

MIC

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MISSION News



To sow seeds of joy and hope! — Since 1923

*100 Years
of an Undaunted Mission*



ECOLOGY:
CREATING
THE FUTURE

PUBLICATION OF THE MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION

JANUARY

For true human fraternity: We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

FEBRUARY

For religious sisters and consecrated women: We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.

MARCH

For a Christian response to bioethical challenges: We pray for Christians facing new bioethical challenges; may they continue to defend the dignity of all human life with prayer and action.

**Masses for readers' intentions
offered in the following countries:**

January: **Canada** • February: **Cuba**
March: **Philippines** • April: **Haiti**
May: **Canada** • June: **Bolivia**
July: **Malawi & Zambia**
August: **Hong Kong & Taiwan**
September: **Madagascar**
October: **Peru** • November: **Japan**
December: **Canada**

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Offices

Missionary Press MIC
120 Place Juge-Desnoyers
Laval (QC) Canada H7G 1A4

Phone: (450) 663-6460
Fax: (450) 972-1512
micmissionnews@pressemic.org

www.pressemic.org
www.soeurs-mic.qc.ca

Publication Director

Marie-Paule Sanfaçon, M.I.C.

Assistant Director

Marie-Nadia Noël, M.I.C.

Editor

Marie-Paule Sanfaçon, M.I.C.

Editorial Team

Léonie Therrien, M.I.C.
Natalie Gendron
Maurice Demers
Éric Desautels

Proofreading

Suzanne Labelle, M.I.C.
Josée Lafrenière

Circulation

Yolaine Lavoie, M.I.C.
Michelle Paquette, M.I.C.
Lucette Gilbert, M.I.C.
Marcelle Paquet, M.I.C.

Accounting

Elmire Allary, M.I.C.

Layout & Design

Caron Communications graphiques

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Creating the Future... STARTS NOW



Marie Nadia Noël, M.I.C.

As missionaries of thanksgiving, we contemplate the beauty and the wonder of nature, and invite others to praise the Creator with us. We pledge to care

for and protect Mother Earth for our own sake and that of future generations. This was the commitment of the Missionary Sisters of the Immaculate Conception at their 14th General Chapter in 2015. This commitment is in line with Iroquois culture. Because, in this culture, it is important to have not only the present in view but also the generations to come, even those whose faces are still below the surface of the earth.

Taking into account the events that have marked the world in 2021—energy crisis, natural disasters in countries south and north, killings, south-to-north migratory crisis—it is difficult to deny that the rise in temperatures on a global scale is not the cause of these events. As the United Nations have pointed out, climate change is one of the greatest threats to human rights in our generation. It poses a serious risk to the basic rights to life, health, food and an adequate standard of living for people and communities around the world. Yet, we refuse to reverse this trend. The resources available now are being used disproportionately.

Young People Denounce Years of 'blah blah blah' in the Battle against Climate Change

After 15 days of talks, COP26 president Alok Sharma said he was deeply sorry for how the process went. This makes wonder: What planet will we be leaving to future generations? How will they live? What are the challenges these future generations should expect? These are all questions we are unable to answer today.

We can talk about having more COP and international meetings to find credible solutions to preserve the climate, but the decisions made must be implemented. Greta Thunberg, 18 years old and already a leading figure of the climate generation, was in Glasgow for the summit and summed up her thoughts: *We say no more 'blah blah blah', no more exploitation of people and nature and the planet. No more 'blah blah blah', no more whatever... they're doing in there.* Charlie O'Rourke, aged 14, from Glasgow, skipped school to attend the march with his mother and his sister. He wants world leaders at COP26 to *listen to the people... Don't just go for profit. Listen to what the planet needs.* In his speech at the meeting, Xavier Courcy-Rioux, a 19-year-old from Quebec, said that his generation is being held hostage by government denial and delay.



Extraordinary Mission:
***Reconciling Environmental Ethics
and Political Ecology***

After the promises and virtuous words of governments, it is now time to act. Young people need this leap of faith, to hope to prosper. The model of society is changing, communication tools are evolving, people's daily lives are upended by the arrival of new technology and the digital age. All of this has a price that is directly and primarily focused on our environment. We are the generation that will suffer the potential worsening of the situation if we do nothing. The incentive to act will be expensive anyway; it will imply sacrifices, and we must therefore call for every actor

and every citizen to take responsibility. A global movement must emerge. Let us act! Let us be the forerunners of this extraordinary mission.

How can we not thank all the people who are making a transition in their daily lives, in their homes, in their companies or industries, by taking small or large actions. They are the ones who show us the way. It is through their actions that we continue to hope and that we will get there. In the manner of Francis of Assisi, let us be grateful to the Creator and to creation. Let us commit ourselves to be guardians of the world around us by taking concrete actions. 🌱

They Have Become Associates

**Thérèse Chabot, M.I.C.,
Provincial Respondent of The Association**

On Pentecost Sunday 2021, in Laval, in the chapel of the Motherhouse of the Missionary Sisters of the Immaculate Conception, two ladies originally from Burkina Faso and now established in Montreal, Mrs. Mamou Kaba and Mrs. Pascaline Dabiré, made their first commitment as Missionary Associates of the Immaculate Conception.



Mrs. Mamou and Pascaline, Sisters Adrienne and Thérèse, M.I.C. – Photo: Cécilia Hong, M.I.C.

What Does This Mean?

This commitment supposes a felt call to live the grace of one's baptism in a lay mode, letting oneself be guided by the Holy Spirit, who inspires a spirituality of missionary and Marian thanksgiving.

Like the M.I.C. Sisters, lay people who feel called can live in a spirit of thanksgiving in their daily, family and professional lives, sharing the same mission of revealing the Father's love and, like Mary, of being bearers of the Good News in their environment.

This call is deepened through a group journey with an M.I.C. or AsMIC. (Missionary Associate of the Immaculate Conception) if there is no M.I.C. on site. The pace of the meetings varies according to the availability of the participants.

During this journey, we learn about the history and evolution of the association, and we discover the essentials: sharing the same mission and the same roots, and sharing the spiritual heritage of a local woman, Delia Tétreault, founder

of the Institute of the Missionary Sisters of the Immaculate Conception.

What Does it Change in the Life of a Christian to Become an Associate?

The association gives us a special place of belonging to reflect on and discuss our experience, a place where we can nourish our faith and strengthen our dynamism to reveal the face of Jesus through our commitment in the manner of Mary.

Currently, this association is active in the various countries where we work: Africa, Philippines, Haiti, Madagascar, Japan, Taiwan, etc. In Canada, there are associates (AsMIC) in Québec City, Joliette, Granby, Laval and Montréal.

Today, in a world where secularism occupies a vast space, the relevance of the message of missionary thanksgiving with Mary is still relevant because, *What do we have that we have not received?* ∞

In Joy and Thanksgiving

Bec L. Yao, Ph.D., AsMIC / Philippines

August 8, 2021, was a remarkable and memorable day for the Missionary Sisters of the Immaculate Conception (M.I.C.).

One hundred years ago, on August 8, 1921, five Missionary Sisters of the Immaculate Conception (M.I.C.) arrived in the Philippines at the request of Dr. Jose Teehankee, one of the leaders of the Chinese community in Manila, to take charge of the Chinese General Hospital and of the new nursing school. Dr. Teehankee found an ally in Archbishop Michael O'Doherty of Manila, who sent a telegram to his counterpart in Montréal, Canada, Archbishop Paul Bruchesi. The founder of M.I.C., the Venerable Delia Tetreault, moved by the Spirit, responded to Archbishop O'Doherty with a yes.

To commemorate the centennial of their arrival in the Philippines, the only Catholic-majority country in Southeast Asia, a Eucharistic celebration was held at Our Lady of the Assumption Parish Church, Davao City, presided over by Archbishop Romulo Valles, president of the Catholic Bishops' Conference of the Philippines. The next day, Mary the Queen Parish in Greenhills marked the event with Father Guy Peter V. Guibelondo, S.J., parish priest. The centennial was celebrated with joy and thanksgiving by the M.I.C. Sisters, their benefactors and friends, the alumni of their schools, and the lay associates, the AsMIC.

Although the celebration took place during the days of the pandemic, it took on a special character

since Archbishop Valles and Father Guy knew the M.I.C. well, had a long-standing friendship and therefore a shared joy. In his homily, Archbishop Valles testified to the grace of 100 years of missionary presence of the M.I.C. in the Philippines. He urged the faithful to imagine the daring of the M.I.C. Sisters who travelled from Canada at that time (1921) after the First World War and the Spanish flu, to come to the Orient.

Summary of His Message

1. To go to the peripheries, asks Pope Francis, is the characteristic of the Church... and this is what the M.I.C. did 100 years ago and still do today. The schools have multiplied to promote a careful education of the Filipino and Chinese youth. They accompany the Indigenous people in the parish of Kiburiao, Quezon and Bukidnon, and the Mangyans in Western Mindoro. The Sisters work for the empowerment of the Mangyans-Alangans and the reclaiming of their ancestral lands.

Currently, the M.I.C. Sisters have three major schools: two in Metro Manila and one in Mati, Davao Oriental. These are the Immaculate Conception Academy in Greenhills, the Immaculate Conception Academy of Manila in Gagalangin, Tondo, and the Immaculate Heart of Mary Academy in Mati, Davao Oriental. In Davao City, the MIC Retreat House, located next to Our Lady of Assumption Parish, is a special place for the spiritual renewal of many groups,



Photo: M.I.C., Philippines

not only from Davao but also from other parts of the country.

2. Walking for the mission. In the first reading of the Book of Kings, Elijah walks for a mission... exhausted... to go up to the mountain of the Lord... to find the Lord.

When the M.I.C. Sisters arrived in Mati, Davao Oriental, in 1947, exhausted from the journey, the first order of business was to go and thank the Lord for having travelled safely.

3. The Christ-like attitude. In the second reading, St. Paul exhorts the Ephesians to be kind to one another, to renounce anger and all forms of malice. This was paramount in the lives of the M.I.C. Sisters, to become Christ-like in their encounters with the people and to serve with the flavor, the atmosphere, the aura of Christ. On a personal note, Archbishop Valles recounted his own experience while serving in Mati in the 1970s as a young priest. With a touch of humour, he explained how the Sisters educated him in manners and good behaviour and even made sure his English was impeccable.

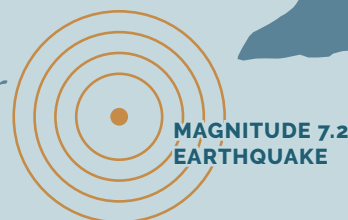
4. Daily Eucharist. Jesus is the Bread of Life. You are asked to be united and to be close to people. Even if you smell like sheep, your service should lead people to God.

Father Guy congratulated the M.I.C. Sisters for their 100 years of missionary presence in the Philippines. He reminded them to never forget *who chose you, why you were chosen* and *what you are to do*. He also insisted on the need to examine your hearts; to go back to what you learned in the novitiate, in initial formation; to adapt yourselves because before teaching others, you must edify each other.

The M.I.C. adopted the theme of their Platinum Jubilee, *In Joy and Thanksgiving*, which the current pandemic has not been able to mitigate.

It was a feast celebrated as part of Pope Francis' special blessing during his visit to the Philippines in January 2015: May the *Sto. Niño* continue to bless the Philippines and support the Christians of this great nation in their vocation to be witnesses and missionaries of the joy of the Gospel in Asia and throughout the world. ☺

History of the M.I.C. of the South in the Heart of an Earthquake



Marie Rosette Lafortune, M.I.C.

Our House Has Left Us

At about 8:30 a.m. on a quiet, sunny Saturday, August 14, 2021, an earthquake occurred. The Missionary Sisters of the Immaculate Conception of the South were about to have some unprecedented experiences.

Our Earth was giving itself the pleasure of shaking the great south of Haiti much harder than the tremors of January 12, 2010. In Haiti, Saturday is the day of the week when everything is in motion, in the heat of the enjoyment of the beautiful sun. That day, it was a whirlwind of dust, cries, crossings or crazy movements in the streets, and tears followed by mourning. All of this movement were caused by an earthquake of a magnitude of 7.2 according to geologists. It caused disasters, especially in three of the eleven departments of the country: Nippes (Anse-à-Veau-Miragoane), the South (Cayes) and Grande-Anse (Jérémie).

How Did the M.I.C. Sisters Fit into it All?

In Les Cayes, we were six nuns in the house. Saturday activities were somewhat free, except for the Sacred Heart dispensary. Sister Jeanne Françoise Alabré was in her room on the second floor. Also there, were Sister Naomie Forestal and

Sister Évelyne Duprat, scholastics. Sister Évelyne, Sister Naomie's neighbour, was running and crawling, because the emotion had spread to her feet and legs when she noticed that the gallery near the exit was almost folded in two. She called to her aid Sister Naomie who risked danger to rescue her. The second-floor staircase, proudly installed on the rubble of the first, allowed the sisters to descend to the second floor transformed into a first floor. On their way down, they met Sister Jeanne Françoise, who was looking for a way out. Knocked down by the crash, Sister Jeanne narrowly avoided being fatally trapped in the collapsing passage. The cracked walls, in bad shape, moved in the aftershocks, which made them vibrate freely. Thanks to a fallen fence in the nearby backyard of a gym, two athletes spotted the Sisters shivering with fear. They came to give them a hand to go to a part of the yard that was considered safer.

Sister Géralda Jourdain had already left for the dispensary. Sister Marie Rosette Lafortune was accompanying Sister Marcda Desravines to Chantal for an end-of-school-year activity for the senior class of the Sainte-Jeanne de Chantal school. Sister Roselore Accilus, the principal of Collège Saint-Michel OF Charpentier, had just entered the refectory and exited less than a minute before the earthquake struck. She would have fallen prey to the rubble without even knowing

that the establishment she directs had fallen into ruin. Fortunately, there were no casualties, thank God.

When we reassembled, we talked about God and everything, we laughed, we ate so as not to weaken, we told jokes to stay alive, because every minute, new surprising bad news came in, and the stress was intensifying. We sat down but without resting. The sun was setting. We prayed for the beautiful stars to twinkle encouragingly.

And, under the dull, purple sky, the stars did shine timidly. The presence of God animated us. Under the stars, surrounded by a cracked washhouse, a damaged kitchen, a warehouse-turned-kitchen, on a cement floor cracked by the shaking, we rested almost upright, while the almost constant aftershocks urged us to move. This was the same for the whole city: the streets were our dormitories. It was not fun, but we took comfort in community.

Saint Michael's College in Ruins

Principal Sister Roselore Accilus's energy and courage flagged in the face of the disaster that was the school building, which had recently been restored and painted. We joined together to recover archives and files. We found some furniture, but some was practically irretrievable. The preschool building, although cracked, was used to store the recovered objects and files.

The Ministry of National Education announced the start of the school year on October 4 in the departments hit by the earthquake. For the time being, the building is demolished and the land cleared by the government. Nevertheless, we are working hard to meet the requirements of the new school year so that students do not lose the advantage of knowledge, which is the source of a better future.



After the passage of the earthquake, the first floor spread out and flattened, giving way to the two floors. – Photo: Rosette Lafortune, M.I.C.

What about Chantal?

In Chantal, the principal of Sainte-Jeanne School, Sister Marcda Desravines, wanted to celebrate the graduating class with a Eucharistic celebration followed by a graduation ceremony, on August 14 at 9:00 a.m. in the school auditorium. Students began to gather in the courtyard, when boom! The earthquake hit! The situation became overwhelming noise and screams erupted everywhere in the courtyard and in the village. The students who were upstairs in the auditorium, along with Sister Monique Pierre, who was putting the last decorative touches there, managed to come down in distress that followed. The building resisted the jolts. The girls calmed down a little and joined Sister Marcda in the courtyard of the house.

The Sisters in the House

Sister Adeline Bonny, the cooks and two relatives were preparing a festive snack. Sister Marie Rosette Lafortune from Les Cayes, a teacher at the school, was also present to help in the kitchen. It was she who, in a high-pitched voice, began to shout: *Earthquake, earthquake...* to incite the others to leave their occupations and run outside. It was awful! Obviously, the Chantal house was still intact, but much of the school fence, the house and the dispensary were damaged.

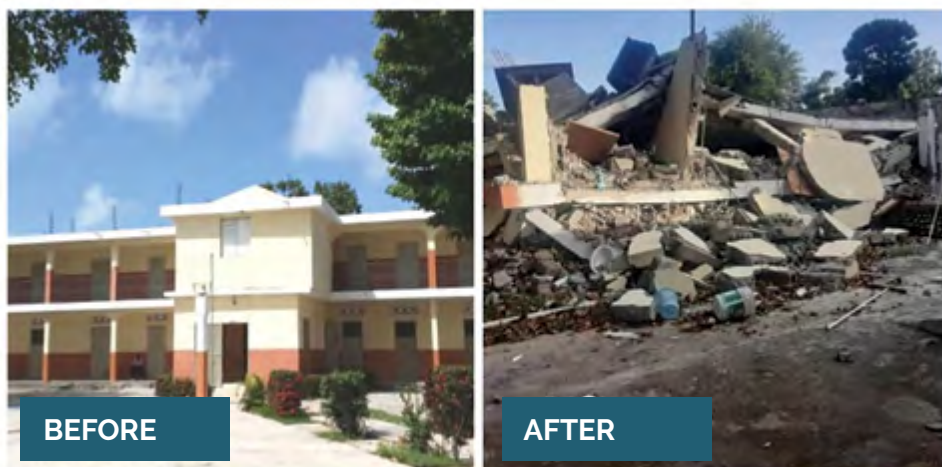


Photo: www.islandernews.com

Five minutes later, the courtyard of our clinic was filled with injured people coming from all directions. The administrator of the Chantal clinic, Sister Sona Frasile, welcomed them with alacrity and composure, while the situation was alarming. Marie Rosette Lafortune joined Sister Sona at the clinic to better respond to the emergencies and to relieve people in pain. Sister Sona acted with professionalism and sent to the hospitals the cases that exceeded our health centre's capacities.

The relatives of the patients are happy and satisfied with the quality of the emergency services received. But there are others who mourn their loved ones who went to the beyond in a split second. With them, we remain united in prayer and in our mission.

August 15, 2021: Our Provincial Superior Announces a Visit

Muriette Hilaire and the bursar, Sister Bernadette Prophète, rushed to travel by public transportation to come to our aid.

We were really living in the moment. Although the kitchen was separate from the house, part of the house had damaged the kitchen, because of their proximity, making it impossible to enter to get food. The fraternity of Chantal sent us

food the same day. The visit of Sister Muriette was a real consolation for the morale and a support for the body. We received food, articles of all kinds, and everything that can be useful in such circumstances. But the best part was that they would stay with us for five days, during which time the aftershocks

would be quite energetic. They shared the nights under the stars, and even the threat of cyclone *Grace*, which, fortunately, changed its trajectory without causing too much damage. We give thanks to God who saved us from *Grace*.

Let us emphasize that August 15 was the patronal feast of the diocese of Les Cayes, Our Lady of the Assumption. The archdiocese was completely destroyed. Since the cathedral was damaged dramatically, a simple ceremony was performed in the public square by the parish priest, Father Pierre-Michel Brunache, assisted by some priests and faithful from the area. The M.I.C. could not participate.

With the presence of Sisters Muriette and Bernadette, the atmosphere was very reassuring. Now, eight days later, we wish they would come back. The Sisters of the Province even send us their hearts. Those who can, come to us and offer what they have. For all these gestures of love, our gratitude will always be an inexhaustible source of thanksgiving to God. We especially thank Delia Regidor, our Superior General, and her council for the messages of hope and love, the closeness of their thoughts, their prayers, their concern to reach us almost every day for news through our sector leader Sister Josette Augustin. We greatly value this solidarity from a distance, and we continue to pray for them. 🙏

Tree I Am

In spite of my white skin
and my weak stature
I am a tree, tree I am
In the hollow of the earth,
very far in the ground
I bury my roots

I carry within me the memory of centuries
A thousand, ten thousand generations
Of men and women who have grown
wept, sung, celebrated, lied, fought
Humble and modest reed
I am the memory of those who carried me
I remember their songs in the branches
I come from elsewhere and from the past
From Europe, Asia, Africa

My lineages are intertwined through the generations
I no longer know the names
Neither of the heroes nor of the bandits
Only the anonymous remain

I am a moving and dying wave
Emerging from the earth, I seek the light
I rise, I rise
I stretch my arms as far as possible to enclose the world

I speak to you of peace, I speak to you of love
I speak to you in the heat of the evening
Wishing for the wind to carry my song far away
I will soon go to sleep in the sacred land
I will mingle my memory with yours
There are other seasons for human trees

André Beauchamp,
Voir la terre autrement,
Novalis, (2021) 126-127.





Laudato Si': Social Justice Requires Environmental Justice



Maurice Demers

In an article titled, *When Climate Forces People to Leave Everything*, published on radio-canada.ca on October 25, 2021, we learn that, according to the latest report of the Internal Displacement Monitoring Center (IDMC), a reference organization linked to the Norwegian Refugee Council, 30.7 million people were displaced by climate-related disasters in 2020, which in the jargon is called hydro-meteorological hazards (hurricanes, floods, droughts, forest fires, etc.). This is roughly three times the number of citizens displaced by war and violence in the same year, which IDMC estimates at 9.8 million people. [...] But this figure of 30 million does not tell the whole story, says François Gemenne. To this, we must add all the people who are forced to move because of climatic impacts that take place more slowly,

such as the degradation of land, the rising sea levels, the gradual disappearance of forests, etc.¹

There is no doubt that we are facing an ecological crisis of the utmost importance that risks having dramatic consequences for the future of humanity on this planet. Pope Francis has spoken out on this issue in the encyclical *Laudato si'*. The reception of this encyclical by environmental groups has been very positive, in contrast to the more mixed reactions of right-wing groups who do not want to endorse the role of human beings in global warming, nor want to acknowledge the responsibility of the biggest polluters toward the less fortunate of this planet who are the first victims.

The Pope writes in this encyclical published in May 2015: *Climate change is a global problem with serious environmental, social, economic, distributive as well as political repercussions, and constitutes one of the main challenges for humanity today. The worst consequences are likely to fall on developing countries in the coming decades.*² Indeed, the Pope links efforts to save the planet to a question of social justice. It is not just the survival of all humanity that is at stake, but first and foremost that of the most disadvantaged, who are the greatest victims.

The pope gives a concrete example of this: *While the quality of available water is constantly deteriorating, there is a growing tendency in some places to privatize this limited resource, transformed into a commodity subject to the laws of the market. In reality, access to clean and safe water is a primordial, fundamental and universal human right, because it determines the survival of people, and therefore it is a condition for the exercise of other human rights. This world owes a grave social debt to the poor who do not have access to clean water, because it is to deny them the right to life, rooted in their inalienable dignity.*³ Although Francis presents his encyclical as a continuation of the thinking of his predecessors, citing the positions of popes before him, many have recognized the influence of liberation theology.

It is true that liberation theologians such as Frei Betto and Leonardo Boff were among the first to clearly link the defense of the poorest with environmental issues. They could not help but agree with the following passage from *Laudato si'*: *But today we cannot help but recognize that a true ecological approach is always transformed into a social approach, which must integrate justice into environmental discussions, in order to listen to both the clamor of the earth and the clamor of the poor.*⁴

There are certainly echoes of the preferential option for the poor in this statement of the Pope, decreed at the General Conference of the Latin American Episcopate held in Medellín, Colombia, from August 26 to September 6, 1968. The Brazilian Church quickly positioned itself as an extension of this option, on the question of environmental issues that affect the poorest. Luis Alberto Gomes de Souza and Henryane de Chaponay explain: In 1972, during a meeting of

bishops and pastoral agents in the Amazon, the institution was born that three years later would become the Pastoral Commission of the Earth (CPT), linked to the National Conference of Bishops of Brazil in a flexible way, and which would be the origin of a union opposition that would renew the organization of workers in the rural world.⁵

Subsequently, in September 1979, in Rio Grande do Sul, landless peasants, displaced by the modernization of the country and supported by the Pastoral Land Commission, carried out the first massive land occupation. From this occupation, in 1984, the Movement of Landless Rural Workers (MST) was born, an organization that defends the rural poor.

For the MST, the monopolization of land by the richest is not the only problem, but the consequences of industrial agriculture on land degradation and water grabbing become an equally important challenge for the poorest. Leonardo Boff wrote in 1994, *The earth bleeds, especially through the most singular being, the oppressed, the marginalized and the excluded, for all of these make up the great majorities of the planet. It is on the basis of them that we must think of the universal balance and the new world ecological order.*⁶

Reflecting on this, we can see the influence of liberation theology on Pope Francis' encyclical on environmental and social issues. ☞

¹ <https://ici.radio-canada.ca/recit-numerique/3137/cop26-climat-migration>

² https://www.vatican.va/content/francesco/fr/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

³ *Ibid.*

⁴ *Ibid.*

⁵ Gomes de Souza, Luis Alberto and Henryane de Chaponay. *Église et société au Brésil : le rôle des communautés ecclésiales de base et des pastorales populaires*, in *Tiers-Monde*, tome 31, n°123, 1990.

⁶ Leonardo Boff, *La terre en devenir – Pour une nouvelle théologie de la libération*, Albin Michel, 1994.

WHAT HAVE YOU DONE WITH CREATION?



Bernadette St-Paul

On October 9 and 10, at the Vatican, Pope Francis inaugurated the synodal process that will lead to the celebration of the XVI Ordinary General Assembly of the Synod of Bishops in October 2023. This synod, with the theme, *For a Synodal Church: Communion, Participation and Mission*, is intended to be *a journey together*, under the guidance of the Holy Spirit.

Although the issues and problems facing our various ecclesial environments are all of great scope (we are thinking in particular of issues related to mission, evangelization, pastoral care and catechesis), our focus will be on a very particular aspect whose interest, both spiritual and communal, is no longer in question: ecology. How, in this call to walk together, can we give ecological issues their proper place? How can we listen to the Holy Spirit and take the preservation of creation to heart? And finally, how should we, as Christians, feel particularly challenged by what concerns ecology?

On the sixth day of creation, the book of Genesis tells us, *God saw everything that he had made: it was very good.*¹ Humans are made stewards of this good creation, the work of God, and are entrusted with the mission of preservation, co-creation and collaboration with Him. Each of us is called to be a wise steward who acts out of concern for the good of creation, with the intelligence and talents that God gives him or her, for the good of all and within the limits of the mandate given to humanity. For, in fact, we are not creators, and must not substitute ourselves for God in the matter of creation, nor replace God

with it. Instead, we must humbly and diligently set about the task, ready at all times to give an account of our stewardship.

If, indeed, we have to give an account of the talents that God has deposited in each one of us, how much stronger is the need to give an account of this first mission entrusted by Him at the origins of the world? *What have you done with creation?* Each one of us can hear this question as a challenge addressed to him personally.

The psalms often invite us to praise the Creator God. Psalm 23, in particular, that of the Good Shepherd, reminds us how God, in his love, goodness and providence, fulfills all our needs: *Yahweh is my shepherd, I lack nothing.*² This song tells us how God, through nature created by Him, and preceding us in creation, leads us, satiates us, makes us live.

How can we not also turn to Saint Francis of Assisi? Of him, Pope Francis, in his encyclical letter *Laudato Si'*, speaks to us in these terms:

*He is the patron saint of all those who study and work around ecology, loved also by many people who are not Christians. He showed a special concern for God's creation and for the poor and abandoned. He loved and was loved for his joy, for his generous commitment and for his universal heart. He was a mystic and a pilgrim who lived with simplicity and in wonderful harmony with God, with others, with nature and with himself. In him, we see to what extent concern for nature, justice for the poor, commitment to society and inner peace are inseparable.*³

In his praise of the Creator, St. Francis of Assisi incorporated the whole of creation, giving thanks to God for what He has placed at our disposal freely, out of love, and which He has also entrusted to our good care, out of love. He knew how to recognize in creation the presence of God: *On the other hand, St. Francis, faithful to Scripture, proposes that we recognize nature as a splendid book in which God speaks to us and reveals something of his beauty and goodness.*⁴

By reading the biblical texts in their context, in the light of the Holy Spirit, we can discover how much they invite us to cultivate and tend the garden of the world. *While cultivating means tilling, clearing or working, tending means protecting, safeguarding, preserving, caring for, watching over. This implies a responsible reciprocal relationship between human beings and nature.*⁵

We are invited to avoid overexploitation and overconsumption by valuing contentment and simplifying life, trusting that God cares for his creatures and gives us more than we can hope for. Let these words from the book of Proverbs resonate within us: *Give me neither poverty nor riches, let me taste my share of bread*⁶ and let us try to live according to a just balance, going against the grain of our societies that constantly incite us to seek more (material goods, comfort, control, power). With the help of God's Spirit, we can return to a simpler, more just way of life, having at heart the common good, not our own satisfaction.

We are called to keep our eyes open to the creation that surrounds us, both to exclaim like the psalmist, *Great are your works*,⁷ and to bear witness to our love for God and our neighbor (today and those of future generations) by the care we take of this creation that sustains us.



Thus, in this double commandment—*You shall love the Lord your God with all your heart, with all your soul and with all your mind... You shall love your neighbor as yourself*⁸—Should we not hear an ever-renewed invitation to express our praise to God by working together, in community, for the preservation of the creation in which we are embedded?

With joyful confidence and determination, let us say yes to this mission that has been entrusted to us, strengthened by the certainty that *the Creator does not abandon us, that he never turns back in his plan of love, that he never repents of having created us. Humanity still has the capacity to collaborate to build our common home.*⁹ ∞

¹ Gn 1, 31 — ² Psalm 23, 1 — ³ *Laudato Si'*, n° 10 — ⁴ *Laudato Si'*, n° 12 — ⁵ *Laudato Si'*, n° 67 — ⁶ Pr 30, 8 — ⁷ Psalm 92, 6 — ⁸ Mt 22, 37-39 — ⁹ *Laudato Si'*, n° 13

ECO-ACTIVITIES

By Marie-Paule Sanfaçon, M.I.C.

Saving the planet is becoming a dream for everyone. But what can I do with my ten fingers? I suggest you make eco-bricks.



Environmentally aware Sr. Lilia Frondoza teaches a group of students to make eco-bricks

Here are some ideas of things made by students in the Philippines. You, too, can have ideas and make things that will be admired for their ingenuity. Sr. Lilia is raising awareness among students about the urgency of saving the planet in very simple ways.

Here are some pictures that will feed your imagination.

What are they? It's very simple. You collect empty liquor bottles of the same size and with your friends you fill them with all the plastics that you can find: bags, small containers, nonperishable waste. You stuff them all into the bottle and, with a big stick, you pack them tightly inside. When full and tightly packed, you put on the cap. And when you have several full bottles, you think about what you could do with them.



There are many possibilities: walls, low walls, footstools, pots, etc.



These boys
are proud of
their work

Nice practical footstools
for interesting meetings



A small
fence to
enclose the
community
gardens



And how many other nice things you can
imagine, invent, you will have fun and at the
same time you will put some balm on the
wounds of our dear planet Earth.
Are you in the game? Start now..



They also make large and small
pots for the flowers, a beautiful
decoration to embellish the
flowerbeds.

Ecology in Quebec Religious History

The environment is certainly one of the issues of the day. The increase in international summits and the mobilization of citizens testify to this. Not only are climatic changes being felt more, globally, they are also having an impact on the daily lives of individuals. The expected increase in the number of climate refugees in coming years, mainly in the planet's poorest countries, is another example.



Éric Desautels

Ecology: An Old Issue for Quebec Catholics

Ecological or environmental issues are not new. The first world conference on the subject held by the United Nations, the 1972 Stockholm Conference, highlighted several environmental concerns. However, we forget that the ecological question was already omnipresent in Quebec's religious history. The most obvious example is certainly the pioneering work of Brother Marie-Victorin in the field of the natural sciences and flora preservation. However, the roots are even deeper in religious history, as historian Frédéric Barriault reminds us:

A country of colonization, covered with abundant forests, Canada was nevertheless quickly hit by various environmental crises. As early as the 1870s, certain regions of Quebec were already facing advanced deforestation, which brought in its wake floods, brush fires and even desertification. A few Christian naturalists, such as Father Léon Provancher, began to alert farmers and lumber merchants to the dangers of deforestation, which

affected biodiversity, the flow of waterways, the climate (droughts) and the well-being of farm animals, and caused soil erosion.¹

The relationship with nature, and especially with forest and water, has been an integral part of the reflections of religious Catholic men and women for several decades. For example, Monsignor Napoléon-A. Labrie, bishop of the Gulf of St. Lawrence Diocese from 1945 to 1956, worked to find a balance between logging and forest preservation on the river's north shore.

The relationship with nature is omnipresent from the very beginning in the pages of *Le Précurseur*, mainly in terms of the detailed descriptions by missionary Sisters of the fauna, flora and climate of the mission countries. The theme of ecology as such, however, took on greater importance with the publication of *Centesimus Annus* by John Paul II on May 1, 1991. This encyclical puts the question of ecology at the heart of the Catholic Church's concerns, and this can still be seen in the *MIC Mission News* today!

Délia Tétreault and the Theme of Ecology

It is not surprising to find the theme of ecology in the reflections of Delia Tétreault. During a colloquium titled, *Une spiritualité trinitaire à composantes cosmiques* (A Trinitarian Spirituality with Cosmic Components), held in November 1992, the famous Father Benoît Lacroix analyzed the important place occupied by the cosmic or ecology in the spirituality and thinking of Délia Tétreault. He recalled the prophetic dream from Delia's childhood: she saw a field of wheat transforming into children's heads, symbolizing the souls of children to be converted. Father Lacroix emphasized *There is more than wheat and dreams in the life of Delia Tétreault: there is a reality, the universe, the cosmos, nature... She really loved nature.* He referred to some 30 testimonials in support. He concluded his speech by affirming that *if Délia Tétreault or Mother Marie du Saint-Esprit is already associated by name with the Trinitarian life, it is good to see to what extent, as a citizen of the universe, she wants her missionary community not to forget her relationship with nature.*²

In the following years, the theme of ecology took an important place in the pages of *MIC Mission News*. Delia Tétreault's relationship with nature, concrete environmental problems in the Philippines and Haiti, the role of the current economic model in the environmental crisis were among the subjects addressed. The development of such thinking, inspired by the community's founder, has made it possible to raise awareness, in the populations of Quebec and the host countries, on environmental issues related to agriculture, the exploitation of natural resources and the preservation of fauna and flora.



Photo: M.I.C. Painting

The Challenges to Come

These issues, these challenges we face, have been central to the work of the Missionary Sisters of the Immaculate Conception. This historical overview leads us to reflect on the collective and individual actions we must take to advance the environmental cause. How can we combine economic development with social justice and environmental progress? Will technological advances in the *green economy* in the richest countries be made at the expense of the poorest countries, particularly by exploiting natural resources that are essential for the manufacture of these new technologies? In short, environmental problems must be combined with greater justice and solidarity, which involves more inclusive and global solutions. We must therefore continue to reflect on our environmental commitment and the repercussions of our actions here and elsewhere in the world. ∞

¹ Frédéric Barriault, "Luttes écologistes, Mémoire du christianisme social au Québec", online: <https://mcsq.ca/mcsq/luttes-ecologistes>

² Benoît Lacroix, O.P., "Une spiritualité trinitaire à composantes cosmiques", *Le Précurseur*, vol. 36, n° 16, juillet-août 1993, p. 493-501.



YES to Responsibility



Marie Nadia Noël, M.I.C.

Already in the 17th century, the man-nature problem existed. Jean de La Fontaine, a moralist writer, was already aware of environmental problems. To correct human behaviour, he used fables. For this issue on ecology (word from the Greek *oikos* meaning *house*), I return to one of this author's texts that is studied in high school: *The Man and the Snake*. The meaning of the fable is clear. It questions the way man behaves with animals and nature as a whole, considering that everything is due to him.

*The Serpent, thus addressed,
His counter views expressed,
And briefly made reply:*

*—O Man! if all must die
Who graceless are, there's none
Who would not be undone.
Yourself shall be the judge; I'll take
From you excuse for me, the Snake.
My life is in your hands, I know,
But ponder ere you strike the blow,
And see now what you justice call
Is based on vices great and small.
Your pleasure and convenience
You'll satisfy at my expense;
But, pray, think not that I am rude,
If, dying, I this statement make:
—That Man, and not the Snake,
The symbol is of all ingratitude.
These words the angry Man surprise,*

*He starts aside, and then replies:
—Your words are nonsense, and to me
Belongs of right your fate's decree;
But, nathless, let us have resort
Unto some independent court.¹*

In this story, the cow, the ox and the tree, generous and intelligent living beings, question the bad treatment they receive from men. They defend the same thesis: that of nature. This nature that has offered milk, shade, fruits, the work of animals and many other things to human beings. However, man behaves like an ingrate by not rewarding it, and by even destroying it.

According to the cow, the man is ungrateful, she *fed him* (v.35), she restored his health, but now that she is old, he abandons her because she has become useless: “Now that I am old and dry, He leaves me, wanting grass, to die.”

As for the tree, it has provided man with shade and fruit, according to the seasons, and has embellished his life. It is cut when a man decides to do so. If the cow, which has always been faithful in its gifts, speaks of man's negligence and ingratitude, the tree speaks of its programmed destruction. So what could the source of this behavior be?

For many writers, human beings believe they have a legitimate hold on the planet. The American historian Lynn White points out that no other creature has ever soiled its habitat so quickly, and he wonders about the causes of this situation. Between man and nature, there is a relationship of exploitation and domination.²

Can We Do Things Differently?

Yes, we can do things differently. When it comes to ecological issues, we have enough information. But we live in a way that is contradictory to what we know. It is urgent that we change our behavior. To reach the objectives of limiting production and consumption in terms of habits, representations, links, attachments, fears and desires.

Pope Francis, in his messages, invites humanity to an ecological conversion, to an awareness that leads to a break with our lifestyles and habits. To make great and small gestures. To develop in us and in youth an ecological awareness based on small gestures. Let's take the appropriate measures by applying the see-judge-act method. Let's take small actions now to create the future. I can act locally, we can act communally, we can act globally. Because everything is linked, everything is given, everything is fragile, everything is possible. Delia Tétreault invites us to see God in creation, to praise Him, to thank Him. I leave you with these words from the *ecobeatitudes*, a text highlighted during the *Laudato si'* conferences.³

*Happy the one who knows that everything is linked
and that he can only build with others.*

*Happy is the one who puts the good of the whole
before his own interest.*

*Happy the one who knows he is responsible
for the common house and who preserves nature.*

*Happy the one who promotes an integral ecology
at the service of the growth of body, heart and mind.*

*Happy the one who hopes,
refuses to be indifferent and commits himself.*

Commitment and Responsibility

Each person has the potential for ecological conversion. We all have a responsible yes to give. In terms of mobilization tools, I ask myself concrete questions: what activities, what meetings, what words can reach this level? ∞

¹ Jean de la Fontaine, “L'homme et la couleuvre,” online: <https://elibrary.club/la-fontaine-the-man-and-the-snake>

² “The Historical Roots of Our Ecological Crisis,” *Science*, Vol. 155, 1967.

³ Enseignement catholique de Lyon, October 3, 2018, *Laudato si'* conferences.

An Ecological Sister



Suzanne Labelle, M.I.C.

Ecology: the word was born in 1866, one year after Delia Tétreault was born. At the time, it was not commonly used, but we know that Sister Marie-du-Saint-Esprit was ahead of her time. Born in a rural environment, she was endowed with a soul that knew how to admire nature, observe climatic phenomena, take an interest in animals and give thanks to God for all the wonders of creation.

Let us recall a childhood dream that played an important role in her life. In it, there was a field where the ears of wheat turned into children's heads. This dream was the origin of her great desire to make the God of Jesus Christ known to all. There were also these details, which she gives about the place (the garden of her father's house) where she felt invaded by the Holy Spirit. And there was also a moment (in another garden, where she was picking raspberries), when she had a spirit vision of two large houses, one of nuns, and the other, of priests. This later became a reality in Pont-Viau, thanks in large measure to her.

It is not surprising, when reading the letters of this nature lover, to see how much nature is present. Either she talks about its importance in everyday life, or she uses comparisons to illustrate her thoughts, advice and wishes to her correspondents. The examples are too numerous to mention them all. Here is a first collection.

In "Face-to-face" Mode (Literally)

First of all, you must know how to appreciate God's great work and thank him for it.

Do you enjoy the beauties of the journey? she asked the first missionaries who left for China. Enjoy the beautiful things you see. Give thanks to Our Lord who made them for you.

As you admire this magnificent nature, this beautiful large lake, these mountains in the distance, this forest of fir trees, do you think of our Father in heaven who made all this for the puny creatures that we are, so we might glorify him?

Solitude and beautiful nature are so favourable to the spiritual life.

Apply yourself to see God in creatures, nature and events, to praise, bless and thank Him.

Nature and Health

We must also take advantage of what nature offers us and use it wisely. Responsible for the health of her sisters, even if she wants them to be ready to devote themselves to the most deadly climates, Mother Delia wants them to take great care of their health. It is very important that they have a good diet, clean air to breathe, healthy homes, an atmosphere that inspires joy, and so on. She makes such recommendations again and again, especially for those who have to adapt to a new environment:

Give yourself substantial and abundant food.

We also applaud your idea of planting fruit trees.

This land would be of great use to us for a vegetable garden and for a small pasture.

For the sick sisters who are taking a cure in Nominingue: *The important thing is that you have what you need to feed yourselves and that you fill your lungs with good mountain air.*

My great desire is that the rooms where the Sisters must stay the most be well lit and exposed to the sun.

For the Sisters of Manchuria: *Shouldn't we reserve a part of the land for a vegetable garden, and a corner planted with trees for our Sisters who are sick or on retreat?*

And here is a recommendation that ecologists would still approve of today: *See to it that provisions are not wasted. We must eat the vegetables and fruits while they are good, and not expose them so they perish... We must not deprive the Sisters, nor the sick, nor the elderly. But let us be very careful that nothing is wasted. Remind the Sisters who cook and prepare trays of the moving story of the multiplication of the loaves. When all were filled, Our Lord told the apostles to gather up the remaining pieces so that nothing would be lost...*

Tree Protection

To be successful in these orchard and vegetable garden ventures, you must know how to do it right. *Have the fruit trees you receive planted by someone who knows about them; this is a valuable gift. Ask for all the information you need to care for them. ... Again, only leave your trees in the hands of experts.*

But don't cut down trees for no reason! It would be very good to have the fallen trees near the little chapel and elsewhere made into firewood, but be careful that the men do not take any that are standing; there are enough bad ones without taking the good ones.

A word of thanks for a valuable acquisition: *We are deeply grateful to the Honourable Minister Gagnon (of the Ministry of Lands and Forests)... who has been so kind as to grant us the following trees: 20 elms, 50 maples, 20 pines and spruces, and 100 thorn-vines. This gift is a great service to us.*



Malagasy Sister prepares the garden. – Photo: M.I.C. Archives

And Let's not Forget...

... these words to her sisters: *Be joyful, put sunshine in the house, sow flowers to brighten and rejoice each other.* For nature, when respected, still has a role to play in maintaining good mental health. 🌿

Letters to Future Generations

Olivia, my dear grandniece...eighty years separate us but do not distance us. You live in a world of rapid change that I did not experience at your age. Yes, there were worries, but also hopes in those times sometimes troubled by wars. And, new inventions have appeared, which you are benefiting from today. I am now looking forward to the movements and commitments toward sustainable development in which you and your little brother, Leo, are immersed, at 7 and 5 years old. At every stage of our lives, there is room to contribute to development and to live in communion with the peoples of the earth. You will bring a new and creative energy to it. This is my wish for the decades to come.

Great-aunt Huguette, M.I.C.




On the left, great-grandfather Léo Chapdelaine, Léo Chapdelaine-Sayer, Olivia Chapdelaine-Sayer, great-aunt Huguette Chapdelaine, M.I.C.

To you, dear teenagers,

At your age, I learned not to waste paper, light, water, food; to be careful not to break or lose my things. I played a lot, I had fun, always happy with what I had. Then people earned more money, science improved our lives, and living habits changed.

Now our earth is suffocating with so much pollution. Will we open our intelligence, our hearts, to freely welcome the wisdom that invites us to change our way of thinking and living? Will we get into the habit of putting our things in better order so as not to lose them, of asking ourselves if we really need to have so many toys, books, clothes and so many other things? Each of us is responsible for the health of the earth.

Tenderness from Louise Pagé, M.I.C.



To you who will read this letter one day,

I can easily see that our world is changing. Television and newspapers regularly inform me of climate change: floods, forest fires, air pollution, deforestation. Our world is suffering, and there are ways to improve the situation.

I am increasingly aware of being part of those people who take concrete actions to improve the environment:

- *The example of people switching from plastic bags to reusable bags;*
- *The more frequent purchase of electric cars is encouraged by a sizeable bonus to subsidize these expenses;*
- *Young people now have the good habit of bringing their lunch in recyclable containers; parents make the effort to buy in bulk to limit the pollution caused by multiple packaging;*
- *To counter deforestation, some countries have joined forces with the G20 to achieve the ambitious goal of planting 1,000 billion trees by 2030, by involving the private sector and civil society.*

(G20 Summit, Rome, Italy, October 30—31, 2021)

And the list could go on.

You, who will read this one day, will be able to do better than we did, with all the efforts of world leaders and all the people who came before you.

Good luck!

Céline Gauvin, M.I.C.

With You, O Lord



YOKO IGARASHI, M.I.C.

Sister Cecilia Marie

1928-2020

Aizu Wakamatsu, Japan

When she was just in high school, our Sister Yoko got tuberculosis, which forced her into a difficult confinement. When she recovered, she enrolled in an English class taught by Sister Rita Blais. This moving encounter led to her baptism on April 15, 1963, after the proper preparation. That very day, and with a highly satisfactory medical diagnosis, she entered the novitiate. She excelled as a catechist in our schools and parishes, and inaugurated a group of Associates (AsMIC) in Aizu Wakamatsu. The demographics and the aging of the nuns required adjustments. Sister Yoko left with companions on September 25, 2020, for Domus Gratie Residence in Amagasaki. But once again, the disease struck her. After three weeks of suffering, united with those of Christ on the Cross, she fell asleep in His Peace on December 20, 2020.



MARIE THERESA

KATONGO, M.I.C.

1962-2021

Zambia, Africa

For Sister Theresa, occasional events offer messages of God's Will. Her family's Christian heritage and her commitment to the local church made her receptive to the call of God. An attempt with the Franciscan Sisters did not meet her aspirations. She discovered in a booklet that there were M.I.C. in Zambia. An interview with Sister Jeannine Forcier gave her the appropriate enlightenment, which led her to the postulancy in Chipata on July 1, 1985, and to the novitiate on February 11, 1987. Religious studies, bible studies and the social sciences prepared her for work promoting women and helping the poor. With humility and availability, she assumed the position of provincial superior. Then, suddenly, she was overtaken by COVID-19 and the doors of Eternal Life opened for her on February 20, 2021.



BIBIANA FLORA, M.I.C.

Sister Pierre-Joseph

1931-2021

Bato, La Union, Philippines

The seed of faith, planted by her parents in her heart from childhood, marked the whole life of Sr. Bibiana. She always had a thirst for God, and this would have repercussions wherever she lived in her missionary life, be it as an educator or in community service. It was the reason she entered the novitiate in Baguio on October 20, 1957. Her ten years of ecclesial service in Malawi, teaching English to the seminarians and serving, discreetly and diplomatically, as the superior in our communities of Rumphu and Mzimba, enriched her with a network of unforgettable friendships. After some new commitments upon her return home, Bibiana peacefully welcomed the illness that led her to the One who had always fascinated her.



LUZ HUFANCIA, M.I.C.

1940-2021

**Caramoan, Camarines Sur,
Philippines**

Sister Luz was a versatile teacher with a proverbially availability. Having heard that she could get a job as an educator in our schools, she applied for a job at the age of 18 and was easily accepted in Padada, Davao del Sur. Her college studies and her student work helped her dream of becoming an M.I.C. nun become a reality in May 1967. Answering the needs of her environment, she worked as an educator, music teacher, catechist, maintenance supervisor, treasurer and sacristan. She was always ready to meet a challenge, even that of an ad extra mission in Haiti in 2002. Other calls were on the horizon. But the call to rest in God prevailed on March 10, 2021.

With You, O Lord



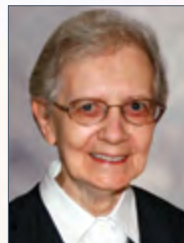
HUGUETTE TURCOTTE, M.I.C.

Sister Marie-Pia

1924-2021

Montréal, Quebec

Sister Huguette seems to have received *the earth in heritage*, travelling to 32 countries to answer the very diverse calls she received. However, nothing in her past had suggested a mission of such magnitude for her, since, in spite of a pampered childhood, illness had threatened her on several occasions. A good general culture, piano studies and knowledge of English prepared her to take up the many challenges of her community and missionary life. She entered the novitiate on August 8, 1947, and then she began her mission in the Philippines. Since she believed *love is the most important thing*, she made many deep friendships, and gave and received help during her trips and stays abroad. On April 1, 2021, Good Thursday, Sister Huguette undertook the ultimate journey, to celebrate Easter in the Father's House.



THÉRÈSE BELLEROSE, M.I.C.

Sister St. Fortunat

1929-2021

St-Adrien-de-Ham, Quebec

The many changes Sister Thérèse experienced over the course of her life just gave her a new impetus. She entered the novitiate on February 1, 1951, already having had experience in Catholic Action, in a notary's office, in a bank and in a factory office. As a missionary in Hong Kong, she taught in our schools, worked in pastoral care for the sick in the city's hospitals and gave English classes to nursing students. Her gentle, reserved, discreet, joyful and caring personality was unanimously appreciated. In 1990, her return to Quebec kept her in service until she entered the care of our health services. Her spiritual friends accompanied her: the Holy Trinity, Thérèse-de-L'Enfant-Jesus and her favorite, Mary. There is no doubt they welcomed her on April 15, 2021.



YOLANDA ODUCAO, M.I.C.

Sister Theresa of the Child Jesus

1939-2021

Sampaloc, Manila, Philippines

For those who knew her, living and working with Sister Yolanda was a blessing. When she let her desire for a religious life be known, she resolved any concerns by saying: *If God wants me, he will give me the health and strength needed by a missionary*. Consoled by her family's agreement, but aware of the sacrifice it imposed, she courageously entered the novitiate on May 1, 1952, after university studies and work experience as a teacher. She was very gifted at teaching and community facilitation, and she excelled with tenderness, attention and gentleness in the areas of authority, even in Africa, her missionary land in 1989, where she was the provincial superior. In 2006, her services continued in the Philippines, until April 16, 2021, when, in the Risen Christ, she became a blessing for all.



GUADALUPE SEMPIO, M.I.C.

Sister Mary of Guadalupe

1932-2021

Davao City, Philippines

Several social and family events unconsciously prepared our sister Guadalupe to give her life to a Gospel mission. After studies, work experience and ecclesial commitments, she entered the novitiate on October 20, 1955. She saw herself reflected in our spirituality. A woman of faith, vision and prayer, Sister Guadalupe humbly, efficiently and meticulously accepted the roles of General Assistant, Provincial Superior and Treasurer, and Director/Trainer of Novices and Scholastics, while also being very creative in the Archdiocese of Manila. The Asmics in Philippines owe their existence and their field of apostolate to her: the village of Kasiglahan and its specific needs. When illness invaded her home, she surrendered to the Will of God, who opened the doors of His Home to her on April 26, 2021.

We praise you, Father, with all your creatures, which have come forth from your powerful hand. They are yours, and are filled with your presence as well as your tenderness. Praise be to you.

God of love, show us our place in this world as instruments of your affection for all beings on this earth, for none is forgotten by you.

Lord, seize us with your power and light to protect all life, to prepare a better future, that your Kingdom of justice, peace, love and beauty may come.

Amen.

Pape François

