



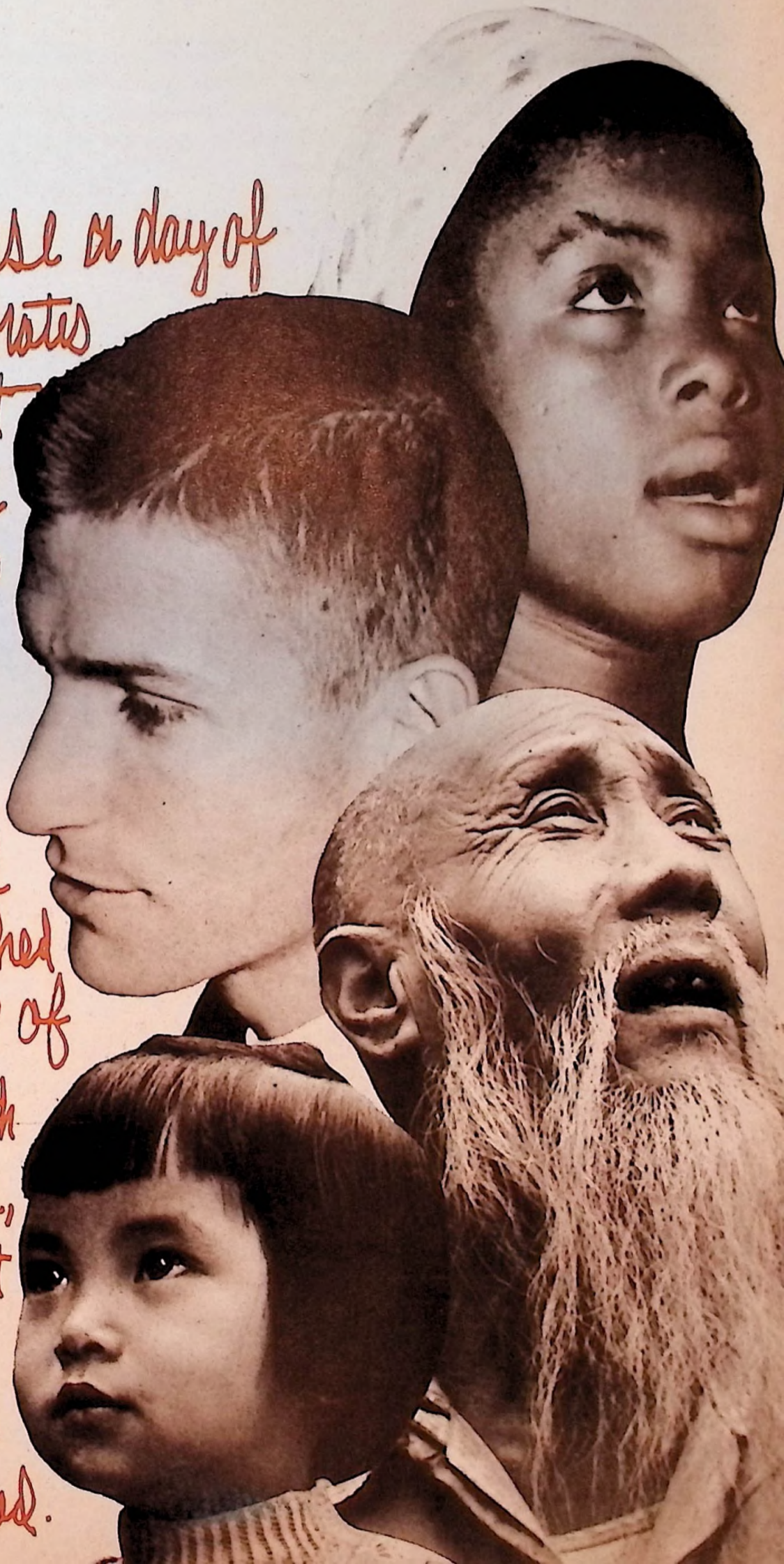
JESUIT MISSIONS/NOVEMBER 1965/25¢

All Saints is in no sense a day of
the dead. Rather it celebrates
a mysterious life that
joins history to our
present. The saints
live on: some of them



in the
prosaic
hopeful
anguished
struggle of
time. Faith
and vision,

hope and fulfillment
are thus the stages of a
single adventure that joins
the living to the great dead.



As you said . . .

Father: Your July-August issue is a most remarkable job — tops in format and content. Keep up the good work.

David M. Stowe
Division of Overseas Ministries
National Council of Churches
New York, N. Y.

Father: Congratulations on the magnificent July-August cover. It is in itself a tremendously effective sermon . . . The old publication was good, but the present one is breaking new ground . . . Not only do readers benefit, but the whole Catholic press—including editors.

Timothy A. Murnane
Executive Editor, *Extension*
Chicago, Ill.

Father: Will you please be good enough to take my name off the mailing list of *Jesuit Missions*. These articles agonizing over the alleged "rights" of Negroes are exceedingly irritating. The public — your public — sees these people with much clearer eyes than you do. These articles persuade nobody and only diminish your own influence and do a great deal of harm to the Church at a critical time in her history.

Joseph T. Braceland
Cheltenham, Pa.

Father: The September issue couldn't have been better. The four-color, picture-story by Father Walter was a real "first" and was a presentation of beauty and great mission interest . . .

Francis K. Drolet S.J.
New York, N. Y.

Father: The centerfold color photos in your September issue looked like *National Geographic* with a Catholic influence. Very unusual for a magazine of this type, but I liked them.

Mrs. John E. Klest
Chicago, Ill.

Father: This message will gladden your heart. As I was coming out of our post office in Denver, I had to drop some paper into the trash container. The unusualness of the *Life at the Edge of the Map* cover on your September issue caught my eyes at the top of the trash container. I picked it up and took it

home to read. And the further unusualness, to me a non-Catholic, entranced me further when I read of the loving and kindly help you give the world's people everywhere on God's earth . . . I am so greatly impressed that I am sending you a \$2.00 money order for a subscription. Let me do my bit to help the people of the world.

Alice Richmond
Denver, Colo.

Note: *The trash-container approach to subscriptions is unusual but apparently effective; we are now trying to work out details. Glad as we are to get Miss Richmond, we do think that the one who threw away the mag might at least have waited until he got out of the post office.—Ed.*

Father: There is so much to say to you about your magazine and the missions . . . In your September issue on the back page there is a picture of the French Jesuit, Father P. Ceyrac. Never has any picture depicted so well the true attitude of Christ to my mind as does the toil-worn, gentle, smiling face of Father Ceyrac. For 28 years I have thought Christ one to be remotely revered by us, until recently—out of His generous heart through the charity of others—He has revealed Himself as most approachable. I know he had that picture in the magazine for love of me personally . . . Another thing. Why doesn't JM start a banking system? For example: I bank a certain amount of my pay each week. I get something like 4½% to 6% interest on the money saved. Now because of my single status, meager salary and living expenses I can't give as much to the missions as I would like. And since to date no millionaires have been captured by my devastating feminine charm in order to form a partnership and share their wealth with me, it would appear that this situation of mine is in for a long run. So, since I have to save for my old-maid years (and I'm sure there are many in the same boat), why not save through this proposed banking system of yours—and you people get to keep the interest?

Sheila Duggan
Baltimore, Md.

The law would frown, we fear, on our becoming a bank. Still, there's no reason why any as generously disposed as Miss Duggan couldn't simply instruct their bank to send the annual interest to Jesuit Missions as a donation.—Ed.

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THE SAINTS COMMUNE □ In a warm gesture that reached far beyond the verbal, a Protestant observer at the ecumenical council gave this great and quotable Christian response to another great Christian, Augustin Cardinal Bea; who had just addressed the Protestant observer-delegates at Unitas House in Rome. Rev. Douglas Horton of Randolph, N.H., former dean of the Harvard Divinity School, thanked the good Cardinal for opening not only the doors of St. Peter's, but the doors of friendship as well.

"There are a few differences of theology and polity," said Dr. Horton with a smile, "which have developed between the Roman Church and the rest of us during the centuries in which we have been studying how to keep separate. We shall have to trust the generations, not to say centuries, to come to give us the opportunity to resolve them.

"It is evident to all that thanks to the friendship you have shown us, the ground is now laid from which reconciliation can grow. As a theologian you may call friendship a non-theological factor. But theological or not, friendship must have a part to play in the future of the Church. The historian can easily show that unhappy non-theological factors went into the great divisions of the Church—economic and political rivalries and the like—and if that is the case, then the happy non-theological factor of friendship can play its part in the reintegration of Christendom.

"Because you have made us your friends, nothing important to you can be unimportant to us: We shall never again be indifferent, however we may disagree with anything in your theology, your polity, your liturgy. Let this relationship of simple human friendship be carried from the center you have created here to the boundaries of Christendom and we have at least the beginning of ecumenism."

NOVEMBER 1965

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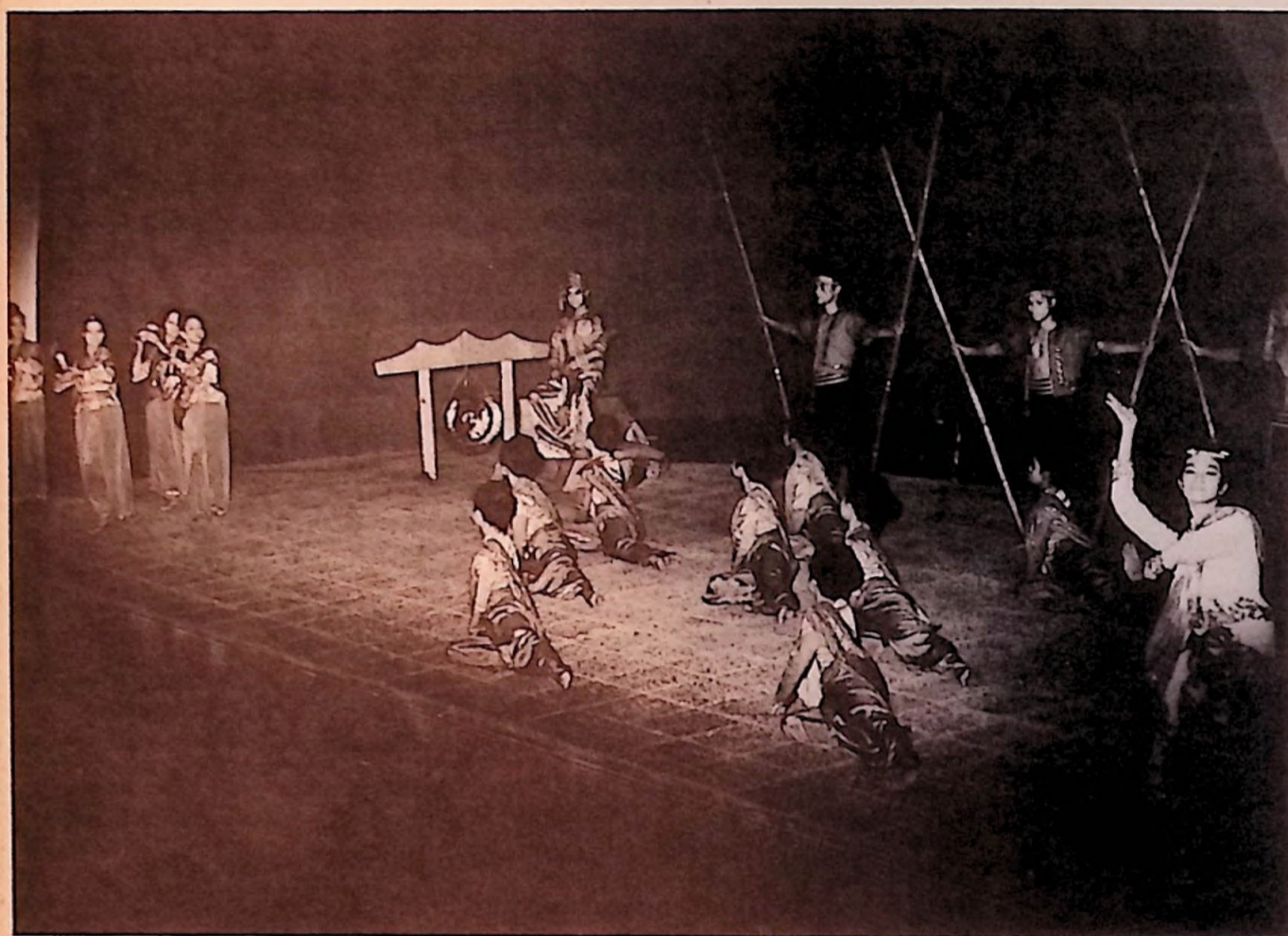


Cover. November is the month of the Communion of Saints: all of us joined across time, across space, out into eternity in varied stages of a single great adventure.

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At Bombay's Eucharistic Congress in 1964 a pageant danced by a troupe of 23 Filipino collegians was the smash hit. The Centenary Dancers thumb-nailed their country's religious history ("400 years in 40 minutes!"); but it was shining joy in what they were doing that won the crowds.



The joy of living

"What the Filipino dancers have," said the American booking agent, with his collar open, over a cup of black coffee on his desk, "is this: no matter how tough things are, they always seem to be having a better time than anybody else in the theater."

True enough. The Bayanihan troupe, in their world tour a few years ago, captivated audiences everywhere not only by their grace, but most of all by their vibrant delight in what they were doing. In Bombay, the Centenary Dancers did likewise. After their first performance (to 20,000 Indian school children), the stars of the Indian Ballet poured backstage to congratulate them; the director of the Indian National Theatre arranged for the dancers to appear with the Indian National Theater in a special performance, as guests of the Indian government. After a gala performance (to an international audience of 35,000 in Brabourne Stadium), one Indian paper wrote: "All the nations offered gems from their culture, but it was left to the Philippines to present the Kohinoor"—which is India's largest and loveliest diamond, now part of the crown jewels of England.

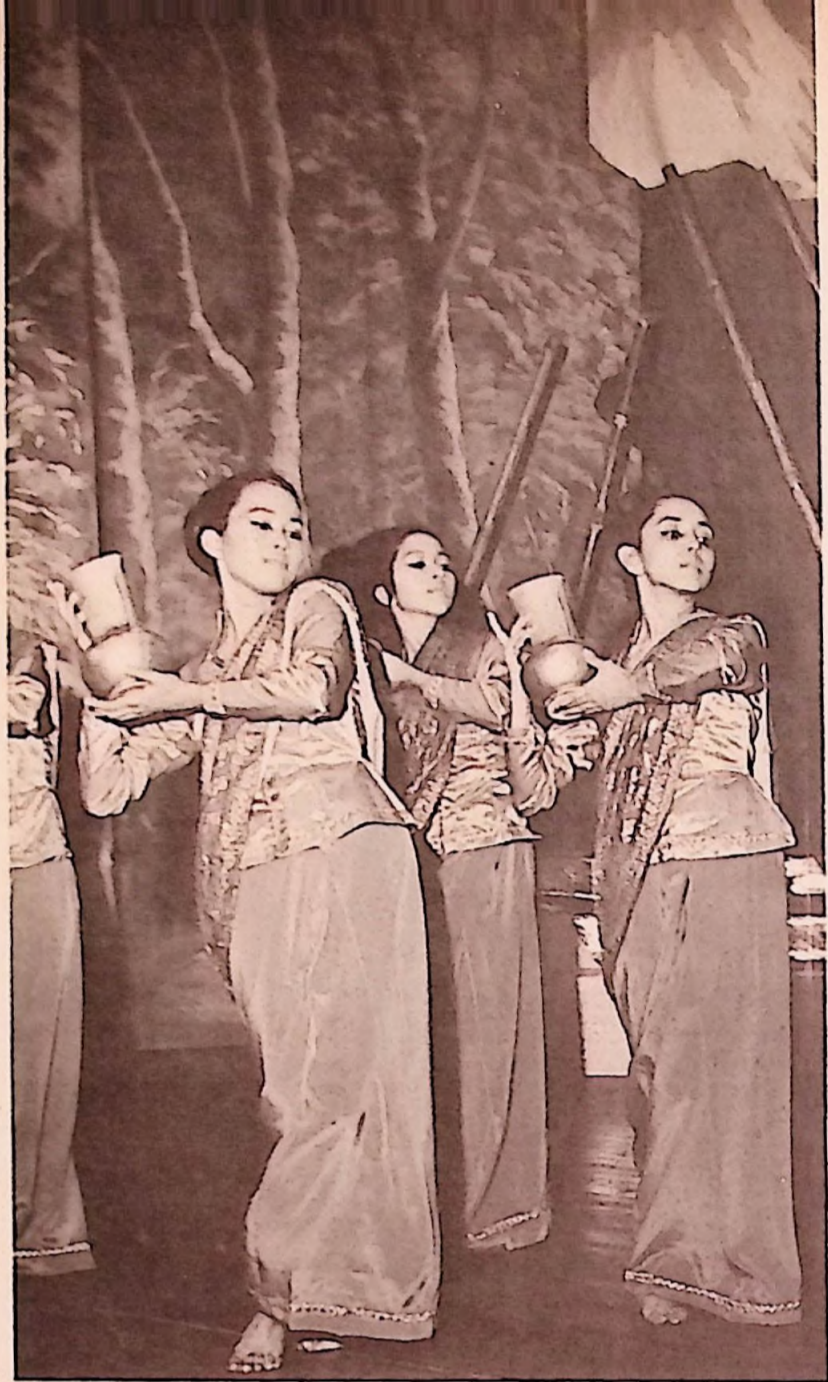
The danced story was in three parts, told by three women: Juana, the Muslim wife of Humabon, the Rajah of Cebu in the 1520s when Magellan came; Maria Clara, the traditionally ideal Filipina in Spanish times (the 1890s), whose beautiful dress (named after her) is still, with modern touches, the prevailing formal gown of Filipinas; and the Modern Filipina.

Here and on the next two pages are moments from the welcome to Magellan at the court of Cebu. Above, Juana dances the *Singkil*, weaving through two poles, then four, then six, while Humabon watches. At right her attendant maidens pause in their own dance of welcome.

James B. Reuter S.J.







The Faith began as the gift of a Child.

The traditional date for the start of Catholicism in the Philippines is 1565, when the Spaniards returned to the islands to remain and govern. But the real beginning was Juana, the first Filipina to be baptized, who brought into the Faith with her 800 of her people.

Here (far right) Padre Pedro Valderrama, chaplain to Magellan's fleet, presents Juana, on the occasion of her baptism, with a statue of the *Santo Niño* — and Juana (lower right and center) says her gratitude and thanks in dance.

The *Santo Niño* statue (almost identical with that of the Infant of Prague, which, however, was not heard of until 1625) was kept with reverence by Juana, who taught her children what she had learned: that God was a Child. The statue formed a link of understanding with the Spaniards when they returned in 1565; their first Mass on Philippine soil was said before it. The original statue is still preserved.

Alice Reyes of Maryknoll College in Manila, who danced Juana, was also the choreographer for the Centenary Dancers. A star with the Bayanihan troupe for three years, she also danced for nine months at Las Vegas.









Courage flames in the story.

The most striking Philippine hero, for sheer gallantry in action, was Gregorio del Pilar, a graduate of the Jesuit Ateneo de Manila, who was 24 years old when the Filipinos revolted against Spain. At the moment of victory the Americans swept into Manila. The revolutionaries expected them to grant full independence and go home. Instead, they took down the Spanish flag and ran up the Stars and Stripes. So the revolution continued, against the Americans.

Crushed at Malolos, General Aguinaldo withdrew north with his shattered forces, into the mountains, closely pursued by the Americans. He needed time; so he stationed 60 men in a narrow defile (Tirad Pass) and told del Pilar, their officer: "Hold this pass as long as you can." They held it to the last man—and the last man to fall was Gregorio del Pilar.

A New York *Herald Tribune* reporter who watched the action wrote: "Never in my life did I see courage like this. They were hopelessly outnumbered. They never had a chance. Yet we could see those men, kneeling there in the rocks, calmly loading and firing, loading and firing, all day. Never a sign of fear or panic, never a sign that any one of them thought of withdrawing." The Americans buried del Pilar with full military honors.

At left, del Pilar dances, at a party, with Maria Clara. On this page, his death—and the dance of mourning, which symbolized the grief of the Philippines for all its brave young men and for its loss of freedom.



But the final word is joy.

The modern Philippines is unique: it is eastern, it is western; it is ancient, it is up-to-date; it is partly Spanish, partly Chinese; it is Malay, but it is also American. The third panel of "400 Years in 40 Minutes" tried to show some of this variety.

Above, a dance of the Igorots, a loose confederation of a number of still largely pagan tribes in the mountains of northern Luzon; at right, the urban Philippine teenager. Practically all of the dancers in the troupe were between 17 and 19 years old. They are all Catholic.

The fresh charm of the first Philippine devotion, to the Holy Child, lives on in the modern Filipino's zest for life, and love, and the faith. They dance what they are — this is their appeal and their unique gift.



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WHERE THE PAVEMENT ENDS

William Barbieri S.J.



Dynamic founder of Venezuela's slum schools, Fr. Jose Velaz S.J., meets the challenge of squalid settlements.



Take a South American country, find oil along her shores, let her buy cars, build speedways, tall buildings and beautiful homes, let 15% of her people enjoy all this—while the rest look on—and you have a “social problem.”

Make that country Venezuela, locate the cars, speedways, buildings and homes in Caracas, let 400,000 country people, attracted by the city’s glitter, move into a tangled jungle of hastily built “ranchos” on the surrounding hillsides, and you have all the ingredients of a major social problem.

This “jungle,” accessible without mule or long hours of lonely travel, is a different sort of wilderness. It is in the real sense of the word “missionary territory.” Here the Church, and the justice, charity and hope she preaches, has to be planted and nourished.

The problem of fast growing slums in the beautiful, modern, oil-rich city of Caracas is a desperate one. *Campesinos*, wholly unprepared for city life, with nothing to contribute and nothing to fall back on, swarm moth-like to its bright lights. The good life, which the transistor radio told them about, they can see without touching. They left home to share this life, and they will clutch at anything or anyone who will help them attain it. Some turn to what Communism seems to offer, others turn to crime and others to *Fe y Alegria*.

In 1955, Father Jose Maria Velaz S.J., together with a group of students from Caracas’ Catholic University, founded an educational organization known as *Fe y Alegria*. They saw the problems in terms of the 173,000 abandoned children in Venezuela; or the 75% of the population who never got beyond the third grade, and of the 50% of the country which is under 17 years of age. *Fe y Alegria* means “Faith and Happiness.” It means faith in God, in themselves, in knowledge and the future. It means happiness because Venezuelans are naturally happy people and because God has blessed their country with many unexploited riches.

The poetical lilt to its name, however, does not imply something in the impractical order, or based on new or untried ideas. *Fe y Alegria* was founded as a social movement which

would provide education for the greatest possible number of the forgotten and the needy, be they children, teenagers or adults, who suffer an unbelievable existence in the hillside jungle of “ranchos” surrounding a glittering Caracas. Faced with the misery of this ever-growing slum, and with the inability of the city to absorb or find work for this avalanche of unskilled workers, *Fe y Alegria* accepted the proven principle that education is the foundation necessary to fight misery and unemployment, violence and desperation. It began and works with the conviction that underdevelopment yields to education.

Father Velaz made the first goal of *Fe y Alegria* the practical one of locating the schools in the very center of each hillside *barrio* surrounding Caracas. A poor bricklayer named Abraham Reyes, impressed by the enthusiasm and dedication of the students as they began their work, donated the house he had built with the savings of years. It became the first of *Fe y Alegria*’s schools. The example of one poor man’s generosity has continued to inspire those more capable of giving and has made the amazing extension of the movement possible.

Today there are 39 *Fe y Alegria* schools in Venezuela with 25,000 students, four in Ecuador with 5,000 students and two in Panama with a thousand each. According to present plans and hopes there should be 100,000 Latin American students in *Fe y Alegria* schools before 1969. The importance of this growth can be appreciated only when it is realized that much more than class matter is taught. The new, more human way of life contained in the words Faith and Happiness is also clearly presented.

Fe y Alegria has schools, but it offers much more. It is a center of community activity. Many of the schools have dispensaries, medical and dental services. Good music, plays, movies and other recreational opportunities form still another part of what it offers. Last year a choral group from Barrio Union, a model school of *Fe y Alegria*, recorded a long-playing record of typical Venezuelan Christmas music which was sold throughout the country. It is a source of hope because the



stress in school is on practical subjects designed to make the pupils, young and old, self-supporting. The more promising girls from the barrio are boarded and trained to teach, since teachers and pupils from the same environment can communicate better and students learn with less pressure and frustration. This is a real missionary activity.

As Father Velaz never tires of saying, the greatest and most effective help the program gives is achieved through the example and unconditional dedication of the 80 Sisters who live in the barrios, teach in the schools and make the faith and happiness they came to spread a living reality. Fe y Alegria is also making it possible for many religious communities to work with the poor. They were formerly unable to do this because they were unable to accept the financial responsibilities involved in these large operations. That they eagerly accept the opportunity to work in these difficult areas, that they generously accept the hardship and misunderstanding inherent in this work, that they love and are loved by those they work with, all of this has silenced the cries of "Church and schools for the rich only."

But beginnings are difficult. Acceptance comes slowly. Many who live in the slums chosen for a school still feel abandoned by the "Church of the rich." "No priest ever

comes around here." Their faith and happiness have been drained by years of misery. The nuns who move into the barrio are, therefore, at times subjected to abusive language and insults. The now classic but silent answer of one good sister is captured in a picture of her carrying, in one of many trips, a cement block to the site of a future school. The path winds down a hillside of shacks. Her shirtless male critics sit in the doorway of one of the huts, with smiles that seem to argue she is not really interested in them. A few more trips removed the smiles.

But the sisters, the actual buildings, the classes and recreational opportunities, and the hope which finally lightens the lives of the hopeless—this is Faith and Happiness for the barrio dwellers who have lacked the things that make life humanly livable. For those whose generosity has made this growth possible, Fe y Alegria has convinced them of the necessity of cooperation in this gigantic project. They have come to see that their own lives and the life of their country is bound up in the solution of these problems.

The pillars of the movement are a group of distinguished lay directors headed by Dr. Gustavo Vollmer, a leading industrialist in Venezuela. This board, composed of engineers, lawyers and business executives, is proof that many wealthy Latin Americans do have a social conscience and consider themselves their "brother's keeper." Besides their own contributions of time, talent and funds, they have the support of other individuals, corporations, foundations and a national lottery they have organized. "We don't beg," says Father Velaz. "We sell social security so that Venezuela and the rest of Latin America will live in peace."

There is no greater danger to Venezuela than the thousands of unoccupied young hands found in the slums of her principal cities. Unoccupied hands can only destroy, if they have never been taught to build. The knowledge, skills and good taste which the schools and their various training programs provide cannot but put necessary and productive work within the reach of these hands.

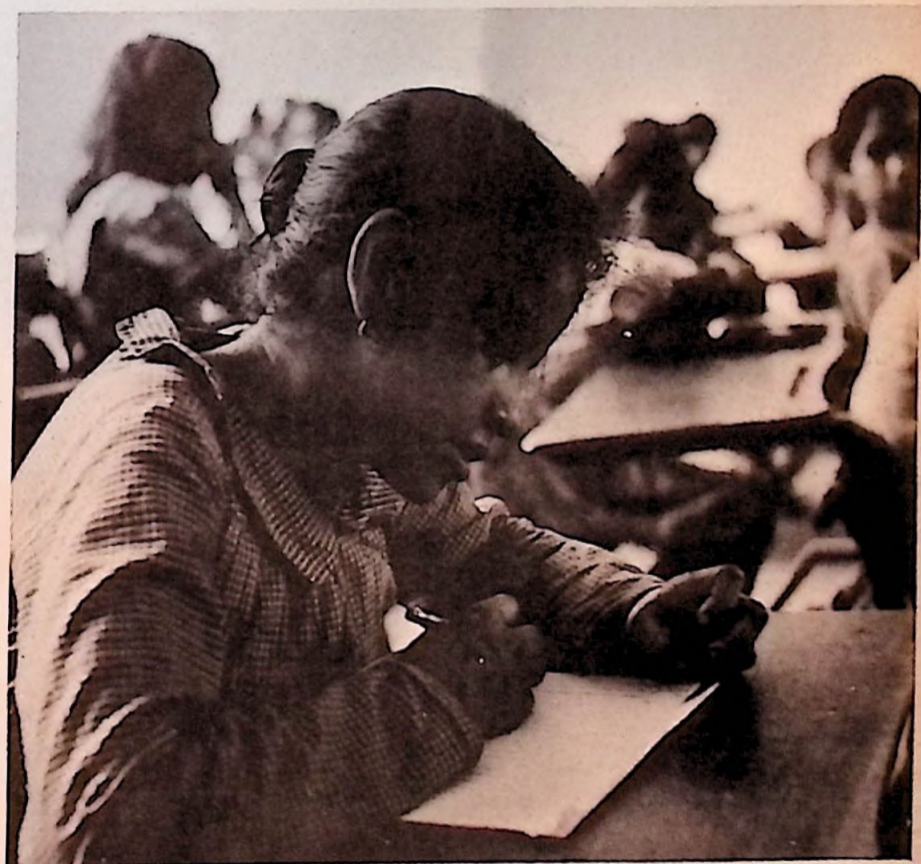
From this hillside mission, on the outskirts of Latin America's most prosperous city, new buildings, speedways and flowing overpasses can be seen. But where the pavement ends, because of Fe y Alegria, a new-found Faith and Happiness begins.

Steps to nowhere lead slum-dwellers and their children to hopelessness.





Typical Fe y Alegria school in the dark heart of a hillside barrio brings hope and a sense of community to the poor and de-humanized.



The light of knowledge and the knowledge that someone cares works wonders with the abandoned. They begin to care again. Life has meaning.

IN THE MIDST OF MEN

For the Christian layman, *now* is the time. This is the age in which he is discovering himself, in which the Church is calling on him to "emerge," in which Vatican II is speaking continually of "the people of God" as *apostles*.

Yet, however thrilling this newly bestowed "maturity," many dedicated laymen find their proper role still undefined. What, in the concrete, do you do to lead the "full Christian life?" Join Serra International and foster vocations to the priesthood? Join a lay mission group and be a helper to a priest? Such actions, however praiseworthy in themselves, still fix the layman's role only in relation to that of the priest, do not

identify him as his apostolic self—a unique contributor to the Kingdom of God.

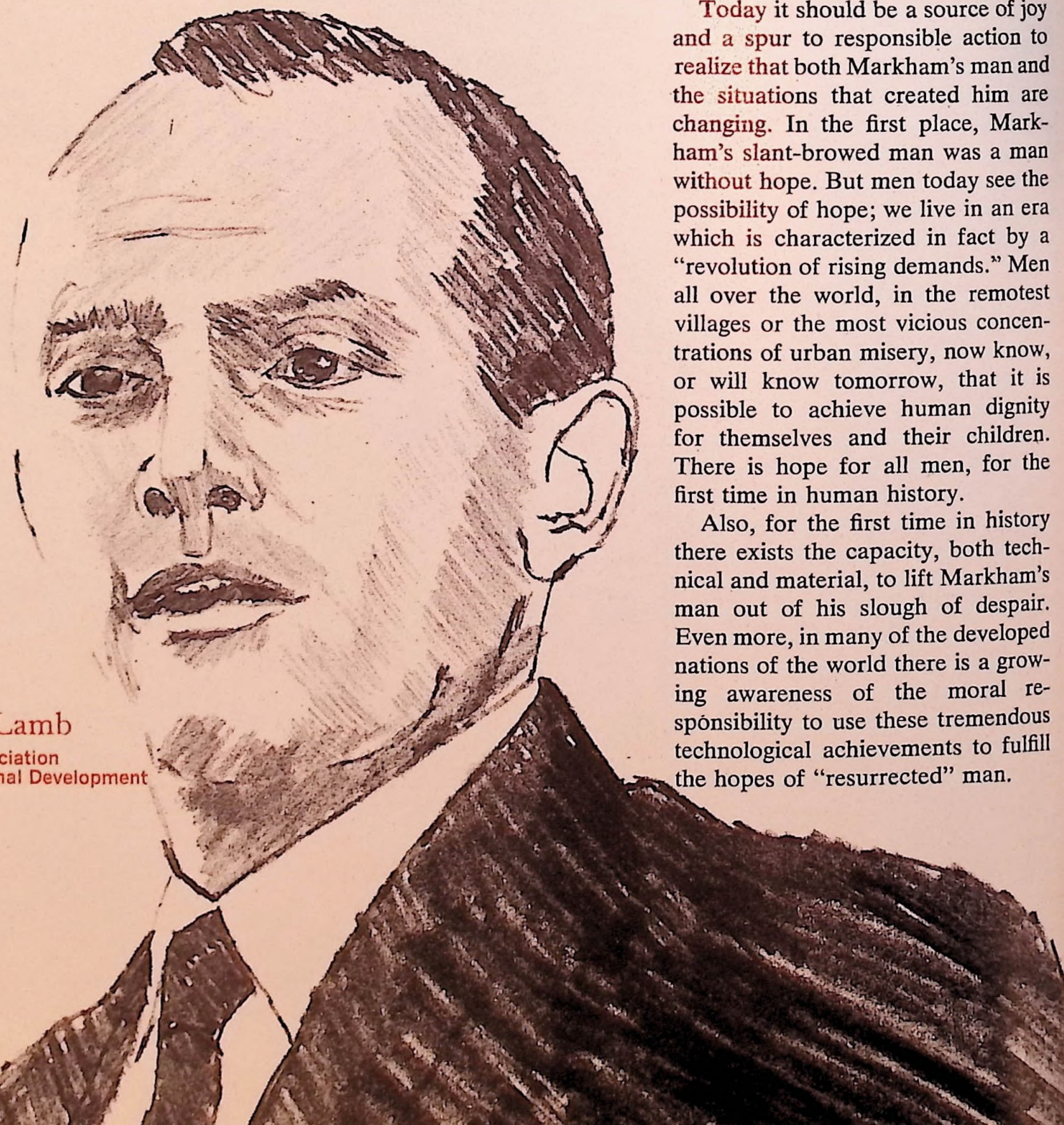
I think the layman's unique role *can* be clearly defined, at least with respect to "international service." Let's start with an early, school experience for many of us — Edwin Markham's "The Man with the Hoe," a poem portrait of much of mankind at the beginning of our century.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and
despair,

A thing that grieves not and that never
hopes . . . ?

Today it should be a source of joy and a spur to responsible action to realize that both Markham's man and the situations that created him are changing. In the first place, Markham's slant-browed man was a man without hope. But men today see the possibility of hope; we live in an era which is characterized in fact by a "revolution of rising demands." Men all over the world, in the remotest villages or the most vicious concentrations of urban misery, now know, or will know tomorrow, that it is possible to achieve human dignity for themselves and their children. There is hope for all men, for the first time in human history.

Also, for the first time in history there exists the capacity, both technical and material, to lift Markham's man out of his slough of despair. Even more, in many of the developed nations of the world there is a growing awareness of the moral responsibility to use these tremendous technological achievements to fulfill the hopes of "resurrected" man.



James J. Lamb
Director, Association
For International Development

Finally, and for us as Christians this is the most important change, the Church has become increasingly aware of her responsibility to work through and with the secular forces of the world in a common effort to give all men the opportunity to live as human beings. If we as Catholics have been in the past blind and deaf to Christ speaking to us through other men, necessity and the voices of Pius XII, John XXIII and Pope Paul have changed these attitudes. John wrote in *Mater et Magistra*:

"Today the Church is confronted with the immense task of giving a human and Christian note to modern civilization, a note that is required, and almost asked for, by that civilization itself for its further development and even for its continued existence."

So Markham's man can find some hope of temporal salvation in our technological, secular civilization. But that civilization itself stands in desperate need of the Church's sharing in the effort to respond to this "revolution of rising demands." It is in the light of these facts that we can begin to trace the outline of a purely lay apostolic vocation.

When we are consecrated in Baptism-Confirmation, we are given both an honor and a mandate. God says to us: "Increase and multiply, fill the earth and subdue it." He orders us to continue His creative work. The formation of children, the developing of a Christian family, the building of bridges, scholarly research, the fight against malnutrition and disease, urban planning, housing, the promotion of economies and businesses designed to employ people justly and to satisfy temporal needs — all of these and many more can be and should be, for a Christian layman, a participation in co-creating. How tragic that so many laymen find little significance in "secular labor" and think apostolic satisfaction can be found only in roles outside secular life, as — for example, in being "helpers" to priests and religious. Yet man's "ordinary" life is meant to be a sacred sharing in God's creative

work, a "filling out," hand in hand with Christ, of man's redemption.

The second aspect of the mandate from God would center around Christ's command that we "teach all nations." Every Christian carries out his co-mission in Christ wherever he may be, but it is required by Christ and is an expression of the very nature of "We the Church" that some must always "go forth." Being "sent" does not mean only preaching, baptising or converting. It means also that some must go forth to announce Christ's gospel of love in the world through deeds, laboring with other men in effecting *their* creative-redemptive mission.

To make more specific this full Christian life and labor as it involves secular international service, I would relate two stories.

I remember, some years ago, when a small party of American hunters came to the brush village in a tropical area of Mexico where I was serving. They saw the children, their frail bodies and bloated bellies. The Americans shook their heads, sad at what they saw. Those well-meaning men distributed candy and went away. That was *their* response. There was nothing wrong with it; it just wasn't enough.

The second story is also of a "response" to the tragic lives of the majority of the world's people. A man I know works for a Latin American governmental program as an educational planner. That government is creating a new industrial city in an intelligent and serious effort to create homes for 500,000 people and to break the circle of poverty in which their lives now drift. My friend has deliberately made a Christian choice to be in the decision-making midst of this great human effort. His work—is it not a *holy* task . . . as well as a staggering responsibility?

If we Catholic men and women are not involved in some way in such undertakings, how can we pretend that our faith is relevant or real? The world needs us and recent Popes have urged us laymen to step into

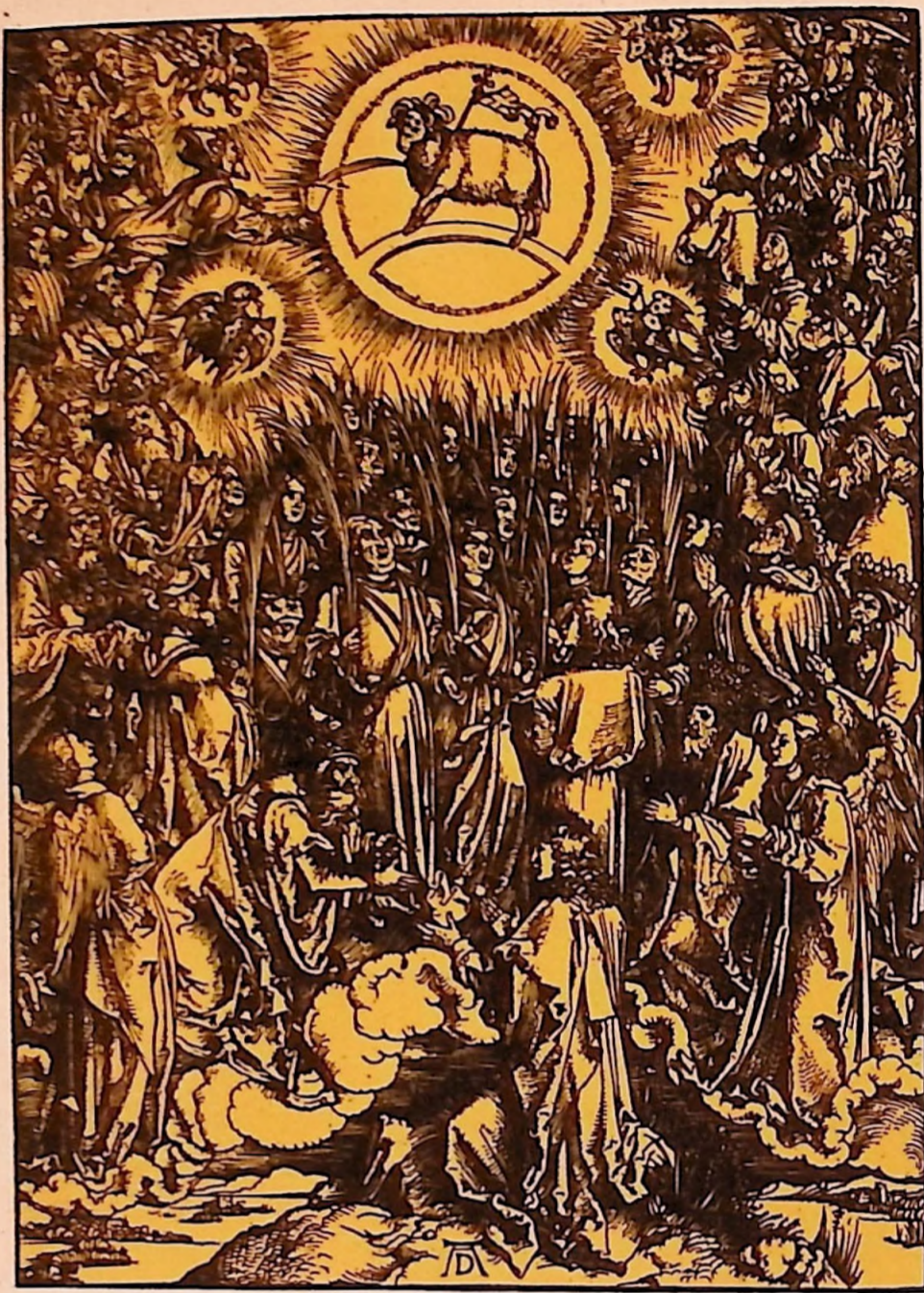
valuable roles, large or small, within Catholic, neutral, private, foreign or governmental programs for the temporal salvation of man.

But is such purely secular involvement a truly apostolic lay vocation? For many laymen, I know, there is a difficulty in seeing non-Church programs as having any value for the Christian who wishes to participate as a Christian. After all, it seems that the closer a given work is to the official Church and its conversion effort, the more apostolic and Christian it will be. A partial answer can be found in an excerpt from Jesuit Jan Kerkhof's article on "Church Aid for Developing Nations."

"The final theological justification of 'disinterested' aid is the same as the one that gives a Christian sense to any commitment on the secular level. The attitude of basic commitment to the will of the Creator implies for the Christian that he collaborate in perfecting creation on every level of human existence. In the *present perspective* of universal redemption, any such cooperation is already in itself Christian without requiring the addition of an explicitly apostolic aspect."

There can be and should be at least an implicit apostolic motivation to the Christian's work in the secular world. Tragically, many Christians never understand this. International service by a Christian is, or can be, a religious act. At this stage of history the effort to ennoble and dignify man is most certainly a preparation for a future evangelization and reception of all men into Christ.

It is a wonderful age in which we live. Not least wonderful, certainly, for the Christian layman who appreciates who he is and what he can do. He can be a co-creator with Christ and bring to the world and its redemption the talents that are his. It follows, then, that fully Christian lay life is not to be defined in relation to what a priest does, but rather in terms of the world, its needs, and Christ's mandate to consecrate it, to fill it with Himself.



All Saints and All Men

Daniel Berrigan S.J.

The liturgy of All Saints is a liturgy of peace and light, of confidence and serenity. For a single day, it raises the veil which separates time from eternity; "I looked again, and before my eyes appeared a vast crowd beyond man's power to number. They came from every nation and tribe and people and language, and they stood before the throne of the Lamb, dressed in white robes, with palm branches in their hands . . . 'Blessing and glory and wisdom and thanksgiving and honor and strength be given to our God for timeless ages!'"

Such a vision was granted John to sustain the hard-pressed community, on the eve of its supreme witness, the Roman persecution.

The same vision is needful today, to us.

It grants men a glimpse of the term of history, the fulfillment of the Body of Christ. The vision is also a gage of the triumph of life itself, an assurance that of all words, love is the last; indeed that love is the only word which will penetrate eternity.

New Heavens and a New Earth



The message is for all men: it is direct, compassionate, and exigent. In every age, the Word seizes on new lives, new cultures, newly awakened men. Again and again, the Kingdom seeds itself into history, a marvelous flowering of the spirit, a miracle constantly renewed. Beset, threatened, perplexed, sinful, Christians none the less know that a sacred power has seized upon them. It can never finally be quenched: neither by enemies, nor by the forces of tragedy or fear or the absurdity and blindness of passion. The spirit cannot be quenched; not even by Christians themselves.

And the Holy Spirit of sonship and of freedom leads men to live in the following way: so to live, and to die.

Blessed are the humble of mind, for the Kingdom of Heaven is theirs.

Blessed are those who know sorrow, for they will be given courage.

Blessed are those who claim nothing: the whole earth will be theirs.

Blessed are those who hunger and thirst for goodness:

they will be fully satisfied.

Blessed are the merciful: they will have mercy shown to them.

Blessed are those who make peace: they will be known as sons of God:

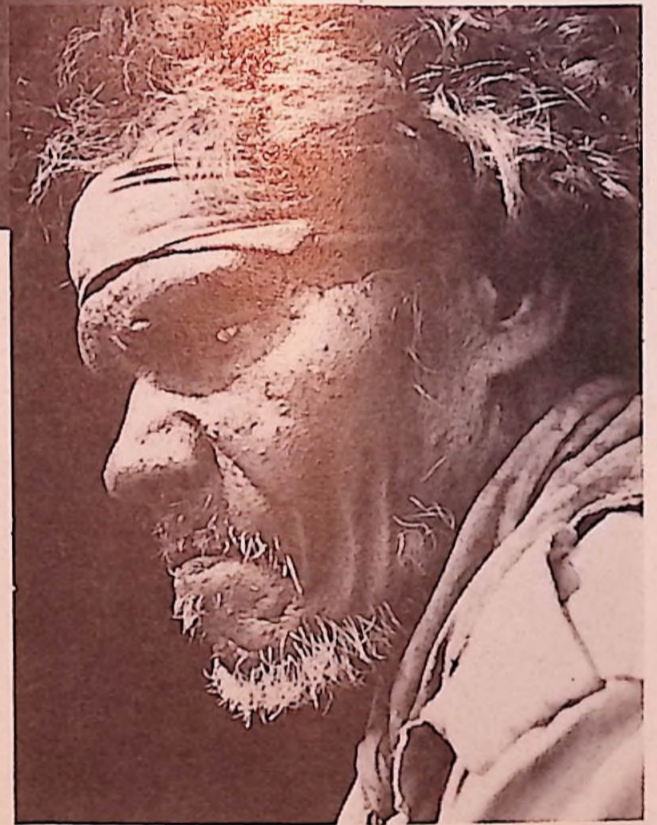
Blessed are those who suffer persecution for the sake of goodness; the Kingdom of Heaven is theirs.

The saints are among us; the words are imperishably new.



The Faces of History

The Faces of the Living



"Christians,
where is your joy?"
LEON BLOY

"The poor are the jewels of
Christianity; for their sake, we
will sell even the sacred vessels
of the altar."

ST. CYPRIAN

All Saints is in no sense a day of the dead. Rather it celebrates a mysterious life that joins history to our present. The saints live on; some of them in divine beatitude, many of them in the prosaic, hopeful, anguished struggle of time. Faith and vision, hope and fulfillment are thus the stages of a single adventure that joins the living to the great dead. The mother of Christ and the crowned heroes are one with the anonymous race of men, workers, technicians, children, peasants, scholars, parents, political leaders, black men and white, the makers and shapers of time. And of eternity. And all because of an unrepeatable shattering Gift:

"Jesus became what we are that He might make us what He is." ST. IRENAEUS

This Day

Our Daily Bread



"How can anyone today call himself a man of faith, and not at the same time labor on behalf of others, especially of those who are deprived of what makes human life worth living; I mean decent housing, security, justice and political rights."

CARDINAL SUHARD

Christianity is linked with adamant love to what Pope John called 'the fate of the majority of men.' That fate today is both bleak and hopeful, stark with change and violence, and lit with new vision. Men see, for the first time in history, that the conquest of poverty and disease and ignorance is in sight.

The celebration of All Saints is thus, in a true sense, the celebration of all men. It is a day to honor all who work with their hands, whose diet is simple and even inadequate, whose sweat and hope courageously bridge past and future, who live in one room and dream of two, whose chief luxury (or tragedy) is the joyous (or hunger-ridden) faces of their children, whose tongue is Swahili or Cantonese or Polish or Yiddish or North African French. The men of the 'many nations' of St. John's vision. The men who hope, and who arm their hope with the only weapons that count for the future: the tools of social and political change.

Separated Christians

The Mystery and Anguish of Division



"You have heard ten thousand stories of us who are called Protestants; and if you believe only one in the thousand, you must think very badly of us. And if you do, your judgment has many ill consequences; and particularly this—that we are inclined to think as badly as you. So on both sides, we are less willing to help one another and more ready to hurt one another. Brotherly love is utterly destroyed, and each side gives way to anger, hatred, malice, every unkind affection . . ." LETTER OF JOHN WESLEY TO A ROMAN CATHOLIC

...THE DAWN OF NEW HOPE: A WAY TO UNITY.

"When we have . . . eliminated everything that could at the human level hinder rapid progress, then we shall point to the Church, and say to all who are separated from us; 'we have striven to be true to the church of Christ, to ask the Lord for grace that we may remain forever what He willed. Come; the way lies open for meeting.'" POPE JOHN

"We say with great joy that divisions are beginning to be overcome. The first signs of this victory are already to be seen:
the view that division is a scandal against the will of Christ;
the deep nostalgia of Christians to recover the lost unity;
the humility of Christians who recognize the fault of the division. CARDINAL BEA

Surrounded by such a cloud of witnesses



let us run with confidence
toward the struggle
which awaits us.



From all points

CEYLON

End of our Tether

A recent NC report from Ceylon indicates the concern of Thomas Cardinal Cooray of Colombo for the future of Catholic missionaries and schools, despite promises by the new government that it would treat all religions fairly. The former government under Mrs. Bandaranaike, with Marxist, nationalist and local religious overtones, nationalized all but 40 of the 400 Catholic schools on the island. The new premier, Dudley Senanayake, has promised to follow a policy of religious toleration. Probably due to the same pressures the restrictive measures have not yet been repealed. The future remains fogged.

In a pastoral letter issued before he left for Vatican II, Cardinal Cooray said that "in one way or another, the continued and unhampered stay of our dear Fathers, Sisters and Brothers who have come to us from far-off countries is in the balance." Earlier he told an audience of Catholics at St. Joseph's College in Colombo that the school takeover was a "national catastrophe."

Existing laws forbid new missionaries from entering the country. A residence tax of about \$80 a year is imposed on those who stay. These restrictions have affected the 22 American Jesuits still in Ceylon. Admission was recently denied three young Jesuits who finished a five-year training course in India in preparation for their return to Ceylon. Unless there is a change for the better, more disappointments seem to be in store. "We have reached the end of our tether," was the conclusion of Cardinal Cooray.

COLUMBIA

One Man Revolution

What would you do if you were the superior of a minor seminary and you were sent to a 400-year-old center of economic injustice and social unrest with a mandate to "get into the social apostolate?" You wouldn't start a Sodality for society matrons, not unless you had a lot of nerve. But that is what Father Pedro Salazar S.J. did in Cartagena, Colombia. His Sodality helped start a labor union which numbers more than 6,000 members, schools for 4,000 children and 1,000 adults, free medical clinics for 80,000 patients a year, co-ops, credit unions, plus Sodalities for professional men, workers, law students and labor union officers.

How does a Sodality work out as an

organizing principle for a social revolution? Father Salazar thinks it an advantage for the union officers to have the opportunity to talk frankly, even admit their mistakes, to the wives of their employers. He thinks the women have learned that charity is no substitute for justice. A law student, a member of one of the Sodalities and a volunteer teacher in one of the many educational projects (a night school for illiterate working boys), told a visiting American: "Father, the most important thing that happens in this building is that people from every class meet to discuss and really try to understand the city's problems. There isn't another place like it in the city, or in all of Colombia, as far as I know."

What is Father Salazar's most difficult job? According to him, "to stay in the office and allow others, the leaders of the labor union for instance, to make decisions even when I think they are making a mistake. You can't train leaders by being their chief."

Now Robert Barmann S.J. and William Barbieri S.J. of the Honduras Mission, studying theology in Bogota, have suggested sending potential Christian lay leaders from Honduras to short practical courses in co-operatives, *accion comunal*, and labor unions in Cartagena, because the schools there are well organized to train beginners or even the more advanced for urban or rural work and offer excellent opportunities in in-service training. Father Salazar liked their idea and wants to make Cartagena a training center for all of Latin America. He has already started making plans to begin next year. If the plan is successful, Cartagena could become as well known for the Jesuit who is "fomenting" a social revolution, as it is for St. Peter Claver, the Jesuit who met the old slave ships with selfless charity and devotion.

INDIA

Our Furry Chums

This country has problems enough from human elements, both inside and out; you'd think the animals would lay off a little bit. Instead, there is always danger of an "eat-out" or a "slow-down" from furry or leathery chums.

Brother Joseph La Mielle S.J., who learned his farming running (along with his father and brothers) a 120-acre farm at Harbor Beach, Mich., now is in charge of a 35-acre mission farm near Bettiah in the valley of the Ganges River. He says there is real hope of greater crop

production—if only the rats and the bullocks will go away.

Rats, he says, number an estimated 2.7 billion, roughly six times the country's human population; and six rats eat as much as one person, so the available food is almost exactly halved.

These are country rats, who busily steal and providently store the growing produce. In fact, Brother says, there is a caste of Indians who specialize in digging up rat holes and taking back what has just been stolen and is not yet tainted. They do very well for themselves, he notes, by recovering "stolen goods" from just a couple of acres. (City rats, of course, do not starve . . . as is clear from a Ceylon news item: a criminal charge of profiteering had to be dismissed because, when the case came up, the impounded evidence — Bombay onions—was found to have been entirely consumed by rats . . . non-gregarious types, one presumes.)

As for bullocks, Brother feels that they are too slow and just cannot work the long hours necessary in December, when the rice crop is gathered and the land plowed immediately for the winter planting. He says that, with a little government subsidy, a good 10-horsepower Japanese power tiller can be bought at the same price as a good team of bullocks—between \$300 and \$400.

His own tractor Brother lends to as many as 50 neighboring farms, trying at the same time to persuade the farmers to use the planned irrigation, soil testing, improved seeds and fertilizer whereby he got a yield of 2,000 pounds of rice per acre this year as against the average 900.

Also, the mission farm uses potatoes for its winter crop, whereas most Indian farmers grow sugar cane, which they call a cash crop. But sugar cane, Brother La Mielle says, takes 12 to 15 months to mature while potatoes take only a little over three months.

All in all, the situation shows signs of promise—if only the rats could be talked into eating each other and the bullocks to oil up.

HONG KONG

Footnotes to a Conference

FROM ALL POINTS has been keeping its readers posted on the development of the Priests Institute for Social Action (PISA) in Hong Kong. Reason: this gathering of 150 priests can do much in improving the social and economic conditions of Asia's billions. The conference ended with a powerful statement in behalf of the people of Asia: "We 150 priests of the Catholic Church in Asia gathered in Hong Kong for the month of August, in cooperation with all men of good will resolve . . ." There followed that "resolve" 11 points of dedication to improving the life of Asia's poor. For all practical purposes, "Asia's poor" means almost everyone in Asia.

Since JM did its best to support the meeting financially, we would like to add one final footnote to the conference. There probably were no converts to Christianity because of the meeting; those attending may never build a Church or teach a catechism lesson. But they will "disseminate among the people . . . a fresh awareness of human values in Asia's socio-economic life and

of the unique contribution the Asian people can make to a better world in which men of every race and creed may live as befits them as children of God." It is only in such soil that Christianity can grow. We tip our hats to Jesuit Father Walter Hogan for the missionary vision and determination he displayed in preparing the ground for a human and just resolution.

AFRICA

Educators Meet

The recent All-African Catholic educational conference in Leopoldville brought together educators from Africa, Europe and the United States. It also brought to light many interesting facts:

□ In the Sudan, the Muslim government has closed all Catholic schools in the non-Muslim southern part of the country; in the Muslim northern section, fifteen Catholic schools are still open (8,000 students, 2,000 of them foreigners). Although publicly the Church is represented as undermining the nation, public officials still send their children to the Catholic schools! There is a similar pattern of contradiction in many other nations of the world.

□ Many of the speakers urged that the Church concentrate on Teachers Colleges in any future development of the Catholic educational system. Education used to be almost a mission monopoly. Today, in every country, the government is rightfully setting up a public system. Since the Church has neither the manpower nor the money nor the reason to compete with such governmental interest, she should work towards giving the new school system what they most need: qualified teachers.

□ There were Protestant observers at the conference and happily they took on an active part in the discussions. Some concrete suggestions: closer contact between the school systems and among the teachers of the respective faiths; a formation in ecumenical understanding and thinking for teachers; that until a common Bible can be produced, the Catholic schools — with permission — avail themselves of the many fine Protestant translations.

□ The results of the conference may manifest themselves very slowly, but the seeds of great strides toward cooperation and consolidation have been planted. For this promised success, a great debt of gratitude is owed the Ford Foundation that made the conference possible with a \$50,000 grant.

Between farm trips, Brother La Mielle checks the digestion of an unfurry chum.



New beginnings in Baghdad as several Jesuits adapt to ancient Oriental liturgies.

EXTENDING THE RITE HAND

Catholicism in Baghdad is represented by a multiplicity of Eastern Rite Churches, Chaldean, Syrian, Armenian, Melkite and Maronite. Their members are the people with whom we work. In spite of the fact that we are "Romans," we do all we can to preserve and foster these Churches with their proud heritage of fidelity under so many persecutions.

These Churches of the Eastern rites go back to apostolic times, when cities like Antioch and Alexandria were the centers of Christian faith. The languages used then and still in use in their liturgies today antedate Latin in the Mass, for until the middle of the third century Greek was the language of the Roman liturgy. Almost all of these Eastern Catholics are the descendants of those who broke away from Rome in the fifth and eleventh centuries and set up the Orthodox Eastern Church. Later, many of these people returned to union with Rome and they constitute the Eastern Catholic Church, with their own language, canon law and customs. So, for example, the Chaldeans are converts from the Nestorian Church, the oldest of the dissident Christians.

Our desire to work with these fellow-Christians has taken a practical turn; several American Jesuits assigned to the Baghdad Mission have studied the various liturgies and received permission to celebrate Mass in a non-Roman rite. Father Edward Banks, Father William Macomber and myself say Mass in the Chaldean rite while Father Andrew Scopp has permission from the Chaldean Patri-

arch to celebrate that liturgy in English when he is out of Iraq. Father James McCarthy is bi-ritual in the Byzantine rite, celebrating in Arabic the Melkite Liturgy.

This year we had an unusual occurrence at Baghdad College when Father Walter Young was ordained by Archbishop Hanna Bakose in the Syrian rite. This was the first time an American has received the priesthood in another rite, the rest of us having been ordained in the Latin. We are also waiting anxiously for our Iraqi Jesuits to complete their studies and join us here: Father Stanley Marrow of the Syrian rite and Fathers Solomon Sara and Hikmet Emmanuel, Chaldeans.

The purpose of this bi-ritualism is to develop a sense of Catholicity. The Church is not to be identified with any particular culture or any one language. Even though Latin is the "rites" language of the majority of Catholics, we do not want to impose it, as language or culture or liturgy, upon all peoples. Particularly since the time of Pope Leo XIII, the Church has attempted to emphasize the beauty and necessity of the Oriental rites. The numbers of non-Roman Catholics may be small, but this in no way diminishes the importance of these rites, a fact underlined by the present Vatican Council II.

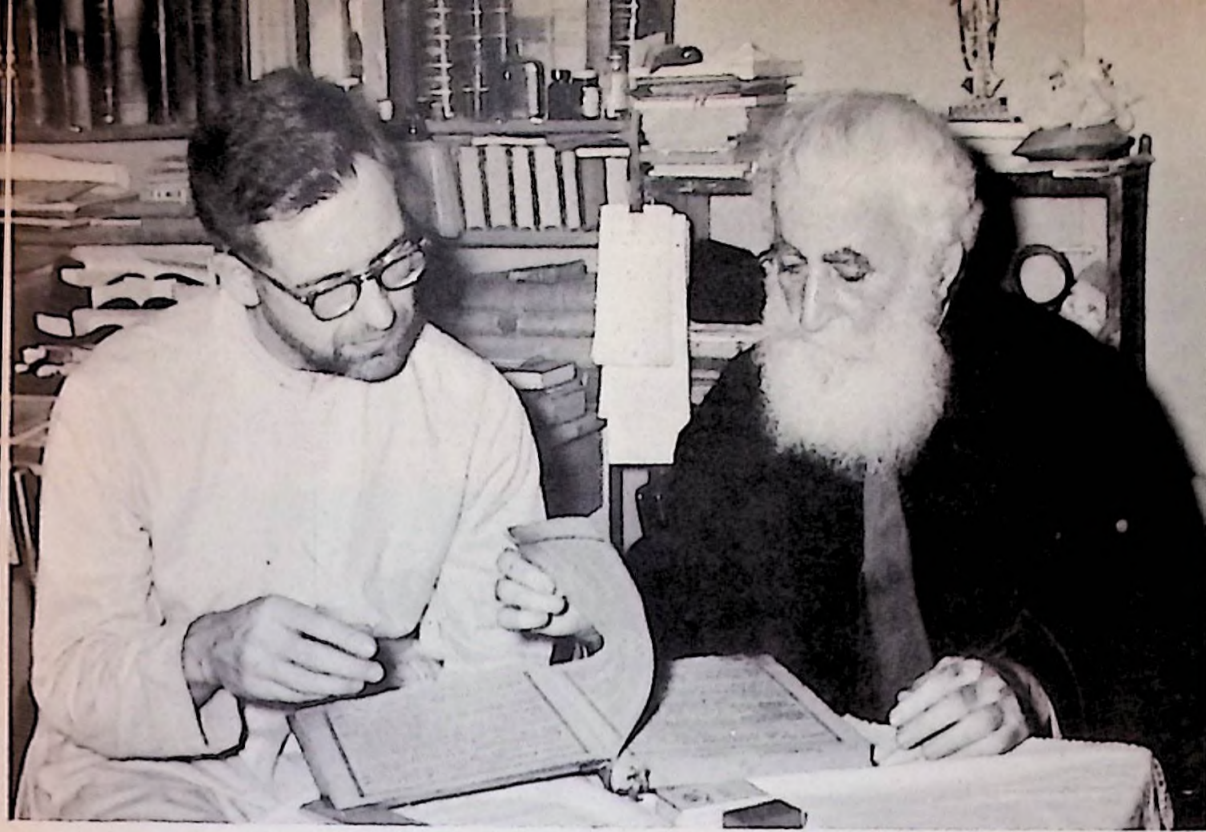
The Chaldean Patriarch, Paul II Cheikho, resides in Baghdad; he has asked the American Jesuits to conduct his minor seminary, which is located next to Baghdad College, six miles north of the city proper. He has already established eight dioceses in Iraq where the majority of

the 190,000 Chaldeans are found. These constitute the largest group of Catholics in a country where the percentage of Christians numbers between seven and ten percent.

Last year the Patriarch visited the United States, ordained Father Emmanuel at Weston College, celebrated Mass at the World's Fair, and spent several months contacting his 5,000 Chaldeans in the country, mainly in Chicago, Detroit and California. While in the United States, he spoke warmly of the assistance given him and his people by the Iraqi government in supporting Chaldean schools and in granting land for churches and schools.

In recent times, mostly due to the difficulties with the Kurds (the Moslems of Kurdistan), many Chaldeans have left their ancestral homes in the mountains of the north and have come to Baghdad. As a result, the shortage of priests has been felt more acutely and we have been called on frequently to make use of our bi-ritual faculty. On Sundays I usually say Mass in the Chaldean rite here at Al-Hikma University for the Christians in the neighborhood; on the big feast days I go to the church in New Baghdad or to the one in the Gailani section of the city.

The liturgical language of the Chaldean rite is Syriac, the eastern dialect of Aramaic (which was the language spoken by Our Lord); for most of the people this is their native tongue, now called Chaldean. But those who have lived for some time in Baghdad have lost contact with the spoken and written Chaldean of the villages in the north. So the Epis-



Father Banks is aided by Khuri Yusuf in his study of the Taksa (the Chaldean liturgy).

tle and Gospel are read in Arabic, a bilingual arrangement we are familiar with in our Latin-English Mass. The ceremony itself is very similar to the Latin liturgy; it includes the prayers at the foot of the altar, the preparation of gifts, the chanting of the Epistle by the *Shamas* or deacon and the chanting of the Gospel by the priest, facing the people as in all the Eastern liturgies.

However, there are certain contrasts with the Latin liturgy. The Consecration is chanted in Syriac, the formula being substantially the same as in the Latin, and is shortly followed by the Invocation of the Holy Spirit, which is very important in all the Eastern liturgies. For at this time, it is believed, the gifts are changed into the sacred species. Peculiar, also, to the Chaldean Mass is the rite known as the Tincture; the priest breaks the Sacred Host and

tinctures it with the Precious Blood before elevating it (for the first time) before the congregation.

The Chaldean Mass is somewhat longer than the Latin Liturgy; there is considerable chanting between celebrant and congregation, and a Solemn High Mass can extend from two to three hours.

In the Eastern liturgies the participation of the people has always been assumed, so any Easterner would feel perfectly at home at a Latin Mass with its "new changes." However, the present-day lack of familiarity with the Chaldean tongue, due to the Arabic environment, has cut down the participation of many of the faithful. So a reform is needed; not an innovation, but a return to old customs.

Practically all the younger Jesuits in Baghdad, as well as those on the missions in Lebanon, Syria and Egypt, have decided to become biritual in one or other Eastern rite. They want to emphasize the point that the Church is not Latinizing the Eastern churches. They believe that in this way they can serve the ecumenical movement and the hoped-for union of the Eastern churches.

Another factor in this decision is the resurgence of nationalism in this part of the world. The Church does not want to represent herself as a foreigner in these countries, but as something native to them. She wishes to adapt herself to forms which have existed from time immemorial in



Cuffs are used in the Eastern liturgies. Khuri Yusuf assists Father Banks to vest.

Robert B. Campbell S.J.

these areas. There is a greater awareness on the part of young missionaries of the necessity of adaptation and of universality.

On this subject the Vatican Council II has pointed out: "Within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it. Among all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: 'According to the gift which each has received, administer it to one another as good stewards of the manifold grace of God'..."

Christianity in the Middle East is the Eastern rites. These people are our fellow Catholics; they are not strangers, but brothers. St. Athanasius, St. Basil, St. John Chrysostom are great names in the history of the Church and none of them belonged to the Latin rite. The Church of the West has never known the long night of darkness and persecution during which these people of the East testified gloriously to their love of Christ. Now we must do our part to keep that fire of faith burning intensely.

SIGHT WITH THE HEART

Linda Lee Davis



“The Kingdom within us all makes it possible for us, despite the worst apparent handicaps, to do the work of God on earth.”

“The world is wonderful. Don't you think it is? The Peace Corps for instance, isn't that a wonderful opportunity? Just think how many young people or older people have volunteered for that. They're just dying for opportunities.”



"I can only go on and on, for that is what life is, the process of going on and on until the work for which we were created comes to an end."

Genevieve Caulfield is blind. She has been blind since she was two days old. She is now 77, an informed, involved woman whose latest projects include the establishment of a training center for blinded Vietnamese soldiers and a seminar on Southeast Asia for graduate students at Seton Hall University.

Her enthusiasm for Asia began as a schoolgirl of seventeen, when she became interested in Japan and made up her mind to go there one day and teach. After her graduation in 1914 from Columbia University Teacher's College (where she was the first blind student) she supported herself and saved money by giving English lessons to Japanese in New York. Finally in 1923, with \$800 Miss Caulfield traveled all alone to Japan where she taught English for her living and eventually adopted a Japanese daughter, Haruko.

In 1938, Miss Caulfield went to Thailand and with very little money and amid many difficulties began that country's first school for blind children. Life there was not easy. World War II brought long years of internment, and in 1941 her adopted daughter married and shortly thereafter died, leaving Miss Caulfield, at the age of fifty-three, to care for newborn twins. But the school survived and flourished.

In the last ten years, three important dates underline the development and success of Miss Caulfield's work. In 1956, President Ngo Dinh Diem asked her to set up and implement a program for the training of the blind in Vietnam. Since that time she has made twenty trips there. In 1960, her autobiography, *The Kingdom Within* was published by Harper and Brothers. And, in 1961, she won the \$10,000 President Mag-saysay Award for her efforts in promoting international understanding. She is especially proud of that.

Genevieve Caulfield is blind. Yet she sees with her heart. And with undimmed spirit and faith she transforms her visions into deeds that change the world.

WANTED for Jesuit Missions

1. ONE FOR A HUNDRED

Father Felix Farrell, S.J., runs a medical clinic near the mission (Chanpatia, India). It caters to all castes and creeds and ages and genders—one hundred to one hundred and fifty patients a day. Cost: one dollar a day for one hundred patients a day. A good low-price investment for the sake of Christ's sick and hungry. 365 donors and \$365.00 could keep Father Farrell and his clinic in business for a year.

2. NO ELBOW ROOM

Father Joe Stoffel has probably covered more mountain territory on the

island of Mindanao, the Philippines, than any other living man. He has been going up and down the Bukidnon territory for 15 years, teaching, teaching, teaching. When he returns to his base at Malaybalay, he returns to a room 12' by 7½', with no window, no electricity, no bathroom. Surely he deserves more than that! He also needs more than that. \$5.00 or \$10.00 could help give a decent and not so uncomfortable a place to rest between his mountain missionary journeys.

3. FOR DOUBLE CROSSING

Father Jules Baumer is leading a double life in Arequipa, Peru. To make matters worse, his second life is under the cloak of darkness. It begins at the end of his day's work at the American S.J. school. Each evening he travels across the city to the suburban slum of Alto Selva Alegre where, with a group of Peruvian nuns, he is working to develop a parish among people about whom it is still a question of not how many years they have been away from the Sacraments, but how many decades. Father Baumer's daily travels across

the city are exhausting. The people must support their own parish, but they cannot buy him what he needs: a motorcycle. Perhaps those of us who don't have two jobs, and for whom the Sacraments are always available, can help with a gift of \$1.00 or \$2.00.

4. PINE FOR KINE

From the Gaya district of India we recently received this petition from Chicago's Father Goveas of Jehanabad, India: "With a donation given by a friend and 100 borrowed rupees I bought a cow for \$60.00 to supply milk for the sick children, six Sisters and two priests. We thanked God that finally we had some good milk, especially for my curate who works hard but is not too strong. But after three weeks, in spite of the ministrations of a doctor, the cow died. So also did my hope of providing milk for the sick. The calf is crying, so also the poor children. I can put up with a lot of trouble, but the sick and the young cannot. Kindly request your friends to give us a cow. We all pray for you."

5. WHO SIT IN DARKNESS

In the young African nation of Zambia, our Jesuits from the Great Northwest U.S. run a seminary for diocesan priests. What's so remarkable about that? A great deal. The Church in Zambia will have a fine future, if there are enough priests. Many of them will have to come from our American seminary. That's remarkable and it is also a very great challenge. It's a challenge that we are now carrying out in the dark since we have *no* electricity in our bush-country seminary. Not so much for ourselves, but for Zambia's future priests, we beg a gift of a few dollars to generate some light.

JESUIT MISSIONS—211 East 87th Street, New York, N. Y. 10028

DEAR FATHER,

THE ENCLOSED GIFT IS FOR THE ITEM(S) ABOVE, NUMBERED _____

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

NOVEMBER 1965



Dining with the World

Filipinos have a great tradition of hospitality and think nothing of going without food themselves or going into debt to give their guests a proper feast. At a fiesta (a three-day celebration centering around the feast-day of a village's name saint) food is served lavishly to all comers from early morning to well past midnight. The traditional fiesta dish is *lechon*, a young pig barbecued whole on a bamboo skewer.

Philippine cuisine is a blend of Spanish, Chinese, Indonesian, Malayan and American influences. The national dish is *adobo*, a casserole made with chicken, pork or fish in dozens of variations. As everywhere in the Orient, rice is a perpetual sidedish, eaten with everything — usually boiled, often fried and combined with fish at breakfast. For an island people fish is, of course, a mainstay. So, too, are the many tropical fruits and a lesser assortment of vegetables. Soy sauce is freely used or, as a delicacy, *patis* — a sauce made from shrimp or fish which have been salted and packed for weeks in an earthenware jar.

The snacks are unusual—*balut*, sold warm by street vendors, is a duck's egg cooked when almost at the hatching point; *bilis* is a minnow-sized fish, salted, dried and eaten like salted peanuts. Sweets-making is quite an art, especially in Central Luzon, and shows marked traces of Spanish influence.

LECHON

Clean a small pig well, then drain and stuff with tamarind leaves. Truss with eskewers or string. Put pig on rack in a dripping pan and brush surface with melted lard. Pour two cups of boiling water over pig. Cover with buttered paper and roast 4 hours, basting every 15 minutes, or roast on skewer over charcoal fire turning frequently. Serve with liver sauce (recipe below).

1 whole pig's liver, 1 tsp. black pepper
roasted salt
1 cup or more water 1 tbsp. chopped
1/4 cup vinegar onion
1/4 cup sugar 1 head garlic
1/4 cup bread- minced and browned in:
crumbs 4 tbsp. lard

Grind liver, then add water and put through strainer. Add next 6 ingredients. Then, add garlic and lard. Cook until thick.

MANGO ICE CREAM

1 large ripe mango 1 egg white
1 pint milk 1/2 cup sugar
3 egg yolks 1/2 tsp. vanilla

Scald milk and pour over beaten egg yolks and white mixed with sugar. Cook over low flame for 10 min., stirring constantly. Peel mango and shred or cut into small pieces. When custard is cooled, mix with mango and add vanilla. Freeze.

BAMBOO SHOOT SALAD

Boil shredded bamboo shoots for 10 min. in just enough water to cover. Make your favorite cole slaw recipe, using the crisp bamboo shoots in place of cabbage.

COCONUT BRITTLE

1 cup grated coconut,
chopped and toasted
1 cup sugar

Melt sugar in copper pan, stirring constantly. Add coconut and mix. Pour on greased board and roll into a sheet. Cut pieces to desired size. Wrap in waxed paper.

ADOBO

1 cup grated coconut fresh or dried 1/4 cup olive oil
1 cup water 3 cloves garlic, minced
1 chicken 2 1/2-3 lbs. 1 tsp. crushed peppercorns
2 lbs. lean, boneless pork, cut in strips 2 tsp. salt
1 bay leaf
1/2 can consomme
1/2 cup vinegar

Combine coconut and water in pan. Bring to a boil, remove from heat and soak for 30 min. Press out all the liquid and discard pulp. Brown chicken and pork in olive oil in a casserole. Add spices, consomme and vinegar. Cover and cook on low heat until tender (about 1 hour). Add coconut milk and cook for 10 min. Serve with boiled rice.



“Could change the whole course of your life!”

We live today in a highly competitive society. That's why the shelves of book dealers and libraries are crowded with pat formulas for attaining success. Not all who read these “how to” volumes, however, will be blessed with the mental stamina to master the lessons they purport to teach. Nor is the reason hard to find. Mental fatigue sets in. That's why so many ambitious men and women miss their goals . . . some because they failed to keep their eyes open for constructive suggestions, some because they needed inspiration, encouragement and stimulation; and still others because of the simple truth that nothing is more agreeable to most people than escaping the need for mental exertion.

Narciso Irala, S.J., world renowned psychiatrist and lecturer, was one of the first to recognize that negative habits such as envy, fears, hatreds and frustrations are the root causes of mental fatigue; and first to demonstrate how business executives, students and teachers can overcome mental inertia and attain their goals by learning how to live each day with joy through a better understanding of God and the things of the spirit.

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FROM THE AUTHOR'S INTRODUCTION

The power of thought is unlimited. Within feasibility everything is possible to the will of man. . . .

We must not be satisfied with our present horizons. If our methods are good, they can be improved. If they have borne little fruit and great fatigue, there are simple and easily-applied remedies which will give us mental efficiency without fatigue.

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