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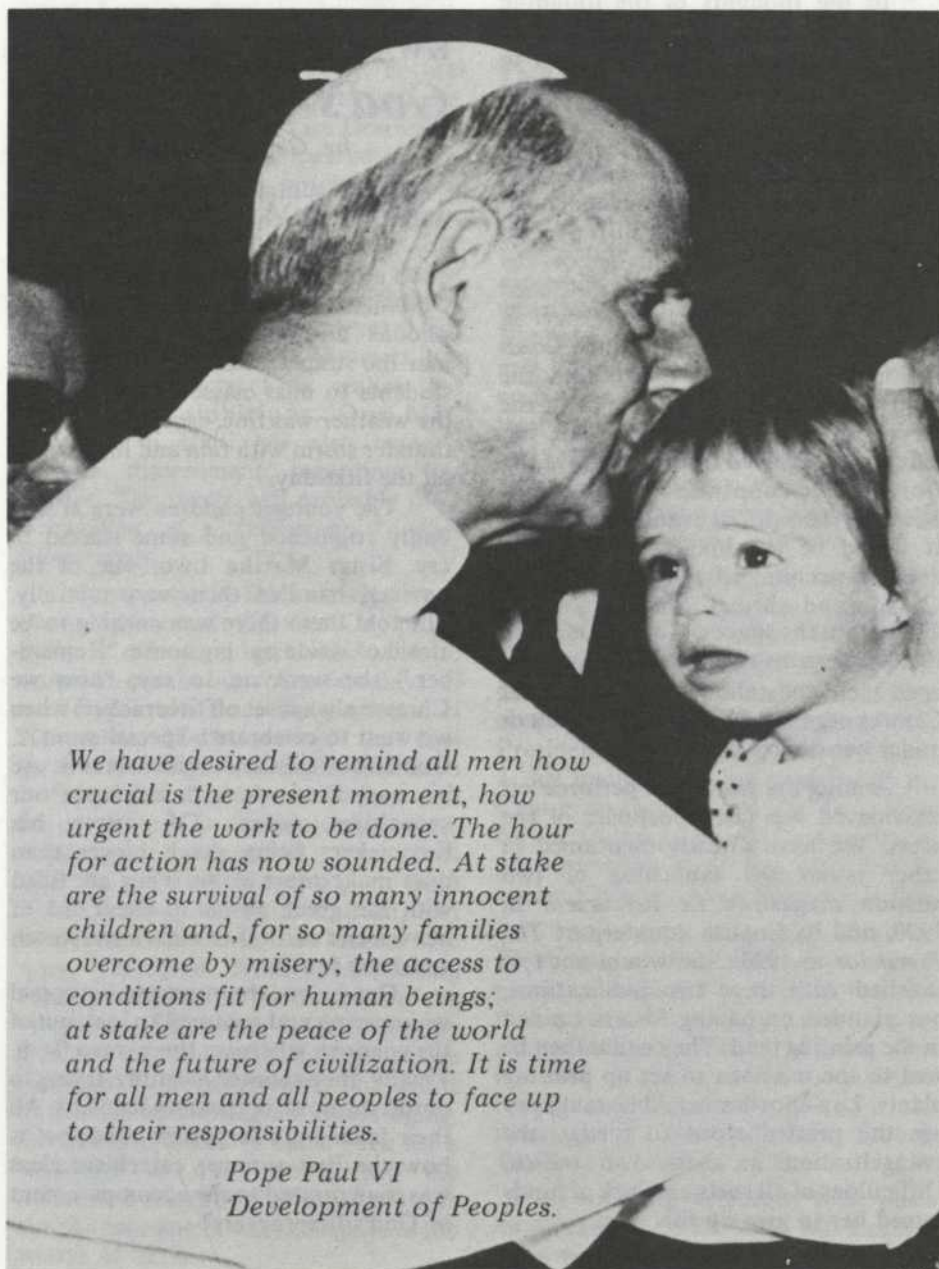
MISSION NEWS

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION — BOX 157, LAVAL BRANCH P.O., LAVAL, QUEBEC H7N 4Z4
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An African Boy Hears a Voice

One day when I was a small boy, I saw a lizard sunning itself near the shallow waters of a little stream. I lifted

the stick I had in my hand ready to strike the harmless reptile. Although I had never killed any creature, yet I had



We have desired to remind all men how crucial is the present moment, how urgent the work to be done. The hour for action has now sounded. At stake are the survival of so many innocent children and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization. It is time for all men and all peoples to face up to their responsibilities.

*Pope Paul VI
 Development of Peoples.*

seen boys destroying birds and the like for sport, and I felt a disposition to follow their wicked example. But all at once, something checked my arm, and a voice within me said, loud and clear, "It is wrong".

I held my uplifted stick in wonder at the new emotion, till the lizard vanished from my sight. Hastening home I told my mother what had happened and asked her what or who it was that told me I was doing wrong.

She wiped a tear from her eye and said, "Some people would call it conscience, but I prefer to call it the voice of God in the soul. If you listen and obey it, then it will speak clearer and clearer, and guide you to do what is right; but if you turn a deaf ear or disobey, then it will fade out little by little and leave you all in the dark without a guide. Your life depends upon heeding this little voice".

Condensed from "Moni"

A Meditation for Children

from UNICEF

I am a member of the world family...
 I am related to those who stand next to me
 ... by the air we breathe
 ... the light we share
 ... the hope we have for a better world.
 I have the responsibility
 ... to give
 ... to receive
 ... to be open, tolerant, free.
 I have inherited this world from those who have lived before...
 I occupy space and time for a few short years...
 I hold this world in trust for those who will follow.
 My life - with others - can fashion this world toward Peace rather than strife...
 ... hope, rather than despair
 ... freedom rather than slavery.
 I, with those about me, can make the Brotherhood of Man a living thing.
 I pledge my willing spirit to this thought.
 We will do this together!

"Meditation for Children", published in KUPUNA (Kupuna is an Australian aboriginal word meaning "news").

Courtesy of "Education Newsletter"

Facets of Delia Tetreault's Personality

Lay Collaboration in the Apostolate as understood by the Foundress

by Madeline Maillet, M.I.C.

In his encyclical *Il Fermo Proposito* of 1905, Pope Pius X declared, "It is necessary that each and every Christian take part in the evangelization of the world; not only in order to sanctify his own soul, but to extend the kingdom of God in individuals, in families, in society. There is nothing more important, to save society, than to form groups of laymen at once learned, courageous, and determined who will become dynamic apostles in their milieu."

Always a loyal and devoted daughter of the Church, Delia took to heart these teachings of the Pope to whom we owed our foundation. What more convincing proof of this can be found than the importance she attached to the collaboration of the faithful in the apostolate? She well knew that, at home as well as abroad, her Institute could only hope to break the ground, and cast the seed into the furrow. Upon lay apostles would ultimately devolve the task of reaping the harvest.

The ten years she had spent doing social work before the foundation of her Institute had enabled her to penetrate the cause underlying the sad conditions existing in society. Her keen insight made her discover the insidious and corrosive influences even then at work. How could the re-christianization of environment be effected, the rights of God be affirmed, the Kingship of Christ be proclaimed? Having long pondered these problems she came to the conclusion that a pagan way of life could be successfully offset only by substituting an integral Christian family life. Every baptized Christian an apostle! She was convinced that unless God was brought into human institutions by those who belonged to them, he would never have his place there. Hence her resolution to take the offensive and to act directly on her social milieu.

With this aim in view, she visited educational establishments to give talks on the missions, enlisted the help of influential persons, organized closed retreats, launched mission magazines... Such was the scope of her vision that the span of one human life would prove too short to accomplish all she planned to do. At a time when, for her, the shadows were lengthening, she was heard to murmur, "I have not done half of what I wanted to do..."

No sooner had her Institute been founded than Delia sought the collaboration of lay apostles. In a document dated two years after the foundation, we find listed the statutes of an association of lay auxiliaries approved by the Archbishop of Montreal. She affectionately called these helpers "sisters of the outside" *nos sœurs du dehors*. The document stressed that these women were to be considered genuine home-front missionaries who shared, through their prayers and benefactions, in the recruitment, formation, and activities of the M.I.C.'s. To these generous "sisters of the outside" our Institute is indebted for countless benefits.

In the thoughts of the founding Mother the feminine Closed Retreat Movement which she spearheaded in Canada (1911) was to prove a leaven quickening the whole mass and inspiring spiritual renewal. She wrote in a circular letter, "What the world needs most to counteract atheistic tendencies is a gathering of strength in prayer to win the battle for God. This can best be found in the exercises of a Closed Retreat..." Thirty ladies took part in the retreat preached by Father Louis Lalande, S.J., in 1914. We find the following mention of this event in the chronicles of the Institute: "All the retreatants resolved to be apostles in the world and to cooperate to their utmost power in the work of evangelization..." It would be too long to give here a detailed account of the movement in Canada and abroad. Suffice it to say that within the space of fifty years, over 400,000 persons renewed and strengthened their apostolic fervour in Retreat Centres organized by Delia Tetreault or under her directives.

Among the works she perforce left unachieved was the apostolate of the press. We have already mentioned in other issues the launching of two mission magazines *Le Précurseur* in 1920, and its English counterpart *The Precursor* in 1923. She would not rest satisfied with these two publications, but planned on having Sisters trained in the printing field. They could then be sent to the missions to set up printing plants. Lay apostles would be taught to use the printed word to further the evangelization in their own milieu. Difficulties of all sorts and lack of funds forced her to give up this plan.

Delia's lifelong dream of soul harvests found its stability on the solid basis of cooperation on the part of all the faithful. From the schools she founded have come numerous lay apostles. While a chosen few have been called to religious life, the greater number have realized her ambition of founding ideal Christian homes from which radiate the light of faith. Many have become heroic witnesses of Christ in lands whence religion has been banned. Delia Tetreault verily possessed what our late Pope Paul VI described as "a heart of universal dimension...", an ecumenical heart capable of receiving the whole world into itself.

KWANSI, TAIWAN

God's Firecrackers

by Gabrielle Drouin, M.I.C.

Last summer our two novices were put in charge of the customary catechetical classes. There was a good enrollment of about one hundred Christians and non-Christians. Typhoons and torrential rains usually mar the summer season, causing many students to miss classes. But for once, the weather was fine, except for one big thunder storm with rain and high winds on the first day.

The younger children were at first badly frightened and some started to cry. Sister Martha Lwo, one of the novices, handled them very tactfully. She told them there was nothing to be afraid of inside our big house. "Remember," she went on to say, "how we Chinese always set off firecrackers when we want to celebrate a special event... God knows this, and he also likes to use his own firecrackers to celebrate our catechism classes. Of course, his firecrackers being much bigger than ours make more noise. They are filled with the great power of the Lord of heaven and earth. Let's listen and watch and have fun!"

One by one the youngsters stopped whimpering and ventured to look out of the windows whenever there was a flash. Finally, they shouted gleefully, trying to outdo the noise of the thunder claps. All their fears were forgotten. And that is how the first summer catechism class was inaugurated to the accompaniment of God's firecrackers!



MADAGASCAR

Malagasy Children

by Angele Lemaire, M.I.C.

The Malagasy family is a closely knit unit wherein the past is linked to the present through innumerable forebears, and the future lies in the children, hope of days to come, when they will perpetuate the race. Although a notable decrease in the birth rate has of late been registered, large families are still the rule. The old proverb continues to hold good; "Those who lack posterity are as much to be pitied as those who have lost both arms and legs."

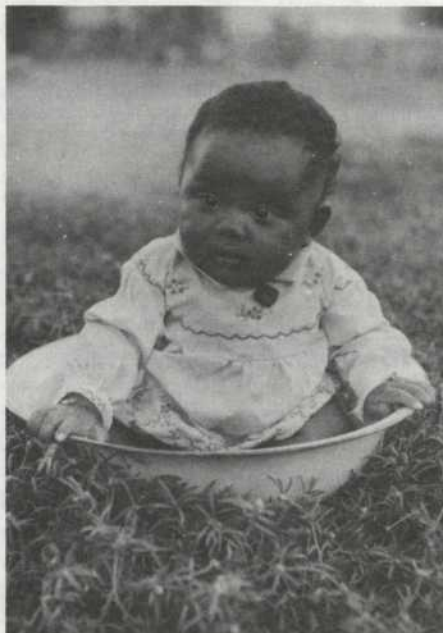
The birth of a child is the occasion for great rejoicings. Exterior manifestations, however, are muted lest exaggerated enthusiasm draw the attention of evil spirits. The newborn might then come to harm and his very life be endangered. Fear of evil spirits still exists, especially in rural areas.

During the first six months or so, the baby is breast fed. Afterwards, he is gradually served mashed sweet potatoes, cassava flour, and boiled corn. He is left to grow up in his birthday suit. There is an old belief that wearing clothes would impede his growth. In larger cities, however, this custom is fast disappearing.

Baby is not carried in his mother's arms but pickaback. He is held secure on his perch by a wide band of strong cloth knotted on the shoulder. Mamma's hands are left free to do whatever chores fall to her lot. The child thus early becomes an alert spectator of all that goes on around him. If he gets drowsy, he takes a nap, his head resting against his mother's back.

In certain regions, the first haircut is marked by special rites, after consultation with a diviner. This rite is performed by the father or by a close relative whose father and mother are still alive, in order to avoid any relation with death. The "unlucky tuft", above the left ear, is cut first and immediately destroyed. Then, the rest of the hair is shaved, always from right to left, leaving only one small tuft above the forehead.

The first person who succeeds in making a baby laugh must present him with a gift. This should be a female animal, capable of transmitting life. The



poor usually offer a hen; the wealthy a lamb, a goat, or a heifer. This being the very first present the child receives is considered his personal property. Moreover all close relatives are bound to offer gifts to the family on their first visit after the birth of a child. Of course, they expect the same courtesy when their turn comes.

Like children the world over, Malagasy youngsters love to play. They may not possess expensive toys but their imagination creates numberless playthings. Children living close to the seaside make tiny outrigger canoes, complete with masts and bits of cloth as sails. Those living in the countryside, improvise original games of their own: races, rope skipping, etc. They enjoy playing with insects. One day in the classroom, a teacher noticed a string hanging out of a desk inkwell hole. She pulled on it and to her surprise brought up a lizard cleverly harnessed to a little match box.

Games played in groups are very popular. They usually consist in dances, mimes and songs. Nearly all the children know how to fashion their own musical instruments: flutes made out of bamboo, drums manufactured out of empty metal containers, etc. Boys like

to organize races with old tires or circles of wood attached to a stick. For their part, little girls enjoy playing market, moulding miniature animals, rocking crude homemade dolls... But their favourite amusement is to carry younger brothers and sisters pickaback. They run around, skip, and dance with their burdens. The babies often doze, undisturbed by the noise and movement.

As soon as they are of age to help with the family chores, the boys accompany the men folk to the rice fields or help herd cattle. Those who live close to the seashore go out with their father or their brothers on fishing trips. They soon learn the art of harpooning large fish. The girls are proud to train in housekeeping. While still quite young, they take turns at pounding the rice for every meal. They also learn how to plait mats. Going into the woods or the hills to pick up firewood with their mother is one of their favourite chores. Fetching water from streams or irrigation canals is play for them. They go in groups and much laughter and chatter lighten the task. But the best-loved chore is to be entrusted with the care of babies. We often meet a six-year old carrying her little brother or sister pickaback with as much ease as if she were the mother. All these tasks are performed willingly and cheerfully. Who is to say that such training is not as practical as formal schooling? Malagasy children are apt scholars in the school of life.

Those who attend school, in urban areas, lack this training in domestic chores. They know nothing about manual labour. Thus, when they leave school they often become problem children. Their schooling has not prepared them to face the stern realities of life.

As Madagascar is not an industrialized country, work is scarce. Among the young people who graduate from secondary schools a few, perhaps two or three per cent, will enter university if their parents can manage to pay the fees. They may eventually become doctors or lawyers. What about the others? Many would like to develop their talents, become useful members of society but they do not often have the opportunity to do so. A new school structure is being put up which may give them the chance they hope for. The young are the hope of the future. They will be called upon to show the world the precious human facets of Malagasy civilization. May they bring our world in turmoil the justifiable experience of justice and brotherhood it sadly needs.

DAVAO, PHILIPPINES

LET'S CELEBRATE

This year marks the Silver Jubilee of Our Lady of Good Counsel Dormitory in Davao. When the first M.I.C. Sisters arrived, way back in 1952, little did they think their small dormitory would grow to accommodate more than a hundred girls coming from towns and barrios, making this place "A Home while away from Home." God has truly blessed it during these past 25 years.

The big day was last October 8. Sister Alicia Posadas, M.I.C., Provin-

celebration. The Committee on invitations, headed by Sisters Lourdes Serrano, and Madeleine Alarie, M.I.C., did their best to convey the news to all former boarders. The response was amazing. Some arrived with their children from remote parts of Cotabato, the day before the celebration. Many came accompanied by their husbands. "It's like an Alumni Homecoming," quipped one of the boarders. To the surprise of many, it was



Our Lady of Good Counsel Dormitory, in Davao, Philippines, marks its Silver Jubilee of service to the young.

cial Superior, came to Davao for the occasion. Our Sisters of Mati and Padada were also represented. Sisters Genevieve Saint-Pierre, Justina Villagracia, Marina Bishar, Cecile Kirouac, Therese Boutin made up the Welcoming Committee. The Sisters, together with present and former boarders and friends, coordinated all their resources and efforts in organizing a meaningful

discovered that thirty-two former boarders are now religious in different Congregations, counting seven who are MIC's.

Sister Felicitas Tobias, M.I.C., joined hands with the catechists in information in the decoration and program. Miss Valentina Rada, a former boarder, helped organize a "Cavalcade of Dances" as flash-backs



Boarders dance a Filipino folk dance.

of the bygone days when boarders had to present programs whenever dignitaries came to visit Good Counsel. However, the former boarders were not to be outdone; they presented some numbers too. Their own children looked on with admiration as they danced to the modern beat of the "Travolta", sang popular hits, and played the piano. A poem, "Tribute to Mother Foundress", written by Sister Prime Panesa, M.I.C., and delivered by Flora Gadingan was much appreciated. The piece reflected deep insights on Delia Tetreault.

After Mass, refreshments were served. These had been cheerfully prepared by Sister Suzanne Tremblay, Lolita Villagracia, and the boarders. Former boarders enjoyed open house. Visiting their old bedrooms, they found many changes but still felt the same homey and peaceful atmosphere of the place. The souvenir room attracted many visitors. Old pictures were displayed. There was much laughter; and occasional giggles and sighs were heard as the girls recalled bygone days.

The highlight of the celebration was a concelebrated Mass at the Assumption Church, planned by Misses Delia Regidor, Babie Loreto, and Sister Prime. Archbishop Mabutas of Davao honoured us with his presence. Fr. Patrice Picard, PME, Fr. Roger Begin, PME, and Fr. Conrad Goulet, SSS., were his assistants. As the former and present boarders entered in procession, the hymn "Walk with Faith" was sung by Shirley Escodero. Sister Prime Panesa, M.I.C., gave a capsule history of the Dormitory. Former boarders were pleased to hear the names of the Sisters who had pioneered the work.

The readings were rendered by Mrs. Ester Friere and Miss Himuslan; Dr. and Mrs. Angeles led the Offertory Procession. Archbishop Mabutas gave an inspiring homily. He lauded the dedication of the Sisters in the service of the youth of Davao. "This apostolate" he remarked, "is not only limited to furnishing material comfort to the boarders but it is also extended to the formation of the will and the spirit. It is a tangible gift enjoyed by all who are living in this house."

In the afternoon, outdoor sports and a bingo game were played. At the end of the day, tired yet happy, everyone pondered on the significance of the celebration. What good has been achieved after all these 25 years? We may answer that Good Counsel today is progressively realizing the dream envisioned by Delia Tetreault.

Vocational Project

by Leonie Therrien, M.I.C.

This project has been launched especially in favour of young women or girls who have lived a missionary experience in a foreign land. It has been found that such an experience may eventually lead them either to become lay apostles within the Canadian Church or to assume service in the mission field as M.I.C. Sisters or as lay missionaries.

Having worked for the said project on a part time basis during the last two years, I am very happy to be able, from now on, to work full time furthering its interests. A few concrete results encourage us to go ahead. For instance, on September 1, 1978, Lise Desrosiers, 28, a graduate in specialized education, agreed to undergo a serious preparation. She then left for Mexico where she studied Spanish for three months. She afterwards joined our Sisters Berthe Pothier and Murielle Dubé in Bolivia, on December 1, of the same year. Our MIC province of Latin America has accepted to help Lise realize her missionary ambitions. Our MIC province in Haiti has also made a serious discernment regarding this matter. The future will probably offer occasions of a follow-up to this discernment.

Other concrete facts are a source of encouragement. In Quebec City possibility is offered to girls who wish to come to our house for a few days of vocational reflection. The week-end of November 18-19 marked the first general meeting of all the girls interested in the project. Eighteen invitations had been sent out in different directions. Eight girls responded: one from Ottawa, one from Montreal, one from Three Rivers, one from Lauzon, and four from Saint Ambroise. Others who were prevented from participating remain interested in the outcome of the encounter. This week-end allowed the girls to get acquainted and to be sensitized to the apostolate. The results of this initial meeting are encouraging. Several girls asked to come back for a week-end in order to deepen the reflection already initiated. Other similar encounters will take place in the course of 1979.

OTTAWA

FLASHBACK

The MIC's and the Chinese Centre

by Odile Malboeuf, M.I.C.

On August 16, 1955, at the request of Bishop M. J. Lemieux, a group of Missionary Sisters of the Immaculate Conception arrived in Ottawa to open a Centre for Chinese immigrants. At that time, the Chinese population in this city numbered approximately 500, the majority being Cantonese.

The initial group of Sisters received hospitality at the convent of the Franciscan Missionaries of Mary on Presland Road. On the very next day they set out in search of proper accommodation for the new Centre. They were greatly helped in this task by Father Andre Guay, O.M.I., as well as Father Paul Pigeon.

In October of the same year, the three moved temporarily to Immaculata High School, conducted by the Grey Nuns of the Immaculate Conception. These kind Sisters later placed at their disposal a small apartment at 211 Bronson Street. Statistics reveal that between August 16 and December 31, 1955, the Sisters accompanied by Miss Alice Wong, lately arrived from Hong Kong, visited 122 families, and 18 patients in various hospitals. Besides, a good number of university students were contacted and many private lessons were given.

Meantime, the search went on for more appropriate lodgings. A property situated at 443 Gilmour, was finally purchased. On September 12, 1956, the first Mass was celebrated in a modest chapel by Msgr. J. N. Gelineau, V.G., President of the NCA of Ottawa. Father J. Ly inaugurated his ministry at the Centre on October 15. The first Mass for the Chinese community was offered on November 4; it was attended by twelve Chinese, seven being Catholics.

There was Midnight Mass at Christmas of the same year. Afterwards, refreshments were served and the occasion was made gay with singing, games, and the sharing of gifts. This tradition is still observed. Another happy event marked 1956 — the marriage of Mr. and Mrs. Francis Wong at St. Patrick's Church.

A touching ceremony took place on January 5, 1958, when Mr. Lee See Ning was baptized and made his First

Communion in our chapel. Father Jerome Rozon officiated. Mr. and Mrs. R. J. Bastien stood as godparents. The ceremony was at once inspiring and meaningful.

With the years, the Sisters realized that the residence on Gilmour Street was situated at too great a distance for the students' convenience. Another property was purchased on Goulburn Avenue which was at once more spacious and closer to the university. The official opening took place on October 25, 1960. Msgr. R. Limoges officiated and addressed the assembly in French and in English. After congratulating the Sisters on the work already accomplished at the Centre since its inception, he extended a warm welcome to all present. Among the guests were Bishop F. O'Grady of Prince Rupert, the Honourable Paul Tardif, deputy for the county of Russell, and Mr. Sam Berger, representing the city of Ottawa. A good number of priests and lay visitors were also present. In all, about five hundred persons attended the celebration.

Worthy of special mention: Miss Mary Brennan and Mrs. Cecile O'Regan whose help was invaluable; the members of the Chinese community who gave unstintingly of their time and practical assistance... The entire list would exceed the scope of this modest paper. To each and everyone the Sisters owe a debt of heartfelt gratitude.

Statistics of the work done from August 1955 to December 1960

Home visitations	882
Visits to Chinese in Hospital	464
Instruction to families	135
Social activities: O.U. etc.	386
English and French classes (hrs)	7529
Chinese classes (hrs)	59
Religion & Sunday School (hrs)	482
Baptisms	25
First Communions	10
Confirmations (St. Patrick's C)	6
Engagement ceremony	1
Weddings	3
3-day retreats	2

Before bringing this flashback to a close, a name dear to the Chinese Centre

YAURI, ESPINAR

Learning Quechua

by Agnes Bouchard, M.I.C.

Good news for the M.I.C. team in Yauri. We finally obtained a two-month scholarship to study the Quechua language. The course was given at the Pastoral Institute of Andina. An intense

must be mentioned: Sr. Nina Ennis. After serving a term as superior of the establishment, and a short leave of absence, Sister returned to Ottawa, in 1964, and took up again her work with the Chinese to everyone's satisfaction. She is in the way of becoming a legendary figure at the Centre.

Statistics for the year 1977 show that 3425 personal contacts were made, to cite only Sunday contacts. Nine university students were boarders at the Centre during the same year. The Centre continues to progress. Since 1978, two Masses are celebrated here every Sunday: one in Cantonese at 9:30 A.M., another in English at 10:30. Celebrants are Father Gabriel Lam of Hong Kong, at present a student at St. Paul's University; the other, Father Lawrence Dewan, O.P. The two Masses are offered for the Chinese Catholic Community. The Centre publishes its own bulletin.

Mr. Thomas Lo, newly appointed President, as well as committee members are doing their utmost to promote the welfare of the Chinese Centre. Current activities comprise Sunday School, preparation of children and adults for Baptism and First Communion, singing, sports, social gatherings, etc. The Missionary Sisters of the Immaculate Conception thank the Chinese Community for its untiring zeal and devotedness.

desire to become more adequately integrated in the South Andean region inspired forty missionaries from various communities to spend at least two months studying the language of the people. It was really a mini United Nations, the forty representing fifteen nationalities.

The word Quechua means "warm-valley people". In this sense it was the name of a tribe which lived in the grasslands of the region of Carahuasi, in a mild Andean climate, close to the great canyon and river of the Apurimac. Eventually, the Incas took over this traditional Quechua territory, absorbed the tribe, and presumably adopted the language. After 1438, the Inca ruler, Pacharuti, made it the official language of his people. Quechua teachers went along with his conquering armies. Gradually, it superseded the bewildering number of native dialects. It is now spoken by millions of Indians, and

whites in Highland Peru; a variant of it is also used in Ecuador, Columbia, Chile, and Argentina.

Quecha is a living language, the language of commerce as well as of literature. There is a surging emotion in the language which probably comes from the fact that almost all the words are accented on the second last syllable. It does not have the letters *b*, *d*, *f*, and *j*, for example; *p*, *t*, *v*, and *h* take their place. Guttural sounds written *cc* are coughed up from the bottom of the throat as the word *ccapac* (rich). There is a double *t* at the beginning of some words forming a sound which is almost impossible for a foreigner to master. In order to form the plural, the particle *cuna* is added. The language has genders, adjectives, pronouns, verbs, adverbs, and particles.

It was only after the Spanish conquest that a vocabulary and grammar were published. The Incas had no writing system. Their tongue was transmitted orally. The above indications will give you an inkling of the difficult task confronting the missionaries who work at spreading the Gospel message in these regions. Pray that the Holy Spirit may give them, as he did the apostles, the precious gift of tongues, especially that of Quechua.

Our newsletter MIC Mission News keeps you tuned to missionary doings around the world. Nothing could awaken missionary interest more effectively than your winning new members to the cause. How about asking your friends to join our missionary association ICMA? Use coupon below.

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