture and social promotion should be available to all, not merely to a favoured few.



Illiteracy is an alarming factor in the majority of Latin American countries. *Fe Y Alegria* intends to strike at the root of the evil by facilitating to all young people easy access to elementary as well as to secondary schools, thus opening up broader horizons of hope.

HISTORY

Founded in Caracas in 1956, *Fe Y Alegria* spread rapidly to Venezuela, Panama, El Salvador, Columbia, Peru, and Bolivia. At present, 80,000 students belonging to the poorer classes are members of the organism. Its schools are situated outside



large urban centres, chiefly in the shabbier suburbs and in remote places.

In its desire to solve the problems of the destitute, *Fe Y Alegria* charges no fees. It accepts students without distinction of colour, race, social status, or religion. Any illiterate child has a right to be enrolled in its institutions free of charge.

THE FE Y ALEGRIA MYSTIQUE

This popular education movement is dedicated to the integral development of man. As such, it knows no limits, appealing as it does to the people's autonomous conscience.

In order to ensure method and

continuity, *Fe Y Alegria* entrusts the direction of its educational establishments to Sisters entirely devoted to the task of education. Thanks to their technical competence and their Christian witnessing, they have rapidly won the people's confidence. Their concerted efforts have already contributed in lowering the rate of ignorance, apathy, and destitution existing in long neglected areas.

At present, over 600 Sisters belonging to 70 different Congregations are *Fe Y Alegria* collaborators. Moreover, a great number of lay people lend their assistance in this important work.

The curriculum in elementary schools is gradually being improved by the introduction of active pedagogical methods. Pupils are trained to take personal decisions. This may be the best way of ridding the children of a certain inferiority complex and of their passive attitude towards life in general. Thus, we may hope that they will become a leaven in the mass of a hitherto stagnant and underprivileged society.

Elementary education, however, is not an end in itself. It is merely a firm foundation upon which may be laid the superstructure of secondary and professional education, with a view to a harmonious development of personality.

Why should the wealthier classes alone enjoy the right to from 15 to 20 years of schooling, while the poorer classes barely benefit by only a few years in more or less regular schools? This is surely not fair.

Besides, we can no longer tolerate that mere children should be forced to work when they should still be in school. Such a situation might lead to an even more objectionable slavery than that of primitive cultures.

Fe Y Alegria institutions stress the need for a methodical formation sorely needed in developing countries. Technical schools guide a good number of young people in the choice of a career. Workshops are organized where students learn various trades: carpentry, ironworks, mechanics, craftsmanship,

etc. Experimental farms are also set up. In short, everything is done which may prove conducive to social promotion, from sports centres to coops which successfully function as part of the *Fe Y Alegria* institutions in general.

Aside from educational establishments proper, various clubs have been organized which cater to the needs of mothers of families, the formation of leaders, adult education classes, etc. Within the zone where our schools are situated, we endeavour to find leaders who can easily grasp the problems of a population of whom they are part. School premises are always at the disposal of the community. Parents as well as students are welcome.

FE Y ALEGRIA IN BOLIVIA

According to official statistics, the Bolivian educational system is inadequate. On a total population of 5,000,000 inhabitants, only 35 per cent benefit by education. Illiterates number 65 per cent. Without wasting time trying to gauge the causes of such a situation — poverty, lack of communications, diversity of languages — *Fe Y Alegria* set to

work in Bolivia in January 1966. It aimed at collaborating in an efficacious manner in all forms of promotion.

On January 7, of this same year, an agreement was entered into by the Minister of Education and by *Fe Y Alegria*. According to this agreement, the government surrendered to the Movement the right to pay indiscriminately all employees the salary determined by the government. Moreover, the Ministry allowed it to pick its own teachers. For its part, the Movement promised its collaboration in the Bolivian educational field. This comprised the purchase of land, the building of schools, and other establishments, without relying on governmental funds.

All successive ministries have since praised *Fe Y Alegria* for its remarkable accomplishments throughout the land. After six years of endeavour in Bolivia, it now conducts 90 schools and colleges staffed by 1,100 qualified teachers and 90 Sisters. Schooling is dispensed to 25,000 students.

Other achievements consist in:

- a) cooperatives which supply children and other members of the family with free medication, as need arises;
- b) cooperatives, credit unions, savings-banks for students only;
- c) handicrafts shops, agricultural schools for secondary course students, sewing clubs for girls;
- d) public libraries in collaboration with municipal libraries;
- e) school playgrounds;
- f) spiritual and catechetical three-day sessions;
- g) three-day guidance courses conducted by technicians in education, board provided. Teachers who staff State schools are also invited to take part in these sessions.

Our sole handicap in the field of expanding other activities is the lack of financial resources.

Fe Y Alegria has received high praise from the Episcopal Conferences through the intermediary of Clemente Cardinal Maurer, its president. The Movement is considered one of the most important ecclesial works for cultural and social promotion in Latin America.



Fe Y Alegria facilitates the access of youth to primary and secondary schools.





PROMOTION OF FINANCIAL RESOURCES

National economy being in straitened circumstances, *Fe Y Alegria* relies on the good will of heads of families, and on members of local communities for effective collaboration. All are urged to join their personal efforts to those of the Movement in building schools, paving roads, baking bricks, raising timber.

But needs are increasing. The situation here has no parallel with that in Europe or in North America. Therefore, we have to appeal to international associations for financial assistance in order to build and organize.

Recommended by the BOLIVIAN EPISCOPAL CONFERENCE, we present our petitions for aid to those who wish to cooperate.

In order to centralize all these petitions, *Fe Y Alegria* has nominated Father Thomas Garcia, S.J., as its national procurator. He prepares requests for assistance, compiles all necessary information and documentation, and corresponds with the outside.

The procurator's address in Bolivia is:

P. Tomas Garcia
Fe Y Alegria
Casilla 634,
Cochabamba, Bolivia.



Construction of a workshop for the girls of *Escuela Inmaculada Concepcion*.

Workshop for boys.





MALAWI

IN BRIEF

MALAWI is a landlocked strip, 520 miles long from north to south and varying in width between 50 and 100 miles. Its total land area is 45,747 square miles including 9,266 square miles of inland water. It shares borders with Mozambique, Tanzania and Zambia. Much of the eastern border runs through the 355-mile-long Lake Malawi (formerly Lake Nyasa) which is the third-largest lake in Africa and lies at the southern end of East Africa's Great Rift Valley.

Agricultural development is the key to Malawi's economic future. The country is poor in mineral deposits, and industrial development is hampered by its geographical position and shape and by its small consumer market. Its main crop is tobacco which earned \$9 million in the first half of 1971. However, the former British colony is diversifying its economy, and tea, the second-largest export earner, rose from earnings of

about \$8 million in 1964 to \$13.5 million in 1970. Britain remains Malawi's biggest trading partner, taking 52 per cent of her exports and providing 26 per cent of imports.

Zomba is the capital of Malawi, although its population of 10,000 is only about one-seventh of that of Blantyre, the commercial and industrial centre of the country. Blantyre was named in honor of the birthplace of David Livingstone, the famous Scottish missionary and explorer, who was the first man to see Lake Malawi.

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Cooperation Canada
September 1972

MALAWI

MZUZU DIOCESE IS 25 YEARS OLD



Mr. Johanni Soko reads a commentary of Holy Scripture to his daughter.

Twenty-five years ago (May 1947), the ecclesiastical circumscription now called Mzuzu Diocese was detached from the apostolic vicariate of Likuni. Mzuzu Diocese (an apostolic prefecture until 1961) covers

the northern part of Malawi, an area of 20,000 kilometres. Its population is made up of various tribes who speak diverse dialects. In 1947, it numbered a mere 349,000. Today it has reached the 650,000 mark. There



Photos: Pawek

Sister Edith Faucher. M.I.C., gives a lesson in Home Economics. (Mzimba)

were, in 1947, only 2,486 Catholics plus 3,049 catechumens; at present, there are 45,904, plus 12,276 catechumens.

For a long while, the Presbyterians were the only missionaries at work in the northern part of the country. At the turn of the nineteenth and at the beginning of the twentieth century, they followed in the wake of Livingstone, the great explorer. Education was the main concern of these Protestant missionaries.

The Presbyterian Church now known as CCAP is an amalgam of the Reformed Church of Holland and of the Free Church of Scotland. It is entirely in the hands of the African clergy. A few foreign missionaries (from Scotland and Northern Ireland) volunteer their services to African pastors. Many among older members of CCAP cling to the anti-Catholic prejudices of the first Scottish missionaries to Malawi. But although a genuine ecumenical movement is not yet flourishing, there are numerous signs of a change of heart. It is worthy of note that the Constitution of Malawi grants perfect religious liberty.

On the whole, Malawi is an agricultural country, more especially in the northern region where no

industry has developed. The majority are farmers who eke out a scanty livelihood. Lately, however, thanks to government grants, crops of rice, tea, and tobacco have been cultivated with a view to exportation. Better roads have also been built, but certain parishes on the fringe of Lake Malawi can be reached only by boat.

Personnel

Twenty-five years ago there were only three mission posts conducted by nine White Fathers and one Brother in what is now the Mzuzu diocese territory. Today, there are 10 parishes and 140 stations with bush chapels attached. Under the direction of Msgr. J. L. Jobidon, W.F., there are at present 51 missionary priests at work there. (39 White Fathers, 7 Kiltegan Fathers, 3 Marianists, 2 secular priests) plus 5 autochthonous diocesan priests. The Major Seminary numbers 7 students and the Junior 141. Moreover, there are 20 Brothers (15 are American Marianists), and 121 Sisters (63 autochthonous). The latter have just elected their first African Superior General. These Sisters work chiefly as teachers and nurses. Several among them obtained their credentials abroad. Finally, catechists number 94. The greater number have been trained during two years at the Catechists Training College.

Education

The diocese holds the partial or complete direction of 598 elementary schools having a global roster of 118,509 pupils, 2 secondary schools for boys conducted by Marianist Brothers and one secondary school for girls under the direction of the Canadian Missionary Sisters of the Immaculate Conception.

The Marianist Brothers also conduct an important technical school in Mzuzu. For their part, the White Sisters are in charge of a home economics centre. A lay African is director of a Teachers' College whose chaplain is also an African.

Hospitable Works

The diocesan Church conducts 12 dispensaries or maternity centres scattered throughout its territory. Qualified African and foreign Sisters are in charge.

In the city of Mzuzu, the Medical Missionaries of Mary conduct a large modern hospital. On the permanent staff are two doctors, one of whom is a Sister. Attached to this hospital, is a Nursing School. Besides their city hospital, the Sisters have organized several clinics and sanitary centres in country places.

Plans are being made for another large hospital to be situated in Kaseye (at the northern tip of the diocese). The Missionary Sisters of the Immaculate Conception will be in charge of this new hospital which will have at least one resident doctor on its staff. A large piece of land has been cleared and constructions will soon be going up. — See photographs accompanying this article.

(Adapted from *Fides*, 1972)

MALAWI, MZUZU

ROSARIAN SISTERS' FIRST CHAPTER

The African Congregation of Rosarian Sisters held its first General Chapter at Rumphi (Malawi) April 24-30, 1972. For the first time in its history, the Congregation elected an autochthonous Sister as its Superior General — Sister Margaret Niyirenda. Her assistants will be Sisters Marcelline Numba, Denise Mg'endu, and Thérèse Ntala.

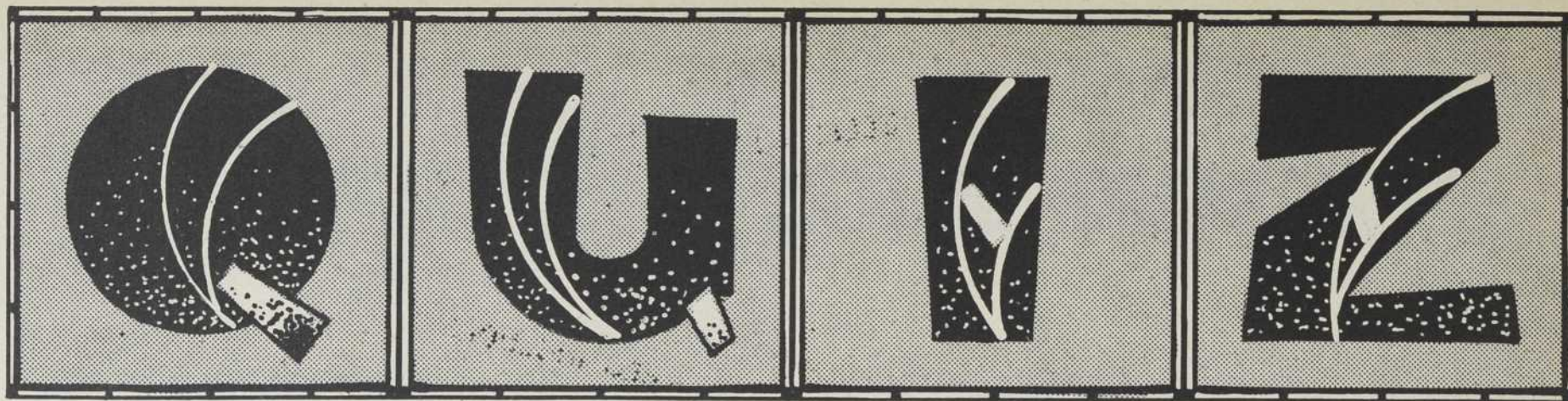
Mother Margaret was born in Nkhamenya, in the diocese of Mzuzu. A professed Rosarian Sister since 1960, she pursued studies in Nursing at the White Sisters' Likuni Hospital, in the diocese of Lilongwe, where she obtained qualifications as a midwife. She was later sent for postgraduate studies to San Diego, California (United States). In 1970, she returned to Malawi with a State Registered Nurse's Certificate. For a while, she worked at the Rosarian Sisters' dispensary and maternity centre in the Chilumba parish (Mzuzu diocese). When the Missionary Sisters of the Immaculate Conception passed on their works in the Rumphi parish to the Rosarians, Sister Margaret was put in charge of the dispensary and maternity centre. She was still at this post when elected Superior General.

The Rosarian Congregation was established in 1951 by Msgr. St. Denis, then Prefect Apostolic of Mzuzu. He entrusted the formation of its first members to the Missionary Sisters of the Immaculate Conception. The latter performed this duty until a few years ago when two Rosarian Sisters were assigned to the direction of the novices and postulants. At present, members of the Congregation number 44 professed Sisters, 9 novices, and 10 postulants. They are active in teaching and nursing in six parishes of the Mzuzu diocese. They also have a formation centre attached to Marymount Secondary School for girls (conducted by the Missionary Sisters of the Immaculate Conception) where 12 Rosarians pursue their studies. Others are students at the Mzuzu St. Joseph's School for Nursing conducted by Medical Missionaries of Mary. Finally, 5 Rosarians are working towards a Pd. M. in the United States of America.

(Adapted from *Fides*, 1972)

Mgr. J. L. Jobidon, W.F. bishop of Mzuzu and 59 of the 63 members of the Congregation of the Holy Rosary, after the election of their first African Superior General, Sister Margaret Nyirenda.





In the recorded annals of Canadian history, Délia Tétreault is practically unknown. And yet Canada owes this valiant woman apostle its first two missionary Societies. Her entire life was spent for the spread of God's kingdom, in a spirit of thanksgiving. Hundreds of young Canadians can trace back to her their vocation to the foreign mission apostolate. Buffeted by trials and opposition, she succeeded in establishing a Congregation of missionary nuns who are now carrying the Good News to practically every part of the world.

WHO WAS DELIA TETREAUULT?

1

Délia Tétreault was born in . . . on . . .
Joliette, July 14, 1861
Mariville, February 4, 1865
Montreal, June 7, 1870

2

Her mother died when Délia was:
very young
an adolescent
a young woman



3

When she was eighteen she asked to be admitted to:
the Hotel Dieu
a Visitation Convent
a Carmelite Monastery

4

She next asked to become a:
Grey Nun
Sister of Providence
Sister of the Congregation

5

When she was twenty-four, she met:
Mgr. Mérel
Father A. M. Daigneault, S.J.
Father Almyre Pichon, S.J.

6

At *Béthanie* Délia spent:
ten years
three months
one year

7

One of her dearest occupations consisted in spreading devotion to:
Saint Anthony
the Holy Angels
Mary

8

Délia confided her missionary projects to:
her foster father
Reverend Gustave Bourassa
a Sister of the Congregation

9

She laid the basis of her Congregation:
June 3, 1902
November 6, 1900
December 8, 1902

10

The distinguishing mark of her Congregation was:
the spirit of reparation
the spirit of thanksgiving
the spirit of poverty

11

Délia took perpetual vows of religion on:
August 8, 1905
June 3, 1903
July 7, 1905

12

In 1908 the Congregation's field of apostolate was extended to:
Africa
Papua
all mission lands

13

The first missionary group left for . . . in . . .
India, May 1912
China, September 1909
Africa, February 1907

14

While firmly establishing her Congregation, she pursued as second aim:
the foundation of a Foreign Mission Seminary
the opening of a college
the organization of a commercial establishment

15

She launched a mission magazine in:
1919
1920
1916

16

Her Congregation received its final papal approbation by Pius XI on:
May 5, 1920
March 7, 1933
January 2, 1920

17

During the eight years which followed a serious sickness she:
kept on governing her Congregation
was completely incapacitated
gradually recovered

18

She died on:
October 1, 1941
November 8, 1938
December 10, 1939

19

Délia's Congregation:
failed altogether
declined
flourished

20

Her vision of the world was:
narrow
broad
pessimistic

ANSWERS TO THE QUIZ

1

Délia Tétreault was born in the little town of Marieville, Quebec, FEBRUARY 4, 1865. She was the seventh child born to Mr. and Mrs. Alexis Tétreault. A twin brother died a few months after his birth.

2

Délia's mother died while she was still AN INFANT. Upon her mother's pressing request, she was entrusted to her godfather, Mr. Jean Alix and to his devoted wife. The frail little girl was tenderly cared for by this worthy couple whom she always called "Father" and "Mother".

3

When she was eighteen, Délia requested her admission to a CARMELITE MONASTERY. Much to her disappointment she was refused, doubtless on account of her precarious health. Regarding this event Délia later wrote, "My poor health was a source of personal humiliation and annoyance. Finally, I understood that this trial might well contribute to my sanctification. . . From that time onwards, I no longer felt sorry for myself."

4

Some time later, she entered the GREY NUN'S NOVITIATE in Saint Hyacinthe. However, a fever

epidemic having broken out at the convent, her foster parents, fearing for her health, brought her back home. It was while she was a postulant at this convent, that she first had the inspiration of founding a Congregation of missionary Sisters and of working at the foundation of a Canadian Foreign Mission Seminary. In her deep humility, she thought that such a project was way above her capabilities. Therefore she remained at home with her parents for seven or eight years. But, try as she might, she could not get rid of the idea that she was called to launch a great missionary work.

5

She first met FATHER AIMYRE PICHON, S.J., when she was in her early twenties. He advised her to embrace religious life. In what Congregation? Well, he had organized a house called *Béthanie* where several zealous ladies performed works of mercy in favour of the poor. Would she not like to join these recruits? Délia reflected that this was perhaps the answer to her dreams of a Missionary Congregation. She therefore accepted the offer and joined the *Béthanie* group.

6

She remained TEN YEARS at *Béthanie*, teaching newsboys their catechism, helping immigrants to read and write, caring for destitute families, visiting the sick, etc.

7

One of her favourite occupations consisted in spreading true DEVOTION TO MARY. She wrote, many years later, "How grateful I am to Mary! She it was who brought about the foundation of our Community. I owe her everything."

First residence of the Missionary Sisters of the Immaculate Conception, Outremont.



8

She confided her secret desires of missionary life to Reverend G. Bourassa, a wise and saintly priest experienced in the ways of God. He promised to help her, but he felt by some mysterious intuition that he would not be long her director. "I will begin to help you," he said, "but I will not see the work flourish." (His accidental death occurred a few years later). The archbishop of Montreal, Mgr Paul Bruchési, sanctioned the undertaking but only after long hesitations. He feared that such a work might prove an added burden to his diocese in a financial way. With unshaken faith in divine Providence, Délia promised to assume all the risks of the undertaking. She further promised that she and her future companions would always earn their own living.

9

On JUNE 3, 1902, Délia Tétreault laid the basis of her missionary Congregation, the first Canadian Society of its kind, in a humble dwelling on Côte-des-Neiges. Assisted by two companions, she opened an "apostolic school". The following year, six new members having joined the initial group, all moved to a slightly larger house on Saint Catherine Road, Outremont.

10

The distinguishing mark of her Congregation was the SPIRIT OF THANKSGIVING. She outlined her ideas on this score in a letter written July 19, 1904. "To promote the sacred interests of God in every possible way, and to thank him unceasingly in our own name and in that of all men — such is the definite end of our Congregation."

11

On AUGUST 8, 1905, Délia took the perpetual vows of chastity, poverty and obedience. On this occasion, she adopted the religious name of Mary-of-the-Holy-Spirit. Her first companion and friend, Miss Joséphine Montmarquet, made her temporary profession and three postulants took the habit. It was the first ceremony of its kind in the nascent Community of the Missionary Sisters of the Immaculate Conception. Pope Pius X had himself determined the name of the Congregation when he approved its foundation in 1904.

12

The Congregation's field of apostolate was extended to ALL MISSION LANDS. When the archbishop of Montreal, Mgr Paul Bruchési, inquired while in Rome to what mission field the new missionary Sisters should be sent, he was told that no particular field would be assigned to them. They

could go wherever the bishops of the mission world would call for their assistance.

13

The first group of six Sisters left for CHINA on September 8, 1909. Mgr Mérel, bishop of Canton was anxiously awaiting their arrival. Their first works were a home for destitute and aged women, a crèche for abandoned infants, and a school for young Chinese girls. In 1913, the foundress sent three of her spiritual daughters to the island of Sheklung to care for hundreds of lepers. Meanwhile, in the homeland, she formed serving circles to assist the missions, and initiated the work of closed retreats for women and girls.

14

She pursued as second aim, the foundation of a CANADIAN FOREIGN MISSION SEMINARY. She confided to one of the Sisters in 1914, "I have long been haunted by the idea of a Foreign Mission Seminary. . . To bring about this foundation, by every means in my power, appears to be the complement of my vocation. I would not want to die before this work was accomplished." She prayed and had others pray; she approached the bishops; she put forward every argument in favour of the project. Undeterred by opposition and humiliation, she hoped against hope. Finally, her ardent wish was granted. On February 2, 1927, the bishops of the province of Quebec, in plenary assembly, decreed the foundation of the Canadian Foreign Mission Seminary. As soon as the project was realized, Mother Mary-of-the-Holy-Spirit's greatest concern was to step aside to let others reap the honour of the foundation.

15

In MAY 1920, Mother Mary-of-the-Holy-Spirit launched the publication of a missionary magazine, *Le Précurseur*. . . She aimed at arousing the missionary spirit among the Canadian population. Publishing a magazine was no small enterprise. Funds and personnel were sadly lacking. Nothing daunted, she went forward and the magazine slowly made its way, not only in Canada but in U.S.A. and abroad. In 1923, an English edition was added. Who can tell the number of missionary vocations which its message has inspired? Another means of apostolate inaugurated earlier by the zealous foundress, was the Closed Retreat Movement. Begun at the Outremont Motherhouse in 1911, it flourished for more than fifty years.

16

The Congregation received its final pontifical approbation on MARCH 7, 1933. Already the daughters of Mother Mary-of-the-Holy-Spirit were

carrying the Good News, not only in China, but in the Philippines, Japan, and Manchuria. On September 28, 1933, the founding Mother suffered a stroke which put her life in danger.

17

From 1933 onwards, the foundress was COMPLETELY INCAPACITATED. Although fully conscious, she could no longer speak. A life brimful with activity gave way to a life of silent contemplation and of suffering patiently borne.

18

She died on OCTOBER 1, 1941. Gathered around her bedside, her daughters felt inspired to sing the Magnificat, the hymn of thanksgiving she had so often urged them to sing and which had been the theme-song of her own life.

19

The work of Mother Mary-of-the-Holy-Spirit grew and FLOURISHED. Her missionary daughters are today at work in China, the Philippines, Japan, Africa, Taiwan, Hong Kong, the Antilles, Madagascar, Guatemala, Bolivia, Chile, Peru. True to the lessons of their Foundress, they are "sowers of joy" especially among the destitute. "Love the poor whom our Lord has entrusted to your care," she wrote. "Love them as if they were your own children. They should be as precious to you as the apple of your eye. Take care of them as you would of me if I were ill." In six novitiates, in Japan, Taiwan, the Philippines, Cuba, Haiti, Madagascar, Hong Kong, young girls of all races and nations are taught to become missionaries in a spirit of thanksgiving.

20

Her vision of the world was singularly BROAD and clear-sighted. Long before the present day progress of atheistic communism, for instance, she had guessed the insidious danger of its godless doctrines. To combat this danger, she had organized leagues of prayer and sacrifices for the extinction of atheism. Daughter of the Church, she lived solely to promote the reign of Christ through Mary Immaculate. Gifted with practical common sense and a dynamic personality, she understood that in order to change society, one must first arouse the Christian spirit in the family unit. Hence, Closed Retreats, schools, the spread of missionary magazines, the promotion of Pontifical works such as the Propagation of the Faith and the Holy Childhood. She once remarked, "If we only knew how sublime is the apostolate exercised among humble folk, among little children, we would embrace it cheerfully. Thousands of families, hundreds of generations benefit by this apostolate."

ADVENTURES IN NAMES

MADELINE MAILLET, M.I.C.

From the beginnings of recorded history, personal names have been important. Calling someone by his personal name signifies that intimate relations exist. God himself wishing to give certain human beings particular marks of his friendship either gave them a name or changed the one they already bore. Evidences of this fact are found everywhere in the Scriptures. Thus God told Abram, elected to be the father of the Chosen People, "No longer shall your name be Abram but your name shall be Abraham for I have made you the father of a multitude of nations" (Gen 17:5). The precursor of our Lord bore a heaven-sent name, "Your wife Elizabeth will bear you a son and you shall call his name John" (Lk 1:13). When the time had come for the Messiah's birth, his name was determined in advance by the angel sent from God to Mary, "You will conceive in your womb and bear a son, and you shall call his name Jesus" (Lk 1:31).

Names are the badge of individuality. In primitive ages, a single personal name was given to each in-

dividual. Generally coined on the spot, it referred to circumstances attending birth or again to some special quality parents hoped their offspring might one day possess. Such a custom seems to have prevailed in all the nations of antiquity who have left written records, at least during the earliest periods of their history.

In America we find it natural to introduce ourselves by name to strangers and we expect them to respond by giving their own names. However, there are many societies in which such a practice is unacceptable. In parts of Africa, for instance, the name given at birth is kept secret. Divulging it would be courting disaster. The name is considered part of the person; a stranger learning it might therefore gain power to work evil magic.

Again, the use of a person's name might be interpreted as an act of undue familiarity. In some regions where formal behaviour is called for, even between close relatives, people avoid calling one another by name. Thus among the Crow Indians of North America,

a man was forbidden to utter his mother-in-law's name. An Akha man of Eastern Burma must not mention the name of his own wife. She is addressed as "woman", "you" or "mother of so and so" (naming her eldest child). National customs vary to such an extent that it would be best when entering an unfamiliar culture not to ask a person's name before making sure that the question will not give offence.

The scope of this essay does not allow for an extensive study of personal names among all peoples of the world. But even a cursory glance at some customs in this matter will certainly not be devoid of interest.

One of the strangest adventures in names is the practice of using vile names for children in order to keep evil spirits from trying to harm the bearers. The Moni of New Guinea, for example, use such names as "dog dung" or "pig dung". In Mexico, the Mazatec without giving such repulsive names, habitually speak of a child as being ugly or witless so as to fool malicious spirits.

For the Eskimos there are three parts to a man — body, soul, and name — all of which have equal importance and combine to make up the whole person. They believe that a newborn child cries because it wants a name and will not be a complete person until he has it. Traditionally, an old woman recites the names of ancestors while the mother is in labour. The one uttered at the time when the child first becomes visible is regarded as the appropriate one. However, in some cases, the name may be derived from a self-evident matter. A Polar Eskimo does not mention his name. He believes that if he did so he would lose its magic protection.

In Kikuyu society a family never gives the name of a child who has died to one born later. The belief is that the evil spirits who made off with the lost child, might be tempted on hearing his name again to kidnap the second. This is the reason why the second child is called *Kariuki* if a boy or *Njoki* if a girl. Both names signify "one who has been reborn". If by mischance, the second child also dies, the parents will not risk giving the third child one of the usual family names. Instead, they will give him the name of a tree, a river, or even an animal. In this way, they hope to deceive the spirits into thinking that the child they have does not belong to the family against which they have a grievance.

The Japanese *zokumyo* or common name corresponds closely to our Christian name. These names often end in Taro for the eldest son, Jiro for a second, Saburo for a third, down to Juro for a tenth, as Gentaro, Tsunajiro, etc. These terminations may be used alone without any prefix. They mean respectfully "big or first male", "second male", "third male", and so forth. Girls' names are usually taken from some flower, virtue, or object associated with womanly attributes. Formerly, such names were prefixed O "honourable". Thus we have O Kiku (Chrysanthemum), O Haru (springtime), O Mitsu (abundance), etc. If the name had more than two syllables the prefix was omitted as Kaoru (fragrance). At present, the prefix is generally

replaced by the suffix ko (child): Hanako "flower child", Takeko "bamboo child". . . The *kaimyo* is the "eternal name" chosen by Buddhist priests for each believer immediately after death and inscribed in the funeral tablet.

In the Malagasy Republic, the baby is not considered a person in his own right until he has been gratified with a name. If he is a Christian, he will be called by a saint's name: Eleuthere, Abdon, for example or any other name found in the calendar on the day of his birth. His little sister may be called Rose de Lima; Mary the Egyptian (Mary Zimpsine for short). Septuagesima, etc., according to her birthday date. In Madagascar there are no family names (such as we know them) inherited from parents. The personal name is followed by appellations such as Raondry (Mister Sheep); Rakotonirira (Mister Bright Boy); Rabibisoa (Mister Lovely Animal).

Among the Bolivian Aymara, the choice of a name is of prime importance. The infant is named after the saint whose feast falls on the day of its birth. Otherwise, the Indians believe, this saint would be offended. Who knows? He might even take revenge on the parents or on the child itself. *Compadres* (godparents) keep on hand for such occasions an old church calendar with a list of the saints honoured on given dates. Being ignorant of ecclesiastical terminology, they will sometimes choose quaint names like Obispo (bishop), Illuminada (illuminated), Hungria (Hungary), Exaltacion (exaltation). Such names are in common use throughout the Bolivian countryside. One meets boys answering to the more or less appropriate names of Virgenes (virgin), Profeta (prophet), Otomno (autumn), etc.

Countries where Spanish influence has made itself felt preserve the charming custom of naming girls for Mary only. At times they give them names of her feast days, of her titles in the Litany of Loretto, of her numerous shrines. For example: *Candelaria* for the feast of Candlemas; *Rosario* for the Holy Rosary; *Immaculada* for the Immaculate Conception as also *Concepcion* fondly shortened to *Concha* or *Conchita*; *Dolores* (Lola, Lolita) for our Lady of Seven Dolors; *Soledad* a term which means "aloneness", "solitude" and which refers to the long lonely years the Blessed Mother spent here after Christ's ascension into heaven. Little girls may also be called *Maria de la O* from the antiphons of Advent beginning with O in longing for the coming of the Saviour.

Aliases which appear questionable in most social groups are commonly used among Gypsies. They use a Romany name among themselves, and a foreign name among outsiders.

The study of names and their origin is a fascinating one. What would the annals of mankind and the records of biography be if people had never borne individual names? Nothing but a mere chaos of undefined incidents, a mass of facts without symmetry or beauty and without interest for after ages. "Names alone mock destruction; they survive the doom of all creation" (Trevanion).

A very interesting experience in the educational field came my way in 1972.

During the second semester, Reverend Father De Leffe, S.J., professor at Fu Jen University, found himself in the obligation of making a trip to France. He asked me to take over his French courses attended by forty-five students, all in the finishing classes. The following essay, "The Chinese Family", written by one of these students, was published in the campus news-sheet.

I cannot help admiring these young people who work so hard and so diligently in order to obtain a degree. None but first-rate students can cope with the fierce competition on the campus.

Every year, thousands sit for matriculation examinations but those who pass are a minority. In 1972, for instance, while 90,000 sought enrollment, only 20,000 were lucky enough to be admitted. What will the future bring to those who failed? A certain number will be encouraged to enter technical or vocational schools, while others will find more or less suitable employment. The greater number, however will become so depressed over their failure to achieve higher education, that they will be tempted to commit suicide. This constitutes one of the more pressing educational problems in Taiwan today.

The formal local history of education goes back to the seventeenth century. Declared to be a province of China in 1885, the island was surrendered to Japan at the close of the Sino-Japanese war, barely ten years later. Japanese then became the official language. Taiwanese students were barred from higher education. Only a few managed to go beyond the sixth grade level because of the difficulties inherent in the Japanese language. Nevertheless, a number of good technicians were trained during this period of foreign occupation. Towards 1945, eighty per cent of the population in Taiwan spoke and wrote Japanese.

On August 15, 1946, Taiwan again became part of China. Administrators were then faced with the formidable task of reorganizing educational establishments according to the Chinese system. Until then, language, text books, and ideology had been Japanese. The chief problem was the lack of efficient Chinese administrators and teachers.

From 1949 onward, special care was taken in the formation of teachers. Children of school age were urged to attend Chinese schools. The 1946 educational budget of 8.4% was raised to 28% and serious efforts were made to improve the educational standard.

At present, the government fixes and controls the curriculum: editing of text books, formation and hiring

EDUCATION IN TAIWAN



of teachers, organization of public schools. Education aims at providing for the economic needs of the whole community.

In spite of the difficulties involved, many young people engage in educational work throughout the island. Nothing seems to discourage them in their pursuits: lack of sufficient funds, of didactic material, increasing number of students, and so forth.

But too many students tend to consider education as an end in itself. Consequently, few are willing to

enroll in technical or vocational institutions. For these young people, the climax of education consists in obtaining several university degrees.

On the whole, Taiwan is really progressing in the educational field. Its leaders are eager to give the best possible service to the young, thus preparing them for a successful future.

Jeannette Légaré, M.I.C.



Viviane Cao

THE CHINESE FAMILY

In Chinese, the term "country" is composed of two characters signifying the inseparable relation between "state" and "family". According to Dr. Sun Yat Sen, our country is indestructible because it possesses a constitution such as cannot be found in the West. In successive degrees, this constitution leads from the immediate family circle to remote relatives, then to the nation as a whole, and finally to the State. It has its foundation in the family, not in the individual.

Each person's responsibility towards his family is considered more important than personal fulfillment. For example, any success he may obtain redounds not merely to his own credit but to that of his family, his relatives, and his nation. Every action of his affects the honour of his family and of his relatives. This explains why if one wants to understand a certain person, one must first know his educational level, the customs, religion, and conduct of other members of his family.

I would like to share with you today some ideas of mine regarding the structure of the Chinese family. In the past, China was a rural country. The traditional family was a large one, as many as four or five generations living together. This large family was made up of

several "small" families of from ten to twenty members.

The head of a clan represented the whole family, outside as well as inside. His authority was absolute and undisputed. Family economy was unified. Each member was expected to hand over his earnings to the head of the clan who then distributed this money to each "small" family according to its needs. Nobody had the right to complain. The entire large family gathered for meals. Several tables were set for sometimes as many as one hundred persons. In such large families mutual contact, sharing of tasks, economic matters often grew to be complicated. The head of the clan saw to it that each member had definite tasks to perform. Men were usually assigned tasks superior to those of women in this large group. The former assumed economic responsibility for the entire family. Whenever they left to pursue studies abroad or to become civil servants, the whole family was bound to assist them in a moral and a financial manner. Women who ordinarily received scant schooling, always performed household chores. However, their role was important as far as the education of children was concerned.

Filial piety was the foundation of the family spirit in China. Chinese tradition urged respect for the aged. Filial piety was the cement which safely bound the civilization of the Chinese during five thousand years.

But all was not protocol in the Chinese family circle. While senior members occasionally relaxed on easy chairs, younger members frolicked in the courtyards. Each family kept its own court neatly swept and decked with flowers and shrubs in accordance with the instructions and tastes of the seniors. While the spirit of the Chinese family was unique, each "little" family had its characteristics. It often happened that for the sake of the entire clan the individual was called upon to give up personal profit. At the same time, he was assured of assistance from all if he found himself in trouble. The family was a closely knit moral unit.

As may be inferred from the above statements, the traditional family was vast and complex. It had its inevitable deficiencies. Independence did not exist. You could do nothing without family assistance or approval.

Moreover, communal education was not always beneficial. Grandparents tended to pamper young children who made the most of this state of affairs.

Finally, as too many people lived too closely together, coexistence was difficult. Quarrels and discords erupted. There was no privacy. I think this was a deplorable thing.

Under the influence of Western civilization, of industrial development, and of changes in social organization, the Chinese family slowly evolved from its traditional pattern. Individualism grew apace. The family lost its characteristics as a group.

Young couples now prefer to live apart from their parents. In modern society, men and women benefit by similar advantages in education. Husband and wife are equals. Women are no longer confined to the home. According to their training, they may work outside, earn money, and contribute their share to the family budget. In this "little" family, the couple is on its own. No head of clan now has the right to keep a close eye on situations. The numerous regulations of old are no longer binding. Each person is free to develop his own personality, but he must also practise self-control. Filial piety still exists. Its exterior manifestations alone differ. Parents continue to be consulted, but their advice is not considered binding. The life of the "little" family is free, private, more serene. Contacts are simplified. Children are brought up in a more reasonable way. There are fewer quarrels, less discord. Such a life, however, is not free from difficulties and hardships. When both husband and wife are professionals, who takes care of the children? Then, what about the grandparents left alone with no one to care for them in their old age? These are serious problems which call for solution.

A number of young couples do live with their parents and accept the responsibility of providing for their well being. We must not forget that parents have much experience. Surely, young people should find this useful. Little children are happy to live with their grandparents. Such a formula appears to be moderate and fair. In my opinion, it should prove to be the best way to solve the Chinese family problem.

Viviane Cao

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