

MIC MISSION NEWS

JANUARY - FEBRUARY - MARCH 2002



*je voudrais dire
est important et délicat
l'action de grâces !
Signez-vous nous fait*

A Legacy to be Shared





Photomontage: Y. Demers Paris

MIC MISSION NEWS

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of the Immaculate Conception

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Contents

VOLUME 29, NUMBER 1 - JANUARY - FEBRUARY - MARCH 2002

Editorial

Remembering with Thanks

Ma. Anthea Raso, M.I.C.

3

The Heritage Left by Délia Tétreault

Pauline Longtin, M.I.C.

4

The Philippines... Pearl of the Orient Seas

Louise Denis, M.I.C.

6



The Heritage
Left by Délia Tétreault

• Assuring a Christian Education

8

• A Community for Evangelization

12

• They Continue the Mission

16



The Philippines...
Pearl of the Orient Seas

Poem

In a Child's Dream...

Éloy Roy, P.M.É.

18

Haiti, Land of Hope

Céline Gauvin M.I.C.

19

• In a Context of Change

20

• The Youth and Mission

24

• At the Heart of a Missionary Church

25



Haiti, Land of Hope

Along Mission Routes...

28

Centennial Celebrations

Louisa Nicole, M.I.C.

29

In the Garden of God

30

Photo credits:
M.I.C.

Front Cover:
Seminaty of the Society of the Foreign Missions of Quebec
1. Canada. Pauline Longtin, M.I.C.
2. Philippines. Angelita Villarin, M.I.C.
3. Haiti. Enna Saint-Louis, M.I.C.
Back Cover:
Painting by Marie Bilodeau, M.I.C.

1	2	3

MISSIONARY INTENTIONS 2002

January

That each local Church may give new impulse
to evangelization in every sphere of life and work.

February

That Christians in Cambodia and Laos may devote special attention
to promoting vocations to the priesthood and the religious life.

March

That by welcoming the Gospel message of truth and charity,
the peoples of Africa may work for and achieve reconciliation and solidarity.

Remembering with Thanks

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

Let us give thanks and celebrate! These are sentiments easily expressed as we, the Missionary Sisters of the Immaculate Conception, consider our 100 years of missionary presence and service in the Church.

In this issue of MIC Mission News, we continue to retrace our roots and to look toward new generations in mission. From the very beginning, our Sisters undertook varied ministries adapted to local needs. Wars and political situations in some countries of the Far East forced them to leave these apostolic fields at least for a number of years. However, while some missions were being closed, others were established in other lands. In the postwar era, novitiates were opened to respond to the appeal of new candidates in several countries. Increasingly, the Sisters affirmed the cultural diversity within our Community as a sign of the universality of the Gospel and a gift to the Church.

Since our foundation in 1902, the spiritual heritage handed down to us by Délia Tétreault has been our model and inspiration, ever nurturing our apostolic spirit. Her missionary dream lives on, especially with the greater diversity in the forms that mission takes for our Community today. The Sisters are engaged at all levels of education and in health care services. A good number are involved in pastoral ministry, whether helping to build local Christian communities among the poor and marginalised, training catechists, or promoting a richer knowledge of Scripture and the life of faith. All of this incorporates unceasing attempts to promote social awareness and an earnest concern for justice.

Bearers of the Institute's rich spiritual and missionary tradition, our Sisters continually respond in creative ways to situations and demands in different parts of the world. They take to heart an orientation the entire Institute steadfastly pursues: to effectively develop lay leadership and enter into a greater collaborative ministry with the laity. In particular, our Community keeps on evolving ways to work in partnership with our Associates, lay missionaries, collaborators, other mission organizations and local Churches.

As we step on the threshold of the Year 2002, our Centennial Year, may our unwavering fidelity to Délia Tétreault's spiritual legacy and charism accord us fresh vitality to address the emerging apostolic needs of God's people. For us all, may this New Year abound with God's choicest blessings!





Délia Tétreault

by Pauline Longtin, M.I.C.

A charism, a free gift, a present to be brought to fruition and to be shared. That is what Délia Tétreault received when, at 18 years of age, she clearly perceived as a message from heaven the *announcement* that she was *later* to found a religious community of women for the foreign missions, and to work at the foundation of a similar society for men. The little word *later* is important, because it was only some twenty years after the event, in 1902 for the initial project, and another twenty years afterwards, in 1921, for the second one, that she was able to actualize what had become for her an irresistible call, an obsession, to respond to what God was asking of her.

All those years, which could be termed *chaotic*, only demonstrate the faithfulness and perseverance of the one to whom would be applied the title of *prophet*. Let us place ourselves in the context of the times, the end of the 19th century and the beginning of the 20th: a woman... founding a congregation for the foreign missions, therefore outside the country! Indeed, Délia did not wait for the demonstrations and struggles of women for social recognition, nor did she wait for the synods at various levels of the hierarchy to respond to God's call and to launch into a venture unheard of in those days, taking her place and playing her role in the Church. She knew she was called and she answered: *Here I am!*

The Heritage Left by



Pont-Viau, May 19, 1985. Official opening of the process in view of the canonization of our foundress.

A Particular Gift

Her mission, like that of the prophets of the First Covenant, was not an easy one, but she was affirmed by her experience of God who gave her the audacity and the strength to keep going. However, the foundations she envisioned were not limited to a material undertaking. Since the inspiration came from God, she would be moved by His Spirit and personally endowed with a special *spirit of life*. And that is what we might consider the specific character of her charism, the particular mark of the gift she received. This was, for her, a sacred gift, as she expressed it in 1924: *The spirit of a Community is something sacred, for it is given to it by God Himself when He brings it into being*. What, then, is this spirit? Our Foundress defined it in a letter of 1916: *The main raison d'être of our Society is truly thanksgiving, in union with Mary, our Immaculate Mother. The apostolate among the infidels was given to us by the Blessed Virgin as an outward means of manifesting our gratitude*.

Testament
spirituel
de
Délia
Tétreault

Mais bien chère sœur
Vos lettres me donnent
un grand plaisir et me font
savoir que vous êtes toujours
dans la même disposition
d'esprit et de cœur. C'est
pourquoi je vous prie de
continuer à m'écrire et de
me faire part de toutes les
nouvelles que vous recevrez.
Je vous embrasse très tendrement
et prie Dieu qu'il vous
donne sa sainte grâce.

Délia Tétreault

The gift given to Délia, accepted and cultivated by her, has the following features: in a spirit of thanksgiving, to found a religious Institute, Marian in character and with an essentially missionary purpose. Her vision was thus translated into action, and her action confirmed the vision that had been alive in her from the days of her youth.

A Charismatic Intuition

To the Tribunal of Inquiry into the cause of canonization of Délia Tétreault, in 1986, Msgr Gilles Ouellet, P.M.E., then Archbishop of Rimouski and former Superior General of the Society of the Foreign Missions of Quebec, declared: *I think that she was someone sent by the Lord at a specific time in the history of the Church in Quebec and in Canada. Délia Tétreault, Mother Marie-du-Saint-Esprit, raised the consciousness of the Church of*

Quebec with regard to the fact that, as a people of God, it had a collective responsibility to be missionary abroad and to develop a missionary spirit of its own.

To raise the consciousness of the Church of Quebec... this is quickly said, but all that this involved in terms of contacts, long periods of waiting, reiterated efforts, painstaking labour cannot be expressed in a few lines and it surely exceeds the parameters of this simple article. Nevertheless, we need to take all of it in consideration so as to somewhat comprehend the statement of historian Nive Voisine: We owe the first missionary foundations in Quebec to Délia Tétreault.¹ The motivation of this gigantic enterprise was clearly expressed: Our country, which is now sufficiently equipped with religious institutions, must pay the Church its debt of gratitude for the faith it received through the zeal of missionaries... This was the argument she gave in response to the objections or to the resistance she encountered, and which overcame them all.

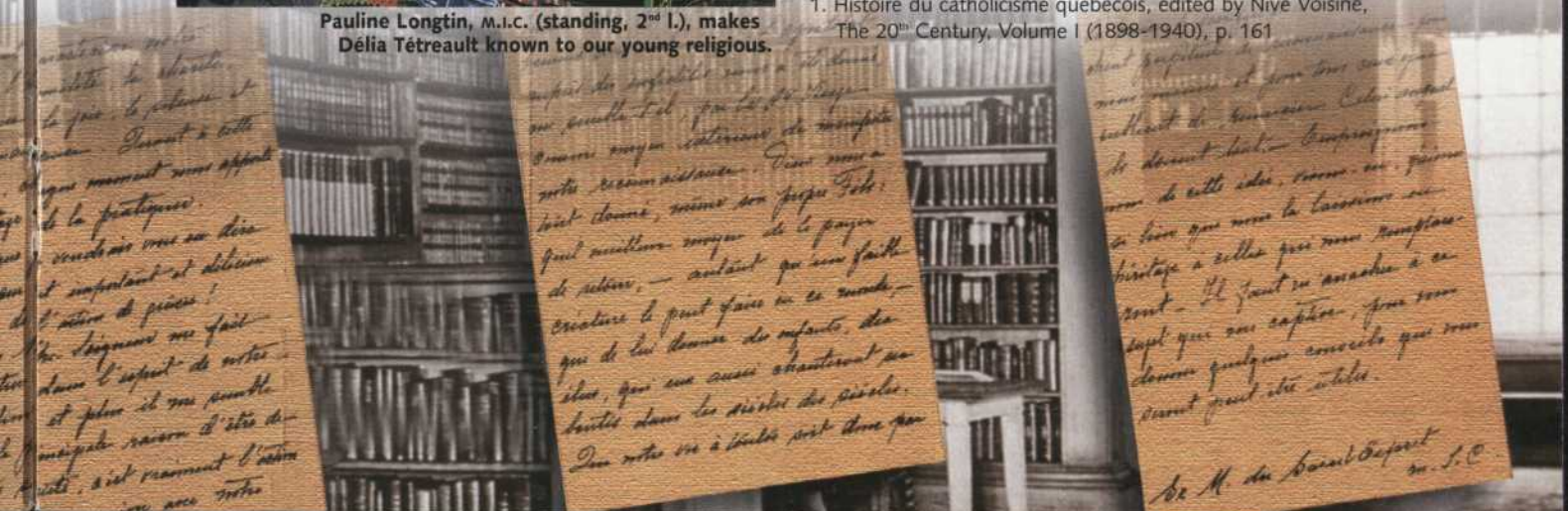
A Gift to be Shared and Left as a Heritage

Women like our Venerable Délia are not content with responding to a personal call; they invite others to follow them and to share in their ideal and mission. Her Institute lives by the wealth of its internationality: its 750 members, more than one third of whom are non-Canadian, work in 14 countries and bear witness to the joy and universality of salvation. They are united by one and the same spirit and by one and the same veneration and love of the one who led the way for them to repay God who gave us all things, even his own Son! Regardless of the times, of boundaries and cultural differences, Mother Délia has managed to touch our hearts and to give us all the desire to continue joyfully on the way shown to us by her audacity and faith. Thus, from generation to generation, the spirit of life which was left to us as a heritage is transmitted and has kept our Institute alive for one hundred years now, for the motive for our consecrated life as for our apostolate is to be perpetual thanksgiving in the Church, in the name of all our brothers and sisters. (M.I.C. Constitutions, 3.3). ✱



Pauline Longtin, M.I.C. (standing, 2nd l.), makes Délia Tétreault known to our young religious.

1. Histoire du catholicisme québécois, edited by Nive Voisine, The 20th Century, Volume I (1898-1940), p. 161



The PHILIPPINES...

Pearl of the Orient Seas

By Louise Denis, M.I.C.

In 1521, the Spaniards, led by Ferdinand Magellan, discovered the islands to which was given the name *Filipinas* in honour of King Philip of Spain. Blessed with abundant natural resources, the islands have attracted traders, adventurers and empire builders for centuries. Today, with a population of 76.5 million - mostly of Indo-Malay, Chinese and Spanish descent, the Republic of the Philippines is the third largest English-speaking country in the world.

The succession of various foreign influences has molded a unique Filipino nation and culture. This rich heritage is reflected in the diversity of customs, language, art, architecture and in more than a hundred ethnic groups. A splendid tradition of warm hospitality is a way of life among Filipinos. Relish the innate beauty of the land and find expressions of welcome and friendship in song, graceful dances, in ritual and festivity. Smiles, laughter, ingenuity and deep spirituality remain despite the industrialization and modernization of recent years.

A Christian Nation in Asia

The Filipinos fought sword to sword against the Spaniards, but accepted the cross that Magellan planted in 1521 on a hillock overlooking the harbour of Cebu. To this day, the cross of Christ is the most cherished gift the country has received from the West.

Despite the numerous crusades that brought Islam from the Middle East across to Pakistan, India, Malaysia, and Indonesia, the Philippines remained very nearly untouched. Most of the nations of Asia have been influenced by either Islam, Buddhism or Hinduism. Those who have faith ultimately perceive that Divine Providence shielded the Philippines. The faith of Filipino Catholics is tenacious, their trust in God unwavering, their love for Mary manifested in a profound nationwide devotion.



Colourful vintas recall the seafaring days of IndoMalay settlers.



The Spanish legacy is preserved in lavish costumes and lively dances.



The Philippine archipelago comprises 7,107 islands.



The Banaue rice terraces, dating back 2,000 years, are the largest man-made terraces in the world.

Today, the nation is predominantly Catholic. The people yearn for fullness of life in God, yet live the realities of widespread poverty and divisive conflicts. Marginalised cultural minorities, the exodus of Filipino workers and ecological challenges are also major concerns.

It is with this context in mind that our Sisters of the Philippines clearly enunciated their mission commitments in their Pastoral Plan. They commit themselves to actively participate in the major thrusts of the local Church according to their capacities and ministries. They are present in various ministries: Christian education, youth ministry, formation of catechists and lay leaders, animation of Basic Ecclesial Communities, of Christian families and overseas Filipino workers. They are just as much committed to undertake integral evangelization among Tribal Filipinos, Chinese and other groups that do not yet know Jesus



Magellan's cross in Cebu

Christ. The education for justice and peace, and concern for ecology as well as the promotion of religious missionary vocation, mission awareness and the responsibility of Christians to share their faith form part and parcel of their apostolic commitments.

Our First Mission in the Philippines

The first missionaries of our Institute who left Canada went to China in 1909. They undertook services in the field of health care and education where their zeal and dedication soon became widely known. In 1921, Dr. Jose Tee Han Kee, a close collaborator in their mission work, was named Director of the Chinese General Hospital of Manila. He then requested the Archbishop of Manila to send M.I.C. Sisters to assume the administration of the hospital. This facility was serving the Chinese community which at that time numbered nearly 40,000.

Délia Tétrault responded favourably to the request. This new mission was in line with her vision and missionary zeal . . . particularly that of reaching out first to those who had never known Christ and of serving the poor. Five Sisters were assigned for this first mission in the Philippines. The friendship that developed between the Sisters and the families of the patients initiated their social work ministry.



It's breakfast time for patients at the Chinese General Hospital of Manila.



The Sisters and students of Immaculate Conception Anglo-Chinese Academy at its early years of foundation

Home visitations and catechetical instruction brought about a number of conversions. The young Chinese converts, fruits of the catechetical classes, eventually inspired the foundation of the *Immaculate Conception Anglo-Chinese Academy* in 1936.



IMMACULATE
CONCEPTION
ACADEMY

For school year 2001-2002, ICA's enrollment counts 3,530 students.

Assuring a Christian Education

Immaculate Conception Academy (ICA)

An ever-increasing student population gave way to a prompt succession of events in the history of the *Immaculate Conception Academy*: relocation, construction and further expansion. Providence never failed. Friends and benefactors, mostly from the Chinese community, have always responded with much generosity.

Today, there are close to a million ethnic Chinese living in the Philippines. The Sisters reaffirm their commitment to pursue the dream of Délia Tétreault by providing an integral Christian education to thousands of young Chinese-Filipino girls. In 1964, ICA became a Filipino school with special permission to include in its curriculum the Chinese Language and Arts Program. The students are surrounded by an environment of trust, compassion, justice and peace whereby they can integrate their faith with their Chinese cultural heritage. School objectives are achieved through the active collaborative efforts of the administration, teachers, parents, alumnae, benefactors and the students themselves.

Students avail themselves of the computerized accession system at the high school library.



ICA Development Project Committee. (At centre), Teresita Canivel, M.I.C., Chairperson and Provincial Councillor; Dina Ang, M.I.C., ICA directress

Adhering to a tradition of excellence, ICA has been granted for the third time a five-year accreditation by the *Philippines Accrediting Association of Schools, Colleges and Universities*. Sr. Dina Ang, directress, stresses the challenge confronting the entire school community: *To continue to be a source of Christian leaders, young women capable of self-sacrifice for the good of others and committed messengers of God's love.*

The school encourages social action projects taken on by the students, the Parents' Groups and the Alumnae Association. Their commitment includes, among others, financial support of education and development projects for a tribal minority group, sponsorship of elementary and high school students from public schools, assistance to several laudable initiatives on behalf of the needy.



Vilma Masinda, M.I.C., meets friends from the Primary School.

The Eucharistic Celebration is held daily in the chapel.





Immaculate Conception Academy of Manila (ICAM)

After the Second World War, education in English took a phenomenal stride. The scope of this rapid change brought a need for more private and public schools in the country. This situation prompted our Community to establish another school in 1946, the *Immaculate Conception Academy of Manila*.

Today, ICAM's mission is being reflected in its day-to-day activities, projects and community involvement. It aims at preparing the students to become responsible and productive members of society and at helping them to integrate the Catholic faith in their daily life. Sr. Milagros Gomez,



ICAM welcomes more than 2,000 students from Manila and suburbs.



A Marian celebration held on the school campus



High school students' assembly with Milagros Gomez, M.I.C., directress

directress, reaffirms our Community's commitment to educate the youth: *Faith is at the heart of a Catholic school. It sustains our desire to continue our school ministry and our efforts to develop and nurture the potential of every child entrusted to our care.*

Challenged by the schools' well-balanced curriculum, the students are encouraged to use their academic and personal talents as fully as possible. On their part,



Charming participants in a cultural presentation

the faculty and staff are committed to form the students to be persons of conscience, competent and compassionate. They aim to help them strengthen their own faith in God and, through different outreach projects, able to participate in the much needed task of rebuilding a better Philippines. Among several activities, the Grade School pupils presented to their principal, Sr. Eufrosina Lee, a supply of dry goods and some monetary donations they have collected for victims of the eruption of Mayon volcano.



The Sisters of ICAM renew their religious vows on December 8, Feast of the Immaculate Conception, at a Mass attended by the school community.



Immaculate Heart of Mary Academy (IHMA)

In 1947, our Community was invited this time to open a school in the southern part of the country - in Mati, Davao Oriental. Today, *Immaculate Heart of Mary Academy* continues to offer its student population of 1,711, a holistic and Christian education involving the teachers and parents. In return, the school expects standards of



Veronica Maderista, M.I.C., with IHMA students involved in catechism classes at the parish

excellence and dedication. Sr. Justina Villagracia, directress, expresses her hope and confidence: *The school curriculum fosters integral human development and critical thinking, equipping our students with the needed skills to analyze the various forces at work in our environment. Hopefully, their Christian formation will enable them to share with others the gift of faith and to participate actively in shaping a better future.*

The past five years, the school has been involved in a well-coordinated project called *IHMA-Japanese Friendship and*



Justina Villagracia, M.I.C., directress, addressing the students during the morning assembly



Violeta Tutanés, M.I.C., finds conscientious students at the school's well-equipped computer classroom.

Solidarity Program. It consists in welcoming annually a group of Japanese teachers, students, and a few professionals for a ten-day immersion in Philippine culture. The participants are hosted by local Filipino families. Their stay includes class attendance, religious and sports activities, sharing and discussion on cultures and traditions. One of the visiting groups offered free medical and dental services to the most needy residents of two villages, Marayag and Dahican. These immersion experiences prove to be enriching for both visitors and hosts, creating strong bonds of friendship and solidarity among them.

Concern for ecology also involves the entire school community. On the occasion of President Gloria Macapagal Arroyo's recent visit to the region, Sr. Justina Villagracia presented the issue of illegal logging. This practice risks to have adverse effects on the ecosystem of the area. After the visit, information came announcing that the President had quickly attended to the matter by giving directives to the Department of Environment and Natural Resources to assess and evaluate the situation.

Sr. Justina Villagracia and some Japanese youth at a Celebration of the Light, symbol of their solidarity and friendship



Bibiana Flora, M.I.C. during a catechism class in the public school



A Community for Evangelization

Tribal Ministry

Our Sisters are engaged in pastoral ministries that bring faith to yet unreached places such as the regions inhabited by non-Christian people. For the last ten years, they have been working with the *Mangyans*, a cultural minority group that dwells in the interior region of Mindoro.

Land is traditionally the major source of livelihood for this nomadic tribe. Unfortunately, due to the influx of migrants and land grabbers, the Mangyans lost access to their ancestral land. The Sisters worked with tribe members, helping them to claim back the titles to their land. Supported by government and non-government organizations, a few initiatives and programs are also in operation. Such projects include housing, health care, cooking classes for mothers, literacy sessions for adults and children. These initiatives are all aimed at helping the Mangyans to settle down, to improve their standard of living and to become self-reliant. Volunteers, mostly young people from other countries especially Canada, Japan and Taiwan, have generously taken part in these development projects.

Along the years, as part of their integral approach, the Sisters offer an evangelization program to the tribal group. When the Mangyans hear about God the Creator of all



Rice fields tilled by Mangyans in Mindoro



Carabao and windmill, gifts from Japanese benefactors



Lilia Frondoza, M.I.C., accompanies a Japanese visitor desirous of meeting new friends.

things, of Christ the Redeemer who came to liberate them from the fear which spirits impose, and of the Holy Spirit who is the one great Spirit beyond all these others in trees, mountains and rivers, they are generally open to welcome His Gospel. Today, the Church is slowly growing in their midst. Basic Ecclesial Communities are emerging, animated by catechists chosen from among the community leaders. For our Sisters who have been involved in the tribal ministry at one time or another, journeying with the Mangyan people is an infinite source of wonder and thanksgiving.



Mangyan farmers avail themselves of the literacy program.



The Mangyan community celebrates the Eucharist in a makeshift chapel.





Vocation promotion. Aludia Rufin, M.I.C. (1st I.), during a search-in session for young professionals



The Cursillo Retreat House in Davao City

Empowerment of the Laity

Our Lord has entrusted to the Church the task of proclaiming the Good News of God's love for His people. Part of this mandate is to seek the collaboration of the laity. The preparation of lay people in view of fulfilling this mission demands that they become ever more aware of their responsibility to be authentic witnesses of Christ and commit themselves to share with others the gift of faith.

The Cursillo Retreat House of Davao, directed by Sr. Nicolasita Villarin, plays an important role in the formation and empowerment of Catholics in the country. It offers among others, lay leadership programs, marriage encounter sessions, workshops for catechists, Christian youth camps, Bible courses and interreligious dialogue seminars. Over the years, it has prepared a good number of leaders who are now assuming responsibilities in their local Churches and in Basic Ecclesial Communities. These different groups give the Church a new face truly rooted in the lives of ordinary people today. They encourage the Church to be more prophetic, particularly in its commitments to justice and to the poor.



Angelita Villarin, M.I.C. and lay collaborators animate a program aired over Radio DXGN of Davao.

Due attention is being given to media education as an instrument of information and formation. It is rightly called the modern *Areopagus* and in this field, the Church can play a prophetic role wherever necessary, thereby becoming the voice of the voiceless. The Sisters and a group of committed lay people use the radio waves to discuss current issues such as justice and peace, Christian family values, missionary activities, etc.. They hope to inform people, strengthen their faith and encourage them to actively participate in Church projects as well as in national affairs.



Participants in a Muslims-Christians Peace Building Seminar held at the Cursillo Retreat House



Nicolasita Villarin, M.I.C., facilitates a value formation session.



The crowd present at the EDSA II event

Commitment to Justice and Peace

Once called a showcase of democracy, the nation under Ferdinand Marcos saw political turmoil and the imposition of martial law. Widespread unemployment expanded the gap between the poor and the richly favoured elite. In 1986, after Marcos claimed victory in a fraudulent election, the Filipino people took to the streets and demanded for justice. They raised a beacon of hope for other nations with their *EDSA Peaceful Revolution*. In 2001, they astonished the whole world and earned great respect from the international community in their fight against corruption with a repeat of the EDSA events.

The Church's commitment to justice and integral development has strengthened the spiritual and moral base of Philippine society. It enriched the

Church and the country with a new type of leader, of prophet, of martyr and opened doors to a new spirituality in which the concern and struggle on behalf of suffering brothers and sisters occupy a central place. The role played by the clergy, religious and lay people to bring about justice and democracy demonstrates convincingly that marches and rallies are an integral part of liturgy and worship. Where social issues are concerned, these same groups denounce the system of labour and wages that affect the daily struggles of workers and their families.

The Church of the Philippines declares that migration is a right but also, that forced migration is deplorable. The lack of opportunities in the local economy has sent numerous Filipinos away from the homeland. The Church never tires to view this alarming situation with pastoral concern. Special efforts are thus called for to provide migrant workers with animation and formation. Our Sisters involved in these pastoral activities are well aware that in many instances, the migrant workers become missionaries themselves, bringing the Gospel and sharing with other nations the gift of faith.



Edita Telan, M.I.C. and Dina Ang, M.I.C., participate in a public rally.



Guadalupe Sempio, M.I.C., visits residents at a slum area in San Juan.



Imelda Corcino, M.I.C., at a Christmas party for street children and indigents of Davao City



Felicidad Dacayanan, M.I.C. (2nd row, 6th l.) and her graduate students at the University of the Philippines work on a village development project.

Youth Ministry

Asia deserves the Church's attention as it is home to more than half of the world's population. The youth are the hope of Asia and of the Church. The need of the hour is that the Church and its various organizations give young people the formation they need to face the challenges of a fast-changing society. Our Sisters of the Philippines, Taiwan, Hong Kong and Japan have formed an Inter-Asia Vocation Promotion Team. They have developed a program with varied activities to accompany young women in their vocation discernment. They offer search-in sessions, retreats, cultural immersion experiences, seminars and forums where the young people can share their preoccupations and dreams. These encounters are privileged opportunities to journey with them in their search for values and to increase their mission awareness, inviting them to become committed Christians and even more, bearers of the Good News in their own milieu.



Martha Atsuko Sagara, M.I.C.,
meets with a youth group in Davao City.



At a Diocesan Vocation Promotion session:
Yoko Moriyama, M.I.C. (standing, 2nd l.) and
Delia Regidor, M.I.C. (standing, at center),
Assistant Provincial



**Violeta Tutanés, M.I.C. (2nd row, 1st l.), Atsuko Sagara, M.I.C. (1st row, 1st r.),
Angelita Villarin, M.I.C. (2nd row, 1st r.), with High School retreatants**



**The M.I.C. Inter-Asia Vocation Promotion Team with some Sisters
of Greenhills and their friends**

Salamat Po Kai Scholarship Program

The Japanese association Salamat Po Kai, which provides scholarships to some Filipino high school and college students, started its activities in Davao in 1992. It now counts forty-six graduates out of a hundred students. This year's six new graduates were not remiss in expressing their profound gratitude to their generous benefactors. Sr. Martha Atsuko Sagara, local coordinator in Davao, accompanies the students throughout their study cycle and shares in their joys and difficulties. She is deeply grateful to the Association for allowing her to participate in this project of solidarity which helps the young beneficiaries to grow not only in knowledge and wisdom but also in the spirit of thanksgiving, the spirit of our Institute.

**Elizabeth Relacion, M.I.C., promotes mission awareness
among young parishioners of Santa Cruz, Mindoro.**





Novices at the Inter-Asia Novitiate of Baguio City

They Continue the Mission

A Novitiate in the Philippines

In response to the increasing number of requests from young women who wished to make theirs the dream of Délia Tétréault, a novitiate was opened in 1955 in Baguio city, located in the northern part of the country. Since its opening, our Institute counts more than 80 members coming from the Philippines. Those who answer the call to religious life are imbued with a profound desire to dedicate their whole life to God and to the service of His people. The novitiate is a period of initiation and formation to religious life. During this time, the novice is accompanied in a discernment process which aims to verify the authenticity of her call to be a religious missionary before she makes her commitment to our Institute.

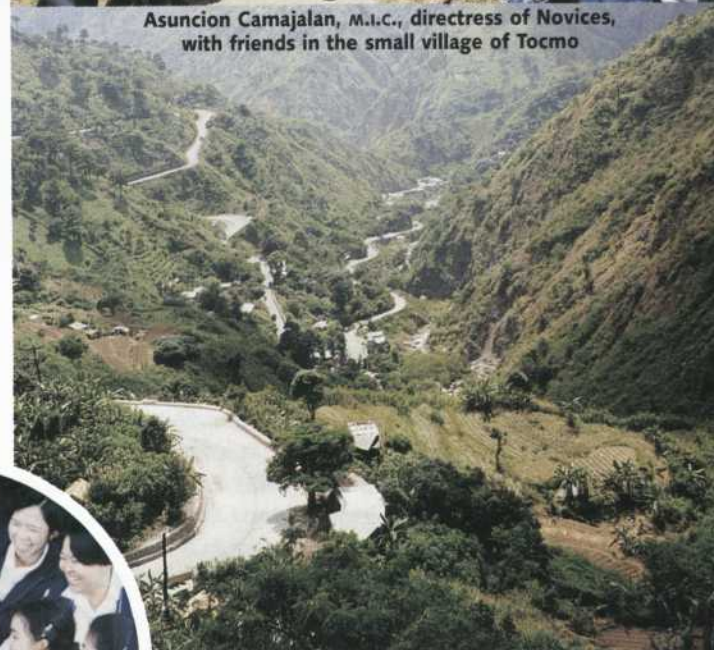
The novitiate offers an integral formation: human, spiritual, doctrinal and apostolic. It is essential that at this early stage of her religious life, the novice develop a spirituality deeply rooted in Christ. Time is thus consecrated daily to personal and community prayers.



Ministry among the Igorots of Tocomo



Asuncion Camajalan, M.I.C., directress of Novices, with friends in the small village of Tocomo



Mountain roads leading to Baguio

Faithful to the Word of God, she learns to love gratuitously like Christ, ever endeavouring to mirror in her own life compassion, humility, solidarity with the poor and the suffering. Apostolic ministry being part and parcel of the formation period, the novices of Baguio are involved in varied activities. Their presence and generous service are much appreciated by the *Igorots*, a tribal community situated in the outskirts of Baguio city. The novices give catechetical instruction to the children and train adults to take active part in the animation of liturgical celebrations.

A few years ago, the novitiate of Baguio became the *Inter-Asia Novitiate*. Along with those from the Philippines, it welcomes the novices of Japan, Taiwan and Hong Kong and follows the formation program developed by an international team of Sisters representing these Asian countries. The formators accompany the novices in their spiritual journey, helping them to become authentic witnesses of Christ, prepared for the work of evangelization in the world and in the Church of the 21st century.



Novices animating a mission awareness activity





Associates of the Missionary Sisters of the Immaculate Conception

From the first years of the Institute, our Foundress fostered the participation of the laity in her missionary projects. In 1980, in Canada, some lay people, attracted by Délia Tétreault's charism, manifested the desire to live according to the spirit of our Institute. Thus was launched the *Associates of the Missionary Sisters of the Immaculate Conception* known as ASMIC. In the Philippines, the ASMIC groups are composed mostly of alumnae of our schools, and close collaborators in the varied ministries undertaken by our Community.

Délia Tétreault Center - Friends of Délia

The *Délia Tétreault Center* in Greenhills was established in 1984, having as aim, to make our Foundress known. At present, a good number of lay collaborators known as *Friends of Délia*, participate with zeal and generosity in the various activities taken on by the Center. From its opening, Digna Ramonita Magtibay, M.I.C., has served as coordinator of the Center and as animator of conferences and sessions given to the members. Four subgroups have been formed to take charge of some specific activities: *Cause of Délia*, *Missionary Press*, a prayer group- *Missionaries of Thanksgiving*, and a choral group- *Minstrels of Délia*.



Several ASMIC of Manila renew their commitment. With them (1st row, l. to r.): Milagros Duque, M.I.C., Guadalupe Sempio, M.I.C., Rev. Jean Desautels, S.J., Irene Ferrer, M.I.C., Provincial Superior, and Delia Regidor, M.I.C.



Sr. Digna Ramonita Magtibay, M.I.C. and some Friends of Délia



A Renewed Commitment

At the dawn of the Centennial Celebration of our Institute, our Community in the Philippines requested that Sr. Pauline Longtin, Vice-Postulator of the Cause of Délia Tétreault, accompany the Sisters in an eight-day retreat. With the theme, *The Institute's charism, as received, lived and shared by Délia Tétreault*, the sessions led them to a deeper appreciation of the spiritual legacy of our Foundress and a renewed commitment to live with zeal and vigour their Mission Statement: *To evangelize non-Christians and re-evangelize Christians in a spirit of thanksgiving, wherever we are sent.*

Pauline Longtin, M.I.C. (seated, at centre) and a group of retreatants



As religious missionaries in thanksgiving and witnesses of God's gratuitous love, we courageously give our whole life in joyful service and total availability for the realization of the Mission.

Mission Ad Extra

The task and privilege of the Church of the Philippines with regard to the mission is to be able to share with Asia and the world its priests, brothers, and sisters, as missionaries. Our Filipina Sisters are presently serving in 10 of the 14 countries where our Institute is present. Here are signs of vitality and fidelity to the heritage received and to the call of the Mission. Although the needs in the Philippines are not lacking, the Sisters' presence abroad, far from detracting from their local Church, is a deep inspiration to the people among whom they were born and to the people among whom they presently serve.

Missionaries in Thanksgiving

In the past, mission was by and large concerned with the salvation of souls. Today, the welfare of the whole creation is the object of the Christian mission. The Church is like the leaven that is meant to facilitate the transformation of the world. Evangelization in itself contributes to

social progress and development. It also brings about integral liberation, i.e., liberation from everything that oppresses the human person such as ignorance, poverty, discrimination and injustice. Our Sisters in the Philippines believe that living out our charism and spirituality as missionaries in thanksgiving is their dynamic response to the signs and realities of the times.

Indeed, the Spirit of the Lord is at work in the Church of the Philippines! A constant theme repeatedly surfaced at the Synod of the Bishops of Asia, that of *sharing the faith received*. This theme vibrantly resonates in the hearts and minds of God's people, recalling in particular the words previously addressed to them by Pope Paul VI: *Philippines, as a great nation in South East Asia, manifest your gratitude for four centuries of grace by striving to give the best example of Faith, Hope and Love to the entire world, especially the nations nearest to you.* ✿



In a Child's Dream

*I was born in a wheat field
One summer under the noonday sun.
I grew up, my hair flying in the wind,
In a child's dream.*

*My skin has the hues of ebony from Africa
and of ivory from the Far East,
the whiteness of snow from the North
And the glow of copper and gold from the South.*

*My country is made up of all countries.
I speak for those who have no voice,
For women, for the poor and for the little ones,
And for all those to whom no one listens.*

*Of all the languages I speak,
My favourite one is charity.
It is the language of God's country
where the last shall be first.*

*Like the Prophet of Galilee,
I walk tirelessly,
Sowing everywhere the seeds of beauty,
Justice and liberty.*

Éloy Roy, P.M.É.

A poem to celebrate our Community which was born...
and grew in a child's dream.

Haiti, Land of Hope

By Céline Gauvin, M.I.C.

The hibiscus flower, national emblem, adds a touch of light and joy everywhere.



At the turn of the 21st century, the people of Haiti experience a powerful thirst for justice and peace. Liberated from the Duvalier dictatorship (1957-1986), freed from the repression of a military-ruled transition regime (1986-1990) and having survived the most violent coup d'état in their history (1991-1994), they long for true democracy. To attain it, they have waged heroic struggles and accepted enormous sacrifices.

But the current juncture remains a difficult one: those tragic years have produced intolerable impoverishment among the vast majority of people and an excessive rise of the cost of living. Besides, there remain hampering elements, obstacles and frailties on their journey towards democracy. The latest presidential elections plunged the country into a political crisis and the people no longer know to which candidates they should give their trust. However, the weakening of the social fabric has not affected the deep values of the people: courage, joy, a sense of sharing, solidarity, hospitality and love of freedom. We can say that a new generation of citizens has taken shape in the resistance to dictatorships. Everywhere, people are learning more and more how to live in a democracy. This marks a considerable progress!



The Unknown Runaway Slave, symbol of the Independence. The man blows a shell horn, calling for solidarity in the struggle.

Networks of Resistance and of Hope

In this difficult situation, the hierarchical Church has continued to be actively and faithfully present among the people. If, in the years of dictatorship it managed to survive and to pursue its activity, it became in the 70s, the special place where resistance could be organized. In 1980, it voiced its opposition to the intolerable degradation of life in Haiti and remained involved in the political process during the difficult turning point of the following years. Today, it maintains a certain reserve towards the new power. Through its various pastoral activities, the Church supports the moral values of justice, equity and dignity which exist together in cities and country, nurturing the dream of a better world.

At this time, a number of priests, men and women religious and militant lay people are divided as to the attitude to be opted for. Being close to the people and sensitive to their sufferings, they continue to be involved in resistance and hope groups. Among others, the formal education network exerts considerable efforts to rise from those successive crises; human rights organizations continue their work of vigilance and produce instruments of support for the people. These groups play a key role and constitute an essential link in the establishment of democracy.

Laferrière Citadel, a famous historic monument. In 1804, Haiti shook off the French domination and declared its Independence. Fearing the return of the invaders, King Christophe, a freed slave, had this fortress built; it covers an entire mountain.

The vast Caribbean Sea. A sandy beach bathed in sunshine. This magnificent scenery extends all along the coasts of Haiti.



Haitian M.I.C. Sisters, supportive of the people and filled with hope

In a Context of Change

Several generations of our missionaries have succeeded one another in Haiti. Arriving in 1943 at the request of Bishop Collignon, O.M.I. of Les Cayes, our Sisters listened atten-



Directress of our school in Charpentier, Monique Pierre, M.I.C., sets up projects to involve the students in their milieu.



Lise Calixte, M.I.C., directress of our school of Chantal. Both teachers and students benefit from her rich experience in education.

tively to the sufferings, hopes and faith of the Haitian people through services entrusted to them: the care of a group of aged people and the direction of a small school for poor children. Over the years, they have responded to many pressing needs in the areas of education and health care. Going over the recent history of the people of Haiti and over that of the Church gives us some insight into the journey our Sisters have gone through and the challenges they have had to meet to accomplish their mission.

Today, deeply touched by these events which have profoundly affected the life of the Haitian people, the Sisters of our Community in Haiti are *firmly determined to walk with the people in their struggle for peace, justice and the respect of each one's rights*. This major orientation of their pastoral plan is rooted in the Gospel. It calls for their audacity and hope. It is the vital link of spirit and enthusiasm that must motivate their commitments in the services of education or health care as well as in the different pastoral activities in which they engage.

A Freedom-Oriented Educational Project

The schools of Haiti have suffered the impact of the deep social upheavals that have taken place, and their dignity needs to be restored. To effect a new start, the Ministry of National Education undertook a vast strategy aimed at guaranteeing the quality and accessibility of education: the 2004 *National Education Plan*. The process is now under way. Various training programmes have been launched for teachers and administrative personnel. They embrace the entire country. Educational materials are available in the schools free of charge. In addition, a number of elementary schools and colleges have been built.



Arette Toussaint, M.I.C., in charge of the education sector for our Community. She diligently strives for schools to be in keeping with their milieu, with a vision for the future.



Hinche. The pupils of our school welcome a young Japanese monocyclist. Marie-Nicolle Joseph, M.I.C., directress

Our Community has exerted major efforts in the area of education. In 1975, we headed one teachers' training school, 13 elementary schools and a few vocational training schools for young women. But being invited by the Church to a new form of presence, we gradually handed some of the schools to other teaching communities.

They mobilize all their energies in order that their students may grow in the respect of true values, with special sensitivity regarding justice, solidarity and the rights of every person. They exert great effort so that teachers and parents may receive the support they need in the courageous pursuit of lasting education.



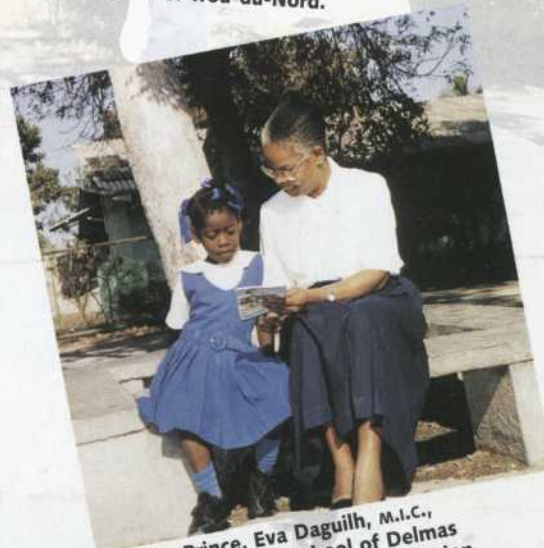
Port-Salut. Along with the teachers, Léa Nelson, M.I.C., directress, takes up the many challenges of a rural school.

We now have six elementary schools scattered in various places in the country. They represent a major value of solidarity, generosity and abnegation. We seek to give quality education centered on the child, who must take charge of his or her own education. Education in the context of the current changes requires a revision of our methods and objectives and the choice of a model of education that is conducive to liberation. Life in the school must be permeated with a spirit of solidarity and justice, with special attention to the least fortunate.

Arlette Toussaint, M.I.C., who is in charge of education for our Community, regularly visits our schools to ensure their smooth operation. She encourages both teachers and students to take up the numerous challenges that await them in the proper accomplishment of their tasks. *Our Sisters* (directresses of our schools) believe in their mission, she



Creating an ambience of peace and love is important for Emma Saint-Louis, M.I.C., directress of our school of Trou-du-Nord.



Port-au-Prince. Eva Daguilh, M.I.C., is directress of our school of Delmas which counts 600 students. A mission with numerous challenging responsibilities.



Port-Salut. Thérèse Paré, M.I.C., facilitates access to an education programme for out-of-school children.

They Have a Right to an Education

The great poverty of many families no longer allows them to send their children to school. Concerned over this situation, we have a special literacy programme in most of our schools. It is yielding good results thanks to the efforts of men and women instructors who benefit from the support of one or another of our Sisters. We allow them the use of space in our schools and a monetary allowance for school materials: work books, text books, pens, etc. Not only does this project make it possible to teach hundreds of children the elements of reading and writing, it also provides a way of reaching a great number of parents. We hope that after two years of making up for lost time, these young people can attend the schools of their areas and join the regular classes assigned to them.

Much More than Reading and Writing

Literacy programmes in Haiti are offered to motivated adults conscious of the importance of knowing the three R's. While they lack these indispensable skills, the school of life has, however, provided them with steadfast wisdom and honesty. They possess a rich culture of their own, an



Special class for poor children of Hinche. Catarina Hongo, M.I.C. and a teacher

exceptional know-how and an exemplary ability to adjust to conditions of survival. Despite numerous attempts to eradicate it, the rate of illiteracy remains especially high, mostly in rural areas. There are always, of course, local initiatives that lead a passionate struggle for literacy, but the task remains a colossal one which strongly challenges both the State and the Church of Haiti.

Since the 80s, several Sisters have been intensely involved in this important task. Today, others have taken up the challenge. Rosenelle Lagredelle, M.I.C., works among the people, mostly women, of a slum area of Port-au-Prince. Marie Lorencia Cantave, M.I.C., and Myrtha Michel, M.I.C. work with adults in a rural zone of Dubuissou. The main thrust of the project is to promote in each one the awareness of his or her own dignity and value as a human being and to bring about a change of mentality. In addition to teaching the three R's, the literacy programme includes various aspects. Thus, people are sensitized concerning their rights and their role in society, and concerning the social realities of their environment. Formation is also given to improve their family relationships, plus notions in money management, sewing and cooking.



Dubuissou. Social change happens by means of concrete action among small groups of people. Emmanuela Vincent, M.I.C. (1st r.)



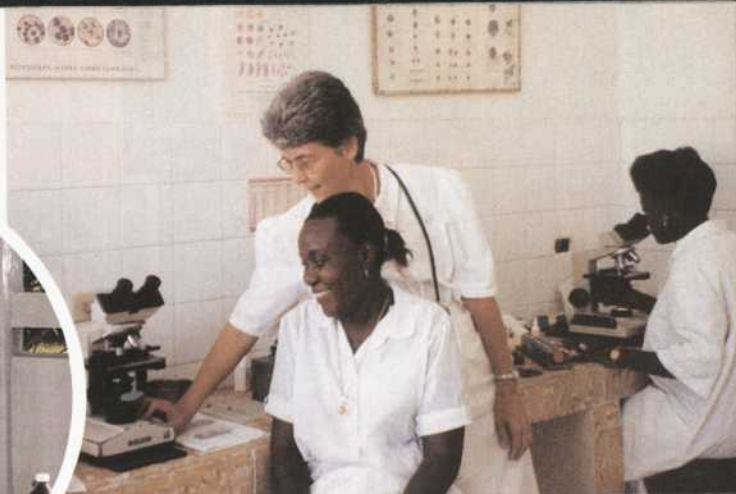
Rosenelle Lagredelle, M.I.C. (standing, 8th r.), and Myrtha Michel, M.I.C. (standing, 2nd r.), invest time, knowledge and generosity in a literacy programme.



Chantal. Lise Tremblay, M.I.C., directress of the dispensary, must solve many health problems among children.



Les Cayes. A student at the National School of Nursing, Carmènetea Beauplan, M.I.C., has occasions to practice her profession.



Charpentier. Pierrette Gagné, M.I.C., in charge of the dispensary, encourages her staff.

Health Care for Everyone

Over the years, our Community has lovingly and perseveringly carried out some valuable work in the area of health care. Up until the 80s, it was in charge of five dispensaries, one combined dispensary and hospital, two homes for the elderly, and it was involved in the Albert Schweitzer Hospital of Deschapelles. At present, we consolidated our different ministries and kept the dispensaries of Chantal and Charpentier, which still operate at full capacity. These dispensaries are places of integration for the young Sisters of our Community already initiated in nursing techniques or ardently preparing for this field of work.

The financial and personnel resources available in the health care system are clearly insufficient to provide the people with the basic care they need. To remedy this situation, the *Public Health Department* is restructuring the health care centres of remote areas. Their networking facilitates a better monitoring of the care given, the ongoing formation of care givers and the

evaluation of the applied programmes. Moreover, various national and international organizations are implementing some major preventive care programmes.

Lise Tremblay, M.I.C., is in charge of the dispensary of Chantal, located in a rural zone, and Pierrette Gagné, M.I.C., heads the one in Charpentier, an urban area. These two experienced nurses are indefatigable in their efforts to provide quality health services. While dispensing health care, they appease, comfort and counsel their patients. *One important aspect of our activities, Sister Lise says, is that of prevention. We cooperate in various programmes of family planning, food supervision among young children and pregnant women and detection of contagious infantile diseases, of tuberculosis and of AIDS.*

They are not alone in carrying out this fight against sickness. They can depend on a qualified staff, some twenty employees: assistant nurses, lab technicians, assistant pharmacists, health care agents in rural zones and a support group. *What I am the most proud of, affirms Sister Pierrette, is to be working with people who know how to take their own responsibilities, how to respect people and how to find ingenious solutions to the problems they encounter. This is the result of sustained efforts in terms of training, the fruits of which we are now reaping.*



Chantal. Marie-Élourde Joseph, M.I.C., gives attentive care to a young patient.



Josette Augustin, M.I.C. (centre), prepares for a degree in Nursing at the *Université Notre-Dame d'Haïti.*



Les Cayes. Rose-Philomène Gédéon, M.I.C. (1st row, centre). It is important to meet with young people to know them better.

The Youth and Mission

A Relevant Experience

We are no longer involved in secondary and superior education in Haiti, but service to the Haitian youth has remained just as much a priority for us. Our Sisters work in cooperation with the youth ministry of the dioceses, or with various apostolic movements. They have also set up a youth network for young people aged between 16 and 20. They offer them a whole range of experiences providing religious, human and social formation and make known to them the spirituality and the missionary commitment of our Community.

This animation is conducted in youth gatherings, retreats, camps and personalized guidance. The Sisters of each local community are involved in this project. *From humble beginnings, the youth camps have grown, says Emmanuella Vincent, M.I.C. Their organization and management are now well in stride and the fruit of team work. Some 40 young people gather together every year. All these meetings at times awaken in them the desire to know our Community better and become members of our religious Institute. We then propose to them a discernment process guided by one of us.*



Hinche. Micheline Joseph, M.I.C.



Cap-Haïtien. Venus Monestine, M.I.C.

Engaged in Religious Life

Twenty-one young Haitian women are currently being initiated in the missionary religious life in our Community. They learn how to develop in depth the evangelical values to be

lived out and radiated by this commitment. During their formation period, special attention is paid to their quality of being: openness to God and to others, acceptance of every aspect of their personality, authenticity. The Sisters also consider of capital importance that this initiation in religious life take place in harmony with the culture and customs of the Haitian people and that it be made a vital part of the life of the Church. The apostolic experiences in our different houses contribute in strengthening this aspect of their commitment while also providing the opportunity to verify their aptitudes for missionary life.

In the area of formation, there is a wealth of intercommunity projects such as meetings of religious in charge of formation and courses offered to novices and scholastics. The experience of the International Scholasticate in Canada helps our young professed Sisters to affirm their missionary vocation and to open them to the values and richness of other cultures. The process is a source of spiritual and community growth.



Having recently joined our Community, these young women are being initiated in the religious life.



Arlette Toussaint, M.I.C. (standing, 1st l.), in charge of formation, with Haitian scholastics



Port-au-Prince. The children's interest in the magazine *Timoun Misyonè* keeps growing. Gisèle Vachon, M.I.C.

At the Heart of a Missionary Church

The 70s and 80s marked a turning point in the life of the Church of Haiti. It became quite evident that there was an urgent need to instil in the Church's commitment a missionary style of proclamation likely to facilitate the encounter with Christ: the baptized needed to be evangelized and it was important that this evangelization be done in coherence with the reality of Haiti. This catechism had to be engaging and liberating. Pastoral action, therefore, became involved in the formation of lay people, prioritizing the poor, the peasants and the youth. Belonging to an essentially missionary Community, with an ear to the needs of the local Church, we gradually placed our priorities in the services of evangelization and missionary promotion. Over the years, we have consolidated our commitments in these areas.

Missionary Animation

The magazine *Timoun Misyonè* (Children in Mission) launched by Lucille Gilbert, M.I.C., 16 years ago, has been like leaven in the dough. Delivered to the schools of the different dioceses, it has awakened the missionary consciousness of young Haitians. Because of this magazine, they are touched by the faith, the joy and the hope that enliven those who are baptized in Christ. They are interested in what goes on in the world and in the Church. With Gisèle Vachon, M.I.C., now its editor, *Timoun Misyonè* reaches more than 20,000 young people and remains a marvellous instrument of missionary promotion. This project is still favoured in our schools.

On the request of the Bishops of Haiti that we cooperate in setting up the Pontifical Missionary Works (O.P.M.-*Oeuvres Pontificales Missionnaires*) in Haiti, our Community committed itself fully to this task. Some of our Sisters successively worked as national secretaries of these Works. *It took less than 20 years, says Sister Gisèle, to set up a solid network of missionary promotion all over the country. Father Simon St-Hillien, c.s.c., National Director of the O.P.M., gave the Church of Haiti a powerful missionary impetus. In every diocese, there is an O.P.M. Director and a Missionary Education Committee. Formation activities are followed with enthusiasm and there is a lot of promotion activity in the schools. And these are met with such warm receptivity!*

This missionary promotion is an opportunity for true evangelization. It refers people to their mission in their own



Members of the Diocesan Commission on Missionary Promotion of Fort-Laliberté. Léna Lagredelle, M.I.C. (2nd l.), Simon St-Hillien, c.s.c. National Director of the O.P.M. (3rd l.), Bishop Hubert Constant, O.M.I. of Fort-Laliberté (4th r.), Rev. Gabriel Charles, Diocesan Director (2nd r.)



Port-au-Prince. Young people of various apostolic movements during the National Missionary Congress

milieu and opens them to the life of other Churches. Haiti took part with enthusiasm in the first *Missionary Congress of the Americas* (CAM 1). In the year 2000, it held its own national Missionary Congress preceded by a congress in each diocese. Haiti's participation in the World Congress in Rome was a most enriching experience of the universal Church. What missionary dynamic energy!

With great generosity, the Church of Haiti willingly sends missionaries to other countries. Not that it has a surplus of personnel, but it gives that sending of missionaries a dimension of sharing and solidarity. Our Community gladly cooperates in this project: a participation that is modest in scope, but realized at the cost of great sacrifices.



Denise Baudouin, M.I.C.,
Provincial Superior
of our Community in Haiti
for many years

Evangelization

Today, pastoral action tends to favour grassroots missions, diocesan and national congresses on the Mission, the Family and the Eucharist. The bishops have also initiated other important projects for the ongoing formation of the laity: the creation of a national Catholic university, the *Université Notre-Dame d'Haïti*, and of an *Inter-Institute Centre of Religious Formation*. National commissions, both of the Episcopate and of religious Institutes, continue to be very active in the areas of education, justice, health care, etc. We cooperate in various ways in this intense life. Denise Baudouin, M.I.C., recently completed a term of office as vice-president of the Conference of men and women Religious of Haiti (CHR), a network well-known for walking with the people in their quest for liberation.

All diocesan pastoral services are concerned with the ongoing formation of Christians. In the Diocese of Les Cayes, the *Institute of Catholic Christian Formation* has nearly forty students wishing to become involved in the Church. Clémence Trudel, M.I.C., is the coordinator of the formation programme. In Jacquesyl, in the Diocese of Fort-Liberté, Léna Lagredelle, M.I.C., works at a formation centre for pastoral agents and animators of Basic Christian Communities (*Ti Kominoté Légliz*, TKL). This is a place where there is hope for the poor. Faith education is at the heart of the commitment of each of our Sisters in Haiti, in whatever service she is involved. It puts on many faces and reaches a



Clémence Trudel, M.I.C., Rev. Ronald Legerme,
director of the *Institut de Formation*
chrétienne catholique and a teacher

great diversity of groups in the parishes: catechists, members of parish committees and of apostolic movements.



Laurence Tourigny, M.I.C. is secretary at the Bishop's
office in Les Cayes. She has been in Haiti for 50 years,
happy among the people she loves.



Cap-Haïtien. In charge of religious education
in the city's schools, **Lucette Gilbert, M.I.C.,**
works with a team of catechists. She is also
actively involved in missionary animation.



Anita Dubé and some ASMIC of Cap-Haitien



Symbolic gesture of passing on a lighted candle. At the end of her mandate as Provincial Superior of our Community in Haiti, Denise Baudouin, M.I.C. (I.), hands over this responsibility to the new Provincial Superior, Mésina Paulemon, M.I.C.

Associates of our Community

For ten years now, a number of dynamic and committed lay people, the ASMIC, are associated to our Community to share in our spirituality and mission. There are today around 60 of them scattered in various cities of Haiti. They

tell us how important thanksgiving has become in their lives. They are happy to know Délia Tétreault and her message. A family spirit has developed among the different ASMIC groups and they actively strive to share with others the richness of their experience.

A Great Reason for Joy and Thanksgiving

Together, we discover what our Community in Haiti is like today... A Community immersed in concrete ways in the life of a people and of a Church, in solidarity with their struggle for justice. A Community in which faith is redefined and actualized from the standpoint of the poor. A Community that is rich in hope and courage. By their initiatives and by the way they conduct their activities, our Sisters of Haiti, far from centering only on their own mission, open it up to the world. They resolutely engage in missionary promotion and cooperation, making use of the valuable activity of the Pontifical Missionary Works and sending missionaries to other countries.

These commitments give our spirituality of thanksgiving a particular face. In the manner of Mary, Mother of Jesus, whom they regard as their model, our Sisters believe that God works on behalf of the humble and of the little ones. They acknowledge His active presence in the lives of the men, women and children they come in contact with every day. They thank Him for the fervour of the Christian communities. These living and singing communities, which manifest their faith and hope, help us to see the power of the life of the Risen Lord as it unfolds in the Church of Haiti. For our Community, all this lived experience is a great reason for joy and thanksgiving. ✱



Port-au-Prince. Our Community in Haiti

Along Mission Routes . . .



Blandine Massé, M.I.C.
From St-Sylvere, Quebec,
Diocese of Nicolet.
Having returned to **Haiti** where
she was involved in education for
some 30 years,
Sr. Blandine is now engaged in
animation and administration at
our house of Cap-Haitien.



Juanita Liong, M.I.C.
From La Trinidad, Philippines,
Diocese of Mountain Province.
Sr. Juanita has returned to **Taiwan**.
In charge of administrative services
and assistant directress at our
Kindergarten of Guanshi, she
works very closely with the
teachers and the parents.



Estelle Fontaine, M.I.C.
From Valcourt, Quebec,
Diocese of Sherbrooke.
Sr. Estelle has returned to
Madagascar. Trained in psycho-
logy, she conducts courses and
accompanies groups at the *Centre
d'éducation permanente des adultes*
(CEPA) of Antananarivo.



Jacintha Henry, M.I.C.
From Ngora, Tanzania,
Diocese of Rulenge.
Sr. Jacintha has left for **Hong
Kong**, her first overseas mission.
She teaches English Literature and
Biblical Knowledge at our Good
Hope Secondary School.



Yvonne Ayotte, M.I.C.
From New Liskeard, Ontario,
Diocese of Timmins.
Having returned to **Malawi**
where she worked mainly in edu-
cation at Marymount Secondary
School in Mzuzu, Sr. Yvonne is
presently in charge of youth
ministry in the Diocese of Mzuzu.



Ditma Luz Trocio, M.I.C.
From Lanao del Norte, Philippines,
Diocese of Ozamis.
Having returned to **Taiwan**,
Ditma Luz is the Provincial Bursar.
She is also involved in pastoral
work among migrant workers, pro-
viding them with valuable assis-
tance in their difficulties.



Fenecia Dapitanon, M.I.C.
From Davao Oriental, Philippines,
Diocese of Tagum.
Sr. Fenecia returned to **Hong
Kong** where she takes up the
post as Provincial Treasurer. She
also accompanies different
groups in a parish, providing
them with a Christian formation
based on the Gospel.



Suzanne Beaupré-Génois
Lay Missionary
from St-Raymond de Portneuf,
Quebec, Diocese of Quebec.
In **Haiti**, Suzanne collaborates in a
social work project and in faith edu-
cation with women and children of
Port-au-Prince. She also gives a
much appreciated help at our
Provincial Treasurer's office.

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Centennial Celebrations

By Louisa Nicole, M.I.C.

A Missionary Exposition

Sunshine in their Baggage. This is the title of the missionary exposition to be presented on the occasion of the 100th anniversary of our Institute. It will be offered for public viewing first in Montreal, from May 2 to June 3, 2002, at the *Centre de Créativité du Gesù*, in the Cusseau Exposition Hall. The opening ceremony and a private viewing will be held on May 1, from 5 to 7:00 p.m., in the entrance hall of the *Gesù*. The exposition will then be moved to Quebec City, in the *Musée de l'Amérique française*, where it will be open to visitors from June 19 to October 27, 2002. Private viewing will take place on June 18.

At the initiative and with the support of the Centennial Committee and of the *Musée de la Civilisation de Québec*, *Sunshine in their Baggage* promises visitors a journey through our Community's history. It invites all to plunge into the experience of our Foundress and of her outreach project and leads to the four corners of the world to relive the challenges and adventures of our early missionaries. *Sunshine in their Baggage* illustrates the joy and fervour that characterize the witnessing and proclamation of the Good News as our Community has tried to live it. *Put sunshine in the hearts of those around you*, Délia Tétreault used to say. That light will colour the journey of this mobile exposition.

Thanksgiving Mass

On Saturday, May 18, 2002, at 5:00 p.m., in the *Notre Dame Basilica* of Montreal, a celebration of the Eucharist to be presided over by Cardinal Jean-Claude Turcotte, Archbishop of Montreal, will bring together the members of our Community, our families and our friends. This Mass of Pentecost Sunday, missionary feast day par excellence, will be an occasion for giving thanks with the Church for the Centenary of our Community. Thank you for joining us for this event.

Opening of our Centennial Celebrations in countries where we are present

December 8, 2001 <i>Feast of the Immaculate Conception</i>	Japan: Tokyo Madagascar: Antananarivo	
January 30, 2002 <i>Symposium on the Mission</i>	Peru: Lima	
February 2, 2002 <i>Presentation of the Lord</i>	Canada: Pont-Viau Bolivia: Cochabamba Hong Kong, S.A.R.	Cuba: Morón Taiwan: Taipei Philippines: Manila
February 10, 2002	Chile: Santiago	
April 14, 2002	Haiti: Port-au-Prince	
May 19, 2002	Malawi: Mzimba	
June 2, 2002	Zambia: Chipata	

In the Garden of God



Marie-Paule Sauvé, M.I.C., 1911-2001

(Sister Saint-Bernard)

Ste-Scholastique, Quebec.

In our Community, Sister Marie-Paule discharged leadership and administration tasks in Canada, Rome and Madagascar. A woman of quiet dedication, she spent her final years in Pont-Viau working at pastoral care services along with her companions.



Cécile Kirouac, M.I.C., 1913-2001

(Sister Cécile-des-Anges)

Lotbinière, Quebec.

Having left for the Philippines in 1953, Sister Cécile was for many years a librarian in several elementary and secondary schools. Her willingness to help the young people and her discretion coupled with a sense of humour earned her the appreciation and love of all.



Germaine Morin, M.I.C., 1911-2001

(Sister Marie-Gemma)

Roberval, Quebec.

In Malawi and Zambia from 1950 to 1986, Sister Germaine worked mostly in catechetical teaching among children and in community services. Nicknamed *Amayi Corona* (Mother Rosary), she was loved by all for her gentleness and the way she always welcomed everyone with a smile.



Cécile Mathieu, M.I.C., 1912-2001

(Sister Sainte-Angélique)

St-Évariste, Quebec.

A missionary in China, Japan and Taiwan, Sister Cécile lived through years of war and successive adjustments to different cultures. Her deep faith and her remarkable abilities in nursing helped her to relieve suffering everywhere she went.



Maria Auclair, M.I.C., 1908-2001

(Sister Joseph-Alfred)

Montreal, Quebec.

Sister Maria transmitted to her pupils of our secondary schools in Canada and in the Philippines the benefits of her vast academic education. Her students, several of whom have become priests, keep a grateful memory of her interest in supporting them in the pursuit of their careers.



Bibiane Bolduc, M.I.C., 1911-2001

(Sister Bibiane-de-Jésus)

St-Ludger, Quebec.

Sister Bibiane stayed in Canada. In spite of her frail health, she exerted her many talents in areas of work as varied as sculpture, dentistry, flower-making and the modeling of wax Infant-Jesus figurines. She lived the final stage of her life in an atmosphere of prayer and contemplation.



Thérèse Gouin, M.I.C., 1919-2001

(Sister Thérèse-Marguerite)

Champlain, Quebec.

Sister Thérèse was one of the pioneers of our missions in Africa. She served the people of Malawi and Zambia in works mostly aimed at the holistic education of women. Gentle, cheerful and capable, she left her mark on generations of young African women.



Cécile Roberge, M.I.C., 1902-2001

(Sister Marie-de-la-Protection)

Quebec, Quebec.

Sister Cécile left for China in 1928. In Tsungming and in Suchow, she shared in various responsibilities: administration, teaching catechumens, caring for orphans and for the sick. After her return to Canada, she discharged administrative tasks until her retirement.

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Thanks to a Cup of Coffee

Délia Tétreault always dreamt of a Canadian seminary for foreign missions. She spoke about it to Msgr Bruchesi, Archbishop of Montreal, who told her: Since you want a seminary, talk to the other Bishops of Quebec. . . and find me some priests! Discreetly, Délia presented her project to the Bishops and prayed. . . One day, a young priest stopped at the convent, asking for a cup of coffee. Délia confided her dream to him. Captivated by this project, Father Louis Lapierre would become the first priest of the Society of the Foreign Missions of Quebec (P.M.É.), founded in 1921. He would also be one of the pioneers of their missions in China.