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Paris, November 28, 2021
First Sunday of Advent.

Dear all,

The Founders Commission invites you during the Advent season to follow
an Integral ecology path with Adelaide.

The objective of this new collection of texts (31 to 40)¹ is to help us to seek with Adelaide how to become more involved in ecology or the service of integral human development². (cf. also C. 14,15,28,58).

Of course, we are well aware that in the days of Adelaide, we did not talk about ecology. But it seemed to us that we could nonetheless regard her as a prefiguration, a figure of "woman of integral ecology", as in the Bible we speak of "prefiguration, figures of Christ" in Abraham, in Moses, in David ...

Also, we have chosen to seek and find in the life of Adelaide certain prefigurative aspects of this integral ecology.

In blue, we will first indicate essential elements of this integral ecology with each time a short quotation from *Laudato Si* (LS).

In black, then, we will put on our "integral ecology glasses" to find these elements in the life or the writings of Adelaide.

And we will keep them to ask ourselves the questions proposed at the end of each text, individually and in community. They will also be in blue.

Here is the plan:

1. It all begins with awareness in the heart, a call for a change of life. The same goes for integral ecology!

¹ We remind you that the 3 series of extracts from the Founders already sent can be found on our international site in the interactive timeline of our founders.

https://sfcinternational.org/ENG/index.php?option=com_content&view=article&id=95&lang=es

² With four dimensions: towards Creation, towards God, towards others and towards oneself.

"The violence that is in the human heart wounded by sin is also manifested through the symptoms of sickness that we observe in the soil, in the water, in the air and in living beings." (LS 2)

The particular call of Adelaide and the Project (retreat 1776) (text 31).

2. It is about "going out" to develop a culture of encounter and care, global, both physical and spiritual.

"The gravity of the ecological crisis requires that all of us think about the common good and move forward on a path of dialogue which requires patience, asceticism and generosity". (LS 201)

Adélaïde's search reformulated by Father de Clorivière (1787) (text 32). The vows and an apostolate with the poor well linked.

3. A way of life is marked by simplicity, sobriety and sharing, 'the honest necessity'.

'Let us be happy with little'. (LS 222 + 211 + 214)

Her way of life during her novitiate, marked by a new dress at St Servan, a simple life with her servant, the sharing of her clothes, 'egalitarian' relationships with each one, consistent with a life according to the Vows (text 33) .

4. Importance of the spiritual dimension: wonder before God, his creatures, his creation (Eco-spirituality). (C 15)

God has written a precious book, "whose letters are the multitude of created things present in the universe". The Canadian bishops rightly pointed out that no creature is excluded from this manifestation of God: "From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine". The bishops of Japan, for their part, made a thought-provoking observation: "To sense each creature singing the hymn of its existence is to live joyfully in God's love and hope". (LS 85)

We definitely do not have any text where Adelaide tells us about her relationship to Creation. But we can take our excerpt from the 8th circular letter (excerpt 20 from Father de Clorivière): "Cultivate in you the interior spirit ..." that Adelaide certainly lived!

5. Listening to the cries of the earth and of the poor which prompt one to shift focus and take action. (C. 28)

"A true ecological approach always turns into a social approach, which must integrate justice into discussions on the environment, to listen to both the cry of the earth and the cry of the poor." (LS 49)

Moving into an apartment in Paris.

Adelaide will live in an apartment and not in a convent, "in the world but not in the world", as close as possible to people, to be free to act. (text 34)

6. Adaptation-availability to difficult conditions, events, moves-focus shifts. Spiritual warfare

"Humanity is called to realize the need for changes in lifestyle, production and consumption, to combat this warming or, at least, the human causes which cause or accentuate it". (LS 23)

The beginnings of Adelaide in Paris (text 35).

Adelaide had to move several times in her debut in Paris due to the circumstances and her missions.

7. Focus on people and engage with the poor.

"Justice, Peace and Promotion (care) of the integrity of creation" (JPIC), new name of "Justice and Peace"

"Saint Francis shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace. (LS 10)

Autograph by Mlle de Cicé presenting her defense (text 36a) and

Adelaide does not want to make any more innocent victims (Barrister Bellart) (text 36b)

Adelaide promotes a culture of peace through her life and attitude. By remaining silent at the risk of her life, she does not want more injustice by causing more innocent victims. It shows courage for the truth and a determination for justice.

8. Act with others. From individualism to solidarity. In the service of the common good.

'We are always capable of going out of ourselves towards the other. Unless we do this, other creatures will not be recognized for their true worth; we are unconcerned about caring for things for the sake of others; we fail to set limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings ...' (LS 208)

Portrait of Adelaide in Rennes and Paris by Maitre Bellart (text 37)

Description of the DHM Society in its early days. (text 38)

Integral ecology is a way of looking at life and its fragility. We are instituted by God as guardians, gardeners of life!

9. For integral human development, with its social dimension. (C 58)

“Love, made in small gestures of mutual care, is also civil and political, and it manifests in all actions that try to build a better world. The love of society and the commitment to the common good is an excellent form of charity which not only concerns relations between individuals but also "macro-relations: social, economic, political relations" ". (LS 231)

Authenticity of the life of Adelaide. (text 39)

Attention to the people she visits, according to the Gospel and not according to the world, to heal them bodily and spiritually

10. Solidarity in life with those most in pain. Woman of hope. LS 158-205-220.

“Hope invites us to recognize that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems. (LS 61)

All it takes is one good person to restore hope. (LS 71)

Adelaide in prison at Ste Pélagie (text 40)

By inviting you to read, pray and reflect on these texts with Adelaide, to enter more into our ecological conversion, we assure you of our communion on this path and of our prayer.

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