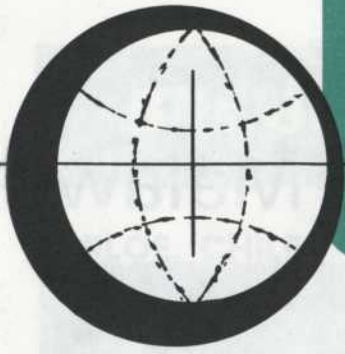




JAPAN

Golden Jubilee Profiles

His Majesty Hirohito, Emperor of Japan, is a man whose modest and courteous manners never fail to impress those who meet him. Always considerate in his dealings with people, he is a keen student of international affairs and is very well-informed on what is happening in Japan and abroad. Born on April 29, 1901, he succeeded to the throne upon the death of his father, in 1926.

This year, therefore, marks the fiftieth anniversary of his accession to the throne. According to the records of the Imperial Household Agency, he is the only Japanese sovereign to have reigned for half a century. On January 26, 1974, the Emperor and the Empress celebrated their fiftieth wedding anniversary. It was the first time in the annals of Japanese history that a reigning imperial couple marked the Golden Jubilee of their marriage.

The Emperor is well known as a student of marine biology. He has written four books on the subject of hydrozoans, and continues to devote



Their Majesties the Emperor and the Empress.

regular periods in furthering his studies on this interesting subject. Eleven publications on his oceanographic researches have already been published.

Empress Nagako was born on March 6, 1903. Reserved and gracious in manner, she is a model of what the

traditional Japanese lady ought to be. She plays an active role as honorary president of the Japanese Red Cross, and shows deep interest in social welfare. Her visits to old people's homes and to facilities for the physically handicapped are frequent. Fond of music, calligraphy, and poetry, she also devotes much time to the study of Japanese style painting. Two collections of her paintings have been published.

A devoted helpmate of the Emperor, she pays close attention to his health and she reviews the menu prepared for his meals. She is also an indispensable assistant in his biological and botanical research. Possessing a wide knowledge of botany, she always accompanies him when he goes collecting flowers and plants. Her open sociable character makes her an attractive personality, loved and respected by her subjects.



A family gathering with their children and grandchildren.

Condensed from MAINICHI

MARY in our time

It is always dangerous to speak of the troubles of the moment as if they were something entirely new and unheard of. The afflictions of the modern age are as old as the Flesh, as old as the Devil.

In this epoch, when the world is afflicted by vertical and horizontal divisions which set us at odds among ourselves, the Church offers us the image of Mary, Queen of Time and Eternity, hope of reconciliation among the nations and among persons. Mother of the Church.

The specific modern temptation comes from the devil who speaks to each generation, using terms which are most likely to win it over. To one generation he speaks of glory, to another of conquest, to all of pride. What is his chief line of approach today in his effort to lead our modern generation of (believing) Christians and especially Catholics, into temptation? Our generation is too cynical to be attracted by promises of glory and magnificent victories. Nowadays, the devil speaks to us of unrest. He tempts us with defeatism and discouragement in view of the enormous social, economic, political and moral problems of our time.

Mary will provide an effective remedy for the universal discouragement which the good are suffering today, the defeatism of believers, the plague of unrest in the hearts of those who love God. If God is within us, and indeed closer to us than we are to ourselves, how do we fail to be aware of his presence? The reason is that grace cannot work in us. It cannot work because we do not look for it with devotion. The eyes of our understanding are filled with the dust of what is passing. We do not wish to let our sensuality die and turn to God with our whole heart. This is why his grace cannot operate in us. We ought to say what Mary said, "Behold the handmaid of the Lord", and "I wish to collaborate with your grace, O Lord, just as Mary did, for she was full of grace, of truth, of goodness, and of love."

Cardinal John Wright
in OSSERVATORE ROMANO

MALAWI

Lay Mission Helpers in Malawi

Mr. and Mrs. William and Jean Pawek, members of the Lay Mission Helpers Association, have spent eighteen years of their married life in Malawi. (The Lay Mission Helpers owe their foundation, in 1956, to the late Mgr. Browsers of Los Angeles.)

Readers of our Newsletter as well as of our French magazine *Précurseur*, have often had the occasion of admiring mission photographs taken by these zealous lay apostles. A thumbnail sketch of their activities will no doubt prove of interest to all.

Besides being teachers, both are photographers, turning out ten to fifteen thousand prints each year, mostly for mission promotion work. These prints have appeared in magazines and newspapers around the world.

What made the Paweks heed the mission call? After a number of years teaching in the San Francisco area, they were planning to go into photography as a full-time profession. It was then that a priest got them interested in mission work, and introduced them to Mgr. Browsers and his Lay Mission Helpers' programme. After going through a year's training course, they were assigned to Bishop Jobidon's diocese, in Malawi, C.A., reaching their mission field in 1959.

Their success as science teachers in Malawi soon attracted official attention. Since 1965, they have both been involved with the country's secondary school science syllabus, first revising part of it and then writing a new syllabus.

Every one here marvels at their missionary dedication. They excel in the classroom, in the darkroom, but above all in their lives as integrated and prayerful Christians. Says Jean, "We're here to give the Malawians not only our services and the example of our work, but also the example of our Christian lives together as husband and wife."



Mr. and Mrs. Pawek have spent eighteen years of their married life as lay apostles in Malawi.



Photo credit: Pawekpix
One of the lovely photographs taken by the Paweks in Mzuzu, Malawi.

Condensed from
"ST. PATRICK'S MISSIONS"

JAPAN



They are the usual type of adolescents eager to get the most out of life.

Mission Doings in Aizu Wakamatsu

by Marie Simonne St-Amant, M.I.C.

We now have forty-six boarders at our student hostel. These girls all come from towns and villages too distant to allow them to commute to our school. The majority are between the ages of fourteen and sixteen. They are the usual type of modern Japanese adolescents, eager to get the most out of life. As Sister in charge, I often have my hands full. I keep in close touch with the parents in order to acquaint them with their children's problems, and to ask their advice as to the decisions which should be taken on occasion.

No regular religion courses are given at the hostel itself. Sophomores attend those available at school. My task chiefly consists in helping them live according to Christian ideals, regarding respect for their parents, thoughtfulness in mutual relations, openness in dealings with their teachers, etc.

The value and importance of prayer are daily stressed. In the evening, before their study hour, all gather in the hostel common room for about ten minutes of prayer and reflection. Their spontaneous prayers usually bear on love for one another, helpfulness, guidance... A short passage from the Bible is read, then all join in the singing of a hymn of their own



Sister Marie-Simonne chats with a group at the hostel.

choosing. Once in a while, the group pays a visit to our convent chapel or to the neighbouring parish church. All are free to go there whenever they feel like it. A few make a daily visit. One of the older girls confided, "I go to the chapel whenever I get annoyed with my companions, and I always come away pacified and enlightened about my own behaviour."

When a student manifests the desire to deepen her religious knowledge, she is referred to the pastor of the parish who teaches catechetics. A few of our girls have been baptized with the consent of their parents. I have good reason to hope that others

will eventually become Catholics. At least, upon their graduation, all who leave the hostel have benefitted by a precious experience in Christian living. As I see them go, I feel sure that sometime, somewhere, the good seed sown in the garden of their soul will bear fruit.

MISSION - HOPE in Matane

The schools in Matane and its neighbourhood are actively interested in the mission projects of Sister Rachel Blanchet at work in Haiti for over twenty years. One of her goals is to enable destitute children of Cap Haitien to attend at least primary school.

With this end in view, the students of Saint Ulric, going from door to door, sold over 1,000 chocolate bars. At Matane's secondary school, 32 students held a rocking-chair marathon to the same end. In spite of real fatigue, 32 bravely kept on rocking for 18 consecutive hours! In Baie des Sables, 54 youngsters raced at the rate of \$10.33 each, thus raising the respectable sum of \$558.00, all on their own power.

Moreover, the Matane students sponsored a fund of \$2,000.00 for another educational project in Cap Haitien, and presented another \$2,000.00 for a development project in Argentina.

Our young people are eager to battle against racism and to work with all the means in their power to further justice among nations. Universal brotherhood and solidarity hold great appeal for them while at the same time they foster a spirit of dynamic creativity. They are the hope and pride of the Church which goes to the poorest of the poor to bring to all the Good News of salvation.



Sister Rita Desaulniers with a group of youthful apostles from the Rimouski diocese.

PHILIPPINES

New Mission Field

For the past ten years, Father Denis Flynn, S.V.D., has been teacher, healer and friend to the Mangyans, a semi-nomadic tribe living in the hilly region above Mamburao, in western Mindoro. Last October, Sisters Madeleine Alarie and Lucie Gagné, M.I.C., were assigned to share in his arduous apostolate. This initiative is directed to the evangelization of the poorest of the poor.

Our Sisters' first assignment was to the settlement of Calamintao. A group of ten Mangyan families live in this area of lush corn fields planted at the instigation of Father Denis. For five soul-wearying years, Father coaxed, encouraged, admonished the Mangyans to find an alternative to their nomadic food-gathering ways. Pressures for more suitable land to be used for agricultural purposes have forced farmers from the lowlands to encroach further and further into what was once Mangyan territory. Father voices his concern that, if this pace keeps up, his people will soon find themselves landless. According to him, between 20,000 to 30,000 Mangyans live on the island of Mindoro. It will be no easy task to have them trained in sedentary agricultural methods. They have no real social structures beyond several families making up a clan and several clans forming loose federations.

The following excerpts of letters received from our two Sisters assigned to this new mission field explain some of the difficulties entailed:

Calamintao, October 9, 1975

Upon our arrival in Mamburao, we learned that there were some sick people awaiting our care in Calamintao. Dra Manake who had accompanied us to the settlement for a visit last July, was to guide us on our way to Calamintao. We left early, the following morning, taking along as little baggage as possible for only one porter was available. I thanked God for my robust health which enabled me to climb hills and wade across a swiftly flowing river. The first part of the trip was pleasant enough with sunshine and a light breeze, but the last kilometres were hard to tackle as the path wriggled up a muddy slope. For two steps taken, I slipped back one. On the way we met a *baboy-dame* or wild pig. Fortunately, we did not show any fear as we were innocent

of the fact that these animals can be dangerous...

We were expected and warmly welcomed. The day was spent caring for the patients. An epidemic of measles with complications of pneumonia and malaria was raging. The people were happy to know that we were here to stay.

Madeleine Alarie, M.I.C.

Sister Lucie adds a few details on the life of the two in Mangyan country:

Our adventures began when we reached the river... As I had water up to the waist, I finally accepted to ride a carabao. I enjoyed the ride although I was afraid of falling off, especially in places where the current was strong. Once arrived at destination, we found that many people were sick. Yesterday, a man walked down from the hill country all of twelve hours in order to ask for help. Although we did the best we could, it was impossible to cope with all the calls. During this first day, we trekked a distance of about fifteen kilometres. By 7:30 p.m., we retired to our own one-room Mangyan house still under repair. A good porch adds to the size of our living quarters. Neighbours surround us on every side. I am happy to feel that we are really living the life of the people around here.

What is clear from our meeting with Father Flynn is that the rapid pace of modernization is bringing such pressures that a largely primitive people will have to adapt to within the shortest possible delay. What is at stake is the very survival of Mindoro's Mangyan tribes. We rely on the help of your prayers, dear readers, to help the people of this impoverished region.

CAP HAITIEN, HAITI

The Widow's Mite

by Rachel Blanchette, M.I.C.

Intent on fostering vocations to the priesthood, our zealous Bishop had asked that each parish in his diocese send in its offering, however modest, for the seminary. During our Gospel sharing in the Communal Refuge that day, I chose as subject the incident of the widow's mite. Our old people enjoy acting out, in their own inimitable way, the various Gos-

pel incidents chosen for the sharing. So I decided to exploit this talent to stress the point.

First I told them about the Bishop's appeal. "Even you can do your share to promote vocations. True, you haven't got much, but then the widow mentioned in the Gospel was no millionaire. Let's see if we can draw a lesson from her action."

The Gospel passage was duly read, commented, prayed over. Then each shared with all whatever the Holy Spirit had inspired. The scene was vividly enacted. Under the eyes of Jesus and his apostles, a little old woman hobbled over to the table and dropped the equivalent of two cents. It was my turn to impersonate the divine Master saying to his apostles, "Look here, you fellows have been watching the rich dropping lots of clinking coins inside the collection box. How about it? You probably think they gave much? Let me tell you that this old woman gave more than all those windbags..." Chuckles and nods of approbation. I went on, "Some parishes in the diocese will probably send in large offerings. But, I'm sure your mites will be worth more in the eyes of the Lord because you have so little to give."

My old friends glanced sheepishly at one another. They usually get the equivalent of twenty cents a week to buy tobacco, sweets for their grandchildren who visit them, etc. They shuffled forward and cheerfully laid one a five cent coin, another two, still another ten, and so on until practically all had given up something out of their meagre store. I could hardly see their faces because my eyes were blurred with tears of admiration. The whole collection amounted to about \$13.00. I added gifts received from benefactors to make up a round sum of \$100.00.

Then I asked my old friends to sign their names before sending the offering to the Bishop. Each one again came forward and wrote his or her name; those who could not write, made a cross and all placed a kiss on the signatures as a kind of seal.

The Bishop was so deeply moved when he received the contribution from the Communal Refuge, that he wrote a warm letter of thanks. He ended by saying, "None of the parishes in my diocese gave as much as you did to the fund for vocations. God bless you."

My old friends were overjoyed and not a little proud when I read them the letter. Who could blame them?

Bits out of mission life

CHILOE, CHILE

Chiloe is a lovely island, part of an archipelago sited on the western coast of Chile. About one hundred miles long and forty-five miles wide, the island is covered, except along the shores, with all but impassable forests. Although it is inordinately wet, the climate is mild and not unhealthy. In the eastern part, the soil is fertile and well cultivated. Corn, wheat, barley, and hemp are produced extensively. The Spanish-speaking population numbers 125,120.

I have been stationed here in Ancud, chief seaport and capital of the island, since 1963. Our apostolate is more especially concerned with the young. We regularly visit outlying islands to teach the doctrine and encourage the Catholics scattered all over the archipelago.

The people are warm-hearted and hospitable. We Sisters are always welcomed anywhere we go. Often we are even cordially invited to share in family festivities. On these occasions we are offered our share of the *curanto*, the favourite Chiloe dish. In case you would be interested in exotic recipes, I wrote this one out for you. You might try cooking it at your next summer camp.

First, dig a hole about fifty centimetres deep; fill it with kindling; place fairly large stones over it; then set fire to the kindling. When the fire has died down and the stones are piping hot, place in this improvised oven layers of fish, shellfish, and vegetables of many kinds. The last layer should consist of potatoes wrapped in cabbage leaves. Cover the whole with a patch of grass which was carefully taken and turned upside down when the hole was first dug. About one hour later, the *curanto* is done to a turn and ready to be enjoyed by gourmets. I forgot to tell you one important thing: be sure to gather around the oven before the hour is over, and to shout as loud as you can. Otherwise the shellfish will not be able to come out of their shells. So I am told by the good people of Chiloe...

Lorette Goulet, M.I.C.

BLANTYRE, MALAWI

Thank you for having published my article and for making known our

needs in your newsletter, and also for the article published in the French magazine. I have so much to be thankful for, that I am eager to share my happiness with you. For the past two years, numerous teachers have been called upon to renew their teaching methods in catechetics. The "Religious Common Syllabus", recently published in Malawi, was a great help because lessons prepared ahead of time facilitated our meetings. We planned other means which might render our courses still more interesting. After various experiments, we found that audio-visual methods, an English Bible and one in the vernacular language — "Good News for Modern Man" — were very helpful. Some teachers were so fascinated by these methods that they accepted to form a team to spread the Good News. On account of these successful activities, Karonga Centre was designated to welcome representatives from all the parishes of the diocese. Lessons were given to all the classes, followed by commentaries and constructive criticism. We had a talk on the "Life-Theme Approach". The Diocesan Director of Catholic Action, who was present, accepted to conduct a panel during which the members, most of whom were teachers, made a statement on the activities of the Karonga group. It was a pleasant surprise for all participants to realize how deeply interested our laymen are in living up to their commitment. Several parishes decided to follow their example. Meetings with lay apostles are held every Thursday. Every other Friday, for the last two years, we have had Bible sharings. The professors take turns animating the groups. After the meetings, five members accompany me for a similar sharing held on the following Sunday in the bush, at one or other of four schools. Several months ago, our teachers agreed to start teaching classes for Sunday School. Study of the Sacraments holds a large place in the teaching. This is the catechetical service offered in Karonga. You can see how necessary it is to get friends of the missions interested in this cause. The work is visibly blessed by the Lord. It goes on till late in the night, as all are desirous of loving God more and more.

Gabrielle Saucier, M.I.C.

Pilgrims of the Holy Year

A great variety of pilgrims, as regards origin, journeyed to Rome during 1975 to attend Holy Year celebrations. All ages were also represented: old people for whom the journey must have been an ordeal; adults of both sexes; but also many young people.

One of the oldest of these pilgrims was a catechist from Upper Volta, 100-year-old Simon Alfred Ki-Zerbo. Received in private audience by the Holy Father, he was made a Knight of the Order of St. Sylvester. Among the first Christians in Upper Volta, he had brought up his eight children in the faith. One of his sons is now a professor at the Sorbonne, in Paris.

When asked why he had come to Rome in spite of his advanced age, Simon replied, "I simply had to come, because I hoped to see the Pope, kiss his hand, and have my heart filled with joy." Someone inquired about his impressions upon seeing this great gathering of faithful. "I had always known the Church was universal but my contact with Catholics of every race and country has brought the fact home to me... It has given me greater strength and confirmed my faith."

His son Joseph was his interpreter throughout these interviews. Once, when questioned about what message he would be taking back to Africa, Simon Ki-Zerbo clasped his questioner's hand and looked at him fixedly, as if trying to sort out his impressions. After a few moments of silence, he answered simply, with an expressive gesture, "I will tell my people I had the good fortune to be at the fount of Christianity, and that I am certain we are on the road of salvation, the road to God." About Saint Peter's basilica, he had this to say, "I felt very happy to be in the basilica of Saint Peter who is my patron saint, my name being Simon."

All were deeply moved when the Pope greeted at the same time, Simon Ki-Zerbo as the first (or at least one of the very first) Catholic of Upper Volta, and the Cardinal of Upper Volta, leader of a Church now counting 300,000 faithful.

Fides

Life on Andean Heights

(Continued from last issue)

Q—Sister Agnes, in our last interview you described the exterior aspect of your mission in Espinar. Could you give us an idea of what kind of apostolate you are called to carry on?

A—Gladly. First, meet our devoted pastor, Father Angel Ojida and our team of three who work in Yauri, a town of about 6,000: Thérèse Bergeron, M.I.C., Thérèse Charbonneau, S.H.S., and myself. Yauri is our pied-à-terre, but we travel all over Espinar, spreading the Good News.

Q—You probably have each your particular sector of apostolic activities?

A—Thérèse Charbonneau, S.H.S., Teresita for short, works chiefly among the young of Yauri's secondary school which has an enrollment of 400 students. She has organized several clubs. These young people have warned Sister that they are not interested in political but rather in cultural activities. There is a glee club, a handicraft shop, a sports club, etc. Once in a while, a sale of handicraft objects is held and the produce used to ease the life of the town prisoners.

Q—What is Sister Thérèse Bergeron's role?

A—After seeing to the performance of our simple household chores, she gives all her time to the formation of catechists, a very important activity where priests are so few.

Q—Are these catechists highly educated?

A—The majority have had only elementary schooling, but they are eager to learn, dependable, devoted to their task. If they were more highly educated, they might not be able to reach their own people so easily. Sister's aim is to ground them in the basics of their religion, and to form leaders who can supply, at least in part, sadly lacking pastoral ministry. She is also the animator of pastoral

assemblies, and teaches catechetics in the primary grades.

Q—Her days seem to be full indeed. What is your role, Sister Agnes?

A—My special training has been in the line of social service, as you already know, so my apostolic activities are linked with development. Health problems here usually stem from faulty nutrition. There is much to be done and my local helpers are devoted and enthusiastic. The people must be taught to eat more vegetables and fruit. Such important items are usually absent from their daily diets of maize, quinoa, and dehydrated potatoes. I have organized several health centres in various villages. Thanks to help received from the Peace and Development Movement, I was able to buy a station wagon, which allows our team to travel more quickly. While my forenoons are spent on social problems, religious courses take up my afternoons. The charitable organization mentioned above has provided me with slides, projector, tapes, etc. During 1973, all my work in Andean wastelands was financed by our Pont Viau "Kermic" a sort of yearly mission fair.

Q—I suppose you have many plans for the future?

A—Well, I must say I do dream about a lot of other much needed improvements, among which a mobile library with a librarian in charge. It could spread knowledge over widely scattered areas where people are intellectually starved. Then, I would like to organize handicraft shops to increase the Indians' inadequate incomes. Our people are expert weavers, with an unerring taste for blending bright colours in geometrical patterns. Their hand looms turn out lovely scarves, shawls, skirts, etc. Various knitted goods are also made by hand. Oddly enough, it is the men who knit. The women seem content with spinning and weaving.

Q—What, in your opinion, is the greatest spiritual problem in your



The Sisters in Yauri have the privilege of keeping the Blessed Sacrament in a tiny tabernacle set in the centre of a large cross which adorns their living room. Kneeling, left, Sister Agnes Bouchard; right, Sister Thérèse Bergeron.

region as well as in South America as a whole?

A—The most pitiful problem I think is the lack of native clergy and of leaders. Certainly, the basic cause of such a situation is ignorance, a lack of general education. If people do not know their faith, how are they going to respond by way of vocation? The ossified social structure also plays an important role.

Q—Do you feel accepted in your milieu?

A—I can truthfully say that I do. Recently I joined a team of third year medical students in field work, in the remotest areas of the province. I found that the people turned to me with their problems more readily than to the students, their compatriots. "They may be learned in medical matters, but you are an expert where religion is concerned," they remarked. We must give these people a sense of common worth, a firm belief that we are all in the Church together. They must be shown that religion is something that affects their daily lives, not something that is paraded only on fiestas. We rely on the prayers of all of you, dear readers, missionaries of the rear guard, to bring this about in the not too distant future.

Q—Thank you, Sister Agnes, for a very interesting chat about your mission. We hope to welcome you again.

A—Thank you, and God Bless you.

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