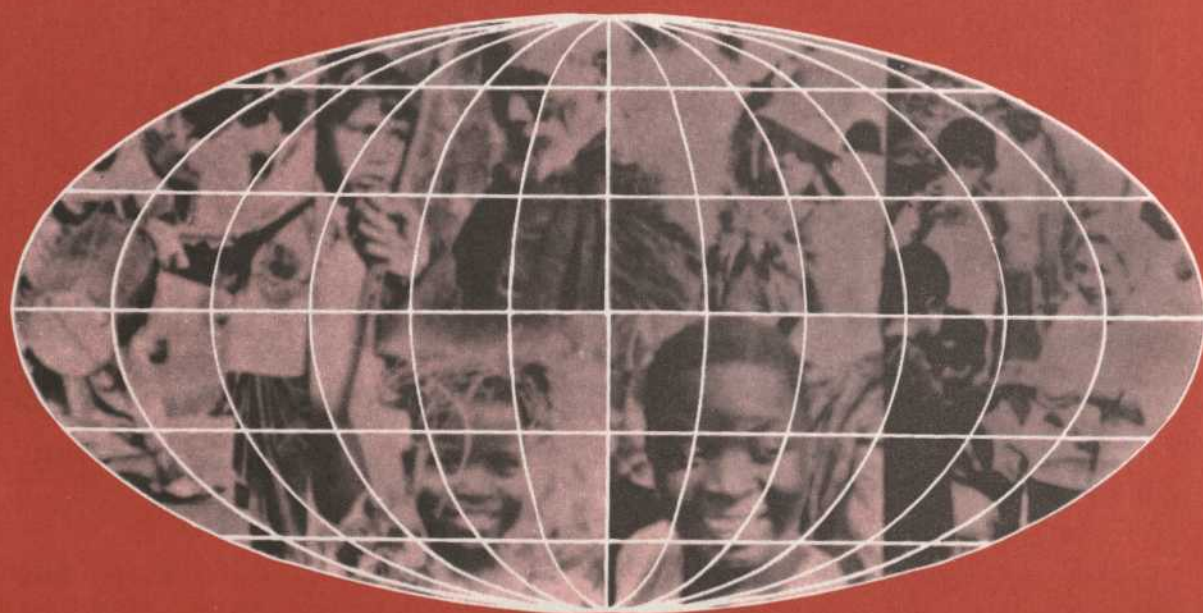


Precursor

75th Anniversary Issue

No. 3 1977



The M.I.C.'s in Latin America

1943



1977

At the time the Second World War suspends the missionary activities in the Far East, a new field of apostolate is opened to the daughters of Délia Tétreault: HAITI, the jewel of the Sea of the Antilles.



Louise Longpré (right) and Lorette Edger (left) in a friendly visit to a deprived family in the capitol. The little "Rosette" seems to be reviving and her mother is full of joy.

Medical-Social

First Steps

Upon the M.I.C.'s arrival in 1943, the Institute is requested by Bishop Collignon to organize medical-social services. The erection of dispensaries in the following rural zones:

COTEAUX 1944
 ROCHE-A-BATEAU 1945
 PORT-SALUT 1947
 CHARPENTIER 1950

LIMBE 1953
 CHANTAL 1953
 LA BOULE 1956
 TROU-DU-NORD 1971

The M.I.C. insertion in two homes for the aged:

AUX CAYES, "La Charite S'il Vous Plait" 1943
 CAP-HATIEN, "L'Asile Communal" 1956

and the services at the Albert Schweitzer Hospital 1956
 are a concrete realization of this project.

An Overview

Until the last years, the objective is mainly to ensure curative care to patients afflicted with malaria, tuberculosis, tetanus, tropical ulcer, etc.

In regard to the extent of sanitation problems, the present times call for revision of this objective. Thus, in the dispensaries, the medicine said to be curative calls on preventive medicine to decrease the toll of infant morbidity and mortality rate. What should be done? Taking into account the growing presence of sick children in the health centers, it seems wise to begin by educating the mothers. Some programs are already implemented regarding pre-natal consultation to which is added vaccination against tetanus. Instructions are also given to the future mother on maternity hygiene, sex education as well as on physiology of childbirth and first care for newly-born babies. In addition to this, the new mother gets some training during her confinement in the maternity hospital, thus making it easier for her to understand why some ancient rites are replaced by recently tested concepts for the well-being of the child.

The mothers in distant places who can not be reached by hospital services are visited by rural matrons who have received instructions and recycling in this regard. Thus tetanus of newly-born babies and puerperal infections are becoming more and more rare.

Furthermore, the maternal-child center (0-5 years) receives mothers and children for instructions on family hygiene. The health of the child is also controlled: weight, physical and mental development. Vaccines against contagious diseases are gradually administered to the child. Vitamin A pills to prevent blindness due to vitamin deficiency are distributed in some regions.

Owing to this positive follow-up, some progress is already noted: stronger children, less cases of malnutrition (kwashiorkor), marasmus and rickets.

Among the activities in the dispensaries, we find one that is less conspicuous maybe, but no less appreciated: that of the medical laboratory that permits sure diagnosis and administration of adequate treatment to the patients.

What is the Future Holding?

Like her colleague of today, the nurse of tomorrow wants to be a protector of life in its beginnings, a promoter of life in its growth, an animator of life up to its most spiritual demands.

Aware of the insufficiency of basic health services especially in the rural areas, the Department of Public Health and Population is implementing a program of regionalization. This program will provide for nursing care and ensure sanitary education throughout the country. To assure a greater efficiency in this gigantic task, the sectors on nutrition, agriculture, education, social affairs will collaborate.

More and more the nurse is called to play a collective role. She will even see many supplementary responsibilities in diagnostic and therapeutic matters confided to her.

Original French text by: Juliette Deschênes, M.I.C.
Marcelle St-Gelais, M.I.C.
Yolande Renaud, M.I.C.
Claire Chapdelaine, M.I.C.

In Cap-Haitien, September 15, 1956 Recalls:

The handing over of the administration of 1'Asile Communal Stenio Vincent to the M.I.C. Institute.

Sixty-four women and sixty-two men have the joy of welcoming the Sisters.

Peace and serenity reign over the sick and aged confined in their beds.

The marvelous discovery of being a human person and to be treated as such.

The favor of welcoming the moment of death while being surrounded by kind friends who also hope for a peaceful death.

Some Portraits at "Charité S.V.P." Today

The first is that of Jacob who has not yet received a name. If he can smile, talk a little bit, if he can move, it is because since his arrival he has received smiles, felt affection and interest in his person. His history? Oh, very simple. Deposited on the Hospital grounds one evening, he was accepted, taken care of and brought here to "Charité S.V.P." His age? His parents? Could there be any greater poverty? Some DAY the Father will call him by his real name.

Would you like to know Chérinor? He is one who has never been able to make a step. We have had much difficulties to make him accept a wheel chair received from the T.F. P. Foundation. He has to stay in the position where he is placed. Always quiet, he asks with a smile when we forget to give him what he needs.

Mélanie is a woman of hope. She was almost rebelling when she arrived from the Hospital where she had stayed five months after a serious accident, and the doctors said they could not do anything. Mélanie smiles. One day Dr. Armande Pierre, an orthopedist, visits us for the first time. She assures that an operation would make Melanie able to use her legs again. But she has to wait until Docilma is cured before her turn comes. It does not matter for . . . it is good to hope.

Dream and Reality

This plenitude of being that we are living with our friends, the elders of Haiti, amazes and fascinates us. How good it is for us to sow the seed of faith with love among these poor people to whom Jesus has promised his Kingdom. Where are the youths who will replace us? You who wish to see the Lord, come this way. He is here.

Original French Text by: Rachel Blanchette, M.I.C.

Béatrice Bérubé, M.I.C.



Here's Melanie. The smile is permanently imprinted on her sick countenance. And with a reason. Here, at the Charité she is loved. Beatrice Bérubé, M.I.C. (right) is responsible for this smile.

A busy day at the sewing center!



A Social Advancement for Women

A Beginning

Besides the care of the sick, the first M.I.C. missionaries answer a second need by opening sewing centers. At the request of Monsignor Collignon, Bishop of Les Cayes, the Sisters organize a workroom for making liturgical vestments. These first enterprises quickly demonstrate that the Haitian woman would greatly profit from their training in household arts such as cutting, sewing, embroidery, family morals, child care and hygiene. But quarters, a well-drawn up program and teachers are needed. A first try is attempted at Camp-Perrin in 1957. The following year the workroom of Les Cayes is transformed into a Domestic Center.

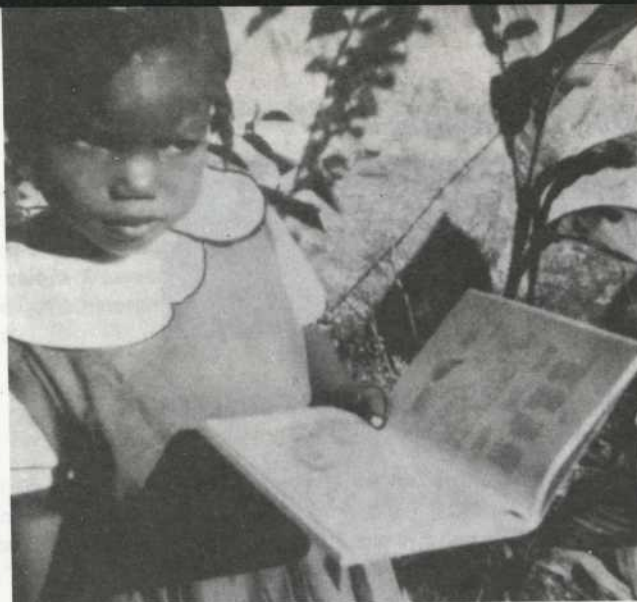
Implementation

To prepare the young girls for their mission as wives, mothers and Christian educators, is the purpose of these specialized courses for which the Primary Course Certificate is required. The tangible results achieved year after year encourage the directors. The programs are completed and the professional Domestic Arts Centers take new strides. Presently, each of the M.I.C. schools has suitable quarters for these courses. Thanks to generous benefactors, all the necessary materials are acquired such as sewing machines, kitchen utensils and kitchen range, tailoring equipment. What causes joy and hope is that the students who have completed their training are gradually taking over the management and supervision of the Annexes, for the small Centers can no longer meet the needs and cannot reach those who are far away.

To Become More

The M.I.C.'s who live the gift of self in this area, taste the joy of sharing: they give what they received. It is thus that the Mission fully blooms: To make the most of these virtues of the heart and of the will and open them to the service of others. Notions of psychology, biology and sociology given through the different items of the program will help the young to understand true love and their marital obligations. More and more, here and there, the sense of the 'other', the urgency of welcoming the other, the respect of the values of others are manifested. With how much human warmth the only commandment of Jesus should be lived. The seed is sown. It will bear fruit to the great joy of those who dedicated themselves to it.

Original French Text by: Hélène Héту, M.I.C.
Lucille Sanschagrin, M.I.C.
Marie-Joséphine Simard, M.I.C.



*Charming little one!
Thanks to the concerted
efforts of those respons-
ible in education, the
Haitian children can
read in their delightful
language: the créole.*

Education Through Schools

The first two decades of the M.I.C. presence in Haiti see with the missionary activities, the multiplication of mission posts and the consolidation of the works. Together with the establishment of dispensaries, schools mushroom everywhere with the lush of the tropical flora.

LES CAYES	1943
COTEAUX	1944
ROCHE-A-BATEAU	1945
PORT-SALUT	1947
CAMP-PERRIN	1949
MIREBALAIS	1949
LIMBE	1950

CAP-HAITIEN	1952
TROU-DU-NORD	1955
CHANTAL	1955
PORT-AU-PRINCE	1956
LA BOULE	1956
CROIX-DES-BOUQUETS	1958
HINCHE	1961

Through traditional teaching, the M.I.C.'s show a tenacious will to always progress. In the wake of Vatican II a change of mentality is noted, a gradual improvement of methods of insertion and evangelization resulting in a more exhaustive overall apostolic. And this is the promising contribution of the M.I.C. Haitian Sisters: to facilitate towards a better integration and to enrich with their human and cultural values all of their foreign M.I.C. Sisters.

Radiance of the Educator

Today in many of the mission posts, the M.I.C. educator is the only religious in the school. She animates the teaching staff, alternately gives religious sciences and pedagogical methods, unites her action with that of the families through individual encounters or meetings of parents, takes charge of youth movements with the help of lay leaders. At the crossroads of students, parents and teachers, she aims at a quality of being and of relationships favorable for creating the evangelical climate that makes the Message comprehensible and leads to its adherence.

Gradually, in the course of fraternal dialogues, the private and public schools of the localities are made aware of biblical meetings and pedagogical interchanges. By her presence, welcome and service for the promotion of the Kingdom and progress of education her school takes a reference position for other schools.

But the M.I.C. educator goes farther, she goes to the peasants, to awaken their illiterate brothers to the benefits of temporal and spiritual liberation in Jesus Christ. Supported by teachers in her schools, she shares her experience and knowledge with some rural school teachers who often have more good will than knowledge. In her work of animation and supervision of several rural schools, the M.I.C. Sister is seen at one time on horseback, at another time on motor cycle, sometimes on foot blazing trails through solitary, verdant routes, through mountains, valleys and rivers bringing with her the Good News of Salvation, the hope of a better future.

Collective Efforts

Since a few years now, the teaching religious meet in National Congresses to analyse situations, share experiences and aspirations. The Haitian Conference of Religious (C.H.R.) through its Commission on Education directs all educators towards a concerted educational action and a pooling of efforts and resources. Common long or short-term objectives bring them towards a fundamental and progressive reorganization of the educational system in collaboration with the National Education. This reorganization aims at helping the student to rediscover his own identity, giving him confidence in his human and social values, directing him towards a greater independence from the personal and economic point of view while leaving him free to express himself in his own culture. These periodical meetings augur a better future.



To arouse Christian commitment in the heart of these young Haitian: one of the primary objectives of the M.I.C.'s in Haiti.

The Hour of Challenge

More and more the missionaries are challenged by the sensitization for the advancement of the people. So that the totality of the pastoral action of Christ in His Church may be lived, in what mode of presence will they insert themselves in the educational system? Rich with the experience of the past, aware of the multiple facets that education assumes, the M.I.C.'s wish to be "awakeners of missionary consciousness" in the Church.

Through an ever deeper research of educative elements in Haitian milieu, they find themselves in the presence of realities that are interdependent on one another aiming to educate the whole man: education through schools, advancement of women through

professional, medical-social services through dispensaries, catechetics. An overall pastoral becomes necessary because of the impact of the ecclesial services throughout the country. Since each one of the several religious communities in Haiti is rendering a service in line with its special charism, the Church of Haiti is enriched by these diverse gifts. Being part of a community that is essentially missionary, attentive to the needs of the local Church, the M.I.C.'s are gradually setting their priorities in the ecclesial services of *Evangelization* and *Missionary Promotion Work*. In this spirit of sharing, they could, in the near future confide their charitable work to other religious communities or trained lay people.

In Search of Multipliers

In this work of Salvation, the laity is called to discover its role as being "sent" to the near and distant brethren. In this sense, the M.I.C.'s see the need of forming and animating these multipliers.

Who are these multipliers? As we are in a bicultural situation — written civilization and oral culture — the M.I.C. presence in the field of education means to be a listener of the milieu. The lay people have a

personal concept of education. It happens that some have lost their cultural identity by borrowing thought patterns that are foreign to their culture. Therefore, the future strongly challenges and calls all educators "to reconcile the Haitian with his culture" as Msgr. F.W. Ligonde, Archbishop of Port-au-Prince said at the Third Congress of Education in November 1976.

As "awakeners of missionary consciousness", does the M.I.C. have a role to play in this reconciliation? Her educative presence is to be discreet and open to all hidden values of the milieu. Like a source of water to be discovered, to be channeled, respective cultural riches must gush forth to drench in EQUALITY, FRATERNITY and LIBERTY this portion of the people of God.

Out of this spirit of collaboration is born a new phenomenon: permanent committees of Education are established by geographical zones. The commission on Education, a body of the C.H.R. is in direct collaboration with each of these committees regrouping religious of different communities and the laity. The on-going formation of directors, teachers, and parents is in keeping with the objective of these committees. The M.I.C. participation in this educational project is in the form of animation and help in the formation of catalyzers.

Bicultural Awareness

The ongoing experiment is bringing about an awareness among the people. Even if French is the official language in Haiti, 85 percent of the population are Créole-speaking. In considering the fact that the language is a vehicle of culture, great efforts are now made to promote Créole. A campaign for literacy and Communitarian Action (O.N.A.A.C.) is aiming at reducing the illiteracy rate from 79 percent to 25 percent by 1981. But the literate adult must be able to continue his studies or else in no time he will become a functional illiterate. Aware of this situation, the Episcopal Conference of Haiti and the Executive Committee of Radio-Soleil, a forthcoming radio station, have decided to adopt the system of education through radio. For the time being, l'Ecole Radio-Soleil (E.R.S.) is in the process of conscientizing the masses of the rural areas and of programming.

Identity and Project

Upon entering in this movement of collective advancement, as bearers of special charism of evangelization and missionary promotion, the M.I.C.'s wish to go to the most disadvantage people. Sensitized to this role and heedful to the Synod of Bishops, they will insert themselves in the overall pastoral begun at the national, diocesan and local levels. While living the present, they rethink their mode of action, their "raison d'être" in the different apostolates. What will be the future? The projects are in the embryonic stage. . .

In thanksgiving like Mary, the M.I.C.'s of Haiti wish to answer to the urgent needs of our Church. Optimism, perseverance and patience will allow a thorough work to find lines of action capable of awakening the Haitian to what he is and to what he is called to become in the local Church and in the universal Church.

Original French text by: Jeanne Guinois, M.I.C.
Lise Doucet, M.I.C.
Lena Lagredelle, M.I.C.
Claire Gauvin, M.I.C.

M.I.C. Religious Formation

The Grain is Thrown on the Ground

The youth in Haiti carry in them seeds of fraternity, generosity, sharing, authenticity and evangelical radicalism that ask for nothing but to ripen in the field of Délia Tétreault: this first M.I.C. who was at once timid and audacious, sensitive and balanced, simple and prophet, contemplative and missionary.

On the occasion of the tenth anniversary of their arrival in Les Cayes, they had the joy of welcoming their first Haitian M.I.C. Since then, 17 others have lived with them the charism of Délia. From 1953 to 1958, religious formation was given in the Pont Viau novitiate. In 1958 a novitiate was opened in Port-au-Prince and it is this seed that is growing and taking some detours in order to be born fully in light.

The Upsurge of Vigor

To an increasing extent, a better understanding of the M.I.C. identity demands an effort of renewal more typically Haitian. Efforts are oriented towards a formation of religious called to the universal mission of the Church without ceasing to be planted in the world of today and in the Haitian milieu.

There are nomenclatures that speak as in the following:

- attempts of inter-congregational collaboration in the study of a formation for religious life adapted to the Haitian situation: URF (Union des Responsables de Formation) and its results: CLAR Séminaire (Conference Latino-Américaine des Religieux), bi-annual meetings, etc.;
- different courses on religious sciences in inter-congregational formation centers;
- the realization of other types of apostolic works, for example: radiance of apostolic life in places deprived of priests, penetration in student milieu (summer camps, study days);
- experiments of collaboration in the overall Pastoral: participation in the activities of Vocation Centers, Synod Bureau, etc.

Today, in the sector of formation, the M.I.C.'s learn to understand in a deeper sense that the Haitian Church must have its missionary facet by developing its missionary spirit, by preparing and sending missionaries in view of the Evangelization of non-Christians and also . . . that the inculturation as an absolute requirement in the missionary service must pass through the ways of an original adaptation of religious life to the Haitian situation; and again, that the world of today brings them no alternative but to make a vital synthesis of their religious life and their human tasks.

This outlook is brightened by a vision of joy: the actual times are the first pages of the missionary history of Haiti; these young women whose eyes are set on Jesus and who have made the missionary project of Délia Tétreault theirs are the pioneers who are discreetly, patiently preparing the missionary future of the Haitian Church. And for all this they say a lively "Thank You" to the Lord of History and of Nations.

Preparing Future Replacements

The aspirant is received in a community, living in the midst of the Haitian situation, in a milieu favorable to liberating her sources of life and to her human fulfillment, first of all, in order to graft on it her spiritual journey. Through the experience of fraternal life, she verifies the authenticity of her search of God at the same time her vital harmony with the M.I.C. charism.

Initiation to the Bible and reading of events in the light of the Word of God, study of the social doctrine of the Church will introduce the young M.I.C. in this inexhaustible sphere where the consecrated religious must nourish herself.

During the novitiate the candidate lives one year of desert life where she discovers the dynamism of the evangelical counsels, where she can experience Christ and the outpouring of the Spirit.

The formation is pursued in the midst of a team where there is the possibility of taking initiatives and exercising creativity. Gradually, the young M.I.C. integrates herself in a group, feels in solidarity with all and is ready to commit herself in internationality.

This is the vision of Hope!

Original French text by: Marguerite Hétu, M.I.C.
Céline Gauvin, M.I.C.
Rosalene Lagredelle, M.I.C.
Therese Lortie, M.I.C.

Overall Pastoral Evangelization and Catechetics

Evangelization and sacramentalization are the proper functions of the Church. With these she ensures Salvation. "Go, preach, and baptize . . ." In Haiti, it is important to admit that emphasis has been set for a long time on sacramentalization. There is no need to look for the reasons of this Pastoral. They are certainly numerous and complex; but since the progress of the Pastoral work has shown the weaknesses of this method, it is necessary to change its orientation by placing evangelization before sacramentalization. "Although canonically speaking, Haiti is not a mission country, it is in fact; 90 percent of those baptized are not yet evangelized" (F. Solages).

Today, the M.I.C.'s opt for a missionary pastoral or a pastoral of evangelization. A mission Pastoral is very different from a Pastoral of Christianity. In Mission Pastoral, one assures before the celebration of the sacrament the spreading of the Word through Catechesis for a sufficient length of time so that the sacrament may find its full significance. From "I know something" one passes to "I believe in Someone." "Notwithstanding what has been done, a considerable amount of work still remains in Catechetics," said Msgr. Francois Gayot in 1975. "We have to show men how to experience Jesus Christ, discover Him as present, living and acting in the reality of their daily life." Thus, the M.I.C.'s orient themselves towards an Overall Pastoral that is realistic, adapted and profoundly supernatural.

Listening to the Bishops

"Everywhere and more and more in Haiti, there is a felt need of pastoral renewal of the Church. This need comes forth as a call from the heart of the faithful. It is received by the Bishops as an urgency. This is why, gathered in Plenary Assembly, we, the Bishops of Haiti, have decided to answer to this urgent appeal: that all the Bishops of the Ecclesiastical Province of Haiti organize in their respective dioceses, a diocesan Synod towards the end of the year 1976 . . . that will have for its fundamental objective to evaluate the work already realized and to stimulate new efforts with a view of improving, developing and coordinating the pastoral action of the Church of Haiti." (Declaration of the Bishops of Haiti, December 19, 1975).

A New Thrust

If everything is planned and organized on the diocesan level, the work of evangelization can not but progress be it in the network of lay schools or congregational schools where evangelization must take place; be it in parochial schools with their two-fold objective of literacy and evangelization; be it in catechetical work and in a diocesan pastoral office to be organized; be it in mission works of the district, of the use of social communication, or finally, of parish regroupings and formation of catechetical multipliers.

It is in the heart of this Pastoral of yesteryear, of today and tomorrow that we find the M.I.C.'s available to the pleas of the Spirit in the Church of Haiti.

Desirous of focusing their missionary activities on evangelization and missionary promotion work, the M.I.C.'s are concerned about knowing the Haitian better and better and his present aspirations to find the link through which the Message and the grace of Christ is passed. Thus they participate in their community project which is "to reveal Jesus Christ and His Gospel."

Original French text by: Jeannette Fanfan, M.I.C.
Germaine Lefrancois, M.I.C.
Louise Gauvin, M.I.C.
Laurence Tourigny, M.I.C.

1948



1977

Yesterday and Today

We are in 1948; the M.I.C.'s have accepted to work in Cuba. Msgr. Martin Villaverde, Bishop of Matanzas writes them his joy and hope:

"I lack words to express my gratitude . . . I have always desired to be able to count in my diocese on a community like yours . . . meaning to say, Religious who have no scruples about going out of their convents to bring the knowledge of God where it would be more necessary . . . I expect very much from the Canadian Sisters."

Ten years of remarkable expansion follow. There will be about 46 M.I.C. Sisters at one time, opening seven parochial schools and three chapels not counting the other apostolic activities: organization of catechetical centers in the rural areas, formation of catechists, liturgical animation, initiation of the work of the Holy Childhood Association, etc. The Chronicle, however discreet, reveals the inevitable presence of the Cross: cyclones, economic problems, death of a young missionary at the age of 31. But the fruits foretell promise and the joy of proclaiming the Good News gives dynamism to the Sisters' laborious life.



1952 — A fraternal reunion of 32 M.I.C.'s at Manguito in the diocese of Matanzas. It was the "good old time" when it was such a joy to freely proclaim the Good News of Salvation.

First News

The prevailing troubles in the country from 1958 to 1961 cause anxiety and difficulties. Finally on May 16, 1961, in the wake of nationalization of all private schools, 27 of our missionaries have to be repatriated. However, ten M.I.C. Sisters live in the depopulated diocesan seminary of Colon which will serve as a convent for them; they form at that time, the only religious community of the diocese of Matanzas.

A life altogether different begins for them in a society undergoing a tremendous transformation and a Church that is searching for its way. From the main house, the M.I.C. Sisters go to villages where their help is needed. At whatever cost, faith has to be maintained, hope to be saved. The Spirit inspires them to take new means of apostolate: welcoming people, visits to the sick in the hospitals and in the homes, marriage preparation, baptism pastoral, formation of catechists, liturgy. Their gratuitous presence is challenging: gradually, the laity assumes more responsibilities, for example, that of catechetics.

The year 1965 sees the unexpected birth of the Cuban novitiate. In Colon itself three young Cuban girls join our Institute. From death, life gushes forth and in this case we say: "For God, nothing is impossible".

And Today...

The M.I.C. group is composed of six Canadians and ten Cubans, three of whom are novices. Presently, we form three fraternities in three different dioceses: Camaguey, Matanzas and Havana. All M.I.C. Sisters are working either full-time or part-time in the direct evangelization by means of missionary promotion of small Christian communities and a pastoral that has to keep on inventing new means because of the conditions so very special to the milieu.

We try to respond to the appeals of our pastors, not only in the three dioceses mentioned above, but also in the three other dioceses periodically or at least occasionally. Amazed, we are assisting at the birth of a new Church: young, heroic, centered on the essential!

You will be my Witnesses...

The following are proofs of some recent testimonies that speak for themselves. Luisa, a working woman writes on the occasion of a letter of condolence:

"This morning, at the moment of my day's offering to the Lord, I thought of all my brothers who are in crisis. I asked the Lord that He tell us everyday, how we, my husband and I must act here in X . . . so that His light become visible for all and that our children also be this Light of Christ. I would never finish talking to you about these things which I do not know how to explain in my poor language."

A university student writes us:

"When I am alone and start to reflect, sometimes I have the feeling that it is no longer I who think, but Someone within me. I confess that this intrigued me at first, but this helps me, queerly enough; for example, I am no longer afraid to show that I am a Christian. Thank you for presenting me the Gospel, thank you for the evangelical mystique of the group reflection which is such a marvelous preparation for life!"

Below are impressions written in two poignant letters by a very young physician sent to a small hospital in the mountains where he is at one and the same time the director, the gynecologist, pediatrician, in the midst of a population of 30,000 people who are quite backward:

"Solitude is terrible. I must confess that I have cried out of loneliness. But never before have I understood as I do now, that being the Church, I am a living presence and that I must prolong Christ by attending with love to these people, like Him who did it during His time" (Feb. 25, 1976). And a little later on August 15 he writes:

"Last Sunday I had to go on horseback to see a sick man living in the mountains, a four-hour distance from my place. These were four hours of thanks giving for the marvelous scenery, the sun, the friendly greeting of people I met along the road, for the grace to have been called to work among these poor people. The only thing that I asked the Lord is that he makes use of me unconditionally."

This young man who could, after a year's experience, transfer to another place, has recently asked to stay for two more years. Without being able to mention the name of God, does his life not cry out the Gospel?

What Do We Do in Cuba?

Presence and Welcome

Above all else we try to *be* and practice "Welcome," the best possible with everyone without distinction. If one may judge from the following letter of a young Moslem, a university student in Cuba addressed to us recently, it is fundamental and eloquent.

"... as I write this letter, my only desire is to express what I think. I am 21 years old and have spent eight years away from home. Never in my life have I felt welcomed the way you did it (I do not want to speak only of two Sisters whom I knew the first day, for the others too, in an indirect way have proved their generosity); for me, what one gives is not important; my first criteria of appreciation is the quality of welcome and the manner it is offered.

You have chosen to serve all men and I assure you that you are doing it very well. I am not saying that for me but from what I have observed when I went to your Church, you have transformed yourselves into mothers of no matter who. To serve with disinterestedness, freely, not for salary or because you are supervised — this is very difficult. At times, I ask myself if as a physician I will be able to serve as you do. I doubt. Your work is difficult, but for me it is very beautiful and more humane than any other one: to offer oneself without limit to others.

Another thing that I was going to forget. I know that there has been and there is still at present a certain incompatibility and opposition between the Christians and the Moslems. For me, this does not exist since what is fundamental, I mean faith in the only God, almighty and merciful, is common to the two religions; it is rather the manner of practicing that is different.

I am asking you then to be at ease with me on this point and especially not to be doubtful about me.

I have written this letter especially to tell you that your way of working is meeting its objective and to me it is really what the mission of the Church should be. I also wanted to thank you a million times. I have no words to express my gratitude neither in French which I have been speaking for the last fifteen years, nor in my dialect."



Jose, one of the young doctors of the town who "proclaims the Gospel in his own way," is accompanied by a good friend, a committed Christian.

Catechetics and Pastoral Animation

In Colon, Moron and Havana, a great importance is given to catechetics despite of real difficulties. Days of recollection and private retreats are held in Colon. Everywhere, there is a preoccupation for the pastoral of youth and that of the sick.

Pastoral animation in the parish also constitutes a priority in our apostolic life. Two M.I.C. Sisters have recently lived a decisive experience in this line of action and one of them gives us a brief but eloquent account of this experience realized in Moron in the diocese of Camaguey.

"In the spirit of Vatican II," she writes, "and to answer to the desire of our Bishop who is anxious to see his Christian communities ever more missionary, we have realized a mini-mission in Moron.

The theme of the Beatitudes, suggested by the diocese for the Advent season, was chosen as theme for the homilies, the formation courses and preparations for the sacrament of reconciliation. The team, composed of three priests and two religious first decide to associate with the laymen who will bring to the districts or villages of the zone what they themselves receive during this intense period of preparation for Christmas.

Therefore, an invitation is launched to all Christians of Moron. With those who have answered the call, the team specifies the orientations of the mission and the mode of action. For example:

- that the mission will take place on the same day in each village that is visited.
- that the 'missionaries' go in two's.
- that they will visit the persons specified.
- that they may preside a celebration of the Word in places where there is a Church.

The night preceding the mission, a Eucharist is celebrated at the parish rectory for the missionary group. At the introduction, reference is made to the mission of the 'seventy-two'. The Gospel text is on the Beatitudes followed by a sharing on the message that each one will bring the following day. At the Offertory, the names of those 'sent' and the places to be visited are proclaimed. The hymns: "We will Announce your Kingdom, Lord," and "The Song of the Witness" are intoned enthusiastically. At the end of the celebration, the celebrant imposes his hands on each of the groups to be sent and gives them a special blessing.

The next day, Sunday, the thirty-seven who are "sent" leave either by train or by bus, some by truck, bound for the fifteen assigned districts or villages. At the parish Church the Christians participate in the Eucharist, unite their prayers for their brothers "gone to the missions".

During this sharing, all agree on the fact that it is really possible for them to do something to share their faith and that they want to continue living the mission. The climate is joyful, each one gives his suggestions. The priest who is in charge, then reminds them of all what the Lord told the "seventy-two" as they returned from their evangelical mission: "... Rejoice for your names are written in heaven." (Lk. 10:20)

To conclude the moving account of this typical evangelical experience, here is a testimony of a very committed Christian. She writes to our companions in charge of the pastoral animation at Moron.

"... You can leave in peace and content with your missionary work: it was excellent throughout the year. The only thing that is lacking perhaps... is that you must demand still more from us. That you make us understand that as Christians we must commit ourselves more and proceed without obliging you to remind us of this duty which adds to your already so numerous tasks..."



Sr. Gloria, a Cuban M.I.C., giving pastoral animation to the youth of Morón. A sowing full of hope.

Under the Sign of Hope

These experiences like these testimonies need no comments. We come back from the missions enriched and aware of the necessity of a spiritual life lived in depth. Indeed, we can reach to the inmost depth of others only from our own.

We also return singing our joy of being missionaries even if difficulties were many and heavy to bear: hours and sometimes days of waiting at the terminus, frequent vigils, fatigue and inconveniences of trips and of certain lodgings, necessity of managing with anything available, awareness of one's powerlessness before an engulfing atheism. And what can be said of the gigantic task in the Church of Cuba today! The diocese of Oriente has a priest for more than 86,000 inhabitants and one religious for 206,250 people. Las Villas has one priest for 75,000 and one religious for 300,000 people.

Yet, notwithstanding the disproportion between our poor means of apostolate and the enormity of the work to be accomplished, a great hope lives in us. No doubt we are living a situation that offers us unique possibilities of transmitting the Evangelical Message. It is precisely because of this great poverty of our Cuban Church that the Good News is offered in its pristine purity and simplicity. And it is also accepted by our Christians who are amazed to discover the riches and grandeur of their Christianity. An example illustrates this awakening of awareness: One of our young friends recently made a pilgrimage around the islands during his short vacation. He had undertaken this pilgrimage to verify the applicability of the evangelical principles in the present social context. Two friends accompanied him. Upon his return he wrote us the following:

"... we have seen great testimonies of faith, for example, this young man who alone was repairing his half-destroyed church. I could sum up our experiences with these words: Christ is living and the truth of his message continues to be a Light for all men. Personally — and I believe it is also the option of my companions — I have decided to offer my life to Christ as a great pilgrimage of which He is the point of departure and the destination. Yes, Christ is living!

Yes, a new Church, young, heroic, centered on the essential, is coming to birth in Cuba. And one can not but hope. One can not but sing her joy having been chosen to be witness of this marvelous re-birth of the dear Cuban Church.

Original French text by: the M.I.C. Team of Cuba

1957

Bolivia

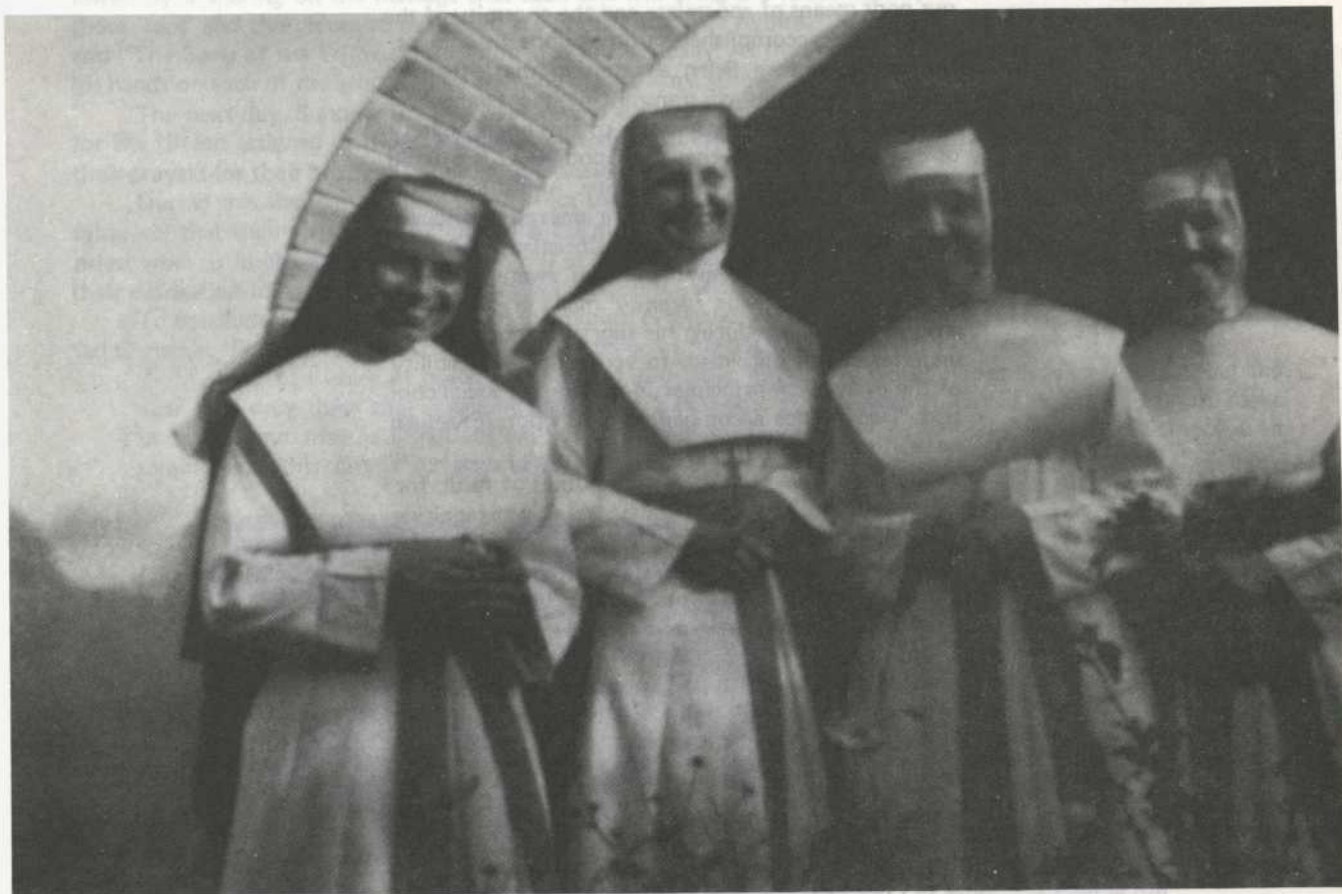
1977



Twenty Years of M.I.C. History in Bolivia

The call of the Church in favor of Latin America found a favorable echo in the M.I.C. Institute; and the first country of this continent to receive its services was Bolivia.

Bolivia, a country of five million people, lives on the plane of Christian faith, a situation that is something out of the ordinary. It is not an exaggeration to say that evangelization is still in its first stage since the Christians, by and large, have not yet arrived at establishing a community of committed and shared faith. Moreover, 75 percent of the evangelizers are foreigners. This is a grave problem for the Bolivian Church. A serious question is posed to missionaries of all nationalities who are working in this country. Are they decidedly oriented to the formation of responsible indigenous for a Church that has a typically Bolivian countenance? This problem interpellates each and everyone. Is one striving to be attentive to the pleas of the Spirit?



The four M.I.C. pioneers in Bolivia in 1957. From left to right: Srs. Ghislaine Séguin, Suzanne Longtin, Irène Trudel, Lucille Baril. They seem happy to live this adventure.

First Cochabamba (1957)

Cochabamba is the first city in Bolivia to receive the Missionaries of the Immaculate Conception. Sisters Irene Trudel and Lucille Baril arrive on October 4, 1957. Their first residence . . . a garage! Have they brought with them a magic wand? What is sure is that the poor garage in no time metamorphosis itself into a humble but neat and especially welcoming lodging.

In January 1958, a reinforcement of two newcomers arrives from the Motherhouse: Suzanne Longtin and Ghislaine Seguin who complete the quartet. The four M.I.C. Sisters promptly make preparations for the opening of a bilingual commercial college for young girls. This work proves to be a real need of the time. Parents who enrolled their children in Protestant schools were excommunicated then. But how could they do otherwise since there were no Catholic commercial college around? The M.I.C. pioneers are aware of this delicate problem; and with the new school the Catholic students may pursue their studies without imposing a dilemma of conscience for their parents.

On March 12, 1958, the Institute of Notre Dame of Lourdes opens its doors to first fifty students from the middle class families. In 1977 the number has increased to more than 350. This Institute presently directed by France Royer Martel, M.I.C., offers a complete secretarial course and a good quality of instruction through the collaboration of an excellent lay staff. Nevertheless, the first objective of their educational work remains the proclamation of Christ who must impregnate the whole human, professional and Christian formation of the young Bolivian girl.

To better attain this fundamental objective, Therese Lebeau, M.I.C., animates a Pastoral Center that fosters encounters, prayer meetings. Gradually a Christian commitment is induced among the teachers as well as among the students.

Primary School in Underprivileged Areas

In 1962, the M.I.C. Institute on the alert to help the underprivileged, decides to open a primary school in the poor area of the city. At the start the school has an enrollment of around 80 young pupils. At present there are 750. The increasing enrollment makes the incumbent directress dream of an audacious project of enlarging the school. How will she get there? First of all, she gives self-confidence to the Bolivians. For what is lacking . . . there is the Divine Providence who, perhaps, will supply friends or Canadian organizations interested in the promotion of less fortunate nations. Who knows?

Service of Education "on the Air"

Since August 1976, Sister Gaetane Guillemette M.I.C. has been giving her best in the launching of an Institute of Social Communications through the radio. This extensive project aims at the formation of the people living far away from the urban centers and therefore deprived of the means of Radio San Rafael as a means of communication, of elimination of illiteracy, of evangelization of this most neglected social class representing 70 percent of the total population of the country.

Commentaries and explanations of these courses "on the air" are given by Louise Laberge, M.I.C., to mestizas and Indian women so as to allow them to participate in the gradual advancement of the Bolivian home in the heart of the Andes.

Catechetical Courses

Regilion courses are offered in the public schools by Marie-Anna Lavoie, M.I.C.

Evangelization in and through education in its different forms will bear fruit some day . . . Promising signs are showing up. Already, an elite asserts itself who by its dynamic action and Christian commitment gives to the Bolivian Church characteristics of a personal countenance in a way the Bolivians find truly their own in the bosom of the great universal Christian community.

Santa Cruz (1963-1970)

Opening of a Commercial College

At the request of Msgr. Luis Rodriguez, the M.I.C.'s inaugurated a new commercial college in Santa Cruz on February 3, 1963. They work in the school until November 1970 when the decrease in personnel obliges the Institute to hand over the college to another religious congregation.

An M.I.C. who used to work actively in this school saw the handing over of the college like death from which gushes forth "life". She affirms that the M.I.C.'s who devoted themselves to this educational work can see today, several of their former students occupying confidential positions, thus collaborating efficaciously in promoting the progress of their country.



Berthe Pothier, one of the founders of Irupana hospital (she has been there for 16 years) serves breakfast to a patient. A good breakfast seasoned with a smile begins the day well.

Irupana (1961)

M.I.C. House Foundation in Irupana

In 1961, the Institute accepts to take charge of a small abandoned rural hospital. The hospital is constructed and operated by the big landowners in the area. With the agrarian reform of 1952, the hospital is a government property but without personnel to meet the needs of sanitation in the area. On June 3, 1961 the M.I.C.'s sign a work contract with the Ministry of Health and begin the operation of the hospital on July 7 of the same year.

To Work For...

An extensive task awaits the six M.I.C. Sisters at this station: Srs. Irene Trudel, Berthe Pothier, Marcelle St. Arnaud, Gaétane Guillemette, Gisele Picard and Juliette Ouellette. Promptly, they set to work to rebuild the hospital and fix it so that it can accommodate the sick people of the region as soon as possible.

At the outset they have for a purpose their insertion in a poor milieu to take care of the sick and to proclaim Jesus Christ.

With the years, they are brought to an awareness which modifies the first orientations of their work while keeping as priority the proclamation of the Gospel. Very soon, they realize a need of basic sanitary education. In fact, the majority of the villagers and country folk through sheer ignorance do not benefit from the services of the hospital. They prefer to go to the "yatari" or to the "curandero" (witch). Thus serious infections are incurred, infant mortality rate is raised, preventive medicine made null.

This education on sanitation leads the M.I.C. Sisters to work in the rural areas. Personal contact with people living close to nature opens their eyes to new horizons. The peasant needs care but still more needs to be liberated from his superstitions, his religious syncretism, the exploiter.

To Work With...

Consequently, the M.I.C. fraternity reorients its objective: "the advancement or integral liberation of the peasants of the Yungas". This line of force brings the present team to a profound change in its missionary action. The administration of the hospital is first of all handed over to a Columbian religious community. Then the M.I.C.'s go on an 'exodus' to a small village house. From now on, Sisters Juliette Quellette, Berthe Pothier, Rose-Alice Rousseau, Murielle Dubé and Marie-Paul Ross find themselves free to go to the people and meet them in the fields. With the people they undertake a project on sanitation, of social and Christian promotion. In this journey towards the autonomy of the people, the Sisters have no other aim but to let them conduct themselves by means of the dynamism of the Gospel as they remain attentive to the Spirit in order to build a Bolivian Church with the Bolivians. As objective, it is elating but also demanding....



Louise Laberge, M.I.C. presents some of her students in Home Economics.

La Paz (1964)

Advancement of the Bolivian Women

Since their visit to Bolivia on the occasion of their silver jubilee, Mr. and Mrs. Jean Smith, a Dutch couple, have been won by the Bolivians and so they decide to devote a few years of their life with the poor of the country. After studying the need of the place, the Smiths decide to open a center of woman formation. From 1958 to 1959 they undertake the construction of a school of dressmaking which will operate for a few years. In 1964, they hand it over to the M.I.C. Institute.

On May 14, 1964, Sisters Lucile Baril, Simone Sabourin and Carmen Menard take possession of Santa Rita Academy which is located in one of the poor areas of the capital.



A class in Sewing. Renée Ratel, M.I.C., interests her audience, it is obvious!

Evolution of the Work

Attentive to the needs of the place, the missionaries modify, in the course of the year, their approaches to work and program of studies. Sr. Carmen Menard, the school directress, works assiduously in collaboration with the religious and lay personnel of the Academy for the integral development of the young Bolivian girl. Besides courses on cutting and dressmaking given individually according to the pace of the student, other courses are offered like culinary arts, psychology, human relations, hygiene, child care, while the Sisters keep in mind as the priority, the constant concern of educating the faith of the future wife and mother.

The M.I.C.'s of La Paz aspire to make these young girls animated by the dynamism of the Gospel agents of social advancement. They give literacy courses besides teaching. They animate a mixed group of 25 youngsters who are interested in the social and religious needs of their zone, at the same time giving them occasions of wholesome recreation and occasions of expressing themselves through music and arts.

In Constant Progress

The missionaries plan for the near future: a sewing cooperative which will allow new diploma holders to acquire experience and thus reach more easily the labor market.

Catavi (1965)

On October 12, 1965 three courageous M.I.C.'s, Sisters Gisele Picard, Marguerite Simard and Rosa Labrosse undertake an adventure to the Cordilleras which is about 3,800 meters high, before they can get to the famous tin mines of Catavi.

For whom and why do they come to this remote and austere place? To offer their services to the Bolivian miner and his family, in the medical, social and pastoral spheres.

Hospital Services

The Mining Enterprise of Catavi owns a hospital and ensures free services to its employees and their family. The district officers expect the newly arrived missionaries to take charge of the maintenance and the kitchen of the hospital. Very soon, the personnel show an evasion from strict control requiring honesty and responsibility.

On November 24, 1966, Suzanne Labelle, an M.I.C. physician begins her hours of consultation at the hospital. During her free time, she offers services to the Indians of the surrounding small villages deprived of all medical assistance. Before long she is found devoting almost all her time to the natives.

The M.I.C. team for that matter, like the Oblate Fathers of Mary Immaculate in charge of the parish, is attentive to the need of sanitation. In no time they notice the absence of medical attention for the people who are not employed by the mining company. To make up for this deficiency a dispensary is opened as early as 1967 at Llallagua, some kilometers away from Catavi. Sisters Laurette Edger and Marcelle St-Arnaud assume the responsibility of operating it while counting on the help of their doctor companion; gradually, it is transformed into a health cooperative. On February 22, 1972 the pioneers have the joy to witness the inauguration of a small forty-bed hospital. Today, through the financial help of Canadian organizations, CIDA and OXFAM, the Bolivians aim at self-financing their cooperative. The administration is assumed by a Committee elected among the active members of the Cooperative. In 1975, they have reached 97 percent of the organization. A Bolivian physician has taken over the direction of the hospital.

Sr. Marcelle St. Arnaud, pioneer of the Llallagua dispensary seems to be so at ease with her Bolivian patients.



These health professionals do not content themselves with just taking care of the sick. They have at heart the promotion of preventive medicine in urban and rural areas. Since a few years now, the hospital COPOSA has been forming Indians capable of giving first-aid care in the villages where they have succeeded in building their own dispensary.

Social Service

Unable to realize their project of collaboration in the government hospital, the M.I.C.'s therefore orient their action to social services through family visits, the sick in particular. Sr. Celine Trudeau organizes and administers an orphanage for the daughters of deceased miners. Later on, Miss Marguerite Auger takes over, who in turn, hands over the administration of the orphanage to the Bolivians.

Starting in the year 1969, friendly visits are made in view of organizing practical courses to improve the Bolivian woman and her home.

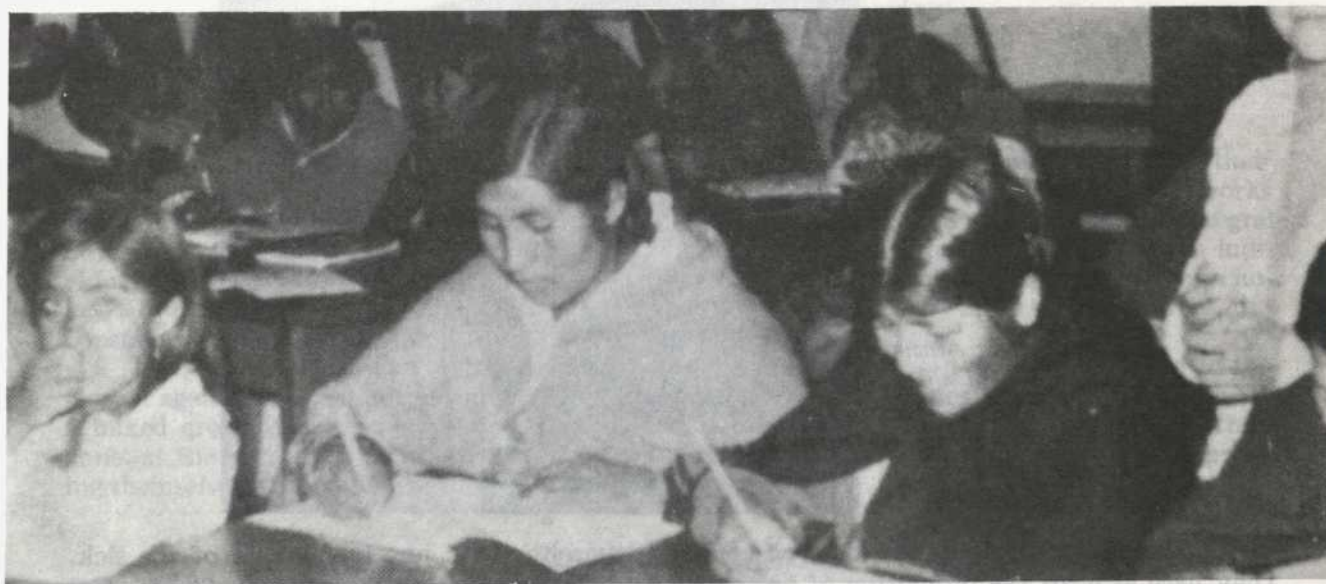
At present the concern of the M.I.C. Sisters in all spheres be it social or pastoral, is not to do more but to get it done while evaluating the living forces among the miners. The number one objective of feminine promotion becomes the improvement of the miner's wife through the miner's wife. Actually, competent women of the working class are now giving different courses to their neighbors.

Social service is clearly directed towards autonomy of groups enabling them to face their problems and to analyze and resolve them.

Pastoral Service

During their first years in Catavi, the Sisters took charge of Catholic Action movements, preparation for the sacraments, and parish choir. In the 70's the pastoral team sees the urgency of training lay leaders capable of animating their Christian community. A pastoral council composed of couples who are seriously committed is then organized. The first initiative proved to be successful and is concretized by formation of groups of Christian reflection. Gradually becoming aware that evangelization can not be accomplished outside of the social reality such as in the mines, the M.I.C. Sisters gear all their pastoral, catechetical and social action toward this theme: "EVANGELIZATION AND LIBERATION WITH AND BY THE MINERS AND THE PEASANTS".

The M.I.C. team composed of Alice Berleur, Anita Perron and Armande Caron dedicate themselves to one or the other of these services. They are attentive to the impulses of the Spirit who tangibly directs them towards the poorest and those whose faith lacks vitality.



Adult education for the brave Indian women of La Paz.



The M.I.C.'s of Villa Tunari reside on the second floor of this building adjacent to the parochial church. The ground floor is used for parochial activities.

Chapare (1972)

On October 29, 1972 Sisters Gaétane Guillemette and Pierrette Quevillon accept an unconditional challenge by establishing themselves in a new region: Chapare. Later, Sr. Délia Philippe comes to replace Sr. Gaétane who has to return to Canada for a well-deserved break.

The woman in this part of Bolivia suffers from an unacceptable exploitation on the level of family life as well as of the religious and socio-economic life. The missionaries, therefore, have for their major objective the "education and evangelization of the Chapare woman".

But where do we begin? All is to be done! To do better we must know and be known. The M.I.C. Sisters, therefore, settle among the people to live with them and like them. The two Sisters readily become the friends of everyone. They are interested in all what makes the web of their life even to the extent of participating in their syndicate meetings. Thus feminine promotion groups, Biblical meetings, courses on formation of mother catechists and catechesis in schools are organized by turns. Sr. Pierette is animating this educational work and evangelization that is already being realized in 15 rural communities. As to Sr. Délia Philippe who is in her 60's, she joyfully shares her time with the families of the central village. She lives her apostolate through personal contacts, preparation for the sacraments and elimination of illiteracy among women. What is evident in Sr. Delia is that sacred fire of the Mission which will snuff off only at her last breath.

Dear friends from the four quarters of the globe, come to travel the great phases of the M.I.C. insertion in the Church of Bolivia. You are in a position to ascertain the evolution of their missionary action in fidelity to the signs of the times in each of their community groups.

The personal and communitarian questioning is never-ending. The missionary is a "sent" and there is always a great temptation to become "settled". It is the struggle of the Cross! Each mission, each missionary applies to himself the history of the grain of wheat that dies . . . without always seeing if it has yielded a hundred-fold. It is only the small obstinate flame of hope that does not allow him to give up. It is the hope of helping a man, a woman, a child, stand on his two feet. To stand in his society and in his Church!

Is it not worth burning one's life for this?

Original French text by: Anita Perron, M.I.C.

1960



1977

It is a suffocating and loaded four-engine plane that brings three M.I.C.'s to the Peruvian soil for the first time, in the evening of January 22, 1960. This peculiar and fascinating country has three regions that are naturally well divided: the Coast, the Highlands and the Jungle representing three entirely different worlds from the geographical, climatic and human point of view. With the years, the M.I.C.'s insert themselves in each of these regions, starting with the most mysterious and most extensive which is the thick and humid jungle of the Amazon area.

First, in the Jungle

At the invitation of Msgr. Gustave Prévost, P.M.E., newly appointed bishop of the new apostolic vicariate of Pucallpa, five M.I.C.'s settle down in a rented house at the corner of two dusty roads in the beginning of March 1960. The small city of Pucallpa then has around 23,000 inhabitants. At present there are 86,000.

The school year in Peru starts at the beginning of April. Despite their faltering Spanish, three M.I.C.'s plunge themselves, in labor and in suffering, in the mixed Secondary School directed by the P.M.E.'s. Since the secondary school is a recent development in the region, the older students are exempted from military service. Certainly, they could get the upper hand over the teaching Sisters but Providence watches over for the former only show interest and welcome on their part. It is still an age of respect and unquestioning...!

At the same time one of the pioneers starts giving catechetical instruction to young boys and girls around the vicinity. Every week she also animates a small choir singing in Spanish while Fr. Hebert Laurin, P.M.E., says his Mass in Latin with his back to the people in the former bar of Paca Cocha converted into a chapel. A catechetical course as well as a confraternity of the Sacred Heart is organized for women in this poor section. A mini-library is set up in a one-by-two-meter room in the house for people who want to make use of it.

In 1962 the M.I.C. Sisters feel obliged to answer a real need — a boarding house for teen-agers from the neighboring villages who want to go to school.



Bird's eye-view of the Peruvian Selva. It is at the heart of this jungle where three M.I.C.'s started their apostolic work in Peru in 1960.

These students are forced to accept any boarding conditions due to lack of boarding houses. In the same year, an M.I.C. Sister who recently graduated from the Coady Institute of Antigonish, Nova Scotia, organizes a sewing cooperative with the women of Paca Cocha. Catechism classes and confraternities, are all functional. However, we feel that the Spirit strongly wants the missionaries to work for the welfare of the Peruvian women. It seems to us that this work is an urgent necessity.



It's an evening of relaxation at the M.I.C. boarding school of Pucallpa. Claire Garceau is so at ease at the center of the little world she has already conquered!

It Evolves

In 1964 when the Coeducational College is split into two, the Ministry of Education entrusts to the M.I.C. Sisters the direction of the new Secondary School for Girls.

Jacqueline Breault, M.I.C. organizes the school with her companions and with courage she assumes the direction. In ten years' time the College enrollment swells from 350 to 1,500 students. Upon reckoning that the time has come to hand over the school administration to the Peruvians, the M.I.C. Team of Pucallpa prepares for the necessary replacements. The Sisters will continue dedicating themselves as teachers and animators of the Pastoral work. For example, during the course of the year, one M.I.C. Sister will devote herself to the formation of youth and adult groups geared to the best possible personal and community education.

The mini-library set up in 1960 has also evolved. Appointed by the City Council, Rita Leblanc, a library science graduate, has taken charge of the Municipal Library for the last ten years. Another M.I.C. Sister, Fernande St-Pierre, who is a retired teacher, is the secretary of our Bishop Prevost.

In our sector of Paca Cocha, Pastoral work according to the spirit of Vatican II is gradually oriented to an evangelization for the liberation of the whole person through preparations for baptism, first communion and confirmation. Emphasis is likewise laid

on the formation of a Christian community through Bible groups and varied lessons in which parishioners of all ages are made aware of their responsibility in their local Church. The M.I.C. team still participates in the Diocesan Pastoral work and whenever possible joins the evangelization teams visiting villages along the banks of Ucayali River.

After the Jungle, The Coast

On August 30, 1960, on the very day of the National Festival of Santa Rosa of Lima, a new contingent of M.I.C.'s arrives in Lima to the great joy of all the missionaries. They have come at the invitation of the P.M.E.'s to open a school in their parish in the district of Azcona, Breña in the Peruvian capital.

Without delay, the M.I.C.'s buckle down to work. Frequent meetings are held with the architects and the contractors. Soon the school construction is under way. On the first day of April 1963, the first school of the religious in Breña welcomes 300 small girls from the vicinity. The payments made monthly and the moderate fees enable the less fortunate families to enroll their children. On the other hand, the headmistress has to find other means of providing necessary resources for the operation of this small school. The municipality of Breña and the Ministry of Education give a subsidy to the school. The parents, despite their limited income also collaborate with sustained interest to solve immediate problems in completing, for example, the furniture in a classroom or helping organize the playground.

And Today

Where are we in 1977? In spite of the serious economic crisis in Peru, the Ministry of Education maintains and even increases the financial help to denominational schools. It knows that these schools minimize the enormous expenses of the State due to the extraordinary increase of the student population: 50 percent of the population in Peru is under 30 years old. Secondly, the policy set up by the teaching religious Institutes that is to say, the collaboration among the State, the family and the school perfectly meets the objective of the Educational Reform. The latter precisely advocates the participation of all in the education of the youth.

This policy is in line with the directives of the Church of Peru that is, more than ever, engaging all its efforts in promoting the well-being of the disadvantaged. Great efforts are made in the M.I.C. schools to encourage all teachers, parents and pupils to participate in activities, thus widening the circle of beneficiaries of the pastoral and apostolic action, sensitizing them at the same time to the problems of the social and national reality. This is why last year an orientation program was organized for 2,000 adult students of the evening classes in the public schools. They were received in the M.I.C. school by groups of 100 to 200 at a time.

Attentive to All

Along with formal education, another educational service is started by one of the M.I.C. team members. This time it is in favor of the domestic employees, the majority of whom are young girls coming from the Cordilleras in order to escape from misery but alas, only to fall into still greater misery in the metropolis where there are all kinds of exploitation. Two MIC's are actively involved in making these young girls conscious of their personal dignity, of their human and social rights. Whenever feasible, the missionaries take charge of the liturgy, of youth groups and the grass-root communities courses for the illiterates, visits to the poor in the slums of the big capital. One coordinates the catechetical instruction in 20 primary schools of the parish. Another has been asked by the Auxiliary Bishop of Lima to animate the preparatory courses for the diaconate of the laity.

Those are humble seeds. They will germinate in due time. It does not matter much whether the harvest season comes early or is delayed. What is important is to sow the precious grains: the Kingdom progresses . . . and this is essential!

The Provincial House

In 1970 the MIC Institute judges it opportune to open a house specially for the administration of the Province of South America, by grouping the M.I.C.'s of Bolivia, Chili and Peru. The house serves as residence for the provincial superior and the "pied-à-terre" for Sisters who need rest. Moreover, it is a welcome house for itinerants who are coming from and going to another country, for relatives and friends travelling: this is part of the pastoral of tourism!

As apostolate that is exercised in an occasional and more restricted way than in other houses is the apostolate among the aged or the sick in the district. The Sisters either bring them the Holy Eucharist or simply make friendly visits. Every Saturday the reception hall is invaded by youngsters who come for the singing practice. Visitation of the prisoners is still another apostolic activity of the provincial House personnel.

Day of jubilation! at the Escuela de la Maria dela Providencia d' Azcona at Lima. Religious, professors and students welcome the Superior General of the time, Sr. Madeleine Payette, on her official visit (first row, 5th from the left). She is accompanied by the General Bursar, Sr. Liliane Barton (2nd to her left).



Then the Highlands

The Amazonian and Coastal regions have already received the Missionaries of the Immaculate Conception. The year 1972 marks the ascent of the valiant M.I.C. team to the Andean heights.

Beginnings

At the end of the General Chapter '70, Sr. Agnes Bouchard takes the challenge of the M.I.C. Reformulated Constitutions, Sec. 8 which states: "...we want to be informed of the contemporary problems and development of the local Church and be her presence of devoted and disinterested service. ..." On one hand, since 1967, the Church of Peru has been very much preoccupied with a distressing problem: that of the migration of the mountain people to Lima. Around 76,000 come every year, crowding in the miserable slums surrounding the capital.

The terrible earthquake of 1970 enables the Church of Peru to better understand the reason for this exodus from the Highlands. Numerous teams of priests and religious and committed lay people bringing aid to the victims can certify the state of destitution in which many of the villages of the Highlands are plunged. There are no schools, no medical services, no priests. These miserable people are not living; they are existing without any hope of progress.

Meanwhile, a survey made on the distribution of the religious in Peru shows that 2,500 out of 5,000 religious are carrying on their apostolate in Lima. The pleas of the local Church are so pressing that the religious communities have to spread out their manpower. Sr. Agnes proposes the opening of an M.I.C. house in the Highlands but little hope is given her; the personnel is already reduced everywhere.

A few months later, a letter arrives at the Provincialate. It comes from the new bishop of Sicuani, one of the dioceses of the Highlands. This prelate has exactly eight priests and ten religious for 250,000 inhabitants. Eight out of ten religious are assigned to the school of the episcopal city. The remaining two religious have to cover the other sections of this big population. Evidently, the bishop of Sicuani claims help from the missionaries.

A Trip to the Mountains

In July 1971, a visit is made in the company of the Bishop of the place. He accompanies the M.I.C. explorers to Espinar, about three and a half hours by jeep from Sicuani, the chief town of the region. The land is arid; the altitude, very high, the cold, penetrating; the poverty, unbelievable! Even the bravest would draw back! But a passage from the M.I.C. Constitutions keeps coming back to the mind of Sr. Agnes Bouchard: "A mission which offers hard working conditions, debilitating climate, an exceptional poverty, a deep insecurity — all these, far, from disheartening us, must elicit our enthusiasm ...!"

Msgr. Alban Quinn, bishop of Sicuani, considers Espinar as a pilot province because of its mines, its trade, its 42,000 inhabitants. But he could give no more than one priest to meet the needs of this big population scattered throughout the mountains! How can the M.I.C. Sisters resist such an urgent situation?

The problem is studied in all its aspects and especially prayed over. An affirmative answer is finally given to Msgr. A. Quinn in January 1972. In October of the same year, the M.I.C. Sisters install themselves on one of the high slopes of the Cordilleras of the Andes at an altitude of 3,900 meters. Sr. Agnes' dream becomes a reality.

For almost five years now, with the help of generous companions, she devotes her time and energies to the organization of the "Comunidades campesinas." Priority is given to the evangelization of adults, catechetics in the rural schools of the region, advancement of the rural women in the most complete possible way. Mission in these desolate areas is awfully demanding but full of hope. The poorest among the poor, are they not the preferred ones of Jesus who said: "... what you did to the least of my brothers, you did it to me."



The M.I.C.'s present their students of the Secondary School. After 15 years . . . the trees have grown like the children.

The Most Recent Project

In the beginning of 1977, the year of the 75th foundation anniversary of the M.I.C. Institute, the province opens a house of formation. An apartment located in Victoria, a well-known district in Lima, is rented for this purpose so that apprenticeship to the missionary and religious life may be experienced. In the midst of activity, the very concrete insertion among the people of God. The M.I.C. Formation Team wishes to be international at the very start. It is composed of two Canadian professed Sisters, one Haitian Sister and one Peruvian novice.

The people in the district have quickly become their friends. Those in the neighboring slums have proved themselves devoted collaborators since the

very first day especially during the installation of the house.

A happy coincidence! The name of the parish is Our Lady of Guadalupe, the patroness chosen for the new house. Why this choice? Because the Pope has proclaimed Our Lady of Guadalupe, patroness of Latin America. Inasmuch as the new novitiate is open to all young Latin American girls invited by the Lord to be missionaries in thanksgiving, the choice of its patroness is very appropriate.

Thus it is to the Virgin of Guadalupe, the Patroness who is loved and venerated by Latin America, that the M.I.C. vocations are confided as well as all the apostolic projects promoting the reign of Her Son and Hers in this continent which is at the height of missionary expansion.

Original French text by: Claire Garceau, M.I.C.

1963

Chile

1977

In The Big Island of Chiloe

The foundation of the M.I.C. mission in Ancud in the big island of Chiloe, Chili, seems to be a providential incident, a call of the Lord that elicits an immediate and generous response.

In May 1961, in the wake of the political situation in Cuba, thirty-three M.I.C. Sisters have to return to Canada. A little later in July, Msgr. Alejandro Duran, then Archbishop of Ancud, comes to visit the Motherhouse at Côte-des-Neiges. He is looking for missionaries to administer the Immaculate Conception College in his episcopal city. The German Sisters who are in charge of this school have to leave for lack of personnel. After an hour of deliberation the General Council accepts the mission of Ancud and promises to send Sisters in January of the following year.



On the way to Ancud, the four M.I.C. founders of this new mission, on a stopover at Lima. From left to right: Dolores Tremblay, Juliette Desnoyers, Lorette Goulet, and Fleur-Angé L'Heureux.

The First Steps

As promised, the first four Missionaries of the Immaculate Conception arrive in Ancud on January 27, 1963. They are Sisters Juliette Desnoyers, Lorette Goulet, Dolores Tremblay and Fleur-Angé L'Heureux. Sr. Therese Pichette who will be in charge of the team arrives on February 25. On November 21 of the same year, two new members, Gilberte Perras and Veronique Bernatchez come to give a hand to the five pioneers.

The house? A huge old college building whose "defaced walls, twisted windows and broken down floors" attest to its antiquity.

The work? Organization of the primary and secondary courses and of the boarding house.

It is then that the new 'shoot' grafted on an old trunk begins its own history in the midst of economic difficulties, absence of government subsidies, difficulties inherent in all beginnings: gropings, searchings, inculturation.

The Immaculate Conception College remains active for five years, but the number of pupils decreasing considerably from year to year demands a serious study of the situation: its closure is decided in December 1967.

A New Zest

At first sight this painful step seems unwise. However, it is a new response to the Lord who speaks through events. It is therefore an opportunity for a wider and deeper M.I.C. insertion in the overall pastoral work in the diocese: teaching at the Seminary, family visits, helping the prisoners, beginnings of family catechesis, training of rural catechists, religious instruction in public schools, Legion of Mary, J.E.C. and others. The boarding house is converted into a Student Center that operates only until December 1971.

This pastoral insertion has not ceased to grow and intensify itself especially in the last few years. Each new modality of insertion confirms a response to a pastoral priority of the diocese, always in the line of evangelization or missionary promotion.

Within this framework, the apostolic work becomes manifold and demands from each member of the M.I.C. team, a constant gift of all her energies. Here is a brief summary:

- membership in the Diocesan Pastoral Planning Team and in the Pastoral Council;
- publication of a monthly pastoral bulletin with a monthly output of 1,000 copies;
- monthly sessions for the training of animators of Christian communities;
- planning of syllabus and organization of training courses for rural catechists;
- membership in the Pastoral Commission on Migration;
- membership in the Pastoral Work of Vocations;
- training of missionary teams;
- Mission Department: The Society for the Propagation of the Faith and missionary promotion work;
- aids to Bolivian refugees, to political detainees and their families;
- religious instruction and training of religion teachers;
- administration of "Caritas Chili" in the diocese;
- participation in the Administrative Council of "The Diocesan Foundation for the Development of Chiloe";
- Christian Family Movement;
- training of guides and auxiliaries of family catechetics;
- visits and animation of three rural communities;
- Bishopric Secretariat.

The July-August 1976 issue of the *Précurseur* (pp. 101-110), contains quite a complete report on the pastoral work in the diocese of Ancud. This report explains the objectives pursued and even the spirit behind the work. All this is due to the remarkable efforts of the indefatigable bishop, Msgr. Ysern de Arce and his devoted collaborators.

In this year during which the big M.I.C. family is celebrating in thanksgiving its 75th anniversary, we, from the distant archipelago of Chiloe, strive to live the missionary dynamism of our consecration better. A profound motive for thanksgiving for all and each of the M.I.C.'s is the recent arrival of their first Chiloe aspirant with all it implies concerning inculturation, universality and the best of apostolic service.

Santiago

The 20th of November 1968 marks the arrival in Santiago of Suzanne Longtin, M.I.C., who will open the second M.I.C. mission in "La Palma", a district in the Chilean capital. It is an insertion in a milieu that is both spiritually and economically poor.

In this mission, the M.I.C. Sisters pursue a twofold objective: pastoral work in the parish and reception of female students or travellers stopping in Santiago for a certain length of time.

Suzanne Labelle and Therese Pichette join her on November 30th. In January 1969, Pierette Belainsky is added to the group.

The educational work at the Ruiz Tagle Lyceum, the training of guides of family catechetics, the youth pastoral especially girl scouting and liturgical animation in the parish constitute the main pastoral activities of the M.I.C. group of Santiago.

However, circumstances beyond control oblige the M.I.C. authorities to close this house in 1974. It is painful for those who have given their best. Nevertheless, what has been sown continues to germinate — an invisible action that is surely of the Spirit always at work through joys, works and even through difficulties met by the Messengers of the Good News. It is this certitude that constantly stirs up the thanksgiving in their missionary hearts.

Original French text by: Marie-Paule Charbonneau, M.I.C.

1962

Guatemala

1977



On his way to Rome in 1962, Msgr. Luis Manresa Formosa, Bishop of Totonicapan, makes a stopover in Montreal to meet the M.I.C. Superior General for a project dear to his heart. He pleads so well that . . . on August 27, 1962, four M.I.C. Sisters board the plane en route to Guatemala.



JEANNE BERGER M.I.C.
one of the pioneers



JEANNE PELLETIER, M.I.C.
still there



THERESE BERNIER, M.I.C., one of the "4" in the foundation of Totonicapan who is still there.



LUCIENNE CONSTANTIN, M.I.C. one of the "4."

In Totonicapan

In line with the ideas of their foundress, Délia Tétrault, the newcomers are integrated in the life of the natives of Totonicapan, their first field of apostolate.

As early as January 1963, Pedro de Bethancourt school which is entrusted to the Canadian M.I.C. Sisters receives 150 children. The pioneers do not limit themselves to the educational field and to improve the lot of the young Guatemalan girls, the Sisters offer sewing courses between class hours. These

young girls readily show great skill and it is a source of joy to the M.I.C.'s who wish the growth and development of these girls.

The Sisters soon begin making visits to the prisoners. One goes to the prison three times a week and teaches the inmates to read and write while giving them moral formation. Her joy is great when despite her own poverty she can distribute food to these unfortunate people.

The Mission in Progress

For six years the pioneers of Totonicapan live in poverty, they habit a former old chapel where the sun rays never enter. The cell walls are made of paper bags, there are no conveniences.

The student population gradually increases. Parents want to enroll their children in a school run by religious. It is the only Catholic school in the city. There is no other choice but to erect another building; soon the new school rises to the joy of everybody.

And life overflowing with hope goes on. Gradually, courses in singing, musical instruments, catechetics, professional training are organized.

Our School Today

In 1977 Pedro de Bethancourt School has an enrollment of 475 children. Among the teachers, eleven are former pupils. Every teacher gives a course in religious formation and catechetical courses are organized every year for all school teachers of Totonicapan.

A Sister-Mission

In 1969, seven years later another M.I.C. group settles at Champerico, a fishing village along the Pacific Coast. From the religious point of view, this small town has been practically abandoned for lack of priests.

The missionaries, without losing time, engage in social and pastoral work among these underprivileged people. They do their

utmost to meet the priority needs: care of the sick, elimination of illiteracy, advancement of women, catechetical instruction, liturgical animation, pastoral work on the parish level.

A Common Project

The common objective of the two M.I.C. teams in Guatemala is the first proclamation of the Gospel among the poorest.

Their plan of action to attain this objective consists in fighting against social injustice and exploitation whose victims are the poor people. As a means of realizing this plan, the Canadian M.I.C. Sisters do their best to sensitize the rich to this unjust situation, to foster a better understanding between the rich and poor. The Sisters also form leaders, youth groups, parish committees and try to reach out to all levels of society.

In Totonicapan, the Christian Children Fund (CCF) is organized and thanks to this organization, at present, 615 children and their parents receive food, clothing and all the medical care they need.

A few times a week, a Health Team headed by Jeanne Pelletier, M.I.C. goes to remote villages to extend medical help and care.

With love and enthusiasm and joy, the M.I.C. Sisters of Guatemala dedicate themselves to the mission entrusted to them. Every day, they experience a little more that totally committed missionary life is worth living.

Original French text by:
The M.I.C. Team of Totonicapan

Smiling faces of the Totonicapan people.



1976



Honduras

1977

A Missionary Service for the Golden Age

It is almost a year now that Msgr. Marcel Gerin, P.M.E., bishop of the apostolic Prelature of Choluteca, Honduras, made an appeal to the M.I.C. Institute. In his capacity of National Director of the Pontifical Missionary Works in this country, he asked for one missionary as secretary of this Missionary Promotion Service.

Msgr. M. Gérin is not unknown to the M.I.C.'s . . . he has five Sisters among them. His sixth M.I.C. Sister died in Hong Kong some years ago. Obviously, he knew where to address himself! Two of these, Marie and Blanche, having returned from the Orient where they worked for thirty years, be it in China or in the Philippines, are moved by their brother's project. In fact, Sr. Marie knows what missionary promotion work is; before her departure for the Orient she had dedicated twenty years of her life to the spreading of the Works of the Propagation of the Faith, the Holy Childhood Association and the Précurseur.

Having given 50 years of her religious life to the missionary apostolate, either in her own country or in the foreign land, Sr. Marie does not seem to consider it a complete balance sheet. She feels capable of giving more. The same with Sr. Blanche. Result? These two missionaries . . . not too young, left Canada again for Honduras in September 1976. It is their fourth departure for a far-off mission.

Evidently, for these two women of retired age, it is not a matter of founding a mission of the Institute in Honduras, but to offer a service to the Church such as foreseen by the Bishop of Choluteca as long as their health permits. It is a service of the "Golden Age of the M.I.C.'s", an evening offering . . . And this is lived in Honduras with an evangelical enthusiasm and joy. We will not abstain from the pleasure of sharing with our readers excerpts from a letter of Sr. Marie received by the editor of the *Précurseur* in the early part of 1977.



At the center of the photo we recognize the Venerated Foundress of the M.I.C.'s, Délia Tétreault (Mother Mary of the Holy Spirit). She is surrounded here by a family of missionaries. Fr. Marcel Gerin, P.M.E., newly ordained, now Bishop of Choluteca at Honduras and his six M.I.C. sisters. Seated first row from left to right: Srs. Blanche and Yvonne. Back row from left to right: Srs. Berthe, Louise, Marie, Rachel.

"... Presently, Blanche and I are plunged in the study of Spanish to enable us to render a better service.

Msgr. Marcel is the President of the Pontifical Missionary Union on the national level and at the same time, the Episcopal Delegate for Missionary Promotion. This means his Secretariat requires a full time personnel in the French, English and Spanish sectors. I never stop thanking the Lord for allowing me to consecrate my Golden Age in the same missionary service that has filled the first twenty years of my M.I.C. career.

... Last December 5, I assisted at the Tenth Anniversary of the Celebrations of the Word held in Choluteca. It was a grand feast in which delegates were gathered from all quarters of Honduras and even from Central America. This work begun in 1966 is in line with the liturgical renewal recommended by Vatican II.

These "Celebrations of the Word" began slowly but with a strong dose of enthusiasm. The movement is rapidly spreading in the Prelature. At the request of other bishops of Honduras and with the assistance of the Diocesan Team, the celebrations have gradually spread to other dioceses. Very soon, the team of Choluteca is called upon to introduce the movement outside the country by meeting with other Latin American dioceses and even those of Mexico.

Today, the "Celebration of the Word" has 8,000 delegates who celebrate the "Christian Assembly" in some 2,000 communities without priests. During the Concelebrated Mass of this 10th foundation anniversary, I was really moved seeing these Delegates of the Word, mostly peasants gathered for the same ideal and completely given to their apostolic task. At the Offertory the representatives of different regions went forward to the sanctuary and in the name of all the delegates, renewed their promise of fidelity to the WORD, the Church and her ministers. The rest of the day was spent in a grand FIESTA full of joy and fraternal union crowned by a festival-competition of popular religious songs.

I would have liked to write more on this subject and on other topics about our new sector of apostolate that fills us with wonder, but this is all the time I have to write you today ..."

This witnessing needs no comment. In this "supposedly retired" missionary, one feels the beating of a heart that is ever young and vibrating with enthusiasm for furthering the reign of Christ in the world.



A group of "Delegates of the World." At the center, the President of the Assembly surrounded by his team. It is a marvelous group and what a serious commitment!

Dear Sisters Blanche and Marie, allow us to express our admiration for this evangelical dynamism dwelling in you and to wish you many more years so that you may continue giving this eloquent witnessing of lives totally given until the end.

Original French Text by: Réjane Gaudet, M.I.C.

MISSIONARY SISTERS of the IMMACULATE CONCEPTION

CANADA

- Maison Générale et Procure des Missions:
121 Avenue Maplewood, **MONTRÉAL H2V 2M2**
- Maison-Mère, 314 Chemin Ste-Catherine, **MONTRÉAL H2V 2B4**
- Maison Provinciale, 7535 St-Dominique, **MONTRÉAL H2R 1X4**
- 64 Somerville, **AHUNTSIC**, Mtl. H3L 1A2
- Centre Hosp. Chinois, 355 rue Faillon, **MONTRÉAL H2R 2E6**
- 210 rue De Londres, **MONTRÉAL H4L 3A6**
- 5550 Avenue Louis-Colin, **MONTRÉAL H3T 1T7**
- 5720 rue Plantagenet, **MONTRÉAL 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 Etudiants, 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-RIVIÈRES, G9A 2B4**
- 1060 Ave du Parc, app. 5-4-10, **QUÉBEC 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.
- **DESCHAPELLES** - 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-À-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

Table of Contents

Haiti	2
Cuba	11
Bolivia	16
Peru	24
Chile	29
Guatemala	31
Honduras	33

Translated from the French by:

Edita Telan, M.I.C.

