

Precursor

75th Anniversary Issue

No. 2 1977



D'elia Tétreault, Foundress
Missionary Sisters of the Immaculate Conception

The M.I.C.'s in Canada and the United States



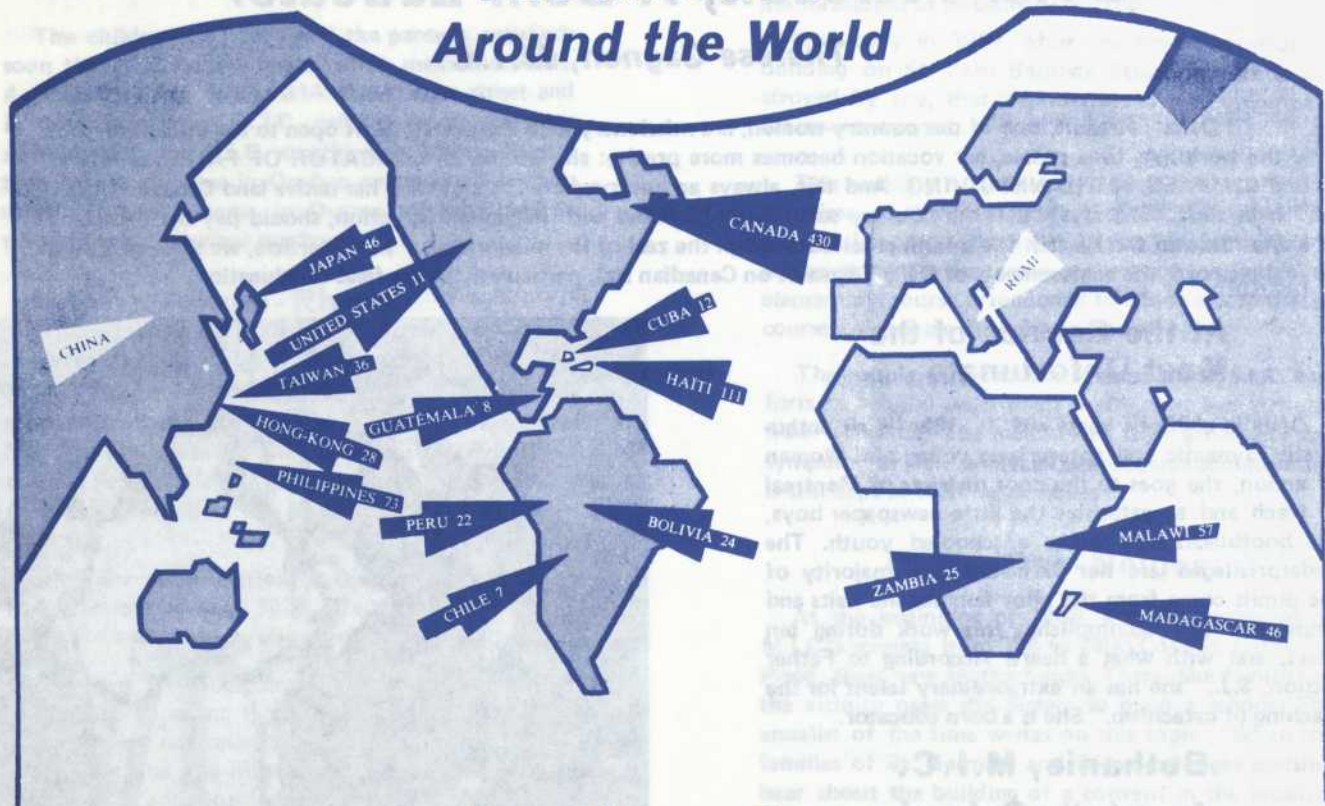
Table of Contents

*Once Upon A Dream	3
Délia Tétreault, A Born Educator	4
Missionary Workrooms And Lay Collaboration	7
Closed Retreats For Women	10
Mother Mary Of The Holy Spirit And The Immigrants	12
A Heart As Large As The World	17
Délia Tétreault And The Press	19
An Old Project Updated	21
Missionary Promotion Work Of The M.I.C.'s In Canada	22
Solitude Délia Tétreault	24
*A Hymn Of Thanksgiving	26

Translated from the French by:
Edita Telan, M.I.C.

**Original English text.*

The M.I.C.'s Around the World



Once Upon a Dream

Louise Roy, M.I.C.

*I had a dream last night,
Yes, I had a dream,
I dreamt that from the dying seeds
Had grown a multitude . . .*

*I dreamt that they were of all complexions,
Of all nations,
I dreamt that in years far back,
Their fathers had come from other lands
In quest of liberty or
Exploited by other men.*

*Yes, I dreamt of their fathers too,
I dreamt of how for days, months and years
They could not possibly foresee how
So different
They could find a way to live
In harmony . . .*

*And I dreamt about their battles,
Their quarrels, their wars . . .
Tearing each other apart
Until one day
Their sons and daughters found
The secret of HIS love,*

*Discovering their similarities,
Unfolding their riches each one,
Respecting each other's Way,
They spoke their truth in liberty and love . . .*

One in diversity they became . . .

*"We have to thank our God,"
They said,
"For this freeing Gift of His."
And so they went, I dreamt,
To brothers near and far,
Spreading the News that He's alive,
Spreading the News,
That He's the secret of lasting Unity!*

Délia Tétreault, A Born Educator

Thérèse Gagnon, M.I.C.

Délia Tétreault, one of our country-women, is a missionary with a universal heart open to the dimension of the world. As time passes, her vocation becomes more precise: she will be an EDUCATOR OF FAITH, of MISSIONARIES, of THANKSGIVING. And this, always and everywhere . . . including her native land Canada. "It is high time," she says, "that our country sufficiently provided with religious instruction, should pay her debt of gratitude to the Church for a faith received through the zeal of the missionaries." In this article, we shall quickly glance over the achievements of Délia Tétreault on Canadian soil, particularly in the field of education.

At the Service of the Most Unfortunate

Délia is eighteen years old . . . She is an enthusiastic, dynamic and enterprising young girl. Woman of action, she goes to the poor districts of Montreal to teach and to catechize the little newspaper boys, the bootblacks and other unschooled youth. The underprivileged are her favorites. The majority of the pupils come from the poor families she visits and helps out. She accomplishes this work during ten years, and with what a heart! According to Father Pichon, S.J., "she has an extraordinary talent for the teaching of catechism." She is a born educator.

Bethanie, M.I.C. Apostolic School

After a rich experience of ten years as a laywoman committed to her apostolate, Délia Tétreault launches herself out in the great adventure of the foundation of the M.I.C. Institute. This takes place at 900 Maplewood Street in Côte-des-Neiges. The same year, in 1902, Délia and her team open the first Canadian school whose specific aim is the training of young girls for the missionary life. These recruits will then be oriented to various missionary religious communities. Here, we can admire the unselfishness of Delia who does not try to hold back these young girls in view of what she calls "her little work." The beginnings at Béthanie are modest and everyone is happy! It is quoted that on the occasion of the first Christmas, "the children of the neighborhood rush in to see the manger of the 'Misses' . . . to pray . . . sing . . . laugh and play . . . No doubt that the welcome is fraternal and warm!

In the summer, "some of the Outremont families ask Béthanie, our Apostolic school, to open classes for their children." After having considered the matter, Délia and the first members of the M.I.C. community whom the neighbors call 'the Misses', agree to this request: "It is seen as though planned by Providence."



Thérèse Gagnon initiating some students of Délia Tetreault School to the secrets of the library.

As early as September 2, 1903, the first M.I.C. school located at 27 Côte St. Catherine Road, is opened and eight pupils are registered. The oldest is eight years old. Miss Tétreault and Miss l'Africain take charge of the small class.

A competent educator herself, Délia soon discovers the talents of the teaching personnel of Béthanie. She will know how to use these talents for the benefit of the eight pupils. In addition to the academic courses, the pupils are taught drawing, painting, music and singing, and so forth. They are also choristers at the parish church and "they must stand on chairs so that their heads may be above the back of the pews!"

Expansion

The children are happy and the parents, satisfied; soon the premises are too small to meet the needs. A property is on sale at 314 of the same street and in 1906, the small M.I.C. cell moves to this new address. Since the M.I.C. vocations are increasing, and that here and there in Quebec needs are becoming urgent, the seed sown in Outremont bursts forth throughout the Quebec territory.

Three-Rivers

In 1926, a residence is annexed to the print shop of the "Bien Public", and becomes the dwelling place of the first M.I.C. community of Three-Rivers. Soon after, an old house at 466 Bonaventure Street is purchased. From 1927 to 1933, the M.I.C. team is busy with the printing of the daily newspaper of Three-Rivers.

With the authorization of Bishop Cloutier, a kindergarten is opened in 1937. Gradually, higher grades are added and boys are also admitted.

The lack of space, and the rather poor-looking furniture, equipment, recreation halls, classrooms and playrooms do not seem to bother the parents. Needless to say that the M.I.C.'s are happy among these sympathetic and hospitable people. With time, the possibility of an annex is planned but due to the uncongenial surroundings, the realization of this project proves impossible.

In 1954, the Sisters are filled with joy when the Catholic School Board of Three-Rivers offers the institute the direction of a new school, St. Jean de Brébeuf, located between the district of Spémont and that of Normandville. Religious and lay people collaborate closely with each other until 1972.

On De la Terrière Street, the M.I.C.'s have experienced the same welcome and friendship, characteristic of the people of Three-Rivers. The members of the School Board have always been most benevolent towards them. Could these feelings have influenced the decision to return to the Mauricie region? Whatever the reason may be, in this year of the 75th anniversary commemoration, it is considered a gift from Providence that the M.I.C.'s move back to their old renovated house at 466 Bonaventure Street.

Rimouski

On the 15th of May 1919, the M.I.C. Sisters settle in Rimouski in an unassuming house on St. Mary

Street. They have a definite goal: the awakening and the formation of missionary vocations.

It is only in 1932, after the newly constructed building on St. Jean Baptiste Street had been destroyed by fire, that a kindergarten on St. Germain Street was opened.

This building is completely razed to the ground at the time of the conflagration of 1950. In order to provide for the maintenance of the Sisters' work and in answer to the numerous requests of the people, an elementary course is reopened to which a commercial course and private lessons are added.

The people of Rimouski sustained the M.I.C.'s efforts to rebuild with them a city that had suffered from a disaster. The memory of their generosity and sympathy as well as that of the religious communities, is still kept in their hearts today.

Côtes-Des-Neiges

At the beginning of 1938, a large contingent of M.I.C.'s migrate from 314 to 2900 Côte St. Catherine Road, their new Motherhouse. There, the families in the vicinity press the Sisters to open a school. The annalist of the time writes on this topic: "When the families of St. Germain and Côte-des-Neiges parishes hear about the building of a convent in the locality, they petition the Superior for the opening of a kindergarten: there were no kindergarten schools in the vicinity and our new house was built on the boundaries of both parishes."

She continues. "The general council saw in this insistence an indication of Providence." "And," the chronicler adds, "on September 7, 1938 seventy-three tiny tots are admitted to the new Child Jesus Kindergarten."

The enrollment of the school increases and every-day applicants must be turned down. A more adequate building is thus necessary, and it is built as an annex to the convent, corner Darlington. It is the Délia Tétreault Elementary School; it is inaugurated on September 7, 1958. In 1962, an extension permits the addition of secondary grades and in September 1963, an affiliation with the Jean de Brébeuf College enables the setting up of the women section of the College. This schoolhouse functions until 1970 when owing to some circumstances, the Institute decides to close the Délia Tétreault School. The building rented out to the University of Montreal is now occupied by the Faculty of Architecture which has been named the "Délia Tétreault Pavilion". This is indeed a homage to a great Educator who was a venerated Foundress — an honor about which all M.I.C.'s are particularly sensitive.

The Holy Family School in Granby

In 1929, the diocese of St. Hyacinth receives a group of M.I.C. Sisters. They take their residence in an apartment house on Ottawa Street. To answer the wish of Father Donat Breton, parish curate, the Sisters accept two classes which for lack of space, are opened in the parish hall. The small school soon expands in no time.

1934 — The purchase of the building of the first private hospital of the city, at 35 Dufferin Street, gives more space. The chapel and the parlor are converted into classrooms.

1935 — The Congregation puts at the disposal of the School Board Commission the school built at the corner of Ottawa-Dufferin. More than 300 pupils are enrolled in September.

1942 — The secondary department is added to the elementary department. To these two levels are added a bilingual commercial course and special courses in music, drawing and painting.

1952 — The secondary department is centralized. The Holy Family School keeps the elementary department until 1974 when the School Board Commission vacates our building and sends the pupils of the parish to St. Patrick School.

Notre Dame School in Granby

In 1931, the Notre Dame parish of Granby sees the birth of a residence for young girls. It is entrusted to the M.I.C. Sisters by the parish priest, J. Eugène Pelletier.

To this residence the day-care center is added in 1937. This helps out the mothers who work in the factory. The center has expanded so rapidly that in 1941, the Community has more spacious quarters built on Main Street. Three classrooms accommodate as of September 1942, a hundred and five tots. Two dormitories are occupied by fifty boarders of the nursery school. The infirmary, the reception halls, playrooms, etc. are very useful to the Notre Dame School. The M.I.C.'s operate this school for twenty-one years.

In May 1952, the Residence becomes the property of the School Board Commission. An annex is built and, as of September, 174 pupils are admitted to the Immaculate Conception College.

The year 1960 is the beginning of the "silent revolution" and the Ministry of Education transforms the traditional educational system. A new field is offered with a range of options to the students. To meet these new needs a construction is necessary, and the large Immaculate Conception Polyvalent school is built on St. Joseph Street. The M.I.C.'s are in charge until June 1971 and some of them continue to teach there until 1975.

Balance-Sheet

In 1907, the first M.I.C. school has an enrollment of twenty pupils with specialized teachers.

In 1974, the M.I.C. schools have welcomed 19,189 pupils in the Elementary, 15,202 in the secondary, 508 in the College and 6,264 in private courses.

In 1977, in Canada, only a few Sisters are engaged in teaching; however, they are still found at the elementary, secondary, collegiate and university levels as well as among the handicapped. Some specialized Sisters continue to teach piano and painting. Missionaries back from the missions help out the immigrants in Canada by giving them language courses. The Japanese, Filipinos, Chinese, Haitians, Italians and Latin Americans find in the M.I.C. a language teacher who will facilitate their adaptation to their new milieu.

Délia Tétrault once said to a teacher: "When we sow in the hearts of the children, it grows, it rises. Therefore, sow plentifully, and ask God to bring to fruition these seeds."

As the experienced teacher she was Délia Tétrault wrote one day: "This is the first work that God kindly entrusted to me, and which I painfully had to give away at the time of the foundation of the Community. If we understood the sublimity of this apostolate with the small ones — in age and in condition — everyone would endeavor to do it. Thousands of families, whole generations will benefit from this influence. This work so dear to me is given back to me through my daughters; thank the Lord for me."

One after the other, the teaching M.I.C.'s have left Quebec to go and teach in all continents the Good News that Christ is alive, that He is risen!

For my part, whose specific mission was to teach in Little Saguenay, in Three-Rivers, in Montreal and in Granby, I wish to tell my former pupils who have made my daily task light and pleasant, how happy I was among them and how I remember each face, each heart and each personality. I remain united with the parents who have sustained our efforts, and together we "sing with these youngsters, these older pupils, the joy of being Children of the same Father". I also feel united by this friendship which binds us regardless of distance and silence. To our immediate collaborators, teachers and specialists, grateful thanks for having contributed to the preparation of Missionaries on the Canadian soil, and for having cooperated in the success of the school activities.

The wheat germ has died . . . the wheat germ has sprouted . . . It lives in the many crops of our schools. It lives in this missionary impetus shot forth from the Canadian soil. It lives in us . . . it lives in you! . . .

We are celebrating this 75th anniversary . . . and so are you!

Missionary Workrooms and Lay Collaboration

Hélène De Serres, M.I.C.

Délia Tétreault, from the beginning, tried to obtain the participation of the laity in her work. Small indeed was the community when the first bases of this cooperation were laid down which in time knew a wonderful growth.

Today, most of the M.I.C. workrooms are a thing of the past; however, in the hearts of the Missionaries of the Immaculate Conception the desire to maintain a missionary spirit through the collaboration of the laity with the M.I.C. Sisters is always alive and promising.

First Steps and Successive Boosts

On November 20, 1905, just three months after the vows of the first two recruits, Paul Bruchési, Bishop of Montreal, presides over the first meeting of a lay association placed under the patronage of St. Francis Xavier, patron of Catholic missions. "The goal of this association is to help develop the works of the Missionary Sisters of the Immaculate Conception of Montreal by all possible means: prayers, alms, etc.," quotes a leaflet written by the devoted Pastor himself.

The Foundress is not asking only for a helping hand from the kind friends who answer the call but offers them participation in the works and prayers of the members of the Institute: she invites them to an exchange, a communion, a sharing of the missionary spirit that fills her life and which she would like to share with her compatriots. During the meetings, talks are given on the missions, on the evangelization

work to be accomplished throughout the world. Then the laity and the nuns end their meeting with prayers in the chapel.

As early as 1907, the auxiliaries decide to use their meetings to sew for the benefit of the missions of Africa about which they have been informed by Father A.M. Daignault, S.J. This is also the style to be adopted by future knitting groups.

Those who once committed themselves to projects of charity, apostolate or Christian action, know that it is not always easy, and that it demands faith and hope at times. Needless to say that the pioneers of the workrooms have experienced success and disappointment alternately.

In 1914, Mother Mary of the Holy Spirit wishes to revitalize this movement. The first meeting of the renewed association is held on April 2nd. The minutes





At the center is Mrs. Arthur Berthiaume, first President of the "Auxiliary Ladies of the M.I.C."

of the meeting recall the speech full of faith, charity and apostolic zeal of Father Louis Lalande, S.J. He comments on the rules of the new foundation whose members bear the name of "Auxiliary Ladies of the Missionary Sisters of the Immaculate Conception", and who adopt the following motto: "For the greater glory of God, always more and always better". The new statutes mention not only participation but affiliation. They stipulate that the Auxiliaries are considered by the Sisters as their affiliates, missionaries at home, lay apostles, sisters, honorary members of the Institute.

Among the means suggested to these devoted collaborators to help the missionaries and their works, Father Lalande stresses particularly the necessity to go beyond the simple gift of their time and money, and to make use of their social influence in order to interest others in the missions.

In April 1914, Mrs. Arthur Berthiaume is elected president of the new association, the chairmanship which she will fulfill devotedly for more than fifty years.

Nine years later, as the movement is dying, the Foundress gives it a new push. The bishops have founded the Canadian Seminary for the Foreign Missions and the dear Mother who has prayed and worked so hard for this project wishes that volunteer seamstresses work for the benefit of this foundation. She encourages these so well that the work of 1923 makes a wonderful exhibition of articles and linen

intended for the chapel and the Seminary of Pont Viau. However, as everyone else then, the faithful providers ignore the particular reasons which urge Mother Mary of the Holy Spirit to promote this new institution; they admire her unselfishness but find it too absolute, and some of them ask to resume the work for the benefit of our Congregation. It is now time to help our novitiate of Pont Viau which is under construction.

Through the years, the opening of our houses in Quebec, Joliette, Rimouski, Nominigue, Three-Rivers, Saint Jean (Iberville), Chicoutimi, Vancouver, Marlboro (Mass.) has given rise to the successive organization of workrooms, rightfully called 'charity workshops' and 'groups of missionary cooperation'. Some have been formed even in places where the Institute did not have establishments. Ladies, young men and women, even students are united in this manner to support the missionary apostolate.

In addition to these collective efforts, one has to mention the hidden efforts of the numerous collaborators who worked at home. The *Precursor* of 1937, mentions a lady of Three-Rivers, making at home, herself or with the help of some friends, more than 400 articles.

Yes, the tiny seed sown on November 20, 1905 has grown to a full tree!

Fruits of Love

Unfortunately, it is impossible to furnish global statistics on all that was accomplished as the *Precursor* reported one day. Thousands of articles of all kinds were made or collected. In the spring of 1954, the M.I.C. house in Quebec sends some forty crates of "new and well-made clothes" to the Motherhouse. Everything is to be found: knitted garments, bedspreads, uniforms for girl scouts, first communion outfits, altar linens, etc. Other reports mention liturgical vestments, baby garments, cradle covers, men's, women's, and children's clothing, trousseau for missionaries leaving for the missions, etc.

Apart from these hand-made articles to the credit of these dear auxiliaries are — with a missionary goal: collections for the support of the young Institute, organization of talks or conferences on the missions which are related by the newspapers in the 20's, raffles and card parties, miscellaneous articles as gifts for chapels, mission hospitals and dispensaries, toys for orphans, various objects, part of which make up the charity sales held annually in certain places together with the exhibition of numerous articles made and intended for overseas.

During more than thirty years, these donations end up for the most part, in the basement of the Motherhouse (then at 2900 St. Catherine Road), and are carefully crated. Hundreds and hundreds of these well packed crates sent to Asia, Africa, the British West Indies and South America, have contributed to the wellbeing, happiness and health of people in need!

A whole harvest of thanksgiving has sprung up from this sowing. Many a time the pages of the *Precursor* have echoed the gratitude expressed following such generosity. But this happiness and gratitude are certainly not the only spiritual results of the missionary workrooms. A report from Joliette noted one day the reaction of the Sisters of that house to the devotedness of the members of their sewing circles: "We are edified by their great charity". "Those among us, M.I.C. Sisters, who have been assigned to one of these groups still recall them with admiration and emotion."

As for the numerous lay people committed to this apostolate, how can one ever estimate the graces, the joy experienced through the sharing and the gift of themselves? In the brief minutes of the meetings held in the years from 1923 to 1924 are found these endless echoes: "... happy meeting ... useful and pleasant hours ... good humor, characteristic quality of our pleasant meetings ...". One day when only five courageous workers were able to make it

on account of the bad weather, the secretary notes: "there is enthusiasm for twelve". Another time, "the good humor competes with the worst storm of the Canadian winter of 1924". Does not this confirm the teaching of Christ: "It is more blessed to give than to receive"? (Acts 20:35)

Very often bonds of friendship were created among these persons, but who can evaluate the bonds of Love that these repeated hours of devotedness to the cause of the Lord have formed between Him and each one of them? This is a divine secret.

Today... Hope Shines Forth

In the midst of the recent changes in the society, what has become of these flourishing workrooms? Most of them have disappeared due to the closing of many houses and the reorientation of those which remained open. Likewise, the regions where the Sisters worked are closed to the missionaries, and they themselves have adopted other means of apostolate. Needs have changed in many places.

Does this mean that lay cooperation in the M.I.C. apostolate is something of the past? No. Charitable workers still meet wherever possible; others work at home. A good friend, for example, whose knitting needles are never idle, has regularly sent warm woolen articles to clothe the poor protégés of the Sisters in Africa, Haiti or elsewhere. There is also the wonderful gestures of the sick and the handicapped who have managed to learn modeling, weaving, making of toys, flower-making and hundreds of knick-knacks, just so to help out others more unfortunate than they. Finally, there is the great number of parents and friends as well as various groups who answer a call to promote such apostolic project.

The Lord knows all these hidden acts of dedication. He inspires them, He accompanies them and He is the eternal rewarder. This is a reality: He is entrusting each one with a role in the bringing forth of the lay collaboration in the evangelization work.

For some years now, the pages of the *Precursor* have made known the ICMA (Immaculate Conception Missionary Association). This association is a resurgence of the wish of the Foundress to affiliate to her work a legion of good will. Thanks to the intervention of these dear Auxiliaries of the first years and all those who are now deceased, the ICMA will develop and bear abundant fruits of love. May our Lady of the Missions make this hope come true!

Closed Retreats for Women

Marie Thérèse Pilon, M.I.C.

Beginning and Growth of the Work

Délia Tétreault, eager apostle, had the intuition that "developing the zeal for the interests of God among the women and the young girls, and enabling many of the latter to study their vocation through reflection and prayer" would be a powerful means of strengthening the new foundation. So, the Foundress carried out this project in 1911, only nine years after the foundation of the Institute.

On June 6, 1911, a first group of 42 retreatants arrive at the Outremont house at 314 côte St. Catherine Road. They are personally greeted by the Foundress. In ten years the work develops to such an extent that, because of lack of space, closed retreats at the Motherhouse have to be discontinued temporarily.

Meanwhile, as early as 1915, the "Manreza" of Nominigüe, in the diocese of Mont Laurier, opens its doors to those who desire to follow the spiritual exercises. The Institute has its Novitiate there. In 1921, the return of the novices to the Motherhouse and the temporary closing of the house interrupts the Work for a while but this work is resumed some time later.

The year 1919 sees the addition of two other guesthouses in the cities of Joliette and Rimouski: the Immaculate Conception and the St. Francis Xavier houses. In Quebec, the St. Paul Villa at 4 Simard Street opens its doors in 1921 and in 1928, the Notre-Dame du Cénacle on St. Cyrille Street. The years 1930, 1936 and 1944 see the opening of other closed retreat centers: the houses of Our Lady of the Missions in Chicoutimi, St. Bernadette in St. John and Our Lady of the Rosary in Ste. Marie de Beauce. In 1947, the house of Our Lady of Queen of the Missions is opened in Marlboro, Massachusetts. From July 1954 to May 1957, a few Catholic Action groups are welcomed at Dorval.

What is a Retreat?

An eminent retreat master of spiritual exercises defined a closed retreat as follows: "The aloofness from the world in order to reach out to God and particularly to reflect on one's destiny. In an atmosphere

of silence and reflection, one learns to think, meditate and pray. Through an intimate contact with the Lord, under the guidance of the Spirit, it becomes easier for the soul to hear and adhere to the invitation made: 'Come . . . I am the Way and the Truth! Touched by grace, the 'Yes, I want to follow and do your Will' becomes a promise."

In several of her letters to the Superiors of retreat houses, the dear Foundress unceasingly reminds them how valuable the Work is, in spite of the self-sacrifice it demands from all the Sisters engaged in it. She reminds her daughters to be cordial to all retreatants, anticipate their needs and meet them with kindness because she wishes that everyone feel welcome and happy at the Immaculate Conception house.

Testimonies

The Lord has bestowed abundant graces upon the Retreat Houses. It is impossible to reproduce all the numerous testimonies of thanksgiving left by retreatants after their three-day retreat. However, here are some of these eloquent testimonies.

"... 'I will lead her into the wilderness; and I will speak to her heart . . . ' What immense good, what abundant graces, what precious and numerous advantages the Christian soul can draw from a closed retreat. As for me, they are incalculable, and I am sure that they will have a great influence over the rest of my life."

"Thank you, Lord, for the peace I experienced within me, so strong, sweet and deep, fulfilling a heart-felt wish."

"Only at the end of this retreat did I realize how poor I was in supernatural light, in faith and in love of God and my fellow-men. Now I see clearly that I must extend my apostolate and dedicate some of my time to Catholic Action around me . . . in my home."

These testimonies speak for themselves and do not call for comments. Yes, wonderful is the work of the Lord in the heart of the one who knows how to welcome Him!



1949. A group of retreatants in the garden of the Retreat House in Outremont.

A Modern Touch to the Closed Retreats

The Retreat Houses have also felt the rapid evolution of the century. They have been modernized so as to meet the contemporary mentality. With the changes taking place over the years, these houses of silence have become, especially some of them, rather places of encounter where discussions and meetings are made possible. If necessary, priests, religious, lay people from all walks of life, students come to discuss, to study their own problems. Needless to say that it is left to each group animators and preachers to set up their meetings according to the needs and desires of the retreatants.

Due to circumstances beyond control, the centers of closed retreats have been transformed. In fact, they no longer exist as such, but the spiritual exercises being offered continue to radiate the Evangelical message. Today, whenever possible, the centers are made available to conferences, courses, sessions and recollections. As the retreat houses were in the past, these Centers remain the oasis of Christian life where peace, joy and faith are found.

Thank You, Lord!

Thanks be to God for all the good works carried out in these places of prayer and reflection that were the closed retreat houses. If a great number of persons

were gratified with favors, the Missionaries of the Immaculate Conception owe it first and above all to the Heavenly Father whom they trust as did Delia Tétreault. The constant support and the kind encouragement from the bishops of the dioceses in which the houses were located were a strong comfort and an incentive as were the preachers, the animators and the organizers. Finally, the spirit of cooperation, the piety of the retreatants and the joyful acceptance of the inevitable self-denial inherent to community life have marvelously contributed to the wonderful success of the work of the Closed Retreats. Blessed be the Lord!

To conclude, may it be permitted to quote a short excerpt from a homily of the Reverend Georges Robitaille, S.J. at the golden jubilee of his sister Imelda (Sr. St. Ignace), an M.I.C. pioneer in the work of Closed Retreats:

"To build, organize and maintain a closed retreat house in the years 1928, 1929, and in the 30's and in the 40's was not and never has been an easy task; but there is no doubt that it was an apostolic task extremely beneficial and fruitful where thousands of souls have found God and have dedicated themselves to Him. This is due mostly to all those who maintained these houses particularly those who were in charge. The history will be known only in heaven because it is too profound, too intimate; I only know that it is a very beautiful one and that it is so because of the hidden devotedness and the apostolic love of the personnel entrusted with these houses . . .".

Mother Mary of the Holy Spirit and the Immigrants

Pauline Longtin, M.I.C.

"To reveal Jesus Christ and his Gospel to those who do not know him — such has been ever since the morning of Pentecost, the fundamental program which the Church has taken on as received from her Founder." This is what Pope Paul VI recalled in his apostolic exhortation of December 1975: "For the Church, to evangelize is to carry out the Good News to the modern world", (Chap. V, No. 51) . . . and before that, " . . . For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new . . ." (Chap. II, No. 18).

For Délia, The Mission is Evangelization

The Holy Spirit had engraved the meaning of this recent message from the Head of the Church, in the heart of Délia Tétreault at the beginning of the century and even before. She, who, faithful to the divine inspiration and throughout many difficulties, had set up in Canada the first Institute of women for the foreign missions, had also understood that to be a missionary, it is not sufficient to leave one's country for a far-off land. For her it was clear that Mission means evangelization. Faithful to her own charism, she had the obsession "to reveal Jesus Christ and his Gospel to those who do not know him", and this far beyond geographical delimitations.

Furthermore, it is what the General Chapter of 1976 referring to the Constitutions drawn up by the Foundress in 1902, has just reminded the members of the Institute: "we are sent by the Church to groups of people who have never heard of Jesus and his Gospel, that is to say, to the world of non-

faith to bring the first proclamation of the Good News". (Cf. Capitular Acts '76, p. 5). In the Constitutions of 1933 which Mother Mary of the Holy Spirit submitted to Rome for final approval, is written on the first page, (No. 3b) her concern for the non-Christians: "The Institute will also undertake works to help the missions: diffusion of the Holy Childhood, Propagation of the Faith, school for children of pagan nations, special courses for pagan adults, religious instruction of catechumens and the assistance of dying natives . . ."

As it has already been mentioned, Délia Tétreault had always at heart this solicitude for the displaced people. Before it was time for her to lay down the "foundations", she committed herself for ten years to the poor of Montreal, catechizing children of other nationalities who did not attend school regularly. The dear Mother reveals her intimate feelings later when she says: "When I was teaching the young Italians of Montreal, I took what little time I had while running errands by tramway or when caring for a sick person at night, to study their language."

Executives and officers of Montreal Chinese Hospital.



In Her Native Country: To Proclaim Jesus Christ to Those Who Do Not Know Him Yet...

The following pages will try to recall how the Foundress herself has actualized in her own country that which is an integral part of the specific goal of the Institute: the concern to proclaim the Gospel to "those who do not know Jesus Christ".

Evidently, in French Canada then "officially Christian", those who were unaware of Jesus Christ could be only those who came from non-Christian countries: therefore, we see this woman with a universal heart, searching for all possible means of assistance to those who for various reasons had to expatriate themselves and for whom Canada had become a foreign land. More than half a century ago — as the Church does today — Délia Tétreault worked at bringing the message of Jesus Christ through varied activities "aiming at the whole human being in all its dimensions . . . including the opening to the Absolute".

The M.I.C. Sisters and the Chinatown of Montreal

The first missionaries of the Immaculate Conception left for China in 1909. It seems natural, therefore, that the Foundress be concerned with the sons of the great empire of the Orient who lived in the country particularly those near to her in Montreal.

And where did these Chinese come from? By briefly recalling history, the answer to this question will enlighten one on the steps undertaken by this woman apostle who was Délia Tétreault. The first Chinese to settle in Canada were those who came to join the gold rush on the banks of the Fraser River in British Columbia in 1958. Arriving from San Francisco and later, directly from Hong Kong, they looked for a means of livelihood because of the poverty and the overpopulation of their country. Patient and enduring, they worked in the mines which others had abandoned.

When the mines were exhausted, many returned to China while others were hired in British Columbia for domestic service. When the construction of the Canadian Pacific Railway was undertaken in 1881, some 600 Chinese were hired by contract to build the western part of this railroad; but as the railroad was completed in 1885, most of them were left unemployed. Facing misery, many left the province and most of them returned to China and to the United States.

However, a certain number came to the Canadian eastern provinces and so the Chinese Community

of Montreal began to be formed: it was then made up of men; only later did some of them have their family come over. It must be admitted that these immigrants did not feel welcome among the people of that time. They had to face hostility and pressure from the neighborhood and their insecurity was increased by the language barrier and their incapacity to integrate themselves in the Montreal milieu. The Chinese always hoped to return to their native country, and this hope made them lose interest in integrating themselves into the Canadian society. They stayed together in some kind of ghetto and formed the Chinese district as a fort of resistance. In fact, they had not come to settle down: the Chinese district was but a community in the diaspora.

Most of the Chinese worked in domestic services or in the laundries. The typical immigrant of those years worked hard, spent little, saved and dreamt of returning to his homeland after having accumulated a fortune. This explains his lack of interest in the local scene and his segregation from the world outside his district.

Such was the situation of the Chinese population here in Montreal, at the end of the 19th century and at the beginning of the 20th: nothing to be envied! But the Lord was to manifest his benevolence towards these uprooted people through instruments of his own choice: in this instance, the Archbishop of Montreal, Paul Bruchesi and those he was to interest in his apostolic preoccupation.

The January 1940 issue of the "Bulletin de l'Union Missionnaire du Clergé" gives a revealing résumé of the origin and development of the Chinese Mission in Montreal, born also from the pastoral interest of the Archbishop in the evangelization of all immigrants settled in his diocese.

Propelled by the zeal of their Foundress, the M.I.C. Sisters showed active cooperation right at the beginning, in the Sunday courses organized for the Chinese community, and visited the Chinese in the laundries, in the slums, in the cafés and in hospitals. Two missionaries who had lived in China for five or six years were recalled and assigned to teach the Chinese. They soon set to work and in September 1916, opened the first Chinese school on Anderson Street. The Sisters took charge of the French and English courses while a young Chinese came from her country to join them later to teach Chinese and the Christian doctrine. Let us add here that the Sunday courses were maintained until 1930 when for many reasons, they had to be discontinued.

In 1967, in answer to the request made by Cardinal Paul Emile Léger, the direction of the Chinese Catholic School of Montreal was once again entrusted to the M.I.C. Sisters who during more than forty years, had concentrated their efforts on maintaining

personnel in the services of the hospital which they had taken charge under circumstances which will be related further on. Finally, we must say that private courses for the Chinese and visits to Chinese families are still part of the apostolate of the M.I.C. Sisters in the metropolis.

The year 1918, unforgettable for its deadly influenza epidemic, marks also the time of a new commitment for the M.I.C. Sisters in the Chinese community of Montreal. The overcrowded hospitals unable to admit all the victims, the retired life the Chinese of the epoch were accustomed to and their ignorance of French and English, all of these created a disastrous situation for the residents of Chinatown where the epidemic claimed its first victims. As their number was increasing daily, Mother Mary of the Holy Spirit presented "an urgent request to the archbishop and the civil authorities in view of obtaining a hospital exclusively for the Chinese where they could be welcomed and taken care of by the Sisters". Her request was accepted and on October 18, a small hospital was opened at 66 Clark Street. Father R. Caille, Director of the Chinese Mission, obtained a subsidy from the City while the Chinese Benevolent Association pledged to pay for the rent, heating and electricity. The Sisters undertook the cleaning and the furnishing of the dwelling which had been unoccupied for a long time. The annals note that the Clerics of St. Viateur of Outremont supplied "manpower, horse and buggy" to set up as quickly as possible this infirmary whose beds were quickly filled in. This gesture of charity on the part of the Church and the Christians of Montreal was rewarded with two gold medals from the Chinese government, one was offered to Mother Mary of the Holy Spirit and her Community and the other to Father Caillé.

The 'refuge' on Clark Street closed its door when the epidemic was over in 1919. The Chinese who had experienced the benefit of having a hospital of their own decided the year after, to reorganize services for their sick in more convenient and spacious premises: they acquired an old synagogue at 112 Lagachetière, in the heart of the Chinese district.

In March 1920, the same association appealed once again to Mother Mary of the Holy Spirit to assign a few Sisters for the direction of the hospital and the care of the patients. Ranging from 10 to 15 beds, then to 25, the Chinese Hospital pursued in a discreet and effective way its activities in the Chinese district until 1965. "I was poor, neglected, sick . . ." such was the password of those who knocked at the door. The Sisters did not only take care of the sick and the aged but also visited them in other hospitals as well as in their homes, very often behind the laundries and cafés.

Over the years, an out-patient clinic, then a clinic for pre-school children were added to the clinic for

long term patients. The Chinese had then the opportunity to express themselves in their own tongue and felt more at home in this corner of the metropolis long considered as mysterious and remote.

In June 1965, a new hospital — meeting the requirements of modern health services — opened its door at 7500 St. Denis Street. Though the aged left with some nostalgia their old home which had sheltered hundreds of their compatriots over the past 45 years, they "migrated" with serenity because the Sisters were moving in along with them. Yes, the Sisters are still there in 1977, in this little sixty-five-bed hospital where admission priority is always given to Chinese patients. The reason for their being in this milieu remains the same as it was in the early beginnings: to be there, as witnesses of Christ's charity, endeavoring to put into practice the recommendations made many a time by the Foundress to her missionaries: "Be prodigal with your tenderness and your smiles, sow happiness plentifully: it is the bread that the world needs most".

The Chinese Projects in Quebec and in Three-Rivers

Montreal was not the only region in Canada where the concern and zeal of Mother Mary of the Holy Spirit reach the Chinese immigrants. In 1919, she obtained the permission to establish in Quebec a project similar to that of Montreal. Another M.I.C. Sister back from China and speaking Cantonese dedicated her time visiting Chinese families and the sick of the various districts of the city as well as giving religious instructions to those who wished to become Christians. The Sunday courses started in April 1926. Philosophy students from the Seminary and the Normal School together with lay volunteers taught French, English and Accounting; the Sisters gave catechism lessons in Cantonese to those who were interested.

As in Montreal, the Chinese project in Quebec went through various changes but the M.I.C. Sisters were always present. In 1977, they pursue the same apostolic work launched by their Foundress more than half a century ago: courses for adults, recreational activities for the youth, visits to families, assistance to new settlers (who can count the hours spent at the Immigration!), concrete examples of charity always inspired by the Spirit of Christ who wants all people to be ONE in order to achieve the loving plan of the Father. As in Montreal and in Quebec, the work for the Chinese in Three-Rivers was entrusted to the M.I.C. as soon as they arrived in that city in 1926; it was through the same means that they offered their services to all who were of that region.

Pontifical Missionary Society of the Holy Spirit 1917-1977

"Come Also to Vancouver"

But let us leave Eastern Canada and look back a little to history. In March 1921, the Archbishop of Vancouver, Monsignor Cassey, wrote to Mother Mary of the Holy Spirit: "We are in great need of your wonderful Sisters for our poor Chinese. There must be over 500 Chinese children in this city . . . It seems to me that you could come among us, as in a large city of China, and start a humble foundation which will grow under the care of the Providence and will serve as a lodging house for your Sisters en route for China."

In May 1921 on the Pacific Coast, four M.I.C. Sisters opened a new home for apostolic works near the port of Vancouver. To the apostolate of the small school were soon added visits to the Chinese poor and the sick: yes, poor and abandoned (as the history of the Chinese who settled in British Columbia recalls): and they were especially to be privileged because the Foundress had never ceased repeating to the Sisters leaving for far-away countries: "My daughter, you will love the poor; yes, the poor and especially the most unfortunate."

A modest three-story house later enlarged, was bought on Campbell Street and from 1924 to 1972, hundreds of aged found there shelter and care. In the very beginning, generous benefactors supplied food to these disadvantaged; for their part, the M.I.C. Sisters of the Refuge of Vancouver did as those of the Chinese Hospital of Montreal at that time: going from door to door in Chinatown to beg for the necessary provisions for their wards.

Soon, space on Campbell Street was becoming too small: to meet increasing demands, the construction of a hospital for the Orientals of Vancouver seemed necessary and it was requested by the bishops' coadjutor, Bishop Duke. The project was completed only in 1946 after the war when God had called back to Him the Foundress with a heart as large as the world . . . The 150-bed hospital of then has never ceased to increase in size; year 1977 sees the completion of a new wing that will make of Mount St. Joseph a 300-bed hospital. The presence of the M.I.C. Sisters is justified by the same reason which had urged Mother Mary of the Holy Spirit to send her first Sisters in 1921.

At the Home for the Aged in Campbell St. Vancouver. From 1924 to 1972 this home welcomed hundreds of poor and old Chinese men.



The M.I.C. Sisters are Still There...

The projects undertaken while the Foundress was still alive are those previously mentioned, but this report cannot be brought to a close without saying that in accordance with the orientation which Délia gave to her community, the M.I.C. Sisters have continued and still continue to be "there" to welcome — though in conditions and circumstances different from those of the beginning of the century — the immigrants who live in other cities of the North American continent.

Around 1950 Ottawa opens the doors of a 'Chinese Center' where young and old are welcome and made to feel at home through various social activities which are held in an atmosphere that takes into consideration their language and their customs.

In San Francisco, the St. Mary School of the Chinese Mission sees the M.I.C.'s busy in the midst

of a bustling population of youngsters. In 1943, after the war, our missionaries back from Japan officially inaugurate the apostolic work with the Japanese of Montreal. Today, various ethnic groups especially those coming from countries where the Sisters are working, find friends among those who live in Canada: Filipinos, Latin Americans, and others . . . To all of them, the M.I.C.'s want to be sisters with a "universal heart".

Dear Lord, when will the beautiful dream sung by John Littleton become true? . . . "that all men be ONE regardless of the color of their skin" . . . This was also the dream which Délia Tétrault had in her heart and to which she dedicated her life, leaving to all those who follow in her footsteps, an extremely engaging commitment: "God has given us everything, even his own Son; what better way of thanking him in return if not by giving him children (of all races and nations) who will sing his bounties forever!"



Germaine Roy, m.i.c., administrator of "Mont St. Joseph" Hospital, studying the maquette of the hospital.

Chinese Center in Ottawa opened in 1950.



A Heart as Big and Large as the World

Evangeline Plamondon, M.I.C.

Childhood Secrets

From childhood the desire of great horizons lived in Délia Tétreault. Her keepsakes where she confides her secrets witness to this:

"I remember, how as a child, I used to take every occasion of hiding in the attic of my paternal house, and read old issues of the Annals of the Holy Childhood and of the Propagation of the Faith which I found there in a box. The thought of becoming a missionary someday never occurred to me; my childish thoughts did not go beyond a great admiration for the priests and Sisters who had that joy of being missionaries.

Perhaps it would not be out of place to relate a dream I had at this time. In this dream I was kneeling beside my bed when all of a sudden, a field of ripe wheat stretched out before me. Soon, all the ears of wheat were transformed into children's heads; at the same time I understood that they represented the souls of pagan children. I was impressed by this dream but I did not think of relating it to anyone, not even to my mother to whom I usually confided everything."

The Spirit of God worked in this child's dream and Délia, who was docile and available, learned to create her way of serving God and the brethren. Today, we call this vocation.

The Holy Childhood

Years pass. In 1908 the young Community Délia founded already exists for six years. A woman with a heart afire with love, Délia takes interest in the lot of pagan children and is ready to send her companions to distant China. At this time, the Third World of today where thousands of children live, is also in existence. Délia knows . . . and something has to be done!

With her companions she initiates the Work of the Holy Childhood in the parish of Outremont. There is no better means of making this work known than by suggesting to the pupils of our Academy to give a performance for the parents.

Encouraged by the favorable response of both young and old, Délia pursues her dream. On May 20, 1916, with the permission of the Archbishop of Montreal, Msgr. Paul Bruchési, she goes to the parish of the Immaculate Conception to meet Father Leclair, S.J., who allows her to visit all schools under his jurisdiction. By the following Monday she



visits three of them: St. Francis Xavier Academy, Proulx Academy and Mount Royal Convent. Délia inaugurates an apostolic work which her daughters carry on to this day. The adventure of the Holy Childhood surges with a new life on Canadian soil, thanks to a woman with a heart to the world's dimension.

Sure enough in 1917, Msgr. P. Bruchési, satisfied with the accomplishment, officially through a pastoral letter, entrusts the Work of the Holy Childhood to the young Community. Subsequently, the majority of the bishops of the province of Quebec follow the example of the Archbishop of Montreal by entrusting to the M.I.C. Community the Work in their respective dioceses: Rimouski, Quebec, Joliette, Three Rivers, St. Hyacinth, Chicoutimi, St. Jean of Quebec, Mont Laurier, Amos and even the apostolic vicariate of the Gulf of St. Lawrence. Thus hundreds of M.I.C.'s have followed in the footsteps of their foundress and today, they still take to the road and give talks on the Holy Childhood to young Quebecers. To foster among children and educators an awareness of the universal dimension of Salvation, and to invite children to share their faith and their material resources — such is the simple and authentic message of the "white and blue Sisters of the Holy Childhood."

In 1918 Msgr. P. Bruchési adds another sector to the apostolic work of the M.I.C.'s. He asks Mother Mary of the Holy Spirit that the Sisters take charge of collecting pennies for the Propagation of the Faith. Being assured of our positive answer, he notifies the parish priests, and then the Institute begins to attend assiduously to the Propagation of the Faith.



The M.I.C.'s at the orphanage in Canton, celebrating the 25th Anniversary of the arrival in China of Sr. St. Paul (one of the pioneers) extreme right.

... If the Story Has Been Told

Sixty years have passed. No one could tell the happy influence of the M.I.C.'s going along roads in cities and towns, proclaiming to people, adults and children, the Good News of Jesus: The Hope for all.

If the History of the Holy Childhood Association and of the Society for the Propagation of the Faith on Canadian soil would be related, one would see in there the M.I.C.'s bringing the Word to the youngsters in the rural schools as well as in private schools and colleges of big cities; to adolescents of reformatory schools and to children in the institutions for the deaf and dumb. Wherever there are youths open to the universal world, the M.I.C.'s go to meet them. In 1918, one of the M.I.C. Sisters is invited by the parish priest of St. Michel of Nopierville to give a talk in the church, a rare demand in those days. "Rain or shine", the M.I.C.'s, imitating their foundress, take to the road with eagerness to build a universal fraternity.

United with those in the forefront are those in the homefront who write articles for the magazines, draw up reports and circulate them. Délia Tétreault, knowing that pastoral promotion work calls for team work, invites everybody to cooperate joyfully. "In the boat of the Immaculate Conception only joyful rowers are admitted . . . To be a missionary one has to be joyful, always joyful." (Chats at Nominique, Oct. 21, 1919)

To a Sister expressing regret for not having prepared her work well, Mother Foundress says: "While passing along the countryside did you ever see the beautiful young shoots growing in new soil and the abundant harvest they yield?" And she continues: "Well, such is the case when one sows in the hearts of children; it is like sowing in nice new soil. It grows!

Therefore, sow plentifully and ask God to bring to fruition the seeds thrown in these little souls."

She adds: "We must inculcate the missionary spirit in our country by all available means."

The days of travel by buggy are now over for the "Holy Childhood Sisters". New means of missionary promotion have to be adopted to the times in order to reach out to people. The M.I.C.'s have worked along these lines and the Holy Childhood Association has become Missionary Work for Children. Today it is known as "Service Mond-Ami". The "Messenger of the Holy Childhood" which many have read and re-read becomes in the context of the new catechetics, "Frères Lointains" and "Amisol et Amigo" in 1973. Talks on the Holy Childhood have been replaced by audiovisual media through which the M.I.C.'s inform and create bonds uniting peoples of the world.

In times of today, missionary promotion work requires the Sisters' presence in diocesan offices for missionary pastoral work, homilies, parochial mission cells, international exhibitions, camping, World Youth Clubs and "Service Mond-Ami".

The dream of Délia has done its deed. This girl from Marieville understood that the "Holy Place is right in the human heart . . ." Her universal love made her embrace the whole world with a zest of thanksgiving. Today, her companions of all nationalities continue to serve the missionary cause of the Church. Over and beyond frontiers and prejudices, they engage themselves in the task of manifesting to the world the joy of the children of the Father.

This is the challenge of Délia's dream!

This is the challenge of a heart as big and large as the world!

Délia Tétreault and the Press

Gisèle Villemure, M.I.C.

"I remember, how as a child, I used to take every occasion of hiding in the attic of my paternal house, and read old issues of the Annals of the Holy Childhood Association and of the Society for the Propagation of the Faith which I found there in a box."

Délia Tétreault

Outremont, Nov. 1, 1922

Délia Tétreault, the child, loved to read.

Délia Tétreault, the adult, used the press,

one of the most effective means for communicating the Good News and proclaiming Jesus Christ.

Already at the beginning of the century, she had the feeling that printed information would play an important role in the present society of Quebec, so deeply influenced by the mass media. She believed in the power of the press.

The Precursor of Yesteryear

As early as 1920, she launched a French magazine, LE PRECURSEUR. (An English edition appeared in 1923: THE PRECURSOR.) Her aim was "to make the work of the missions known and appreciated in order to better promote the expansion of the Kingdom of God." The first issue of the magazine, (May 1920) clearly indicates the following objective pursued by Délia: "... a motive that spurs us on to publish the magazine is that the Sovereign Pontiff in his audiences and in his private and public correspondence, insists more than ever on the necessity of promoting through every possible means, the work of the missions. Even if these humble pages were published only with the aim of complying with the desire of our beloved Pontiff and of our Pastors, they would still have their reason for existing."

Délia also hoped to awaken the missionary vocations among the young Canadians, to inform parents and friends of the work of the missionaries in foreign lands, to solicit financial help for the missions. Finally, she wanted that hearts may open to the mainstream of evangelization.

At the beginning of the Institute, Délia dreamed of starting a print shop for the publication of leaflets, periodicals and circulars, classical books and other papers to be sent to the missions. In 1926 she proposed to Bishop Lapierre, P.M.E., the setting up of a small print shop in Manchuria to facilitate the printing of liturgical texts which could be distributed in the chapels of the missions so that Holy Scripture

might penetrate in Christian and non-Christian families.

In the mind of the Foundress *Le Précurseur* was to be the voice reminding all baptized persons of the urgency of evangelization and of their duty to bring either directly or indirectly the riches of salvation to the non-Christian brethren.

And Today...

Today, as of yesterday, "no one denies the influence of this instrument of transmission on one's being and one's mode of thought . . . the many possibilities created which persons responsible for this instrument and the public can use to foster brotherhood among men." And Cardinal Villot in a message addressed, in behalf of Pope Paul VI, to the M.I.C. general administration on the occasion of the 50th anniversary of the launching of the PRECURSEUR writes: "your magazine contributes to one of the essential tasks of the Church, i.e., to prepare the way of the Lord for those who have not yet been sufficiently evangelized, to enliven the prayer and commitment of Christians for them, and to awaken missionary vocations." (*Précurseur*, Mars 1970)

This is similarly expressed in the teachings of Vatican II: "In those lands which are already Christian, laymen cooperate in the work of evangelization by nurturing in themselves and in others a knowledge and love of the missions . . ." (Ad Gentes, sec. 41).

In another section of his apostolic exhortation, 'Evangelii Nuntiandi' (Dec. 8, 1975) Pope Paul VI states in Art. 45:

"When they are (mass media) put at the service of the Gospel, they are capable of increasing almost indefinitely the area in which the Word of God is heard; they enable the Good News to reach millions of people. The Church would feel guilty before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims from the 'house-tops' the message of which she is the depository. In them she finds a modern and effective version of the pulpit. Thanks to them she succeeds in speaking to the multitudes.

Nevertheless, the use of the instruments of social communication for evangelization presents a challenge: through them the evangelical message should reach vast number of people, but with the capacity of penetrating the conscience of each individual, of implanting itself in his heart as though he were the only person being addressed with all his most individual and personal qualities, and evoke an entirely personal adherence and commitment."

In fact, how could Christians be informed on the missionary activities of the Church if not by means of this privileged form of transmission provided by the media of information? And how could the presence of the daughters of Délia Tétreault in their homeland be justified if not by their commitment to the local Church through the press and by their involvement in the missionary promotion work evidenced by their presence and their witness of life?

The problem already brought out ties up with the challenge posed by Evangelization in the modern world:

1. Does the *Précurseur* as a means of missionary promotion speak to all people?
2. Does the *Précurseur* challenge the readers to engage in missionary work?

The missionary activity has always been a fundamental duty of the People of God. The *Précurseur*, faithful to its beginnings, invites Christians to be conscious of their own responsibility in the spreading of the Gospel, awakens in them the missionary sense and encourage cooperation.

As an instrument of communication, the missionary press is a modern form of communion among men of all nations and is able to reach out to the hearts of a greater number of people and sensitize them to the problem of evangelization.

Following its initial orientation, LE PRECURSEUR (French edition) and M.I.C. MISSION NEWS, (English

edition in 1974) publish the experiences of the missionaries dispersed around the four corners of the globe: varied and serious articles, profound and cultural, simple and entertaining. It addresses itself to people of all ages and nationalities. Its objective is to arouse curiosity, stimulate discussions, provide knowledge, initiate dialogues with the missionaries and finally to interest the greatest number of people. It remains for a magazine to be an assortment of texts and pictures from which each one can freely choose according to needs, taste, mood. The reading of magazines is first of all, a matter of individual choice and rarely gets the audience of all readers; it is a mini tour around the world, so to speak; an adventure making ever renewed demands. Its quality must always be improved in order to adapt itself to every day reality.

But alas, the missionary press of 1977, a special press which aims to give an image of the missionary Church, has a limited audience . . . contrary to the mid-50's when the average number of issues printed reached 160,000 for the French edition and 25,000 for the English edition. (*The Precursor* was replaced by the *M.I.C. Mission News* in January 1974.)

It is believed that the contents of LE PRECURSEUR and the M.I.C. MISSION NEWS really penetrate the masses; the abundant correspondence received proves that the readers are influenced by this medium of information, and that they commit themselves totally!

Like Délia in 1920

Like Délia Tétreault in 1920, the M.I.C.'s of 1977 are conscious of the role, of the necessity and importance of the missionary press as an instrument of human and Christian formation in the modern society. On August 20, 1974, Sister Madeleine Loranger, then superior general of the Missionary Sisters of the Immaculate Conception, wrote: "We are convinced that the magazine (LE PRECURSEUR, both French and English editions) remains a valid means of missionary promotion for the people of this present age wherein the influence of mass media is universally recognized."

LE PRECURSEUR and M.I.C. MISSION NEWS are a family heritage coming directly from the heart of the foundress and must live in spite of the profound changes that have taken place in the means of information since 1920.

May the youth and the elders of today like those in Délia's time, find in this mission magazine the interest in the developing countries and in the task of evangelization calling for personal commitment!

An Old Project Updated

Carmen Langlois, M.I.C.

When Délia Tétréault launched the *Précurseur* in 1920 and *The Precursor* in 1923, she had a precise objective in mind: "to associate Christians with the missionary vocation of her Congregation."

Since 1920 the contents of each issue of the *Précurseur* was then presented in such a manner as to inform the readers of the apostolic work done in their name by the M.I.C.'s throughout the world. This aimed to make them aware of their own responsibility as Christians in the spreading of the evangelical Message.

New Form, Old Reality

It was out of this desire to draw its readers and friends into the mainstream of evangelization that the ICMA (Immaculate Conception Missionary Association) was born.

ICMA as such, dates back to 1973. In fact, this concern to make the lay people participate in the work of evangelization of the Institute was in the heart of the foundress, Délia Tétréault, since the beginning of the foundation. ICMA is, therefore, a new shoot springing from a root as old as the Institute of the Missionary Sisters of the Immaculate Conception itself.

How was the ICMA born? Once again it was out of a desire to return to the sources and to involve the readers and friends personally in the work of evangelization of the non-Christian brethren. Obviously, there are many ways of engaging oneself in the service of the ecclesial mission and of responding to the evangelical command: "Go, therefore, to all nations." ICMA wishes to be one of these means.

M.I.C. Collaborators

One is a member of the ICMA simply by fulfilling the conditions for admission in the Association. One can engage oneself still more and many associates do it effectively. Since about four years now, a team of laymen and women and even parish priests make it a duty to promote the evangelical Message by disseminating the *Précurseur* and the *M.I.C. Mission News* in their milieu.

These collaborators through personal contact with the families in the parish inform them of the work accomplished in their name by the Missionaries of the Immaculate Conception and invite them to participate in the missionary work by becoming members of ICMA.

As responsible of this ICMA collaborators' project, my role is to meet them regularly with the aim to animate them in depth. The program consists of a presentation of an audiovisual: "Together we bring the Message," followed by a sharing in which each one may express herself on one or other aspect

of the mission. Animating is done during the missionary evenings. This collective reflection aims to deepen our baptismal commitment to the universality of the Church's mission and at the same time know the nature and objectives of ICMA.

This message is understood in several milieux and ... gets across! How many authentic Christians in the parishes of Quebec are just waiting for a sign to get personally involved! Not all can go to work in far-away non-Christian countries but, right here in Canada one can do his share and be happy to do it effectively. Proof: to date, 131 parishes in 7 dioceses of Quebec have been visited. Out of these 131 parishes, ninety-six have formed teams of ICMA collaborators. This means that in each of these parishes in the course of the year, an intense period of sharing, solidarity, fraternity took place in view of spreading the Evangelical Message throughout the world.

If Délia Were to Return...

Yes, if our foundress were to return, she would surely recognize in the ICMA the realization of a project she bore in her heart ever since the beginning of the foundation of the Institute. She would go from parish to parish soliciting the help and support of the Christians in Canada in order to realize her dream, wide as the world: to extend the reign of Christ and of the Immaculate Virgin from pole to pole.

In this year marking the 75th anniversary of her Institute, it is in her name as well as in that of the M.I.C.'s that the ICMA generous collaborators in the missionary cause are thanked.

"Dear associates and friends, continue to extend this fraternal sharing. Your solidarity is at the same time strengthening and encouraging in our missionary vocation that is also yours by virtue of Baptism.

Yes, if Délia Tétréault were to return, she would be proud to count you as part of her big family. And she would say an eloquent THANK YOU as she very well knows how. For if Délia Tétréault was an apostle afire with love, she was also a woman with a vibrating sensitiveness always grateful for any benefit received."

Missionary Promotion Work of the M.I.C.'s in Canada

Cecile Legault, M.I.C.

Bearers of the Good News

St. Augustine says in one of his homilies that the word "Gospel" literally means Good News and that the most joyful Good News, the resurrection of Christ, was brought to the Apostles by women on Easter morn.

Following the example of so many women-witnesses, Délia Tétreault, a zealous and humble apostle, played in the Canadian Church the role of a spark that kindled an immortal flame. Her influence and action place her at the origin of the missionary movement, called to bring forth the Gospel to other nations and to awaken zeal for the extension of the kingdom at the very heart of her local Church. "It is high time that Canadian Church," she said, "take her place and role as a nation in the Catholic apostolate."

A woman with a prophetic heart and gifted with a remarkable sense of the Church, Délia Tétreault from the first day of the foundation, opens herself to the universality of the Mission and launches her daughters along the ways of missionary activity in Canada as well as in the Orient.

At the Service of the Missionary Function of the Canadian Church

Faithful to the initial impulse given by their zealous Foundress, the M.I.C.'s have continued for the last 75 years to promote the missionary spirit among their fellow-countrymen through manifold commitments. They try to adapt to the needs of a local Church in a situation of instability, as well as to those of a Church confronted with new exigencies due to rapid changes.

In the wake of Vatican II and of a setting up of a National Missionary Council by the Canadian Bishops, the mission in the country is adopting a new formula and its insertion in the over-all Pastoral care of the dioceses is a new challenge to the Canadian Church and to the missionary Institutes.

The Missionary Sisters of the Immaculate Conception must take up the challenge. As daughters of

the Church and of Délia Tétreault, their contribution to Missionary Pastoral in Canada is inserted as a continuity and henceforth engages their future.

In the late 60's the diocesan offices of Missionary Pastoral began to crop up in different dioceses. As early as 1969 an M.I.C. was asked to collaborate closely in the launching of its Office and the organization of this new pastoral sector in Chicoutimi. A first step is made along this way. It remains for us to commit ourselves . . . Successively the dioceses of Quebec, Montreal, St. Hyacinth, St. Jean, Mont Laurier, Rimouski and Joliette have solicited our services at one level or another, thus calling forth our commitment to the missionary activity of the local Church and giving us the opportunity to exercise our missionary charism.

In the spring of 1975, due to the extensive scope of the task and the demands of numerous dioceses where some of our members are already working, the Institute sees the necessity of a new structure, flexible but effective, the role of which would be to coordinate, draw up plans and evaluate all these missionary activities in the country and to reconsider this if necessary. As a result, the "M.I.C. Service of Missionary Promotion in Canada", is born in October of the same year. It has a full-time coordinator assisted by an inter-provincial committee of missionary promotion.

Exigencies and Modes of the Engagement

This "Yes" to a commitment in the Church of origin, extended through new forms and constantly evolving, places the missionaries in a position somewhat different from that of the past, because of the implications arising therefrom. From now on, each one is invited to accept this alternative — sometimes painful and often upsetting — of a few years of service in the Missions with two or three years' contract for missionary promotion in Canada. However, the field open to the zeal of each one is vast and the range of the proposed task is wide enough to allow the animators to make a choice in harmony with their taste, aptitudes or competence. This explains why one finds the M.I.C.'s bearers of the Good News, engaged in all avenues of missionary promotion work in Canada:

- Diocesan Offices of Missionary Pastoral mentioned above;
- Service homilies on the missions and animation of youth and adult groups;
- Pontifical Missionary Works; World Youth, Mond-Ami, Pontifical Missionary Union;
- Information through the missionary press: *Le Précurseur* and *M.I.C. Mission News*;
- Animation and fostering awareness among lay collaborators for the diffusion of the magazine.

In all these apostolic undertakings the M.I.C.'s pursue a two-fold objective:

- 1 - To awaken the Christians to the "concern of all churches" thus making them aware of their own responsibility with regard to the proclamation of the Good News of Salvation also affirmed by Paul VI in his recent apostolic exhortation: "The whole

Church is missionary; the task of evangelization is a fundamental duty of the people of God."

- 2 - To make these same Christians aware of their duty of living the evangelical values of justice, of love and of sharing with their brethren of the Third World who are calling on us through the very Word of our Lord in Matthew 25: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . ."

If at times during her evangelical activity in the homeland, the M.I.C. Sister experiences nostalgia for the small corner of her mission where she has been at work, elaborating projects, sowing "seeds of the Word" in non-christian soil, she also likes to remind herself that belonging to the Institute of the Missionary Sisters of the Immaculate Conception makes of her one "sent to all nations . . ." to her nearest brethren as well as those in the far-off countries.



Srs. Cecile Legault, M.I.C. (right) and Anne-Marie Parent, M.I.C., planning their work of promotion.

A group of M.I.C. missionary animators working in different sectors such as: pastoral missionary work, Service Mond-Ami, homilies, etc. The joy they radiate shows that the spirit of Délia Tetreault is very much alive.



Solitude Délia Tétreault

Solitude Délia Tétreault Team and Leonie Therrien, M.I.C.

The house of prayer was started in the spring of 1972. Today's explanation of its "raison d'être" in the Institute imposes a return to the history of traditional, religious life.

Indeed, the religious life for women of the last centuries until the 60's, assumed a monastic character. Each day consisted of a program of silence, prayer, spiritual reading, recreation and asceticism. The "Cloister" required by the Canon Law of the Religious defined the mode of presence to the world and gave an impression of retreat if not separation from the outside world.

Vatican II, in its "aggiornamento" did not ignore those who, as a response to the personal call of the Lord, one day opted for this religious life. In his decree, "Perfectae Caritatis" he laid down the general principles of an appropriate renewal:

"... It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, as also to all particular goals and wholesome traditions which constitute the heritage of each community" (P.C. 2b).

At the same time, the "Constitutions on the Church in the Modern World" (Gaudium et Spes) and the "Decree of the Church's Missionary Activity" (Ad Gentes) invite each one to rethink the mode of presence to the world.

Since 1968 the M.I.C. Institute has made courageous and laborious efforts towards an adaption

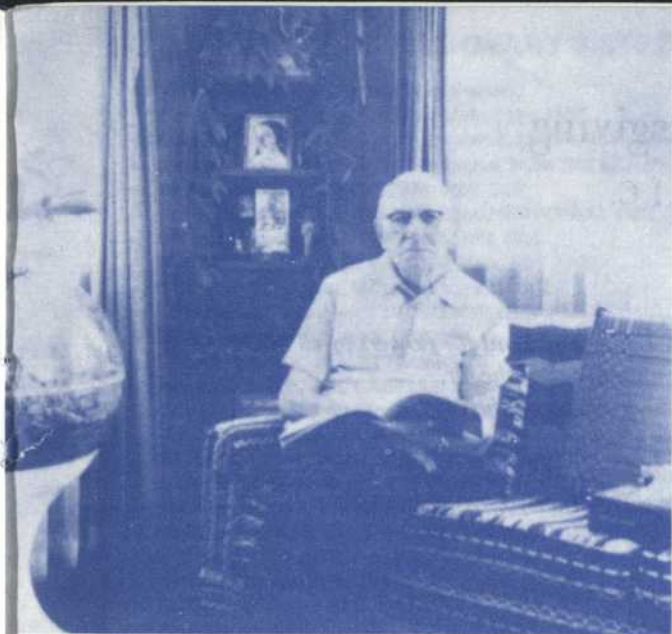
of its religious life and its apostolate in the light of the Council

The general chapter of 1970, taking into account the pleas of the Church as well as those of the Institute made known through numerous desiderata, has put emphasis on a personalized religious life and encouraged a mode of presence that is meaningful to the world of today. Thus a new mode of personal and communitarian life was born. Exact horariums no longer fit in with the new apostolic commitments now diversified; thus work, spiritual halts, relaxation, demand a special horarium from each one through a community horarium that is more relaxed. Personal statute of prayers restores to each one the responsibility to ensure the vitality of her relation with God and challenges each Sister as well as each group to keep her faith always new within a context that is new, pluralistic and even de-christianized in order to be the "salt of the earth" and "light of the world" (Mat. 5:13-14).

It is then in response to the requests made by many M.I.C.'s that a house of prayer seemed necessary; a place of spiritual and community renewal wherein each Sister could recuperate and regain her momentum by nourishing her spiritual and ecclesial life; a house where each missionary either working in Canada or leaving for or returning from foreign missions would be welcomed; a Solitude where she could find proper elements to ensure for herself the gift of fervor, the taste for the Gospel and the dynamism of Thanksgiving and of the Mission according to the spirit of the Foundress.



Oratory of the Solitude



The always available Spiritual Father of the Solitude:
Fr. Leo-Paul Bourassa, S.J.

The Solitude: A Need in our Time

Can this house of prayer realize in 1977 its specific vocation? On the occasion of the general chapter of 1976, a questionnaire to evaluate the Solitude, was sent to all M.I.C.'s throughout the world. Those who had the opportunity to spend some time in the Solitude expressed satisfaction in their replies. The results of the survey being positive, the incumbent major superiors decided to keep this center of spiritual resourcement at the service of the Institute as well as of each M.I.C.

Attentive to the individual and community needs, and keeping within the framework of the renewal of Chapter '76, Solitude Délia Tétrault would like to replunge itself during these jubilee celebrations, into the heart of its proper vocation with fidelity and attachment to Délia, whose name she bears with pride.

The Solitude serves as an oasis of silence and contemplation, a haven of peace and spiritual joy, a place for meeting with the Lord and a source of missionary dynamism. It wants above all, to be a springboard to launch each M.I.C. towards the present-day God in order to live a reinvigorated life of thanksgiving and a quality of presence that is sought and found in Him.

The Solitude, very peaceful like the Saint Lawrence River on a clear morning, tries to be "handmaid of the Lord" like the Virgin of the Annunciation, patroness of the chapel.

Realization of the Project

The members of the general direction, in charge then, went to look for a suitable place to realize this project. They bought a property at 1600 Notre Dame situated along the banks of the St. Lawrence River, in the countryside of St. Sulpice, a few kilometers away from Montreal. A mobile house for the Chaplain was also acquired and installed.

On May 3, 1972 some Sisters started moving in but it was not until September that this so-called project of community animation was started. From this time on until the spring of 1973, it was a period of adjustment during which 123 M.I.C.'s came either individually or with members of their local fraternity to live an intense period of reflection on spiritual themes.

At the beginning of 1974 a prefabricated house with eleven rooms was installed on the grounds in order to make the Solitude accessible to a greater number of Sisters.

In February of the same year, Father Leo Paul Bourassa, S.J. accepted to reside in the mobile house to ensure spiritual services which the personnel and the guests are enjoying up to now.

The eucharistic celebration and prayer meetings are offered daily in the chapel of the main house. "A prayer nook" in the pavilion is also reserved for personal prayer and contemplation. The dining room facing the river and meeting halls are found in the main house where the personnel reside. The lifestyle of the standing team, the quiet atmosphere, the schedule of meals — all these aim to make the place conducive to meditation that one wants to find in the Solitude. From time to time a day of spiritual encounter and directed recollection are offered upon request. The present team of four M.I.C. Sisters assures the spiritual animation and other services.

Inasmuch as the Solitude is a family house, it is for all M.I.C.'s: each one is free to come to pray any time and is not bothered by boarding fees; the Institute itself assumes its upkeep. This is why the Sisters are welcome throughout the year notwithstanding the length of their stay. Now and then whole fraternities come on a weekend to steep themselves in a spiritual group experience. Occasionally one or more religious from other Institutes also come for spiritual halt.

A Hymn of Thanksgiving

Patricia Pelletier, M.I.C.

*We thank You, Father
For the gift of life,
For limitless space beyond the skies.
We thank you for the depth of your creation
May it be a reflection of our commitment to serve YOU.*

*We thank You Lord, for moons that make darkness brighter
For the roses that color our days,
For the children who stand tall and firm
And bathe in the freshness of Your love.*

*We thank You Lord, for stars of wisdom that shine
In the eyes of those who hear You.
We thank You for persons in our lives who challenge us to grow;
For suffering that makes us compassionate,
And friends who bring us comfort.*

*Grant us an attitude of thoughtfulness
That is sensitive to the unique nature of others.
We thank You, Lord, for the dreams of youth reaching out to You.
May they live their dreams courageously as Délia Tétreault lived hers.*

*We praise You for seventy-five fruit-filled years,
Years of building bridges toward universality
Under the protective guidance of our Immaculate Mother.*

*We thank you for a renewed hope
For letting us touch it in our need for each other,
For letting it glow in days of sorrow.*

*May we be streams of unity among your people, Lord,
Finding our source and nourishment in You,
As You send us from pole to pole.*

*We thank You Lord, for calling us to Yourself
May we accept your will joyfully.*

*We thank You Lord for flowers of all kinds
For creatures of the air,
And creatures of the sea;
For clouds,
And rivers
We sing O Lord, our thanks to You.*

*In discernment for truth O Lord,
My mind burns with confusion
I am dwarfed by the littleness of my reality;
Lonely and void in face of Your majesty,
Fearful and humbled at the experience of You,
Your gentle compassion brings me comfort.*

*In my fears and my frailty,
You touch me, O Lord,
And bring me to my self,
You are my strength and my fidelity.*

*We thank You Lord for creatures to love
And creatures to admire,
Small creatures and large ones.
May mountains and trees, seas and sunsets
Praise You forever O Lord.*

*Above and beyond all these gifts O God,
Awe-filling and wonderful
There is one for which Thanksgiving is sung eternally:
"Oh Happy Day! For Jesus washed my sins away."*

MISSIONARY SISTERS of the IMMACULATE CONCEPTION

CANADA

- Maison Générale et Procure des Missions:
121 Avenue Maplewood, **MONTREAL H2V 2M2**
- Maison-Mère, 314 Chemin Ste-Catherine, **MONTREAL H2V 2B4**
- Maison Provinciale, 7535 St-Dominique, **MONTREAL H2R 1X4**
- 64 Somerville, **AHUNTSIC**, Mtl. H3L 1A2
- Centre Hosp. Chinois, 355 rue Faillon, **MONTREAL H2R 2E6**
- 210 rue De Londres, **MONTREAL H4L 3A6**
- 5550 Avenue Louis-Colin, **MONTREAL H3T 1T7**
- 5720 rue Plantagenet, **MONTREAL H3S 2K3**
- 906 Chemin Sydenham, **CHICOUTIMI G7H 2H3**
- 85 Alexandria, **GRANBY J2G 2P4**
- 750 rue St-Louis, **JOLIETTE J6E 2Z8**
- Lac Caribou C.P. 368, **LABELLE J0T 1H0**
- Centre Chinois, 30 Av. Goulburn, **OTTAWA, Ont. K1N 8C8**
- Res. des Etudiantes, 28 Av. Goulburn, **OTTAWA, Ont. K1N 8C8**
- 54 rue Desnoyers, **PONT-VIAU, Ville de Laval H7G 1A4**
- Solitude Déla Tetreault, 1600 Notre-Dame, **ST-SULPICE J0K 3J0**
- 466 Bonaventure, **TROIS-RIVIERES, G9A 2B4**
- 1060 Ave du Parc, app. 5-4-10, **QUEBEC G1S 2W7**
- 225 rue St-Germain ouest, **RIMOUSKI G5L 4B9**
- 430 rue Champlain, **SAINT-JEAN, Qué. J3B 6W8**
- 2950 Prince Edward St., **VANCOUVER, B.C. V5T 3N3**

GUATEMALA

- Colegio Pedro de Bethancourt, **TOTONICAPAN**, Guatemala, American Central
- Calle Xelaju 3-27, Puerto de **CHAMPERICO**, Guatemala, America Central

BOLIVIA

- **CATAVI**, Bolivia, America del Sur.
- Casilla 1667, **COCHABAMBA**, Bolivia, America del Sur.
- **VILLA TUNARI** - A Casilla 1027 **COCHABAMBA**, Bolivia.
- **IRUPANA** - Academia Santa Rita (**IRUPANA**) Casilla 2893, **LA PAZ**, Bolivia, America del Sur.
- Avenida Abaroa 895, Casilla 2893, **LA PAZ**, Bolivia, America del Sur.

CHILI

- Casilla 282, Calle Errazuriz 227, **ANCUD** (Chiloe) Chile, America del Sur

PERU

- Cada Provincial, Francisco de Orellana 338 Brena, **LIMA 5**, Peru, America del Sur.
- Napo 1124, Azcona Brena, **LIMA 5**, Peru, America del Sur
- Casilla 241, **PUCALLPA**, Peru, America del Sur
- **YAURI**, Prov. Espinar, Dpto Cuzco, Peru, America del Sur.

HAITI

- Maison Provinciale, C.P. 1085, Cité 2, **PORT-AU-PRINCE**, Haiti, Les Antilles.
- Orphelinat, C.P. 1085, Cité 2, **PORT-AU-PRINCE**, Haiti, Les Antilles.
- **DESCHAPPELLES** - Hôpital Albert Schweitzer, C.P. 2213-B, **PORT-AU-PRINCE**, Haiti, Les Antilles.
- **LA BOULE** - C.P. 1085 Cité 2, **PORT-AU-PRINCE**, Haiti Les Antilles.
- Ecole Normale, C.P. 81, **CAP HAITIEN**, Haiti, Les Antilles.
- C.P. 63, **LES CAYES**, Haiti, Les Antilles.
- **CAMP PERRIN** - C.P. 14 **LES CAYES**, Haiti, Les Antilles
- **CHANTAL** Sud. Haiti, Les Antilles.
- **HINCHE**, Haiti, Les Antilles.
- **LES COTEAUX**, Haiti, Les Antilles.
- **LIMBE**, Haiti, Les Antilles.
- **PORT SALUT**, Haiti, Les Antilles.
- **ROCHE-A-BATEAU**, Haiti, Les Antilles.
- **TROU-DU-NORD**, Haiti, Les Antilles.

- 2700 Merion Drive, **SAN BRUNO**, Cal. 94066 U.S.A.
- St. Mary's Chinese Mission, 926 Stockton St. **SAN FRANCISCO**, Cal. 94108 U.S.A.

U.S.A.

- Apartado 21, **COLON** (Matanzas) Cuba
- Calle 146, No. 904, e 9 y 11 Mariano 16, **LA HABANA**, Cuba

CUBA

- Provincial House, St. Paul's Parish, P.O. Box 47, **MZIMBA**, Malawi, Central Africa.
- St. Mary's Parish, P.O. Box 14, **KARONGA**, Malawi, C.A.
- St. Michael's Parish, P.O. Box 100 Chitipa, **KASEYE**, Malawi, C.A.
- Katete St. Theresa's Parish, P.O. Box 8, **CHAMPIRA**, Malawi, C.A.
- St. John's Parish, P.O. Box 3, Eutini, **MZAMBAZI**, Malawi, C.A.
- Marymount Secondary School, P.O. Box 24, **MZUZU**, Malawi, C.A.
- Chikungu, P.O. Box 69, **CHIPATA**, Zambia, C.A.
- P.O. Box 107, **CHIPATA**, Zambia, C.A.
- P.O. Box 150, **KANYANGA**, Lundazi, Zambia, Central Africa.

AFRICA

- Maison Provinciale, Tsaramasay, **TANANARIVE**, Madagascar.
- **AMBOHIBARY** - Sambaina, Madagascar.
- Ste-Thérèse de Mahazoarivo, B.P. 146, **ANTSIRABE**, Madagascar.
- 02 F 10, Route d' Ambositra, B.P. 207, **ANTSIRABE**, Madagascar.
- **MAHABO**, via Morondava, Madagascar.
- Boite Postale 53, **MORONDAVA**, Madagascar

MADAGASCAR

- Provincial House, Good Hope, Clear Water Bay Road, **Kowloon**, Hongkong.
- Tak Oi Secondary School 8 Tsz Wan Shan Road, **KOWLOON**, Hong Kong.
- Tak Sun School, 103 Austin Road, **KOWLOON**, Hong Kong

HONG KONG

- 119 Cheng I Lu, 56-7, **KWANSI**, Hsinchu Hsien 306, Taiwan (or Formosa).
- Nan Ao Catholic Hospital, 112 Ta Tung Rd Ilan Hsien, **NAN AO** 272, Taiwan.
- Hsinchu Hsien, **SHIH KUANG TZE** 306, Taiwan
- 65 Jui An Street, **TAIPEI** 106, Taiwan

TAIWAN

- Provincial House, 13-16 Fukazawa 8 chome, Setagaya Ku, **TOKYO** 158, Japan.
- 3-18 Toramaru machi, **KORIYAMA** Shi 963, Fukushima Ken, Japan
- Orphelinat 3-8 Momomidai, **KORIYAMA** 963, Fukushima, Japan
- 1-49 Nishi Sakae machi, Aizu **WAKAMATSU** 965, Fukushima ken, Japan.

JAPAN

- Provincial House, P.O. Box 468, **GREENHILLS**, Metro Manila Philippines, 3113
- I.C. Academy of Manila, 2212 del Rosario St., **GAGALANGIN**, Tondo, Metro Manila, Philippines 2807
- **SAIDI**, P.O. Box 3400, Manila, Philippines
- Good Counsel, Florentino Torres St. **DAVAO CITY**, Philippines 9501
- I.H.M. Academy, **MATI**, Davao Oriental, Philippines 9601
- St. Michael's Academy, **PADADA**, Davao del Sur, Philippines 9513
- I.C. Academy, P.O. Box 326, **GREENHILLS**, Metro Manila Philippines 3113
- Sapang Palay P.O. Box 468, Greenhills, Metro Manila Philippines 3113
- Noviciate, 31 Pacdal Road, P.O. Box 30, **BAGUIO CITY** Philippines 0201

PHILIPPINES

