



PRESIDENT'S MESSAGE – Mary Anne McCarthy, CSJ

Well weren't we all surprised and happy to learn in January that our very own patron, Saint Joseph, was to have a yearlong celebration dedicated to him?

In the apostolic letter, "Patris Corde" the pope says that the "aim of this Apostolic Letter is to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal."

As I read the letter, I was struck by the many times, Francis connected the life of Joseph, the little we know of it, to the realities of our world today, particularly the pandemic crisis. Francis presents Joseph as a figure "close to our own human experience." He compares Joseph to the "ordinary people, people often overlooked. People who do not appear on newspaper and magazine headlines or the latest television show, yet in these very days are surely shaping the decisive events of our history." He cites doctors, nurses, storekeepers, cleaning personnel, caregivers, transport workers and many others. He goes on to say that "each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble.

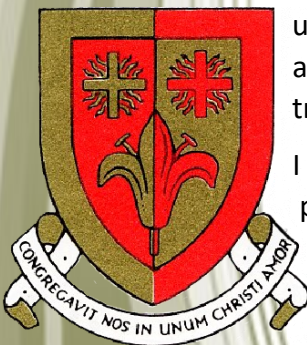
I don't think it is an accident that Francis uses the phrase "decisive events of our history" which this pandemic has surely been, and the phrase "history of salvation" in the same paragraph. To me, he is linking the ordinary people into the on going 'salvation history'.

Francis aligns the experience of Joseph, Mary and Jesus with our world today particularly the plight of immigrants and refugees: "The

Holy Family had to face concrete problems like every other family, like so many migrant brothers and sisters who, today risk their lives to escape misfortune and hunger. In this regard, I consider Saint Joseph, the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty."

Francis cites the pandemic's effects on employment and issues a call to review our priorities and here again he presents Joseph and his life as having relevance for today: "In our own day, when employment has once more become a burning social issue and unemployment at times reaches record levels...there is a renewed need to appreciate the importance of dignified work, of which St. Joseph is an exemplary patron."

We will soon celebrate the Feast of Joseph as the Worker (May 1st) and in this respect Francis highlights the centrality of work as a means of participating in the work of salvation: "Working persons, whatever their job may be are cooperating with God and in some way become creators of the world around us. The crisis of our time which is economic, social, cultural and spiritual, can serve as summons for all of us to rediscover the value, the importance and necessity for bringing about a new 'normal' from which no one is excluded."



MESSAGE FROM THE EXECUTIVE DIRECTOR

Loretta Manzara, CSJ



In the midst of all the feelings, frustration and worries about COVID I happened upon a 60 Minute program that featured the

story of 6 Tonga teenagers stranded on the depopulated island Ata for 18 months. I was left with an amazing feeling of the goodness of humanity in caring for one another. Some journalists compare this real life experience to the novel *Lord of the Flies*, contrasting the resilience of the human spirit to support, care, and survive ordeals together. These young men were eventually rescued by a lone sailor. Fifty years later the relationship between the rescuer and one of the survivors radiates a deep friendship, and a gravitational spirit of unity that for the eyes of a Christian manifests the loving oneness of God with us.

In this our April Newsletter our President offers words of hope in quotations from *Patris Corde*. Sue Wilson invites us to “act our way” into the transformation of a new story. “Through grace, all suffering, all death, and all injustice hold within them the possibility for healing, wholeness and new beginnings.” Paul Baines shares his learnings from a workshop “Decolonizing Water: An Introduction to Indigenous Water Laws,” where law was approached within a wider framework of respectful and sacred relationships. Janet Speth quotes the old Mother Hubbard nursery rhyme to explore food insecurity in Covid times and urges us to be ever grateful while we strive to share our abundance. This concept is deepened as Linda Gregg invites us to consider the “currency” of gift economy: gratitude and reciprocity – taking only what we need. Our Sudbury Sisters provide us with photos of a day of gratitude expressed to the workers at the water pump in their city. And to conclude our issue we offer thanks to the women who died this year who served as president of our federation.

Our Easter greeting called us in Pope Francis’ words to a “contagion of hope.” Throughout this issue of our newsletter, let that hope rise as we lean into the next months

of our journey through the challenges of life together. May we model the resilience of the human spirit to choose to live in ways that support the common good and radiate that gravitational spirit of unity.

PRESIDENT’S MESSAGE – Continued

Francis notes that Joseph offers a very different



model of leadership in his role as a ‘father’ who is “beloved, tender, loving, obedient, creatively courageous, and accepting”. He uses the metaphor of father to highlight the contrast in our world today

which “has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with welfare mentality, power with destruction.” Strong words.

Joseph, in this letter is not presented as “passively resigned but courageously and firmly proactive.” I think Francis dusts off some of our overly pious images and gives us a picture of a real person whose life and characteristics have relevance for today. And as always with Francis, he encourages us to place our hope in God: “Just as God told Joseph: ‘son of David, do not be afraid!’ so he seems to tell us: ‘Do not be afraid’! We need to set aside all anger and disappointment and to embrace the way things are even when they do not turn out as we wish. Not with mere resignation but with hope and courage...It does not matter if everything seems to have gone wrong or some things can no longer be fixed. God can make flowers spring up from stony ground.”

Blessed Joseph, guide us in the path of life. Obtain for us grace, mercy and courage, and defend us from every evil.

BLUE COMMUNITY - UNSETTLING OUR RELATIONS WITH WATER

Paul Baines, CSJ Blue Community Coordinator

Are you breaking the law? Normally when we think about “the law” we leave out Indigenous laws and forget about the customs and values that also guide shared human activity.

When it comes to water justice there are human rights laws, water quality standards, water permits, injunctions and trespass enforcements, transboundary agreements, and ultimately these all flow from the laws of sovereignty and jurisdiction -- this means who has the power to make the rules and laws in the first place. Too often “the law” only means the rules created by settler governments and not the Indigenous nations who have their own laws for the places we call home.

For the past four weeks I have been participating in a workshop called *Decolonizing Water: an introduction to Indigenous water laws* with Denise Nadeau. I was familiar with Denise’s work since I recently read her book *Unsettling Spirit: a journey into decolonization*.

During the 1950’s and 1960’s, Denise was raised Catholic in Montreal and took solace from her faith in school (Sacred Heart Convent School), at home, and in the church. In the late 1980’s and early 1990’s she was active in “Native Ministry” and has since been unpacking her identity as a Catholic and her educational, embodied, and spiritual practices.

This was the workshop description: ... *we will explore what decolonization of our relationship with water can mean. We will examine our own embodied connection*

to place and watersheds/water bodies ... We will explore the Indigenous principle of reciprocity and how it relates to non-Indigenous gift traditions and what this means for human relationships with water. The workshop will include guest speakers, body exercises, short videos and on-line resources, as well as readings from Denise’s book.

For the opening exercise, we each examined our glass of water and asked ourselves:

Where did it come from?

Where was it an hour/day/week/
month/year ago?

Where will it be in an hour/day/week/
month/year?

We heard several Indigenous workshop guests talk about how they are revitalizing and implementing their own land and water laws and how “law” is not only about punitive rules, but central stories that guide decision making and collective well-being” (or “*mino bimaadiziwin*” for the *Anishinaabe*). Law professor Aimée Craft, (Anishinaabe-Métis) teaches about the institutional and customary ways for creating and maintaining balance between people and with creation.

The workshop helps settlers like myself de-center the exclusive legal power of settler-governments, legitimize Indigenous laws and lawmaking all across Canada, and approach law within a wider force of respectful and sacred relationships. This shift of awareness and action is critical for water justice futures.



AWAKENING TO A NEW STORY

Federation Office for Systemic Justice—Sue Wilson, CSJ

What do intersecting, planetary crises and Easter have in common?

Both are urging us to awaken to a new story.

The UN Report, “Rethinking Human Development in an Era of Planetary Transformation,” asks a haunting question: What happens to the concept of human agency when humanity has revealed itself as an agent of planetary change?¹

We are still coming to a full understanding of how we’ve contributed to planetary change such as climate change, loss of biodiversity, land degradation, water insecurity and toxic pollution. But already we know we got here, in part, by seeing ourselves as ‘set apart’ from nature; by imagining it was okay to act upon nature as an ‘other’ to be exploited.

Now we are becoming aware that climatic systems, biological species, water systems and other key planetary systems must now be viewed as ‘actors’ too. They have their own trajectories and self-governing capacities which need to be acknowledged and respected.²

It’s as if we’re slowly awakening to a whole new way of understanding who we are and how we’re in relationship.

We are awakening to integral ecology and our intricate interconnection with all life on earth; to the harmful

impacts of colonialism, which exported and imposed Western assumptions about human separation from nature around the world; to the need for a new ethical framework which better appreciates the role of humanity within nature and a deeper sense of a common planetary destiny.



Easter celebrates the new life in our midst. It enjoins us to act from the belief that, through grace, all suffering, all death, and all injustice hold within them the possibility for healing, wholeness and new beginnings because God permeates all of life and tethers us to the Sacred Wholeness which has not

yet reached completion on earth.

Easter reminds us that transformation starts with a new story. But this isn’t so much a story to be told as one to be lived. We act our way into it: We choose to live with a smaller carbon footprint. We join with others to advocate for policies which create greater equity and protect all species as well as land, water, air and climate. We open to each other in prayer and reach out with compassion and kindness.

Paul Tillich wrote: “Love is the drive to the reunion of the separated.” May this Easter open us to participate more fully in the Love which stitches together the fabric of life.

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Every once in a while we recognize organizations that choose to go green!

Congratulations to Sobey's grocery store! They have done away with single use plastic bags and provide paper bags for shoppers who have forgotten to bring their own.

Congratulations to Indigo and Freshco who recently did the same!

GREEN WINDOW - CONSIDERING A GIFT ECONOMY

LINDA GREGG, CSJ on behalf of the Federation Ecology Committee

Today, in the wake of Covid's disruptions to our health systems and economy, we hear many voices asking how we can "build back better" or envision a political "Green New Deal." Why not, many suggest, use this time to reconsider the underpinnings of our society and culture? Covid has stripped us bare, and in doing so has given us the opportunity to see the hidden inequalities and racism of our political and societal policies.



We presently practice a linear economy based on scarcity. What kind of an economy would empower all equally without distinction, and would not destroy the earth or disadvantage the poorest?

There are alternatives. One of these is the Gift Economy of Indigenous teachings that Robin Wall-Kimmerer writes about. She is a member of the Potawatomi Nation, a plant ecologist and distinguished teaching professor. In her article *The Serviceberry: An Economy of Abundance*¹, she reflects on the wisdom of Mother Earth and the values of a Gift Economy.

She suggests that we consider the ethic of reciprocity which lies at the heart of a gift economy, and then asks us to consider learning from Indigenous wisdom and ecological systems to "reimagine currencies of exchange."

Our current linear economy of capitalism relies on scarcity and exploitation, ravaging earth with an extractive hunger that knows no limits. Wall-Kimmerer uses the example and the experience of picking serviceberries (also known as saskatoons, June berry) to illustrate this.

Along with the birds she joyfully picks and eats from the abundance of berries- feeling gratitude. On reflecting she realizes that she has done nothing to deserve this abundant harvest – she has not earned,

paid nor laboured for them.

The service berry is a great medicinal plant with important healing remedies, nourishment for birds, humans, deer and moose as well as pollen to feed awakening butterfly larvae. Also known as a "calendar plant," its white blossoms declare that the ground is thawed and soon the fish will come. It provides many ecosystem services, within a web of reciprocity and relationship. The serviceberry cannot grow alone. It needs air, water and soil and dwells within a relationship of mutuality with all the beings of earth.

Gratitude and reciprocity are then the "currency" of a gift economy. You only take what you need and share the abundance with others. You do not practice hoarding or a greedy security. Shopping for accumulation or to fill an emotional void is not part of gift economy because reciprocity and relationship are key values. In a capitalist economy, relationships are nullified with creatures, plants and resources such as water which become only commodities devoid of relationship, spirituality and meaning.

In *Braiding Sweetgrass*², Wall Kimmerer writes of an incident in which a white person was invited to come into the canoe while a Native family was harvesting wild rice. The white man felt the Indigenous harvest was poor, as much fell between the canoe and lake, resulting in the loss of harvestable wild rice. So the white man designed a metal net that would attach to the canoe so that every bit of the wild rice could be harvested. The Native man thanked his friend but said he could not use it because then "What would the ducks eat, how would the wild rice seed itself for next year?" This Indigenous cosmology is written into relationships with all the kin of creation and provides for all the relatives in their relationship. Taking only what you need.

1. Robin Wall-Kimmerer, "The Serviceberry: An Economy of Abundance," in *Emergence* <https://emergencemagazine.org/essay/the-serviceberry/> 2. Robin Wall Kimmerer, *Braiding Sweetgrass*, (Minneapolis Minn.: Milkweed Editions, 2013)

FOOD FOR THOUGHT – The Cupboard is Bare:

Food Insecurity in Covid Times

Janet Speth, CSJ on behalf of the Federation Ecology Committee



The child's nursery rhyme, *Old Mother Hubbard went to the cupboard, to get her poor doggie a bone; when she got there, the cupboard was bare, and so the poor little doggie had none;* brings to mind the image of a cupboard today, empty of the nutritional foods

necessary for health and well being.

The impact of food insecurity, particularly for low-income countries, affects almost 1 billion people. While here at home, in May 2020, 1 in 7 Canadians identified being in a food-insecure household. This increased significantly with the presence of children in the home. Sadly, with Covid 19 these numbers have increased from 2017-18 which then found that 4.4 million Canadians, including 1.2 million children experienced different levels of "food poverty."

The World Health organization (WHO) defines three main aspects of food insecurity. 1. **food availability** on a consistent basis; 2. **food access**, having sufficient resources to obtain appropriate foods for a nutritious diet; and 3. **food utilization**, or consuming a nutritious diet which requires nutrition education and access to water and sanitation for the safe preparation of food. ¹

Each of these areas surfaces numerous inter-linking issues. First and foremost, is the lack of financial stability. As expected persons living in poverty are seriously affected. This includes the socioeconomic impact of Covid 19 on indigenous peoples in urban areas where more than 1/4 are living in poverty. However, persons solely dependent on wages and salaries without supplemental income are also living on the edge. With Covid 19 this group has experienced a significant increase in food insecurity with thousands of jobs lost and hours cut.

A first level response during these times is to expand food bank activities through local community groups.

However, only 50% of people impacted access food banks; thus, their support, though essential, is limited and they are not a good indicator of the magnitude of the malnutritional crisis.

Food Security also has a much wider web of issues needing to be addressed. One emerging response to this crisis is the development of Community Food Security (CFS), a strategy to ensure secure access to nutritious foods through, "cooperation among all contributors in a local/regional food system, including growers and producers, citizen groups, community agencies, governmental organizations, businesses, academic researchers and environmental advocates." ² Its aim is to build supportive communities, address economic, environmental and social issues of the food system and enhance public policy. Most challenging are the global economic and political shifts needed to actualize the reality that there truly is enough food in the world today for everyone to be fully nourished.

Let those of us who are financially secure, able to freely choose nutritious food or have gardens to grow our own food be ever grateful for these blessings. Let us



remember in prayer all those who go hungry each day even in a wealthy country such as Canada. And let us find ways, such as working with a local food bank or Community Food Security initiative or Good Food Organizations, to build a healthier and "full" world where hunger no longer has a name.

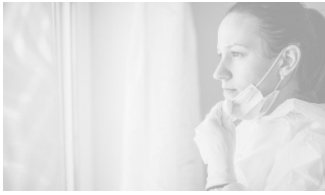
1. [Global Issues: Food Security \(peacecorps.gov\)](https://www.peacecorps.gov/global-issues/food-security/)
2. [2002-01_pp.pdf \(opha.on.ca\)](https://www.oph.ca.ca/2002-01_pp.pdf)

VOCATION ALIVE – GIVING MEANING TO OUR TIMES

Laurie Corrigan, CSJ Associate on behalf of the Vocation Animation Committee

It is difficult to recognize history when you are living it. What do we see is the purpose of our vocation when, a scant year ago, it looked, felt, and tasted so different?

As a student, and taught by laity and CSJ, I recall studying world events through text, photographs, and film. Those times were captured in remembrance for a purpose. Is it possible to look round and carry with us the snapshot moments of change as we live them?



Young people especially have been affected by the experiences of loss and grief that this pandemic has wrought. Graduations that had been planned. Proms that had been cancelled but whose participants gamely joined in their finest splendor through video meet. Sport teams that have been postponed until things are made safer. Weddings without the presence of all of the beloved. Learning at home, without the nearness of a teacher or classmates and amid siblings and parents vying for the same Internet or devices to keep connected to their learning and their jobs.

If we look carefully, we are witnesses to revelation. A dear friend of mine read recently that covid is an x-ray that has revealed to us our brokenness.

Beloved seniors in long-term care facilities. The students who have simply gone away in this pandemic, some in remote areas without access to the technology we take for granted every one has. The elderly in our neighbourhood. The fragility of mental health. Those whose lives have been taken in acts of racism and white supremacy.

Those who live alone. Those who feel alone.

The brokenness beneath the x-ray reveals historic and systemic injustices that are revealed now in the light of day: racism, poverty, the great wounding of the Earth, white privilege, and what has been the darkest characteristic of a generation: colossal indifference.

Now, as the ground beneath us continues to shift, and we look to the safety of the familiar terrain of the privilege we used to call normal, we must turn our attention to those whose otherings over generations have been made visible. What follows is a once in a millennium opportunity to hold this the tension of change in ways that will grow a groundswell of possibility that fully establishes the principles of equity, inclusion, and a deep and abiding habitation in what has been revealed to us in a brokenness two thousand years ago: the resting of all peoples in a freshly dug well of hope and love.

Pope Francis, in humble accompaniment with all of us, tells us to “dream big, to rethink our priorities- what we value, what we want, what we seek—and to commit to act in our daily life on what we have dreamed of” as Isaiah heard God do the same.¹



It is then that the work must begin, with the visible demonstration of lived charism of love of neighbour without distinction.

1. Francis, Pope. 2020. *Let Us Dream The Path to A Better Future*. New York: Simon and Schuster.



Sojourners in Active and Inclusive Love

Theme: **CALL TO ACTION**

SPREAD THE NEWS

August 16 and 17, 2021

10:00 am to 4:00 pm VIRTUAL (Zoom) More information coming soon!

A YEAR OF REMEMBERING FEDERATION PRESIDENTS

During the year 2020 – 2021, four of our past presidents made their journey home to God.
We hold each of them in our memory with gratitude for gifts shared,
wisdom articulated, and courage shaping the future.

February 13, 2020

Sister Cathleen Flynn served as president 1976 -1978

March 5, 2020

Sister Elizabeth Berrigan served as president 1989 – 1991

December 14, 2020

Sister Theresa Marie Cailloutte served as president 1993 – 1995

January 30, 2021

Sister Margaret Kane served as president 2001 – 2002 and again 2006 – 2009

We celebrate each of these women who lived with:



Sister Theresa Marie Cailloutte



Sister Cathleen Flynn



Sister Betty Berrigan



Sister Margaret Kane

Eyes open to the world
Eyes open and ears attentive
to the sufferings of the world;
Eyes open, ears attentive and spirit alert. . .
never settled down,
always in a holy disquietude, searching. . .
in order to understand,
to divine what God and the dear neighbor
await from her today . . .
This is the quiet inner glow of
the Sister whose life in the service
of Jesus Christ
has been successful.
– *Marius Nepper, S.J.*

NEWS FROM SUDBURY—A GRATITUDE CEREMONY

To celebrate World Water Day a little in advance, twelve women gathered on the shore of Ramsey Lake outside the Sudbury Water Works building that houses the pump that delivers drinking water to the city.

One woman did a ceremony of the four directions in which she used blessed water that she later took down to the shore, where she drank some and returned the rest to the lake.

A thank you letter was left to acknowledge the persons who work at the pump.



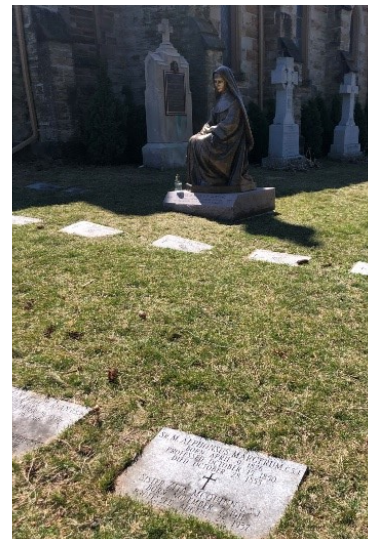
Photos taken by Sister Bonnie Chesser

ARCHIVES - Searching for Sister Alphonsus Margerum Linda Wicks, Federation Archivist

Sister Alphonsus Margerum died of typhus, a victim of a cholera and typhus epidemic which had swept through Hamilton in 1854-1855. She was sent to the Hamilton mission which was still part of the Toronto Diocese in 1855 to assist in establishing the city's separate schools. Sisters, CSJ archivists and interested persons have long understood that Sister Alphonsus' remains, along with many other early Catholic pioneers, were still under the foundation of the present St. Mary's Pro-Cathedral, built in 1860 over part of the parish cemetery.

Yet, some recent archival research led me to question whether she really was still buried in St. Mary's Cemetery, Hamilton. The Federation biography database includes references that the remains of four Hamilton Sisters were transferred in 1878 from St. Mary's Parish Cemetery to Holy Sepulchre Cemetery (Hamilton's first diocesan cemetery). While there is no record of such a transfer in the Toronto congregation's archives, I wondered if Sister Alphonsus could also have been

Continued on page 10



Searching for Sister Alphonsus Margerum—continued

moved at that time. A phone call on October 28 to the Holy Sepulchre Cemetery office was made just to prove to myself that I was wrong. The young woman checked her database and quietly responded that, yes, Sister Alphonsus is buried at Holy Sepulchre but her date of death is listed as October 28, 1855. Astounded, I replied, today is October 28th (Note: her actual death date is October 23rd but that's ok, we found her!).

I wanted more proof before announcing this revelation to the Sisters! With permission from Sister Anne Karges, general secretary of the CSJ in Canada congregation, I solicited the assistance of Dominy Williams, Hamilton diocesan archivist, Art Smith, Director of Catholic Cemeteries for the Diocese of Hamilton and David Lopeke, parish archivist for St. Mary's Pro-Cathedral and within six weeks all sources for possible early archival records were checked and while we couldn't find evidence for the reinterment, Holy Sepulchre Cemetery confirmed with a location spreadsheet and images of all markers including the locations of all five reinterred Sisters of St. Joseph of Hamilton (including Sister Alphonsus - row 3, lot 2). The efforts of Holy Sepulchre Cemetery are so appreciated by all of us.

In the words of the Hamilton diocesan archivist, "Our buildings and renovations department is thrilled to know that Sister Alphonsus is safely buried at Holy Sepulchre – and not beneath one of their churches!"

Photos taken by Theresa Murphy



Obituary

In Hamilton, on the 23rd October (1855) of typhus fever,
Sister Alphonsus, of the Order of the Sisters of St. Joseph, aged 28 years.

Sister Alphonsus was born in the State of Pennsylvania, and educated in the religious tenets of the Quakers. Having joined the Catholic Church, like many

other converts she determined to dedicate herself to God in a religious life. In accordance with this desire she entered the Order of the Sisters of St. Joseph in the Convent at Philadelphia, on the 7th Oct., about the year 1849. She was one of the first four who came with our beloved Bishop to the Upper Province, and is the first who has departed hence to her eternal home. The rites of the Church were administered a week previous to her departure, after which she became delirious. Her remains will be interred in the Church at Hamilton, to day. "Blessed are the dead who die in the Lord!" (from *Mirror*, vol. XIX, 9, pg. 3, October 26, 1855)

FEDERATION OF THE SISTERS OF ST. JOSEPH OF CANADA

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OUR MISSION STATEMENT:

**United by a common story
and charism, we Sisters of
St. Joseph of Canada, form a
Federation to empower one
another in the passionate living
of our charism of active and
inclusive love.**

**Urged by God's spirit, we
collaborate with Sisters of
St. Joseph globally and
respond to the evolving
reality of our world,
bringing healing and hope
to all creation.**

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Photos submitted by columnists.

FEDERATION OF THE SISTERS OF ST. JOSEPH OF CANADA - JUBILARIANS 2021

Congregation	80 Years	75 Years	70 Years	60 Years
Sisters of St. Joseph of Toronto June 3, 2021	<p style="text-align: center;">2020 Mary Dailey Marie Tremblay</p> <p style="text-align: center;">2021 Agnes Theresa Sheehan</p>	<p style="text-align: center;">2020 Margaret Ann Hazelton Bonaventure Sandford</p>	<p style="text-align: center;">2021 Marcella Iredale Conrad Lauber Cecilia Tallack</p>	<p style="text-align: center;">2020 Terry Dalla Penny McDonald</p> <p style="text-align: center;">2021 Rosemary Fry Barbara Grozelle Anne Marie Marrin Margaret Mary McGurk</p>
Sisters of St. Joseph of of Sault Ste Marie October 10, 2021		<p style="text-align: center;">Leah Gauthier Frances Gavin</p>	<p style="text-align: center;">Marie McGirr Dorothy Regan Edith Arsenault</p>	<p style="text-align: center;">Bonnie Chesser Dianne Bottos Diane Guertin</p>
Sisters of St Joseph in Canada	<p style="text-align: center;">Francis Rossignoli Mary Ambrose Huszak</p>	<p style="text-align: center;">Marie Celine Janisse Eileen Foran Maria Mousseau</p>	<p style="text-align: center;">Mary Eunice Hennessy Evelyn McGovern Lydia Smeets</p>	<p style="text-align: center;">Rosanne Logel Diane McDermott Dorothy Ann Howley Mary Diesbourg Frances Baker Irene Baker Dorothy Ryan Margaret Blake</p>