

MIC MISSION NEWS

JANUARY-FEBRUARY-MARCH 2000

Proposing **the GOSPEL**

**In the Refugee Camps
Catechists in Africa
Jubilee 2000**





Photo: Y. Demers Paris

MIC MISSION NEWS

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Africa, Land of my Ancestors

MISSIONARY INTENTIONS 2000

January

That the International Year for the Culture of Peace, drawing inspiration from the Christian mystery of Christmas, be a source of authentic and lasting peace for all men and women.

February

That the pilgrims who will visit Rome, Jerusalem and other Christian sanctuaries become messengers of the "Good News" of hope for contemporary men and women.

March

That the Virgin Mary, Mother of the Saviour, protect and sustain missionaries in their apostolic work.

The Overflowing of a Great Gift

Ma. Anthea Raso, M.I.C.

The gift you have received, give as a gift (Mt 10:8). Discipleship has its cost. And its promise. As Christians, we have one priceless gift to offer - the Gospel of Christ. But this precious gift cannot be taken for granted. We are challenged not only to announce the Good News, but also to be *good news* to others.

In this issue, our writers and all those whom they write about, share the special calling of being witnesses to the Gospel message. For them, the necessity to proclaim the Gospel is not the carrying of a burden. Rather, it is the overflowing of a great gift received. It

gushes forth from their joyful experience of the Gospel as good news that has transformed and fashioned their lives.

The brief accounts presented in the following pages provide a glimpse into the lives of present-day disciples devoted to God and to His people. Ever aware that the Spirit is unlimited, they continually seek out the presence of God at work in the heart of each individual and in the fabric of every culture. Their particular way of proposing the Gospel is a way of living out the challenge of Christ - that

we love one another as He has loved us. These witnesses are both receivers and givers of *the gift*... Their example invites us to look at the areas of our life that need to be transformed. We are also called to discern the possible ways of responding to the call of the Gospel in our times.

May the new millennium lavish countless blessings upon us. May it inspire us ever to give thanks and truly allow us numerous opportunities to share with others our own experience of God's loving kindness. ●



Photo: Y. Demers Paris

From Heritage to Proposition

The Good News we have inherited and are invited to proclaim is timeless and too precious to be left to itself. The most significant challenge we ought to face in the new millennium is to continue the unending quest for discovering newer forms of expression for that timeless message. Isabelle Parmentier, of the Diocesan Formation Service in Versailles, France, speaks about this invitation to renew our way of receiving and of sharing our faith.

wounded rapport with the Christian heritage. How many have a memory needing to be healed! The young ones, rarely hurt by the Church, and with reason, have a memory to construct and are available. But the situation is pressing. *There is frustration*, are words often heard; numerous young people can effectively be crushed. The superabundance of propositions that exist without being put into effect and without pointing to a clear direction engender within them frustrations. Whom can they trust? Can the Christian memory held by the Church allow a young person today to build interior unity, make choices, and find a meaning to life?

Fidelity and Audacity

Whatever may be the generation, we believe that faith in Jesus Christ, Saviour, allows human beings to find an answer to a calling to life and happiness which surpasses them: God entrusts the world to them to be built with and for others. Salvation is not invented, individuals discover themselves only by opening up to God's gift. And the Church is the sacrament of this gift. More than ever before, faith is whatever has meaning and meaning is what makes one live. To signify this gift of God and this meaning, the symbolic body language, gestures, words, experience are at the same time strong and fragile. As much as life itself is strong and fragile, unstable,

What is urging Christians to transmit to the world the faith of their baptism, if not the sense of their responsibility? Responsibility, on the one hand, toward what Christ has entrusted into their hands to be shared with others, and on the other hand, toward people of our times searching for truth and meaning in their lives. A *Christian goes through life with the Bible in one hand and the newspaper in the other*, stated Karl Barth. Not only the Bible, with the temptation to confine God within writings of times gone by, not only the newspaper with the risk of missing out on the necessary keys allowing one to recognize the signs of God at work today. The two together: the Word of Salvation made flesh in the concrete history of mankind, and that, in the living Tradition of the Church.

How is the Gospel Proclaimed Today

But the traditional language of the Church seems to have problems... How can one stir universal interest in the Bible today? The secularized words, empty of their religious meaning, or taken out of context, cut off from their source. A wave of religious illiteracy submerges the whole of

society. The question is: how to proclaim the Gospel so that it is acceptable as proclamation of salvation? Is it sufficient, for example, to add more appropriate religious information to the pseudo-religious unfolding that invades our present-day societies? Not so sure. The temptation is great to lock God in the prestigious cemeteries of our museums, and even, at times, in courses on religious culture.

As Christians, have we to transmit a heritage? Is the Gospel merely an aesthetic or moral reserve for a society ill at ease? Evangelizing aims at mending a cultural deficit... or at nurturing peoples. Do we not proclaim a Living One? A salvation in which we believe? What need is required by those who are most often satiated with multiple superfluities?

According to generations, the problem of transmitting faith collides with two opposing tendencies that call for two diversified pedagogies. On the one hand, among those from the outside, are those over 50 years who have a



wounded and yet ever resurrected. All the ways and means taken express that Jesus incessantly comes to encounter the human race, that His Gospel of Salvation transcends all times, now and forever. How is one to transmit in all fidelity the gift and the promise? The answer cannot be but paradoxical.

Effectively, once the treasure is received, it must immediately be guarded so that it will not be lost and opportunities of risk taken that it will not rust; to offer it with caution but without reserve; to communicate the old with the new words of the culture of our times, to maintain and protect the acquired by taking the risk to renew it through unedited propositions; to commemorate a gift received "*Christ has come*" in the firm belief and expectation of a new and unforeseeable fecundity "*Christ will return*" (...)

Opening Spaces for Encounters

The Bishops of France invite the population to consider a pastoral approach in proposing the Gospel. Their letter to Catholics situates the conditions for evangelization. Arrogance suffocates, the humility of God opens and penetrates the heart. The firmness of the message calls for gentleness of the witness. It concerns proclaiming and sharing the message in a movement of reciprocity (...)

It involves the communication of three spaces: that of the interior life where God is revealed in the spiritual experience; that of the objective Word of Scripture read and reread in the movement of Tradition; and finally the space ever open of the presence to others. *At the crossroads of these three spaces, the words of faith not only seek to affirm but become*

*capable of opening up to the experience of others. Like Jesus, we have to take the words of the Covenant which respect the rhythm, the strengths, the culture of the other while at the same time being open to recognize God at the core of this human experience. A pedagogy of questioning, of the call and of dialogue.** Surpassing all methods and all frontiers, in the faithfulness of the Church, the Spirit speaks at the heart of each one (...)



* In italic, adapted version

Text taken from *Croire aujourd'hui*, n° 69, Éditions Assas 1999, in collaboration with Centre d'études pédagogiques (CEP).



In a community alive with the Spirit, there is sharing and spreading of the faith.

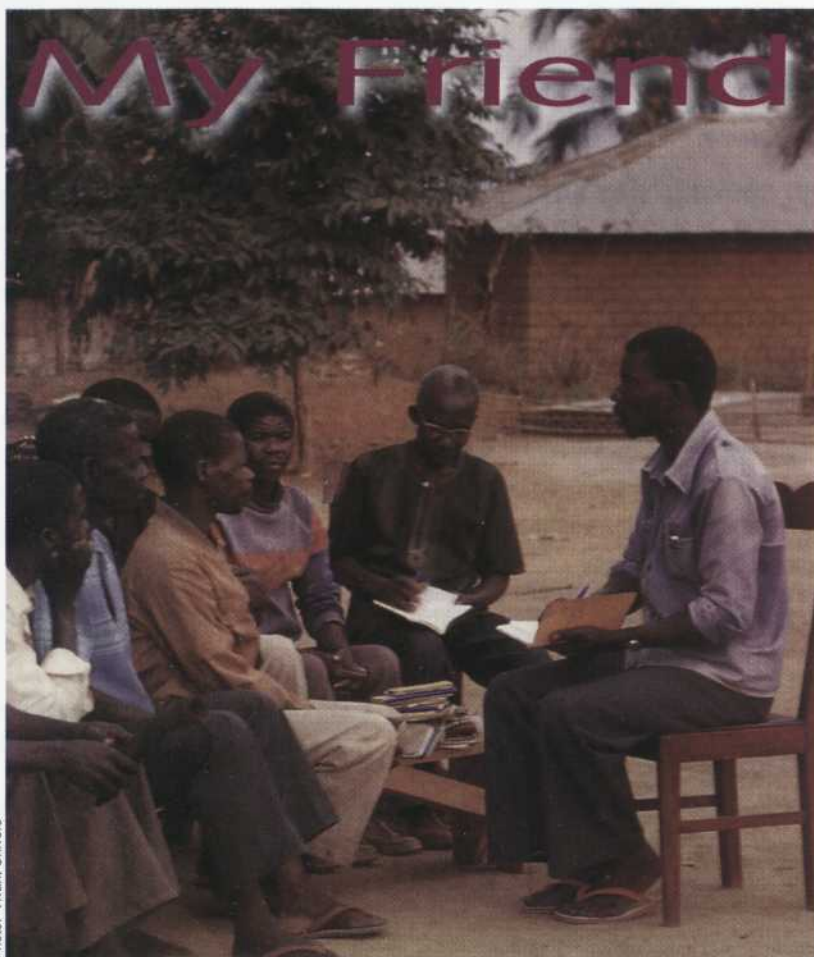


Photo: Vivant Univers

Arkadio

Africans themselves, he expressed more than a wish. Since the beginning of evangelization in Africa as in many countries of the world, the mission has relied on the services of committed Christians who have become apostles to their sisters and brothers.

The Church comprises the whole of the people of God and to be rooted in a people, the Gospel must be received, lived, adapted and transmitted by the people of that country.

At the beginning, the involvement of the catechists was perhaps the fruit of a practical decision. The vastness and complexity of the tasks were so totally beyond the strength of the missionaries that it was necessary to count on local resources to launch the mission. But more and more, the commitment of the laity in the mission field, and most particularly the work of the catechists have become imperatives supported by deep theological convictions. The Church comprises the whole of the people of God and to be rooted in a people, the Gospel must be received, lived, adapted and transmitted by the people of that country.

Traditionally, we found the catechist on all fronts of the parish pastoral work. He was the one animating the Sunday celebrations in the absence of the priest. He played a large role in the accompaniment of the catechumens preparing for baptism. He had the responsibility of teaching religion to children. He helped young couples to prepare for marriage, accompanied couples in their family life journey. Moreover, he provided help for people in need, visited the sick, presided at the funeral of Christians. He was somehow considered as a substitute for the priest when the latter was

Africa is the continent where catechists are most numerous and where the Church relies greatly on their commitment. Through them, the Gospel is deeply rooted in the lives of the people and Christian communities develop.

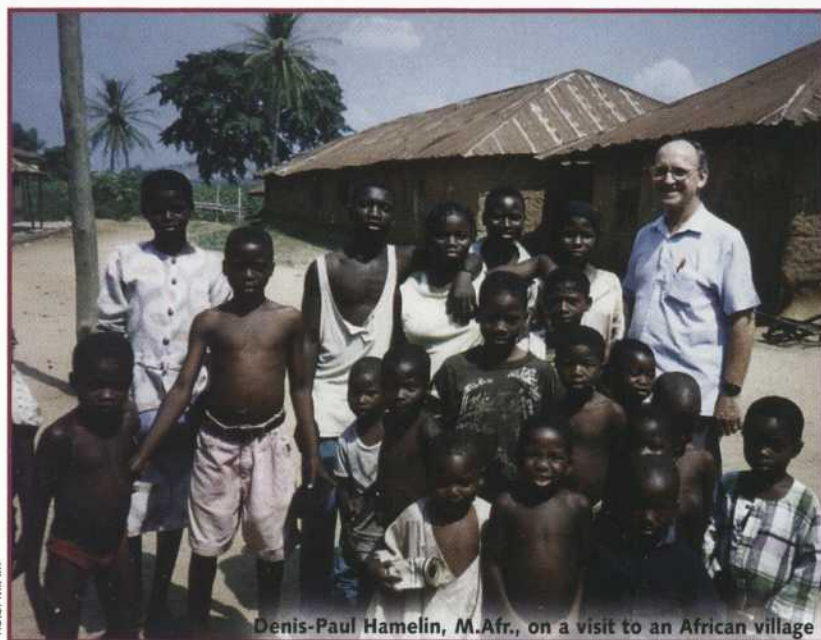
By Denis-Paul Hamelin, M.Afr.

Denis-Paul Hamelin is a member of the Missionaries of Africa (White Fathers). Before being appointed Provincial of his Community in Canada, then Assistant General in Rome, he was a missionary in Malawi for 14 years. In the parishes of the Ludzi region, he especially appreciated the work of African catechists with whom he developed a relationship grounded in love and confidence.

It is nearly seven o'clock on this clear November morning. I am setting out for the village of Zulu. For the past three days I have been going there every morning to meet the Christian community of the area. This year we have decided to share on the topic - instruction of schoolchildren. Along the way, I stop to take up my friend Arkadio who is faithfully waiting for me at the door of his house. Arkadio is one of my good friends. Married,

father of five children, he is one of those many Christians who have dedicated their lives as catechists to the service of the Gospel.

The whole history of the Church in Africa has been marked by the apostolic work and the lives of these men and women catechists. In 1969, at the time when Pope Paul VI declared at Kampala in Uganda that *the African Church be evangelized by*



Denis-Paul Hamelin, M.Afr., on a visit to an African village

unable to respond to all the calls, considering the vastness of the pastoral task.

Today, we perceive his role in a somewhat different manner. Certainly, he always has his place in the daily activities of the community, but these are assumed more and more by the community members themselves. Of the catechist, one expects especially that he be the animator of the community, the catalyst of Christian life, the organizer of group activities. Aptitudes for leadership, certainly linked with the quality of Christian life, have become the determining criteria in the choice of the person whom we wish to appoint as catechist. In general, each catechist assumes the responsibility of a few local communities. He visits them regularly and chooses among the Christians the ones who will assure the diverse ministries necessary for the life of the community; he organizes periods of formation and discusses current problems with them.

The school for catechists is a family affair: the couple and their children

Nothing can replace the personal charism and experience acquired to enable the catechist to fulfill his task. It

is important however, to help him refine his natural gifts by an adequate formation. In Malawi, four Centres assure the formation of catechists. All these centres do not function according to a unique model, but, on the whole, two types of formation are offered.

A first type focuses on the global formation, at one and the same time doctrinal, pastoral and spiritual. This is offered in a period of time lasting up to three years. With his family, the catechist resides at the pastoral centre where an attempt is made to create a style of life as close as possible to that of the village or of a town area. Periodically, the catechist returns home so as to exercise his pastoral tasks in his own milieu.

The presence of the family at the centre of formation is of prime importance. The function of the catechist is a very absorbing one and it affects the entire life of the one who assumes it. Also, it is important that all members of the family become aware of this. The wife of the catechist has a very special role to assume on behalf of women and young girls of the community. She will profit of her presence at the centre of formation to truly

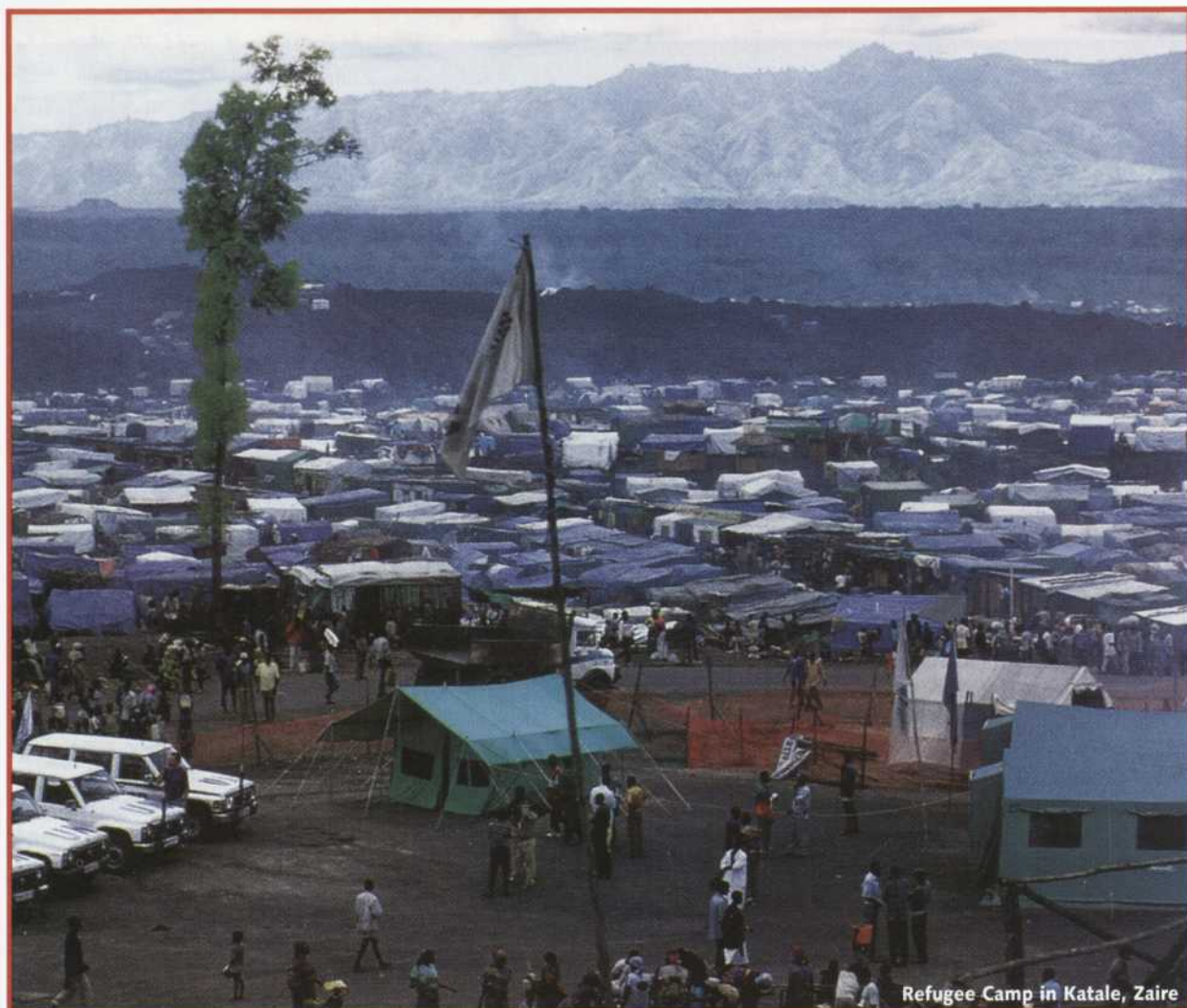
prepare herself to fulfill this role. Besides, the role of catechist is not the privilege of men only. Up to now, true enough, the majority of catechists are men, but today a few women already assume this responsibility.

The second formula wishes to respond to more specific objectives. It consists in offering stages in formation, more or less varying in length, to catechists already committed in action or to other Christians responsible for specific community tasks: preaching, instruction of children, marriage preparation, ministry among the sick, involvement in justice and development issues, etc.

I have spoken lengthily about the catechists' work and I've overlooked my friend Arkadio. After the morning spent in the village, we travel back home. But for Arkadio, the day is not over. He asks me to drop him off at his field. It is the time for sowing and he does not want to miss this opportune moment to plant the seeds that will guarantee his family's subsistence for the coming year. The Christian community is too poor to provide a salary for the needs of his family. Besides, who in Malawi would want to live without cultivating his own garden! ●



Jeannette Caron, M.I.C. was responsible during 15 years for the formation of women at the school for catechists at Mzambazi, Malawi.



Refugee Camp in Katala, Zaire

Photo: HCR/ A. Hollmann

A Compassionate and **Loving** Presence

By Françoise Royer, M.I.C.

There are people who help spread the Gospel around the world. They reveal the reality of the love and the tenderness of God for the vulnerable ones, the most disadvantaged. Françoise Royer, M.I.C. is one of them. She relates her own experience within the refugee camps in Asia and Africa. At present, Sr. Françoise is on a humanitarian mission in Lebanon.

The recent death of Dr. Marcel-Charles Roy awakened in me numerous memories. A medical doctor and lay missionary, Dr. Roy had lived the atrocities of the war in Cambodia,

one of the greatest dramatic events in contemporary history. For more than 25 years, he gave of himself uncompromisingly to save thousands of victims, especially children in the refugee camps of South-East Asia, in Indonesia, in Thailand, and in the Philippines. In 1983, during a telephone conversation I had with him, he spoke of his life experience there, the struggle he faced, the children and their needs healthwise. Nothing more

was needed for my dream to take shape, a dream that I had cherished ever since my return from Africa in 1979: *It is my turn, not only to do something for the cause of the refugees but, as a missionary, I must go to work in those camps.* After praying and reflecting for some time, I submitted the project to my Community. The response was a positive one. It was agreed that I would go to the Philippines, on the island of Palawan,

Recall the face of the poorest and the weakest man whom you have seen and ask yourself if the step you contemplate will restore him to a control over his own life and destiny.

in the camp of Vietnamese refugees, whose tragic fate roused the entire planet. I spent five years there.

As soon as I arrived in Manila on March 8, 1983, a representative of the United Nations High Commissioner for Refugees (UNHCR), made known to me the needs of the camp of Palawan, especially the health services to women and to children. I would be in charge of the prenatal and post-natal cases, in charge of delivering babies and of managing clinics for the newly-born. This fitted in perfectly with my previous training as a midwife. Three days later, after a 27-hour crossing on the Philippine seas, I disembarked on the island of Palawan. The refugees had already started building a house for the midwife whom they awaited eagerly. On the following days, so many questions cropped up: *Might not this project be too audacious for me? The patients are so numerous . . . are my capacities for adaptation and availability adequate to answer their calls day and night? Do I have enough strength to bear the moral distress of these people, day after day?* A phrase from Gandhi's Talisman nurtured my hope: *Recall the face of the poorest and the weakest person whom you have ever seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny?* And, I often reflected on the words of Jesus: *I am with you always until the end of time.* My fears vanished. A profound serenity took hold of me . . . and I dared to risk. I had the certitude that the Lord wanted me to be a compassionate and loving presence in the midst of these destitute persons, voiceless ones, traumatized by war and the precipitated departure from Vietnam.

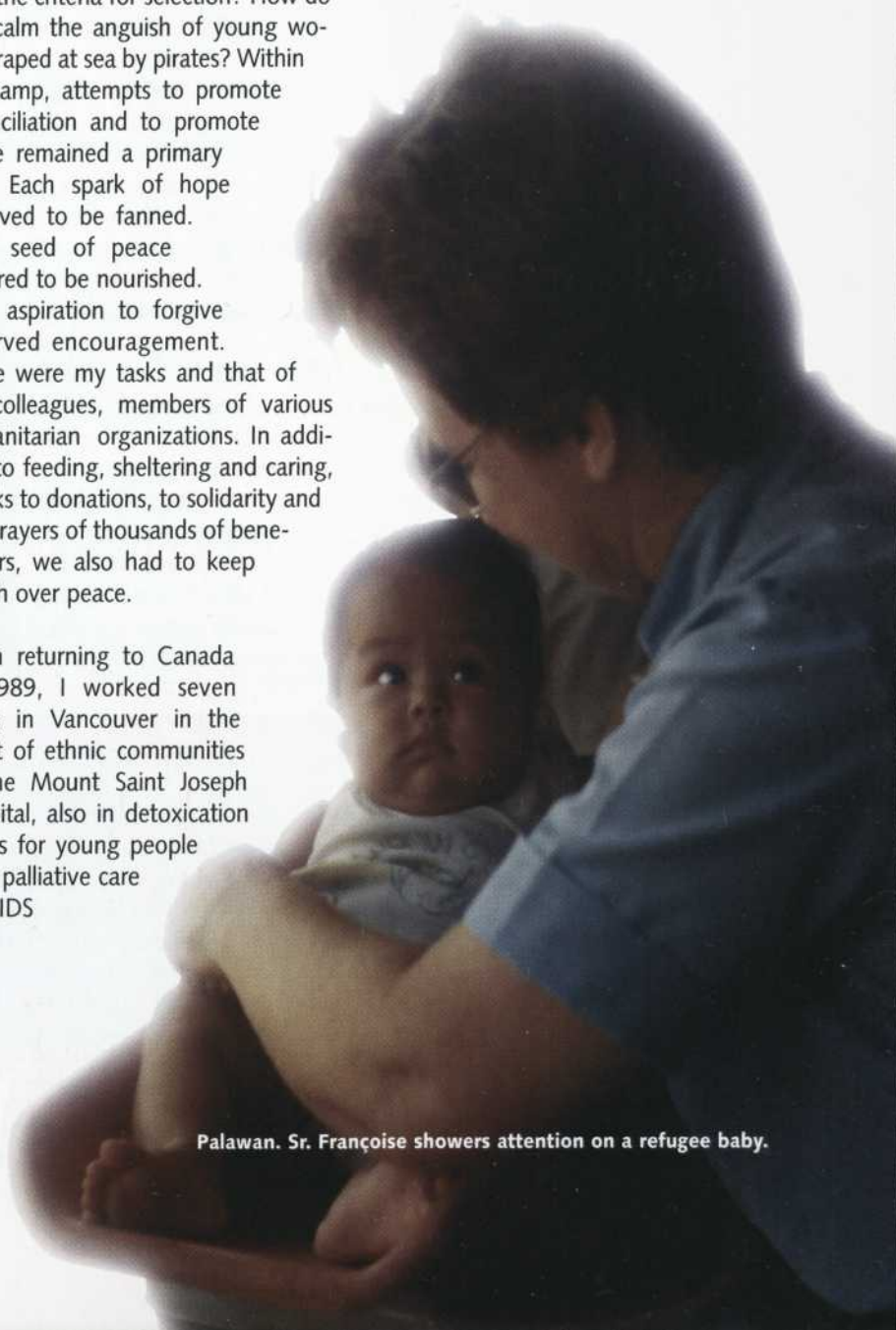
Day after day I dedicated my time and energy to the care of the sick, to bringing babies into this world. Every month refugees arrived. The tales of their sea voyage were unimaginable.

I have been to the farthestmost bounds of courage and surpassing of oneself manifested by a human being who feels supported in struggling for survival. In this undescrivable torment, every man-for-himself often transformed itself into a gesture of salvation for someone still more destitute.

As for me, what was most difficult was not the adaptation to the climate or to the food, nor the lack of comfort. The greatest challenge was to be confronted each day with psychologically traumatized human beings for whom I had no remedy in my pharmacy. How can one heal the despair that takes hold of a refugee who finds himself refused entry, for a fifth time, into a country of adoption because he does not meet with the criteria for selection? How do you calm the anguish of young women raped at sea by pirates? Within the camp, attempts to promote reconciliation and to promote peace remained a primary task. Each spark of hope deserved to be fanned. Each seed of peace required to be nourished. Each aspiration to forgive deserved encouragement. These were my tasks and that of my colleagues, members of various humanitarian organizations. In addition to feeding, sheltering and caring, thanks to donations, to solidarity and the prayers of thousands of benefactors, we also had to keep watch over peace.

Upon returning to Canada in 1989, I worked seven years in Vancouver in the midst of ethnic communities at the Mount Saint Joseph Hospital, also in detoxication clinics for young people or in palliative care of AIDS

patients. But the situation of refugees worldwide still challenged me. This was why in 1994, I found myself on a mission in the camp of Katale in Zaire (now known as the Republic of the Congo) with a team set up by CECI, (*Centre Canadien d'Étude et de Coopération Internationale*) and Care Canada. It was a context of extreme urgency. This ethnic war forced more than two million people to escape and



Palawan. Sr. Françoise showers attention on a refugee baby.



among them 50,000 would be swept away by cholera and other diseases; 800,000 more would be massacred. On one of the worst days, at the end of July 1994, at least 7,000 persons had died within 24

hours. The personnel of the humanitarian organizations were overwhelmed by the magnitude of the tragedy but they needed to rescue the 230,000 Rwandans living in the camp of Katale near the city of Goma. It was in the midst of these people that our team was working. Intimidating manoeuvres and assassinations by extremists in the camp placed not only the lives of refugees, but also ours, in danger. We were evacuated after three months of service in that camp.

Assigned to the camp of Majuri, in Burundi, sheltering 30,000 Rwandan refugees, I carried out the same work. Unfortunately peace was of short duration. Armed attacks occurred repeatedly at night. The refugees were frightened and planned to head toward Tanzania. One evening, upon returning home after caring for the injured ones all day, I heard gunshots in the neighbouring fields, then cries and moans. It was already dark. An armed unit of rebels had attacked the military barracks near our house. The shots kept coming, machine guns and hand grenades exploded all night.

Curled up in a small brick corridor behind the door, I dared not move. I was expecting to die. Finally dawn came, the detonations ceased. I was totally worn out, tired, but still alive! The government transferred the personnel of all humanitarian organizations to Bujumbura, the capital. There, I found myself at the airport waiting for the next flight to Montreal. Upon leaving the refugees, I felt a profound sadness, a feeling of powerlessness before an uncompleted mission. I confided all to God.

For sure, I do not remember only the shooting, the killing, the ambush, the death threats even if the nightmares followed me to Canada. I loved those warm and courageous people. I admired the heroism of the women who accepted to take in orphans and who shared with them the little bit of food they had. Some reconciliation gestures brought tears to my eyes and made me give thanks to God. Some men, women, children - exhausted, walled in silence, impelled us to give the best of ourselves to be of help to them. I felt privileged to have walked a part of the way with men and women who taught me to pray while directing their cries, their suffering, their hope toward the God of Life. *If God is for us, who can be against us? Who can separate us from the love*

of Christ? (Rm 8:31-35). In this undescrivable torment, I better understood how the Gospel comes at the heart of the world like leaven, a source of dynamism. While helping people pick up their own lives and stand up once more, we can perceive Him who has identified with the most vulnerable ones: *Each time that you have done this to the least of my brothers, says Jesus, that you have done unto me.*

Since last November, I am working at the Roumieh prison in Beirut, Lebanon, where about 3500 prisoners are detained. I ensure the coordination of services offered by the nursing personnel and that of about forty volunteers. I also give a hand at a school for midwives in Beirut. I have already become familiar with my new milieu and I feel privileged to witness what God is accomplishing in the hearts of the people I encounter. ●



During visits to families in the camp, Sr. Françoise takes time to foster hope.

Photos: M.I.C.

WE ARE LOOKING FOR . . .



In the year 2002, on the occasion of the centennial anniversary of the foundation of our Institute, we Missionary Sisters of the Immaculate Conception are planning to publish the history of our M.I.C. missions. We would like to have on hand documents exchanged between our missionaries and the people in the countries where we are working. We would appreciate receiving narrations of journeys, letters,

notes or souvenirs related to the M.I.C. life. First of all, we would like to approach you parents, friends and other people connected with us. Whatever you could share with us will be received with interest and gratitude. These documents will be returned to you if you so desire. Thank you for helping us to fulfill this project.

Please address yourself to:

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E-Mail: m.morinmic@sympatico.ca

As Far-reaching as my Dreams...

O Lord,

Thank you for the mission you have inscribed in my heart
And for the marvellous projects which are unceasingly emerging
On the different crossroads of my life,
Always new and overflowing with promises.

Be blessed for the vitality that, like a source,
gushes forth from everywhere and without end.
It is there, tugging me along in laughter
Beyond my fears, as far-reaching as my dreams.

Be blessed for the joys and for the sorrows
That shape my heart and fashion my desires.
Thank you for the persons You set along my way
And who show me the path leading to You.

Again today, open my eyes to Your light
And give me the audacity to sing with confidence:

I will set out at dawn
Clasping sunshine in my hands.
I will walk as far as tomorrow
While awaiting the next tomorrows ...
And I shall ever be
At the fall of day
A little farther on the way
Of Your love.

Diane Marleau

The Time to Witness

The complex reality of bearing witness!

At the time of a lawsuit, the witness is the person who has actually observed something. His testimony allows to prove or to invalidate the accusations against someone. It allows a judge to discern

By André Beauchamp

what is false from what is true. If two motorists have had a collision and each one relates his version of the incident, the word of one is worth the word of the other. Only the presence of an eyewitness allows to state precisely what really took place and thus retain one version of the event rather than the other.

Two factors are essential to a witness: that he has seen the event and speaks the truth. If he has neither seen, heard

nor experienced anything, he cannot testify. If he doesn't succeed to state clearly what he has seen or heard, if he is confused or incoherent, his testimony will be useless.

You will be my witnesses not only in Jerusalem but throughout Judea and Samaria, and indeed to the ends of the earth, said Jesus to His apostles. (Acts 1:8) What can this possibly mean for us, two thousand years after the historic experience of Jesus? The first witnesses have testified that the Risen Lord whose experience they felt, was truly the same Jesus they had known. Their testimony is grounded. But we, for what and how do we bear witness?

First of all we must take into account that bearing witness always refers one to the idea of a proof, a verification, if not a process. Jesus Christ is considered to be a lawbreaker by the world. At times, His presence raises scepticism, at other times, hostility or contempt. "You, you still believe in that?"

Bearing witness also means that we are living in a world where God is absent, that is, His presence is not directly perceived. None of us has ever made a concrete, sensual and verifiable experience

of the resurrection of Jesus. In the Gospels, as soon as the disciples recognize Jesus, He disappears before them. If the experience of Jesus was shown to be true, we would find ourselves in the world of knowledge, of science. We are in the domain of faith, where evidence is never restraining, and where there will always be a possibility of refusal, of negation.

If we share the faith in Jesus, it is primarily because we have encountered witnesses, we have placed our faith in the words of our predecessors who have transmitted the Word and the Tradition, and who by their example have made this Word credible and authentic. Through these men and women - living, suffering, hesitant, committed, sinners and repented ones, we have caught a glimpse of a truth hidden behind them. We have adhered to that. Even more so, we have experienced it. And in our turn we know that it is true. We believe.

Who are the witnesses of Jesus today? They are the ones who live authentic lives, and who speak the truth.

To live the truth, first and foremost. With good reason, people are suspicious of big tattlers. The witness says: *I have seen, I have heard, I have experienced.* The faith witness must have experienced the resurrection of Jesus. He must have passed from death to life. He must have faced darkness and fear, felt deeply this force which pulled him away from death and set him free from all things. If his life is shallow, superficial, inauthentic, in spite of all he says, that serves no purpose.



To speak the truth afterwards. The witness ought to be able to find the words to verbalize it. It is not enough to repeat what others have said, to recite the catechism, to re-sift ancient formulas. One must speak today's vocabulary. One must actualize the Word, let it gush forth through the words, images, symbols of the present culture. It implies being able to account for *the hope which dwells in us*. (1Peter 3:15)

Today as yesterday, faith rests on witnesses. Today, more than yesterday... witnesses, get set, go! 

Thanks to Christian Beaulieu

For the past five years, Father Christian Beaulieu has journeyed with readers of our magazine, MIC MISSION NEWS. His writings have been a source of inspiration and commitment. Our heartfelt thanks for these fruitful years! We invite you to continue reading his writings or to attend the conferences he gives in different parts of the world.



Welcome to André Beauchamp

André Beauchamp, a priest of the Montreal Diocese, is a gifted writer and an expert in matters regarding the environment. For seven years, he assumed the responsibility of the faith education for adults in Quebec. President of the *Commission de la Gestion des Eaux* in Quebec and *Enviro-sage Inc.*, a firm specializing in communication and consultation on environment, he is also the author of interesting books and articles. He has just published a beautiful book on prayer and poetry: *L'Instant Divin*. We thank him for accepting to journey with us.



The Desire to Serve

After having lived a golden age during the first centuries of the Church, the permanent diaconate went through a progressive decline, then an eclipse for ten centuries. Today, following the decision of Vatican Council II to restore it, it is revived here and elsewhere in the world. In Canada, more than 800 have responded to the call and have become deacons. In the Church, nearly 23,000 deacons ensure various pastoral ministries. Jean Lavigne is preparing to become a permanent deacon. This ministry becomes the privileged area of his social commitment and his spiritual quest. Sylvie Bessette, a team member of our magazine, has met with him.

By Sylvie Bessette

When Jean Lavigne told his son about his desire to become a deacon, the question quickly burst out: *Are you going to leave mother? Surely not, answered Jean, I want to do still more to*

help others, to get involved there where the Church is most in need, in short, to serve.

This is how I perceived the gentleman I met: open-minded, an avid listener and especially eager to serve others. Married, father of three children and twice a grandfather, Jean Lavigne has retired from teaching since September 1998. His commitment with the Knights of Columbus from 1990 to 1998 responded well to his desire to become involved in the regional community of Lanaudière where he lives. As this organization sets up numerous charitable activities to help the underprivileged, Jean Lavigne found there what was needed to make good use of his talents as organizer and especially to be of service to others.

Sylvie Bessette: Jean, where did you get the idea to become a deacon?

Jean Lavigne: When I was a Knight of Columbus, the chaplain holding the office as our spiritual guide was a deacon. Intrigued, I wanted to know more: *What is a deacon? What is his role? How does one become a deacon?* He responded with a key idea: *A deacon is, before all, a man of service.* This short phrase triggered off within me a long process of reflection. I kept asking myself: *Is Jesus really calling me to become a deacon? And also, isn't the aspect of service just what I*

want to live myself? In all humility and availability toward the Lord's expectations of me, I took the necessary steps to become a deacon.

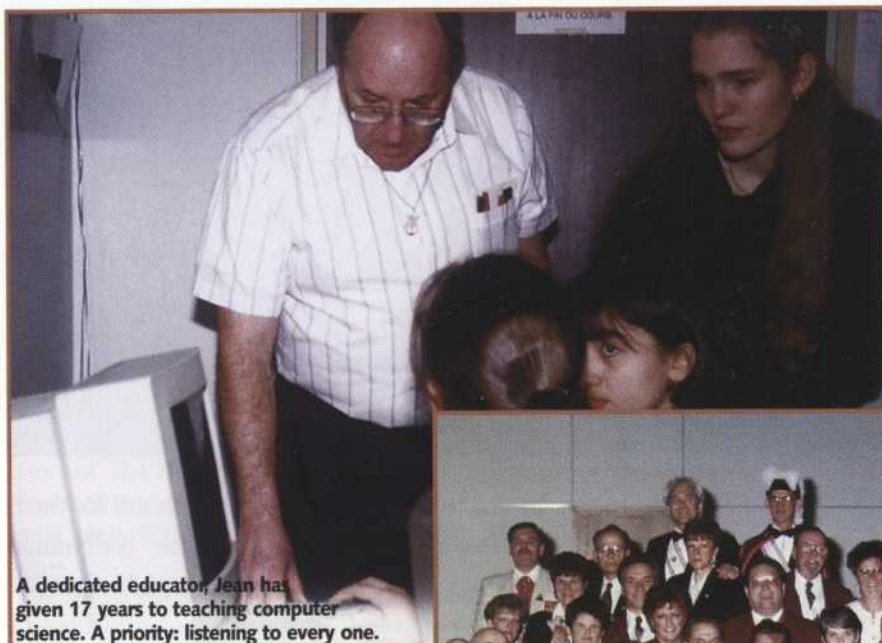
SB: A deacon accomplishes tasks which laymen can carry out: seeing to the Liturgy of the Word, preparations for the Sacraments... how do you see your role?

JL: Through my commitments as a deacon, I will be called to an intermediary role, that of being a link between the people and Jesus, between the people and the Church. The deacon is an ordained minister. The ordination to the diaconate which he receives is a sacrament which confers upon him a gift of the Spirit, graces that help him, in the manner he serves others, to be a visible sign of Christ and of the Church. In his own way, the deacon exercises a pastoral responsibility but he does not replace the priest. The role of the deacon is, like that of Christ, to be a servant to all in gratuitousness and in the gift of self. This mission is very important to me and sums up very well the goal of my own journey. I say yes without reserve to taking on the role of intermediary between the faithful and the Bishop who entrusts this mission to me.

When I imagine myself a deacon, I see that before all else I must be available to serve wherever I can be most useful, there where the Bishop will send me. At present I've been asked to work with parents preparing the baptism of their children. It is an intense moment of reflection with them on the meaning of the gesture. It is also to accompany them in their own



Jean Lavigne: Whatever services can be assured by deacons are of interest to me.



A dedicated educator, Jean has given 17 years to teaching computer science. A priority: listening to every one.

spiritual journey. I take on this responsibility together with the parish community. As I have taught school for 32 years, I feel comfortable with this work and I'm happy to do it. I could also guide discussion groups on texts of the Word of God or give homilies. If, however, I am called to another activity involving another aspect of my past experience, I would agree to get involved. I have organized fund-raising events to help the underprivileged. So, if the Bishop required that I be present in the world of the street people, drug addicts or alcoholics, yes, I can answer: *Here I am*. Whatever services can be assured by deacons are of interest to me: the proclamation of the Word of God, the celebration of the liturgy, solidarity with the poor.



Repentigny. Jean (centre) amidst his colleagues, the Knights of Columbus and their wives. To his right, Pierrette, his spouse.

Photos: Lavigne Family

SB: Is it necessary for that to become a deacon? Why not serve as a volunteer in the Church?

JL: The fact of becoming a deacon supposes that I am making a permanent commitment. This is the sense conveyed by the sacrament of Holy Orders that I will receive. I wish to commit myself to God forever in the service of others. This call is complementary to the role of the priests and that of the lay people who are engaged in pastoral activities.

SB: You are a married man, father of children. How do your family members live your commitment?

JL: I have the full support of my wife and that is a mandatory requisite to become a deacon. The Church considers it essential that I should have the support of my wife and that she understand what the diaconate is all about. The wives of the deacons can

also become involved in the activities related to the diaconate and they can receive mandates from the Bishop. It is a very concrete manner of sustaining the commitment of their deacon spouse. But in all cases, they are called to develop a happy family life, vibrant and profound, where faith is lived and transmitted to the children.

After the initial surprise and the legitimate questions raised, my children, also, have given me their full approval. The way they perceive me has not changed but the fact of becoming a deacon will help develop the values of faith, of generosity, of service in our family. Thus, at the baptism of my grandchild, my daughter asked me for information and advice. I was very happy to experience this event with her. I have also observed that my friends and acquaintances somehow see me in a different light. They respect this form of commitment which allows me to be more available and attentive to other people. ●

Women and the Diaconate

In Rome, in 1987, at the time of the synod on The Laity in the Church and in the World, the question of re-establishing the diaconate for women was studied. Access to the permanent diaconate has not always been reserved for men, declared Msgr Jean-Guy Hamelin, Bishop of Rouyn-Noranda. *Could we not acknowledge the diaconate for women, present for centuries to the misery and to daily services in all volunteer undertakings? Many bishops, priests, deacons, wives of deacons (without actually asking it for themselves) and lay people favour this idea and several diocesan synods have also expressed it. If the women exercise such a ministry, why refuse them the sacramental grace of ordination as deacons? The question remains to be studied following the conclusions of recent diocesan synods throughout the world.*

AFRICA

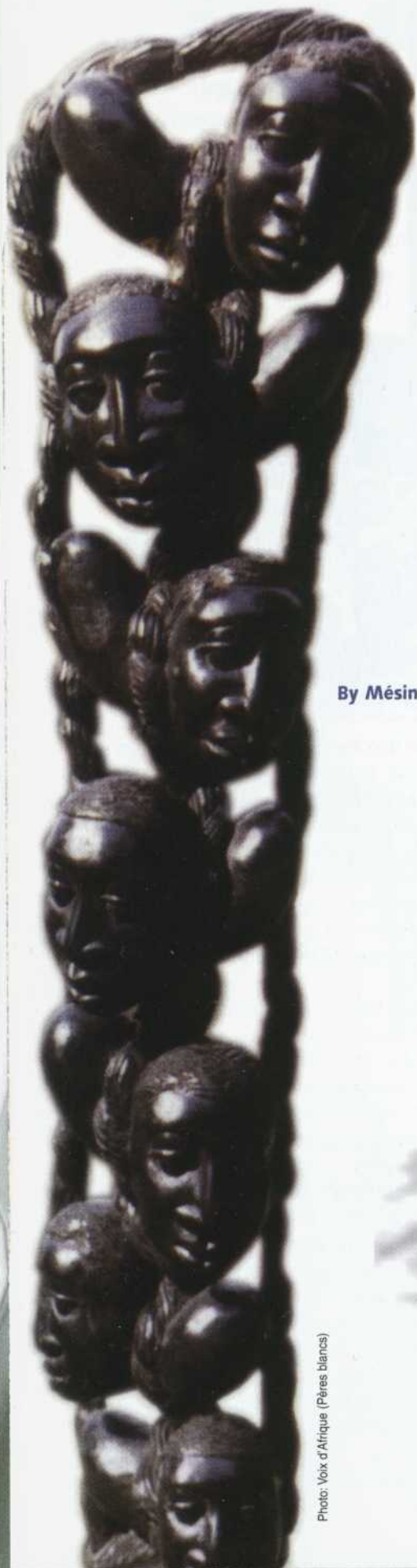


Photo: Voix d'Afrique (Pères blancs)

Land of My Ancestors

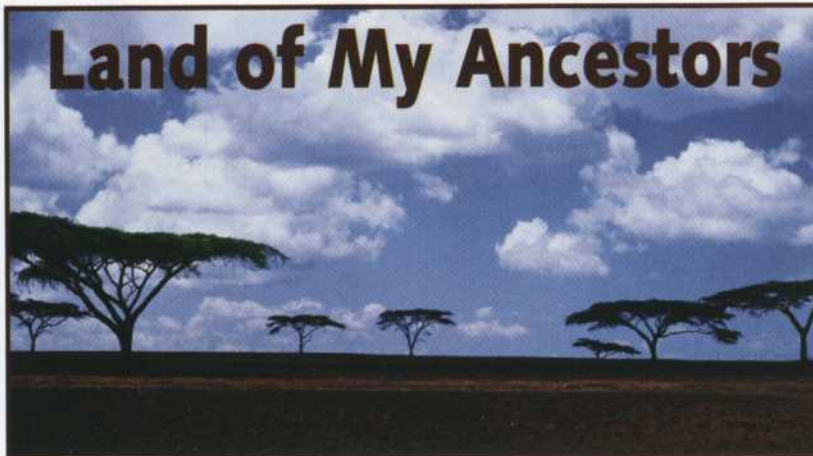


Photo: Y. Demers Paris

The first black Africans landed in Haiti in 1499. From then on, for them and their descendants, pages of history marked their continuous struggles to root out slavery and obtain freedom, justice and respect of their rights. In 1804, they were successful, not without difficulty, in establishing Haiti as the first black republic in the world. While visiting the land of her ancestors, Mésina Paulémon, M.I.C. of Haiti and Assistant General of our Community, evokes the contribution of the African people in the history of her country.

By Mésina Paulémon, M.I.C..

May 1999. A short-term mission led me to Africa, more precisely, to Malawi and Zambia. Upon arriving at the airport of Nairobi, in Kenya, I experienced a warm welcome from the Africans. A simple glance at my passport provoked exclamations: *Ah! A Haitian!* Then a warm smile, followed by the words: *Welcome! Here you are at home!*

A Historic Role of Primary Importance

Ever since my childhood, I had heard about Africa, this vast continent where my ancestors were born. Our history books recall the days when our people lived in freedom and happiness in their homeland. They also relate in what conditions of intense violence these people were deported by the thousands to unknown lands. As of 1499, seven years after the discovery of America, the first black Africans disembarked in Haiti. Just before the French Revolution, there would be 465,000 of them. Worn down by heavy labour, ill-treated, poorly nourished, they would be left in extreme ignorance.

And yet, it was by the hard labour of these Africans and their descendants that Haiti became the most flourishing of all the French colonies at the end of the 17th century. Their culture, their way of living and expressing emotion, an incomparable vitality of life that explodes in laughter, song and dance even in the most dramatic moments, all of those factors have become part and parcel of our interior homeland. Today, Africa is present in Haiti in its folklore, arts, paintings, the manner of living human relationships, of celebrating life events, of cooking. In the religious domain, the voodoo is the most evident continuation of the African tradition. This return to the sources helps me appreciate more fully the values of my history, of my culture and of my race. Direct contact with a part of the continent allows me to contemplate the beauty and the grandeur of Africa.

During the course of my visit, I was unable to see or participate in celebrations honouring ancestors. But what I heard about African religious culture allowed me to recognize certain likenesses with Haitian voodoo. In Africa as in Haiti, a sacrifice is a rite to consecrate life in its communitarian, family or individual dimensions. Sacrifices are never or seldom addressed directly to God. Ancestral religions multiplied their celebrations utilising, as materials, animals or possessions deemed a gift according to the concept of purity or impurity. During the celebrations, the dancing and the exultation express the desire for thanksgiving, atonement, joy for their ancestors and their vital force. I also better understood how the sense of the sacred is innate within these people deeply rooted in the land where their ancestors established them. For them, everything becomes a manifestation of God and life is centered around it. They are able to communicate with the spirits, that is, with the ancestors, and later on, if they had a worthy life, they themselves will become spirit or ancestor. This feeling of profound solidarity with those who preceded them and who have transmitted to them the heritage of the faith is a great value of the ancestral religion.

Plunged in African Life

I witnessed the creativity of the Churches wishing to integrate African cultural and religious values in the expression of the Christian faith. The Sisters of my community are actively engaged in this effort of inculturation. I participated in liturgies which harmonized with the context of Africa: the use of African art for the liturgical vestments, for the decorations of the places of worship, in the recourse to gestures and bodily attitudes, to musical instruments, to dances and the clapping of hands. In Malawi, at Marymount Secondary School, where the chapel has been entirely renovated with symbols and decorations linked with African art, I discovered *the Tree of Life*, illustrating the multiple activities of the people. This symbol brings to light the presence of Christ in the day by day life of the African people.

Inserted in the rural regions where 80% of the population of the country lives, the Sisters work primarily with women at two formation centres. They also participate in diverse projects with women in two other villages. I marvelled at all that the Sisters have undertaken in an attempt to respond to the basic needs of the community: courses in hygiene, in nutrition, child care and practical farming. The women also take courses in sewing and crafts. These different projects allow them to contribute financially to the education of their children, a priority in a society in full economic and social transformation.

I also became aware of the great movement of sensitization to justice and solidarity undertaken by the Church on behalf of the youth. The profound socio-political transformation occurring on the continent ever since African nations have obtained their independence, is an invitation to form young people capable of finding in the Gospel the inspiration and direction to be taken. In the health sector, our nursing personnel pursue the struggle against illness and the preventive action especially to counter AIDS: education, medical and material aid are offered to thousands of patients and their families.

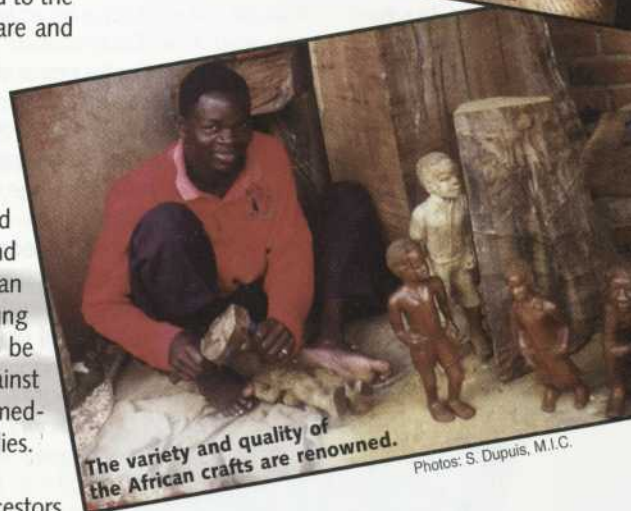
I will never forget this short stay on African soil. I left the land of my ancestors with a heart enriched, transformed by all that my Sisters and the people have shared so abundantly with me. ●



Malawi. Sr. Mésina (3rd l.) visits a sugarcane field. Theresa Katongo, M.I.C. (5th l.), takes part in the agricultural project undertaken by this group of women.



Preparing maize flour for the meals is a long and tedious work.



The variety and quality of the African crafts are renowned.

Photos: S. Dupuis, M.I.C.

News from Here



Photo: Pro Multi + Inc.

(l. to r.): Mr. Jacques Johnson, Jacqueline Villemure, M.I.C., Pauline Longtin, M.I.C. and Françoise Derôme, M.I.C., former directresses; (at centre): Dr. Edmond Synnott, member of the Hospital Administrative Council since 1963 and Mr. Douglas Z.D. Lock, Council president.

Memory of the Heart

Our friends of the Chinese community of Montreal have the memory of the heart. During the inauguration of the new Chinese Hospital of Montreal on April 20, 1999, Mr. Douglas Lock, president of the Administrative Council, handed over to Pauline Longtin, M.I.C., a commemorative plaque carrying these words: **To the Missionary Sisters of the Immaculate Conception, in gratitude for the exceptional dedication on behalf of the Chinese Hospital of Montreal since 1918.**

This gesture, says Sr. Pauline Longtin, honours and profoundly touches us, the Daughters of Délia Tétrault. In 1918, an infirmary set up by our foundress herself, made it possible to welcome and to care for the Chinese victims of the influenza epidemic left on their own without any assistance. Established under tragic circumstances, this health centre has since developed into the Chinese Hospital of Montreal. Since 1918, more than 140 Missionary Sisters of the Immaculate Conception have worked in the different health services of this health centre. Today, the Chinese Hospital is a health care institution of excellent reputation. This is due to the devotedness and arduous work of many generations of men and women of different races and religions who patiently joined their efforts to assure its development and progress. These pages of history are for us unforgettable and they invite us to give thanks.



Photos: M.-Th. Cattoir

Msgr Helder Camara with homeless peasants

Dom Helder Camara

Dom Helder Camara died on August 29, 1999, in Olinda, Brazil, at the age of 90. This Brazilian Bishop has marked our epoch profoundly, and his memory is evoked with great emotion throughout the world.

Born at Forteleza in the northern part of the country, Dom Helder was ordained a priest at the age of 20. Appointed Bishop of Forteleza in 1952, then Auxiliary Bishop in Rio de Janeiro in 1955, he often visited the poor and their tragic situation upset him. He then mobilized all of his talents, his relationships and his influence to help them overcome their difficulty. He spoke over the radio, on TV, wrote in newspapers. He denounced the unjust social, economic and political structures as the source of their misery. But he disturbed people, and when in 1964, the military dictatorship imposed restrictions on Brazil, he was prohibited all interventions in the media. Journalists had no right to even mention his name. His friends were arrested and tortured. During this period, he became Archbishop of Recife and Olinda. He facilitated countless encounters, created networks and instigated effective engagements to defend human rights, especially those of the poor. No one could silence him nor bring discredit on him: his national and international prestige was too great. Invitations poured in from all countries. Dom Helder took up the pilgrim's cane and the continents heard his voice, heard the cries of the poor.

In 1984, Dom Helder handed over the charge of his diocese to his successor. He was 75 years old. He lived the last years of his life in nearly absolute deprivation. He prayed, he wrote, he met with the poor, he helped to train groups and disciples, groups that he brought together in solidarity and responsibility.

and Elsewhere



Women's march against poverty - Montreal, 1995

Photo: M. Marcoux, M.I.C.



(L. to r.): Roland Laneuville, P.M.E., Msgr François Lapierre, P.M.E., Pauline Longtin, vice-postulator for the Délia Tétreault Cause, Denis Riendeau, owner of the house, Evangéline Plamondon, M.I.C., Yves Belisle, pastor of Marieval, Luc Joannis, architect

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

World March of Women in the Year 2000

In all continents, women are preparing to participate in the grand World March of the Year 2000. Around 2020 organizations of women, representing nearly 140 countries, are associated with this vast project. The event will begin on March 8, 2000 (*International Women's Day*) to extend up to October 17 of the same year (*International Day for the Elimination of Poverty*). In one voice, men and women will reclaim more rigorous measures and laws to fight against poverty and violence toward women. These actions are projected at different levels. In the first place, on March 8, a launching of a campaign will be held, with statements of support or appeal that will be directed to the office of the United Nations. National action will then touch on specific claims reflecting the struggles and concerns of the women's movements of each country. The whole event will adjourn at world assemblies to be held in New York, with the remitting of a list of signatures on October 17 at the United Nations. For Christian women, it is an evangelic task to intervene in favour of women crushed by poverty, injustice and violence. This concerted effort is directed towards making certain that the expected social project will be integrated into that which the Jubilee Year offers. This concrete and variable project recognizes the inviolable dignity of all human beings. It envisions a world where justice and equality for all go hand in hand.

World March
of Women
2000

In the Footsteps of Délia

Délia Tétreault, our foundress, will henceforth see her memory honoured in Marieval, her hometown. A monument has been put up to enhance the value of the house where she lived for 24 years before coming to Montreal. It bears the following inscription: *Here lived, from 1867 to 1891, the Venerable Délia Tétreault, adopted daughter of Jean Alix and Julie Ponton, and foundress, in 1902, of the first missionary Institute for women in Canada: the Missionary Sisters of the Immaculate Conception.*

At the unveiling of this monument on June 6, 1999, Evangéline Plamondon, Superior General of our Community, recalled certain facts of the life of Délia Tétreault and showed to what extent the spiritual experience of our foundress is deeply rooted in the soil of Marieval. Délia, at the age of 10, climbed to the attic and plunged with delight into the narratives of the missionary reviews. It was in the images of one of her childhood dreams that she became aware of her missionary call. As a young girl, she searched for her way and perceived the call to found a community of women missionaries and to sustain, also, the creation of a similar society for men. In the garden of this house, the Spirit made known to her that He would guide her. Yes, it is in Marieval that a missionary project developed to the dimensions of the world to communicate the love of God.

Msgr François Lapierre, Bishop of St-Hyacinthe and member priest of the Society of the Foreign Missions (P.M.E.) and Father Roland Laneuville, Superior General of the Society, were with us to celebrate the event. With the citizens of Marieval present at this meeting, we were proud and happy to honour the memory of Délia Tétreault.



Celebrating the Jubilee 2000



During the Year 2000, Christians will commemorate the 2000th anniversary of the birth of Jesus. John Paul II wants to give this event a very special meaning. He invites us to welcome and celebrate it as a *Jubilee*. This Jubilee Year will be marked by a series of celebrations as presented on the calendar. Our chronicle will be a corner of information and reflection so as to live this event in communion with the entire Church.

The most appropriate text to outline the Jubilee is the passage of the Gospel where Jesus presents His mission to the world by referring to the prophet Isaiah:

"The spirit of the Lord has sent me to bring the Good News to the poor, to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed, to announce the year when the Lord will save his people" . . . This passage of scripture has come true today, as you heard it being read.
(Luke 4: 18,19,21)

The whole *Jubilee* is there with its characteristics. Jesus conforms with the grand tradition where the Jewish people are invited to set right their life in society and to render it more in conformity with their relationship with God. The Jubilee of the Year 2000 takes up once again and actualizes this call to a conversion and to a commitment both on the social and political plan. To celebrate in the joy of the Lord and the gratuitousness of His gifts, we are urged to turn toward others to right wrongs and to act with justice. We are convened to charity, to solidarity so that all might enjoy the world and its bounties - gifts of the Lord to each and every one of His children.

In Rome, at the beginning of this year, the following celebrations, among others, are foreseen:

- January 1: World Day of Peace;
- January 2: Children's Jubilee at St. Peter's Basilica;
- January 18 to 25: Week of Prayer for Christian Unity;
- February 2: Jubilee of Consecrated Life;
- February 11: Jubilee of the Sick and Health Care Personnel;
- March 20: Jubilee of Permanent Deacons.

Year 2000, International Year for the Culture of Peace

The general assembly of the United Nations, at the request of 20 Nobel Peace Prize winners, has proclaimed the Year 2000, International Year for the Culture of Peace. UNESCO will support educational programs and conscientization on the Culture of Peace. *The culture of peace must succeed the culture of war, the outrage and indignity of arms*, affirms Kofi Annan, General Secretary of the United Nations. *True peace, he says, is much more than an absence of war. It is a phenomenon which encompasses economic development and social justice, the preservation of the environment and the control of world trade of arms, democracy, respect for diversity and the dignity of every person.*

The challenges for the attainment of peace are immense. In the course of the Year 2000, we will be invited to create projects that will change the relationships between individuals and peoples. *The debt on behalf of Peace is settled in the spaces where solidarity and love are built*, writes Adolfo Esquivel, Nobel Peace Prize winner of 1980. A whole living and fraternal network is being woven, demanding great efforts often marked by suffering... The projects of the United Nations and UNESCO are some of the spaces to help cancel the debt of humanity towards peace. ●

In the Garden of God

Sister Beatrice Girard (Sister Marie-Théophile)

Beatrice was born on October 25, 1917, at Hébertville in the region of Chicoutimi. At the age of 14, she began to question herself regarding her future. With a surprising determination for her age, she gave a large part of her time to prayer, asked for advice, and pursued her studies with zeal. The day she awaited finally came; on August 8, 1936, she joined the Missionary Sisters of the Immaculate Conception.



As a young religious, Sr. Beatrice taught in our primary school of Granby, and during 12 years, she gave music lessons to students of our different schools. Of fragile health, she needed periods of rest while performing her apostolic activities. Then came the time when her deformed arthritic hands refused to respond to musical techniques. She then undertook services of accounting and shared in community tasks related to our retreat houses or the school. In 1984, as the pain increased, she retired in Pont-Viau. She lived this period of her life with courage and derived strength in prayer and in the Word of God. Readied for the final departure, her mission generously accomplished, she passed away at the *Cité de la Santé* of Laval, on January 2, 1999.

Sister Rollande Vincent (Sister Rollande-Marie)

Rollande was born in Montreal on July 6, 1917. The joy, affection of family members, love for Mary and a grand missionary dream marked her childhood and youth. On February 1, 1939, she was admitted to our Community, the Missionary Sisters of the Immaculate Conception. Six years later, her sister Aline came to join her.



At the beginning of her religious life, Sr. Rollande travelled through Quebec Province to help keep the missionary flame burning in families, schools and parishes. She was involved in this demanding activity with conviction and dynamism. Then, for a period of 16 years, she dedicated herself to the education of children. Appointed directress of our kindergarten in Outremont and of our primary school in Rimouski, she took to heart the formation of young religious women of our community training to become teachers. At the Chinese Hospital where she ministered for ten years, then in Pont-Viau where she collaborated in the Délia Tétreault Cause, Sr. Rollande gave witness to a life overflowing with thanksgiving as well as an ardent missionary zeal. Taken to the *Cité de la Santé* in Laval, she died suddenly on January 5, 1999 after years of bearing with her suffering valiantly.

Sister Marie-Jeanne Jacques (Sister Louise-de-France)

Marie-Jeanne was born in St-Joseph-de-Beauce on September 2, 1905. Even as a young girl, her aspiration and her prayer directed her toward the missionary life. Touched by these words of Saint Francis Xavier: *What does it profit a man to gain the universe, if he loses his soul*, she prayed daily to know her vocation. She perceived the call of God but the death of two of her sisters and the departure of another sister for the convent delayed her departure. On August 8, 1934, she entered the postulate of the Missionary Sisters of the Immaculate Conception at the age of 28.



This small woman with a light step and a kind and sensitive heart would live her mission in Quebec City, her heart wide open to the dimensions of the world. She took upon herself numerous community tasks necessary to the good functioning of our large retreat houses. She visited families to make known our project of closed retreats. She also promoted our magazine, *LE PRÉCURSEUR*. At the age of 88, she retired to our home at Verchères where she was well cared for. In 1998, she entered the Pavilion Délia Tétreault at Pont-Viau. She gave up her life to God on February 12, 1999.

Sister Armandine Dubois (Sister Hélène-de-la Croix)

Armandine was born on August 11, 1907, in Ste-Thérèse-de-Blainville. The eldest of a family of 16 children, she shared with her mother the innumerable family chores and earned the affection and admiration of her brothers and sisters. At the age of 13, she left school to help at home but later on resumed her studies and completed her elementary certificate at the convent of her parish. On August 7, 1926, she entered the novitiate of the Missionary Sisters of the Immaculate Conception. She recalled happy memories of her novitiate days. *My vocation was providential, and I will never stop giving thanks.*



After her profession, Sr. Armandine assumed different services in our retreat houses. Her dedication was boundless. Committed to multiple tasks and ever attentive to the needs of others, she lived her mission joyfully and discreetly. In 1969, we find her in Pont-Viau helping out in various services. In 1986, she retired to the Pavilion Délia Tétrault where she spent time to be present to her Sisters, living her days in peace and prayer. After the death of Sr. Armandine on March 7, 1999, one of the nurses shared: *She taught us the importance of accepting oneself, of allowing oneself to be helped and of letting others love us.*

Sister Eva Marier (Sister Marie-Laura)

Eva was born on October 9, 1916, in St-Roch-des-Aulnaies. She was only two years old when her father passed away. Her mother went back to her teaching profession and confided her four little girls to their maternal grandmother. After completing her studies, Eva worked for five years at the St-Sacrement Hospital in Quebec City. On August 8, 1939, she joined the Missionary Sisters of the Immaculate Conception.



She left for Les Cayes, Haiti, in 1945. She was one of the pioneers in charge of organizing a medico-social service in the southern rural regions. She worked first of all at the *Charité-s'il-vous-plaît*, a centre that welcomed more than 100 sickly and elderly persons. Very soon, there was an urgent need for a medical laboratory technician. Sr. Eva followed the course and was appointed to the dispensary of Charpentier. Her work allowed her to make accurate diagnoses and to administer adequate treatment. She visited the sick in rural areas, dispensing care and ensuring courses in hygiene. Her cordial presence did much good. During more than 40 years, she lived happily in the midst of the Haitian people. Her health impaired, she had to return definitively to Canada in 1989. She was transferred to Pont-Viau in 1993, where she passed away on April 12, 1999.

Sister Fleur-Ange Pelletier (Sister Saint-Louis)

Fleur-Ange was born on October 4, 1901, at St-François-de-Madawaska, New Brunswick. She was the youngest of a family of 12 children. Weakened by a previous maternity case, her mother had to send her to another family. Fleur-Ange thus grew up in the midst of two families whom she loved deeply. At the age of 17, she began to teach in a little country school. In 1926, upon the visit of a Sister who was promoting our magazine, the desire to become a missionary awakened within her. She made the request to be admitted to our Community, the Missionary Sisters of the Immaculate Conception, and arrived on the 28th of February, 1927.



Sister Fleur-Ange worked for 17 years at the promotion of our magazines, *THE PRECURSOR* and *LE PRÉCURSEUR* and in mission awareness for primary school children. In 1946, she left for the Philippines. The country was just recovering from the years of World War II and the M.I.C. Sisters concentrated their efforts on education. Sr. Fleur-Ange brought her personal contribution as a teacher and then as directress of a boarding residence for young women. She returned to Canada for good in 1977. During more than 12 years, she worked at arts and crafts. In 1988, she arrived at the Pavilion Délia Tétrault and returned to the Lord on July 13, 1999.

**TO CONTACT
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OF THE IMMACULATE CONCEPTION,
HERE ARE A FEW ADDRESSES:**

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