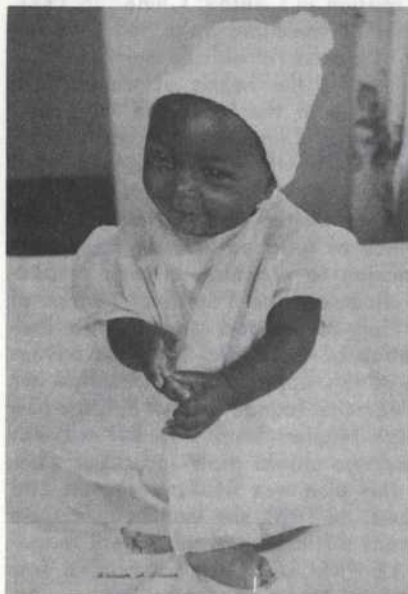




MIC MISSION NEWS

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION — BOX 157, LAYAL BRANCH P.O., LAYAL, QUEBEC H7N 4Z4
Series 2 — Vol. 1 — Jan.-Feb., 1975



Little Miss Malawi wishes you
CAKA CIWEME
Happy New Year!

Photo credit: Pawek

Merry Malagasy tots say
ARAHABA FA TATRY NY
TAOM-BAOVAO
Happy New Year!



One single human family

Profound unity is the goal of men today in a world which has become a global village. But with humanity to unite — (3,600,000,000) people, we have the scandal of 1,000,000,000 divided Christians.

Division is in opposition to the Gospel, an obstacle to the working of the Spirit. Ecumenism is the great undertaking for building unity. "All of you are one in Christ Jesus" Gal. 3:28.

Challenged by the growth of religious unbelief, we must try to discover the mysterious ways of the Spirit who changes hearts and "makes all things new". There can be no true ecumenism without interior conversion. We must be united in the Spirit, united in action. The shaping of a new humanity and a new world requires the full collaboration of all Christians.



From Japan
SHINNEN OMEDETO GOZAIMASU
Happy New Year!

This Taiwanese trio wishes you
KONG HO SIN SI
Happy New Year!



Great Missionary Figures

Woman with a universal heart

Délia Tétreault, foundress of the first Canadian Missionary Congregation for women and initiator of the first Foreign Mission Seminary in Quebec, Canada.

CHILDHOOD

Délia Tétreault was born in Marieville, Que., on February 4, 1865, the seventh child in a family of nine. Her parents, Mr. and Mrs. Alexis Tétreault, were deeply religious people. She was barely two years old when her mother died. Before passing away, the dying woman obtained her husband's consent to have Délia, whose health was fragile, adopted by her own sister, Mrs. Jean Alix. The couple was childless. But Mr. Alix had no love for children and at first he opposed the adoption. Finally he consented. He eventually grew so fond of the little girl that he took her with him wherever he went. Mrs. Alix remonstrated, "Jean, you are spoiling the child, showing her off as you do." Fortunately, nothing of the kind happened, and Délia flourished under the tender care lavished upon her by her foster parents.

She had no sooner learned to read and write, than a particular word held a mysterious attraction for her — the word MISSION. She used to climb up into the attic of her home and pore for hours on end over old annals of the Holy Childhood and of the Propagation of the Faith. She felt thrilled by the relations of the courageous missionaries she read about. Already, the flame of apostolic zeal had been kindled in her heart.

GIRLHOOD

Délia grew up a high-spirited girl with gifts of intellect and character which early marked her for leadership. Her warm personality won her many lasting friendships. In a short relation written in 1922, upon the request of Bishop George Gauthier, she tells us how, at thirteen, she had felt so strongly drawn to dedicate her life to God that she engaged herself by vow to do so. She adds that, in spite of this strong interior attraction, she was by no means indifferent to wordly amusements. On the one hand, she was convinced that God wanted her all to himself; on the other, she did not have the strength to break the bonds that kept her attached to her dear ones.

A TURNING-POINT

When she was about nineteen, she reached a turning-point. A sermon she then heard on the harm done by the indiscriminate reading of novels, one of her favourite pastimes, determined what she called her "conversion". Soon after this she heard two missionary bishops from the Northwest tell about the hardships of their respective missions: "They appeared to me as impersonations of Saint Paul," she noted. "My yearnings for the missionary life were then reawakened. However, I could not hope to become a missionary myself as there were then no missionary Congregations for women in Canada..."

THE FOUNDATION

At this period of her life, she suffered a serious illness. In her trial, God sent her another good friend who nursed her through convalescence with devoted care — Miss Ida Lafricain who was later to become the third member of the Congregation. Another person who greatly influenced her life was Father Gustave Bourassa. He became her director and she opened her heart to him about her missionary project. Upon her pressing request, he introduced her to Bishop Bruchési who, after hesitating for a long time, finally gave his approval for the foundation.

On June 3, 1902, Délia Tétreault, Joséphine Montmarquet, and Ida Lafricain came to live together in order to initiate the new Congregation in a little house rented in the Côte-des-Neiges area, Montreal. These were the first three Missionary Sisters of the Immaculate Conception. Délia strove to instill in the hearts of her companions the spirit of thanksgiving and a very special devotion to our Lady which she wanted to be the characteristics of her work. In 1904, Bishop Bruchési went to Rome for the Jubilee celebrations marking the anniversary of the proclamation of the Immaculate Conception dogma. He spoke to Pope Pius X about Délia's project. The holy Pontiff not only encouraged the foundation, but gave the Congregation its name — Missionary Sisters of the Immaculate Conception. "Their field of action will be the whole wide world," he added. This good news brought deepfelt joy to the heart of the Foundress. On August 8, 1905, Délia Tétreault made her perpetual

vows and took the religious name of Mary of the Holy Spirit. On this same day, Joséphine Montmarquette made her temporary vows, taking the name of Sister Saint Gustave. Three postulants took the habit. The Congregation Délia had so long dreamt about was at last established.

FIRST APOSTOLIC WORKS

On September 8, 1909, an initial group of six Missionary Sisters of the Immaculate Conception left for their first mission in Canton, China. In 1911, Mother of the Holy Spirit initiated the work of closed retreats to quicken apostolic zeal in the hearts of women and girls. Care of the lepers on the Island of Sheklung, China, was undertaken by a group of three Sisters who left Montreal July 19, 1913. Meantime the Foundress visited the bishops of the province of Quebec in order to obtain permission to organize, in their respective dioceses, the Pontifical Works of the Holy Childhood and of the Propagation of the Faith. She took advantage of this opportunity to mention her plan for the foundation of a Canadian Foreign Mission Seminary. But she was to undergo untold trials and rebuffs before this plan was finally accepted and realized. In 1920, she launched, in spite of great difficulties, a missionary magazine LE PRECURSEUR, followed a few years later by an English edition.

FOUNDATION OF FOREIGN MISSION SEMINARY

On February 2, 1921, a very happy event gladdened the heart of the Foundress. The bishops of the province of Quebec convened to decree the foundation of a Foreign Mission Seminary in Montreal. God alone could measure the happiness that then filled the heart of our apostolic Mother who had unassumingly worked and suffered so much for the realization of this great missionary project.

GROWTH OF THE CONGREGATION

On March 7, 1933, Pope Pius XI granted the final approbation of the Constitutions. The soul of Mother Mary of the Holy Spirit overflowed with gratitude. Missions had been opened not only in China but, in the Philippines (1921), and in Japan (1926). Close to four hundred Sisters joined in her song of thanksgiving. A novitiate had been built at Pont Viau, next door to the Foreign Mission Seminary and over one hundred novices and postulants were then in training.

(continued on page 6)

How Rosalia found her Grandma

by Hélène Fontaine, M.I.C.



Rosalia and her sister are made children of God through Baptism. To the left: Sister Hélène Fontaine, M.I.C.

You probably remember reading in a former issue of "MIC Mission News" how Rosalia's leg was saved. During her prolonged convalescence, she remained at our Child Jesus Home, a private institution where homeless children are cared for. One of my firmest principles is to try to make arrangements so that these children will not be deprived of family life, as far as circumstances allow. I am convinced that institutional life is not an entirely wholesome one for youngsters.

Before anything was settled for Rosalia's future, I determined to find out if she had any close relatives left. In my search, I was greatly helped by Sister Angelita, M.I.C., who at present replaces me as directress of the Home. She had a few acquaintances in a village where some of Rosalia's cousins were living. Among Filipinos, the word "cousin" often has an extended meaning. After several weeks we located the maternal grandmother who apparently knew nothing of Rosalia's illness. Ru-

mours had circulated that the girl had died along with her parents.

It was a reunion at once happy and sad. A nineteen-year-old married sister who had escaped the massacre because she lived in a different barrio was also present. The four who had found shelter at the Mayor's house in Dignos, were also called. They looked at one another as if unable to believe they were together again.

Before Rosalia left the Home, however, there was one more formality, a very important one, to be gone through. She had daily been following the simple doctrine lessons given to our young guests. Her ignorance in religious matters led me to believe she had never been baptized. After investigation, I found out that this was the case for both her and an elder sister of eleven. When consulted, Grandma readily admitted her deceased daughter had been somewhat remiss in the practice of her religion. She gave her consent to have the children baptized.

Following proper preparation, both were baptized on May 20, 1974, by Father R. Bégin, P.M.E. Then, Rosalia joined her remaining relatives who considered it a miracle that the child had escaped being a cripple for life. For my part, I could only thank God that I had somehow been the means of helping one of the "little ones" so dear to his heart.

Friendship Centre in Laval

Some time ago, Jacqueline Héroux, M.I.C., initiator of a Friendship Centre in Laval (Que.), was interviewed on Radio Canada. Thousands then heard her tell about her work among the needy. The little seed of friendship Sister sowed a year ago has grown into a sturdy tree. She has graciously granted "MIC Mission News" a special interview for your benefit, dear friends and benefactors.

Mr. Philippe Pépin,
administrator of the Centre
and Sister Jacqueline Héroux, M.I.C.

Sister M. — Welcome to our office, Sister Jacqueline. I know how busy you are, so I am grateful for the time allotted our "MIC Mission News". Exactly when did you start your Centre in Laval?

Sister J. — Well, the whole thing began with a day nursery for mothers who had to work outside all day.

Sister M. — I suppose these harassed mothers somehow looked up to you to help them solve many other problems?

Sister J. — Right. That's just what happened. People began to consider me as a sort of troubleshooter. I would get phone calls from someone who needed a babysitter, from aged people who were lonely and wanted visitors, from overworked mothers who asked for help, from jobless people who wanted me to find



work for them to do, etc. This left me no peace. I felt that something had to be done. Wiser people told me, "Forget about it. Just as soon try to dry up the sea as to hope to wipe out human miseries..." But I held on to my dream and it did become a reality, a year ago.

Sister M. — How does this Centre function?

Sister J. — My first aim was to rouse the interest of people with time on their hands. I knew a good number, especially women, who

had nothing better to do than to loiter and gossip in parks, in shopping centres, in coffee shops...

Sister M. — What did you suggest?

Sister J. — I made the rounds of Laval's churches giving homilies on Saturdays and Sundays, on the great law of solidarity. I gave lectures on the same subject wherever I could wangle an invitation, urging people with leisure time to visit the sick, drive invalids to clinics, visit the aged, run errands, give a bedridden mother a helping hand, encourage unwed mothers faced with hostility, etc.

Sister M. — How many volunteer workers have you got at the Centre at present?

Sister J. — During the past year over 600 women and a few men volunteered their services to the needy of Laval's 31 parishes. Some who work during the day, help out in the evening. Moreover, 200 CEGEP students go out once a week to assist the needy, the handicapped, the sick with their household chores. So far, we have registered 28,000 phone calls for help at the Centre since its inception, and 51,800 hours of service.

Sister M. — That's truly wonderful! Congratulations, Sister Jacqueline.

San Francisco Chinatown Smiling Summer...

by Louise Roy, M.I.C. (student at the University of San Francisco)



Sister Louise
who enjoyed
a Smiling Summer.

As fall moves in, each of us likes to recall the summer activities, vacations, new interests, and friends. The transition from summer to fall seems to provide us with the needed time to reflect on these fresh and varied experiences. So is it with me... And today, it is with you all that I wish to share this flashback on a summer I spent with the young and not so young of San Francisco's Chinatown.

It all started last Spring when Father James Donovan, C.S.P., assistant director at St. Mary's Chinese Center, was looking for someone who would be able to help coordinate a five-week summer day camp program for children of the Chinatown area... many of whom are of low income families or who came from families where both parents work. At that time I was considering taking summer classes, but I found myself unable to refuse such a service to the Chinese Community. So the first thing I knew, I was already involved in SMILE (St. Mary's Incredible Learning Experience) by mid-May. Luckily I was not alone. Father James was a strong moral support to all of us working directly in the program. Also, Bill Woerz, a Paulist seminarian, took the over-all coordination and the administrative aspects of the program. This involved countless hours on the telephone, encounters of all sorts, letter writing seeking funds to finance our program. Also part of the team was Victor Ng, a fully committed young adult who took over the coordination of the afternoons. As for myself, I was entrusted with the responsibility of planning out and supervising the morning session while, at the same time, assisting Bill. Fortunately, I too, was assisted by another young adult, Jennifer Dere.

The purpose of our morning sessions was mostly to provide the children confided to our care with

an enriching "learning experience" but in a "fun-like" atmosphere. Through varied group work we strove to furnish them with possibilities of self-expression, creativity, cooperation, and sharing. Arts, crafts, cooking, sewing, leather craft, Bible Stories, quiet games, music, initiation to varied U.S.A. ethnic cultures, etc... were all part of the program. The purpose of our afternoon sessions was double-fold: to provide the children with recreational activities as well as cultural opportunities. Sports, hikes, picnics, trips to interesting places in and around San Francisco appeared on many group schedules. Friday was "Surprise Day" with movies, magic shows, etc... In other words, the whole program was designed to appeal to children from grades two through eight.

Now I'm sure you'd want to know a bit more on SMILE's history. The idea of a summer day camp took root in the minds of St. Mary's Teen Club members in 1970 when they decided to spend their summer helping younger kids in Chinatown. That year about thirty children turned up. Since then, the program progressed slowly but surely. Many efforts and long hours during the past years made SMILE '74 the success it was. The excellent programs of the previous years were our sole publicity. We passed out flyers in St. Mary's Chinese Day and Night Schools as well as in the public grade schools of Chinatown. The application forms started coming back the same day! The flyers, written in Chinese and English, featuring a little smiling face in the upper corner announced the fourth annual summer day camp for children.

For the great majority of these children and their parents, it was their first contact with members of the Chinese mission. Many of them have been in the U.S.A. only for a few years and are still struggling for survival. To supplement the lack of nutritional foods that many of these children experience, our program was most happy to welcome the free federal lunch even though it involved loads of paper work and red tape.

The SMILE staff and children held a concluding program for parents on the last evening. Samples of arts, crafts and other makings were displayed together with snapshots taken in the classrooms and on field trips. There was also a program in the auditorium featuring an audio-visual presentation, the handing out of awards and the performance by the SMILE Glee Club. To our surprise, many more parents than expected came. They expressed their gratefulness in many ways, even though many could hardly speak English. That evening everyone left SMILING.

Reflecting upon this experience I cannot but realize the many more needs of this community. As mentioned before, poverty does exist in San Francisco Chinatown. Many groups and organizations are doing their best and are unquestionably accomplishing a wonderful work, but there remains still a great number of unanswered needs.

Also, I cannot but admire all these young people who so generously gave six weeks of their holidays (including a very tiring initial training week) and this without expecting any salary. Every week, more than forty of them would come to volunteer their full day or part of it, many of whom hardly know of this man called Jesus... They were and still remain a real challenge to me who profess following HIM. And how can I forget the more than 180 children who filled my days? No, I do not regret the choice I made!



A fine catch
for a youthful fisherman.

Bits out of mission life

SAN FRANCISCO

St. Mary's Chinese Mission School, in San Francisco, is happy and proud to have on its staff, Mary Tan, M.I.C., who came to us from the Philippines, three years ago. Besides being a competent and devoted teacher, Sister is a zealous catechist. Recently, we were overjoyed to welcome another Filipino Sister, Natividad Flores, M.I.C., who joined our little mission group in September 1974. Sister is already hard at work teaching in our school and cheerfully assuming her share in all our apostolic tasks in San Francisco.

HAITI

Riding a motorbike, I had taken Sister Claire Prévile to Les Côteaux where she had to pass final term examinations. It was still early when I set out on my way back. Everything was going smoothly enough when an inquisitive dog decided to investigate the strange monster I was riding. He raced in front of me, barking furiously. Before I knew what was happening, I had knocked him over and had fallen off the bike which lay on its side in the middle of the road. Fortunately, motorized traffic is unknown in this region. Kindhearted villagers ran out to see what had happened. My right shoulder was in such a bad shape that I was very thankful for their help, when they offered to take the motorbike back to Roche à Bateau.

But there was not a doctor within calling distance. My newly made friends suggested I call Mr. Lucien Hérard who enjoys a solid reputation as bone-setter. As he happened to be passing through the village I decided to act on this advice. After ascertaining that no bone was broken, he started a series of massages with soap and alcohol. This went on from Friday until the following Tuesday, when Mr. Lucien declared he could do no more. He left the same day, as he was already late for another assignment. There was very little pain now but my arm refused to move freely.

I could no longer put off returning to my dispensary at Roche à Bateau. "Dear Lord", I prayed, "Mr. Lucien can't do any more for me and my arm is almost useless as it is. Won't you please do your part?" I grasped my arm with my left hand and gently brought it across my body, then up to the shoulder with

no trouble at all! I repeated the exercise several times without the least trouble. I no longer felt the least pain or stiffness. All normal movements had been restored in arm and shoulder. God be praised! After thanking the Lord for his bounties, I gaily took the road back to Roche à Bateau, where I arrived just in time to learn I had been transferred to Deschappelles. Thank God with me for this 1974 "miracle" and wish me luck in my new apostolate.

Lucille Saint Onge, M.I.C.

MALAWI — AFRICA

On July 14, 1974, Tobias Manda of Mzuzu diocese was ordained a deacon. The ordination took place in his home parish of Nkhamenya.

A huge crowd, gathered for the circumstance, escorted Bambo Tobias to the church, singing and praying. Bishop J.L. Jobidon, accompanied by nine priests including three Africans, took the lead followed by the faithful. The choir led by Ostino Banda, a seminarian, made the celebration lively. Accompanied by his father and mother, Tobias Manda went up to the altar where the ritual of ordination took place.

Nkhamenya Parish has the largest church in the northern region of Malawi. On this happy occasion it was packed not only with Catholics but with people of different denominations who were eager to witness such a ceremony.

After Mass a banquet was served and the people presented the new deacon with traditional presents. Several speeches were made by distinguished guests. For his part, the newly ordained deacon's father thanked God for this great gift granted his family. Bishop Jobidon expressed his gratitude to all those who had contributed to the training of Tobias Manda: Fathers, Brothers, Sisters, and especially the White Sisters of Nkhamenya.

Gisèle Leduc, M.I.C.

A catechetical centre was opened last year in Karonga, a thickly populated parish of the Mzuzu diocese, in Malawi. About fifty teachers benefited by weekly Bible Sharings and regular sessions which helped them integrate into the catechetical programme recently inaugurated.

Moreover, our schools were provided with the New Testament translated into Citumbuka and with "Lady-

bird Series" illustrating great figures of the Old and New Testaments. On our trips into nearby bush villages, we took along a Honda projector with over two hundred slides showing the life of Christ adapted to the African mentality.

We would like to repeat this happy experience in nine other parishes and six hundred schools attended by over 18,000 pupils. To achieve this good work we still need:

20 series of slides on the life of Christ	
(25.00 each) —	\$500.00
300 Bibles (Nelson) and reference manuals	600.00
800 New Testament books in local dialect	
(0.50 each) —	400.00
50 Ladybird Series	
(10.00 each) —	500.00

Some of you, dear friends, may be eager to share in this apostolate. If so write to:

Gabrielle Saucier, M.I.C.
Karonga Catechetical Centre
P.O. Box 14
Karonga, Malawi, Central Africa
or
Mission Secretariat
Miss. Sisters of the Immaculate Conception
121 Maplewood Avenue
Montreal

VANCOUVER, B.C.

A few years ago, a group of American doctors tentatively initiated a very important movement. They suggested that in every hospital, together with the specific service of the medical staff, there should be another kind of organized service answering the spiritual and emotional requirements of the patients and of their families. Gradually a plan evolved for an intensive course in this line. During four weeks, volunteers would be given instructions on various topics such as theory of pastoral care, psychology, communication skills, sociology, disease processes, etc. I was delighted when the administrator of our Saint Joseph's Hospital in Vancouver invited me to follow such a course sponsored by the Association of Catholic Hospitals of Canada, in Ottawa. With other participants, I also benefited by a practical experience gained in several Ottawa hospitals. I am now busy making plans for setting up a pastoral care department in our Vancouver hospital. Please remember in your prayers, dear friends and readers, that I may be successful in this new apostolic venture. The philosophy and objectives of our pastoral care unit require a lot of research and creativity.

Marie-Desneiges Breault, M.I.C.



Setsuko wears the graceful kimono for her wedding ceremony.



Bride and bridegroom drink the traditional wine cup.

KORIYAMA — JAPAN

Avoiding the Tiger Year

by Rita Blais, M.I.C.

Though startling progress and great changes in Japanese life have marked the country during the past twenty-five years, centuries of tradition have implanted in the nation ways of thinking and doing that persist.

From time immemorial marriage has been arranged by the parents. When a girl has reached a marriageable age her parents try to find a suitable partner. To this end, they enlist the help of a serious and responsible person who will negotiate the affair. Such a person — a woman or a man — is called "nakodo" or go-between. When a partner has been found, the match-maker arranges what is called in Japanese "o mi ai", formal meeting. The two parties meet each other and exchange a few words. This formality over, should one party refuse to accept the other, the question of marriages is dropped, and another party is sought.

A typical incident of the kind took place last January when Setsuko, our office girl, was married. Although the man chosen lived quite close to her home, she did not know him at all. The first time she heard about him was in November, and it was not till the end of December that they really became acquainted. To her amazement, she then learned that the wedding was to take place in January. In vain she tried to have it postponed until March or May.

There was a reason behind the haste. You see, 1974 being the "year of the tiger" in Japan, the parents decided their daughter had better get married before the opening of the lunar New Year beginning in February. According to a Japanese proverb, the year of the tiger is a very bad year for weddings. The saying goes that even if a tiger travels 2,000 miles away, he will surely return. Similarly, a girl who marries in the tiger year, no matter how far she goes, is sure to come back home because of a broken marriage.

Setsuko's wedding did take place, according to her parents' decision, on January 27. At first the girl could not help being worried as she knew her husband so little, but now she feels happy as she has found out he is a very kind man.

Of course she is still working at our school and his working hours as a fireman make it somewhat hard for her. He leaves at eight in the morning and does not return until the next morning, at the same hour. She has to be there to serve his breakfast and then has to rush off to school.

The pair went to Kyushu for their honeymoon. Now Setsuko is quite busy at school preparing the balance sheet and the budget for the next school year, and at home, as a good little housekeeper.

Great Missionary Figures ...

THE SUNRISE OF HIS FACE

On September 28, 1933, Mother Foundress suffered a stroke from which she never fully recovered. The hushed evening of silent contemplation had fallen on her laborious day of active apostolate. While her well-worn rosary journeyed through her fingers, her thoughts wandered to the far-flung mission fields where her daughters were at work. She lingered on for eight more

years, and died peacefully October 1, 1941.

Délia Tétrault was an intrepid contemporary apostle whose work lives on after her. The Congregation she founded has spread all over the globe. Chinese, Japanese, Filipina, African, Malagasy, Haitian, Cuban, Canadian, American Missionaries of the Immaculate Conception continue to carry the Good News, in a spirit of thanksgiving, wherever they are sent.

According to Saint Thomas Aquinas

"zeal manifests the glowing ardour of love." The vast network of educational and charitable organizations, sponsored by the Foundress, in nearly every part of the world to provide for the needs of starved souls and the relief of ailing bodies is proof enough that the twin flames of love and zeal consumed her heart. Her life may be resumed in a sentence she was often heard to say, "To seek Jesus, and, having found him, to reveal him to others, to what better purpose can we dedicate ourselves?"

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