

Jesus at the Border

FROM THE EDITOR

Our cover story this issue is about Maryknoll's work on the U.S./Mexico border, where the Maryknoll Fathers and Brothers, the Maryknoll Sisters and the Maryknoll Lay Missioners all respond to the crisis of displaced people clamoring for asylum. Immigration is a hot-button issue, but as Pope Francis reminds us, all migrants "have faces, names and individual stories." At the border, Maryknoll, as always, serves those on the margins.

At this time of year, the Gospel of Matthew reminds us that the baby Jesus, too, was a refugee. His parents fled with him to safety in a foreign land out of the reach of a maniacal ruler who sought to kill him. (Matthew 2:13-23)

"Jesus at the border," our cover line, recalls another passage from Matthew, where Jesus identifies with the hungry, the thirsty, the strangers with little but the clothes they are wearing. (Matthew 25:35-40)

Do we see Jesus in the migrants? Are we responding to "the least of these brothers and sisters," as he said? Are we responding as Jesus would?

This issue also features the newly elected leaderships of the Maryknoll Fathers and Brothers and the Maryknoll Sisters, both of which represent the changing face of mission. The two leadership teams bring together missionaries from different generations and from different origins, with one priest and three sisters having been born overseas. All bring mission experience in far-flung regions of the world and a commitment to the Maryknoll charism of accompanying and helping those most in need.

*Lynn F. Monahan
Editor-in-Chief*

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U.S. Catholic Church in mission overseas

Editorial Staff:

Lance P. Nadeau, M.M., Publisher
Lynn F. Monahan, Editor-in-Chief
Margaret Gaughan, Editor Emerita
Maria-Pia Negro Chin, Associate Editor
Deirdre Cornell, Associate Editor
Giovana Soria, Staff Writer
Mary Ellen Manz, M.M., Maryknoll Sister Liaison
Joseph R. Veneroso, M.M., Contributing Writer
Diane Mastrogiulio, Art Director
Michael Calvente, Graphic Designer
Marco Gallo, Graphic Designer
Regina Gelfer, Graphic Designer

Direct all correspondence to:

Lance P. Nadeau, M.M., Publisher
P.O. Box 302, Maryknoll, NY 10545-0302
914.941.7590

"To those who love God, all things
work together for good ..."

Romans 8:28

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An asylum-seeking mother from Guatemala kisses her 3-month-old baby after crossing into Texas.

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The Maryknoll Fathers and Brothers, the Maryknoll Sisters of St. Dominic and the Maryknoll Lay Missioners share the Maryknoll name and charism of commitment to the mission of Jesus Christ, sharing God's love with people worldwide. While these three Catholic organizations often work together in mission, each is responsible for recruiting and supporting its own missionaries. The Maryknoll Affiliates is a movement grouped into local chapters both in the United States and abroad of lay people who seek to reflect the Maryknoll charism within the context of their own lives, careers and communities.



Photo meditation on Advent

*Behold, I make all things **NEW***

By Joseph R. Veneroso, M.M.

*When night seemed longest and darkness
Spread over the land covering
The peoples with the shadow of death
While mourning draped its sad lament
Across hearts, minds and dreams
Of a better day all but abandoned
Then, O then, see! A distant morning star
Set the Earth ablaze with an unwavering
Hope, and the hope's name was Mary.*

*How can this be since but newly betrothed
In all innocent purity she asks Gabriel
For an answer to a maddening mystery:
Why me? Why now? Why here?
Of old, prophets and sacred seers peered into
An indifferent universe with open hands or
Clenched fists demanding Creation
Justify its highly improbable existence.*

*Behold! The handmaid of the Lord
And with this fiat fresh from virgin lips sprung
Like a verdant sprout from Jesse's stump
Luke's lineage and Matthew's genealogy
From Adam or Abraham to Joseph
Husband of Mary, from whom Jesus
Messiah and Savior complete with
Umbilical cord connected to all humanity
Was born.*



*O good Christian! Light each candle
With care and prayer as you wait
In holy expectation, knowing full well
Yet pretending otherwise that this time
This place, this Christmas, this Child
Will fulfill the age-old promise thus
Conquering death by living,
Sin by dying, hate by forgiving,
In human weakness divine strength
To take on and transform a weary world and
Behold at length and at last in love
Make all things new.*

Missioner Tales

There were no Christmas trees in northern Peru where I served as a Sister of Charity in mission. But there were *nacimientos*, Christmas crèches, that adorned the humblest of homes. Elaborate Nativity scenes were constructed with the heavy brown paper of cement bags spray-painted green, crunched and folded to resemble the Andes Mountain peaks that rose to the east. The mountain was the base. Perched upon it was the newborn Jesus with Mary and Joseph in pride of place. Up and down the paper mountain were dozens of small figures of farmers, shepherds, kings, sheep, cows, geese, chickens and a dog or two.

One Christmas, I was invited by a nearby parish to join the judges panel to choose the best *nacimiento*. We threaded in and out of the crowded streets of the barrio, knocking on the doors of contestants. Every house had done a magnificent job. I despaired of picking a winner.

Our last stop was a mile or two out of the barrio at a farm just off the road. The entryway was so small we had to stoop to enter. Bending through that door, I thought for a moment that I had gone back in time and space.

Before me was a young Peruvian woman, black braids on her shoulders; a young man dressed in ordinary workday clothes; and between

them, their son, an infant propped on a bedding of quilts, covered with a light blanket. There were a real cow, a real donkey and a placid dog undisturbed by our sudden entrance. These were the sights, sounds and smells of the first Christmas, replicated in Peruvian style. Contest over. The clear winners knelt silently before us.

Mary Beth Moore, S.C.

Recently I spoke at a parish on Staten Island. The pastor, Father Hernan Paredes, was born in Ecuador. He told me the inspiration for him to join religious life came from *Maryknoll* magazine. His family lived near the offices of the Catholic bishops and that is where he found it. Now how did it get there?

I recalled sisters sending boxes of Catholic literature to the “missions.” When I traveled around India, I met priests who had heard of Maryknoll, which really surprised me. Then I learned those boxes of magazines had found their way to their seminaries!

John P. Martin, M.M.

I started learning Tanzanian sign language around the time we planted rice last year here in this African country. Rice is one of the more intensive crops to grow. We got a few sacks in the end, but our rice

mostly came out in little pieces, as the guy at the milling machine said, “*inakatika*,” literally “it breaks.”

Learning sign language is also intensive. I’ve run into members of the deaf community in town or at the market and people have been surprised to see us communicating.

Recently I visited the school in Mwanza where I first taught when I was in the Peace Corps. The school now has 120 students with disabilities, including 90 deaf students. A number of teachers know how to sign, but no math and physics teachers do. I used to teach these subjects, so I was asked to tutor the classes. Even if my signing is “broken,” hopefully, like our rice harvest, it can still be useful.

Stephen Veryser, MKLM

Sister Judy Noone and I worked with the women of Chinanton, a Mayan town in Guatemala. The diocese promoted a dairy goat co-op. Everything was related to the goats. Health, literacy and civics were all taught based on goat wisdom.

After relocating, I returned for a visit and found that climate change had affected Chinanton. Not a goat to be seen. But the women are still organized in a co-op, now doing handiwork. They make fans, caps, pillows and bottle covers. French volunteers have come to help. I asked the women if they have gone to New York with their products. One answered, “No, but I have been to Paris.”

Mary Duffy, M.M.



Sean Sprague/Guatemala

It's All About Relationships

By Maria-Pia Negro Chin

Missioner who spent most of his priestly life in Kenya called to lead Maryknoll Fathers and Brothers



Members of Maryknoll Society's new General Council, from left: Father Lam M. Hua, secretary general; Father James M. Lynch, vicar general; Father Lance P. Nadeau, superior general; and Father Timothy O. Kilkelly, assistant general. (Diane Mastrogiulio/U.S.)

Help. That simple, hopeful plea to a loving God is one of Maryknoll Father Lance Nadeau's favorite prayers.

He says that prayer a lot since being called recently to serve as superior general of the Maryknoll Fathers and Brothers. He prays that the newly elected Maryknoll General Council will continue to lead the Society to carry God's mission around the world.

Along with Father Nadeau, the new General Council consists of Fathers James M. Lynch, Lam M. Hua and Timothy O. Kilkelly.

"Mission is really about faithfulness to God, who seeks to save us. And by save, I mean make us like Jesus," says Father Nadeau.

The unassuming, 74-year-old missionary from Philadelphia says he has worked alongside the people. This, he says, is the Maryknoll way: to smell like the sheep — as Pope Francis has said.

Those who know Father Nadeau say his pragmatic and compassionate style, as well as his missionary experience in Africa, will enable him to lead the Maryknoll Society to discern, identify, adapt and respond to those in the margins.

"Father Lance knows how to respond to people's needs. And he does this with all his heart," says John Siyumbu, a Maryknoll seminarian from Kenya. "I believe we are in a time in which we need more church ministries that heal wounds through God's presence. With Father Lance at the helm, Maryknoll Fathers and Brothers can live out this kind of mission."

When discerning the priorities and direction of the Maryknoll Society in the summer of 2021, delegates at the 14th General Chapter focused on people's needs in the 22 countries where the mission society serves. The chapter's purpose is to establish future goals and select



Father Lance Nadeau, center, is surrounded by the Mahiri family and friends after the confirmation of his namesake Lance Chacha Mahiri, third from left. (Victor Mutobera/Kenya)

new leadership every six years.

One major concern was care of creation and how climate change affects the Maryknollers' apostolates and the people they minister to. "The words of the chapter documents are 'Hearing the cry of the earth and hearing the cry of the poor,' because global warming and the plight of the poor are interconnected," Father Nadeau says.

The chapter also reaffirmed the practice of accepting candidates from across the globe drawing from local churches in which Maryknoll missionaries serve. The Maryknoll Society was founded to train men from the United States as priests and brothers for overseas mission, he explains. Although members from other countries had been accepted, most missionaries were American. The last two chapters advocated accepting applications from non-U.S. citizens who have a long-term, strong connection with Maryknollers in places like Hong Kong, Tanzania and Kenya.

"That's an enormous change for our Society, our self-understand-

ing and our understanding of the Church," says Father Nadeau. "We saw mission as the work of specialists who went from the North to the needy South." Now, he adds, "mission is from everywhere to everywhere," echoing a phrase often repeated by Maryknollers.

Another directive of the chapter was promoting a culture of mission in the United States. This centers on people's understanding of their life purpose and "of God as a God who is involved in the world, a God who makes a preferential option for the poor," says Father Nadeau.

"If you think the world should be different, if you think the world should be more humane, then I think you're interested in mission," he says.

Father Nadeau's own interest in mission was sparked when he was in sixth grade and heard of Maryknoll Father Joseph Sweeney, who worked with Hansen's disease patients in China and Korea. He says he put those thoughts aside for over 20 years. He graduated from Fairfield University, spent four years working as a

medic in the U.S. Navy and pursued graduate religious studies at Temple University. He even studied under renowned theologian Edward Schillebeeckx on a Fulbright Scholarship.

Nadeau's life changed when he learned about the murders of Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel, and laywoman Jean Donovan, who were martyred together by Salvadoran soldiers on Dec. 2, 1980.

"It stirred up all of my Maryknoll memories. ... Those women tried to do something to change this terrible world we're in," he recalls. "And I found myself saying, 'What am I going to do with my life?'"

In 1983, Nadeau, who was then 36 years old, entered the Maryknoll Society. He did his overseas training in Tanzania and Egypt. After his ordination in June 1990, Father Nadeau was assigned to the Middle East Unit and also worked briefly in Bangladesh.

His time in the Middle East gave him a sense of the complexity of interreligious dialogue and how religious identities form people. "You're dealing with a person who has a history, is part of a society, and those things — history, culture, society — affect relationships," he says.

At a time when religion can be exploited for all sorts of hatred and violence, he believes being open to other lights of Christ present in the religious experience of others can build up reconciliation among people.

In 1996, Father Nadeau studied missiology, specializing in inculturation, at the Pontifical Gregorian University in Rome. After requesting an assignment to the Africa region in 1999, he worked in Kenya, min-



Father Nadeau with Maryknoll Seminarian John Siyumbu, then a student at Kenyatta University. (Courtesy of John Siyumbu/Kenya)

istering to people living with HIV through the Eastern Deanery AIDS Relief Program, which Maryknoll Father Edward Phillips started.

In 2001, he became pastor of Christ the Teacher Catholic Chaplaincy Center at Kenyatta University, which reached 80,000 students over multiple campuses in Kenya. On Sundays, thousands of students packed the church, he recalls. Hundreds did mission outreach in marginalized and nomadic areas of northern Kenya.

During his 18 years at the university, he says, about 85 young men entered the seminary. These included 20 men who joined the Jesuits and several men who applied to Maryknoll after the Society opened the door for international vocations.

Maryknoll Seminarian Victor Mutobera is one of them. Describing Father Nadeau as "a down-to-earth person, a man of integrity with a profound respect for others," Mutobera says the missionary had a tremendous impact on his life.

"I was moved into the spirit of mission from what I saw and experienced

Father Lance do for my people," says Mutobera. "I realized that mission is sharing the joy of the Gospel with others. It is being present to people's situations, living with the people, sharing in their pains and joys."

Father Nadeau also served as regional superior of the Africa region for six years, mentored seminarians at the Maryknoll Formation House in Nairobi and oversaw multiple projects, including helping farmers in drought-stricken parts of Kenya.

Most recently, he facilitated financial help to families in Kenya affected by the COVID-19 pandemic.

Father Nadeau is ready to apply what he has learned from the people he has accompanied. "Africa taught me many things. One of the most important is how to have humane relationships. That's the great African value: humanness, *ubuntu*, being a person," he says. He hopes this focus on relationships will be central to Maryknoll in the years to come. ✝

Sent to Serve

If there's a keyword that runs through the narrative of Maryknoll Father James Lynch's priestly life, it is service.

Whether working in the inner city of his native Cleveland, Ohio, in the barrios of El Salvador and Peru or, most recently, in the Maryknoll house in Rome, the tall, affable priest has had one goal. "My idea of ministry is to be a servant," he says. He brings that perspective to his new role as vicar general of the Maryknoll Fathers and Brothers.

The 74-year-old missionary is no stranger to this job. In 2012 he was asked to complete Father José Arámburu's remaining three years as vicar general when Father Arámburu died of cancer. "It's only been seven years since I was last in this position," Father Lynch says, "but the world has changed and so the Society faces new challenges." Among them, he mentions COVID-19, climate change and refugees.

But, he adds, in that time, Pope



As a Maryknoll priest in El Salvador, Father James Lynch greeted parishioners after Sunday Mass in 2004. (Bernice Kita/El Salvador)

Francis has put his vision of a mission church in the forefront, an affirmation of what Maryknoll's priority has always been: to proclaim the Gospel to all nations.

Ordained as a Cleveland diocesan priest in 1974, Father Lynch remembers sensing a call to serve the poor beyond his own borders when he was working in inner-city parishes in his diocese. He applied to be a member of the Cleveland Mission Team serving in El Salvador and arrived there in 1984, during the country's

civil war. Accompanying the people through those difficult days, he says, and seeing in them the face of Christ drew him more deeply to a lifetime of overseas mission.

He recalls visiting a dying Salvadoran woman to bring her Holy Communion and the Sacrament of the Sick. "She told me how grateful she was for all she had, which was very little," Father Lynch says. "As I left her, I thought, 'I brought the sacraments of the Church to her, but she became a sacrament to me.' "

After returning to Cleveland in 1992, Father Lynch asked his bishop for permission to incardinate into the Maryknoll Fathers and Brothers. He took his final oath to become a Maryknoller in 1998.

As a Maryknoll priest Father Lynch has worked in Chile and

Peru and again in El Salvador and served as regional superior of the Latin America region while living in Guatemala. Most recently he was the Maryknoll Society's procurator general, serving as liaison with the Congregation for the Evangelization of Peoples and with other religious communities in Rome.

Reflecting on what his priestly experience has taught him, the new vicar general says, "You learn from the people you serve rather than directing them. You listen to them and grow with them."

He plans to help the Maryknoll Fathers and Brothers continue encouraging people to recognize their baptismal call to be missionary disciples wherever they are. "There's no mission field too far away," he says.

— Margaret Gaughan

Open to the Spirit

At 36, Father Lam Hua is Maryknoll's youngest priest. That's why he was surprised when the delegates of the 14th General Chapter elected him to be a member of the Maryknoll Fathers and Brothers General Council. But he remembered what he says to young people considering a missionary vocation: Just be open to the Holy Spirit.

Father Hua will follow that advice as he takes on new responsibilities to serve the Society. He will also draw on his youthful energy and on his ability to listen to people's needs, a skill that was nurtured in him, he says, as pastor of a sprawling parish in Mabatini, Tanzania. "It's allowed me to really be close to people, and I think that



Father Lam Hua (left) talks to Victoria Maltini in Mabatini, Tanzania. Visiting local people was a key part of Father Hua's ministry as pastor. (Nile Sprague/Tanzania)

kind of relationship experience will help me in this job," he says.

Born in the coastal province of Da Nang, Vietnam, Father Hua says he learned to love God from his faith-filled parents, who were rice farm-

ers. He was 7 years old when his family migrated to Tacoma, Washington, where he and his younger brother started public school. Lam was an altar server in his parish of St. Rita and joined the Boy Scouts, which he says helped hone his leadership and interpersonal skills.

When he was a teen volunteering in his parish, his pastor, a Jesuit priest, gave him a copy of *Maryknoll* magazine. Young Hua was drawn to pictures of Father Vincent Cole traveling upriver on a raft to celebrate Mass in remote Irian Jaya (West Papua), Indonesia. "I want to do that as a priest," he recalls thinking.

Hua attended Saint Xavier University in Chicago while keeping in touch with Maryknoll's vocation director. During those college years, he took a trip to Cambodia and visited Maryknoll missionaries there. Notably, he accompanied the late Father James Noonan to see patients with AIDS. "How he cared for them, touching them, making sure that they knew they're not alone in all of this ... it really inspired me," he says. "That moment solidified my wanting to join Maryknoll."

After graduating from college in 2007, he did just that.

Hua studied at the Catholic Theological Union in Chicago and spent two years training in Tanzania before being ordained a Maryknoll priest in 2014. He returned to Tanzania and became pastor of Transfiguration Church in Mabatini, where he ministered to over 500 families, divided into 29 small Christian communities, and supported the parish's holistic health ministry.

"We say, 'Christ is living in Mabatini,'" Father Hua says. "Our parishioners constantly transfigure Christ by caring for one another, sharing each other's joys and difficulties, and celebrating the sacraments. We are one family in the Lord."

Father Hua says his connection with the younger members of the Society will enable him to share their concerns and their hopes for Maryknoll, the Church and mission.

The chapter "renewed and reaffirmed our commitment to being in mission, to Maryknoll serving as God's instrument," he says. "God will open doors and work wonders."

— Maria-Pia Negro Chin

God Will Do the Rest

Maryknoll Father Timothy O'Brien Kilkelly picks up a book in his office at Maryknoll, New York. It's a Chinese book of the Gospels and the characters on the cover say *fu yin* or "voice of blessing."

"That's a translation of what the Gospel is: a voice that brings blessing," Father Kilkelly, 62, says.



The book represents two aspects of the missionary's life: ministry of the Word and Maryknoll's long-standing commitment to Chinese Catholics. Currently the coordinator of the China Educators and Formators Project, Father Kilkelly has been appointed to the Maryknoll Society's General Council.

He admires the way Chinese people value family, tradition and relationships. "There's a clear desire to be faithful to those relationships ... as you walk with the Chinese Church," he says.

The missionary comes from a Minnesotan Catholic family where Sunday Mass and regular confession were part of life. When he was a student at the College of St. Thomas in St. Paul, Minnesota, his relationship with God through prayer awoke a "desire to live not just for oneself, but for others and for Christ."

Young Kilkelly did volunteer service in Appalachia and taught English to Hmong refugees from Laos. As his prayer life deepened, so did his call to mission. "I thought of Maryknoll because my parents used to get the magazine," he says.

After college, he participated in a Maryknoll summer discernment experience in Hong Kong. The Maryknollers there, he says, were "regular guys who have this deep commitment to God and Church." He entered Maryknoll in 1982, did his overseas training in Peru and received his master of divinity degree from the

Maryknoll School of Theology.

Ordained in 1990, Father Kilkelly was assigned to the Hong Kong Region. After studying Cantonese, he served at parishes in the New Territories and as a chaplain at a correctional facility and university. The missionary also pursued graduate studies at the Pontifical Gregorian University in Rome. Later, he was assigned to Maryknoll's Initial Formation Team in Chicago, eventually becoming rector for the Society's seminarians.

He returned to Asia in 2009 for Mandarin studies, and he taught English at Wuyi University in Jiangmen, China. In 2013, he was appointed coordinator of the China Educators and Formators Project, headquartered in New York. That project offers support and formation to Chinese priests and sisters earning advanced degrees at U.S. Catholic universities. Father Kilkelly sees the project as an important part of Maryknoll's long commitment to the Church in China, Maryknoll's first mission.

One of Father Kilkelly's favorite Scripture stories is the multiplication of the loaves and fishes. He sees this passage as a reminder to bring forth our simple gifts to serve the needs of the people. That gives him strength in his new role. "I see myself as a man of humble gifts who takes seriously the challenge to be part of a team," he says. "I bring a desire to do the best I can. And God will make that enough."

— Maria-Pia Negro Chin

Father Timothy Kilkelly (left) and Father John Li Bin stand before a display advertising the China Educators and Formators Project during an event at Maryknoll, New York. (Courtesy of Timothy Kilkelly/U.S.)

Spirit of Mission

The New Face of Maryknoll

By Joseph R. Veneroso, M.M.

The first crisis facing the early Church didn't come from external opposition. It was an internal crisis of identity. Did Gentiles need to first become Jewish before they could become Christian? One group, known as the Judaizers, insisted Christian men first had to be circumcised and obey all 613 commandments, especially dietary restrictions, before being baptized. St. Paul would have none of it.

Paul maintained that if salvation were possible simply by obeying rules, then Christ's death was in vain. Lucky for us, Paul's argument carried the day. Almost overnight Christianity went from being a small sect within Judaism to becoming a world religion with universal appeal.

In recent decades Maryknoll has faced a similar, albeit less drastic, dilemma. We wrestled with the question: Do men who desire to join Maryknoll first have to become U.S. citizens, or at least be legal residents of the United States?

To understand the dilemma, it is important to understand the historical background. When the Maryknoll Society was founded in 1911, the Church in the United States had only been off the list of mission-receiving churches

for three years, having been catechized for centuries by foreign missionaries from Europe. Now the United States itself was ready to send missionaries to "fields afar" to proclaim the Gospel to those who had never heard its message. Maryknoll founders Fathers James A. Walsh and Thomas F. Price recognized the need to establish a society of priests and brothers who would be trained to do just that on behalf of the U.S. bishops.

For most of our 111 years, then, the majority of our members were U.S. citizens and descendants of white European immigrants. What's more, the goal of our overseas mission work was to help establish the Church where it was weak or nonexistent. How could we take vocations from countries that had few, if any, native clergy or religious?

Over the years the focus of mission expanded. When Maryknollers were expelled from China, our first mission, following the communist takeover, the "old China hands," as those early missionaries were called, had to look for new mission fields. While some went to Taiwan, others opted to go to Latin American countries and the Philippines, which were already Catholic. There they shared their faith with be-



Maryknoll Father Russell Feldmeier, the Society's rector of initial formation, welcomes new candidates to the Maryknoll residence in Chicago. (Rodrigo Ulloa/U.S.)

lievers who needed encouragement to put their faith into practice, often in the face of oppression and injustices surrounding them.

In recent decades, vocations to Maryknoll shifted with the immigrant populations. Along with descendants of those who came from Europe, new immigrants and refugees to the United States began coming from Latin America and Asia. At the same time, many U.S. bishops began recruiting priests and seminarians from abroad, including Africa, where religious vocations are growing exponentially.

The world, the Church and the United States have changed a lot since 1911. We now realize that mission is from everywhere to everywhere, as we challenge others and ourselves to reflect the Gospel in our lives.

And so our 14th General Chapter reaffirmed a new policy of accepting

vocations from our mission areas. "That's an enormous change for our Society, our self-understanding and our understanding of the Church," says Maryknoll Fathers and Brothers' new Superior General, Father Lance Nadeau. He reiterates that sharing the Gospel no longer means only going from the North to the needy South.

God willing, in June of 2022, the ordination of John Siyumbu will be our first official ordination of a vocation from our overseas mission, in this case, Kenya. The Maryknoll Society is now blessed with 18 candidates, many from our overseas missions who are not U.S. citizens. These men are attracted to the Maryknoll spirit and wish to join our mission efforts. With their acceptance as members, Maryknoll will reflect the Church and world we go to serve. Our founders would surely be proud. ✠

Responding to the Signs of the Times

By Mary Ellen Manz, M.M.

Maryknoll Sisters elect new Congregational Leadership Team

From their places of mission across the world, 82 Maryknoll Sister delegates came together recently at their 18th General Assembly to ask this question: "Where is the Holy Spirit leading us?"

The sisters chose as their new leadership team Sisters Teresa Rose Hougnon, Genie C. Natividad, Ma-

ria Leonor Montiel and Elizabeth C. Zwareva to guide them for the next six years as they seek the answer. (The team takes office in January.)

Newly elected president Sister Hougnon says, "I see my role as a supporter and motivator of our sisters as we heal the Earth ... as we accompany the poor and marginal-

ized. ... We will work to bring divided people together to the table, and wholeness to a damaged and tired world."

Sister Hougnon's own life reveals a trajectory toward leadership for peace and healing. "Everything I have experienced in my life has been preparing me for this day," she says. "My time in East Timor and Kenya has shaped my heart for mission; my experience in community has shaped my heart for Maryknoll."

Born in Loup City, Nebraska, in 1962, Sister Hougnon is one of 11 children. She graduated from the U.S. Military Academy at West Point in 1984 and served in Germany. Returning to the United States, she left the military and volunteered

at various sites, including a shelter for homeless women. These experiences helped her discern a calling to help the poor and a desire to serve again overseas, in mission.

Entering the Maryknoll Sisters in 1996, Sister Hougnon found her home in a multicultural congregation of women from around the world. She wrote later how important it was to her ministry to live in an intentionally diverse community.

Her first assignment took her in 1999 to war-torn East Timor, where she served as principal of the Catholic high school in Aileu. There Sister Hougnon established a peace program to teach communication, dialogue and negotiation skills. She professed her final vows in East Timor in 2005.

In 2006, Sister Hougnon became part of a Maryknoll Sisters team based in Nairobi, Kenya. The focus of their ministry was to build peace among Kenya's 46 ethnic groups. "Our work ... is to create space for people of diverse backgrounds to talk with each other, to understand one another and to seek solutions together, rather than to act against one another," she says.

The theme of healing relationships has also run through the ministry of Vice President Sister Natividad. "I've learned that mission is about building relationships with God and each other," she says.

Born in Diadi, Nueva Vizcaya, Philippines in 1975, Natividad felt called to serve the poorest of the poor at a young age. She learned of Maryknoll through a missionary priest in her parish who received *Maryknoll* magazine.



Maryknoll Sisters new leadership team (left to right): Sisters Maria Leonor Montiel, Genie Natividad, Teresa Hougnon, Elizabeth Claris Zwareva. (Courtesy of Maryknoll Sisters)



Maryknoll Sisters (l. to r.) Giang Nguyen, Sia Temu and Teresa Hougnon, pictured here in 2011, served as a team promoting conflict resolution in Nairobi. (Sean Sprague/Kenya)

Natividad served with the Augustinian Sisters of Our Lady of Consolation and as a lay missionary before joining Maryknoll in 2007. She says she felt called to the Maryknoll sisters because of their charism “to reach out to people on the edge, wherever we find them, all over the world.”

Assigned to Tanzania, Sister Natividad worked with adults living with HIV/AIDS. She also worked at a center for abused and orphaned children, where she offered trauma healing.

Sister Natividad, who professed final vows in 2016, has served as a coordinator of community life for the elderly sisters at the Maryknoll Sisters Center in New York. Most recently, she volunteered at the U.S. southern border, assisting migrants and refugees.

She hopes the congregation will “evolve graciously with the urgings of the Holy Spirit ... as a community that gives witness to our world.”

Sister Montiel echoes this open-

ness to the Holy Spirit as well as “a sense of joy and love for what we are about.” She brings an extensive background in community building to her new leadership position. Born in 1970 in the Philippines, she grew up in Looc, Romblon. She earned a bachelor’s degree in communications in 1991 and joined the Maryknoll Sisters in 1994.

Assigned to Cambodia in 1997, Sister Montiel notes, “My mission experience with Maryknoll has always been collaborative, being part of a team of Maryknoll sisters, priests, brothers, lay missionaries and affiliates, as well as missionaries and volunteers from other nations.” Among other ministries, she helped found the Maryknoll Cambodia Anlong Kngan Community Development Project for poor urban dwellers, including people with HIV/AIDS.

Sister Montiel earned a master’s degree in social work in 2008. She returned to Cambodia to direct Seedling of Hope, Maryknoll Cambodia HIV/AIDS Response. She also taught



Maryknoll Sister Genie Natividad (left), with Farida Joseph Msipi holding son Houseni and Maryciana Paulo, ran an HIV/AIDS group in Mwanza. (Nile Sprague/Tanzania)

at the local Catholic seminary, served on the boards of non-profit organizations and became involved in the social work department of the Royal University of Phnom Penh.

Reflecting on her active, multi-faceted mission life, Sister Montiel says, “We do what we can and we leave the rest to God.”

Sister Zwareva reflects the same trust. “I feel God’s guiding hand as I

walk along the way,” she says. “I believe that our team is being guided by God’s Holy Spirit.”

Sister Zwareva was born in Chin-hoyi, Mashonaland, Rhodesia (now Zimbabwe) in 1952. Originally a member of the Congregation of the Missionary Sisters of the Precious Blood, she came to the United States for professional training.

While studying to become a reg-



Sister Montiel (blue blouse) visits Long Mary, Man Koup and their children on the Bassac River, where Seedling of Hope purchased the family a boat. (Sean Sprague/Cambodia)

istered nurse, Sister Zwareva met Maryknoll Sister Maura Clarke at a seminar. Sister Clarke, who was later martyred in El Salvador, made a lasting impression on her. After she returned to Zimbabwe with her nursing degree, Sister Zwareva says that her heart was restless to serve in mission at the grassroots level. She joined the Maryknoll Sisters in 1984.

Learning that Bolivia had one of the highest rates of poverty and mortality in Latin America, Sister Zwareva asked to be assigned there. She served in Bolivia for almost 26 years, offering nutritional support and basic health care training for poor mothers and families, while also serving in pastoral accompaniment. Sister Zwareva, who professed her final vows in 1995, also served in the secretariat of the Institute of Bioethics at the Catholic University of Bolivia.

Returning to the United States, she added studies in biology to her nursing degree and a master's degree in bioethics.

In 2011, she began working with the Maryknoll Office for Global Concerns, bringing her mission experience and background in bioethics to global issues.

She was asked in 2013 to serve at the United Nations as the Maryknoll Sisters' representative. In 2021, she earned another degree, in Christian spirituality.

Sister Zwareva notes, "Although members of our congregation come from 23 nations, we have learned to be sisters in community. ... Jesus gathered his disciples from all walks of life. ... What richness!"

"My hope is that during the next six years we will grow further into the task of making God's love visible in a world that greatly needs it."✠



Sister Zwareva (wearing glasses) served in Bolivia for almost 26 years, providing pastoral care, health education and nutritional support to families. (Kevin Thomas/Bolivia)

"You give them something to eat." – Matt. 14:16



Courtesy of Susan Wanzagi/East Timor

Sister Susan Wanzagi (blue dress) assists women in East Timor in growing crops to feed their families. Please support the Maryknoll Sisters in their efforts to feed the hungry throughout the world. ✂

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PASSION FOR PEOPLE AT THE BORDER



Maryknoll Lay Missioner Coralís Salvador (l.) and parishioner Antonia Morales hold hands with Jesus, joined by Jesuit Father Rafael García, pastor of Sacred Heart Church.

Maryknoll community in El Paso addresses humanitarian crisis through ministries for migrants and border communities

Text and photos by Deirdre Cornell

Coralís Salvador boarded a train in Kenya, headed to Nairobi. “After 19 years in Africa with Maryknoll Lay Missioners, my contract was ending,” Salvador says. “I planned to take a vacation and spend time with my grandchildren.” Yet, a heaviness weighed on her heart. A humanitarian crisis was worsening at another Maryknoll mission site: the U.S./Mexico border.

“That week, a father and daughter drowned in the Rio Grande River,” Salvador says. “The current swept them away, with the little girl tucked inside her dad’s shirt. I reflected on the plight of these migrants. I prayed the whole train ride. Finally, I said, ‘OK, Lord, you are telling me to go to El Paso.’ I said, ‘Yes,’ and the heaviness lifted.”

In El Paso, Salvador joined other members of the Maryknoll family called to the border by their faith. Maryknoll Fathers and Brothers, Maryknoll Sisters and Maryknoll Lay Missioners respond to the desperate need of migrants and border communities. In the words of Pope Francis in his apostolic exhortation *The Joy of the Gospel*, “Mission is at once a passion for Jesus and a passion for his people.”

“El Paso just kept coming to my head — and to my heart,” says Maryknoll Sister Lelia Mattingly,

who entered Maryknoll in 1960 and worked in Bolivia. "I was first exposed to the precarity of the lives of migrants in Shelbyville, Kentucky, getting to know migrant workers who came to harvest tobacco." She worked for four years on the border in Arizona before beginning to serve at Annunciation House in El Paso in January 2016.

Annunciation House is a network of shelters that provide hospitality for individuals and families released from Immigration and Customs Enforcement detention centers. Buses drop off asylum seekers daily. "In 2019, at one point we were getting over a thousand migrants a day," Sister Mattingly recalls.

Maryknoll Sister Janet Miller and Maryknoll Lay Missioner Deborah Northern volunteer at Annunciation House's newest shelter, Casa del Refugiado (Refugee House). A former warehouse, the facility can accommodate 500 people. Guests stay from one to three days while their sponsors are contacted and travel is arranged. Annunciation House also hosts long-term guests in smaller settings, such as the one where Salvador currently serves. She now finds herself accompanying families similar to the one whose plight drew her to the border.

"We have a family of four staying with us," Salvador says. The father of the family drowned crossing the Rio Grande River. "Customs and Border Patrol threw them a rope, and saved the mother and children. But he was swept away," she explains sadly. "The children are 15, 14 and 2 years old. Funeral arrangements are being made, and we are helping



At the cooperative store in El Paso, Gloria Yanez (pink blouse) shows Sister Margaret Sierra handcrafts made by women of the Santa Catalina Center in Ciudad Juarez.

with travel to the family's sponsor."

Lay Missioner Heidi Cerneka's work often takes her to the detention centers where refugees are held (before deportation or release to shelters). Cerneka, who joined Maryknoll Lay Missioners in 1996, worked for many years in Brazil accompanying women in prison. "Prison is the place where I most feel the presence of God," she reflected. "When you strip a person of every-

thing else — family, home, job, freedom, and more — sometimes all she has left is her faith and her God and she holds tenaciously to that."

Cerneka came back to the United States to study law, earning her degree in 2017. She works as a staff attorney at Las Americas Immigrant Advocacy Center, providing legal counsel for refugees. Hearing the stories of asylum seekers forced to flee their homes, Cerneka witnesses

their desperation. "Nobody wants to swim a river, or climb a wall, or cross a desert at risk of dying of dehydration," she says.

Northern agrees. In addition to volunteering at the migrant shelter, she serves on staff at the Encuentro Project, a faith-based organization that promotes understanding of border issues. "During eight years of serving in El Salvador, I have seen firsthand the violence and extreme



Lay Missioner Coralís Salvador and Chef James Martínez prepare meals for day laborers, homeless people and migrants at La Tilma, a program of Sacred Heart parish in El Paso.

poverty that would impel people to take such a drastic step as to flee their own country and make a difficult journey to find a better, safer life," she says.

While these Maryknollers welcome refugees to the United States, Sister Margaret Sierra accompanies families on both sides of the border. Born and raised in New Mexico, Sister Sierra was already familiar with El Paso and its counterpart city, Ciudad Juárez. "There is a very strong connection economically and culturally to Mexico," she says. "Over 80% of the population in El Paso is Latino. Many families are binational, and many attend school or hold jobs on the other side."

Sister Sierra supports Centro Santa Catalina, a non-profit organization in Ciudad Juárez established by two Adrian Dominican sisters. Its sewing cooperative provides an alternative to the *maquiladora* facto-

ries where workers earn as little as \$55 to \$60 a week. Empowering and educating women and children, the center helps ensure that their families don't have to leave their homes in search of a better life.

Sister Sierra, who entered the Maryknoll Sisters in 1977 and worked for 12 years in Latin America, shares a special connection with the women of Santa Catalina. "I see these women and I see my mother, sewing," she says. "I see my aunts who made their living sewing at a small shop in Albuquerque."

Due to the pandemic, Sister Sierra now stays in touch with the co-op through computer or phone. But before COVID-19 prevented in-person gatherings, every Friday morning the women came together for Mass or prayer. "In mission, I learned something that stayed with me," remembers Sister Sierra, who is a trained chaplain. "People need



Maryknoll Father Kenneth Moody (striped shirt) converses with parishioners America and David Sambrano outside Saint Patrick's Church in the border town of Canutillo, Texas.

clothes, food. Yes, they need all that. But they also have a need for play, for prayer, and for beauty, for a little joy in their lives."

Maryknoll priests have served at parishes in the Ciudad Juárez and El Paso dioceses, ministering on both sides of the border. Fathers James Kofski and Kenneth Moody offer pastoral care at St. Patrick's Church in Canutillo, Texas, a poor, dusty town of about 6,000 inhabitants.

Father Moody, a native of Hackensack, New Jersey, ordained in 1970, served for 24 years in Venezuela and for 14 years in Bolivia. His call to the priesthood — and to mission — came when he was young. "My eighth-grade teacher brought in *Maryknoll* magazine," he recounts. "All I knew until then was that I wanted to love Jesus. In those pages I saw *how* we can love Jesus, doing the Works of Mercy."

His parish stands on the banks of

the Rio Grande River, in a neighborhood with abandoned houses and decrepit trailers on dry, sandy lots. While others might be dissatisfied in such a desolate setting, Father Moody is delighted: "It gives me the opportunity to do what I most like to do: share the Good News." He enjoys getting to know the community, saying Mass and offering the sacraments. "I try to make contact with them in their own reality."

Parishioners America and David Sambrano, lifetime residents of Canutillo, have a long family history at St. Patrick's. David's great-grandfather helped build the church, and as a child, David joined his parents to help construct the parish activity center across the street. When asked to describe Maryknoll's ministry at St. Patrick's, David answers, eyes filled with tears, "I can tell you about Maryknoll in one word: 'love.'" ✠

*“Let’s just go together
and see what God has in store for us.”*

— Mother Mary Joseph Rogers, M.M.



Giving Birth to Jesus Today

By Frank Breen, M.M.

Challenging conditions surrounding Jesus' birth parallel the challenges facing single mothers in developing countries today

Amid the challenges of poverty, a young mother in Mombasa, Kenya, reflects God's love manifested in unexpected places. (Sean Sprague/Kenya)

In the Christmas readings, we hear of an unmarried woman becoming pregnant with a son who will be a light in a land of gloom.

The stories tell us that the child was born in a world of danger, inequality, dehumanizing poverty and a repressive imperial system.

I would like to focus on the woman: a pregnant, unmarried teenager, in one of the poorest outposts in human history. Normally, in such conditions the woman would die in childbirth and her child would probably die before the age of 5, most likely in the first year after birth. For some reason God chose to enter the human race in this context, not unlike the current reality in some places across the globe.

It is estimated that there are 650 million women in the world today who were married before the age of 18 and that 15 million adolescent girls have been sexually abused. The maternal mortality rate had been going down since 2000, but it is feared that the COVID-19 pandemic has reversed that progress.

Can the divine be manifested in such a situation? A teenage girl getting pregnant suffers not only from a physical standpoint, but she would also be the butt of disparaging whisperings and comments. And often the children of single mothers suffer stigma in relationships with other children.

There are, however, inspiring examples of the divine being manifested in unexpected places, such as in a poor neighborhood in Kenya, where I served as a missionary. In a factory town near Kenya's capital of Nairobi, a group of single women,

including single mothers, meets regularly. They find ways to give mutual moral and spiritual support, and take steps to raise their children to be credits to their families, communities and nation.

While these women do not have very much money, at least they do not live in a slum, and so they can actually dream of a better future. The women eagerly seek advice on how to improve their situations and, hopefully, transform society.

So, can good things come from poor, single mothers in a developing country?

Many organizations work to advance the status of women in society, including the United Nations, through its entity known as U.N. Women; and the Catholic Church, through diocesan departments of women's affairs. These organizations assist women through job training; advocating for universal healthcare, paid maternity leave and flexible hours of employment; and promoting female entrepreneurship and greater female presence in governmental positions.

Today we recall that a woman in a poor, obscure country gave birth 2,000 years ago to our universal Savior. So too can women living in similar conditions today contribute to their communities in ways that are essential for making our world a true human family, living at peace with one another. ✠

Maryknoll Father Frank Breen, from Boston, Massachusetts, served in Kenya for almost 30 years. Currently he works with the Maryknoll Office for Global Concerns.

TEACHING WITH LOVE IN THE ANDES

by Giovana Soria

Maryknoll lay missionary helps students stay in the countryside of Bolivia



Nile Sprague/Bolivia

When Leonardo Mamani Villa started school at 6 years of age in Tacopaya, an indigenous town in the remote rural highlands of Cochabamba in the Bolivian Andes, he struggled. Leonardo, whose first language is Quechua, had to learn to read, write, count and express himself in Spanish. He found a tutor and a friend in Maryknoll Lay Missioner Phuong Minh Nguyen, who offers an after-school program for children at the parish house in Tacopaya.



Nile Sprague/Bolivia



Clockwise from left: Phuong Minh Nguyen prepares a midday snack for the children. The missionary helps Leonardo Mamani Villa and Daniela Dasilva with their homework at the parish house. Students in Tacopaya wear facemasks sewn by Nguyen.

(Courtesy of Phuong Minh Nguyen/Bolivia)



Children attending the after-school program enjoy a nutritious snack of oatmeal and milk, prepared by Lay Missioner Nguyen at the parish house in Tacopaya. (Nile Sprague/Bolivia)

Every afternoon, Nguyen welcomes more than 20 energetic children like Leonardo. They run up to the front door calling her name, “Minh, Minh!” The children do their homework on the patio and read books or play games in the library room.

“I like when Minh teaches me how to read and count,” Leonardo says. After a year of attending the after-school program, Leonardo showed progress. He has learned Spanish, and also how to read, add, subtract and multiply. Nguyen, who arrived at Tacopaya in 2018, says the program fills in academic gaps for the children. “Many of them go to the next grade not having the basic education and they don’t know anything about math or reading.”

Josue Silvestre Vicente, 12, is another boy who touched the missionary’s heart. He has trouble with

pronunciation and is very shy. When Josue was in fourth grade, he didn’t know how to read, write or do math. Josue approached the missionary and asked for help. Nguyen has worked with him for three years. He is now in seventh grade at a Catholic school, where his work is considered on a par with other students.

Tacopaya’s young pupils study under a variety of circumstances. Some students, like Josue, live with their families at their homes in Tacopaya. Other students, like Leonardo, reside at Catholic boarding schools, and either attend classes there or at government-run public schools. Nguyen explains that her after-school program is open to all children in the community.

Leonardo’s parents are subsistence farmers living in an even more remote region of the Andes. If Leonardo and his two brothers were not

helped by the Catholic boarding school, they would have to walk more than four hours each day to school and back. In her program, the missionary tries to fill the space left by their parents’ absence and make these children feel at home. Every day, she prepares a warm and nutritious snack, such as oatmeal with milk.

For Nguyen, it is important to keep students in the countryside. Many young people leave for the city to look for work, she explains. Sometimes children and the elderly are the only ones who remain in their villages. When people move from the *campo*, or countryside, to the city, “they lose their identity, trying to adapt and survive in a different environment,” she says. “In the city, they are afraid to speak their mother tongue and to practice their culture. They have fresh

and pure air here and we are helping their education.”

Father Hector Terrazas, a former local pastor, made the parish house available to Nguyen for the after-school program. He also supported efforts to curtail migration to the cities. The schools at Tacopaya serve children from about 100 surrounding communities where their families face problems such as the shortage of water and insufficient food production. Most are farmers and generally grow only potatoes. “We are presenting an agroecology project that includes forestation with pine trees and fruit plants using micro irrigation to improve the production of other foods,” Father Terrazas said.

Nguyen, 57, enjoys her ministry with the children in Tacopaya. “When I was a kid in Vietnam, I was born in poverty,” she says. “I know how it is to have a wonderful childhood living out in nature with freedom, but I also endured many hardships in my life.”

Nguyen was 23 when she and her family left Vietnam for the United States, but she and a sister were separated from the family in Thailand and sent to a refugee camp in the Philippines. (Back then, the U.S. government required that those 21 years old or older go first to a refugee camp to study language and culture before entering the country.) She and her sister were reunited with their parents and three young siblings six months later.

“It was like being torn away,” Nguyen says. “I left my country, my friends and everything and then was abruptly separated from my parents



Nguyen joins efforts of the local church to provide education to children in the countryside to prevent them from migrating to the city of Cochabamba. (Nile Sprague/Bolivia)

and siblings. It was really hard. But at the same time, I feel that it was the beginning of my journey to feel for others." Arriving in the United States, Nguyen struggled to fit in as an American. Later on, she says, "I learned how to treasure the two cultures and realized the enrichment they bring." She lived in Baltimore, Maryland, and worked as a licensed cosmetologist while also volunteering in her parish.

In discerning her call to mission, Nguyen learned to trust in God's providence, she says. In 2010, she joined Maryknoll Lay Missioners and was assigned to Bolivia. She first served in Cochabamba at the Madre de Dios Home for abused and abandoned girls. She also used her cosmetology skills: teaching hair cutting to inmates at the San Pablo men's prison and hairdressing in a certificate program at San Sebastian women's prison for inmates to acquire job skills.

Nguyen kept visiting the prisons

and children's home in the city of Cochabamba until the pandemic limited travel. The missioner says a nurse at the local clinic in Tacopaya recently reported more than 60 cases of COVID-19 and three deaths, but actual numbers could be more.

Of her current ministry, Nguyen says her reward is helping children like Leonardo, who is now 9 years old and a bright student, and Josue, who learns and gains more confidence each day. "I teach them not to give up, and I tell them: 'You can do it, just try and you will see,' " she says. "At the beginning it's hard to convince them, but when they get it, they are so happy and they make me happy, too."

Reflecting on her journey, Nguyen realizes God had prepared her for mission. "For me to get where I am now, I know God gave me the love to make it possible ... to feel for my brothers and sisters," she says. "That is the first gift he gave me; without love nothing is possible." ✠

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Setting JAPANESE AMERICAN CAPTIVES Free

By Anne Neuberger

Eighty years ago, when an executive order imprisoned Japanese Americans, Maryknoll missionaries became their tireless advocates

On Feb. 19, 1942, two months after Japan bombed Pearl Harbor and the United States entered World War II, Franklin Delano Roosevelt signed Executive Order 9066. That order forced 120,000 Americans of Japanese descent into unjust imprisonment. Maryknoll missionaries responded with

compassion, advocacy and service.

Since the 1920s, the missionaries had been helping Catholic communities of Japanese descent to flourish on the West Coast, where many Japanese immigrants had settled. The Maryknollers nurtured their faith and the faith of their children in thriving parishes and schools.

But the bombing of Pearl Harbor immediately changed life for these communities. In an atmosphere of growing fear and mistrust, violence increased against anyone of Japanese descent, including those who were U.S. citizens and had never even been to Japan. Executive Order 9066 called for the establishment of

military zones in a 60-mile radius on the West Coast and authorized the U.S. Army to evacuate from the area anyone deemed a threat to national security – especially those with Japanese roots.

At first, Maryknollers worked feverishly to protect as many Japanese Americans as possible. In Seattle, Father Leopold Tibesar spoke to members of Catholic organizations, urging tolerance. He made plans to move his parishioners out of the exclusion area, but an archbishop refused permission.

Maryknoll sisters at the Maryknoll Home for Japanese Children in Los Angeles tended 33 children in resi-



In this 1944 photo, Maryknoll Father Leo Steinbach talks to a group of young boys interned at Manzanar Relocation Center in California. (Maryknoll Mission Archives)



Sisters Bernadette Yoshimochi (l.) and Susanna Hayashi lived and served in Manzanar camp. (Maryknoll Mission Archives)

dential care. Worried these children would be imprisoned, the sisters were able to place 26 with extended family or in foster care outside of the exclusion zone. Sadly, the other seven were interned.

A 1997 article in the *Los Angeles Times* reports how in 1942 Maryknoll Father Hugh Lavery, gravely concerned for the orphaned children, wrote to Colonel Karl Bendetsen, head of the Wartime Civil Control Administration, begging for leniency for the children. Bendetsen responded, "I am determined that if they have one drop of Japanese blood in them, they must all go to camp."

Families of Japanese descent were forced into "assembly centers," makeshift concentration camps in racetracks or fairgrounds. In Portland, Oregon, more than 3,800 evacuees lived in a livestock pavil-

ion subdivided into compartments. At Santa Anita, a racetrack in Arcadia, California, hundreds of people lived in horse stalls. Later, the U.S. government built 10 longer-term camps, called relocation centers, for the exiles.

Maryknoll Father Bryce Nishimura, a Japanese American from Los Angeles, was 13 years old when he and his family were sent to Manzanar Relocation Center in Owens Valley, California. At 93 years old, he still remembers the barbed wire that surrounded the camp, and soldiers with pointed rifles stationed in guard towers keeping close watch on the 30 blocks of barracks that made up the camp. "We were eight children and my parents, all crowded into two rooms," Father Nishimura says, adding that the internees ate in a mess hall and shared public bathrooms. He considers the term "relocation center" a euphemism for what really were concentration camps.

In these prison-like conditions, Maryknollers accompanied the people in whatever ways possible.

Father Lavery not only visited his parishioners in Manzanar, but also traveled to the other camps in Utah, Arizona, Colorado, Wyoming, Arkansas and Idaho, checking on people's welfare, baptizing babies and saying Mass. Later, journalist Harry Honda, a Japanese American who had been imprisoned as a child in the camp in Rohwer, Arkansas, described Father Lavery as having a "10,000-mile parish."

Father Tibesar moved from Seattle to Idaho when his parishioners were sent to the Minidoka intern-

ment camp there. Not allowed to live in the camp, he drove 36 miles each day to offer Mass, despite war rations on gasoline. Father Tibesar was able to acquire releases for college-aged prisoners to attend Quincy College in Illinois, where his brother was president.

At Minidoka, Maryknoll Sisters Marie Rosaire Greaney and Regina Johnson taught catechism and sacramental preparation and organized a choir. Sister Johnson later described this experience as the "gateway ... into my life as a Maryknoll missionary."

Father Leo Steinbach included teaching catechism in his ministry at Manzanar, which resulted in numerous converts to Catholicism. Fathers John Swift in Amache camp in Colorado and Joseph Hunt in Tule Lake in California made time to address internees' temporal as well as pastoral needs, shopping on Saturdays for families' shoes and clothing. Their lists included thoughtful items such as lipstick requested by teen-aged girls, or lemon drop candies for a grandmother to share with her grandchildren. As the young men in camp requested "Dixie Peach Hair Pomade," that went on the shopping lists too. Father Hunt even collected pieces of string for the children to spin their tops.

The imprisoned children were allowed to leave the camps under supervision. Father Hunt organized excursions from Tule Lake Segregation Center to picnic areas among lava rocks. There the children could freely jump and splash in hot springs with no armed guard watching them.

Maryknoll Sisters Bernadette Yoshimochi and Susanna Hayashi were working in California when the war began. Born in Japan, both sisters were offered safety at Maryknoll headquarters in New York. However, they chose instead to accompany the people they were serving in Los Angeles.

On May 16, 1942, the sisters attended Mass at 5 a.m. with others bound for Manzanar camp. Father Swift, the presider, spoke of the new mission the sisters were undertaking. Once in Manzanar, they were prisoners, coping with the hardships other internees endured. As missionaries, they taught catechism,



Father Hugh Lavery shakes hands with an internee in Manzanar relocation camp. (Maryknoll Mission Archives)



Maryknoll Father Bryce Nishimura, who was interned as a child in Manzanar Relocation Center, served in Japan for most of his priestly life. (Sean Sprague/Japan)

organized children's activities and kept the camp church in order. They also cared for many children classified as orphans.

It was a grim time, but life always renews itself.

From the harshness of Manzanar, a future with Maryknoll emerged for Yae Ono, Thomas Takahashi and Bryce Nishimura.

Ono, a Japanese American citizen, had been baptized at 24 by Father Swift. She received her First Communion at St. Francis Xavier Church in Los Angeles in 1942. Soon after, her family was sent to Manzanar camp. There she and her sister taught catechism classes, assisting Father Steinbach and Sisters Hayashi and Yoshimochi.

During this time, Ono decided she wanted to join Maryknoll. With great difficulty, she was released from Manzanar and began her novitiate at Maryknoll in New York in

1944. She would be a Maryknoll sister for the next 68 years, until her death in 2012.

Father Takahashi was ordained a Maryknoll priest in 1953 and served as a missionary in Japan until his death in 1989.

Father Nishimura was ordained in 1956 and also served in Japan for most of his missionary life. Now retired, he lives in Los Altos, California. He attributes his priestly vocation to the influence of Father Steinbach in Manzanar camp. "He taught me that every human being is a person made in the image and likeness of God and deserves to be treated with respect," says Father Nishimura. ✠

Anne Neuberger is a children's book author. She co-authored the book Two Days and One Suitcase, about a family's experience serving in the Japanese American camps.

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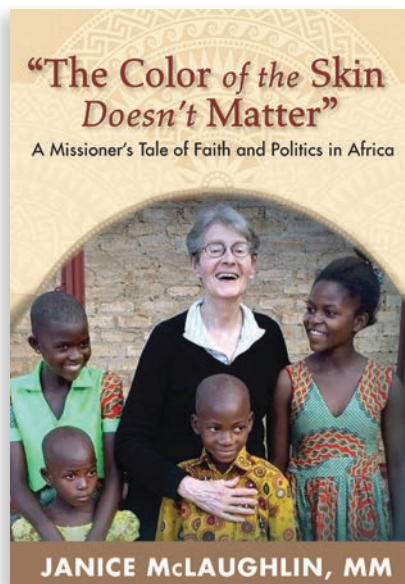
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ORBIS Books Spotlight

Preview by Robert Ellsberg



This memoir by Maryknoll Sister Janice McLaughlin tells the extraordinary story of a life spent in service and solidarity with the people of Africa, and how this experience shaped her faith and her understanding of what it means to be human.

Sister Janice, who died at 79 at the Sisters Center on March 7, 2021, was well known to readers of *Maryknoll*. Apart from serving a term as president of the Maryknoll Sisters, she served in communications for the Congregation and remained a frequent contributor to the magazine.

As she describes in this memoir, written during the last year of her long illness, the turning point of Sister Janice's life came with her arrest in 1977 by the white minority government in Rhodesia (now Zimbabwe). She had

only recently arrived in the country to serve as communications director for the country's Peace and Justice Commission, where she documented massacres and atrocities in the government's brutal war against the African independence movement.

Charged as a terrorist sympathizer, Sister Janice was held in solitary confinement for almost three weeks before international pressure prompted her release. She later referred to this time as the best retreat of her life. With only a Bible to occupy her, she read the Gospel with new eyes.

"I felt part of something bigger than myself. I felt bigger than myself," Sister Janice wrote. "I was suffering for a cause, and the pain and fear no longer mattered. I was not alone. I was with the oppressed people, and God was

there with us in our prison cells."

A photograph taken at the airport as Sister Janice was being deported shows her waving joyfully, with not a sign of her ordeal. But before long she was back in Africa, in Mozambique, caring for refugees from the war. And from there she would eventually be welcomed back to independent Zimbabwe to work on rebuilding the country's education system.

All this was only the beginning of a remarkable life, documented in this memoir, including work with orphans, those suffering with AIDS and victims of trafficking. Her book reveals how inextricably her faith was bound with service to the most marginalized and dedication to the cause of justice and human rights.

In her preface, Sister Janice notes of her title, *The Color of the Skin Doesn't Matter*, that it represents "an ideal, a dream of a society without barriers to achievement; a society where racism, sexism, classism and other forms of prejudice which divide

us is abolished." She is all too aware, from her experiences in Africa and in America at the time of her writing, that skin color can matter very much — leading to violence and even war. Yet she did not lose hope in another way, and a future where people are not divided by prejudice.

Her friend Judy Mayotte writes of this book: "Sister Janice McLaughlin was dropped into a moment in history, took it, and ran with it. Her autobiography reveals a woman who looked at, listened to, and opened herself fully to the multi-variant voices of her historical time and place, as a Maryknoll sister, and as a participant in the Zimbabwean struggle for justice and independence. Hers was a life courageously lived according to her favorite Shona word for God — *Chipindikure*: 'The One who turns things upside down.' Read her story with awe and joy."✧

Robert Ellsberg is the publisher of Maryknoll's Orbis Books.



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Happy to Be Here with You

By Deirdre Cornell

Maryknoll Father William Donnelly, who served in Guatemala, recalls love of mission, even in the worst of times



Maryknoll Father William Donnelly often uses a favorite phrase: “I’m happy to be here with you.” For six decades, the missionary has held steadfastly to a ministry of accompaniment. His kind disposition and genuine interest in people endure — even after witnessing firsthand the horrors of war in Central America.

Born in Bloomington, Illinois, the tall, lanky young Donnelly grew up in Peoria. He studied fine arts at Bradley University, planning to become a commercial artist. During a stint in the Army after graduation, however, Donnelly developed another talent. He was trained in clinical psychology to counsel army

prisoners at Fort Crowder in Neosho, Missouri.

“I had a small office where I met with the guys individually,” Father Donnelly says. “Me in my army uniform and they in their prison uniforms. I got to know the men — their stories, their problems.”

“I really enjoyed building up these guys. I don’t know what the Army had in mind, but I felt God had a purpose. It was a calling.” When his two years in the Army ended, Donnelly worked briefly in advertising. Sitting at his drawing board, he realized: “God’s already got a lot of commercial artists. I am being called to be a priest.”

Donnelly’s family received *Maryknoll* magazine, and one day while

At Maryknoll headquarters in New York, Maryknoll Father William Donnelly, 88, shows an illustration from his current project, a story about St. Maria Goretti. (Diane Mastrogiulio/U.S.)

leafing through its pages, he was struck by a photo caption that read, “The harvest is great, but the workers are few.” That same day he drove to the Maryknoll house in Chicago to learn more. At age 25, he entered the Maryknoll Society.

After earning a bachelor’s degree in divinity and a master’s in religious education, Father Donnelly was ordained in 1965. Assigned to Guatemala, he would minister there for a total of 36 years.

On arrival, the priest realized not only did he need to master Spanish, but also to converse in the dialect of the Mayan communities: “Very ear-

ly on, I learned how to say to people in their indigenous language, ‘I am happy to be here with you.’ ”

Maryknoll priests had been serving in Guatemala since 1943, including at some of the oldest parishes in the Western Hemisphere. Maryknoll Father Hugo Gerbermann became the first bishop of Huehuetenango when the territory was raised by the Vatican to a diocese. Catechetical programs, cooperatives and educational programs began to flourish.

Father Donnelly threw himself into this exciting work. The priest (affectionately called “Padre Willy”)



Maryknoll Father William Donnelly ministers to a parishioner of San Ramon community in Barillas, Huehuetenango in 1986. (P. Goudvis/Guatemala)

traveled for hours by foot or on horseback to celebrate Mass, baptisms and marriages.

In April 1969, reflecting on his first four years in mission, Father Donnelly wrote, "Long ago we decided to talk less and listen more. ... I soon understood that because of the general poverty of the people, the priest has to have interest not only in catechizing but in the socio-economic problems of his people as well."

As it turned out, Father Donnelly's artistic skills were needed in mission after all. He helped Maryknoll Father Edmund McClear create cartoons to teach low-literacy audiences about hygiene, first aid, cooperatives, and catechism. In Guatemala, filmstrips of these series were viewed on battery-powered flashlight projectors. The series about Carlos Campesino was used in several Latin American countries during the 1970s.

Although Father Donnelly recalls

his ministry with joy, the years grew increasingly difficult in Guatemala. A civil war, which lasted from 1960 to 1996, has more aptly been called a "genocide" by the historical truth commissions of the United Nations and the Archdiocese of Guatemala. The government, army and paramilitary forces, operating with impunity, systematically repressed the country's rural indigenous populations.

"Some in the government and the army viewed Mayan Indians as subversives," Father Donnelly relates. They justified atrocities by claiming to halt the spread of Marxism. "Most of the people I worked with knew nothing about that."

"The people loved having the sacramental presence of Jesus, especially in such sad, tense times," Father Donnelly wrote in a Corpus Christi Sunday reflection this past June. "They deeply identified with Jesus; his death and suffering were not unlike the anguish they were

experiencing. Knowing that Jesus conquered death and that he sacrificed himself to make their life in Christian community possible comforted them."

Because of its work empowering communities, the Catholic Church was regarded with suspicion. Father Donnelly cites the example of Maryknoll Father William Woods. Father Woods had arrived in Guatemala seven years before Father Donnelly, and founded an agricultural cooperative for landless indigenous farmers. In 1976 Father Woods and the passengers on board the plane he was piloting died in a crash. Father Donnelly later wrote that he heard from villagers near the site that the plane had been shot down.

Father Donnelly served as pastor of Santa Cruz Barillas from 1980 to 1990. He ministered to 55 small settlements in the mountains and jungles of Huehuetenango assisted by Maryknoll Brother Luke Baldwin and local sisters. Asked to name the "high point" of his mission career, he answers, "The fact that I could stay and accompany the people in the parish of Barillas for 10 years during the worst part of the civil war."

Father Donnelly estimates that at least 1,000 villagers were killed in the parish. Some of them were assassinated by guerrillas, but most were massacred by the Guatemalan army. The Maryknoll priest lived in



Father Donnelly illustrates a booklet for rural education in Chiantla, Huehuetenango. (Ted Bache/Guatemala)

a climate of constant danger.

"I remember being afraid to drive through town on the highway. So I walked from Guatemala into Mexico on a footpath. And when I finally walked across that line, I thought automatically, 'Good – I didn't get shot!' and I said a prayer."

In 1990, Father Donnelly returned from Guatemala to serve in development and mission promotion. He used the opportunity to make known the plight of the Guatemalan people, and to speak out against U.S. military aid being sent to the Guatemalan army.

In a letter to the editor of *The New York Times*, he detailed the massacre of one of his own communities, including women and babies being burned alive and men being



Father Donnelly kneels during a retreat at San Ramon Chapel in 1986. These were the kind of people killed during the civil war, Father Donnelly said later. (P. Goudvis/Guatemala)

beaten to death. Father Donnelly wrote, "Repeat that scene hundreds of times and you have the horrible story of Guatemala."

As part of his mission promotion work, Father Donnelly designed "novelettes," graphic novels, to tell the stories of missionaries like Father Woods. *Heroes and Heroines of Maryknoll: They Gave Their Lives* (now out of print) was published by Maryknoll in 1995.

Father Donnelly was reassigned to Guatemala in 1998, after which he served for another term in the United States. Eventually "Padre Willy" served part-time in the United States and part-time in his beloved Guatemala.

When in 2017 a new assignment took him to El Paso, Texas, the friendly, good-natured missionary adapted quickly to Saint Patrick's Church in Canutillo and Immaculate Heart of Mary Church in nearby Westway. The vast majority of

these parishioners are Latino, and most of the Masses are said in Spanish.

Father Donnelly says he loved returning to parish life. He loved El Paso's blue skies and sunshine. Most of all, though, he loved being among the people.

"They can tell I like them, and I love being with them," Father Donnelly says. "Speaking Spanish, serving in mission — it's been my life." He continues, "People would come up to me after Mass and say, 'Thank you, Father, for all that you do for us.' But it's also what they do for me."

These days, Father Donnelly can be found at Maryknoll headquarters, working on a graphic novel and sharing stories of the people he served. At 88 years of age, the missionary can still say in three languages — English, Spanish, and a Mayan dialect — "I am happy to be here with you." ✕

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Sean Sprague/Tanzania

Treaties Foster Disarmament

By Kathleen Kollman Birch

After several postponements due to the pandemic, world leaders are scheduled to meet at the United Nations in January 2022 to discuss the status of a key global nuclear disarmament agreement, the Treaty on the Non-Proliferation of Nuclear Weapons (NPT).

More than 50 years since the NPT entered into force in 1970, there are still more than 10,000 nuclear warheads on Earth — 90% of them held by the United States and Russia. Most arms control experts say the NPT, on balance, has been successful at helping reduce the size of arsenals held by superpowers.

Nations that possess nuclear weapons are obligated to show progress toward gradual nuclear disarmament, while non-nuclear weapons states must forego developing or acquiring nuclear weapons. With 190 participating countries, the NPT has been one of the most effective international agreements on nuclear weapons. But progress on disarmament under the NPT has stalled in recent decades.

Amid other global crises such as the coronavirus pandemic and climate change, the issue of nuclear weapons receives little media attention. However, together with climate change, nuclear threat is widely regarded by scientists and security ex-

perts as one of the “twin existential threats” to life as we know it. Experts at the non-profit organization Bulletin of the Atomic Scientists say nuclear threat is only increasing in urgency as global instability has increased due to climate change, weakened global partnerships and declining momentum for disarmament.

In the hopes of galvanizing progress toward nuclear disarmament, 86 nations including the Holy See have signed a new Treaty on the Prohibition of Nuclear Weapons (TPNW). First signed in 2017 and effective as of January 2021, the TPNW is the first legally binding international agreement to comprehensively ban nuclear weapons. Although none of the nine nuclear powers have signed the treaty so far, the TPNW helps build international legal norms against the possession of nuclear weapons.

Nuclear disarmament is an essential element of the Catholic Church’s call to protect all life and defend human dignity. Recent papal documents and speeches by Vatican authorities have reaffirmed Catholic teaching that nuclear weapons are a threat to life and to our common home. Money spent on our nuclear arsenal should instead be spent to promote economic and climate justice and a security regime based on trust and solidarity.



Pope Francis, the first pontiff to state that possession of nuclear weapons is immoral, releases a dove as a sign of peace outside the Basilica of St. Nicholas after meeting with the leaders of Christian churches in Bari, Italy, in July 2018. (CNS photo/Paul Haring)

Pope Francis emphasizes the Church’s opposition to nuclear weapons, stating for the first time that not only the use but the very possession of nuclear weapons is immoral. The Holy See was among the first states to ratify the TPNW, and Pope Francis has promoted the treaty, hosting a 2017 gathering at the Vatican.

In May 2021, a group of leading scientists and Catholic leaders, including Susan Gunn of the Maryknoll Office for Global Concerns, issued

a joint letter with recommendations for how President Biden can demonstrate the United States’ recommitment to a world free of nuclear weapons. The letter calls on President Biden to affirm the TPNW and to view the NPT review conference in January as an opportunity to make nuclear disarmament a reality. ✧

Kathleen Kollman Birch is communications manager at the Maryknoll Office for Global Concerns.

FAITH IN ACTION:

- Read the letter signed by scientists and Catholic leaders calling for the United States to recommit to a world free of nuclear weapons.
- Read and share this two-page brief on nuclear disarmament and Catholic social teaching: <https://bit.ly/2pgNoNukes>

The Maryknoll Office for Global Concerns, based in Washington, D.C., is a resource for Maryknoll on matters of peace, social justice and integrity of creation, and brings Maryknoll’s mission experience into U.S. policy discussions. Phone (202) 832-1780, visit www.maryknollogc.org or email ogc@maryknollogc.org.

Partners in Mission

HIV-Positive at Heart

By Sonia Otarola

A close relative of mine was suffering from HIV in the late 1990s, before antiretroviral drugs came to my homeland, Peru. Two volunteers reached out to accompany him. I call them angels. Maryknoll Father Joseph (Padre José) Fedora has been an angel, too.

I first met Padre José through a mutual aid group. He helped people with HIV, including those who could not afford their medical expenses. We organized fundraising activities to lend a hand.

We did one such activity for my relative. Padre José supported us, looking for medicines and helping us financially. Thankfully, my family member survived.

Now I try to be an angel to people with HIV as part of a group called Missioners on the Way.

Padre José started this group about 15 years ago, with Maryknoll Sister Peg Hennessey and Medical Mission Sister Cristina Gadiot, so we lay people could join in the pastoral care of people living with HIV.

Because Peru has been receiving free access to antiretroviral drugs since the early 2000s, we can now connect patients with hospitals. We continue to accompany them, helping them live healthy lives. When a person receives a diagnosis, we link

them to professionals such as infectious disease doctors, nutritionists or psychologists. Often, the patients cannot cover these expenses, so we help. Mostly, we follow up to see how they feel, and encourage them not to abandon their treatment. Many times, people we have helped become volunteers themselves.

Padre José tells us, “On the road you are walking, God is there with you.” I felt that way when other volunteers and I visited a young man with HIV on the outskirts of Lima. He and his mother lived on a hillside in a dwelling made of corrugated iron, wood and cardboard. The young man had shingles. It would have been hard for his elderly mother, who could not walk, to take him to the doctor and to get medication without our help.

Since the beginning of the COVID-19 pandemic, we have not been able to visit people because of Peru’s high infection rate. (As of October 2021, Peru, a country of 33 million people, has had almost 200,000 COVID-19 deaths, the highest per capita rate in the world, according to Johns Hopkins University.)

Now we accompany people living with HIV by phone, video or text messages. Having HIV, they are more vulnerable and are terrified of being



Maryknoll Father Joseph Fedora (top row, center, with sunglasses) and Medical Mission Sister Cristina Gadiot (top row, second from right) gather with members of Missioners on the Way, including Sonia Otarola (center, with glasses). (Courtesy of Joseph Fedora/Peru)

exposed to the coronavirus.

Because of their isolation, they need to talk to someone. Sometimes, during a phone call, I find myself wanting to give advice, but I tell myself, “Let them speak; they need to be heard.”

If they are grieving for lost loved ones, I tell them, “Go ahead and cry. ... After crying, light a candle and remember the good things you experienced with that person.” This has helped me enormously, because I have known 60 people who died from COVID.

Helping people, even during the pandemic, brings me fulfillment. We have been able to tell them where to

find oxygen tanks or food donations and to connect them with doctors. We remind them, “You are with God; you are not alone.” Their appreciation is so motivating. They tell me, “You are my angel, and you are not abandoning me.”

Bringing support to people living with HIV is an immense task. I am grateful for the training and spiritual guidance Padre José gives us, especially through retreats.

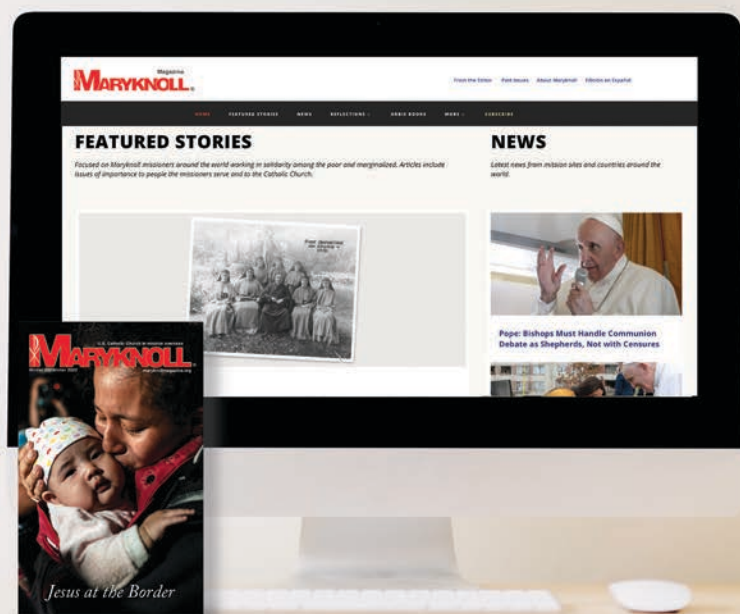
He always tells us that we might not have HIV, but we are HIV-positive at heart. ✱

Sonia Otarola lives in Lima, Peru, with her husband and family.

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Readers' Responses

HOPE FOR YOUNG MEN

I was so happy to read the article "Building Hope in Jamaica" in your Summer 2021 issue about the programs for young men there. These past few years it seems like all programs have concentrated on young women's education. Meanwhile there are fewer and fewer young men pursuing higher education.

Many men without father figures drop out or become involved with gangs. Then we have an unending cycle of broken families and childhood poverty, yet there are so few programs trying to address their needs.

It is encouraging to me to hear of this effort to help young Jamaican men take their place as fathers, providers and leaders in their community.

*Sharon Griffiths
Rochester, New York*

DIVINE MERCY

I have always found the articles of Maryknoll missionaries and their work inspiring and informative. The article on Sister Susan Wanzagi in your Summer 2021 issue provided significant information on East Timor which I had not known before or would not have known otherwise.

The photo on the back cover of the magazine showing Sister Wanzagi and her Divine Mercy and youth groups is notable.

For one, the group appears to have a wonderful time working and praying together. For another, the man wearing the T-shirt emblazoned with

"Marilyn Monroe" caught my attention, and I said to myself: "Marilyn Monroe died many years ago and here's a man in East Timor wearing a T-shirt remembering her." I checked reference material and noted that Ms. Monroe died in 1962 at age 36. That's almost 60 years ago!

The other person who got me focused on the photo is the young guy standing next to Sister Wanzagi. He is making a sign with his right hand like the Hawaiian *shaka*. The guy appears to be signaling: "Peace! Have a nice day!"

*Antonio V. Ramil
Wailuku, Maui, Hawaii*

SEWING CAMARADERIE

As a sewer and quilter of many, many years, I was interested in the references in the article in the Fall 2021 issue of *Maryknoll* on the Sewing Cutting Training Program for Deprived Women and the Sewing Cutting Training for Differently Abled Persons in Nepal with Father Joseph Thaler and Shailee Singh Rahour, project director.

I have extra fabric, notions, supplies, etc., and I was wondering if they had any need for such things in their programs. Also, do they have any special sewing training needs that I could meet? Many years ago, I was a home economics teacher of textiles and sewing.

I understand that the shipping may be high for such items, and they might prefer a monetary donation — but I

have lots of trims, beading supplies, needles, etc., that I cannot possibly use up and would like to send to them if it would be at all useful.

I hope you can put me in touch with the director of the sewing programs. Hooray for Father Joe and his Honda XL doing good works.

*Marsha Burdick
San Jose, California*

Editor's note: We have reached out to Maryknoll Father Thaler, who is in touch with the letter writer.

FORTY YEARS A READER

It is with great pleasure that I write to the fathers and brothers of Maryknoll. This past September, my husband, Jesús, and I celebrated 40 years of marriage. We have five sons and one daughter, who is married. We do not have any grandchildren yet.

We have been reading your magazine in Spanish, now *Misioneros*, since we were first married, four months afterward, to be exact.

When I arrived in this country, we went to a local parish to attend Mass and heard a Maryknoll priest speak about the missions, and afterward he distributed copies of the magazine. I read and reread each magazine and leave a copy on the sofa or the table so my children will read it.

My donation has always been small but given in good faith. Something I hold dear is that in moments of sadness and depression because of things that happen in life, I read the introduction to the issue and the arti-

cles and this cheers me up. It is just the medicine I need. It always brings me such joy. For us, *Misioneros* magazine is our guide and teacher. Thank you with all my heart.

*Raquel Gavila
Santa Ana, California*

Editor's note: This letter was received in Spanish and translated by Maryknoll staff.

REMEMBERING 'PEPE'

In June 2012, I was privileged to visit Maryknoll Father José Arámburu in your seminary in Maryknoll, Ossining, New York.

A group of four fellow chemical engineering classmates wanted to say goodbye to a dear friend who always maintained his relationship and friendship with his class of 1972 group from the University of Puerto Rico of Mayagüez.

Just two months later, in August of 2012, we were part of Father Arámburu's funeral, riding from Arecibo — his hometown — to Utuado for a religious service and burial.

"Pepe," as we all called him, had lectured us at our 38th anniversary reunion about his missionary work, which included, we remember, his service in Tanzania. We felt so proud of him!

We hope your "production rate" of missionaries like Pepe is good, and we pray for all the priests and brothers in your society.

*Carlos Amador
Guaynabo, Puerto Rico*

The editors invite Maryknoll readers to send us their views. Write to:
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CONTINUING THE MISSION



Diane Mastrogiulio/U.S.

Please join the Maryknoll Fathers and Brothers in welcoming their new leadership team: (left to right) Fathers Lam Hua, James Lynch, Timothy Kilkelly and Lance Nadeau. Your prayers and support will ensure that our Maryknoll Society can continue its life-affirming missions around the world.

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This mural of the Virgin of Guadalupe and Saint Juan Diego was painted by parishioner Josefina Lopez-Alvarez in 2018 on the 125th anniversary of El Paso's oldest parish, Sacred Heart, which serves a border community with roots in Mexico and Texas. (See story, page 26.)