

MIC MISSION NEWS

JANUARY-FEBRUARY 1995

PATHWAYS TO UNITY

75th
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*In Japan, majority
of the population
adhere to the
Shinto religion or
to Buddhism.*

All Loved by the Father

Over the years, **MIC MISSION NEWS** has tried to promote and strengthen mission awareness by sharing with our readers the experiences of M.I.C. Sisters and their collaborators from around the mission world. To keep this message fresh and alive, the magazine begins the new year with a new format.

The United Nations declared 1995, the "International Year of Tolerance". This theme offers a special challenge as the word **tolerance** can validly be understood from several points of view. To be tolerant is to make the effort to enable the other to be. It is to choose and share life, to respect and love others, to share mutual presence in friendship, family and community. Alongside all this is the inevitable existence of counter-values: discrimination, injustice, social resentment... This year's theme invites us to discover that in every person's heart, within every social group, there is a call to seek a unity that accepts and enriches a wondrous diversity.

Daily, we find people who are increasingly drawn to encounter and dialogue. At whatever level the dialogue takes place, its key elements are clear: the wish to reflect together, to communicate experiences and to share ideals. The first requirement of dialogue is clearly tolerance and a willingness to learn. Dialogue sometimes underlines differences between religious traditions - as simply presented in the allegorical tale of **The Koto and the Harp**. The World Congress on "Human Dignity in a Media Culture" held in Prague afforded participants the chance to reflect on human dignity as a value accepted in every culture and to discern a prophetic response to the obstacles that prevent communication. In **Ambassadors of Peace**, a young Hong Kong delegate to the Asia-Pacific Children's Convention held in Japan shares her experiences of meeting new friends and learning to appreciate the richness of their differences. In Hong Kong, **A Way of Being Church** - the basic Christian community - makes tangible for people the idea of belonging and of integration.

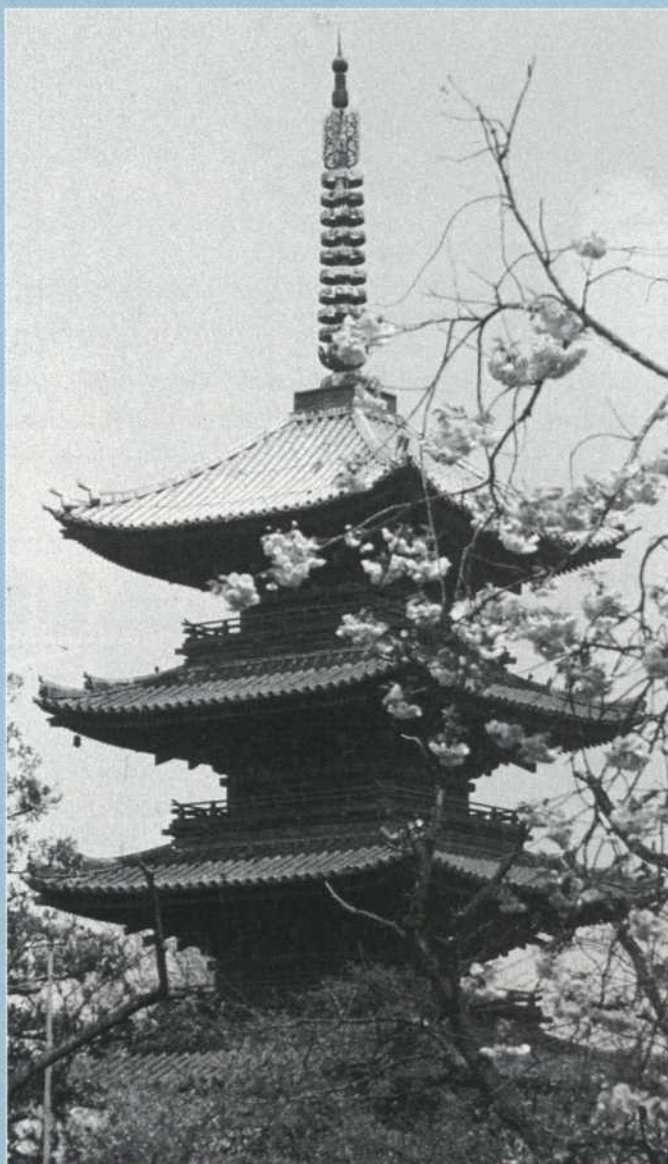


Photo: M.I.C., Japan

All that has been said also opens a hopeful horizon... as much for the **Chinese university students** who find in Canada both refuge and home, as for Japanese women for whom important aspects of life are changing - **A New Perception of Woman**. At the same time, **A Country to Rebuild** presents the challenge of spreading the Good News in a way that reflects modern realities. Indeed, the most effective way may be to relate to others with respect and to show that forgiveness, compassion and love know no distinction of race, gender, religion or political persuasion.

Jesus tells us to address God as "Father". To experience God as Father is to experience people as brothers and sisters. Like the love of the Father Himself, the compassion which this experience creates must reach out to all peoples and project a vision of a global community that acknowledges God as **Our Father!** ☐

Ma. Anthea Raso, M.I.C.

REPORT

"HUMAN DIGNITY IN A MEDIA CULTURE"

by Huguette Turcotte, M.I.C.

From September 15 to 24, 1994, Prague, in the Czech Republic, hosted the World Congress of the International Catholic Organization for Cinema and Audiovisual (OCIC) and the International Catholic Association for Radio and Television (Unda), under the theme "Human Dignity in a Media Culture". One of our members, Sr. Huguette Turcotte, a close collaborator of OCIC for several years, attended this Congress. She sent us an interesting account of her rich experience to share with our readers.



A view of the Moldau river which crosses the city of Prague.

Photo: H. Turcotte, M.I.C.

PRAGUE, HOST CITY

What were my first impressions upon entering in the Czech Republic? Dazzling car lights flashing too brightly into my eyes and the jolting of the bus on the country road. No more riding on smooth German expressways as we had done all night. As soon as we crossed the border, we started driving on a single lane road with two-way traffic leading to the capital city, Prague. I cannot help but think: this country was under communist regime only five years ago...

The Prague airport was invaded by 500 delegates coming from 109 countries of the world: Guam, Marques Islands, Zimbabwe, Denmark, Ukraine, Surinam, Uruguay, Jamaica, Tahiti... all continents were there. A Sister from Micronesia was startled to hear a customs officer tell her that she was the first citizen of that country to set foot in the Czech Republic! The delegates were directed

to the University of Agriculture, in the suburb of Prague. Security was very tight, a trend perhaps inherited from the past!

WHY PRAGUE?

OCIC and Unda were invited in the Czech Republic by Cardinal Miloslav Vlk, Archbishop of Prague. Inspired by a deep desire to renew our links with Churches that were cut off from the rest of the world during 40 years, the Catholic organizations accepted the invitation. It ensured the presence at the congress of delegates from Poland, Lithuania, Ukraine, Rumania, Bulgaria, Hungary and even from Russia.

The personal itinerary of Cardinal Vlk is so astonishing that it deserved to be written in a book entitled: "From Window Washer to Archbishop". He was ordained secretly in 1968 but his ministry permit was soon





Photo: M. Olivari

Sr. Huguette Turcotte, M.I.C., (OCIC Secretariat), welcomes delegates.

revoked by the Communist party, in an effort to suppress the Church and the spiritual influence of this priest. For nine years, he was forced to earn his living as a window cleaner. Still suspected of clandestine religious activities, he was often submitted to long periods of questioning by the police. After the fall of the communist regime in 1989, things started to move very fast for Father Vlk. He succeeded the renowned Cardinal Tomasek on the See of Prague in March 1991. Last April he was elected President of the Council of the European Bishops' Conference, and in October, appointed Cardinal by Pope John Paul II.

In his word of welcome to the participants in the Congress, Cardinal Vlk evoked the dark years when the Church was completely excluded from electronic communications by the Communist party. "The cross was always present in our life. Our faith was our only comfort, with Christ and the Gospel. This is what gave meaning to whatever happened. Today, we need to learn again how to

communicate among ourselves and with the rest of the world. Your presence at Prague will help us to do this."

STUDY DAYS ON "HUMAN DIGNITY IN A MEDIA CULTURE"

The activities for these days were prepared at both national and continental levels by the OCIC and Unda members. Several speakers shared the results of their grassroots experiences. Workshops chaired by international experts studied topics in line with the activities of OCIC and Unda: production, media education, research, training, community broadcasting, cinema, group media and families, new technologies, videos for pastoral ministry and catechetics, film criticism, etc., keeping in mind the ecclesial mission which the media organizations try to fulfill in the world of communication.

Among our guest speakers was a Canadian, Mrs. Thérèse Paquet-Séigny, former Assistant Secretary-General for Information at the United Nations, whose lecture on "The Media and Human Dignity" was highly praised by all. During the study days, Cardinal Mahony, of the Diocese of Los Angeles, where Hollywood, the world capital of cinematography is located, commented on his own pastoral letter of September '92. Entitled "Film Makers, Film Viewers: Their Challenges and

Opportunities", the pastoral letter had widespread repercussions in the film industry.

A NEW FILM ON "MARY OF NAZARETH"

Jean Delannoy, the well-known producer of "Bernadette", was invited by OCIC to present an excerpt of "Mary of Nazareth", filmed recently in Morocco. He shared his thoughts with us: "This is my last film, my best I hope, done with all my faith and love for the Virgin. It was conceived the day I went to bring the second version of "Bernadette" to the Holy Father. The thought came to me that there was no movie on the greatest woman of all, Mary. The film will be ready for Christmas. I was eager to present it to you here, at this gathering of believers, because it is yours. It will not succeed unless you give it the life it deserves."

A FIRST... WOMAN PRESIDENT

The Unda elections to the presidency resulted in a "first" in the Church: the new President is a woman! She is Sr. Angela Ann Zukowski, an American religious teaching at the University of Dayton, Ohio.

TEAM OF YOUNG PEOPLE: THE STEWARDS

We were helped all along the Congress by a group of 35 young men

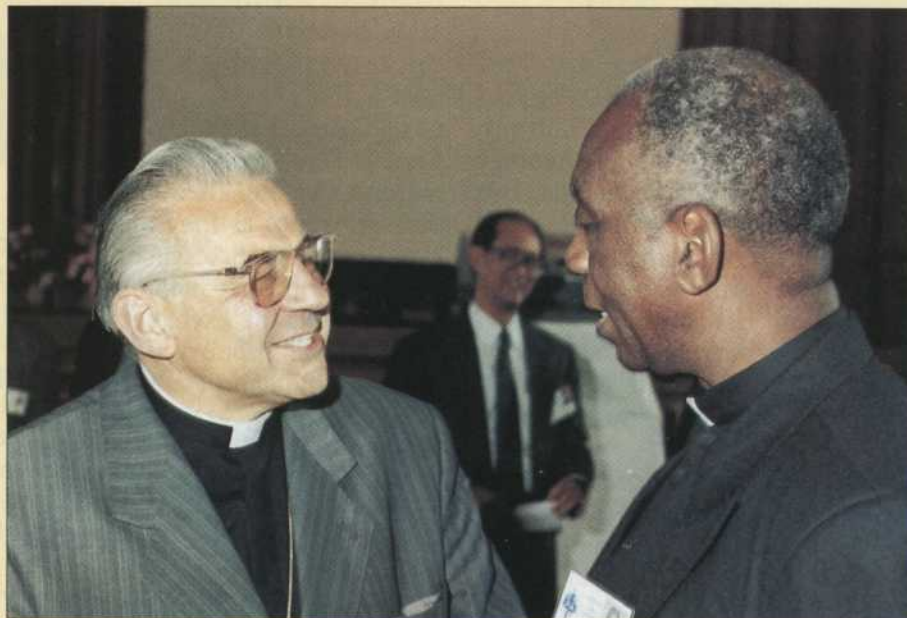


Photo: H. Turcotte, M.I.C.

Cardinal Miloslav Vlk, Archbishop of Prague and Bishop Bernard Agré of Yamoussoukro, Ivory Coast

Archbishop John Foley, President of the Pontifical Council for Social Communications, Cardinal Roger Mahony, Archbishop of Los Angeles and Fr. Henk Hoekstra, President of OCIC

Photos: H. Turcotte, M.I.C.



and women, known as "stewards", who were recruited through an advertisement in a Catholic magazine. The candidates had to speak at least one foreign language. The numerous services they rendered with enthusiasm endeared them to all the delegates. I had the chance to talk and befriend some of them: Lada, Libor and Vladimir, three seminarians taking theology courses, and Jana and Margita, two recent graduates. When I asked Vladimir why he wanted to become a priest, he answered: "I felt a call. Our Church needs priests, so here I am!" My contacts with these young people were refreshing and full of hope for the future of their country.

EUCCHARISTIC CELEBRATIONS WITH A MULTICULTURAL FLAVOR

We all gathered every morning at 7 for an early Mass. Delegates from Asia, Africa, the Pacific Islands and from the Americas, each in turn, prepared liturgies in which they incor-

porated cultural rites used in their continent. At the North American Mass, I had the privilege of holding the chalice for communion under both species. This was an experience our friends from the countries of Eastern Europe had probably never witnessed before. Their emotion and deep reverence as they dipped their Host in the chalice remains one of my most touching memories. There was, as well, the exchange of peace with my neighbours from Tonga, Rwanda, India and France! And the vibrant *Salve Regina* sung in latin by 500 people of all countries and races, all brothers and sisters in Christ!

GOOD-BYE PRAGUE... WELCOME TO MONTREAL!

The homily of Cardinal Vlk was on the theme of light. To remind us of his message "to be lights to the

world", he distributed to all participants a small star made of clay by the Carmelites of Prague. Then we were all invited to dinner on a ship as part of a cruise on the Moldau. It was a lovely day, warm and sunny. My last sight of Prague and its beautiful historic fortress and cathedral, was from the ship as it cruised along, under numerous bridges, during this three-hour tour.

A last moment's surprise: Father Jacques Paquette, Director of the Office des Communications Sociales of Montreal, announced that the Canadian Bishops' Conference was inviting OCIC and Unda to hold their next congress in... Montreal! It was with a joyful "Welcome to my city in the summer of 1998" that I left my OCIC and Unda friends. Til we meet again in North America! □



Sr. Angela Ann Zukowski, newly elected President of Unda, with delegates from Africa



Delegates from the Pacific islands



"Stewards", identified by their white jackets. At left, Fr. Victor Sunderaj of Madras, new Secretary General of Unda

THE KOTO AND THE HARP

by Fr. François Allard, C.S.V.

The United Nations declared 1995, the "International Year of Tolerance". Tolerance influences different aspects of our life in many ways and religion is no exception. Tolerance exists the moment one recognizes one's own worth and learns how to appreciate the value of "the other"... a process evolving into encounter, then dialogue. Father Allard's allegorical tale of the koto and the harp depicts the encounter between Buddhism and Christianity.

A harp



A koto player

THE QUEST FOR SELF-RENEWAL

Not long ago, there lived somewhere in the green archipelago of Japan a musical instrument called the **koto**. Affordable and pleasant in appearance, the sounds it emitted were mild, melodious and so vibrant that those who heard them were drawn to live a fulfilled and happy life. Its motto was: "to be for oneself, to do for others".

After many years spent in inspiring others like himself and providing for them, the **koto** realized that his energy

was diminishing. He asked himself if he could really carry on filling this role which he had made his reason for being and his vocation. He took his pilgrim's stick and travelled lengthily by land and by sea, searching for an answer.

One day, upon arriving in a strange land, he heard a music which fascinated him; tracing the melodious sound to its source, he saw a **harp** for the very first time. The **koto** listened for a long time to the comforting music of this instru-

ment and bit by bit felt stimulated to resume his previous task. "To be and to do" took on a new meaning for him. The **koto** thus went back home, carrying in his heart the invigorating memory of the harp's arpeggio.

Shortly after, the harp herself felt the need for renewal. In turn, she undertook a long voyage, telling herself that, if needed, she would go around the world to find a reason for being. Arriving in the country of the rising sun, she heard the harmonious music of the **koto** and gently felt rejuvenated. She had but one thought: to meet him and talk things over.

THE ENCOUNTER

After the usual presentations and greetings, mutual trust was easily established and the two quickly entered into each other's confidence. The harp told the **koto** how she had come to Japan on a quest to renew her life, and how, on hearing his music, she thought she had finally found what she was looking for. The **koto** immediately admitted to the harp how he himself, in search of renewal, had one day found in her music what he had been searching for. They then talked about the strength and joy each one had gained from their mutual listening and how their respect and even their love had grown.

SHARING EXPERIENCES

The harp then asked the **koto**: "Can we harmonize our music?" The **koto** took time to reflect, and instead of answering the question, he started sharing his memories and experiences. "My venerable ancestor, the divine Koto," he said, "taught that there is no musical instrument with a sound comparable to that of the koto. This teaching has been transmitted from generation to generation, up to this day. I myself believed it until the moment when I had the lovely surprise to hear your sound, you the harp."

Astounded, the harp explained, "the history of my ancestors is similar to that of yours. My attitude is highly influenced by them and I remained firm in my convictions until the time



Fr. Michel Garipey, O.P., Sr. Gisele Lambert, M.I.C. and pupils of Xaverio School, Koriyama

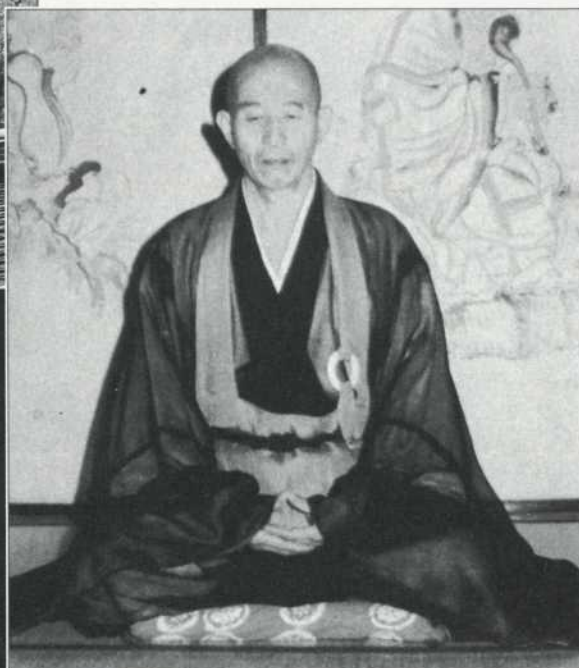
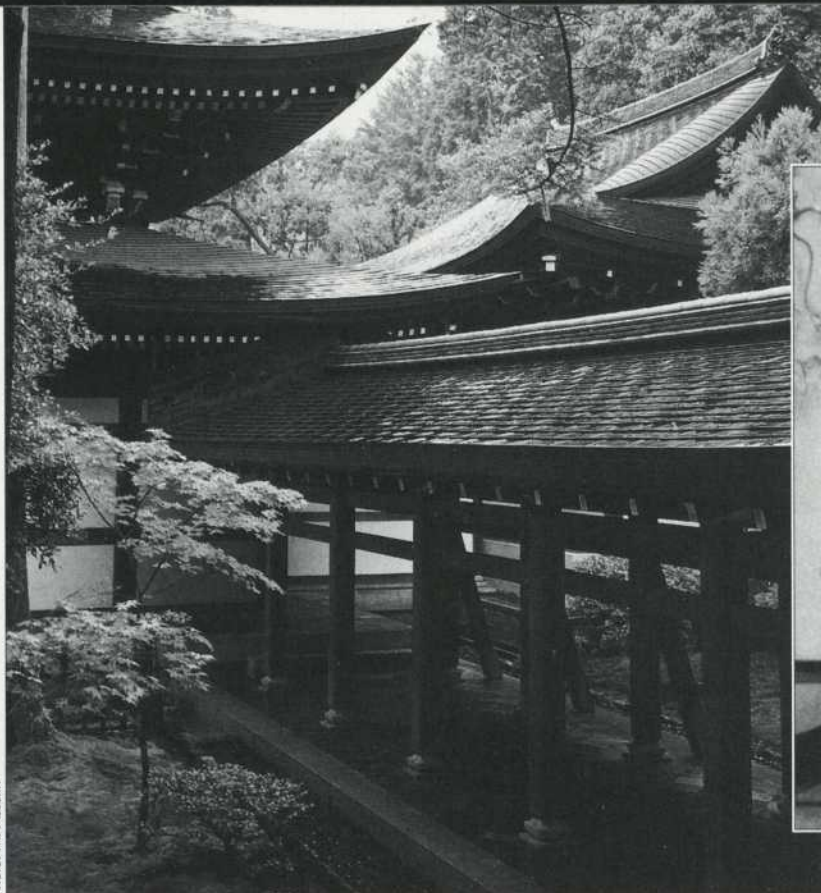
Photo: M.I.C., Japan

when I had the unique chance to listen to your music, you, the **koto**!" The **koto** replied, "Our respective experiences are very similar, but the question remains: can we harmonize our music?"

Both of them then began to reflect, to discuss, to study their art note after note, chord by chord, to discover if by practising together they could produce a harmony which would satisfy them and further enrich their listeners. The question was a big one and not easy to answer. They spoke once again about their childhood, so different, about their trials and difficulties, their hopes and fears, the waiting and frustration which had sapped their energy, the successes and setbacks that had come one after another. It was not easy to determine if their roots were the same; their lives, however, were similar!

MUTUAL CONFIDENCES

"When I was very young," said the **koto**, "I was lavishly praised but I misunderstood the reason behind these compliments until the day I discovered the beauty of the sounds I produced. And I began to believe that no one could play music as beautiful as mine! I was to be admired, the others, much less! However, my parents seemed worried about my complacency and their repeated criticisms destroyed my confidence bit by bit. The situation became such that even if, as the years went by, I believed that I produced even more fascinating music, I concluded that



A temple and a Buddhist monk

not only was I not a good instrument, but no other instrument was good either. The case was closed, I thought, although in a sad way."

"My parents," said the **harp**, "also started to point out the deficiencies of my technique and the lack of clarity of my notes. I realized that my music wasn't superior to that of others as I had thought; in fact, it seemed inferior! One day I said to myself: I am not admirable, the others are! The very next day I reasoned that if I am no good, no one else is either! My music then sounded to me more and more out of tune and there seemed to be only one solution: to drop everything!"

The **koto** enquired with interest: "How did you come out of this dilemma?" The **harp** looked at the **koto** straight in the eye and replied, stressing each word: "I decided once and for all that my music was the way it was and that there was no need to compare it to another. I understood that my **being** was more important than my **doing** and that there was no comparison to be made. I am what I am and the music I produce is the way it is and it is unique. I am accepted for what I am and others also are accepted for what they are."

The **koto** was thrilled and applauded gently. "In this also," he said, "my experience meets yours. I finally accept myself and I accept others.

There is only one thing on which I insist: never to scorn or destroy anything, neither in myself nor in others."

The **harp** shared one last confidence: "When I heard your music for the first time, I was amazed at its beauty, its clarity and its purity; how similar to mine and yet so different!" "And I," declared the **koto**, "found your music so rich, so personal, so new! You are a magnificent and skillful instrument and I am also as good. Your value takes nothing away from my own richness. After a long and difficult period of doubt, I am finally reassured."

ATTAINING HARMONY

"But the essential question, which we haven't yet answered, comes up again - **Can we harmonize our music?**"

"I think that those who have truly attempted this experience are few in number," said the **harp**. "I recall having heard that one of my ancestors came to Japan long, long ago to try to teach your honorable family how to make music!" "Yes," said the **koto**, "I also heard someone mention this. It seems that our ancestors spent much time trying to convince one another that their respective music was better. Neither of them was ready to give up, or to accept the other's music. They wasted their time!" This now seemed so long ago and so funny that they

burst out laughing.

The **harp** became serious and risked an initial response to their great question: "I believe that to attain harmony," she said, "you and I must not only accept our differences of tones, melodies and rhythms, but accept them as a new richness offered to us. These elements of complementarity will enrich us and we will inspire one another."

The **koto** agreed totally. "Perhaps I will not always understand your music even though I admire it, but I commit myself to respect it. Let us each develop our own art and blend our melodies with one another in what they have in common in order to form, whenever possible, a new, beautiful and invigorating symphony. But let us also learn to enjoy together the music of silence..."

"I agree with you," said the harp. "Our goal is the same - to inspire those who are like us and lead them towards a full and harmonious life based on **being**. Thus our souls will always meet in this great universal music."

A new understanding was born. It was by then daybreak and to the strains of a silent harmony, the **koto** and the **harp** embraced.

This took place not so long ago. □

* Fr. François Allard, C.S.V., wrote this allegory, highlighting the 30 years he served as pastor and educator in Japan. His niece, Mrs Charlotte C. Bonenfant, collaborated in preparing the final text. Original text in French; published with permission.

THE KOTO:

Less known than the harp, this musical instrument has a resonance chamber longer than wide. On it are stretched 13 waxed strings the sounds of which are modified by mobile bridges. The instrument is placed on the floor and the player kneels to play it. With ivory plectrums fixed to the first 3 fingers of the right hand, the player plucks the strings while the left hand raises the sound 1 or 1/2 tone by pressing on the non-vibrating part of the string. The koto produces glissando effects similar to those of the harp. It has been in existence in Japan since the year 673. At the beginning of the 17th century, all the koto players in Japan were blind, but this tradition no longer exists.



Sr. Kimiko Fujimatsu, M.I.C., playing the koto.

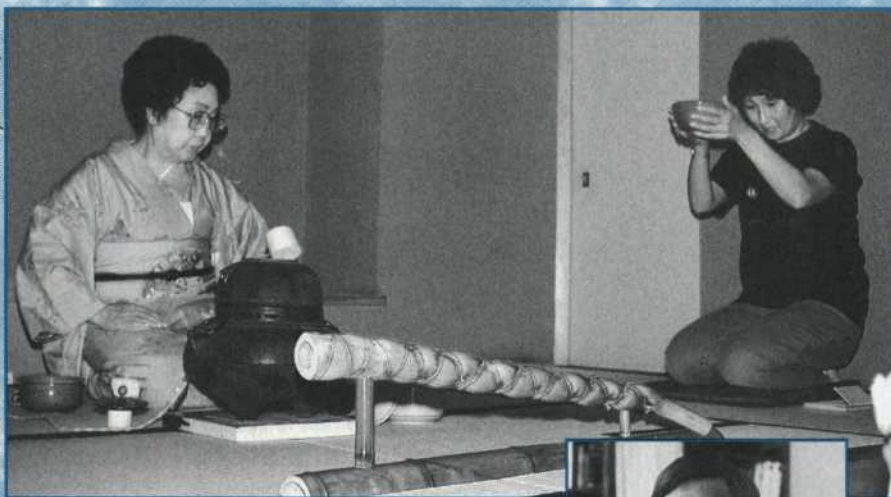
Photo: M.I.C., Japan

A NEW PERCEPTION OF WOMAN

by Andreas Tsutomu Fukuda, O.F.M.*

The celebration, in 1994, of the 8th centennial of the birth of Saint Clare inspired the Franciscan Friars of Japan to return to the origins of their Order by considering women as partners in the work of evangelization, after the example of Francis and Clare of Assisi. Fr. Andreas Tsutomu Fukuda, O.F.M., Provincial Superior, invited his fellow-Franciscans to reflect along with him on their perception of the place of women in society and in the Church of Japan today.

Photo: F. Royer-Martel, M.I.C.



The tea ceremony, a tradition handed down from mother to daughter.



Photo: O.F.M., Japan

Fr. Andreas Tsutomu Fukuda, O.F.M.

WOMEN IN JAPANESE SOCIETY: PAST AND PRESENT

From the historical point of view, when the nation was agricultural, the Japanese people worked on farms as a family and built a family-centered society. The father was the head of the family. The mother's role was very important... she maintained harmony in the home and was concerned with the education of the children. In such a society, the place of women was not seen from the viewpoint of "man versus woman" but from that of

"the woman in the family." In this perspective, women were not necessarily subject to men or discriminated against. Instead, they played an important role in the harmony of the family and in the natural structure of society.

But Japan is a chauvinistic society, due to the influence of the "fixed class" mentality, especially during the Edo Period (1600-1866 Tokugawa Baka Fu period).

This feudalistic outlook created a male-centered structure (samurai, farmers, artisans, merchants) and further permeated the entire population through the first complete educational system of the Meiji period (1868-1912).

The image of the Japanese woman resulting from this historical background is that of the mother who serves the family. Such thinking seems to persist even now. One might say that the mentality born of gender discrimination - which holds that the woman is the one who serves the family - has hindered the social advancement of Japanese women. After the Second World War, however, the social status of women improved, as evidenced by their participation in politics and their employment in major corporations. Socially, the position of women is equal to that of men and many have chosen to become self-reliant working women.

As a concept, the equality of men and women is becoming generally accepted today; one may say that the rights of women are protected. But the actual situation of Japanese society shows that there is still a lot of discrimination. Some examples: limited employment opportunities for women due to personal or family situations; in families where both husband and wife work, the latter sees to most, if not to all of the household chores and assumes responsibility for the education of the children; sexual harassment is common in the workplace, etc., (...)

WOMEN'S ROLE IN A BENEVOLENT SOCIETY

Generally speaking, the structures of Japanese society prevent



Photo: M.I.C., Japan

Women bring richness of immense value to society and to the Church.

the advancement of women. The results of a survey showed that one out of three women feel discriminated against, particularly in the workplace. The survey also points to the unstable social position of women and to a deeply rooted feudalistic way of looking at man and woman. But the female gender as such, when seen from both the historical point of view and that of the ideal family, is not always viewed in relation to sex discrimination. It can be said that women hold the important role of maintaining the balance and harmony of the family and of society.

The innate sense for human relations and the need for personal space and time attributed to women will affect and change the competitive male social structure created within Japan, a country now known as an economic giant. In Japanese society, the coopera-

tion and awareness of men to adapt to the competence and ability of women is deemed important. For all, there remains the important task of building an affluent society that is humane through the deepening of the true meaning of man-woman partnership.

THE PLACE OF WOMEN IN THE CHURCH OF JAPAN

The number of Christians, Protestants and Catholics together does not exceed .8% of Japan's total population of 120 million (Catholics: 385,000). Consequently, the situation regarding the place of women in the Church of Japan is almost the same as in Japanese society at large.

It is to be noted, however, that women play a major role in the Church since they are an overwhelming number among the laity. It is also a unique fact in the Church of Japan

that there are many religious vocations from among the laity, which is itself a small percentage of the population.

Women parishioners greatly outnumber men; the Church is thus compelled to involve women in parish activities. But there also exists in the Church of Japan a strong sense of traditional Japanese custom and mentality. Men are generally the ones who take charge. In other words, women are there "to serve but not to make decisions". One may thus say that in the Church "true man-woman partnership is not understood". There is also the problem of not being aware of the very issue of discrimination.

BIBLICAL IMAGE OF WOMAN

In a situation similar to the one previously mentioned, we, Franciscans, must cooperate so that the



Young girl in traditional Japanese dress

Photo: M.-P. Sanfaçon, M.I.C.



Sr. Kesayo Sato, M.I.C. called to collaborate fully in the task of evangelization.

true meaning of man-woman partnership will be deepened within the various sectors of Japanese society. As Christians, let us consider women as partners in the evangelization of a non-Christian society and together engage in missionary activity.

From the biblical point of view, a human social structure where women do not exist cannot be called complete. *"Into his image and likeness, God created man and woman"* (Genesis 1:27; John Paul II *Mulieris Dignitatem*, Chapter 3). For example, in a corner of Metropolitan Japan, there is an area inhabited by people considered as outcasts, rejected by society (Osaka: Kamagasaki; Tokyo: Sanya, etc.) There, the reality of a society without women is being shaped. This can also be said of Japanese society and of the Japanese Church. In a human society, the presence of man-woman cooperation is supposed to be obvious. In the Japanese Church, the participation of women in the liturgy has been evident recently. But cooperation as equals is still far from being realized.

LEARNING FROM FRANCIS AND CLARE

We, Franciscans, must consider women as partners as did Francis

and Clare. I think that we can witness to the true image of man and woman in society through our joint work of evangelization. In the contemplation of social realities, women's human relations, their affection, kindness and religious spirit are valued. Deepening the contemplative dimension of each one's interior life, I think it is important to be aware that the depth of Clare's prayer, reflection and silence is an indispensable element of our life as Franciscans today.

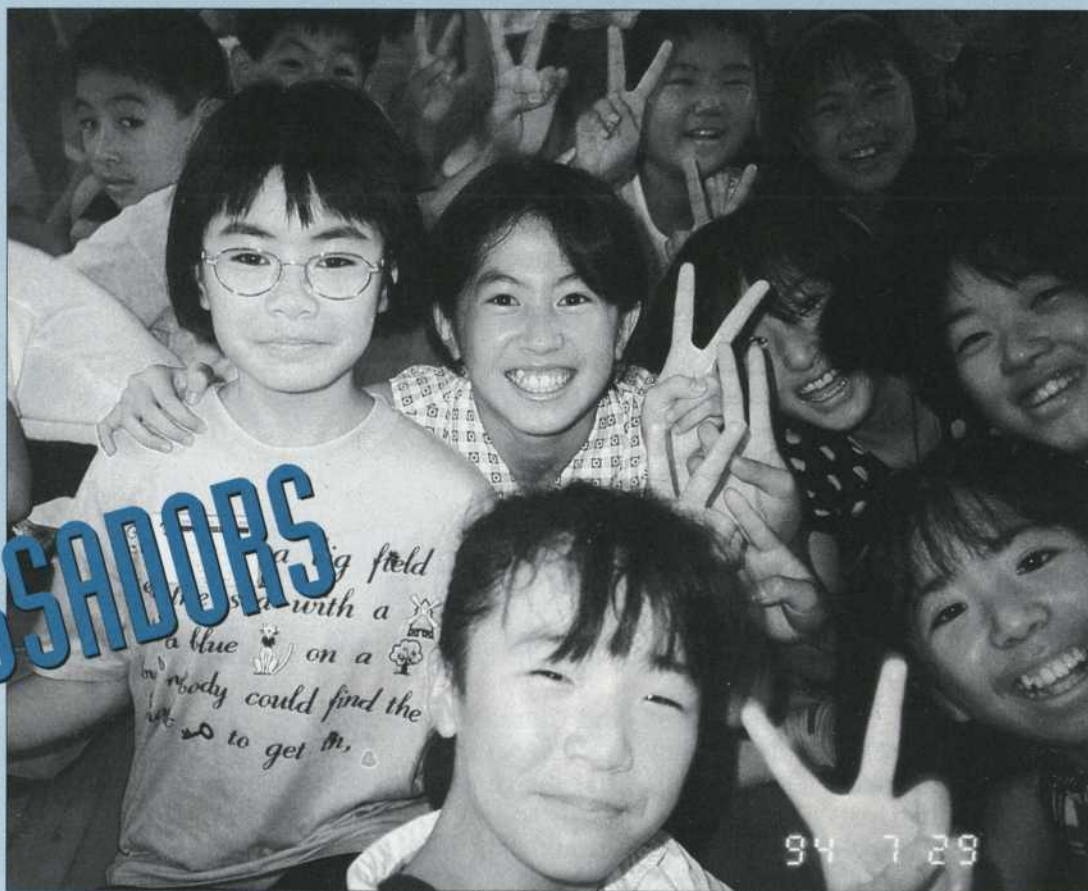
What is most important for us Franciscans who are living in the midst of a society which has reached the height of economy and materialism is to witness to the predominance of ethics over technology, spirit over matter, man over things - characteristics of a human society - through the creation of true partnership with women. □



Icon of Clare and Francis of Assisi. Needlework tapestry made by Gisele A. Brouchaud, Lachute, Quebec.

Translated from Japanese by Sr. Virginia Guerrero, M.I.C. Published with permission; modified title and sub-titles.

AMBASSADORS OF PEACE



Young Ambassadors of goodwill greet one and all: PEACE!

by Thérèse LeBlanc, M.I.C.

During the past years, more and more young people have been chosen to represent their country in an international gathering, either alone or as members of a delegation. Sr. Thérèse LeBlanc had the joy of meeting one such ambassador of friendship and goodwill, 11-year old Angela Yuen Ting Tsang from Hong Kong. In the following interview, Angela tells Sr. Thérèse about her experience as a delegate to the Asian-Pacific Children's Convention held in Fukuoka, Japan.

One day, as I was coming back to Good Hope in a minibus, a young girl of about eleven, dressed in the Good Hope Primary School uniform, came to sit near me. She greeted me in English and initiated a conversation, to my surprise. Usually girls of that age are shy with strangers and reluctant to speak English. Not so with Angela Yuen Ting Tsang. She wanted to talk to me. Then I discovered more about her!

She was one of the eight lucky children of her age selected by the Hong Kong Junior Chamber of Commerce to be a delegate to the Asian-Pacific Children's Convention held in Japan last summer. Showing her albums full of photographs taken during the joyful

activities for children of 43 countries of the Asia-Pacific Region, she explained the photos of young boys and girls from Cook Island, Palau, China, Korea, Samoa, Tonga, Vietnam, Bhutan, Mongolia, Pakistan, Indonesia, to name only a few.

- *Angela, you speak English very well. Is it your mother tongue?*

- *No, my mother tongue is Cantonese, but we learn how to speak English in Good Hope Primary, didn't you know? In fact, it was one of the requirements for me to be accepted as a delegate for the Fukuoka '94 Convention. We had to pass an English test as this was the language of communication for all of us from the 43 countries.*



Hong Kong delegates to the Asian-Pacific Children's Convention in Fukuoka, Japan; Angela, 4th from left

The Nakajima family of Japan welcomes Angela, at right.



Photos: A.Y. Ting Tsang

- Do you have a large family? Do you have any brothers and sisters?

- No, I am the only child in my family. My papa is a teacher and my mama is a full-time mother and housekeeper. We are very happy together.

- Did your parents agree to let you go to Japan without them?

- My parents were proud and happy to let me go. They said it would be good for me to have an experience with all those children. They knew that in the hostels where we would stay, there would be "house mothers", that we would be cared for by responsible leaders. They also knew that I would be welcomed in a Japanese family for a few days. The Nakajima family had sent photos of themselves and one of the three girls was my own age. And the mother could speak English.

- Did you have any preparation in Hong Kong before leaving for Japan?

- Oh yes! After passing the tests successfully, we were given lessons about other countries and we learned how to make friends with other children of those countries. We were even invited to tell everybody here about our trip during a television program.

- Did you find it hard to be among children of other cultures, other ways, other races?

- No, we never thought of that for we had so much fun together all the time. Four of us Hong Kong girls shared a dorm with Koreans, as you can see by my photos. We showed others what we knew. We showed them 'kung fu', the Japanese showed us how to make flowers with paper. We had mini Olympic games, we attended classes together.

- As a representative of the youth of Hong Kong, what did you tell them about Hong Kong?

- My companions and I had to prepare a composition together and then explain it to the others. We told them that Hong Kong had become a big commercial centre with many people, that we had beautiful islands with a lovely scenery; we told them that many people come to Hong Kong to shop and to eat good Chinese food. We told them they would be welcome to visit us.

My young friend agreed with me that she is very fortunate to have experienced such an event in a foreign country with children from different countries. Now, all prim and proper in her school uniform, Angela attends Primary Six classes and is preparing to enter Good Hope Secondary School next year. She told her schoolmates how happy she was to be among all those wonderful new friends, her brothers and sisters regardless of culture, race or religion.

Angela is not a Christian, yet she attends regularly the religious education classes offered in the school. Now and then, she enters the chapel on her own, to reflect with her classmates. Having heard the message of Jesus in the Gospel where He tells us to love one another, she is ready to look at all children as brothers and sisters. In her own way, Angela has indeed become an ambassador of love and peace, not only for the Asia-Pacific region but for all the world. □

Our Father

*Our Father, our God,
wherever Love abounds, You are there.*

*May your Name be known throughout the earth
so that unity and peace may prevail
among your children.*

*This is how your Will is done,
that of making us happy on earth as in heaven.*

*Look with kindness upon those whom
your love embraces.*

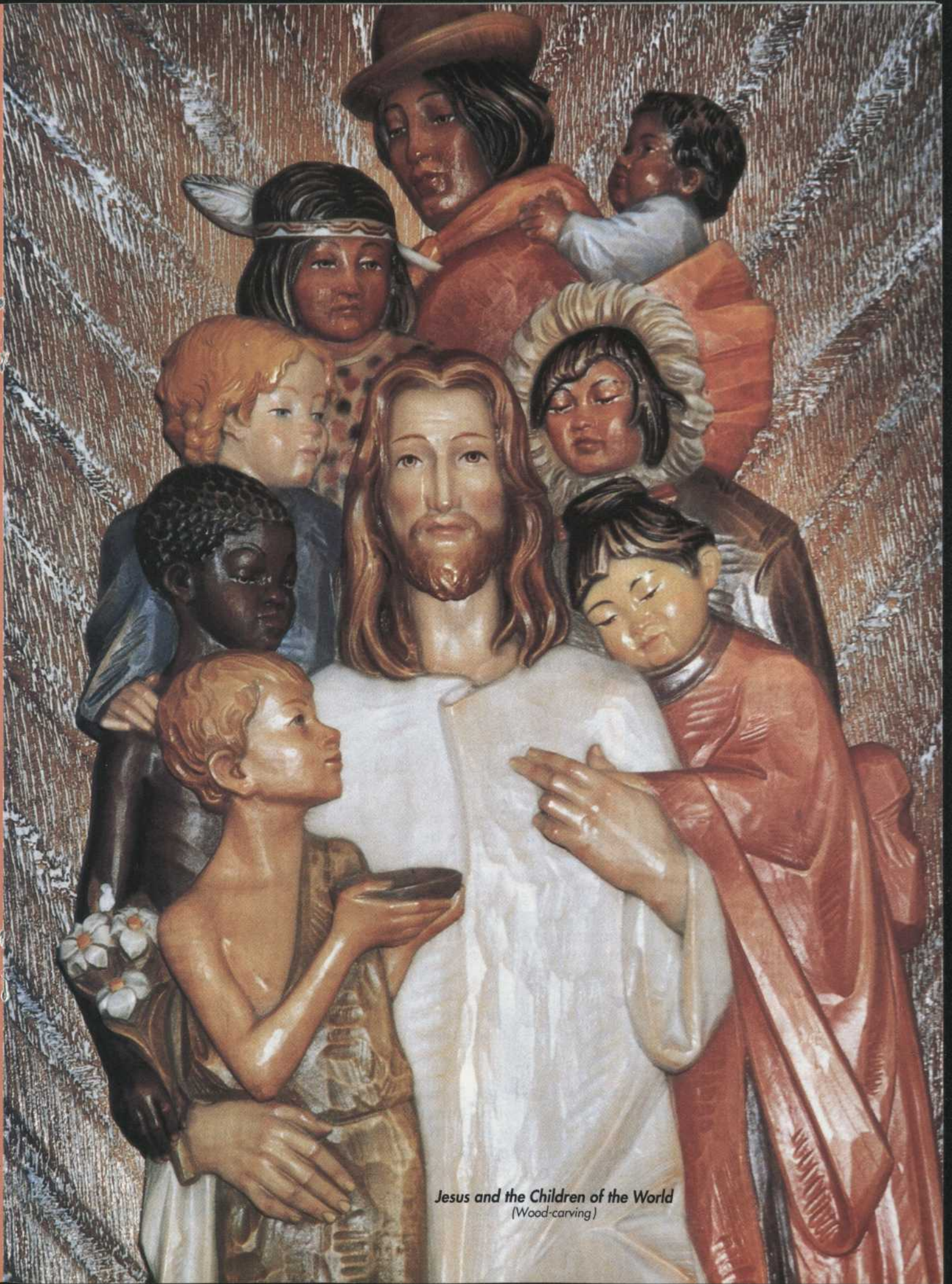
*Open our hearts to share with others
so that everyone may have a portion of joy each day.*

*With your grace we try to forgive
those who have saddened us.*

*Do likewise with us and help us to always
appreciate your love.*

Amen.

Yolaine Lavoie, M.I.C.



Jesus and the Children of the World
(Wood-carving)

MINISTERING TO UNIVERSITY STUDENTS

by Cecilia Hong, M.I.C.

Immigrants by the thousands flood into Canada each year. Many of them come as students. Sr. Cecilia Hong, through her pastoral work at the University of Ottawa, finds herself highly privileged to be of help to Chinese students in their day-to-day difficulties and even more so, in their journey of faith.



Photo: F. Lagacé, M.I.C.

From China, to a new life in Canada.

IN THE ROLE OF CHAPLAIN

My eight years of chaplaincy work in Ottawa University allowed me to be in close contact with students of different nationalities. Way back in January 1985, I began to organize different activities in view of helping foreign students in their human and spiritual growth. At that time, most of the students were from Hong Kong and Malaysia. Working hand in hand with Mr. Andre Brossard, the Foreign Student Adviser, I participated in projects and activities aimed at helping them.

A SHARING GROUP WITH CHINESE STUDENTS

By the Fall of 1986, the first group of students from Beijing arrived in Ottawa to pursue their doctoral degree. On many occasions, I assisted Mr. Brossard with the translation of their academic records and references. The first arrivals included stu-

dents sponsored by the Chinese government as well as those coming in as visiting scholars. A steady flow of students from all over China soon followed. Some came with scholarships while others came on their own. The latter were often caught with financial difficulties and I was glad to help a few of them get jobs on the university campus.

It was not until the 4th of June 1989, right after the massacre at Tiananmen Square, that I initiated a sharing group with Chinese students. We held regular weekly meetings on faith, religion and culture. I felt privileged to accompany them in their struggles and conflicts within themselves, with their families or with regards to the Catholic religion. By then, these students were welcomed by the Canadian government as immigrants.



Chinese students and their families gather for a liturgical celebration.

The married ones were asked to have their spouse and, in most cases, an only child left in China join them in Ottawa. Indeed, doors to a bright future were opening before them - the rare opportunity to rebuild their families in a free and democratic country.

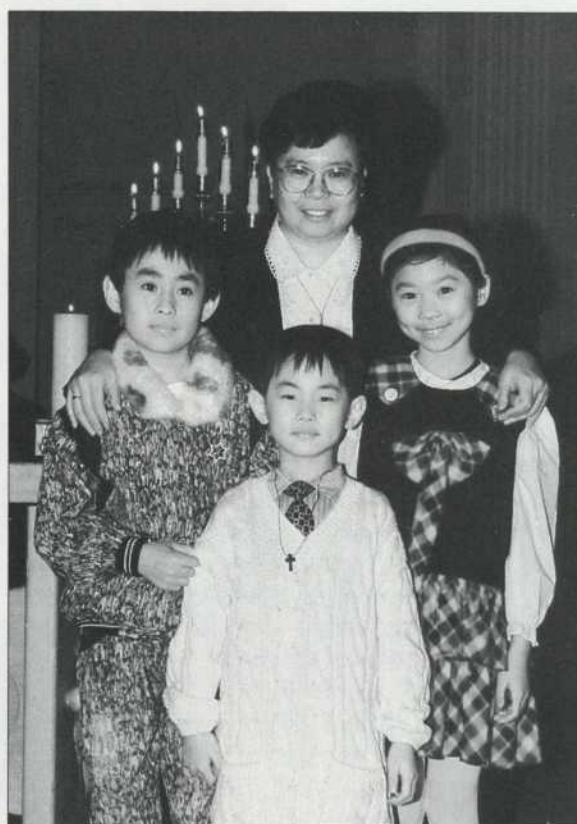
SHARING THE GIFT OF FAITH

Several of these young Chinese couples expressed their interest in knowing more about the Catholic faith. They began to question their own beliefs. They saw how their fellow students witnessed to Christian practices and beliefs. Before long, they too wanted to encourage their own children to receive the faith. A few couples approached me, one after another, requesting catechism lessons for their children. How could I

refuse these young parents whose hope is centered on the well-being of their only child? How they hoped to have their little ones

blessed by God and grow up in faith and love! By Easter this year, the seventh child I had helped to prepare for Baptism received this sacrament at the University Chapel.

Presently, there are over a thousand students from China in Ottawa. A good number of them have found excellent jobs, mostly in the field of research. I ended my work as chaplain at Ottawa University in 1993, but I continue to animate the Sunday liturgical music at the University Chapel. I also maintain contact with the students and their families. It is always a joy for me to gather the young parents for solemn liturgical celebrations. They and their loved ones are beginning a new life in Canada, with a new home and a new faith. I wonder how many other young families like them are still out there, needing a helping hand? The challenge and the call to share the gift of faith with them are yours and mine! □



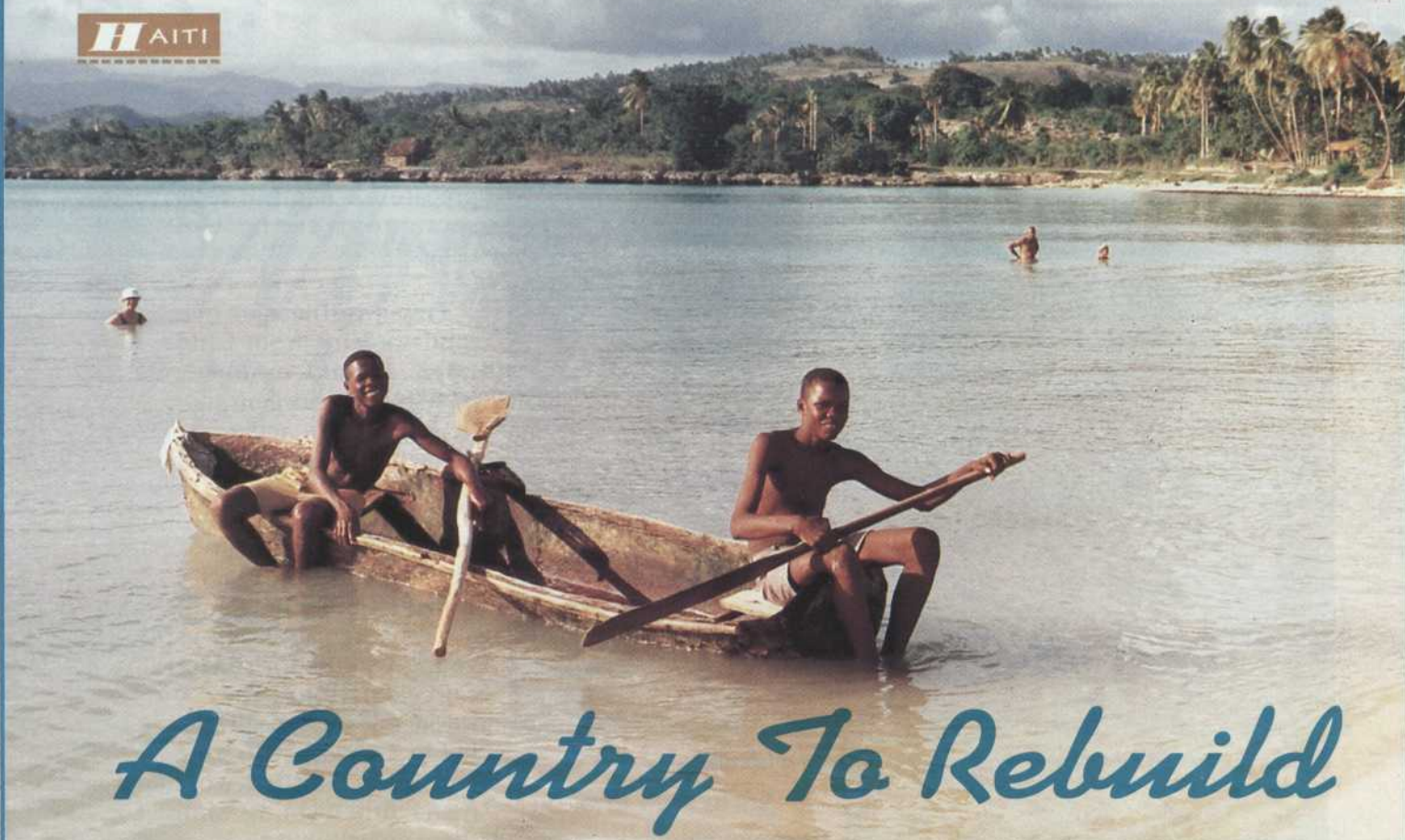
Sr. Cecilia Hong with newly baptized young friends: Chen Hau, Angie An, Marie-Tze Kai

1995 MISSIONARY INTENTIONS JANUARY

Lord Jesus, grant that the instruction given to Christian communities may always be infused with a missionary and ecumenical spirit.

FEBRUARY

Lord, we pray that all members of religious congregations throughout the world may be vitally aware of the missionary aspect of their vocation.



A Country To Rebuild

The situation in Haiti remains unstable and fragile.

Photo: É. Plamondon, M.I.C.

by Jeannette Fanfan, M.I.C.

From among the great number of challenges facing President Jean-Bertrand Aristide and his people, the priority is on setting in motion democratic processes characterized by non-violence, justice and reconciliation! How is the commitment of missionaries to be envisaged in the new context of Haiti? Before her departure for her home country last November, Sr. Jeannette Fanfan, an M.I.C. from Haiti, was asked this question by "Entraide missionnaire". Inspired by President Aristide's homecoming address, Sr. Jeannette emphasized urgent points for action, particularly on the part of missionaries and those who desire to commit themselves to the building of a bright future for Haiti and its people.

A PAGE OF HISTORY

After 1011 days in exile, President Jean-Bertrand Aristide has returned to Haiti. He has lost nothing of his popularity, as evidenced by the immense crowd that welcomed him and gave him a standing ovation. The people celebrated the whole day long till late at night. Aristide, however, made no empty promises, as too many politicians do in their electoral campaigns. Very modestly he announced that he expects to get his people rise from degrading misery to dignified poverty. This unconventional statement gives us a glimpse of the extent of Haiti's economic and social problems. It is a

country in need of reconstruction, a country to rebuild... This was one of the points, barely mentioned by the media, which President Aristide made in his address. Some enormous challenges await us all, for the road is long and the resources are scarce.

To help us even more to get to the heart of the new context in which we want to commit ourselves, I wish to stress a few other points of the presidential address.

AT THE HEART OF A NEW SITUATION

A few words regarding reconciliation in

justice and peace. Since the departure of Jean-Claude Duvalier on April 7, 1986, the two major demands of the people have remained the same: justice and respect of their fundamental rights - food, housing, health, work and also fundamental freedoms - freedom of speech, of the press, of association, etc. The thousands of victims of the "coup d'état" will become impatient, they will want to obtain justice immediately and I understand them. But it will be necessary to get the judicial system back on a foothold. "*Pito ti Mari mize nan wout, li pote bon siro*"¹, that is to say, "it is better to delay, to take the time and get good results". Everything cannot and will not be accomplished within a year. It is indispensable to set in motion the mechanisms for establishing a state of civil rights.

Another no less important aspect of the address was the security promised at all times: in the morning, security "*a gogo*"; at noon, security "*manches longues*" and at night, security "*gratis ti chérie*"... And in line with this, the President appealed for everyone's vigilance. In a six-word Creole proverb, he expressed it all and all the people understood: "*Se met ko ki veye ko!*"² and I add "*Lè w gen pitimii nan solèy, se ou ki siveyé lapli*"³. In other words, it is necessary to be vigilant and not to become weary.

President Jean-Bertrand Aristide returns to Haiti.



President Aristide ended his address by exalting the courage, the greatness and the heroism of the Haitian people with special mention for the youth and the women whom he has always held in high esteem and affection. His talk aroused much hope for the people, not only because of its content but also because he was once again in their midst.

URGENT POINTS FOR ACTION

So it is in this context of return to constitutional order and to this heroic and courageous people that we are sent.

WHAT SHALL WE DO?

PURSUE WITHOUT DELAY THE TASK OF ACCOMPANYING THE PEOPLE.

HOW?

1. By working to reinforce civil society:
 - ☐ collaboration with existing associations: youth groups, women's, students' and teachers' groups, farmers' movements, literacy groups (leaders and participants), reflection groups, basic ecclesial community groups (Ti Legliz), etc;
 - ☐ creation, with others, of associations in milieus where they are nonexistent;
 - ☐ reforming of groups which formerly existed and which were disbanded by the "coup d'état".

It is absolutely necessary that there be a meeting place for the people to reflect, to discuss their future and that



Sr. Micheline Joseph, M.I.C. is involved in education - a priority.

of their country, to become active and responsible citizens. *"Zonbi pa a la mod enko"*⁴. Legislative, communal and rural elections are coming very shortly. People were caught the last time because they imagined that once their president was elected, they had won everything. This must not be repeated. Thus, they must receive explanations and understand clearly.

2. By continuing the work of critical reflection undertaken by the CRH (Conference of Religious of Haiti) among ourselves and with the people through formation, conscientization, the sending of messages, texts for reflection, etc.
3. By reviewing and critically evaluating our mission in Haïti today and establishing priorities according to the needs of the milieu and of the Church, taking into account our resources and the charism of our founders and foundresses.
4. By continuing to support the democratic process and the elected president because he embodies legitimacy. It is to save a democratic principle that we have struggled. When through a free, honest and democratic

election, a people has elected a candidate at 67.50% of the votes, whoever he may be, their choice must be respected.

The Haitian people are realizing that their vote of December 16, 1990 was not useless, and as President Aristide himself stated: "It is a great, great victory, it is a unique, historical moment." This victory is also ours, we religious who are engaged in ministries among the Haitian people. May our involvement reflect the democratic processes that we wish to install!

EXPRESSIONS OF GRATITUDE

President Aristide opened his address with a shower of "Thanks"; I close my comments with a special thank you directed to all those who prayed for and supported in different ways the struggle of the people of Haiti for democracy. On behalf of my people, who have been witnesses and prophets of change by their firm faith and hope and by their unflinching courage, I say to you a thousand thanks for your solidarity which never disappointed us.

Let us get ready to undertake our task in earnest. Each stone, however small it may be, is irreplaceable in the reconstruction of our dear Haiti. *"Men anpil, chay pa lou!"*⁵.

The United Nations declared 1995, the "International Year of Tolerance". With the help of God who is all love, may Haiti be a witness of hope in reconciliation, justice and peace. □

Literal translation of Creole proverbs:

1. It is better for Mary to take time along the way and bring good syrup.
2. It is the master of the dead man's corpse who keeps vigil.
3. When you put the millet out in the sun, it's up to you to watch for the rain.
4. Being a zombie is outmoded.
5. In solidarity, the load is not heavy.

Photo: M.-P. Charbonneau, M.I.C.



Health also needs urgent attention. Sr. Yolande Renaud, M.I.C., at the dispensary in Les Cayes.

Photo: M.I.C., Haiti



Sr. Jeannette Fanfan (center) and young Haitian M.I.C.s - "We must pursue the task of accompanying our people."

A WAY OF BEING CHURCH

by Nicole Beaulieu, M.I.C.

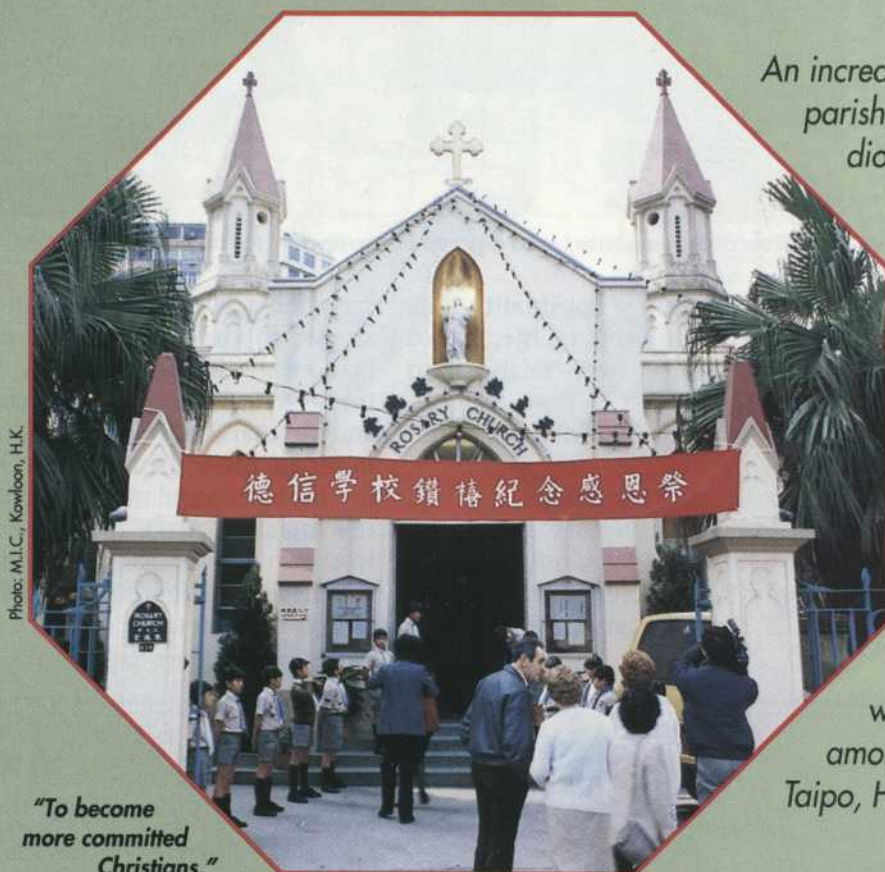


Photo: M.I.C., Kowloon, H.K.

"To become more committed Christians."

An increasing number of parishioners in different dioceses the world over speak more and more of Basic Christian Communities. In some places, people share openly their faith experiences. In other places, however, there prevails a strong need to discover a way of being Church today and of forming community. Sr. Nicole Beaulieu tells us what is taking place among "neighbours" in Taipo, Hong Kong.

BASIC CHRISTIAN COMMUNITY (BCC)

The idea of the Basic Christian Community is not new to those familiar with Church development in Latin America or in Europe. But how does it work in Hong Kong? In his exhortation "March Into The Bright Decade", Bishop Wu, in view of 1997, invites all the Catholics of Hong Kong to a way of being Church and proposes the Basic Christian Community as a model.

People residing in the same building or in the same area gather in groups of five to twelve or fifteen, and meet in a participant's house. They share their life and faith experiences, listen to the Word of God through the Bible and respond to it with a prayer. Finally, as a group, they make the resolution to implement a specific point in their daily lives.

As they do this week after week, month after month, their faith is enriched, deepened and supported by others who share the same ideal and the same struggle: that of becoming more committed Christians.

HOW IS A BASIC CHRISTIAN COMMUNITY FORMED?

Here in Taipo, a small group of parishioners visits the families of one building or of one area and invites them to a paraliturgical celebration to be held on a given day, at one of the neighbours' home. The meeting aims to help newcomers to get acquainted with one another, and to witness together to the existence of the Church outside the confines of the church building. The meeting consists of songs, Bible readings,

testimonies, spontaneous intercessions and when possible, a short Bible drama performed by children.

After this initial meeting, while enjoying tea or coffee, those present are invited to the next gathering during which they are to express their intention to commit themselves to meet regularly once a week or once every two weeks, to share and to pray together. A new small faith community is formed!

But life is a multifaceted reality and not all Basic Christian Communities are formed this way. Sometimes, it is a young couple desirous of deepening their Christian life who invites three or four other young couples to meet, to share and to pray together. There are also "all senior citizens" as well as "all housewives" groups. The participants in these groups have come to realize that a "Jesus and me" spirituality is not sufficient. The degree of depth and of commitment varies from group to group but the aim is the same: to come together so as to help one

Photo: BCC, Hong Kong



Sr. Nicole Beaulieu (center) joins a group of housewives for an activity.

another develop a spirituality that embraces all aspects of life; it not only touches on one's relationship with God, but also on one's relationship with others and with the world.

GRACE-FILLED ENDEAVOURS

Yet some people may ask: "Have Basic Christian Communities proven to be effective in attaining their goals?" The communities in Taipo are

very young, but even now small fruits already appear: a more active participation at the Sunday liturgy, more interest in faith-deepening courses and seminars, more awareness of the needs of the milieu. Moreover, the joy, friendship and mutual support of the members make it all the more worthwhile to consolidate existing small faith communities and to establish new ones. ☐

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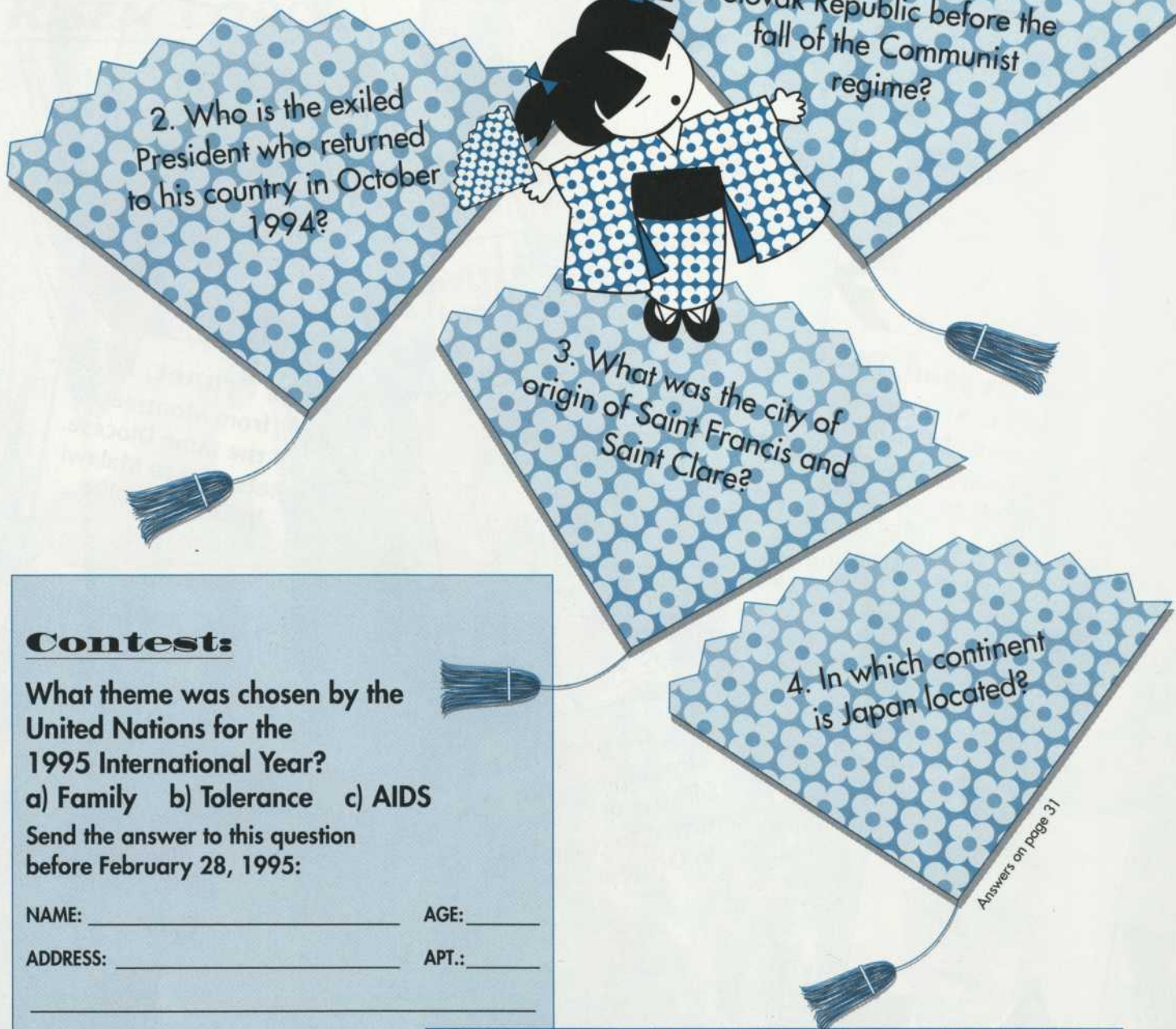
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♥ *Heartfelt Thanks*

We're at the age of high technology and ultramodern means of communication. But how about joining in this simple "inter-Activity"! Responding to the mini-quiz and the contest question below is a way to interAct with us at MIC MISSION NEWS!



Contest:

What theme was chosen by the United Nations for the 1995 International Year?

a) Family b) Tolerance c) AIDS

Send the answer to this question before February 28, 1995:

NAME: _____ AGE: _____

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InterAction Contest
MIC MISSION NEWS
P.O. Box 157
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Raffle draw: March 1st - 2 winners
Names will appear in the May-June 1995 issue

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- Stationary, bookmarks or greeting cards with sayings of Délia Tétreault

Compliments of the Office of the Délia-Tétreault Cause

Answers on page 31

Missionaries



Suzette Jean, M.I.C.
from Kenogami,
Diocese of Chicoutimi.
Returned to Madagascar
in September 1994.



Lyse Brunet, M.I.C.
from Montreal,
of the same Diocese.
Returned to Malawi
in October 1994.



Lucie Gagné, M.I.C.
from Black Lake,
Diocese of Quebec.
Returned to Hong Kong
in October 1994.



Gabrielle Michaud, M.I.C.
from Plessisville,
Diocese of Quebec.
Returned to Japan
in October 1994.



Thérèse Lebeau, M.I.C.
from Repentigny,
Diocese of Montreal.
Returned to Chile
in October 1994.

of the Gospel

WITNESSES OF THE RISEN LORD



Jeannette Fanfan, M.I.C.
from Chantal, Haiti,
Diocese of Les Cayes.
Returned to Haiti
in November 1994.



Pierrette Bernier, M.I.C.
from St-Hyacinthe,
of the same Diocese.
Returned to Peru
in November 1994.



Celia Chua, M.I.C.
of Chinese origin,
born in the Philippines,
Archdiocese of Manila.
Returned to Taiwan
in October 1994.



Angèle Alix, M.I.C.
from l'Ange-Gardien,
Diocese of St-Hyacinthe.
Returned to Haiti
in November 1994.

*Go,
work
in my
field.*

(Mt 21.28; 13.38)

Missionaries with us

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THANK YOU FOR YOUR SOLIDARITY

Photo: T. Lortie, M.I.C.

M.I.C.

Newsbits...

Excerpts From Letters

MALAWI

A PRAYERBOOK FOR ZORHA

A missionary in Mzimba, Malawi, Sr. Marie Leclair gladly answers a young Muslim girl's letter. The gift of friendship filled with respect for one another's religious beliefs marks this initial correspondence.

Dear Sister Marie,

I hope that you are fine. I am 15 years old and I study at the "New Era", a private secondary school. I am a Muslim and I want to have God in my heart, so that the gates of paradise will open for me when I die. So, could you please send me a prayer book, I beg you. (...)

Zorha

Dear Zorha,

I received your beautiful letter. You are the first Muslim student in a secondary school to write to me. I will surely be visiting your school next year and I look forward to meeting you in person!

You truly have a beautiful heart. And your desire "to have God in your heart", as you say, is wonderful. I want to tell you that God is already in your heart. Whoever we may be, Muslim, Christian or other, we are all God's children. We have all received life from Him. And this is the same God to whom we pray. We are in fact, brothers and sisters because we are children of the same Father. God loves you Zorha, just as much as He loves me. And He is in you as He is present in me. Do not doubt this! God never closes His door; even when we do wrong, He is ready to welcome us back as long as we recognize our mistakes, our sinfulness.

If all through your life you love God, your brothers and sisters around you, if you are kind to everyone, and also forgiving towards others, be sure that when your time comes, as it will come one day for all of us, God will welcome you in "paradise". Keep close to God in prayer. (...) As you requested, I am sending you a small prayer book. It can be of help to you in praying to God



Photo: M.I.C., Malawi

Sr. Marie Leclair, M.I.C. meets children from the neighborhood.

but the most beautiful prayer comes from your heart. It is your own prayer.

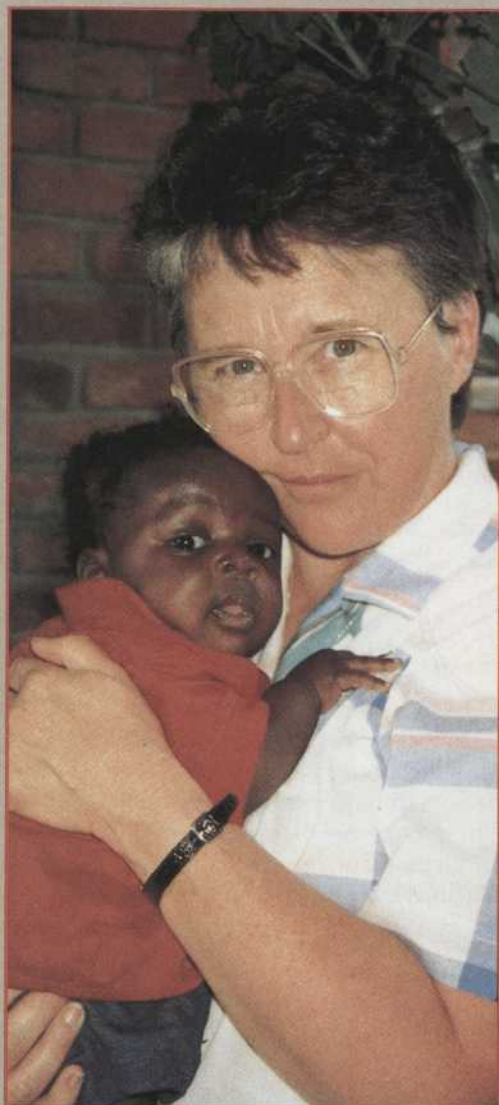
I hope you will keep this letter. It might be of help to you later... there are days when we find life difficult. I will pray for you. Remain the amiable person that you are and you will always be happy.

*Affectionately,
Sister Marie, M.I.C.*

PASTORAL HEALTH CARE

(...) My ministry at present consists in setting up a diocesan AIDS ministry program which will be implemented in 13 parishes of the Mzuzu Diocese. In this program, our goal is to bring comfort to those afflicted with AIDS. We believe that human life is sacred and that individual dignity must be respected and safeguarded, regardless of the person's condition.

At this time, I am training 8 support groups called "Home-Based Care Providers" (HBCP). Their training includes such skills as listening, counselling and basic medical knowledge about the evolution of the disease. There are also plans for village volunteers to join the HBCP groups in their home visits and pastoral approach. The health



Sr. Louise Lefebvre, M.I.C., with an AIDS orphan

Photo: Trois-Rivières Diocese



The delegation from the Diocese of Trois-Rivières, Quebec.



The youth of the Philippines welcome the youth of the world!

Photo: M.I.C., Philippines

care team of St. John's Hospital assists me in this ministry. We will be working in the northern region of Malawi, which includes Karonga, Nkhata Bay, Mzuzu and Katete.

As you can see, our activities are numerous and I would need almost an army to assist me. As our statistics continue to rise, the situation is heart-rending. I find hope in prayer and Scripture, which allow me to deepen the mystery of Redemption - Death - Resurrection. In my free time, I make greeting cards and other small handicrafts to add a bit to our revenue for the project. Indeed, we're trying to help ourselves! May God bless you.

Affection,

Louise Lefebvre, M.I.C.

Mzuzu, June 1994

PHILIPPINES

JOHN PAUL II IN MANILA

From January 5 to 15, 1995, Manila City will be at the crossroads, with an expected crowd of a million young men and women coming in by air, land and sea. Parishes, schools and homes in Manila will open their doors and their hearts to the pilgrims. On January 12 to 15, the Pope and the youth of the world will spend time together in prayer and celebration. This gathering will mark the **1995 World Youth Day** for the youth of the world, for the youth of the Philippines! The Pope's message will echo the words of Jesus: "As the Father sent me, so am I sending you..." □

Newsbriefs, Philippines, October 1994

M.I.C. Sisters of Manila are happy to welcome youth groups from Canada!

The MIC MISSION NEWS 1995 Calendar highlights this event by presenting each month, a message addressed by Pope John Paul II to the youth assembled in Denver, U.S.A.

Called Home by The Father

Photo: J.-d'A. Turcotte



SISTER AGNÈS GUÉNETTE
(ST-MATHIEU)

The long life of Sister Agnès, rooted in faith and transfigured by love, remains in our eyes a 'sacred story' on every page of which we can admire the work of God from her birth to the twilight of her life. At the age of 17, she freely decided to answer the call of the mission and to follow Christ who said: "anyone who prefers father or mother to me is not worthy of me..." Mt 10,37. She had no idea, then, how long the journey would be, but she embarked on it with faith and confidence, not suspecting that it would last nearly 80 years! After several years of missionary animation in the diocese of Rimouski, she sailed for Manila, Philippines in 1938. She started working at the Chinese Hospital where she was given the charge of the hospital's central kitchen. In 1941, under the Japanese occupation, she found herself in a residence under surveillance at Tayuman street. Then came, for our missionaries, the exodus towards the concentration camp of Los Banos. By her spirit of initiative, her selflessness, her contagious joy and proverbial sense of humour, Sister Agnès contributed her share to alleviate the weight of deprivations imposed upon the missionaries during these long months of internment.

After the war, the works were gradually reorganized. In our various houses of the Philippines where Sister Agnès was called to serve for a few years, she was remarkable for the quality of her presence and for her ability to radiate her joy to others. In 1967, she had to accept the painful sacrifice of leaving the Philippines. She continued her mission in Quebec for more than a quarter of a century, in a more retired setting but with the constant concern to bear witness to the joy within her. At the end of her pilgrimage, Mary remained her surest guide to the haven of eternity. Born at Ste-Anne-des-Plaines on April 20, 1898, Sister Agnès died at our Infirmary in Pont-Viau on July 26, 1994, at the age of 96, with 78 years of religious life. □



SISTER MARIE GÉRIN
(MARIE-DU-CÉNACLE)

The religious vocation of Sister Marie developed in a very particular family context. Of the 13 children with whom the Lord enriched the Gérin family, six girls opted for the missionary life in our Institute and one boy for the Society of Foreign Missions in Pont-Viau, where he later became Bishop of the Diocese of Choluteca in Honduras. Born in Coaticook on October 9, 1902, Sister Marie was admitted to our Noviciate on February 2, 1924.

Her long missionary journey - in Asia and in the Americas - started in Quebec. For 20 years, she engaged in the task of making young people and adults aware of the work of evangelization among non-Christians. Her mission continued with the lepers at Shek Lung in China. She then went on to the Philippines where she devoted 15 years of her life to teaching young students in secondary schools.

Upon returning to Montreal in 1961, Sister Marie accepted a service at our closed retreat house in Marlborough, U.S.A. Then she left again for the Far East. In Taiwan she taught English at the National University and prepared many adult catechumens for Baptism. Finally, her zeal was called upon for the last time in Honduras, Central America, where she served as private secretary of the "Our Lady of the Americas Foundation" established by her brother, Bishop Marcel Gérin, to help native vocations.

Such long distances covered in spreading the Gospel to various continents surely evidence the deep faith and apostolic ardour which inspired the whole life of this great missionary. Sister Marie always cherished the will of the Father which she made her rule of life. Also, despite difficulties encountered along the way, she was able to meet the challenges of the 20th century with a daring confidence, a serene joy and a heart fully open and generous. She died at the Délia-Tétreault Pavillion, Pont-Viau, on October 21, 1994 at the age of 92, with 70 years of religious life. □

Cécile Legault, M.I.C., Necrologist

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Angela from Hongkong and a friend from Japan

Photo: A. Y. Ting Tsang

Prayer for Vocations

Lord Jesus,

*you who reach out to me and call me
in the depths of my heart
to announce your Good News to my friends,
guide me through your Spirit
all my life long.*

*Send your Spirit,
so that everywhere in the world,
young people may discover your Word
and live with those around them
in and through your love.*

*Help me to make known the name of
God our Father and to help build
a better world around me.*

*Choose among us people
who will follow you more closely;
help them to respond generously to your plan,
by consecrating their whole life
to the coming of your kingdom.*

Amen.

Vocation Office, Archdiocese of Montreal

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