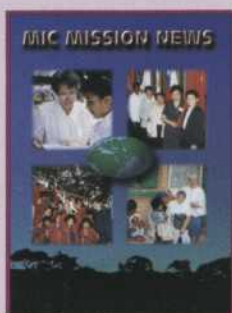


# MIC MISSION NEWS

OCTOBER - NOVEMBER - DECEMBER 2000



*Women in Mission*



Photomontage : Y. Demers Paris

# **MIC MISSION NEWS**

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- Editor: Ma. Anthea Raso, M.I.C.
- Editing Team: Céline Gauvin, M.I.C., Helene Labelle, M.I.C.
- Translator: Antoinette Kinlough
- Promotion: Antoinette Castonguay, M.I.C., Team of M.I.C. Sisters and Collaborators
- Circulation: Alma Couture, M.I.C., Marie-Thérèse Salhab St-Roch, Team of M.I.C. Sisters
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# **MIC MISSION NEWS**

120 Place Juge Desnoyers,  
Laval (Quebec) CANADA H7G 1A4  
Telephone: (450) 663-6460  
Fax: (450) 972-1512  
E-mail: micnews@colba.net  
M.I.C. Web Site:  
<http://www.soeurs-mic.qc.ca>

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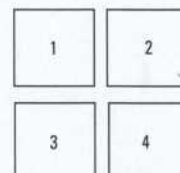
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1. Bolivia. Elmiere Allary, M.I.C. and a student-nurse
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- Photos : M.I.C.



## **Missionary Intentions 2000**

### **October**

That renewed awareness of the universal co-responsibility of Bishops may multiply initiatives of missionary cooperation among the local Churches.

### **November**

That reflection on the missionary role of Religious Institutes may foster new vocations to the consecrated life.

### **December**

That children may be respected in their dignity and that all forms of child abuse may stop.

# Journeying in

By Ma. Anthea Raso, M.I.C.

**R**ays of hope abound in our world today. People from all walks of life are catching a glimpse of a new vision, a new way of being. Women missionaries, too, are caught up in this life-giving journey.

The immense horizons of the mission keep calling and challenging ... a pressing invitation which the Church unceasingly reiterates. Over the years, the *Missionary Sisters of the Immaculate Conception* have engaged in a thorough process of study and reflection on the essentials of the call to mission through religious life.

We are in the midst of an important epoch in religious life and mission - a time of

questioning, of letting go, of listening to the needs of the times and the demands of the Gospel. We are all challenged to examine the implications of what it means to be a multicultural Community. As well, we are encouraged by new forms of mission outreach among the laity. A growing number of lay women go forth, called by the people of other cultures to enter into their daily lives, to learn their songs of faith, and to find God together.

Our journeying together is also characterized by joy and accomplishment. We entered the new millennium

by emphasizing fidelity to our charism and mission. This focus came as a result of deliberations at an M.I.C. General Assembly held in May 2000. Delegates from our overseas missions and from Canada gathered to discuss the future directions of the M.I.C. Institute and to choose a new leadership team for the next five years.

Responding to recent moments in history enables us to cover new ground.

Rooted in the belief that God is present all along our journey, we walk into the future grateful for what has been, embracing what God has in store for us. And as we encounter still more complex challenges, we hold on to the unshakable hope that faithful attentiveness to the Spirit is the key to all our future efforts... and that this same Spirit is ever actively seeking out new missionaries to bring the Reign of God to its fulfillment.

# Hope...



Sr. Marie-Paule Sanfaçon (3<sup>rd</sup> r.), new Superior General of our Institute, with the members of the new General Administration. (L. to r.), Cecilia Hong, Assistant General, Gisèle Leduc, Treasurer General, Francine Ravaorilala, Assistant General, Lucie Gagné, Vicar General, Michelle Payette, Secretary General, Sara-Olga Pérez, Assistant General

# Setting Out Anew on Our Journey



A symbolic gesture, handing over of a globe-shaped lantern. Sr. Evangeline Plamondon (r.), hands over the responsibility of the General Administration of our Community to the newly elected Superior General, Sr. Marie-Paule Sanfaçon.

To set out anew on our journey entails taking the time to evaluate our actual engagements, to revise our objectives, to acknowledge the changes to be made. This is the task undertaken by the M.I.C. General Chapter 2000, a Community endeavour dynamized and sustained by the presence of the Spirit. Sr. Louisa Nicole participated at this assembly as a delegate of our Sisters of Japan.

By Louisa Nicole, M.I.C.

**W**e were 47 M.I.C. Sisters from 13 countries delegated to the General Chapter 2000 of our Institute last May. We brought along not only the sufferings and the hopes of the people we represented, but also their faith and their images of God and of the Church. Our programme? To evaluate our missionary presence and our lived experiences during the last six years, to make a new start toward the future and also to elect a new team responsible for the general administration of our Community. It was an intense experience of discernment and of dialogue!

## Opening New Horizons...

At the beginning, we turned our eyes toward the world in which we live and towards which the Lord sends us. We are asked to accept a world in constant mutation, a world characterized by evolutions that occur at a constantly accelerating speed. The most radical and most rapid change is without doubt that of globalization. This upsets the economic, cultural and reli-

gious landscape of the planet. All of these transformations are not without influencing the life of the peoples there where we minister. Faced with the needs and problems that arise, we are invited to be in solidarity. We welcome the many possibilities this would bring about.

The synods and the great Jubilee of the Year 2000 allowed us to journey even more intensely with our local Church - to pray, reflect and listen together to what the Spirit tells us today. Everywhere, the question is posed: How to present Jesus and the Church within the context that is ours... What priority engagements flow from it? In Asia, in Africa... in the Americas... we have been invited to readjustments, to new commitments, to reconciliations. To talk about mission beyond frontiers and of the missionary formation of Christians in this global context led us to reflect on the meaning of *being a missionary Institute in a Church fully missionary*. What missionary projects need be

privileged today to insert ourselves in a significant manner, *in this new evangelization?*

After having covered these vast horizons, we painted a picture of the lived experience of our M.I.C. Communities in the different countries and that of the entire Institute at large. We adopted priorities for the next five years. I present them here briefly:

## With a new missionary impetus

*To question our engagements and to consolidate them.* The number of our active members is reduced and aging. Many of our elderly Sisters have had to pass on their posts. However, they continue to contribute by sharing the richness of their experience and wisdom. Their life of prayer sustains and inspires our commitments. This priority demands that we examine the diverse alternatives in order to ensure the continuity of our different missionary projects in schools, dispensaries, social pastoral work. Invited to seek

new collaborations with the laity, we also wish to stress the importance of partnership with the persons associated to our Community, be they ASMIC or lay missionaries. These persons already live out with us the send-off towards other countries. Together, we can intensify this experience.

The send-off overseas and missionary animation are at the heart of our preoccupations. In each country, the M.I.C.s are called to live these two aspects of our vocation. A fruitful cooperation exists between us on this level. More and more M.I.C.s in young Churches live the missionary send-off. These communities accept the departures at the price of great sacrifices. In these missionary engagements, our constant preoccupation is to act in favour of the poorest.

*To unfold all the richness of our intercultural reality.* We form a grand family of varied faces: 17 nationalities! A richness and at the same time, a challenge. We receive this reality as a gift from the Lord, an invitation to be a sign of the love that must unite the grand human family... the grand family of God. Agent of transformation in depth, this intercultural living is

expressed through evangelical attitudes of openness, welcome, respect, dialogue and commitment for one another - whoever we are, wherever we may be.

*To allow our youth to live a significant spiritual and missionary experience.* From 1993 to 1999, the number of M.I.C.s from different countries has increased. From the 26, there are now 43. Yes, the Lord continues to call the youth. We have the proof and we give Him thanks. We want to reach out to young people and offer them a sound religious formation, allow them to

intensify their spirituality and live out significant apostolic projects. The ministry on vocation promotion also reaches out to other young people who are searching for something meaningful in life. In each country, this priority is maintained with enthusiasm. It allows us to create new solidarities with young people, offer them projects where they can commit themselves with their resources and their talents.

*To facilitate different forms of collaboration with lay missionaries.* The desire for commitment of the laity in mission is ever increasing. Each year we receive numerous requests for long-term and short-term projects. How to respond to these expectations? What method of collaboration to offer? In which countries? How to prepare these departures? This, too, is a priority in which we have chosen to invest more and more.

In 2002, we shall celebrate 100 years of M.I.C. history. Rich of this centenary experience and of a renewed vitality at the service of the mission, we wish to celebrate this event with a hymn of thanksgiving and with a new missionary impetus. You are already invited to the celebration! ●



**The team of Japan presents its Pastoral Plan for the coming years. Sr. Louisa Nicole (1<sup>st</sup> r.)**



**Invited to the capitular sessions, some young M.I.C. Sisters shared on their lived experience and participated in the different tasks of the assembly.**

# The Essence of the Mission

Bertrand Roy, P.M.É., of the *Société des Missions Étrangères*, is Director of the Institute of Mission Studies at St. Paul's University in Ottawa. He served as a missionary in Indonesia and in Cambodia.



By Bertrand Roy, P.M.É.

We all have our own images of mission... and of missionaries. But we might need to review them. This article by Bertrand Roy, P.M.É., is one interesting way to do so and even to enrich the images we do have.

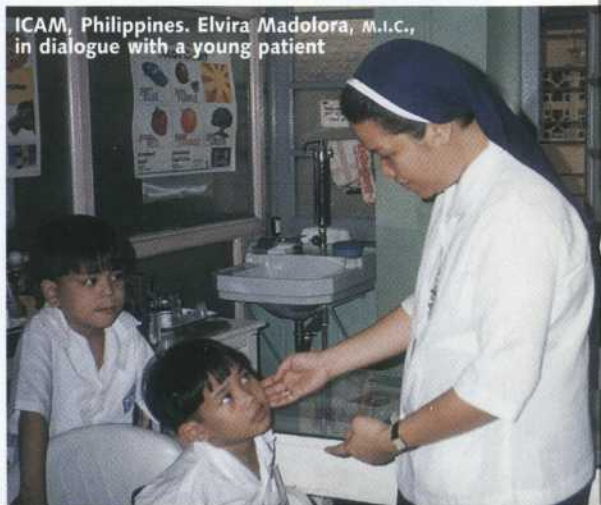
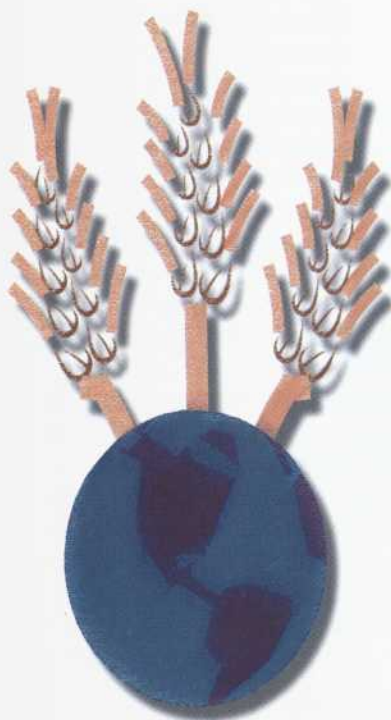
Two steps away from my father's..., now my brother's maple sugar shack, there was a spring of water. It flowed between two rocks hidden under the snow, the ferns and dead leaves. I know a child who used to go to that spring in the maple grove during the maple sugar or the raspberry season and drink of that fresh, clear water. The child has grown up and has been drinking from other springs: the eyes of a loved one, the wisdom of a master, the warmth of a friendship, the joy of a family reunion, the hospitality in a foreign land, the beauty of a piece of music... So many opportunities for replenishment in which a fresh spring of life made its way where suffering or loneliness might have exhausted the zest for living. In a meeting, in a word, in the presence of someone, love was the life-giving source, like water from the spring.

That is the image I have of the mission. The mission means to be a source of life with Jesus in our meetings, words and actions, and through our presence. More than a task reserved for super-Christians in difficult and, if possible, distant places, the mission is a gift which we receive by sharing it. It is the love of God who gives himself and invites every human being to share in his life and to love as he does. *If you only knew the gift of God*, Jesus said to the woman from Samaria (Jn 4:10).

## A Different Geography of the Mission

The mission is not the propagation of a religious doctrine or of a moral rule, nor is it a worldwide network of activities or ecclesial structures. The realm in which the essence of the mission has its home cannot be described in geographical terms, neither here nor abroad. *The essence of the mission has its home in the spiritual realm where the Church, professing the love of God manifested in Jesus Christ, commits herself and leads others to live out their true human vocation by entering into the order of love.*<sup>1</sup>

To enter into the order of love means to enter into solidarity. Solidarity is the fruit of that life of communion with God which broadens the heart, liberates the mind from prejudice, opens clenched fists and directs one's steps towards others in order to develop communion in fraternal life. The Spirit of Christ urges us beyond the limits of our capacity to love and serve, so that we may take the first steps towards others, no matter how far they are from us. That Spirit of solidarity acts powerfully in us when we hope even when there



ICAM, Philippines. Elvira Madolora, M.I.C., in dialogue with a young patient

appears to be no hope, when we forgive what is humanly unforgivable, when we love in spite of all the right reasons not to love and when we take the risk of dialogue and cooperation.

In a world where the global market multiplies the exchange of goods, for better or for worse, the Church continues the work of Christ who came *that all may have life to the full* (Jn 10:10). This mission requires the Church to renew itself constantly and to move forward with courage and freedom in the new paths to which it is led by the Spirit. This missionary renewal means much more than a streamlining of activities or ecclesial structures. It is first and foremost the result of a holistic renewal.

### The Spring that Renews Itself...

The Church renews itself by going to the source of its mission. This doesn't mean that it should return to a distant past, rowing upstream on the long river of the mission which has flowed down the centuries and spread to all continents. The source of the mission is contemporaneous with the river, for it is the love of the living God manifested in Jesus for the life of the world. To drink from that source is to drink the living water given by the Risen One so that it may flow in us as a *source of eternal life* (Jn 4:14).

To drink from the source of the mission means to learn the greatness of service by joining the disciples who heard Jesus say to them: *Anyone who wants to be great among you must be your servant* (Mk 10:43). Jesus introduced his mission as service: *The Son of man came not to be served but to serve, and to give his life as a ransom for many* (Mk 10:45). We are endlessly amazed by the greatness of the service of Jesus. More than dedication to a cause or humility in a function, the service Jesus refers to is the complete gift of himself in order to carry out to the end the mission received from his Father. Nothing but service in the greatest love, which extends to giving one's life for the loved ones, can reveal *the source of love*, i.e., the charity of the Father who calls us to share in his life.<sup>2</sup> For Jesus, the greatness of service is the greatness of God who acts, not by imposing but by loving, who acts by drawing all to himself, like a spring of water which attracts anyone who is thirsty. *Love attracts love.*<sup>3</sup>

To go to the source of the mission means to accept the gift of God. What is that gift of God promised by Jesus? First of all, it is his Word. That word of the Son which reveals the love of the Father and offers everyone the possibility to share in the very life of God. This gift is also the work of the Spirit. He is the Master who calls forth faith and instils the word of Jesus in our hearts so that this word may become a flowing spring. By giving us the Spirit, Jesus associates us to his mission. He empowers us to love and serve as he does and to manifest as he does the divine face of human beings by becoming in turn sources of life...

To be sources of life with Jesus means to take the initiative of this encounter of the Word, of this life-giving and revitalising presence, like spring water. It means to imitate God in mission. ●

1. Henri Tesson, *La mission de l'Église*, 1985  
2. Vatican II, *Ad Gentes*  
3. Thérèse de l'Enfant-Jésus



Malawi. Doris Twyman, M.I.C., encourages young people in their diverse projects.



Canada. Pauline Longtin, M.I.C., makes known Délia Tétreault and the M.I.C. missions to young students of Laval.



# Tell Me Something About God...



Wherever they are, religious Sisters reveal the tenderness of God through their missionary commitments. Some M.I.C. Sisters of Malawi and Zambia: (L. to r.), Catherine Wan Ka-lai, Cecilia Mzumara, Huguette Ostiguy, Yolanda Oducado and Hélène Gemme



By Lorraine Caza, C.N.D.

Sr. Lorraine Caza is a religious of the Congregation of Notre Dame. Doctor in Theology, she taught at the Dominican College in Ottawa for 30 years. In 1996, she became the Superior General of her Community. Author of numerous publications, she is often called upon to give conferences, retreats and sessions.

The little anecdote that turned my life upside down when I heard it was first told by Annick Souzenelle. It is, I think, a very appropriate introduction to the brief presentation on religious life which I was asked to write for this magazine, one of my favourites. A little three-year-old girl listened to the adults around her talking about the presence of God in the life of her newborn brother who had just been brought home from baptism. She requested to be left alone with

There are many ways of speaking about God... And one of the best ways is to speak about God through one's life. Sr. Lorraine Caza highlights this point in her presentation on religious life.

the baby. The parents hesitated. But she insisted. So, she was allowed to go into the room. But the parents, after shutting the door, kept a watchful ear. This is what they heard: **Tell me something about God, I'm beginning to forget Him.** What that little one asked of her brother is exactly what we ask of our faith community, of our Church, when we participate in a celebration, be it the Sunday Eucharist, a funeral, a wedding, a baptism or a parish retreat. And I would dare say that, essentially, religious life exists as one of the beautiful ways of naming God explicitly in a society which does not always help us to remember God.

But then, what exactly is that *strange* way of living out our earthly pilgrimage which we call religious life? It con-

sists of an overall commitment of our life to God, which could be expressed by saying: *I give myself to God.* So, it is a deepening of our baptismal commitment. This more radical commitment translates into a special stance with regard to possessions, with regard to love - particularly the sexual expression of love - and with regard to power and freedom.

Religious life is a form of life in which individuals in community choose a simple lifestyle, interdependence in the use of possessions, so that it may clearly appear that God is their treasure, that material possessions are for sharing and for an ever greater communing with our brothers and sisters of the human race. It is also a *strange* school for learning how to love. It is

quite apparent that we bypass what a very large number of people consider the utmost human experience of love. Yet, one only needs to think of such loving people as Délia Tétreault, the two Marguerites of Canada, the Canadian Martyrs, Emilie Gamelin, Father Frederick, Esther Blondin and Brother André to be convinced that to love in consecrated celibacy is not to love less. These people and so many others now living in our midst have shown a very great love of God and a very great love of their brothers and sisters to the ends of human misery.

A *strange*, but eminent school of love and of sharing, religious life is also a special opportunity to learn how to live in freedom and in communion. Every human being has a certain power: he or she may use it to dominate, manipulate or seduce others. He or she can also choose to put all this potential at the service of communion, of life-with-others in love, choosing to live in interdependence and in dialogue with what others have to say. Anyone who has encountered Jesus Christ has been called by Him to evangelize his or her stance with regard to possessions, with regard to love and sexuality and with regard to power

and freedom. Religious life proposes special means to achieve this goal; those means are called vows.

In religious life, we undertake to live out our baptism in community with others who have the same goal. It is both enriching and demanding to live our life in the company of people we have not initially chosen, but whom we are invited to choose in faith. And when we open ourselves each day to other points of view, to other ways of looking at life and to other values, what innumerable possibilities are thus provided to broaden the expanse of our interior space! On the other hand, we all know that differences often cause annoyance before blossoming into wonderment. The awareness that the Lord's plan is to *gather into one all*

*the scattered children of God* (Jn 11: 52) is a stimulating reality. Religious life is also the pursuit, in community, of the mission entrusted by Christ to his Church: a mission of adoration, of witnessing to the merciful goodness of God; a mission to give life, to transmit it, to transform the world that it may serve more effectively the fullness of life of the sons and daughters of God. A serious religious life is unthinkable without an important amount of time given each day to personal and community prayer, to listening to the Word of God and to meditation, and without active participation in the sacramental life of the Church. A serious religious apostolic life is also unthinkable without a commitment to transmit the life given to us by God, and without some form of service of our brothers and sisters according to the charism of each group and according to the age, state of health and talents of each person.

*Tell me something about God, I'm beginning to forget Him... Many people in the meetings I attend tell me this without clearly formulating their question. It is thus my desire that by giving myself to this God, I shall succeed in telling others about Him and at awakening the basic goodness that lies deep in the heart of every human being.* (Paul Ricœur)



Missionary in Malawi and Zambia for 20 years, Helene Labelle, M.I.C., is always happy to hear the resonance of songs from Africa in the hearts of young people.



Taiwan. Celebration of the mission send-off for Theresa Chang, M.I.C. (1<sup>st</sup> I.), named to Japan. (L. to r.), Jeannette Légaré, M.I.C. and Celia Chua, M.I.C., Provincial Superior

# Vocation



By André Beauchamp

Have you noticed that, on a golden or silver jubilee – 60 years, 70 years – the people being honoured often say: *If I had to live my life all over again, I would do the same thing... minus a few blunders.* Naturally, part of this is conventional; regretting everything they did would be an affront to those who put on the celebration. There is also the realization that through the uncertainties of life, they have eventually found their way. *That was my vocation, they say... the way I was meant to follow.*

In the spiritual tradition which is ours, *vocation* is a rich and complex term. Vocation means a call. A call from whom? A call to what? For a long time, the term vocation was used to designate the religious or priestly life, also at times to mean an exceptional career such as that of a singer, a comedian, a researcher. In fact, vocation is a wonderful term because it implies that each one of us is meant to grow and to take a special direction in response to certain signs. What signs? Generally speaking, they are from any of three sources: within ourselves, other people, God.

The first signs of a vocation spring from within ourselves. They consist of our personal gifts, our tastes, our aspirations, our skills, our life situation. It is so difficult to know oneself. *The self is another person*, said a philosopher. No one has a clear and direct intuition of his or her own self. But in the long run, we end up knowing what we like, what we dislike, what we are afraid of, what we are good at.

Further signs come from other people. A neighbour who asks us to give him a hand, a facilitator who suggests a song, a friend who asks us to make that recipe again. Those requests bring us out of our shell. *Me? I'd never be able to...* Of course you can! And there we are, breaking out of our shell. A distressful situation moves us, a cause gets us all stirred up, a situation takes the upper hand of our life and turns it upside down. The death of a loved one, an illness that is very demanding...

Vocation is also a call from God. Sometimes it is an absolute enlightenment occurring deep in our heart. Think of Claudel... of Saint Paul... Sometimes it is a word of the Gospel taken to the letter as a word expressly addressed to us.

The initial vocation is simply our faith. But it sometimes happens that the call changes the actual course of life and materializes as a career or a way of life. I knew a 65-year-old woman who, on her retirement, went to Africa to care for children and teach catechism. In my younger days, the word vocation was something of a guilt trip, for we were put under a lot of pressure to discover a vocation to the priesthood. Those who became priests had the vocation. The others tended to be looked upon as not having quite made it. Nowadays, we have a better understanding that one's vocation corresponds to a personal invitation from God. An invitation to grow which bridges the gap between our deep desires and the demands of life in society. Vocation is a call, never a vice that keeps us in its grip. A call to live and to bloom. A call to freedom. A call to become who we are, before ourselves, before others and before God. A call that requires audacity and discernment. Finally, vocation means living in the light. ●

## You Walked . . .

You walked on the roads of Palestine.  
Your feet trod on rocky paths and across vales.  
The dust of the road was stirred up by your steps,  
as was the more terrible dust of human mediocrity.  
Look upon your pilgrim people today,  
Sustain them on the way  
that they may never settle down  
as though they had completed their journey.

You shared the table of the wealthy and that of sinners,  
You attended the wedding of Cana.  
And on one particular Thursday, a friend lent you a hall.  
You ate on the grass with the crowd.  
You spoke of a banquet and of a feast  
at which the poor, especially, would at last have bread to eat.  
Look upon your famished people today,  
your people filled with bread, meat and beer,  
but often so poor of the other kind of food.  
Grant that they may share their bread without fear.  
Give them the desire for the other kind of feast  
in the joy of your shared Body.

You undoubtedly sang at sunset after a full day's work  
when words died out in exhaustion,  
And all that was heard was the rhythm, the measure  
and the voice that flowed with the beat of the drum.  
It is the memory of mothers as they rock their little ones  
or the game of children inventing a round;  
at times it is the marching of soldiers pressing towards the border...  
Look upon your people today, on a non-stop diet of music,  
by day, by night, alone or in a crowd,  
Are they trying to run away from you  
so as not to hear their own interior voice?  
Or are they seeking a different rhythm  
That will bring them back to the primal source of the universe?  
Set their hearts to the beat of your Heart,  
Whisper in their ears other tunes and other voices  
That our music may echo Your presence.

André Beauchamp  
*L'instant divin*, Éd. Bellarmin, 1999



# Along Mission Routes...

Lord, accompany on their mission those who are leaving in your name to proclaim your Gospel. Through their witnessing, their friendship and their presence,

*may those in need of comforting be comforted;  
may those seeking peace find it;  
may those wishing to give thanks be enabled to do so;  
and may each one return to his or her own home  
with the joy of having met You,  
who is the Way, the Truth and the Life. '*



**Lise Tremblay, M.I.C.**  
from St-Félicien,  
Diocese of Chicoutimi

Sr. Lise returned in January 2000 to Haiti where she has been working as a nurse for nearly 30 years. In Chantal, she provides medical care to the people of that city located in the southern part of Haiti.



**Judy Saludes, M.I.C.**  
from Asuncion, Davao Norte,  
Diocese of Tagum, Philippines

March 2000 marked Sr. Judy's departure for her first mission abroad. In Japan, she devotes her time presently to learning the language. In the Philippines, she was involved in pastoral work among the Mangyans of Mindoro Oriental. She also served as a teacher in Mindoro and in our schools of Greenhills and Manila.



**Leonila Stewart, M.I.C.**  
from Luna, Kalinga-Apayao,  
Vicariate of Mt. Prov., Philippines

Sr. Leonila returned to Zambia, Africa, in February 2000. She continues to ensure the direction of St. Anne's Leadership Centre in Chipata. This Centre offers an integral formation to some sixty young African women, preparing them to become active participants in the life of their respective village.



**Thérèse Paré, M.I.C.**  
from St-Denis-sur-Richelieu,  
Diocese of St-Hyacinthe

Last September, Sr. Thérèse returned to Haiti, where she has devoted herself for more than 25 years to the integral education of young girls of the rural areas. Presently in Port-Salut, she is involved in literacy programmes among out-of-school children of the area.



**Felicitas Tobias, M.I.C.**  
from Tayug, Pangasinan,  
Diocese of Lingayen-Dagupan,  
Philippines

In February 2000, Sr. Felicitas returned to Vancouver where she has been involved in parish pastoral work since 1994. She also serves as a volunteer at L'Arche and at a centre for street women. In the Philippines, Sr. Felicitas taught in our M.I.C. schools and was in charge of the formation of the novices in our Community.



**Suzanne Labelle, M.I.C.**  
from Hull, Diocese  
of Gatineau-Hull

For 30 years, Sr. Suzanne has been travelling to the villages of Bolivia's Altiplano and Chapare regions to provide relief, care and cure. A physician by profession, she trains health care workers, the *doctors in sandals* as she calls them. At the Institute of Rural Education of Cochabamba, she prepares nurses for the villages. She returned to Bolivia in March 2000.



**Yoko-Maria Immaculata Moriama, M.I.C.**  
from Utsunomiya, Tochigi,  
Diocese of Urawa, Japan

Sr. Yoko-Maria Immaculata left for the Philippines in June 2000. She is presently a team member for Vocation Promotion and Missionary Animation. She brings to this ministry her experience as a teacher, as a pastoral agent and as a missionary in Malawi, Africa



**Huguette Ostiguy, M.I.C.**  
from Granby, Diocese  
of St-Hyacinthe

Having previously spent 21 years in Malawi, Sr. Huguette taught homemaking skills, and then became directress of the students' residence at Marymount Secondary School. After going through a formation programme in counselling, she now provides guidance in human and spiritual growth to young people and groups. She left for Malawi in August 2000.



**Nicole Beaulieu, M.I.C.**  
from St-Urbain, Diocese  
of Valleyfield

Sr. Nicole returned to China last August. After serving 22 years in Hong Kong, she is now an English teacher at a university in Changchun. She brings with her a rich mission experience in Hong Kong, where she gave courses in English, worked in the parish and taught catechism at the Centre of Formation for factory workers.



**Emilia Marcelo, M.I.C.**  
from Sampaloc, Manila,  
Archdiocese of Manila,  
Philippines

Sr. Emilia returned in July 2000 to Hong Kong, her mission country since 1980. She resumes her services as the Executive Secretary of the Catholic Diocese of Hong Kong. She also serves as a member of the Diocesan Commission for Pastoral Services to Migrants and as the Ecclesial Notary of the Diocesan Tribunal.



**Angèle Alix, M.I.C.**  
from L'Ange-Gardien,  
Diocese of St-Hyacinthe

In Haiti, Sr. Angèle has served for some 20 years in education: as a teacher in the secondary and collegiate levels and as school directress for the primary and secondary levels. She also works with the lay associates to our Community (ASMIC). Back in Haiti since August, she is now the secretary for the M.I.C. Province and helps with pastoral work in the parish.



**Lorraine Falardeau, M.I.C.**  
from Loretteville, Diocese  
of Quebec

Since last June, Sr. Lorraine has been back in Peru where she worked for nearly 20 years, first as secretary for the M.I.C. Province, and then as administrator of our College of Lima, attended by more than 450 students. She currently works at that same service while ensuring the formation of young M.I.C. religious.

1 - Adapted text: J. Eyquem, O.P

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# Mosaïcultures ... Mission

By Agathe Durand, M.I.C.



Sr. Agathe Durand (r.), during a visit to the Mosaïcultures in Montreal.

The mission is a vast collective project where people of all ages and from different backgrounds take an active part. Sr. Agathe Durand is involved in the formation of lay missionaries. She highlights the variety and the richness of their contribution and shows how our Community is in partnership with their various projects.



Sally Benoit



Caroline Lafleur



Madeleine Poulin

During the summer months, *Mosaïc-cultures Internationales 2000* of Montreal City (a floral sculpture show), attracted a huge number of visitors. With more than three million plants, a task force of gardeners, horticulturists and sculptors created a display of spectacular structures on the site of Montreal's Old Port. A collective project was born, and day after day, it stimulated the interest and amazement of the crowds. When I visited the site, I had the good fortune of meeting master sculptors from all parts of the world. I was really impressed. On second thought, the *mission* appeared to me as

a mosaic that has been under construction for centuries. Born in the heart of God, it was in gestation in the Jewish people and it took on its definitive form in Jesus, the Project Manager comparable to none other. And I heard His call still resounding across the centuries: *The harvest is rich and the labourers are few. So ask the Lord of the harvest to send out labourers to his harvest.* An unfinished project...

Returning home, I met with Myriam Laroche, a lay missionary connected with the M.I.C. Sisters, who recently returned from Taiwan after five years of hospital work there. That week, too, came Isabel, 23 years, Marie Melissa, 20 and Lise, 45, all three prompted by the desire to share their talents

experience and faith, and a few years of their life in overseas projects among the most destitute. They were knocking at the door of the M.I.C. Sisters! While Myriam has already been through the experience and preserves the indelible imprint of the mission, the others are engaging in a formation process that will extend over two or three years and enable them to go as



Isabelle Faucher



Gabrielle Roberge

lay missionaries and live in Africa or Madagascar, in Asia or the Caribbean, or else in South America.

### A Vast Collective Project

The missionary life was long perceived as the exclusive specialty of religious brothers, sisters and priests. It now increasingly appears as *an immense collective project* to which lay people from the North, the South, the East and the West bring an original and qualified contribution. They are of different trades or professions, young or middle-aged. They have discerned their call, reinforced their Christian faith, and they are willing to join forces with multicultural teams in specific commitments.

An Institute such as ours, the *Missionary Sisters of the Immaculate Conception*, founded a century ago especially for the foreign missions, accepts to be a partner in such projects. In our recent international gathering, delegates from 13 countries shared various experiences lived with lay missionaries. We took stock of the ways in which we actualize this partnership and collaboration according to the sensitivity of each culture and to the needs of the local people. We were able to declare, considering the present and for the years to come, that the Institute as a whole makes it a priority to *facilitate various forms of*

*collaboration with lay missionaries.*

This means

that our option is to work with lay partners of the mission and to invest in their preparation and in hosting them in the countries where we are present. If you visit our web site (<http://www.soeurs-mic.qc.ca>) you can get in touch with one or the other of these persons in their formation process or in the mission field. You will also have an idea of the formation programme offered as an inter-community project with the participation of the M.I.C. Sisters. Some specific references will be provided.

### A Mosaic of New Challenges and Achievements

Have we drifted that far from the *mosaïcultures*? When Nathalie spends months learning the Malagasy language and shares her daily life in an international group with her favourite kind of people, those with a physical or intellectual disability... a mosaic of giving and receiving in the unpredictability of their respective growth process! And when, in the Diocese of Ica, South America, an entire population is entrusted by the Bishop to the pastoral care of Gaby, a missionary from Quebec... a mosaic of daily sharing the bread of the poor and the Word of God! Then, when Madeleine, a partner in a project in Vancouver, receives the confidences of prostitute women and invites them to a place where a team of people can help them... a mosaic of liberation and guidance! In Taiwan, when Myriam subjects herself to learning the

Nelly Siet



Nathalie Genest

Chinese language

in order to communicate her knowledge and skills in geriatrics to a multi-disciplinary and international staff... a mosaic of humanization in health care! When Joan devotes her retirement years to sharing her faith and her knowledge of the English language in a Japanese milieu... a delicate missionary mosaic of cooperation and listening to life! When Nelly goes to Africa and joins women from Europe and Asia in devoting herself to the AIDS orphans... a miniature, heart-shaped mosaic in the colours of hope against all hope! And when Nicole, Carole and Roseline go through the final preparations for their missionary mandate... a mosaic of new challenges and of ever better achievements!

Everywhere, today, the mission is carried out by diversified groups in order to better communicate the Gospel of Life with and for various peoples. The mission is also the privileged ground on which the M.I.C. Sisters join in a covenant with partners who, in different ways of life, share the same call. ●

Myriam Laroche



Joan O'Brien



To take part in a missionary formation programme and in a commitment to a project of 2, 3 or more years in connection with the Missionary Sisters of the Immaculate Conception,

get in touch with Sister Agathe Durand, M.I.C.  
7535, St-Dominique Street  
Montreal, QC H2R 1X4  
Tel.: (514) 276-1128  
FAX (514) 276-6645  
e-mail: micadom@supernet.ca

Name: .....

Address: .....

Tel.: (.....) ..... - .....

# A Rich and Fascinating Experience

By Catherine Wan Ka-lai, M.I.C.

Finding herself on African soil was, for Sr. Catherine Wan Ka-lai of Hong Kong, much more than passing from one continent to another. This missionary experience was to give amazing depth to the previous itinerary of her life. Here is her account...



(L. to r.), Sisters Catherine Wan Ka-lai and Léontine Lang, happy and proud to show a part of the renovated chapel.

I came to Malawi in 1997. I was full of enthusiasm, open to any surprise... but also deeply moved. Born in Hong Kong, I had not had the chance to open up to the mission abroad. The Church of Hong Kong is only now beginning to talk about it. Besides, for a native of Asia such as myself, Africa was a remote and very mysterious country. I thus felt a certain degree of fear when this missionary project was proposed to me. I prayed on it for some time and went through a discernment process... then, slowly, a deep sense of peace came over me and I was enlivened with new energy. I understood

that for me and for Hong Kong, this mission was an amazing gift. Isn't Africa the country where our Foundress, Délia Tétreault, first dreamed of working as a missionary? Did she not send her sisters to China at the very beginning of our Community? As a Chinese woman and an M.I.C. missionary, I thank Délia for moving heaven and earth in order to bring the faith to my people and to create solid bonds of friendship with it. It is now my turn to say for the mission: *Here I am, Lord!*

## The Youth Culture

Two months after my arrival, I went to Mzuzu, the main city of the North. I started learning Chitumbuka, while looking at the possibilities of my helping out at Marymount Secondary School. It has nearly 425 resident girls from every area of the country. I was invited to take part in the leadership of a very active Catholic Action movement: the Young Christian Students (YCS). This involved visiting the YCS groups of the high schools of the Diocese and organizing diocese-wide gatherings and formation sessions. This work required a great deal of creativity and dynamism. After a few months, I realized to what extent the road conditions in the rainy season made it difficult for young people to attend youth gatherings and school meetings. I then thought of launching a news bulletin. It would allow young people all over the country to express themselves, to get information and to be in touch with one another. The plan was well received and the *Youth Link* soon became very popular. Articles came from everywhere. The YCS had a say on topics such as boy/girl relationships, human rights, civic education, ecology... I have learnt a great deal about the youth culture.

## A Delicate Undertaking

I quickly noticed that the chapel of the school greatly needed renovation. It was a fine opportunity to give it a style that was meaningful to the youth and that expressed how they want to live out their faith. It was a fascinating project. I had never thought that my previous experience as an interior decorator would



This humble tabernacle is a discreet reminder of the Eucharist, nourishment of believers.

serve me in this way. In Hong Kong, I worked for eight years on decoration projects for banks, restaurants and residential units. I have learned to listen to the customers so as to recreate with them an environment where they would feel comfortable. As I once did in Hong Kong, I began checking out with the young people the symbols, the colours and the textures that might respond to their need. Finding out about their culture and customs was a long and arduous process. I had everything to learn; their world was so different.

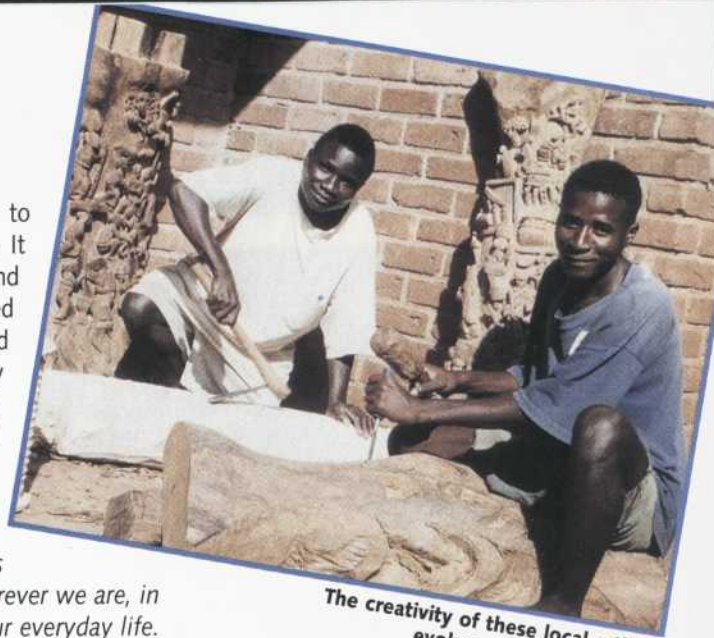
Besides, the artistic decoration of a chapel is a delicate undertaking. The cultural symbols must be combined with a Christian content. In order to better orient my work, I visited churches and chapels and met with artists. At the Kungoni Art Centre in Mua, a Canadian missionary priest, Claude Boucher, M.Afr., works with some sixty local artists at expressing the Gospel message through the local culture. This research opened new avenues for me. My frequent contacts with young people made me discover the difficulties they encounter daily: lack of funds to continue their studies, family problems - unemployment, illness, AIDS, etc. They needed hope to

face this reality and to work at changing it. It was thus essential to find symbols that were filled with hope. All that had inspired me during my studies in theology and liturgy now came back to me. And I thought: *No matter in what country or culture, God always reaches out to us wherever we are, in whatever makes up our everyday life. What he has done for me, he wants to do for these young people. The message of hope and joy of the Risen Christ is powerful!*

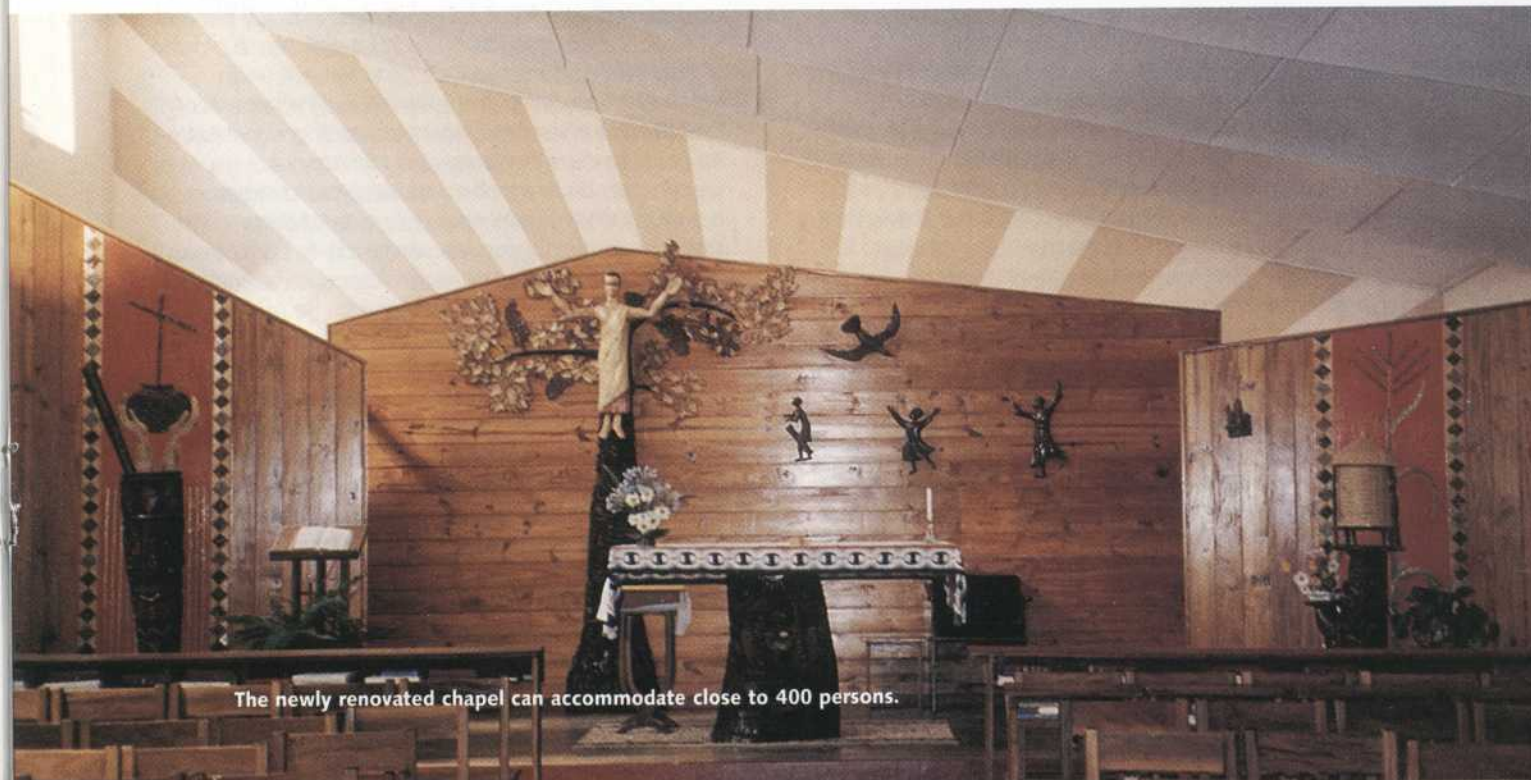
To transmit this message, I discussed countless details of the different elements to be created with the local artists involved in the decoration of the chapel. The knowledge and experience that Sr. Leontine Lang shared with me in this area were very precious to me. The fresco that serves as a backdrop of the altar highlights the presence of the Risen Christ in the everyday life of the people. The tabernacle is in the typical shape of Malawian corn lofts, and helps to understand that Christ has become our spiritual nourishment. The altar, the

base of which consists of a huge sculptured tree trunk, expresses the fact that all peoples are present with Christ at the table of sharing. Our creativity seemed inexhaustible...

I returned from Malawi my heart filled with thanksgiving. I never would have imagined the richness of such an experience! It was an extraordinary chance for me to discover some of the genuine beauty, not only of the arts and culture of Malawi, but also of the warmhearted people of that beautiful country. ●



*The creativity of these local artists evokes deep admiration.*



*The newly renovated chapel can accommodate close to 400 persons.*

# News from Here



(Logo)  
Canadian Ecumenical Jubilee Initiative

## Rest and Renewal for the Earth

To welcome the Jubilee of the Year 2000 is to celebrate with joy the 2000<sup>th</sup> anniversary of the birth of Jesus. It also means to broaden our sense of solidarity and to make a new start on the work for justice and peace. Inspired by the message and actions of Jesus and by the great tradition of the Jubilee in the Bible, Christian people are committing themselves to implement in our times the concrete and amazing social measures that accompany a Jubilee: 1. *the remittance of debts*; 2. *the redistribution of wealth*; 3. *the allowance of a period of rest for the Earth*. The first two key themes already gave rise to some major collective actions. This year, the good will of people is mobilized in favour of the Earth.

Today, the Earth is straining under the demands and waste of human society, which cares little about the needs of future generations, and even less about the needs of the other living species. Our economic patterns of behaviour are the cause of an ecological crisis of catastrophic proportions, the effects of which are becoming tangible. These patterns of behaviour also impoverish the majority of the Earth's people. How can the Earth today be given the period of rest it needs? How can we care for the well-being of every creature that lives on it? All over the world, different Church and civic organizations reflect on these questions. Rest and renewal for the Earth requires fundamental changes on many levels. This begins with an effort to live more simple lives, to restore ecosystems and eliminate threats to the web of life. This Jubilee year sounds the clarion call to see the Earth as a source of life-sustaining bounty requiring care and rest, not control and exploitation. Not only do we need the essentials of life which the Earth provides, we need its beauty to be truly human, truly alive.

Canadian Ecumenical Jubilee Initiative



Marie-Hélène Roy, M.I.C. (3<sup>rd</sup> l.), Berthe Bussièrès, M.I.C. (3<sup>rd</sup> r.) and Paulette Gagné, M.I.C. (1<sup>st</sup> r.) in front of the Holy Door at Basilica St. Paul outside the wall

## The Heart of the Jubilee

On June 18, 2000, all the bells of Rome announced the beginning of the 47<sup>th</sup> International Eucharistic Congress. It was a solemn event. On St. Peter's Square, Pope John Paul II presided over the prayer of Vespers in the presence of more than 500,000 people. I took part in this Congress with two other members of my Community, Sr. Bertha Bussièrès and Sr. Paulette Gagné.

In the course of the week, the activities of the Congress were intense and held, most of the time, at the Basilica of St. John Lateran. On the first day, we attended a great plenary assembly: a delegate of each of the five continents recounted how the Churches of their respective continent prepared for the Congress. Each day of the week featured two major gatherings: the Eucharistic celebration and a catechesis on a theme related to the Eucharist. The catechesis was given by Cardinals of the five continents. It was followed by witnessing of lay people who recounted how the Eucharist is very much a part of their lives and inspires their commitment. Jean Vanier, the founder of the International Federation of L'Arche, was one of the most outstanding witnesses. *All of us are poor because of our limitations, weaknesses and fears, he said. We have a major handicap, that of interior guilt. In spite of these limitations, we can say: Jesus loves me as I am... Jesus is hidden in the poor and wants to nourish our heart. Let us consider the attitudes of Jesus... He makes gestures, and then he interprets them with the Word of God. We are to do the same, follow Jesus who makes gestures and asks us: Do you love me? and who gives us the bread of the Word to interpret the gestures. The Good News is in the gestures.* The Congress was a marvellous experience of the universality of the Church and of the lively and intimate presence of Jesus in the hearts of believers.

Marie-Hélène Roy, M.I.C.

# and Elsewhere



M.I.C. Sisters of Taiwan present the Jubilee 2000 banner. (L. to r.), Srs. Agnes Mao, Celia Chua, Ying-Dz Maria Goretti Syun

## Celebrating the Year 2000

In order to decipher the message on this streamer, one needs to be familiar with the Chinese characters. Those who created it wanted a logo rich with symbols to launch the Jubilee of the Year 2000 in Taiwan. They succeeded in presenting a real catechesis on reconciliation. The sun pictured in the first Chinese character invites one to welcome the love of God who offers us His peace. The imprint of thumbs completes the number 2000. It denotes the personal and unique way for each one to engage in the process of the Jubilee. But a second look allows us to notice the shape and colour of the imprints. The first zero of 2000 represents me with my strengths and my limitations. I am invited to be reconciled with my shady areas, my frailties. The second zero, in the shape of a heart, is the other person who needs to be welcomed and loved. I am called to establish bonds of fraternal love with that person, whatever his or her culture and religion may be. The third zero is green: it is the earth. It, too, I must love and its resources I must protect.

The activity programme set up by a team of the Archdiocese of Taipei helped the Catholics of Taiwan to move forward in the process of reconciliation proposed for the Jubilee. Gatherings in which Catholics could pray and share ideas with Buddhists, Protestants and aborigines were organized. So as to pray for the victims of the recent earthquake, the people went on a pilgrimage to the site of the disaster. On the same occasion, they wanted to pray for reconciliation. From the foot to the top of the mountain, the pilgrims marched to the sound of the Word of God, of prayer and songs. Each person held a little stone and was given a chance to reflect on the many ways it might be used. Instead of throwing it to hurt someone or to protect oneself, it could be used along with others to build a solid structure. At the end of their march, the pilgrims were invited to use the stones to build a large cross, symbolizing the power of the reconciliation brought by Jesus Christ.



Céline Cloutier, M.I.C., comforts an elderly patient at Mount St. Joseph Hospital of Vancouver.

## A Jubilee Award

*A new start for healthy people, healthy groups and a healthy planet!* Such was the theme of the Congress 2000 of the Catholic Health Association of Canada (CHAC) held last April in Victoria, British Columbia. The event gathered 400 delegates of Christian organizations involved in health care in Canada. The vision of the Jubilee Year 2000 set the mood for the Congress. The participants reflected on their mission in the context of the major themes of the Jubilee: poverty, justice, ecology and reconciliation. To celebrate this special year, a *Certificate of the Jubilee Year 2000* was awarded to all the religious Congregations of Canada that have sustained a long-enduring commitment to the service of the sick. It was a particularly appropriate choice if we consider their all important contribution in this area. On reviewing the ministry which they performed for more than three and a half centuries, we see that hundreds of religious men and women - members of three Congregations of men and of 60 Congregations of women - dedicated their lives to this mission.

Our Community, the *Missionary Sisters of the Immaculate Conception*, was counted among the happy recipients of the Jubilee Certificate. This award celebrates the courage of the M.I.C. Sisters who, at the beginning of the past century, assisted the Chinese immigrants who were sick and left without help. They welcomed them and cared for them in two infirmaries which, after humble beginnings, have developed remarkably. All this, thanks to the vision, responsible management and quality care provided to the patients by those who succeeded the pioneers in this undertaking. These Sisters have paved the way for the foundation of two hospitals of excellence: the *Chinese Hospital of Montreal* and *Mount St. Joseph Hospital of Vancouver*. The award also recalls the exceptional devotedness of many lay partners without whom this mission would not have been accomplished. This calls for gratitude and celebration!

# Her Message Lives On...

Certain people have made the effort to search for and to grasp the calls of the Spirit to them and to their times. They have committed themselves totally to respond to these calls. Far from being buried in the archives of the past, their lives speak to the hearts of today's people. Even if the form and context of their expression belong to another period, their message has lived on through time. Délia Tétreault (1865-1941) is one of these people. Her influence and renown are growing and her message is spreading more and more, even abroad. Two famous writers have discovered Délia Tétreault and decided to write about her. We are pleased to present here those two books published in Quebec.

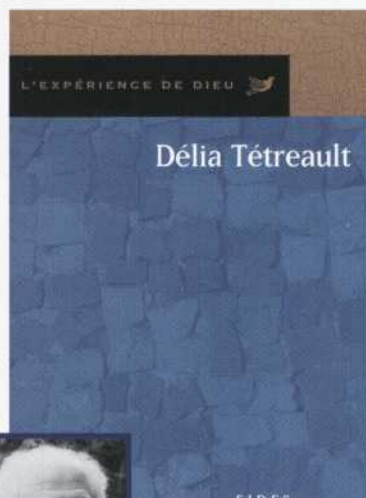
A thinker, a poet and a writer, FERNAND OUELLETTE has received several awards for his literary work: the prize of the Governor General of Canada, several prizes in France, Switzerland and other countries. He has read almost everything written about Délia Tétreault and was conquered by the scope of her work, but even more so by the quality of her interior life. Admiring her union with the God of life, joy and grace, he unhesitatingly classified Délia Tétreault among those persons we call mystics: *I quite naturally turn to those who entrust themselves to the Holy Spirit, the discreet Love, and engage in their great work of sanctification. Délia Tétreault was as profoundly a woman of interiority as she was a woman of apostolate. She is more and more obviously a part of the mystical epic and missionary spirit of the foundation of Quebec of which she was most aware.*

In order to make several of these mystics known, Mr. Ouellette founded the collection *L'EXPÉRIENCE DE DIEU* published by Éditions Fides, and last May, his thoughts on Délia Tétreault were published. After an introduction which is exceptionally rich, he presents numerous texts by Délia Tétreault chosen to justify his appreciation. In it he uses terms that are both novel and rich to show how *God has worked through Délia Tétreault and shaped her soul to act in the discretion of charity...*

YVON LANGLOIS has a doctorate in French literature. He spent several years teaching in Quebec and worked as a contact person for development abroad. With such enriching experience, he was also consul in Venezuela. Now retired, he devotes all his time to writing. His work touches various literary styles. In the last few years, he has attempted to bring to light some of the outstanding figures of Quebec by publishing their biographies.

This author has kept unforgettable memories of his encounters, as a child, with the Missionary Sisters of the Immaculate Conception, and took an interest in reading about Délia Tétreault, their Foundress. His growing admiration for Délia gave rise to his wish to make known that great lady of our land. In a lively and convincing style, he presents *DÉLIA... L'AUDACE DES FRONTIÈRES INCONNUES* (DÉLIA... Daring to Reach New Frontiers), wishing every reader the youthful heart he discovered in Délia and the jubilation of her magnanimous soul open to the whole world! The reader is enthralled from the start by the originality of this biography. It communicates the desire to know more about this remarkable woman, who imparted a strong missionary impulse to Quebec in her time and who, through her missionaries working in thirteen countries, carries a message of joy and a Magnificat of thanksgiving for the mission entrusted to them. ●

Pauline Longtin, M.I.C.



# In the Garden of God

## **Sister Augustine Rancourt** (Sister Marie-Augustine)

Augustine was born on May 28, 1911 in Ste-Justine, in the Chaudière-Appalaches region of Quebec. In 1933, she joined our Community, the Missionary Sisters of the Immaculate Conception. In February 1936, she left for our house of St-Jean, Quebec, where she worked in the ministry of closed retreats. However, in December of the same year, she had to take a long period of rest in Nominigüe.



A very skilled seamstress, Sr. Augustine then spent nearly 22 years at the Mother House doing an excellent job of sewing liturgical vestments. She also applied her skill to the art of embroidery on various church ornaments and taught other companions how to succeed at it. With equal skill and success, she worked at making our religious habit. In 1971, she had to retire to our house of Pont-Viau as her health was getting increasingly frail. She found ways of keeping busy in spite of her diminished strength.

Rushed to the Cité de la Santé Hospital in Laval, she died suddenly on the 17<sup>th</sup> of January 2000, after years of illness endured with courage.

## **Sister Lorette Edger** (Sister Raymond-de-Jésus)

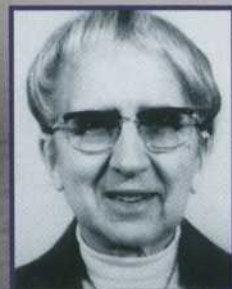
Lorette was born in Montreal on September 16, 1919. She was 22 years old when she was admitted to our Institute, the Missionary Sisters of the Immaculate Conception. For nearly 30 years, she practiced her nursing profession, first in Haiti and in Bolivia, and then in Canada at our hospital of Vancouver and later in Montreal, caring for her companions at the Mother House. She demonstrated qualities of responsibility and competence. Her companions unanimously recognized her talents in different areas: sewing, embroidery, cooking, painting, music...



Her spiritual quest led Sr. Lorette towards a more contemplative life. She made two attempts to join a monastic order. She returned to our Community and resumed her missionary life with faith and generosity. Not long before the end of her life, she had to endure very severe physical sufferings. Prayer and a great love of Mary helped her to go through this ultimate trial. She died in self-surrender and serenity at the Cité de la Santé Hospital in Laval, on January 18, 2000.

## **Sister Suzanne Tremblay** (Sister Sainte-Suzanne)

Suzanne was born in Lachute on August 27, 1910. At the age of 20, she requested her admission to our Community, the Missionary Sisters of the Immaculate Conception. Her sister Estelle, who was then a novice, welcomed her with joy.



In spite of a frail health, Sr. Suzanne managed to perform a variety of tasks in our different houses of Canada: teaching elementary school children, giving piano and violin lessons, working at bookbinding and painting, eagerly helping out with the works of closed retreats and among the elderly. Everywhere she went, her talents in music gave our liturgical celebrations and family gatherings an atmosphere of festivity. She was remarkable for her kindness, her thoughtfulness and her fraternal affection. Her spiritual life was nourished with prayer and faith. In 1993, after a stroke that left her paralyzed, Sr. Suzanne entered our Infirmary in Pont-Viau. She always remained cheerful and full of gratitude for the services received. She lovingly handed her life over to God on January 31, 2000.

**Sister Fleur-Ange Crevier** (Sister Marie-de-l'Enfant-Jésus)

Fleur-Ange was a native of Montreal. She was born at the beginning of the century - on May 20, 1905. Three years earlier, Délia Tétreault, our Foundress, had founded our Community and was preparing some major missionary projects. Having joined our Community on March 1, 1928, Sr. Fleur-Ange worked at the ministry of closed retreats for 27 years. Then for 13 years she was involved in the promotion of our magazine, *Le Précurseur*. Her sewing and arts and crafts projects contributed to the support of our various missionary projects.

Sr. Fleur-Ange wrote numerous poems which beautifully express the feelings that inspired her life: a great love of God and of Mary, a sense of wonder at the beauties of nature, a desire for a life centered on thanksgiving and fraternal charity. In 1976, severe health problems forced her to retire to Pont-Viau. However, she remained very active there for more than 13 years. At the end of a long life, she died at our infirmary of Pont-Viau on February 1, 2000.



**Sister Amanda Létourneau** (Sister Jeanne-de-Jésus)

Amanda was born on August 6, 1904, in St-Norbert d'Arthabasca. At age 22, she requested her admission to our Community, the Missionary Sisters of the Immaculate Conception. Two years of novitiate went by very quickly. In 1929, she was put in charge of our printing room in Trois-Rivières. For 13 years, she prepared the diocesan newspaper, *Le Bien Public* and printed various publications for the Seminary, the religious communities and the Work of the Holy Childhood. Then, for 24 years, she was in charge of printing our magazine, *Le Précurseur*, and helped with the circulation work. A very demanding job if we consider the technical means available at the time and that the magazine was published both in French and in English. For nearly 25 years at our house of Pont-Viau, she also worked at missionary promotion and ministered to the sick and the elderly.

*To be a missionary in thanksgiving with Mary:* this spirituality left to us as a legacy by Délia Tétreault, responded to her deepest aspirations. She had a way of adjusting it to the places and circumstances she was called to live in. On February 6, 2000, Sr. Amanda passed away in serenity and confidence, her eyes set on God and her lips repeating this prayer: *Jesus, Mary, Joseph, ... I love you very much... very much...*



**Sister Jeanne-Berthe Morin** (Sister Saint-Joseph-Calasanz)

Jeanne-Berthe was born in Labelle on September 4, 1910. She was admitted to the Postulate of our Community, the Missionary Sisters of the Immaculate Conception, on March 1, 1932. This signaled the beginning of a long missionary journey. Guided by faith, she intensely lived through every step of it.

As a young religious, she worked for 14 years at promoting our magazine, *Le Précurseur* and at the Work of the Holy Childhood. In Cuba from 1948 to 1961, she took on various responsibilities in education. When political and social events forced her to leave that country, she went on to spend a few years in Peru and in Bolivia. Whether teaching science or catechism, directing a school, or applying literacy programmes, she always proved to be an exceptional educator. Her artistic talents were also greatly appreciated. In Pucallpa, she created the style of the furniture of the Cathedral. Today, the altar and the tabernacle still remain the most beautiful adornments of this humble sanctuary. After her return to Canada, she worked for 25 years in photography and painting. In 1996, she retired to our house of Pont-Viau where she died peacefully on March 14, 2000.



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Telephone: (514) 274-5691  
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Like Mary on the day of the Visitation,  
we shall promptly set out  
to reach those to whom we are sent.  
Inspired by Mary's faith in action,  
we too shall accept to leave, day after day, for other shores  
by opening ourselves to our brothers and sisters  
in order to live in *missionary communion*  
within any new culture or social situation.

MIC General Code

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