

Series 7, No 3
May-June 1980

MIC

MISSION NEWS



O Virgin Mary, Mother Dear!

*O Virgin Mary, Mother dear,
To your Son Jesus lead me near.
The closer to him you lead me,
The closer his face I can see.
I'll see his face in pain so bright
That shines through this dark red night.*

*To your Son, Mother, lead me near,
The clearer his voice I may hear
He's telling me to give up all
My life and freedom at his call.
Mother, my Queen, my sweet starlight,
May I e'er be your faithful knight.*

by a Priest in China

Our Lady of China

Mother's Day

by Janice Sy

The person I like most? Well, just like many others, is mother.
I like her not just because she's my mother
but for some other reasons that I cannot express.
Some people run away or hide from their mothers,
but they don't know what they're missing.
They're missing the things that
only a mother can give such as motherly love and care.
Some people just don't know the things they should know.
But I know and I am grateful for it.

"Icalettes"

FACETS of DELIA TETREAULT'S PERSONALITY

HER LOVE OF CHILDREN

by Madeline Maillet, M.I.C.

The precious memories we have of Delia's eventful life provide ample proof of her love of and concern for children. On her personal initiative and later through the activities and devotedness of her missionaries, she rescued thousands of little ones from a miserable fate, defending their right to live, giving them a home, providing for their happy future.

When she herself was a child, she enjoyed leafing through old Annals of the Holy Childhood she had found while rummaging through the attic of her home. One night she had what might well be called a prophetic dream. She described it years later upon the request of ecclesiastical authorities. "I was kneeling beside my bed," she wrote, "when I suddenly saw a great field of ripe wheat rippling in the breeze. At a given moment, all the ears of wheat were transformed into the heads of children... I understood that these represented pagan children..."

When she laid the basis of her Institute with a few companions in June 1902, her first care was to open an apostolic school for adolescent girls who aspired to missionary life. In 1903, upon the request of neighbouring families, she organized classes which eventually became the Immaculate Conception Academy. Delia herself, taught the religion classes. She admired how these childish souls opened to God's love like flowers to the sun. She and her friend, Miss Ida Lafricain, gladly took upon themselves the supervision and care of the younger ones.

We find stated in the first Constitutions that on Sundays or holidays time should be taken to gather many children from the popular quarters — newsboys, strolling musicians — in order to teach them the rudiments of religion. Mother Foundress believed this would contribute in training the aspirants of our budding Institute in the ways of apostolate. The very first issue of *Le Précurseur*, May 1920, stresses the fact that her Missionary Sisters must first of all dedicate themselves to the instruction and education of children.

From afar, Delia followed her daughters, guiding and upholding them by her wise counsels and loving encouragement. Her letters give proof of

her deep concern for the welfare of the children entrusted to their care. She wrote (1911) to one of the first Sisters in charge of the foundlings: "I love to read your letters. I was particularly interested in the stories you wrote about those dear little babies. How lucky you are to be able to care for them... I envy you sometimes... Keep on being a true mother to them, more particularly to the most miserable. This work is the closest to my heart."

From the first, she rejoiced in the great number of children baptized thanks to her Sisters. But, she felt deeply anxious about the high mortality rate among the babies brought to the mission in a dying condition. In a letter to Canton (1928) she wrote: "Do all in your power to save as many babies as you can. Buy milk or, if need be, put the little ones out to nurse. If the alms received through the Holy Childhood Association are not sufficient, let me know. I will find benefactors who will provide money."

Delia's ardent desire to snatch from death as many infants as possible is evidenced in her correspondence through the years. Thus we find these lines penned in 1930, "Poor babies... How I wish we could snatch as many as possible from death!"

For her the education of youth was of prime importance. She wrote in 1918: "Keep in mind that schools offer the greatest opportunities for good. Through the children, entire populations may be reached. Spare no pains in providing our students, boarders or orphans, with a solid Christian formation. Teach them to discern what is right from what is wrong. Train their wills. Teach them how to overcome their failings, their weaknesses, how to behave according to the rules of faith and reason. You will be doing a great service to society at large and to religion in particular if you succeed in giving them sound practical training."

She gave priority to the full development of the child at all levels. Among other advice dispensed to the Sisters in charge of education, we find the following: "Teach the children under your care to respect themselves and others. Let them learn how to obey their parents and teachers, how to respect the rules of justice toward all, how to avoid doing to

others what they would not like others to do to them. Nothing should be neglected in giving them proper upbringing."

Her maternal solicitude reached out beyond the natural plane to the religious and missionary point of view. "After you have formed these girls to the practice of natural virtues, they will be better prepared to receive baptism, if God chooses to grant them this grace... Even if they never become Christians, their lives will have been rendered happier... You will have taught them to pray, to be useful to others; you will have given them love and joy... What a great work you will have thus accomplished and how agreeable to God..." (1928).

It is interesting to note her wise appreciation of the character of the children in our schools. "The best students are not always those who come from wealthy or influential families, but those who are more virtuous, whose character is noble, who possess a certain personal dignity."

But her most ardent desire was to have her missionaries devote themselves to the poor, to the unfortunate. She at times deplored a certain orientation of educational activities in favour of young girls belonging to the so-called "high class society". It made her very happy to hear that the Sisters had organized a classroom for destitute orphan girls. She cautioned them to have the old desks neatly repaired and painted over. "Their classroom," she said, "must not be too different from that of other students." On this occasion (1930) she wrote: "Let the Sister in charge of these dear children discharge her task wholeheartedly. If I were in Canton, you may be sure this would be my chosen work... Please keep me informed about their progress in their studies. I will then take advantage of the next occasion to send prizes to the most studious."

Having lost her own mother as a baby, Delia always nourished a particular affection for children deprived of their families. All that has been written so far shows how, from distant Montreal, she watched over this great family of orphans entrusted to her daughters, wanting them to be loved and helped in every way.

Adventures in Missionary Animation

The hearts of Canadian people are warm and open to welcome a new presence in their midst. Left to right: Fr. Louis Georges Fortin, P.M.E.; Sr. Anthea; Sr. Ditma and good Canadian friends.



I had but recently arrived from the Philippines when, I was invited to travel to Sudbury, in the northern part of Ontario, on an initial missionary animation venture. We left at 8:00 p.m. October 15, 1979. I felt greatly elated with the send-off delegation we met at the main lobby: my former Mother General, former Novice Mistress, former Formation Official and several dear M.I.C. friends! For me, it was like a real missionary send-off.

It was a long night trip for the three of us: Sister Corinne Bourassa, Sister Rita Blais and myself. By 7:00 a.m., the next day, we had travelled more than 700 km. Fortunately, when we arrived at Sudbury, Sister Lucienne Prevost, Sister of Charity of Ottawa, was waiting for us at the station with her car. The Sisters gave us a cordial welcome.

The following morning, we started making inquiries among the Sisters regarding possibilities of going into their schools for missionary animation. Much to my delighted surprise, I was immediately engaged to meet the school children at 12:30 p.m. that same day. In the meantime, my companions launched their own work.

During two weeks I was kept busy spreading and sharing the love of the Father. I visited two elementary schools, one big college, two Nursing Homes, two Senior Citizens' Homes, one college dormitory, one hospital, and one community of about 50 Sisters.

What was the message conveyed to all those with whom I made contacts? It was very simple. I shared with the people the Fatherhood of God, our brotherhood in Christ, our being one family, and the love and concern we must have for one another. I shared myself, the Philippines and its people, its culture, and its traditions. I sang many songs. The Sisters of Charity even lent me a guitar, so each time I went out I carried it along. With the Community of Sisters whose guests we were, I shared about the Church in the Philippines and its activities. I danced a typical Filipino dance, and sang several songs. The two weeks passed so swiftly that I felt sorry to leave without having responded to all the invitations received. This was my first

experience. A second one soon followed, this in Toronto.

* * *

A friend of the community, Miss Bernadette Jalea, offered Sister Anthea and me, a lift all the way from Pont Viau to the Scarboro Foreign Mission Seminary where Sister Huguette Turcotte had arranged for our stay. How did we go about our work? Well, for instance, as soon as we got on the bus or subway, in the morning, we managed to establish communication with the person closest to us, with our seatmates, even with the driver himself, when there were only a few passengers. To all interested listeners we handed MIC Mission News if they were English speaking people, and *Precurseur* to francophones. We did likewise when we met receptionists in offices, Security Guards, hamburger vendors where we had lunch, co-passengers on the bus or train...

We also made brief visits to the cities of Hamilton, of Winona, and of St. Catharines. Besides, we enjoyed by night a magnificent view of Niagara Falls both on the Canadian and American side. We met and associated with several Filipino communities. We joined with old and new Filipino friends in prayer at a Holy Family Crusade, and afterwards at table where the dishes were familiar and delicious.

* * *

Another week-end found us discovering the lovely village of St. Aubert, native place of our friends, Father Louis Georges Fortin, P.M.E., and Sister Denise Belanger, M.I.C. Father Fortin who was at that time lending assistance to the parish priest for the week-end drove us to his parish to meet his family and parishioners. At the request of the pastor, Sister Anthea and I sang with him the Our Father in Visayan. We are deeply grateful for the small and big opportunities we had of spreading in our own little way the good news of the Father's love, and specially of discovering this same love in the hearts of others. In Canada, the weather is cold indeed, but the hearts of Canadian people are warm and open to welcome a new presence in their midst.

by Ditma Luz J. Trocio, M.I.C.

CHIPATA, ZAMBIA

The diocese of Chipata, Zambia, started in 1937 as the Apostolic Prefecture of Fort Jameson. It was raised to the status of a Vicariate in 1963. With the establishment of the Archbishopric in Lusaka, capital city of Zambia, the Vicariate of Fort Jameson became a diocese called Chipata.

Chipata literally means "gateway". This name was derived from its geographical position with regard to the Malawian border, Chipata being situated at the entrance from Malawi to Zambia.

The administrative headquarters of the Eastern Province, and an important centre for its farming population, Chipata has a rather stable count of 547,738 inhabitants, twenty per cent of whom are Catholic. This population of half-a-million is serviced by 35 Missionary priests, 5 local diocesan priests, 36 missionary Sisters, 11 African Sisters, and 5 Marist Brothers.

This diocese has had three bishops within the last forty years. The first two were White Fathers: Monsignor T. Martin, W.F., succeeded by Monsignor Courtemanche, W.F. Upon the latter's retirement, I was ordained bishop on February 7, 1971.

Chipata is proud of the fact that the first African priest in Zambia, ordained

JAPAN

TANGO

NO

SEKKU

Boys' Festival

Boys' festival celebrated for centuries on the fifth day of the fifth month is as important for small boys as Dolls' Festival, on the third day of the third month, is for little girls. In later years it has been known as *kodomo no hi* or Children's day.

A FLOURISHING DIOCESE

in 1939, is its native son, and that the diocese has given the Episcopal Conference of Zambia one archbishop and three bishops. Four out of the nine dioceses in Zambia are therefore headed by bishops who originally came from Chipata. These facts will be recorded in the history of the Church in Zambia as something extraordinary. However, they do not help increase personnel for the diocese. Chipata faces a very acute shortage of priests and religious for the pastoral ministry among its growing number of Catholics. The number of priests, religious, and catechists does not increase fast enough to match the growth of the Church in this diocese. Since the first five years that I have served as Bishop of Chipata, 12,000 children under seven years of age, and 9,000 persons above seven years have been baptized. This connotes an average of 4,000 persons received into the Church annually.

In order to cope with this situation, all pastoral planning for the diocese is aimed at organizing "Christian Communities", through which every Christian will be involved in building the Kingdom of God. We wish to establish the local Church through small groups of people living within geographical and social proximity of one another. The members can thus easily meet at regular intervals and cultivate a feeling of spirit-

ual togetherness: pray together, share joys, sorrows and successes, meet and solve problems in their ordinary human and Christian calling...

Within these "Christian Communities", we hope to promote lay leadership to strengthen unity through collaboration. Small apostolic groups which will be instrumental in the promotion of social action and religious vocations will be organized. Catholics in Chipata feel greatly honoured when someone of their family, village, or tribe is ordained a priest, or makes a religious profession. Such celebrations are usually attended by a multitude of Christians who come from far and wide, on foot or by bicycle. Beautiful melodies composed by local people enhance the liturgy. During the course of the day, rhythmic dances are performed, and long speeches are delivered to express the happiness everyone feels at having a member of the local community consecrated to the Lord.

In order to bring the Gospel message to as many persons as possible, catechetical work is shared by priests, full-time catechists, volunteer part-time catechists, and prayer leaders trained to conduct Sunday Services without a priest, in areas quite distant from the parish Church. The faithful of the diocese contribute annually to the Semi-

nary Fund. Salaries for the catechists are taken care of by the local community. In every parish, there is a good and active parish council. The diocese of Chipata has a Catechist Training Centre where catechists selected by the parish councils, after at least one year of pastoral experience, are sent for a two-year course. Volunteer catechists and prayer leaders receive shorter training courses through seminars. There are 79 full-time catechists, 110 volunteer part-time catechists, and 500 prayer leaders in the diocese.

Promotion of the mass media as a means of evangelization is the latest important movement in Chipata. Recently, the diocese made possible the printing of locally composed catechetical books. A diocesan communication center has been founded with a book service section, a place for the diffusion of diocesan news and plans, as well as a recording centre for religious radio programs.

The Church is really "born" in Chipata. It is now experiencing the pains of growth... It needs the cooperation of the whole Catholic world so as to reach maturity.

*Condensed from a Report given by
M. J. Mazombwe, Bishop of Chipata*

On a tall bamboo pole erected in the yard are hoisted paper or cloth streamers in the shape of carps. Filled out with the wind these appear to swim in the air like real fish. A carp was originally set up for each son, a very large one for the eldest, the others ranging down in size to a small one when there was a baby boy in the house.

Several legends account for the choice of the carp. The most popular is based on the fact that this fish fights its way up swift-running streams, cascades, or waterfalls. Because of its strength and determination to overcome all obstacles, it is held as a fitting example for growing boys.

This is the fundamental idea of the festival: encouragement to manliness, overcoming of life's difficulties, and consequent success.

Reprinted from Japan Report

A Smile

Smile to yourself until you have warmed your own heart with the sunshine of your cheery countenance. Then, go out, and radiate your smile. That smile has work to do for God. You are an apostle now, and your smile is your instrument for winning souls. Sanctifying grace dwelling in your soul will give it the special charm which will render it productive of much good.

Smile — on the lonely faces

Smile — on the timid faces

Smile — on the sorrowful faces

Smile — on the sickly faces

Smile — on the fresh young faces

Smile — on the wrinkled old faces

Smile on the familiar faces of your family and friends. Let all enjoy the beauty and inspiring cheer of your smiling face. Your smile can bring new life and hope and courage into the hearts of the weary, the overburdened, the discouraged, the tempted, the despairing. Your smile can help to develop vocations. Your smile can be the beginning of conversions to the Faith.

Richard Cardinal Cushing

OTTAWA, CANADA

Helping the Refugees

by: Odile Malboeuf, M.I.C.

My work among Vietnamese and Cambodian refugees consists chiefly in serving as interpreter. The Vietnamese I have met up to now all speak Cantonese, their parents having emigrated from continental China several years ago. As for the Cambodians, a good number speak Mandarin. I am occasionally called upon to meet families arriving at the city bus terminal or people may ask me to accompany them as interpreter to Immigration Office.

Mrs. Nyens, wife of Dr. Nyens, often calls me to help her interpret for groups of young people recently arrived, who want to find work and settle down. A group of about twenty of these young men and young women attend Sunday Mass at our Chinese Centre, although none of them are as yet Christian.

A small group of student boarders at the Centre agreed to give lessons in English to recently arrived young

**A Cambodian family:
Mr. and Mrs. Ung Mul Hout and
their children.**

**Sister Odile Malboeuf
gives them instruction
in Catholic doctrine.**



Vietnamese. They have no other school-room but the basement playroom. Three tables are pushed together to serve as desks. The pupils are very faithful in attending these daily lessons. Of course, like all refugees, they follow the lessons dispensed free of charge by government agencies, five days a week from 9:00 a.m. to 3:00 p.m.; they want to profit by all they can get.

But by far the most important part of my work consists in preparing for Baptism a group of catechumens. Fiona, a

Chinese-Vietnamese girl had studied the doctrine before leaving Vietnam. The priest who instructed her was caught and thrown into prison. But Fiona was resolute. As soon as she arrived in Ottawa she sought out the Chinese Centre and begged to continue her religious instruction. The other members of the group are members of a Cambodian-Chinese family: father, mother, with grown up son and daughter. Please pray that all these people so sorely tried in their own land will find peace and happiness in ours.

AFRICA

AFRICAN WOMAN



**Gracious hospitality
and concern for others
are part and parcel
of the African woman's
life as wife and mother.**

From the moment of her birth, a girl is seen as a mother. Everything else is secondary, the fundamental African concept of a woman being motherhood. It is this concept that inspires everything else about her. She is early initiated into her role of keeping the home clean and taking care of younger brothers and sisters. Hospitality, graciously extended to all, especially to strangers, and concern for others are part and parcel of her life and of her training as a future wife and mother. She is also taught weaving, handicrafts, and gardening in order to ensure the economy of the home.

The second fundamental African concept of woman is centered on her role as a wife. As such she is considered the counsellor of her husband. In most African societies, the wife is blamed for the questionable behaviour of her husband. It is an accepted fact that men will listen to their wives if the latter win their confidence. Woman is the centre of the home, the foundation stone of society. Without her, the homestead is shattered. In the young African girl, virginity is not valued for its own sake, but as a sign of fidelity to parental education. Loyalty is highly prized in a woman. Without it she lacks the dignity expected of her as wife and mother.

Modern education, political independence, and technology have heightened the qualities of the African woman. There is no argument as to her place in the texture of our social organization. She holds her own in jobs with the efficiency born of sound education. This has given her a status unknown in the traditional African concept of womanhood.

However, in this very progress lies an acute danger, the danger of failing to have the right notion about womanhood. Present economic and educational changes while favouring woman's status also favour instability in marital or dedicated life. The complementarity that exists between men and women should find expression in cooperation at family, Church, and national levels. Woman has to contribute as an educator transmitting the fundamental heritage of civilization, culture, and religion.

The African Sister's mission is not different from that of other African women except that she should play her part with greater dedication. She stands as a sign of hope not only to other women but to mankind as a whole.

Condensed from "The Sun"

GUATEMALA

Indian Music

Junior zestfully plays the marimba, a favourite Guatemalan musical instrument.

by Celine Trudeau, M.I.C.

Long before the arrival of the Spaniards, the South American Indians possessed their own musical forms. To discover how nature provided them with inspiration, one need only listen to the birds who find the cornfields a happy hunting ground. The song of some of these winged musicians contains a perfect natural scale. One of these, the *ceniztelle*, is called the bird with "four hundred voices".

But bird song was only one of the many natural sources of musical inspiration. The Indian listened with rapture to the moan of the winds in the trees, the ripple of brook waters, the roar of the sea whipped by tempests. These various sounds he then translated into a music strongly marked with originality. Full of poetry and mystery, it is even now characterized by a deep feeling for nature and a certain nostalgic strain of melancholy.

Some of the old musical instruments continue to be in use today. *El tun* consists of a hollow piece of wood about a yard long with both ends sealed. Played upon with rubber-tipped sticks, it produces sonorous tones, like a drum. Then there is the *caracol*, a large shell blown upon like a horn. It sounds somewhat like a bagpipe but with a lesser range of tones. Only Indian performers can extract the full range. Formerly it was used to summon warriors to

battle. The *ocarina*, a very ancient instrument, resembles a fife; it used to be fashioned out of stone or clay in the form of strange animals. Nowadays, *ocarinas* are made of reed, cane, or bone. The *tzijolaj*, the Indian piccolo, is made of reed or cane and has three or four perforations. It was used by the Maya Quiché, for ritual music as well as by the shepherds herding their flocks.

Popular features of annual fairs in Guatemala City or in village fiestas are orchestras of violins, guitars, or combinations of Indian and foreign instruments. This proves that the Indians had their own music long before the advent of the white man. If not, they would have been unable to adopt and adapt so promptly foreign music to their own rhythms and purposes.



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.

IMMACULATE CONCEPTION MISSIONARY ASSOCIATION (ICMA)

Please enroll me as member of ICMA which gives me a right to "MIC Mission News"

NAME _____ For one year (\$2.00) ☐

ADDRESS _____ For two years (\$3.00) ☐

_____ For five years (\$8.00) ☐

BIRTHDAY _____

Please remember a dear departed one at Masses offered for deceased Associates:

NAME _____

Cut along dotted line and return to ICMA: Box 157, Laval Branch P.O.
Laval, P.Q., Canada
H7N 4Z4

MIC MISSION NEWS

is a bimonthly published by
the Miss. Sisters of the Imm. Conc.

Box 157, Laval Branch P.O.
Laval - Quebec, H7N 4Z4

Second Class Mail Registration No. 0358
Return Postage Guaranteed

ISSN 0315 — 9655