

NEWSLETTER



Mary Ward JPIC Office
Freedom - Justice - Sincerity - Felicity

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Dear Readers,

It has been a while since the last newsletter, but a lot of JPIC work continues to happen each day. Mary Ward JPIC office thanks each member of the Family for continued support, encouragement and contributions. In this issue we are pleased to share a few stories, some of on-going formation for the members and others on the actions. We are grateful to those who attended the various training sessions and were generous to have generously contributed to this newsletter and trust that the readers will be enriched and encouraged too. The experiences and actions are rich, and they strengthen Mary Ward Family.



Photo: 'Dream Together' – Workshop of CJ Korea on Ecological consciousness

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THEOLOGY OF HUMAN MOBILITY IN THE 21ST CENTURY: MIGRANT AND PILGRIMS AS OUR ANCESTORS.

I felt blessed to have participated in that very vibrant and inspiring conference on migration between/on 20-22 September 2021, organised by Unione Internazionale delle Superiore Generali (UISG), Unione Superiori Generali (USG), and Scalabrini International Migration Institute (SIMI). All the speakers enriched us with their first-hand experiences of working with migrants. The informed discussions, challenging reactions, informative feedback, intelligent theological reflections, practical suggestions, and friendly interactions from its small working groups, were inspiring and insightful.

Migration has always been and still is a central problem in our human history. And religion never has and cannot ignore this aspect of human mobility today.

People on the move represent human life's journey; we are all pilgrims in a finite world. Migrants, refugees and pilgrims have a lot in common. They move with hope towards a desired safe destination, a journey from nobody to become somebody in communion with the body of Christ, the Church. Their movement is not an obstacle to receiving God's favour; rather, they depend entirely on God's favour through God's people. "When they move, they move with their faith." Their presence raises vital moral, social and religious questions regarding human dignity, human rights, and human value in general.

This challenge and call on the Church to form programs and build infrastructures, which would help build bridges that connect everybody. We must be motivated to become witnesses that change their migration narratives; we belong to them. "Jesus came as alien to save us, aliens." The Church is invited, in communion with Jesus the migrant, in our brothers and sisters on the move in the 21st century.

Below, left: Pope Francis celebrates Mass with the Chalice made from the boat in which many refugees died in Lampedusa. On the right, a priest gives communion to refugees across the Mexico border.



Maryagnes Idiong IBVM

IMPACT INVESTING

IBVM Canada, through the ministry of its Finance Office, desires to strengthen its approach to ethical investing. In the earliest days ethical investing focused on screening out those activities that didn't align with our values and Catholic Social Teaching. Then an engagement approach was added, in which we became more active over the years. By engaging companies and proxy voting we, alongside other investors, seek to influence environmental, social and governance behaviours.

Impact Investing differs by purposefully seeking a positive and measurable socio-environmental impact alongside a financial return. The options for impact investing are increasing, and can be accompanied by low, medium or high risk. Examples include renewable energy, microfinance, sustainable agriculture, Indigenous Funds, social housing.



Conversations with small groups of Sisters and advisors have taken place to strengthen alignment of the portfolio with mission, charism and values; and to identify areas of priority and opportunity. An addition to the Investment Policy is being drafted. Recommendations for action will follow.

The encyclical *Laudato Si`* continually reminds us of the interconnection between the cry of the earth and the cry of those living in poverty; it draws our attention to the principle of the common good, One aspect of Goal 3 of the *Laudato Si`* Action Plan is ethical investing. Impact investing is one response and could also bring some benefit to those living in poverty, marginalized people, and the earth (Goals 1 and 2).

Carmen Diston IBVM

REFLECTIONS ON THE SEDOS SPRING SESSION: MISSION IN SECULAR EUROPE

SEDOS organized a one-day spring session online on 11th March, 2022. The session started with a short prayer for peace in Ukraine. The first part of the session focused on the theme: What is Secularization and how do we place our missions within this context. The second part was an in



depth sharing on 'how the missionaries in Secular Europe are living out the challenges of Secularization in areas such as Spirituality, Education, Catechumen, Tessie community etc. Having participated in this august event with much reflection and introspection I am putting down these few lines as my personal reflection:

Europe was a religious society but now people are no longer religious. The three features of the secularized culture are: faith has become an option, an exclusive humanism and a suspicion of institutional religion. In this atmosphere, we as missionaries in Secular Europe need to challenge ourselves to embrace pluralism as a value and involve ourselves more in spiritual experiences and in reforming the church. We, as missionaries,

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are called to enter into the culture of the place and adapt to the needs of the context and community.

Secularism, as a cultural transformation, doesn't mean that people don't believe in God but their own image of God relies more on rationality. This invites us to a major shift in our perception of mission. Mission is always God's mission; however, in our missionary endeavours we often think about doing mission. But mission is all about rediscovering our original charism in the actual context. Our mission in Europe today is to be with people, to dialogue with them and to listen to them. It is more a pastoral presence than pastoral activity. Since many reflections were in the light of the Ukraine war there was a clarion call to take up a prophetic stance amidst the political crisis within secular Europe.

This seminar, apart from helping us to understand the exponential changes that secularism has brought in Europe, it propelled me in reforming the Church?. It invites me to have the mind of someone who is a beginner. Our mission is not only to give hope but to fall in love with the truth itself. Whatever be our ministries, whether it is education, spirituality, sharing of faith, in all this our purpose is to find ourselves all the time present, authentic and relevant amidst challenges. To be a missionary in secular Europe is not only a challenge but also a gift.

Nirmala Arul IBVM

LIVING JPIC IN A NEW MISSION IN LUKULU

When the Mary Ward JPIC office invited me to share in the June newsletter on living JPIC in a new mission, I wrestled with it for a while since I have barely settled in Lukulu.

The Lukulu mission was started 16 years ago by Sr. Elizabeth Donnan and Sr Pat Hanvey as the South African province response to the 'Courage to Move' invitation. They were later joined by the Late Sr. Lena and much later by Sr. Rosaline both from Eastern African province.

Over the years, the sisters have been involved in basic education ventures and direct outreach to the marginalized. Recently, in collaboration with the diocese of Mongu and the government of Zambia, the sisters started the Sancta Maria College of Nursing and Midwifery. It is to this venture that I was invited to become part of, as a nursing tutor.

So then, how are we living JPIC in this new mission? Currently, I see our most important role in Lukulu as "Being with". I see us as being called to live in solidarity with the people of Lukulu, to be immersed in their lives as well as to learn from them.

The health care infrastructure in Lukulu and Mitete districts is also very poor. And this being a hardship area, not many healthcare workers from other provinces apply to come and work here. The Nursing College hopes to address this, targeting nursing students who come from this locality.



This then hopefully can help to increase access to quality health care for the populace in this area. The college, though in its infancy, is striving to form competent holistic nurses, imbued with the Mary Ward values of justice, freedom and sincerity, and who we hope, will become channels of competent and compassionate care to the people of Lukulu and beyond.

Mary Kamotho IBVM

WHY IS FORMATION FOR JPIC IMPORTANT?



In December 2021 and May 2022 Pauline and I were invited by the IBVM and by the Ursulines of the Roman Union to be part of their Tertianship program and share with the Tertians how to engage in living the Laudato Si` calls in their daily life and commitments. Both were excellent occasions to listening deeply as God speaks to us through every encounter. The groups gathered people from all over the world, from more than 10 countries and challenged us to understand and respect each other's rhythm and moment to walk the walk.

If the meeting of the IBVM tertians was online and had its beauty in terms of understanding how Laudato Si` calls find a way and a place in a huge variety of ministries, being in Rome for an in-person meeting with the Ursulines of the Roman Union gave us all a new perspective and understanding of the importance of imbibing the see, reflect and act process before making any decisions.

Justice, Peace and Integrity of Creation is an indispensable part of Christianity and its spirituality. At the heart of JPIC animation is the awareness that without JPIC, evangelization and mission cannot be credible. As Mary Ward companions we are called to support the integration of these values into the life and mission of our members and to engage in dialogue with all on our journey towards integral ecology.

We are grateful to both groups for the richness of the dialogue and for their commitment.

Adina Bălan CJ

FORMATION FOR MISSION



I call my experience an ‘Enlightened Experience’ being one of the participants of the seminar on the “Formation for Mission”, organized by Service of Documentation and Research on Global Mission. Though I missed some parts due to network problems and the time differences, I learnt so much from this seminar. This has greatly encouraged me as a formator and uplifted my spirit, affirming that I cannot do all things but the One who called me to collaborate in His Mission will take care of all else. This also has inspired me and fired me with zeal for the Mission. At the end of the seminar, I felt energized and got a lot of enthusiasm for my ministry.

I am grateful to all who shared their God Experiences with us, their work experiences either as a formator or their lived experience and knowledge which left me with great joy and deep satisfaction that this ministry is a privileged one and which offers a lot of opportunities for self-growth since Formation is a transformative process first for self and then for others. It opened my eyes to being intercultural in the community and in formation which brings about transformation and changes in a person. It was a constant reminder that Christ is the Divine Teacher; we, the formators, are like a farmer who facilitates the growth, like fishermen/women collaborating with the universe and God, welcoming all kinds of fish with a sense of Hope, like a shepherd who spends a lot of time with the formees dialoguing and knowing them one by one or smelling like the sheep. So, when I take my self- growth seriously, I grow to become like my Divine Teacher and follow His method of preparing His disciples. The mission of a formator is more of being rather than doing. I enjoy and rejoice being there with the formees in humility and powerlessness, in quality listening and depending only on the grace of God.

Formation begins with self; therefore, it is always challenging to allow God to form me and to be formed by others as I journey with the formees, listening to their life experiences and becoming part of their journey to Self/self? and to God. Therefore, the importance of taking responsibility of/for our own growth and taking care or seeking help is very necessary. Taking every opportunity to renew and update with training is also very important for the formators. The seminar greatly encouraged us to be persons who are accompanied; only then can we accompany others. A few images have remained with me: 1) Caterpillar: which represents constant Transformation/transformation, patience and pain and results in revealing inner beauty, that is life in its fullness; 2) Seed: understanding self and each formee’s magnanimity in littleness and the potential to grow above our frailty and vulnerability. As we take part with God in co-creating the world let us all be courageous enough to change, be transformed and reformed, surrendering our ‘less’ to God to receive His More and become effective missionaries.

Bernadette Lepcha, ibvm

KOKEDAMA PROJECT IN BADALONA, SPAIN

What is a kokedama?

The word *kokedama* literally means *moss ball*, and it is a very popular Japanese cultivation technique, with which a natural habitat is recreated by means of a living pot and in this way, we can bring a little piece of nature into our homes. It is a sphere normally composed of moss, peat, akadama, and sand. This will depend on the plant we choose as the substrate is not the same for a cactus, an orchid, a bonsai or any other plant. In other words, it will depend on the needs of the plant chosen.



Our kokedama project is based on the care of our common home. Our aim is to make our students aware of the importance of caring for our environment and to visualise the plant in its purest and most natural state, without any kind of wrapping or plastic.

This initiative is contextualised within the motto of the course "Let's take care of our home" and is also fully materialised in the entrance-welcome mural that the visual and plastic arts teacher has created. (IMAGE)

How did we organise ourselves?

The idea for the kokedamas came from the visual and plastic arts teacher. Two kokedamas have been bought for each educational stage and they will be looked after by the pupils themselves for a fortnight. In this way, we intend to promote the joint care of nature.

How is a kokedama watered?

Kokedamas are not watered like the plants we usually have in a pot. To water it we have to immerse it in a container with water, covering the moss ball completely. When we put it in the container it may float but little by little it will submerge until it is covered with water; we wait about 10 minutes for it to soak well and we remove it, let it rest for a while so that it drains and that's it, we can now return our kokedama to the place we have chosen.

Do plants grow in a kokedama or do they stay that way?

The plants in a kokedama are conditioned to grow according to the substrate and the moss ball that we make. After a while, after a year and a half or so, the moss could deteriorate due to watering and, as with conventional potted plants, transplanting is required, but you can change the moss and your plant in the kokedama will be as good as new.

Anselma De La Pisa CJ

LIVING ANEW

Good afternoon!

My name is Tatyana, I am from the most modern and developed city of Ukraine, from Kharkov. I am the mother of two of the best children – Kirill, 11 years old (genius and diplomat) and Kira, 1 year 10 months old (bright light star). I am a public person, in the past the top model of Ukraine and the finalist of the top model of the world. Now I am on the jury in all annual beauty contests in Ukraine. I also have my own shoe business; I am both a designer and a manufacturer of handmade women's shoes. The life priorities of my family are travel, languages and comprehensive sciences, our son studied from 7.00 to 22.00 every day and seven days a week. This is our position - not to waste valuable time for nothing.



We live in great love, with humour, and in friendly relations between each other and those around us. On February 24 at 04:30 in the morning we woke up from terrible explosions. What we experienced, I can explain, is a huge overdose of horror, when all the senses are turned off, something like that. There was a clear decision at once - to save the children and me from certain death, since I left the house under the bombs, they did not stop flying to my peaceful city.

We drove for three days and choosing the safest roads we got to the Romanian border. God Himself brought us here. In Romania, I met some friends who told me about this wonderful saving place, with people-angels. My life and the life of my children moved from a phase of horror and hopelessness to a phase of safety and security. And now thanks to people in the refugee shelter and many, many others to whom my thanks will never have boundaries, thanks for life.

We live here in complete safety, we were given all the conditions for a normal life, and our souls stopped shaking. Children stopped waking up in terror at night. The children began to smile, they returned to life, and with them I did. God bless such people. How many people have they helped! Humanity has a future thanks to these people.

Now I also began to help people who remained in my city under the bombs, without food and normal livelihoods. And now I will always help all those in need.

I am waiting for the end of the war, and the first thing I will do is return home and help rebuild the city, help people who have lost their homes, who somehow suffered from the war.

Tatyana, an Ukrainian refugee in Romania

CLIMATE CHANGE ISSUES IN CHILE



Today being contemplative in action, as Mary Ward would have done, is a great challenge when we speak of Care for our common home, where Pope Francis invites us to urgent action to protect it. Today we must reflect on "What kind of world do we want to leave to those who succeed us? What is at stake is our dignity. We are the first to be interested in leaving a habitable planet for the humanity that will succeed us¹".

From this point of view, Chile today, through its Minister of the Environment, Maista Rojas², intends to work towards tackling climate change issues in our country. Over the last 50 years, water has been seen as a scarce resource for humanity, as consumption has been growing at unsustainable rates. In Chile, the largest use of water is in the agricultural sector, using 73% of the national total. The central region of the country concentrates 65% of the country's population, which means that there is a water imbalance³.

In addition to this, in 2021, in the month of July, rainfall showed a deficit of 86%. In recent years, as a country, it has been shown and studied how this change could affect communities, ecosystems and so many other factors, thus demonstrating the cry of the earth, from a holistic ecological perspective.

Today in Chile water levels in rivers have decreased, rainfall is scarce in some regions, monoculture has increased in rural areas of Coquimbo, metropolitan region, O'Higgins region, Maule, Ñuble, Bio Bio, among other regions, mining sectors are also affected as well as the increase of hydroelectric plants. These are some of the elements that are appearing when thinking about water. In this context, as water is essential to satisfy basic human needs, for health and food production, for the preservation of ecosystems and for the economic and social development of our country in general, so contemplating this reality, the question is, what do we feel called to, and from here to look, judge and act in our close interactions with our peers, in schools, in our jobs, at institutional level and as a country, to put the focus on our common home.

The importance of understanding ourselves within a system which contributes to an integrated view of personal suffering, with what is happening to our earth and to our world is relevant. From there we will be able to recognise what is the contribution that each one of us can bring to this world, from the Just Soul. With an open heart, being able to listen to our land, with the freedom to be always attentive and available to serve, where truthfulness and justice are our guiding principles and from that viewpoint we do what we are called to do: listen to God's plans.

As schools of the Congregation of Jesus, inspired by our foundress Mary Ward and since the year 2022, as a way of beginning dialogue, reflection and action in our schools, each school in Chile has a JPIC delegate, to initiate dialogue, conversations and action plans at the level of teachers, students and families, so that the 7-year action plan of the Mary Ward JPIC Office is being given life in the current context of our country.

Francisca Benavente Torres

Coordinator of the Congregation of Jesus Schools Network-Chile. Amerindian Province

¹ Capítulo IV: Una ecología Integral, Laudato Si

² Ex alumna de Colegio Instituto Santa María de Santiago, Congregación de Jesús.

³ "El cambio Climático y los recursos hídricos de Chile. Reflexiones y desafíos al 2030

Mary Ward JPIC Office

Via Nomentana 250

I-00162 ROMA, Italia

www.marywardpic.org, FB: marywardpic

<https://www.youtube.com/channel/UCaCGP-azfYzkfsmn-FtvT0g/videos>