



PRESIDENT'S MESSAGE – Mary Anne McCarthy, CSJ

Like many of you, I am sure, I watched the coverage of the Pope's Canadian visit and it left me with many mixed and conflicting

feelings. I was at Invermara, our summer place, and it was good to be able to watch the events and talk about what was happening with other Sisters from the federation who were also there vacationing.

At times, I was saddened by the sight of a man so fragile he could barely walk and at others times I was filled with admiration for what he was doing on behalf of the Church. The acts of the acceptance of the apology by many of the Indigenous groups were beautiful but often this was followed by the commentators and other groups who found so much lacking. The rituals of the Indigenous peoples, especially the drumming, were so beautiful and moving that I found myself wishing I knew more about them. And then the Mass in Edmonton with the whole canon in Latin made me ask myself 'what were they thinking'?

I found it hard to deal with these conflicting feelings especially when the sin of the Church was on view for all to see and that same Church was trying, to make amends, however flawed they were. I became aware of what I felt were missed opportunities for Francis to be the Francis that we saw on the plane trip back to Rome. There he spoke more naturally to the reporters. Everything in the visit was so scripted and I hoped that the sessions closed to the press were much

more spontaneous and personal.

Then in August, I read Joyce Rupp's reflection for the month and I found she described very well what I was experiencing in an image that she used, the teeter-totter!

She says, "lately I've been aware of being immersed in life's polarities, experiencing both positive and negative events, good and bad news, hope and disappointment, joy and sorrow and much more. Most often we live on a teeter-totter of experience and emotion, dipping one way or the other even though we long to have balance. The challenge this presents is how to live with that duality. Our transformation lies in how we respond to living amid the dichotomy of opposing energies."

She encourages us to find the 'silent harbour' within each of us so that when we "encounter the opposites, we can grow wiser, stronger, deeper and truer to the best of our ability to be loving human beings."

I am not sure I have found that 'silent harbour' yet regarding the visit of Francis but I do know that I want to avoid being cynical about it and falling into what Christine Schenk calls acedia in her article entitled 'Acedia can trap us, but the Advocate-Spirit renews us'. She says that "our world and our church are mired in so many great evils that in the courtroom of cosmic justice we can hardly avoid condemnation. We desperately need the assistance of the Advocate-Spirit." We

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need this assistance to keep us from giving into a “sluggishness of the mind and will which Thomas Aquinas says neglects to begin good.” Giving into this indifference, this acedia, says “the world and our church are beyond the power of God to save...acedia denies the truth that God will never give up on us no matter how selfish, violent, greedy and cynical we have become... the Advocate-Spirit helps us turn away from cynicism and toward the power and grace through which we bring Christ’s healing justice to a suffering world.”

Both of these articles have helped me to reflect on the visit of Francis. I think the sentence that inspired me the most was in Christine Schenk’s article where she says, “every time I see a discouraging news story, I will

remember that there is more to the story. There is also a story of hidden grace always at work but usually beyond our knowing.”

One of the constant messages during the visit of Francis was that there should be action on the part of all of us as Canadians afterwards. I hope that at our federation meeting this fall, we will be able to agree on at least one concrete action that we can commit to as a federation. And that the visit of Francis will result in a “hidden grace.”

NEWS FROM Joyce Rupp: August 2022

NATIONAL CATHOLIC REPORTER: Acedia can trap us, but the Advocate-Spirit renews us; May 21, 2021



MESSAGE FROM THE EXECUTIVE DIRECTOR Carole Umama

So much has happened in the world over the past few months – with most main-stream news coverage

focussing on war, devastating environmental and climactic events, and a looming global recession. Understandably, with this level of broadcast bombardment, it’s hard to see the ‘hope’ sometimes. Yet, amongst the news clips of destroyed forests and lives, the recent Papal visit and apology to Indigenous peoples offers us all some much-needed hope.

Like you, I sat glued to my television as the Holy Father received Indigenous Elders and leaders at the Vatican last March, and again in July as he offered his apology in Maskwacis (location of the former Ermineskin Residential School - one of the largest in Canada). While not mentioning the Doctrine of Discovery by name, his words were historic and offered a clear recognition of

the harms done by our colonial past – harms that continue to be perpetuated against Indigenous peoples today. The world was watching as these atrocities - committed against children, communities and entire First Nations’ cultures – were described through the testimonies of Survivors, Elders, and community members and later acknowledged in the Pope’s post-visit statement that ‘the residential school system and its forced assimilation of Indigenous children amount to genocide.’

Indeed, the road to truth, justice, healing and reconciliation will not be straight nor easy. If we recognize that the policies and actions of both Canada and the Church towards Indigenous people have caused harm, then our role as allies is more needed today than ever. The Jesuit Forum for Social Faith & Justice, in its ‘Listening to Indigenous Voices’ publication, defines an

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ally as: *'someone who recognizes that settler cultures have privilege... seeks to actively challenge or disrupt practices, policies and projects of domination... and commits to an ongoing process of listening, learning and critical self-reflection.'*

In this issue of our CSJ Federation newsletter, you will read the valuable and prophetic words of Sisters Priscilla Solomon and Sue Wilson whose two articles -- 'Braiding New Relationships' and 'Bringing a Culture of Encounter to Truth and Reconciliation' -- stress the need to engage, transform, and reconcile the horrors of the past

in order to build new relationships with Indigenous peoples; while Sister Mary Anne McCarthy's article shares her hope that the "visit of Francis will result in a hidden grace."

Indeed, we are being called to this new relationship... so, as the CSJs have done for the past 350+ years: *"Let us roll up our sleeves to do all of which women are capable as we have from the beginning ... And partner with our neighbors, local and global for the work of justice..."* (excerpts from the CSJ Charism Prayer by Sister Joan Mitchell in 'That All May be One,' p48)

FEDERATION OFFICE FOR SYSTEMIC JUSTICE - Bringing Culture of Encounter to Truth and Reconciliation Sue Wilson, CSJ

The culture of encounter which characterized Pope Francis' penitential pilgrimage to Canada was most evident when he interacted with residential school survivors. Afterwards, both he and some of the survivors spoke about how they had been changed by the encounters.

The transforming energy which flows from such deep encounters is perhaps easiest to recognize at the individual level through personal interactions. What happens on the collective or societal level is more complex and the transforming energies must be discerned. But this discernment is critical for the work of reconciliation.

In this short article, I want to highlight one theme of encounter which can illustrate its potential for transformation at a societal level: *To listen deeply is the*

first step toward change. It's a theme which points to the interwoven dynamics of dialogue, contemplation, and action.

Sometimes, an indirect dialogue can initiate an encounter. While offering his first apology and speaking of his sorrow and shame, Francis framed the history of abuse in terms of the harmful acts of many individual Christians within a residential system initiated by the federal government. While many survivors appreciated the apology, others were disappointed by the lack of responsibility taken by the institutional Church.



Senator Murray Sinclair, a Truth and Reconciliation Commissioner, cut to the heart of the issue when he insisted, "It is important to underscore that the church was not just an agent of the state, nor simply a participant in government policy, but was a lead co-author of the darkest chapters in the history of this land [...] In many instances, it was not just a collaboration but an instigation. There are clear

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examples in our history where the church called for the government of Canada to be more aggressive and bold in its work to destroy Indigenous culture, traditional practices, and beliefs.”

I don't know the specific examples to which Senator Sinclair refers but I don't think he would make such a statement lightly. His words compel me to pursue the truth and, since they are addressed to the church as a whole, we are all urged to do the same. A culture of encounter encourages us to listen deeply, to ask questions, to open to new possibilities, and to search for truth – no matter how jarring or disturbing.

I am reminded of these words from David Whyte's poem, *Vulnerability*: “To run from vulnerability is to run from the essence of our nature, the attempt to be invulnerable is the vain attempt to become something we are not and most especially, to close off our understanding of the grief of others.”

The need for a contemplative practice becomes clear. How else can we truly inhabit difficult emotions and open toward unknown truth? True encounter, and the vulnerability it creates, require that we ground ourselves in a Love which is not defensive but opens to listen to another's point of view. And this listening to another, becomes more transformative to the degree we're aware of the assumptions operating in our own thoughts and emotions, allowing these assumptions to be questioned so our consciousness can continue to evolve.

BLUE COMMUNITY - Our Recycling Habit Is In Need of Repair ***Paul Baines, Blue Community Coordinator***

Two billion. There are over 2 billion people globally who lack access to clean water and sanitation. Canadians also use 2 billion plastic water every year.

Our world is marked by both crisis for some and convenience for others.

For 30 years, the promise of recycling has reshaped how

The “search for truth” in which the Pope counsels us to engage, takes us down a demanding road. But, if we allow a culture of encounter to become our way of life, we will find ourselves walking toward a new future with Indigenous peoples.

Above all, Pope Francis calls the church to act. Reconciliation can emerge only from a transformation of the ways we are in relationship, not only with Indigenous peoples but also with land and water, and all who dwell therein.

A culture of encounter leads to political and social love; it guides us to join with others to co-create justice (Fratelli Tutti 180) so that, together, we might discover new ways to approach problems and change social structures. (FT 183). All this flows from a culture of encounter; from authentic social dialogue which includes “the ability to respect the other's point of view and to admit that it may include legitimate convictions and concerns.” (FT 203).

A culture of encounter creates a clear path between deep listening and social change. And so, as we discern how best to respond after the Pope's visit, let us be attentive to the calls for action emerging from Indigenous communities including, but not limited to, the leading Indigenous voices quoted in the Global News article below. They offer us many actions to consider: <https://globalnews.ca/news/9028012/pope-francis-apology-advocates-response/?s=09>

Canadians sort their waste, how companies package our goods, and how governments manage and regulate this waste at home and abroad. For the past 30 years we have also seen a dramatic rise in plastic waste with almost everything now being made from plastic or coming wrapped in plastic.

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BLUE COMMUNITY - Our recycling Habit Is In Need of Repair **Paul Baines, CSJ Blue Community Coordinator**

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It might shock some to know that only 9% of all plastic produced in Canada is ever recycled. The remainder ends up in landfills, incinerators, and littered across our walkways and waterways (with microplastics entering the food chain). Since these waterways tend to flow into the oceans, floating islands of plastic are formed that are sometimes hundreds of kilometers wide.

In late June, the Federal government announced it would be banning several types of plastic. A few details:

- The rules ban 6 types of single use plastic products: checkout bags, cutlery, hard to recycle takeout containers, aluminum can ring carriers, stir sticks, and straws (although you will still be able to buy packages of plastic straws at the grocery store).
- Missing from the ban, yet also single use are coffee cup lids and plastic water bottles (all 2 billion of them).
- The ban starts December 20, 2022 with a one-year transition period, but for some products (ring carriers) there is an additional 6 months to comply. Adding up the other unique parts of this plan, it will be 42 months until 'full' implementation (December 2025). Because of World Trade Organization rules, banned plastics can still be imported without restrictions after December 2025.
- The ban covers plastics that make up only 3% of all the plastic waste made in Canada.

Peter Zimonjic writes about these new rules in his article: *The Liberal government's single-use plastic ban, explained.*

The CBC's Fifth Estate with Gillian Findlay examines Canada's export of plastic waste to poorer countries like India, Indonesia, Philippines, Cambodia, and Malaysia. The investigation is called *Bait and Switch: Recycling's Dirty Secret.*

Here we learn how Canadian recycling companies (their names kept secret by the Federal government) export plastic waste, pollute the air and waters of these poorer countries, and toxify the local people. The Honourable

Steven Guilbeault (our Environment Minister) says "this has to stop", yet he and his party voted against a Conservative-led bill that would ban this unjust export.

A more detailed summary of this issue can be read on our CSJ Blue Community website as a blog post with links to the above media stories and more.

This awareness is being coupled with action. We always have the privilege to write to our elected representatives. We can ask for a ban on exporting plastic waste and more swift and far reaching commitments to both reduce our plastic use and to recycle more at home.

Our BC program is also promoting ways to reduce the use of plastic water bottles. We have a new invitation for gathering spaces that sell bottled water (cinemas, theaters, community centres, etc) to offer tap or

bulk water instead. There are alternative ways to recoup lost revenues and the invitation links drinking water access with a Land and Water Acknowledgment.

When we gather, more and more organizations are welcoming their guests with an authentic Land Acknowledgement. The statement honours the territory and the Indigenous peoples who have and continue to reciprocate the gift of creation because of their ancestral and sovereign responsibilities.

Our invitation to gathering spaces that sell bottled water is to link action with this Acknowledgement. When thinking about the waste we produce and resources we consume, how can our words and actions create a culture of repair? When we acknowledge the sources of life and wisdom, we can also signal how we are caring for creation.

Acts of Repair add a fifth R to the usual 4 Rs of waste management (refuse, reduce, reuse, and recycle). Refusing to sell some of 2 billion plastic water bottles, while honouring the lands and waters can be an act of relational repair. Updates to come as we test these new strategic waters.



FOOD FOR THOUGHT – Braiding New Relationships **Priscilla Solomon, CSJ, on behalf of the Federation Ecology Committee**

As I child I learned to identify and pick it. As long as they were able, my parents used to pick it every June or early July. We were taught that it is the hair of Mother Earth and that it was not to be over-picked. We were shown that each single-stem plant is rooted in the earth just as our hair is rooted on our heads. That speaks to a very different relationship to the earth than the kind of relationship that sees primarily financial or economic benefits in the land and its life. I remember seeing braids of sweetgrass, and my Mom teaching me that a single blade of sweetgrass is not as strong alone as three clusters of sweetgrass when they are braided together. I was also taught that sweetgrass is a sacred medicine of purification and blessing.

If you have read Robin Wall-Kimmerer's book, *Braiding Sweetgrass*, you might remember her teachings on sweetgrass that are so like the ones I received.

I was thinking of these teachings as I reflected on the recent visit and apology of Pope Francis to Indigenous peoples on this land. Not that there is anything sweet about the horrific history that necessitated an apology but rather, that his apology was one of the strands of a braid that carry the hope of new relationships. He was responding to the Truth and Reconciliation's Call to Action that the Pope come to apologize to Indigenous people on our own lands. The commission itself, the courage and determination of survivors, the growing awareness of the painful and damaging past as experienced by Indigenous people, and efforts by both Indigenous people and people of Settler origins to develop a new relationship are all part of this strand of the braid.

The second strand of the braid includes the efforts of Pope Francis to engage Catholics and all people of good will in addressing climate change and the ongoing destruction of our planet. *Laudato Si'*, *The Synod on the Amazon*, *Querida Amazonia* and *Fratelli Tutti* communicate very clearly and powerfully the

need to recognize that everything is related. Destruction of one part leads to destruction of the whole; healing of one part can lead to the healing of the whole. Pope Francis listened to the people of the Amazon. He responded with a clear call to us to hear the cry of the earth itself and the cry of poor people of the earth as one cry for healing and the transformation of our relationships with them. Not dominance and extraction but rather, respect, compassion and care. Not arrogance but rather respect for Indigenous peoples' wisdom gained over centuries, even millennia, of living in harmony with the land and the rest of creation.



Photo by Mim Harder

The third strand of the braid leading us to hope and transformation is the recent preparation for the Synod on Synodality. Already, the work that is being done is engaging people at various levels of the church. Both locally and globally, structures have been created to enable people to speak their truth and offer their ideas and opinions on how we might move together into a new future. Pope Francis vision is one of a church - a people of faith - walking together encouraging, supporting, serving and strengthening each other in faith, hope and love. This is a

vision of church that prioritizes life-giving relationships with other living beings over one that focuses on management and control through structures and laws. Like the apology and the concern for new relationships with others in our common home, this strand of the braid seeks a new quality of community and solidarity with others.

When we braid these three strands together we can create a stronger, more unified effort to transform our own lives, the lives of others and the whole of creation. Even more, we can strengthen and grow our relationships with our Creator, with the Living Word and with the Spirit who lives and works in each of these strands of life. Let us walk together in hope and trust!

During the early months of my orientation as Vocation Animator with the Sisters of St. Joseph of Toronto, the Maxims and particularly Maxim 15 resonated within me - *listen deeply to subtle nudges of the Holy Spirit; then act on them.* I was reminded of the gentle nudges that brought me to this position as a Catholic laywoman whose vocation has been to a married life of 35 years with two adult children.

Discerning God's call involves an openness to His Spirit, speaking to our deepest desires to discover how our gifts, talents and passions can be used for God's loving purpose in our world today. Through my high school and university years, I became aware of and touched by the charism and mission of the Sisters of St. Joseph. Since that time, the Sisters have accompanied me in my faith formation, volunteer experiences and important life decisions.



Photo by Julie Cachia

Quite unexpectedly, as it often is, the Holy Spirit nudged me from an established position as an alumna at Regis College working with the Jesuits for 11 years, to a radical response to 'the call to more.' I was invited to discern how God was calling me to use my gifts, work and life experiences in new ways. It's hard to say no to the nudging of the Spirit! Accepting this position with a sense of peace, faith and trust was my 'yes' to God to serve and grow these responsibilities accompanied by the Spirit with the support and presence of the Sisters.

As part of the Vocation/Formation team, the Vocation Animator re-affirms and animates the presence, mission and ministries of the Sisters of St. Joseph

within the Toronto Archdiocese. It invites opportunities for collaborations and partnerships. The role serves as the first point of contact for inquiries into religious life, becoming an Associate, a volunteer, requesting spiritual direction or other support.

During this first year, the work has been taking shape in different ways. Through the ebb and flow of pandemic restrictions, the months have been filled with robust learning and grace-filled moments. From learning about

the Maxims and Fr. Médaille, SJ, to memberships on various committees, attending webinars/seminars, preparing and delivering high school presentations, the months have been busy ones. Receiving inquiries has provide moments of learning and gratitude in using my gifts as an agent of the Congregation in directing and responding to discerners with the Vocation team.

I have learnt that to promote the CSJ mission is a purposeful movement of turning over and exploring stones of opportunities, planting seeds of hope and outreach. Scheduled visits with Sisters and Associates to listen to their stories and their hopes and desires for the future has been invaluable. It is a position on the move!

God calls. We can't force vocations but we can invite and be an accompanying presence. My hope and excitement in this new role lies in the unexplored possibilities supported by the work of the Spirit and the boldness and leadership of the Sisters of St. Joseph in saying 'yes' to their future to religious life and a culture of vocations.

The Waves of Change - Saturday, October 1 (9am-12noon)

You are invited to attend or live-stream a special lecture (sponsored by CSJ Toronto Ministry for Social Justice, Peace, and Creation Care) by water activist Maude Barlow who will share wise hope and realistic action to build a future where water is a shared commons, sacred gift, and human right.

Please register here for details and location: csj-to.ca/thewavesofchange

GREEN WINDOW - Ever-expanding Horizons: The Wondrous Gift of the James Webb Telescope
Mary Mettler, CSJ, on behalf of the Federation Ecology Committee

A new telescope – the James Webb space Telescope has arrived and is delivering absolutely stunning pictures of the cosmos. Do you remember when the book, “The Hand of God: Thoughts and Images Reflecting the Spirit of the Universe,”¹ first came into your hands?

It was printed in 1999 and showed amazing pictures of galaxies with stars forming and others dying. For many of us non-astrologers it was the first most significant revelation of the majesty of the universe and the wonder of space and of God’s creative activity.

These past months, we have had our minds truly blown wide-open with the pictures shown by the James Webb Space Telescope. It reveals a truly infinite expanse of deep space, far beyond the work of the earlier Hubble telescope which has been beaming back jaw-dropping photographs of psychedelic nebulae whirling galaxies and radiant gas formations for more than 30 years. Those are the pictures in the book referred to above. Until the Hubble telescope, few of us ever knew that beyond the visible stars, moon and occasional planet, there lay worlds without end. Yet the stars have always drawn us and like the ancient artists drawing petroglyphs on cave walls we too experience both awe and terror at the unknown. The universe has always captured us with its beauty and its mystery. It has also left us with the existential question of its purpose and meaning.

Brian Swimme reminds us that “we are the first humans to look into the night sky and see the birth of stars, the birth of galaxies, the birth of the cosmos as a whole. We are the first generation to live with an

empirical view of the origin of the universe. Our future as a species will be forged within this new story of the world.”² In 1992, there was a gathering of scientists and religious leaders who came together in Assisi to hear and learn from each other. The era of the separation of religions and science, brought about at the time of the Enlightenment needed to end. The scientists were

awestruck by what they were learning about the universe and knew that there was another dimension here beyond science but they didn’t have the language to speak of it.

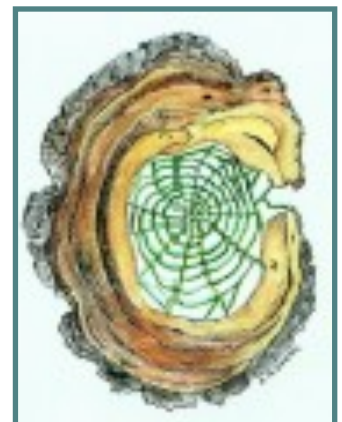
And the religious leaders and thinkers of the time knew

that the story of the universe being revealed through science needed to be brought into the religious sphere of knowledge and truth.

In his book “The Phenomenon of Man,” de Chardin wrote, “Neither in its impetus nor its achievements can science go to its limits without becoming tinged with mysticism and charged with faith”.³ The question for us today is: will these two, science and religion, once again come together as One – science expanding religion and religion enriching science?

May we live creatively in these challenging and awesome times.

1. Reagan, Michael, editor. The Hand of God: Thoughts and Images Reflecting the Spirit of the Universe. Templeton Foundation Press, 1999.
2. Ibid pg. 156
3. Ibid pg. 90



HISTORICAL HIGHLIGHTS

Linda Wicks, on behalf of the Federation Archives and Heritage Committee



Sisters Adele, Mary Clare, Michael Anthony, Philip Neri and Silvester perform in 1967 at the first folk mass ever held at the St. Joseph's hospital chapel. Sister Mary Clare composed the music and words of the songs performed at the mass.

This clipping, part of a recent accession to the Toronto Congregational Archives, is a MOMENT in TIME that speaks to all Sisters of St. Joseph. Photo: Hamilton Spectator

who work together to preserve the history, charism, vision and mission of the Sisters of St. Joseph of Canada as well as share this legacy with all Federation members. Over the years, the Committee has produced several historical publications. This year, the Committee is authoring a series called 'Historical Highlights' with a total of 6 interesting articles about the original Canadian (English-speaking) CSJ Congregations. The most recent article (August) documents the 'Founding of the Sault Ste. Marie Congregation,' with 2 final articles coming this fall. In 2023, the Committee will begin an exciting new series focusing on the Foundresses of the CSJ Federation. Please visit www.csjfederation.ca (see: "Latest from the Federation") to read these articles.

The Federation Archives and Heritage Committee was established in 2005 and is comprised of congregational archivists and Sisters

CSJ ASSOCIATES/COMPANIONS - MIDWIVES INTO THE FUTURE

Ellen Popkie, Toronto Associate and Associates' Liaison Leadership Group Member

The Federation of the Sisters of St. Joseph Associate/Companions held their Annual Gathering May 31 to June 2, via ZOOM. This annual gathering is a wonderful opportunity for Sisters and Associates/Companions from other communities to come together, get to know each other, pray together, learn what each is doing, and realize we are all connected through the charism of the Sisters of St. Joseph. Sisters and Associate/Companions were represented from Sault Ste. Marie, Sudbury, North Bay, Pembroke, Peterborough, London, Hamilton, and Toronto.

Retreat Facilitator, Sister Mary Jo Radey (SSM), led us in the theme: *Midwives into the Future*. Before convening on day one, she asked us to ponder: "How did you become an Associate/Companion?"; who inspired you to become a better Associate/Companion or Sister?"

On day two, Sister Mary Jo compared our roles to the TV series "Call the Midwife," and she played several clips to highlight this. As Associate/Companions we are called to a re-birth, a reawakening, to carry the charism

of the Sisters of St. Joseph into the future. In break-out rooms we shared our thoughts and ideas on a question Sister asked "What aspect of the CSJ charism do you feel most comfortable sharing with the world today?" In the larger group we presented the fruits of the discussions: "Love of the dear neighbour by accepting differences in our everyday interactions"; Unity, reconciliation, listening, loving"; "Active, inclusive love without distinction and reconciliation with God, creation, and the dear neighbour." Sister shared many inspirational poems and hymns, as well as the beautiful Woyaya Prayer, and the poem "A Psalm for Midwives" by Miriam Winters.

This Gathering was truly a time to reflect, pray, and contemplate where the CSJ Associate/Companions are journeying. We can contribute to making our world a kinder, more loving space for our dear neighbour by our attitude and actions. Many thanks to Sister Mary Jo and to all who attended this event, for a very inspirational, prayerful, joyful gathering.

TORONTO JUBILARIANS ARE CELEBRATED!



This past June, the Toronto Congregation joyfully came together at 2 O'Connor to celebrate three years of Jubilarians - the first such in-person event since the start of the pandemic. The special day was celebrated with a lovely liturgy and

program, abundant bouquets of golden roses, a delicious meal served graciously by staff from many departments, and Jubilee bags filled with loving affirmations, prayers and expressions of gratitude. This year's Jubilarians included: Ellen Leonard (70), Betty Lou Knox (70), Jean Leahy (60), Rosemary McGinn (60), Rita Marie McLean (75), Mary Mettler (60), and Gwen Smith (70). Many congratulations! (Other Jubilee Celebration images will appear in the December newsletter.)

INTERNATIONAL CENTRE THANKS SISTER LORETTA



After serving four years as the President of the International Centre (IC) in Le Puy, Sister Loretta Manzara was celebrated by members of the IC board and staff at its recent April meeting. In honour

of her service as both president and vice-president before that, Sister was gifted a home-made lace at a special reception in her honour. Sister Loretta stepped down from IC leadership given her busy role on the Leadership Team of the in-Canada Congregation.

Thank you – Sister Loretta!

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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