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OCTOBER-NOVEMBER-DECEMBER 1999

A LIGHT TO THE WORLD



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MISSIONARY INTENTIONS 1999

OCTOBER

That all the baptized offer a dynamic and renewed missionary cooperation to the Propagation of the Faith.

NOVEMBER

That elderly people rediscover happily their important role in our common missionary effort.

DECEMBER

That diocesan priests welcome the ever-insistent call for missionary service in another Church.

Welcome Noel!

*F*arewell to 1999! Welcome to the Year 2000! The year that we are preparing to live proposes to us a most extraordinary event: the celebration of the 2000th anniversary of the birth of Christ. Two thousand years of history and of Christian history at that, is no small feat. But the world will not merely remember. Once more it will be enlightened by the words of Jesus: *And you, who do you say that I am? The birth of Jesus, says John Paul II, cannot be relegated to the past. Before Him, indeed, lies all of human history: our present time and the future of the world are enlightened by His presence.*

Yes, welcome Noel! We need a love greater than our loves... a love that stems from outside us, in which we get to know ourselves, a love that goes way beyond us and that never ends. Will a single lifetime be enough to astound us, to amaze us at the gratuitous and loving ways of God toward us? Will one lifetime be enough to discover Him dwelling within us, around us, manifesting His tender mercy, His gentle and discreet fidelity? Will one lifetime be enough to give thanks? Upon turning back the last pages of 1999, let us acknowledge in our lives the footsteps of God, the Word made Flesh, the signs of the Kingdom!

*On the calendar of our agitated lives,
a pause. Noel !*

*In the drabness of our days,
a light. Noel!*

*In the rupture of our relationships,
a forgiveness. Noel !*

*In the patience of our expectations,
a hope. Noel !*

*In the texture of our encounters,
a presence. Noel !*

*In the bonds of our bliss,
a joy. Noel !*

*In the tenderness of our loves,
a fidelity. Noel !*

*In our pilgrimage towards elsewhere,
a God with us. Noel !*

*In the temporality of our lives,
an eternity. Noel !*

*In the silence of our hearts,
a welcome, a prayer, an adoration.
Welcome Noel !*

Allow me to thank you in the name of our Institute, for your solidarity and generosity and to offer you warm wishes for a Holy and Happy New Year!

Happy Millennium!

In His Joy!

Evangelina Plummer
Superior General

The Glory of Christmas

By Céline Gauvin, M.I.C.



In Montreal, each year, the Old Port is transformed into a Christmas village. A living manger draws thousands of spectators. In this open-air presentation, the characters of the manger move about and help relive the great moments of the birth of Jesus. Some 400 volunteers, 60 actors and real live animals such as the ass, the ox, the sheep and a camel take part to make everything seem real. *Since 1992, claims Jean Perron, creator of the project, this activity has attracted half a million people of various religious beliefs and also serves as a witness to coming together and sharing with the underprivileged. But what meaning can Christmas have for people of such a large and modern metropolis?*

been so universal, nor has it been so tolerant towards other religions, having understood that it is by assembling together that she can relay her message of hope. The event calls for thanksgiving and reconciliation. It sensitizes people and commits them to love as Christ did, by action and in the reality of everyday life, with hearts open to the suffering of our world. All through this year, thousands of stars will light up and brighten our lives on earth.

A NEW FEAST DAY FOR EARLY CHRISTIANS

It's a common belief that the feast of Christmas goes way back to early Christianity. This is not quite so. The early Christians did not feel a need to celebrate the Nativity of Jesus. For them the feast par excellence was Easter, the anniversary day of the resurrection. It was only in the fourth century that we first hear about the feast of Christmas. It was in Rome, first of all, then in Africa, and finally in the Orient.

In the Roman Empire, the end of December was the occasion of a grand festival to honour Saturn, god of sowing and agriculture. After the days of Emperor Aurelius, (212-275), the birth of Helios, the sun god, was honoured. This took place on December 25, the winter solstice time when days begin to get longer. Thus was celebrated *the victory of the sun over darkness*. It was *the feast day of the unvanquished sun*. For Christians, it was out of the question to honour the sun god. Mindful of the religious experience of their contemporaries, they wanted to enhance the novelty of Christ, so they paid honours to Him as the true Light that enlightens all human beings.

After all, is not Christ presented to us in the Gospel as the Light of the World? The Church therefore kept the date of December 25 and began celebrating the birth of Jesus. Another factor supported

this belief: the necessity to affirm the divinity of Christ against those who were denying that Jesus truly had God as Father. The feast of Christmas thus supported the belief in the divinity and humanity of Christ Jesus.

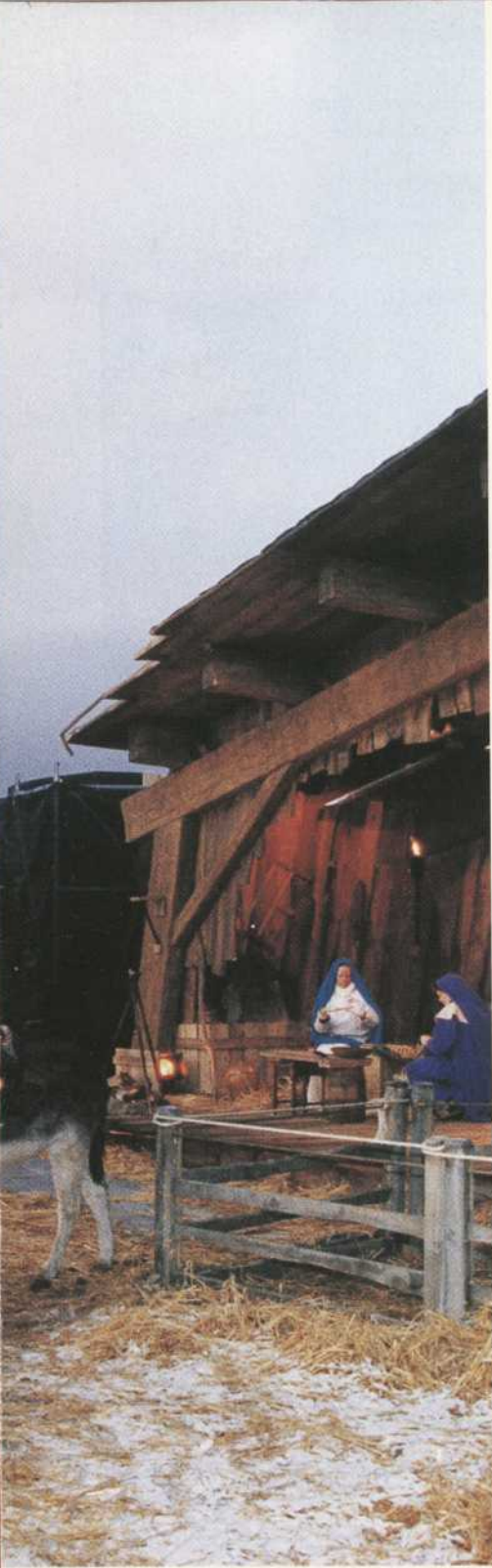
**What
does Christmas
mean to people
today?**

A POPULAR TRADITION

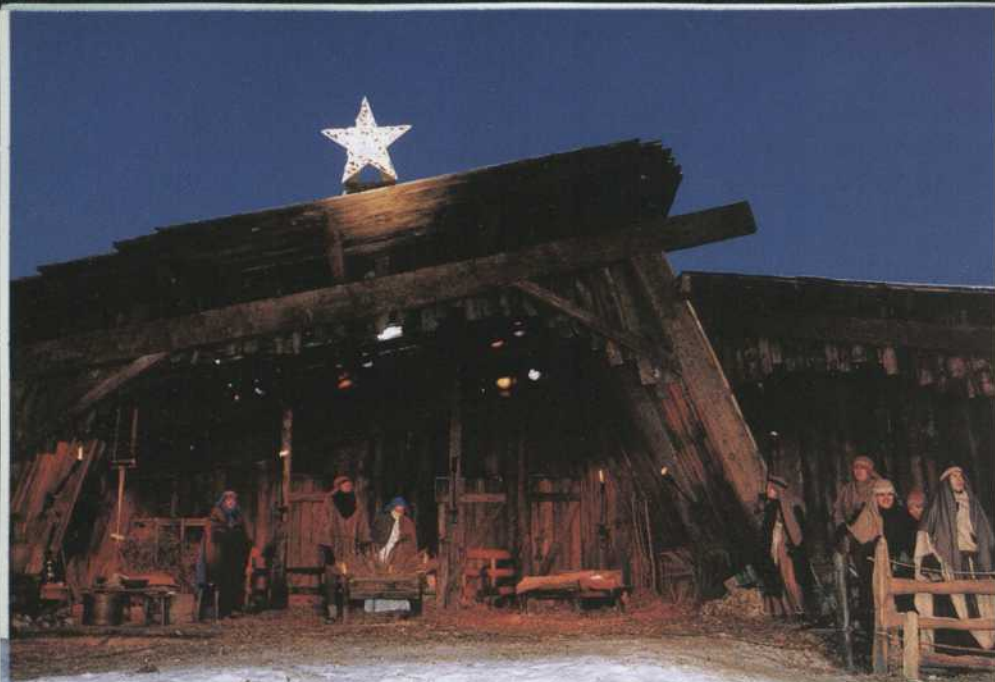
The manger, the Christmas tree, the gifts are all part of our inheritance of the most popular traditions. The custom of setting up a Christmas crib representing the nativity of Jesus is relatively recent. According to some authors, it comes from Saint Francis of Assisi. He might have been inspired by the Gospel of Luke who describes the characters - such as the angels and shepherds present in the scenes. But far from being a historic chronicle of events, Luke's narration is enlightened by our faith in Easter and responds to a fundamental question of our faith: Who is this Child for each one of us? He is the One acknowledged by the Church as our Lord. God is in our midst. Some people accept Him, others on the contrary, will never be able to follow Him. But this Child stirs up all the hopes of the world. Love has assumed the characteristics of a newborn child. God invites us to be born to His mystery and life.

THE FEAST OF UNIVERSAL LOVE

It is evident that Christmas time has become the time for spending and celebrating. We can criticize this frenetic need of consumerism but this must not hinder our understanding and remembering the human and religious experience of people. *Human beings have a need to celebrate, and each time that Christmas comes round, the whole world brightens up... our words are more gentle... our hands reach out and sharing tends to go beyond bounds... There is always room for the stranger and the one far-away. The entire world ceases firing guns and calls for freedom, justice and peace. It's Christmas! Humanity expresses its most marvellous dreams!*



On the night of Christmas, 1999, the Christian world will celebrate the second millennial anniversary of the birth of Christ. The celebration will occur simultaneously in the Holy Land, in Rome and in the local churches of the entire world, to mark the opening of the great Jubilee of the Year 2000. Since the golden years of Christianity, never has the Church



A manger with a live presentation of the Christmas story

CONVEYING THE CHRISTIAN MESSAGE OF CHRISTMAS TODAY

In order to convey the real Christian message of Christmas, it is important to recall that God gives Himself to us today as He did once in Bethlehem. He offers Himself with His light and His peace and He waits to be recognized and welcomed. Christmas is thus welcoming God who comes to us instead of exerting ourselves to reach out to Him. Let us not think that we have to hold out our hand to God. No, He is closer than we can imagine. Let us make room for Him in our hearts. He does not impose Himself upon us but waits to be welcomed as would a poor person. To be Christian is simply learning to welcome the One who comes to us. Let us go to the manger as children to discover the secret of God and of our human life. God comes down to us and each year, each day, He tells us: *Have confidence! Be not afraid. You are not alone.* God becomes our brother in the person of Jesus.

TODAY'S CHRISTMAS VALUES

The coming of God among us awakens our deepest expectations. In the midst of all our worries and all the violence in the world, we all aspire to find a source of confidence, of reconciliation, of a life stronger than death. We can count on these expectations buried in the human heart. This is the new evangelization: to awaken, to liberate the hidden hopes present in

The Magi remind us that the Gospel is meant for all peoples.



In the depths of winter, various choirs sing the most popular Christmas carols.

each one of us. We are in anticipation of solidarity, of living truth, of faithful and selfless love. What is important is to keep in mind the human and spiritual expectations of our contemporaries. Christ Jesus responds to these aspirations.

BETHLEHEM-2000

Today, as 2000 years ago, Bethlehem will hear the Christmas message: *Glory to God in the highest and peace to this beloved world of God since always!* In this region where Jews,

Christians and Moslems mingle, zones of injustice, violence and misery exist. Conflicts between the Palestinians and Jews seem endless. The Jubilee of the Year 2000 invites us to become interested in the political and religious situation of the people and believers of this land, so dear to our hearts. They need our solidarity and prayer. □

¹ Jacques Parent, *Assembleur*, N° 25
Excerpt of an interview with
Mgr Claude Diogenes, *Panorama* N° 287



Before the Manger

*Look at the child lying in the manger.
Look at him and listen to him
because through what he will become, through what he will do,
the Word of God will resound to the ends of the earth!*

*What he says is,
that nothing is as powerful as forgiveness to upset situations
and dialogue above hatred allows one to establish peace.*

*What he says is,
that love is nothing but gift of self, shared, crucified
so others may be nurtured by it.*

*What he says is,
that the liberation of each one is the concern of God,
that to be a person is the will of God,
that all misery can be overcome
and it suffices for this that no rest be taken on earth,
until the life-giving bread be multiplied for all.*

*What he says is,
that fragility will overcome
and not titles, nor religious, political or social systems,
that the little one, the tiny bud, the absurd trace of fermentation
will rock the world toward Life born of God!*

*... And on the lips of man, God becomes a Word of tenderness!
Jesus proclaims it clearly: God is Father of all.
No one will ever boast that he is among the elect.
Whatever may be a person's purity, race, beauty, wealth, religion,
Each one can turn to God and exclaim: I am sure of your love.
Better still: henceforth, the fatherhood of God
becomes the unbreakable bond between human beings. □*

A CHURCH OF

By Cardinal Jean-Claude Turcotte

The Diocesan Synod of Montreal, begun in 1996, lasted nearly four years. It had a real success: 2000 teams studied the proposed texts; 600 delegates analysed and voted on some

200 propositions and amendments; 35,000 questionnaires diffused by various newspapers were filled in. *I am very happy to see how much interest was aroused, says Cardinal Turcotte. Even if people have distanced themselves from the Church, they have maintained a contact. Here are the paths that the Montreal Church has been called to open, so as to be faithful to its mission.*

The first pastoral priority springing from our Diocesan Synod is, without doubt, to search for creative ways in proposing Jesus Christ to youth and adults. This option presents an enormous challenge. The secularization of our society has certainly influenced our Christian families. Very often these have distanced themselves from the faith of their ancestors and also, the support of society has ceased to exist. Today, believers are thus called to affirm their personal faith in a milieu no longer Christian, but one becoming more and more pluralistic. One must also take into account the mentality of our times. Nowadays, much importance and interest are given to experience and to respect of personal approaches. Such a situation invites us to find more dynamic ways of proclaiming Jesus to youth and adults so as to foster their growth in the Christian faith.

Proposing Faith to Youth Today

We all agree about the importance of the Christian initiation of youth, children and adolescents, but today how can we propose the faith to them and pick up the challenge of transmitting the Christian heritage? First of all, we would have to work with several partners, that is, the family, the parish, the community, the schools, not omitting youth movements and other groups that manage to assemble young people. The Christian communities will also have to be creative and rather than offer religion courses, they will have to look for and emphasize particularly the approaches into Christian initiation. They will have to learn how to relate the history of a God who loves each human being and who calls us to love one another. It's by drawing from the Word of God that we will find ways to help youth experience the Gospel in a practical way.

This method of proposing Jesus Christ will have to take into consideration the phases of religious awakening and growth into Christian faith. This approach will respect the rhythms and personal development of the youth as well as that of their parents. Is it necessary to point out once more the importance of the family in the Christian formation of youth? It is from their parents that they will discover the

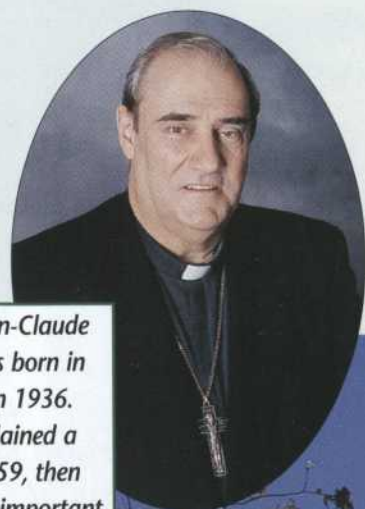


Photo: Laurence Labat

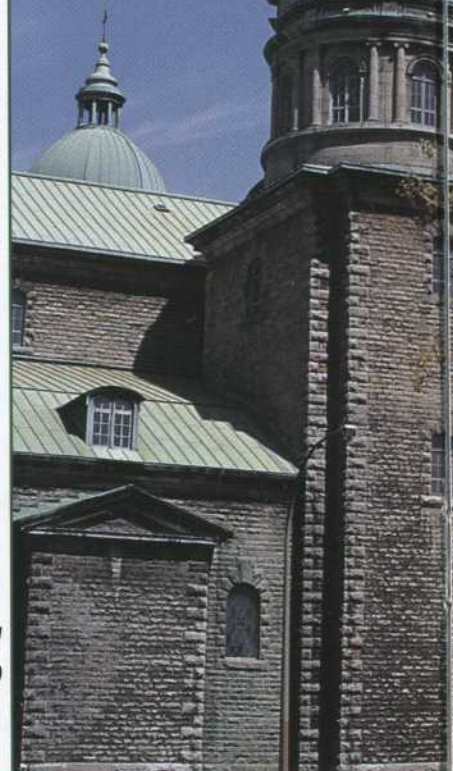
Cardinal Jean-Claude Turcotte was born in Montreal in 1936. He was ordained a priest in 1959, then held different important functions in the Diocese of Montreal.

In 1982, Pope John Paul II appointed him Auxiliary Bishop to the Archbishop of Montreal.

In 1990, he became Archbishop of Montreal.

Named Cardinal on December 12, 1994, he is a member of the Pontifical Council of Social Communications, of the Congregation for the Cause of Saints and of the Prefecture of Economic Affairs of the Vatican. From 1997 to 1999, he served as president of the Conference of Catholic Bishops of Canada. A remarkable pastor, he bears on his robust shoulders, despite his numerous tasks, the administration of the Archdiocese of Montreal which counts 1,570,650 Catholic members and 282 parishes.

At the heart of the city of Montreal, the Cathedral Mary Queen of the World



A THOUSAND FACETS

presence of a God of Love and that they will have their first experiences of Gospel life. It is from the witness of believers that they will learn to pray, to open up to others and to respect each person. For the past 30 years, the Montreal Church has invested much in resources and energy for the Christian formation of youth. Yet without a family milieu integrated in Gospel values, young people will face difficulty in being educated in the Christian faith. It has become more and more urgent that the Church show concern for the education of adults.

Accompanying Adults on their Faith Journey

A genuine thirst for spirituality was revealed at the Synod. In multiple ways the people expressed their profound quest for God, their desire for a Church welcoming the everyday realities, in one word, they seek for meaning and fraternity. We must add that several cultures stand side by side in our society. These cultures are bearers of diverse spiritual, religious, artistic and moral values. Seekers of God, whether baptized or not, are thus numerous and the roads travelled no less so. Our pluralistic contemporary society marks a clean break with the context of Christianity known to older generations.

Today, many baptized Catholics know very little or are ignorant of practically everything regarding the Christian faith. They are unable to account for their faith and its beliefs. Many have drawn away from religious practice and the institutional Church. For a very large number, there is a rediscovery of the Gospel which becomes more and more a necessity. They face a double challenge - to better know Christ and His message and to affirm openly and personally their faith in God - Father, Son and Spirit. This has to be carried out in their workplace as well as in their family and social milieu. Also they must invent ways to assure the transmission of the Christian heritage to the coming generations.

An increasing number of baptized persons have expressed their need to be reappropriated in the Christian faith. This demands setting down adapted and available methods to foster growth in faith. The expectations expressed make it clear that the Church must seek out new ways to help them accede to an autonomous and responsible faith, apt to affirm itself in a broken world in search of meaning. The adult faith education is a complex reality which stems from the missionary responsibility of the Church. Keeping in mind the characteristics of adults would help educators of faith to discover the suitable and respectful approaches according to the personal itinerary of each individual. Adults have a thirst for freedom in their quest for personal fulfilment; they aspire to a great autonomy in the realization of their projects. They are looking for an itinerary which favours the opening and blossoming of a personal and responsible faith. In fact, they need space that respects the liberty of their faith.

The message of Christ takes on meaning in the measure that it encounters individuals in their lived experience, in their expectations and in their hopes, like in the difficult moments of life. Faith education of youth and adults takes into account the constant link between faith and life, between the Word of God and human experience. □



Photo : Philippe Brunet

As Time Goes On

By Christian Beaulieu



Our inherited faith stems from afar and is called to step into the new century. Christian Beaulieu reminds us of the part which is ours in the generations to come. He invites us to transmit our faith in new ways so as to allow Life to circulate freely, abundantly, unexpectedly and surprisingly.

No one has ever given life to oneself, neither its infinite possibilities, nor its faith. These are all transmitted. Gratuitously, generously, unconditionally. From witness to witness, from family to family, from generation to generation, from village to village, in reponses with countless links, faith has circulated since 2000 years. That is the way it has come down to us.

We must delve deeply to encounter this source of pure water within the heart, to reach this mysterious region from which Life gushes forth. There is found the source of eternal childhood, place of perpetual outpouring, secret of eternal youth of the children of God.

This Life is indestructible and invigorating. It has within itself the mysterious taste and marvellous power of transmission. We must believe with our whole heart that this bubbling over of Life has reached us after a long journey through the universe and human lands, after many a struggle and victories paid dearly.

Let us open wide the door to welcome this new century! Let us welcome its Life! Let us celebrate it in thousands of ways. Now that we have the time, it is only a question of opening wide our arms, of offering forgiveness, of brightening up the world. Give what we have received. Laugh, dance, sing, be amazed. Live in this superabundance. Remain confident. Rebuild civilization with love. Give the world life, health, light, joy. Bear fruit. Add colour to life, be a comfort to many hearts. Give meaning to people's lives, protect the planet. Be patient with problems having no solutions, remain open to changes.

This is for the here and now. Never say: *When I'll have time... Later on...* A new century is coming in. May it bear the sign of God's boundless love for us. □

SINCE WHEN...

Is there a more trivial gesture, a more automatic one than to write the date at the head of a letter? Yet this gesture is meaningful since 1999 signifies that one thousand and ninety nine years have followed their course since the birth of Jesus Christ. Historians have taken the habit of referring to the Christian era as the time elapsed since this event and to provide a date for the time prior to it. How did this custom come about?

To count the years, the first Christians conformed themselves to the eras implemented in the countries where they lived. The Roman world counted the years starting from the foundation of Rome or also according to the reigns of the emperors. During the first centuries, Egypt began counting with the reign of Diocletian. Why was this precisely? Because it was in Alexandria that for the first time, the question came up to count the Christian era with the start of the date of Easter.

Easter conforms with the full moon of spring, not with the civil calendar. Around 440, Cyril of Alexandria set up a chart indicating the dates of Easter for the next hundred years. He numbered the years according to the Diocletian era then in use. In the 6th century, the monk Denys le Petit followed the chart of Saint Cyril but he found it unpleasant to count the years starting with Diocletian because this emperor had been one of the worst persecutors of Christians. He studied the calendar once again. *In a society already Christian*, he said, *why not count the years according to the birth of Jesus?* He calculated and fixed the date of the birth of Jesus, who, according to the Gospel, was born at the time of King Herod, and he concluded: *We are in the year 525 after Christ.*

Since that date we have continued to count the years according to the calculations of Denys. But these were false. Denys was mistaken in his calculation by 4 to 6 years. Jesus was thus born before the beginning of our era. All along history, nations have adopted the Christian era and no one has ever corrected this error. The custom has become generalized all over the planet during the last centuries, even if some continued counting the years otherwise, as we can see with the Moslems and the Jews. Today, the Christian era is universally used for international relations regarding nations, historians or astronomers. □

From *FÊTES et SAISONS* - N° 530
and the review, *LA BIBLE*, fasc.1

THE RELIGIONS IN TAIWAN

By **Huguette Chapdelaine, M.I.C.**

Taiwan is a country undergoing full economic expansion and some profound changes. It is likewise a paradise of the great religions.

Material prosperity has not quenched the spiritual thirst of the people.

Huguette Chapdelaine, M.I.C., describes this unique situation.

The entire planet is busy preparing for the celebration of the Year 2000. For Christians, the time has come to celebrate dutifully the 2000th anniversary of the birth of Jesus. But, how celebrate here in Taiwan, a country with 5000 years of cultural roots and less than 3% of believers in Jesus? How do the people of Taiwan face the new millennium? For most of the twenty and a half million inhabitants, it will be an ordinary event because the calendar counts 88 years since the birth of the Chinese Republic. Moreover, the celebrations rooted in Christianity are grafted with difficulty on Chinese cultural, philosophical and religious traditions.

Jesus Christ arrived very late on the chronological scene. As early as the year 6 B.C., Confucius and Lao Tsu proposed the religious philosophy of Confucianism and Taoism. Buddhism, imported to China around 2 B.C., soon became part of the family and was quickly adopted by many. It was only in the 8th century A.D. that the first missionaries from Persia introduced Christianity into China. In the 13th century, the Catholic Church grew considerably but that did not last long. Since then and up to now, it survived on Chinese land in spite of numerous adversities. Always a minority group in Taiwan, the Catholic Church has nonetheless spread beyond the boundaries of the Christian communities.



Sr. Huguette Chapdelaine

An Extraordinary Vitality

Since 1960, Taiwan has maintained a rhythm of spectacular economic growth. It has left behind most of the developing countries to join the select circle of the so-called developed ones. Its economy having been strongly industrialized, its exports with Western countries today are remarkable. It has accumulated huge reserves of foreign investments. But this accelerated development has created problems of society which it is trying to overcome: pollution which is one of the highest in the

world; a business world noted for violence and corruption; the situation of women, the handicapped, the elderly and the aboriginals. The latter counting about 400,000 with about 300,000 foreign workers, form a new category of underprivileged people.

The new economic and social context has not affected the spiritual thirst of the Taiwan people. Religion is prospering at every street corner. The so-called popular religions practised by the majority of the people, as well as Buddhism and Taoism, maintain an extraordinary vitality. Since the last ten years, new centres of religious, cultural, social and educational activities have quickly developed among the Buddhists. Thanks to the initiative of eminent Buddhist masters, men and women of broad vision and deep spiritual experience,



and of children in difficult situations touches the heart and provokes questions. There is a simple openness in the way of relating with them, their families and outsiders.

So is it likewise for the concern and care provided by Christians to the marginalised and impoverished members of society: the elderly, the orphans, the foreign workers, the aboriginals. These commitments have implications both social and religious. Moreover, in the domain of education, the contribution of the Church is extensive. A large number of our leaders have passed through Christian institutions. Fu Jen Catholic University (20,000 students with only 1% Catholics) plays an important role in this area. It is certain that the values proper to Christianity relate well to Taiwan culture.

for a large majority of people an aid and support to live harmoniously and peacefully. Other groups, recently founded, are equally flourishing. They now form a network capable of exercising a growing impact for a religion rooted in the life-style of the people. As for the aboriginals, they continue to practise their beliefs like never before.

Beyond the Christian Community

Since my first send-off to Taiwan in 1968, the mission has been for me an approach to fraternal listening, the acceptance of the concerns and worries of people so as to journey with each one along the slow road to reconciliation with life and with God. As a nurse specialized in counselling, I first worked at the Huaming Counselling Centre of Taipei. In 1990, in Kuanhsi, I became involved with some of the mentally handicapped of the Hua Huang Centre and the pupils of our Kindergarten.

The Christian Churches are also actively engaged in dialogue with other religious traditions in Taiwan. The sharing of information and experiences as well as the defence of the deepest human values lead to dialogue in faith and the witnessing expresses the Gospel message of hope. In our ultra-minority Church, much remains to be done: catechesis, pastoral work, evangelization. This work demands a long effort of inculturation... for in our society, the Church is still regarded as foreign. From this basic position of weakness, we learn to listen to God and to the people. And this is what the Jubilee of the Year 2000 is all about: to turn to God and open our hearts to love others. For the Church of Taiwan, this entails renewing our friendship and dialogue with the believers of various religions, reaffirming our solidarity with the marginalised, while paying attention to the living heritage of the Asian culture and its environment. Celebrating the Jubilee of the Year 2000 with the entire Church is to work incessantly toward reconciliation. □

new projects have begun thus meeting with the aspirations and needs of the population. Created in 1966, the group, Buddhist Compassion Tzu Chi Association, currently counts four million members engaged in various social activities. In the last ten years, four Buddhist universities were founded in Taiwan and a fifth one will open its doors in the year 2000. Each year, millions of believers follow spiritual retreats of three to seven days, given by Masters of Ch'an. In the new monasteries, hundreds of Buddhist monks and nuns are ordained each year. As this popular tendency is maintained, the number of followers increases and Buddhism today counts more than two million disciples in Taiwan. A growing interest in the study of Taoism is also observed. Its religious and popular style in Taiwan becomes

Having returned to Kuanshi last February, I am caring for some thirty children from 5 to 15 years of age at a centre administered by local Sisters. These children belong to malfunctioning families: rejected or abused children, orphans, children left by absentee parents. I help in the healing of deep wounds and I search to discover their desire to grow and become fully their own selves. Workshops of conscientization, active listening, psycho-spiritual integration and therapy through games lead me to commit myself within the sacred grounds of the human person with all its richness and fragilities. It also means giving intense attention to the monitors of these children. This presence among the handicapped persons

NB: As this issue was about to be sent to the printer, news of the violent earthquake in Taipei reached us. The consequences of this catastrophe are heavy and the people are experiencing great hardship. No doubt that the various religious groups mentioned in this article have sustained their solidarity with the people during this time of ordeal.

Encounter With Youth of Asia

Photo: Akiko Izumi



Philippines -
Participants of the retreat
in Baguio and of the immersion
experience in Siapo

By Céline Gauvin, M.I.C.

Globalization is not only in vogue... it imposes itself and upsets our societies. Adaptability is a condition of survival. This world phenomenon affects our religious Community. To continue moving forward, we must create other networks, work in collaboration with others. In Asia, an M.I.C. team has set up a new project for the vocation ministry. Under newer forms, a future rich in possibilities lies ahead.

Young people are searching for ways to involve themselves in society and participate in its development. On the threshold of their life project, they need to know where they stand regarding questions which disturb them and choose their own path from the multitude of options offered them. Whether this be in Hong Kong, Taiwan, Japan or the Philippines, they need accompaniment in their search for values. Their quest for meaning remains a priority for our Community. They find in our midst an open door and a team available to guide them along their journey. Precious aids in their quest: sessions, prayer encounters, retreats, commitment projects in their own milieu.

In 1996, our Sisters in Japan working in vocation ministry, began to question themselves on the relevance of their program as well as their activities to accompany young Asian

women and present religious life to them. Originating from Asia themselves, they understand the deep cultural values of the young people of their country. Sr. Maria Vie Chua, a Chinese-Filipina M.I.C., assistant general and responsible for the Asian sector, chaired this meeting. *There already exist numerous initiatives in the spiritual accompaniment of young people*, admitted Sr. Maria Vie. *We need to unify our efforts in the process of actual formation by developing a communitarian plan of action. This plan will help to capitalize our available resources while responding to the actual needs of youth in their own milieus. The hour has come to form an Inter-Asia team for vocation ministry.*

The project was launched and a team of four M.I.C. Sisters formed, with each one responsible in her own sector for the vocation ministry. A two-year program was thus elaborated.

It was meant to become the working tool and give orientation and ways of approach to teachers and M.I.C. vocation animators. The essential element of this project was to lead young women to go deep within themselves, to discover where the dream of God takes shape. *Certain animating activities had been organized for the various countries so as to share our vision with other M.I.C. Sisters and to meet young people in their own milieus. Four great stop-overs were on the agenda. Taiwan and Hong Kong in 1997; the Philippines and Japan in 1998. During these journeys, each animator would be obliged to plunge into the various milieus so as to grasp the social, cultural, political and religious contexts of each country.*

STOP-OVER IN TAIWAN

In January, 1997, the Inter-Asia team went to meet young people in Taiwan. There were some interesting animation meetings with youth in the

Hong Kong - Aida Sabandal, M.I.C., animates a reflection and prayer encounter with young people.

Japan - Delia Regidor, M.I.C., and pupils eager to know about children of other lands



vocation camp of the Taipei Diocese, then with the Associates and lay missionaries. A great challenge was faced... language was the greatest barrier. Most of the people spoke Mandarin and this limited the input of the team and the number of groups to meet. Fortunately, the dynamism of the team and the wealth of in-put gave life and novelty to the meetings.

SECOND HALT: HONG KONG

November 1997. Sr. Aida Sabandal welcomed the three other members of the team in Hong Kong. Our two large secondary schools opened wide their doors. Then followed meetings with teachers and students. Animation was in full swing at Tak Oi Secondary School where 1,250 students and their teachers were welcomed. Then the 2,200 girls of Good Hope Primary and Secondary divisions had the same opportunity.

I learned that people who speak different languages and come from various countries can get together because of their faith and love of God, said one participant. The Sisters also come from different cultures and speak different tongues. Yet they believe in the same Jesus

and love one another. They taught us to pray for people of countries that we had never heard of. What was most helpful were the prayers we had together and the testimony of the Sisters, the way to live out the mission in different countries. This sharing helped me to follow God. When we prayed together, I felt close to God and other people all over the world.

IN THE COUNTRY OF 7000 ISLANDS

March-April, 1998. A full agenda for the members of the Inter-Asia team during their month in the Philippines. Discernment-retreats and immersion experiences with the tribal people of Siapo, the Mangyans, with 13 young women of Taiwan, Hong Kong, Japan and the Philippines. This was followed by vocation-camps, sessions, meetings with our students. The whole experience is a continuing source of inspiration and dynamism for the participants.

I thank God to have led me to Siapo. I feel like a sheep that has been brought back to the fold... I feel joy and overwhelming peace. I would like to live here forever. Thank you, Lord!

Celine, Taiwan

Philippines - Immersion sojourn amidst the Mangyans of Siapo

What touched me most among the Mangyans was their simplicity. I envy their confidence in the future. How different from my own life standards and my concerns... I would be so happy if I could get rid of them.

Rennie Lai, Hong Kong

Our prayer meetings and sharings, sometimes in Japanese or English, sometimes in Cantonese or Tagalog, gave us a taste of the Kingdom. Women of different races, all on the road to Emmaus, we have met the Lord at the table of friendship... No word can adequately describe what we have lived and experienced.

Aida Sabandal, M.I.C.

THE ADVENTURE OF TOKYO

November, 1998. On Japanese soil, the participants embarked with enthusiasm into the adventure. Several meetings with youth and adults were on the program. *Having heard so often how Christians are few in Japan and how difficult it was to express our faith, especially among youth,*



Photos: M.I.C.

In Japan, the Inter-Asia Team meet with lay missionaries.
 Row 1: Delia Regidor, M.I.C., Filipina (1st l.), Kesayo Sato, M.I.C., Japanese (2nd r.);
 Row 2: Nancy Vy-So, M.I.C., Chinese (2nd l.), Pauline Yuen, M.I.C., Chinese (1st r.);
 Ghislaine Parent, M.I.C., Canadian (2nd r.), participates in this meeting.

we were so surprised, said the team members, to see how God has touched their hearts. We met young women who wish to reorient their lives and who are searching for deep and lasting values. A lay missionary told us: When I visited

the Philippines, I saw an enormous billboard with the words: Listen to your thirst! I then asked myself. What do I thirst for? Isn't it marvellous to see what means are taken by God to reach people. Another young person confided

to one of us: Your vocation story is similar to mine and this session gives me courage to pursue my dream and become a priest. He has now asked admission to a religious Order.

Sister Pauline has told us: One must never give up one's dream. This message remains forever in my heart. Sister has kept her dream for the past 11 years and it finally came true. I also wish to keep my dream alive until I can realize it.

Asuka

This result is encouraging. It is an invitation to continue. Working in a network has become a living reality where each one has derived benefit from the experience, the enthusiasm and the hopes of others. After two years, the project is now entering a new phase. The three coming years, the Inter-Asia team will intensify the discernment retreats and the stages of immersion in Siapo with the Mangyans. A magnificent way to light up stars on the route leading to God and others. □

90 Years of M.I.C. Presence in Asia

Asia is a continent of many cultures and very ancient religions. In spite of difficulties of a cultural nature, the Asian peoples have welcomed the message of Christ as a very precious treasure, to the point of giving up their lives for Him. They remain a minority, except for the Philippines, and they live in situations where their faith places them as marginal in society.

The missionary saga undertaken by our M.I.C. Community on this continent is an exciting one. Arriving on the huge territory of China in 1909, it passed through the extraordinary stages of any foundation. During 45 years, from Canton to Suchow, passing through Tsung Ming, there were clinics, schools, workshops, catechumenates being set up for the benefit of the sick, the lepers, the orphans and the new Christians. With the civil wars of the 20's, our missionaries were faced with many difficulties. Later on, the Marxist Revolution obliged them to leave everything. After a few years in prison, it was the exodus! The adventure went on in Hong Kong in 1947 and in Taiwan in 1954. Each year, in each place, a novitiate was opened. (1964 and 1965) Few but serious vocations sprung up. Today some forty M.I.C. religious of various nationalities continue their work with an astonishing dynamism.

From China, our Community crossed over to the Philippines in 1921 where it took root and developed with enthusiasm. In 1955, a novitiate opened its doors to welcome many young women. Today more than 70 M.I.C. religious, the majority Filipinas, are on all the fields of education and social services. Responding to a new appeal promoting the vocation of the Church in the Philippines, they are involved in mission animation and are likewise experiencing the send-off to other countries.

Arriving in Japan in 1926, the first M.I.C. Sisters undertook the first missionary stage, a difficult yet promising one. It all ended with the war in 1941. Eight Sisters were put in prison, then repatriated during an exchange of war prisoners in 1943. As early as 1946, they returned to Japan for a second sojourn. In a country devastated by war, our missionaries went back to the schools. In 1963, the novitiate was founded. They now count 23 M.I.C. Sisters, most of them in the education of children and youth but they are also involved in diverse projects among adults.

Celebrating 90 years of life in Asia, is remembering the M.I.C. pioneers, who went with an astounding courage, called by name and the love of Christ to that immense continent. It is also thanking God for the paths leading to communion and unity that He has opened for us. □

Céline Gauvin, M.I.C.



Jeanne d'Arc Corriveau, M.I.C.
from St-Sebastien,
Diocese of St-Hyacinthe.
Returned to Zambia
in October 1999.



Natalie Genest
lay missionary
from St-Eustache,
Diocese of St-Jerôme.
Left for Madagascar
in March 1999.



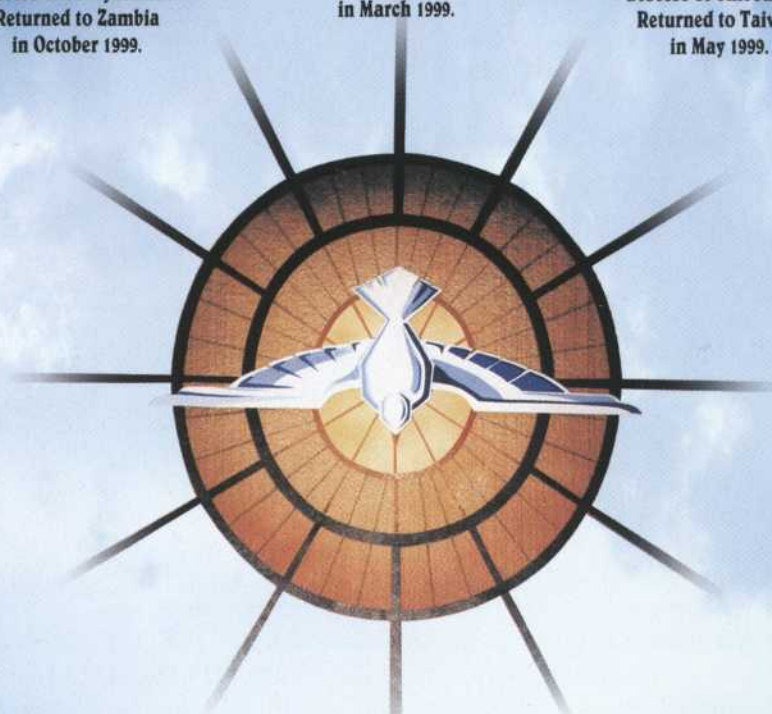
Francoise Larouche, M.I.C.
from Ste-Jeanne d'Arc,
Diocese of Chicoutimi.
Returned to Taiwan
in May 1999.



Colette Leclerc, M.I.C.
from Ste-Germaine,
Diocese of Quebec.
Returned to Malawi
in May 1999.



Maria Anthea Raso, M.I.C.
From La Paz, Iloilo City,
Diocese of Jaro, Philippines.
Returned to Canada
in October 1999.



Louise Lefebvre, M.I.C.
from Granby,
Diocese of St-Hyacinthe.
Returned to Malawi
in October 1999.



Monique Fortier, M.I.C.
from East Angus,
Diocese of Sherbrooke.
Returned to Peru
in June 1999.



Jeannette Fanfan, M.I.C.
from Chantal,
Diocese of Les Cayes, Haiti.
Left for Malawi
in October 1999.



Edith Faucher, M.I.C.
from Ste-Marie-de-Beauce,
Diocese of Quebec.
Returned to Malawi
in June 1999.



Lucie Gagné, M.I.C.
from Black Lake,
Diocese of Quebec.
Returned to Hong Kong
in July 1999.



Suzette Jean, M.I.C.
From Kénogami,
Diocese of Chicoutimi.
Returned to Madagascar
in July 1999.



Pierrette Bernier, M.I.C.
from St-Hyacinthe,
Diocese of St-Hyacinthe.
Returned to Peru
in July 1999.

ALIVE WITH HOPE IN THE SPIRIT

Illustration: T. Moison, M.I.C.

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Following Their Dreams

By Céline Gauvin, M.I.C.

They are young. They reflect the diversity of our world by the colour of their skin, their language and their culture. In Canada, they entered into the last phase of their formation in religious missionary life in our Community. Here is the account of their intense discovery experience.

Longueuil. In a popular section of this city, a suburb of Montreal, in a house like all other houses is our International Scholasticate. There lived nine M.I.C. Sisters - two Canadians and seven young religious originating from the Philippines, Africa, Madagascar and South America. The newcomers were embarking in an intense formation program lasting nine months. Their aim was to deepen the spirituality which would strengthen their commitment and help them face the grand project of religious missionary life. Marie-Joséphé Simard, M.I.C. and Monette Ouellette, M.I.C. were both responsible for this stage of their formation.

Of different nationalities, the participants lived according to the values of their own culture. This diversity invited to dialogue. As life went on, bonds were formed. Enriched by a long missionary experience, Sr. Marie-Joséphé and Sr. Monette accompanied the young religious and transmitted to them what they themselves had understood and experienced in missionary life. *These life exchanges were carried out through a series of activities- various renewal sessions in psychology, in spirituality and missiology, stages of insertion, personal and communitarian encounters. The*

whole approach proved a source of growth for each one concerned.

Deep Certitudes...

These young women coming from different countries have shared our community life for the past seven or eight years. They have deepened the meaning of religious life and studied its social impact today. They each have worked with their own people in schools, in health centres, in parishes or in centres for the promotion of women, with the illiterates, the aboriginals. Now they dream of a life lived for God while working with those to whom they are sent.

Before their final commitment, says Sister Marie-Joséphé, they do some soul-searching in the depths of their hearts. What gives meaning to their life? What calls from God have resounded in their heart? How will their longing for mission in another country be realized? Having gone through a similar journey helped me to understand them and set out with them on a path of confidence. It meant transmitting the essential values and convictions of religious missionary life.

This life experience was decisive. *The most meaningful factor for me, affirmed Sr. Violeta, a Filipina M.I.C.,*



was to reach this deep certitude that I am ready to commit myself for life as a religious missionary. As I participated in different activities and proposed sessions, this conviction really grew firmly within me. I rediscovered the missionary breath that animated Délia Tétréault. Anew, I became aware of God's great love for me and that He chose me to spend my life at the service of the mission. I better understand my role in the Church as a woman, as a religious and as a missionary. I also feel more capable to establish bonds with other M.I.C. Sisters whatever their age, their nationality and their culture since we are all part of the same history. I can really say, Lord, it was good to be here!

This M.I.C. project offers a large amount of time in getting to know our Foundress, Délia Tétréault. These young women have already accepted the richness of her spirituality and her missionary project. For them, coming to Canada helped them discover the places that marked her life and made them understand the origins of our Institute.

Mission animation in Pont-Viau - an opportunity to discover the cultural and religious world of the youth of Canada. (l. to r.): Srs. Emeldah Katongo, Victorine Razafiarimanana, Rose-Philomène Gédeon, Violeta Tutanes, Isabel Ayala, Judy Saludes and Petronila Chira



Moments of dialogue and sharing - a memorable encounter for Sr. Isabel.

Recalling precious time spent together

their faith commitment. The gift of faith was handed down to them gratuitously. This sufficed to give them the desire and zeal to communicate it. Is not the best sign of fraternity to offer what is most precious to us?

This year in Canada was truly the most cherished gift I ever had, admits Sr. Petronila, a Peruvian M.I.C. Before my final commitment in religious missionary life, I have become more aware of all that I have received from God: of His love, His call, His many gifts. My heart overflows with joy. I can live in thanksgiving with the nuances of my Peruvian culture... I am grateful to realize that through our weaknesses and strengths, our differences and similarities, God called us to live out TOGETHER this same mission.

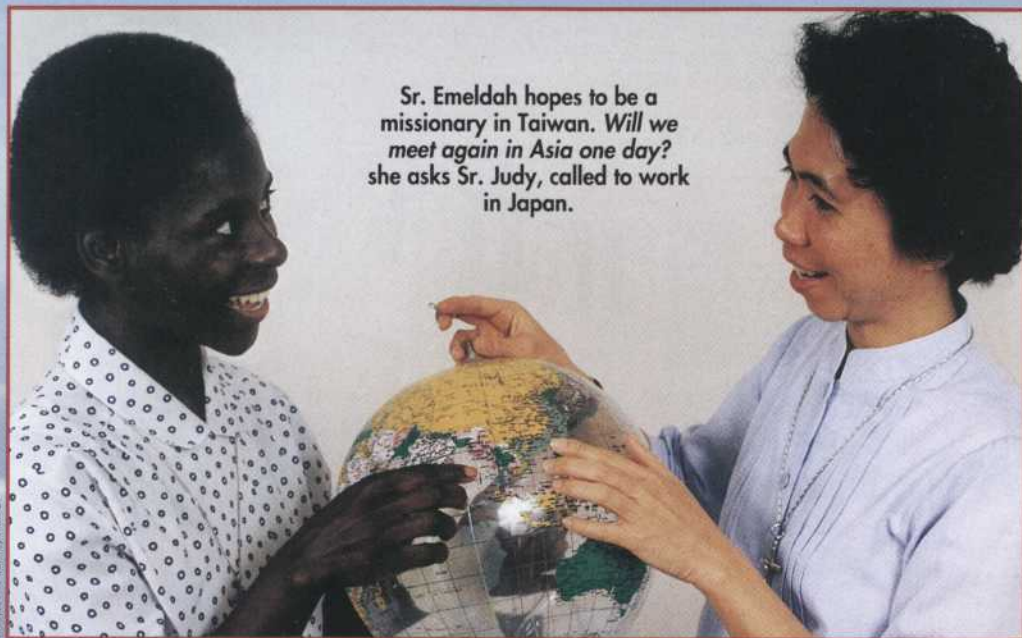
During this year of grace, the Lord has led me on unexpected routes, adds Sr. Rose-Philomène of Haiti. I have understood more clearly my role in God's project within the M.I.C. Community. The more I became aware of God's immense gratuity, the deeper did I delve into the meaning of mission, the more evident it became



The places visited, the sessions, the souvenirs of the first years of the Community, the Sisters we have come to know - all these have become living memories of our Foundress, adds Sr. Judy, another Filipina M.I.C. We met some Sisters who have lived with Délia. Encounters with them were precious. Hearing the history of the first years made me feel her presence. All this is an aid for me now to help others who have never known God.

Offering the Most Precious Gift

Several sessions have helped the young Sisters learn about the major changes that have transformed religious life and the missionary world of today. They had a better grasp of this as they visited schools and Christian communities for mission animation. Through these activities, they appreciated the gifts they possessed to carry out their mission. It was fundamental to stress this point so as to strengthen



Sr. Emeldah hopes to be a missionary in Taiwan. Will we meet again in Asia one day? she asks Sr. Judy, called to work in Japan.

that God had prepared me for missionary life. These words of Délia Tétreault sum up very well what I wish to live: to make God known and loved and to give Him children, who will also sing His goodness without end.

My time in Longueuil was a time of integration of all that I have lived throughout the years of formation in our religious Community, confides Sr. Judy. I have become aware of how God was present in all the events of my life. With His help and under His inspiration, in all sincerity, I was able to respond to the call to live a life of deeper intimacy with Him through the people with whom I shared my life. I was also able to respond to His invitation to be with Him as a child who places all her confidence and trust in the love and tenderness of a Father... Each day is for me a day to discover His will in my life and to become thanksgiving while finding Him present in each person.

On her part, Sr. Isabel of Bolivia shares, I have discovered in the splendour and rhythm of the seasons in Canada new symbols in which I can see the beauty and love of God, Creator and Father. The various seasons spoke to me of life, of growth, of interior transformation. I loved winter very much with all its beauty. Through its apparent calm, I felt a

new life about to be. I was somewhat disoriented at the start but that led me to go beyond.

Inculturation and Deeper Self-knowledge

Our society is on the move. Each day we elbow our way with people of diverse races, cultures, religions. Our communitarian groups also evolve. This new situation calls for mutual respect, for the acceptance of differences, for dialogue. It also implies pride in one's culture, in one's country with its riches and poverty. These values are not acquired in a day. It is important to stress these points to the participants.

They marvelled at the mystery of each one's vocation journey, says Sr. Monette. What a wealth and what variety in the story of their call to religious life. God who called each one now assembles them from the four corners of the world inviting them to live as Sisters in order to share His love. What better way to express that God is a Father to all. This experience has transformed them.

Living with people of different countries has allowed me to experience and taste the reality of internationality in our Community, claims Sr. Emeldah, from Zambia. Everything was so different in our cultures,

our traditional values and our beliefs, yet it was marvellous to see that what united us were the same ideal, the same faith in God, our spirituality, our formation, mutual love and joy. Truly, the whole year has been beneficial and inspiring.

To live in an international community has been important for me, adds Sr. Victorine from Madagascar. We all took time to share our cultural values. This helped me to deepen my missionary vocation and understand more fully what it means

to be sent to another country. It demands a great deal of inner freedom to go towards others and accept them in their culture. I realized how the spirituality of thanksgiving could be experienced differently according to one's culture. This amazes me and reminds me of the words of St. Paul: The fruits may vary but it is always the same Spirit at work.

And now...

Sisters Violeta, Rose-Philomène, Petronila, Emeldah, Isabel, Judy, Victorine... As we read these lines, they have now committed themselves gratuitously and discreetly in diverse ministries and in other countries.

Sr. Violeta is back at school in Mati with the Filipino children, Sr. Judy is busy learning Japanese in view of her new mission assignment to Japan. In Chipata, Zambia, Sr. Emeldah is with the African postulants. Sr. Rose-Philomène is in mission animation in Quebec Province, Srs. Isabel and Victorine are taking courses in spirituality and theology in Quebec City. In Toronto, Sr. Petronila is pursuing English language studies to prepare for her nursing service as a midwife in Zambia. The disclosures shared with us by these young religious help us to better understand why and how they commit themselves to the Mission... □

In the Garden of God

Parting here on earth
foreshadows
a rendez-vous
in eternity.

Délla Tétreault, M.I.C.

Sister Pauline Pageau (Sister Marie-Pauline)

Born on the 29th of December, 1917, Pauline entered our Institute, the Missionary Sisters of the Immaculate Conception, on February 1, 1937. Ten years later, her sister Françoise, came to join her. After her religious profession, Sr. Pauline taught classes at the kindergarten, primary and secondary levels for some 15 years. Truly an educator and gifted with creativity, she grasped the students' attention and helped them achieve success.

In 1957, she became involved in mission animation. Her lively presentations in schools and parishes captivated her audience and communicated a great missionary spirit. In 1968, she left for Totonipacan, Guatemala. When her health failed the

following year, she was obliged to return to Canada. In 1973, she devoted much time to the edition and promotion of our French missionary magazine, LE PRÉCURSEUR. She innovated by training lay collaborators for the promotion of the magazine. At present, they are close to 600 involved in this work.



Retired at Pont-Viau in 1995, Sr. Pauline's faith continued to bear fruit in the service and love of others. She was called unexpectedly to her eternal reward on August 22, 1998.

Sister Rita Desaulniers (Sister Agnès-de-Jésus)



Rita was born in Shawinigan on the 22nd of December, 1925. At the age of 24, she asked to be admitted to our Institute, the Missionary Sisters of the Immaculate Conception.

As a young religious, Sr. Rita taught in the primary classes in Trois-Rivières and Rimouski. Six years later, she left for Africa where for the next three years she assumed the direction of a primary school at Nkata-Bay and later at Kaseye. However, she was forced to return to Canada due to ill health. After her recuperation,

she took on again an intense missionary activity.

A born educator, she used her giftedness in directing postulants of our Community, then worked with immigrants and later with young people 16-20 in youth movements such as *Jeunes du Monde*, and others.

In 1993, Sr. Rita retired to our house in Verchères where her frail health gradually deteriorated. After repeated sojourns in our infirmary at Pont-Viau, she had to be transferred to the *Cité de la Santé* in Laval where she passed away on the 28th of October, 1998. We keep very fond memories of a loving companion, blessed with a dynamic and rich missionary spirituality.

Sister Madeleine Blais (Sister Madeleine-de-la-Passion)

A native of Quebec City, Madeleine first saw light on December 27, 1913. As a member of a large and very Christian family, she learned early in life to share and to devote herself for others. She entered our Institute, the Missionary Sisters of the Immaculate Conception, on the 1st of February, 1935.

After a brief experience in teaching, Sr. Madeleine spent the next 25 years working on behalf of our missionary magazines, at first at the printing press at the Mother House and later in the circulation office. In 1973, she was in charge of the expedition and of all the work entailed in this office.

She organized and distributed the different tasks and was always gentle, available and attentive in her dealings with others. Sr. Madeleine also participated in the formation of our postulants during nearly eight years, and was called to serve in our closed retreat houses and workshops. One could easily perceive a deep spirituality in her life. Kindness, acceptance of others and a ready smile were part of her life. She died peacefully at Pont-Viau on the 1st of November, 1998.



Sister Marie-Anna Laporte (Sister Claire-du-St-Sacrement)

Marie-Anna was born on the 20th of October, 1909, at Ste-Élizabeth of Joliette. She was 27 years old when she entered the Missionary Sisters of the Immaculate Conception.

In no time her great aptitude for sewing was discovered. In 1940, she left for Trois-Rivières where for the next six years, she was in charge of sewing uniforms for the students of our school. Later her services were needed at the workrooms for liturgical

vestments at our residence in Quebec as well as at the Mother House. For some 25 years, her nimble fingers produced gilt embroidery on banners and Church ornaments. Numerous were the chapels and mission churches which she helped in this way.

In 1969, Sr. Marie-Anna started sewing for our Community members. In Pont-Viau where she lived later on,



she brought joy and comfort to the elderly Sisters. In 1994, a bad fall brought her much pain and curtailed her activities. She was admitted to the Délia Tétreault Pavilion and then went to the infirmary where she passed away on November 9, 1998. A painful coincidence for the family - her sister Lorette, a Sister of Providence, whom she loved very dearly, also died on that same day.

Sister Germaine Gravel (Sister Marie-Germaine)

Born on January 16, 1907 in St-Prosper, Germaine entered the Institute of the Missionary Sisters of the Immaculate Conception and made her final vows in Szeping kai, Manchuria, on February 11, 1935. Her own sister, Eliane, M.I.C. and her brother, Paul, P.M.E. already in China, shared her happiness. By that time, Sr. Germaine knew enough Mandarin to be placed in charge of the clinic in Taonan.

Surprised to see the Sisters working with such devotion and joy, many people were led to ask for instruction in the Christian faith.



In 1943, the Japanese invasion forced the Sisters to live under house arrest while in Szeping kai. Two years later, the Communist invasion forced them all to flee to Tsungming. Sr. Germaine remained there one year in charge of our orphanage. She was later assigned to Canton where she became directress of a group of orphans, age 1 to 5. Then a series of painful events occurred. There was the seizure of the orphanage by the new government, arrests, imprisonment, exhausting interrogations and a public trial where the mob demanded the execution of the Sisters.

In December 1952, finally came the hour of liberation. Back in Canada, Sr. Germaine plunged into mission animation activities. Five years later, she left for Taiwan. For the next 18 years, she worked at the service of the sick and in parish animation.

After her return to Canada for good, she worked for the immigrants in Trois-Rivières. At the age of 80, she retired in Pont-Viau. Her eventful life made her more aware of the indwelling presence of God within herself, in others and in the present moment. She lived in thanksgiving to God for His gratuitous love and abiding comfort. She passed away peacefully on November 19, 1998.

Sister Imelda Laperrière (Sister Saint-Germain)

Imelda was born at Pont-Rouge on November 30, 1907. At the age of 20, she joined our Community, the Missionary Sisters of the Immaculate Conception. In 1932, she arrived at Tsungming in China where she looked after 30 orphan girls. Each new day brought her sick or dying babies that she welcomed with love, caring for them with great tenderness.

In 1943 came the Japanese occupation followed by the Communist invasion. Then, five years later the orphanage was passed on to the Teresians, a Chinese religious community whose members had been

trained by the M.I.C. Sisters. Sr. Imelda then left for Canton where she was given the care of sick children. In 1951, the Red Army invaded South China. In March, Sr. Imelda was arrested, imprisoned, and after a labourious process, was condemned, taken around the city streets and finally taken back to prison. Released in 1952, she was hospitalized in Hong Kong for a serious infection caused by blows received during the public trial.

She returned to Canada the following year. After a period of rest, she



was assigned to Taiwan. During 25 years, she performed household tasks - cooking, gardening and maintenance. Her regular visits to the people around the village often led to dialogue on the Christian faith. She had a special gift to assist catechumens preparing for baptism. On her final return to Canada in 1981, she lived in Pont-Viau where she continued serving in a variety of community services. Filled with her usual deep joy and serenity, she left us quietly on the 9th of December, 1998. □

Jeanne Guinois, M.I.C.

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BECAUSE OF A STAR

**What are they looking for in the sky
those who contemplate the stars
in the dark of the night?**

**To discover new constellations?
To sail in fantasy on the Milky Way?
To read their destinies in the stars?**

**One thing is certain, under the starry canopy
One cannot but feel one's littleness
or more yet, feel crushed, never to rise again!**

**Because of a star
they, the Magi of the Gospel,
set out on their journey.**

**The contemplation
of the sky
did not hinder their daydreams.**

**It awoke them
never being able
to sleep again.**

**Will we ever, in turn
find the star
that will lead us on,
and having captured
and drawn our gaze toward the sky,
Will send us towards the roads of mankind'?**

From Chemins d'Avent, Éditions du Signe 1998

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