

# INFORMATION BULLETIN MISSIONARIES OF CHRIST JESUS



Dear Sisters and friends:

Once again, I am here to share how I am deepening my understanding of what it means to grow in our purpose of working on the "SENSE OF ONE BODY" among us and within the Institute of the Missionaries of Christ Jesus. The first invitation I feel is to develop in ourselves an inclusive look, a universal look that crosses the frontiers of our own life in a decentring of our community, of our country and with our eyes and our hearts embrace other sons and daughters of God in the common home, to feel that the words of Jesus come true in one's own life: "Father, let them be one as your Father

and I are one." John 17, 21... The words of Pope Francis can help us to go deeper into what the Sense of One Body means.

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*"It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Fraternity between all men and women. No one can face life in isolation [...] We need a community that supports and helps us, in which we can help*

*one another to keep looking ahead. How important it is to dream together [...] By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together”.*

*Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.” Fratelli Tutti 8*

I am reminded of Mother Camino, whom we all remembered on June 6<sup>th</sup>. Due to the testimonies we have heard from those who lived with her, they emphasize her sense of caring for the sisters of the entire Institute and her humility in acknowledging her failures in dealing with the sisters and asking for forgiveness.

In the last Assembly we made the resolution to heal wounds: a good intention because many times our wounds bleed and upset our emotions and feelings and make us take decisions that often distance us from our sisters and from God's dream. I see a great opportunity that life offers us so that each sister can deeply situate herself before her life, her vocation and ask herself: "what is my wound or what are my wounds" and how does God dream of me? What does God want and will for my reality? It is time for us to elaborate our history of wounds, of offenses, and to realize that living from those wounds takes away our strength, good energy, encouragement, desire, confidence, communion, and harmony with others. It is carrying a past burden.

Speaking of wounds, as happens many times, it may be that our older sisters, due to the experience they have lived, are in another stage that rather looks at life, events and offenses, with a compassionate heart, with greater patience and are willing to forgive, rather than settle or claim pending accounts... Thank you for your example of living in harmony, integrating the painful, the limits of life and daily joys, just seeking to live from the peace and serenity that God gives us through his Holy Spirit.

I feel that there are many alternatives to reconcile with each other and with our own stories. Other texts from the Pope can enlighten us when we cling to not forgiving... ". What is hidden is an attempt to hold on to something I am afraid of losing, something that feeds the ego: power, influence, freedom, security, status, money, property, or some combination of these. The fear of losing this "*cosa acquisita*", as Saint Ignatius calls it, leads me to hold on to it more tightly, so that when I am asked to leave it to join a mission, the spirit of suspicion and mistrust offers me reasons to withdraw, hiding my attachments, justifying them many times in the faults of others. Little by little I am embracing those "reasons" that justify my isolation, my heart hardens and my commitment to those reasons increases, which will end up becoming an ideology" 73.

We can get out of these situations. It is only a firm decision, so I invite you to listen again and again to these words of Jesus that show us his deep desire for me and for others: "*I have come so that you may have life and life in abundance*" John 10, 10. Listening to Saint Paul's letter today I loved it and it filled me with the certainty of telling me that living happily does not mean that there are no conflictive situations, tensions, disagreements... but that despite all that, when my gaze is fixed on the source of life in that God who gives me life, I am capable of looking at all situations as an opportunity for my growth. "*...as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things*" 2 Cor. 6, 1-10

For there to be a real and true conversion in our lives, the key is to hold on to the Holy Spirit, the Paraclete... Only He can help us transcend from mere reflection to a discernment that makes us docile to listen to the Word of God in my heart life and in our life. Forgive myself because I'm hurting myself and others. Let us not trivialize the sacrament of reconciliation. Saint John says that: "*he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen*" 1 John 4, 20-21

Time belongs to the Lord. That is why it is an opportunity to change our way of thinking and our gaze, to get rid of our rigidity and to dare to seek what unites us the most, what gives us the opportunity to value ourselves, to use a language that builds communion. Our Lord is a God of surprise who always goes before us even in difficult situations that arise. The process towards

healing is slow, that is why we are invited to ask the spirit of Jesus to give us the patience that achieves everything.

Let us ask the Spirit of Jesus for the gift of dialogue, of transparency that allows us to trust one another again and humbly seek together dialogue that opens us to listening to others and willing to learn from one another in a mutual exchange of gifts.

God's time is perfect.

Your sister



# Spain

*"We are all visiting at this time and place. We are just passing through. We have come to observe, learn, grow, love and return home"*

*Returning home ...*

*21<sup>st</sup> May:*



## ***BIOGRAPHICAL SKETCH OF CARMEN JUAN***

In this Eucharist of thanksgiving for the life of our Sister Carmen Juan, we take a look at the trajectory of her life since her birth in Cuba on 26th April 1931.

Her parents: José -Spanish- and her mother Carmen -Cuban- who had eight children. Alicia is here with us.

In 1934, they returned to the Balearic Islands and in Palma de Mallorca Carmen studied to become a nurse.

Carmen was always a friend of the "small and hidden", but without perceiving it, she worked in a big way. Twice she jumped into the sea without knowing how to swim to save a drowning child. This is what her life in the MISSION would be like later on.

She belonged to Catholic Action, where she was formed and at the same time went unnoticed, because in one of the general meetings she was called by name and she herself answered: Carmen Juan has not come.

Catalina Claverol, who met her at the Social Security Hospital, emphasised her simplicity, uprightness and humanity.

Her friendship with Catalina awakened Carmen's missionary vocation and she entered our Institute on 4<sup>th</sup> March 1962. Here, in Javier, she pronounced her first vows on 14<sup>th</sup> September 1964, and was assigned to the Congo - then Zaire - on 6<sup>th</sup> November 1967. She was first assigned to Imbela and then to Suka Mbundu, which means "the last".

In Suka she was in charge of the Dispensary that attended to the whole mission, the Cité and other neighbouring villages, as well as helping in the Maternity Hospital and the TB Sanatorium. I will never forget when a dying child of about 6 years old arrived... she took him in her arms, gave him "mouth to mouth" respiration and the child "woke up".

She instantly grasped every need and sensed where she had to go.... But it should be added that her activity and service did not prevent her from her PERSONALISED ATTENTION, IN HER LIFE OF PRAYER.

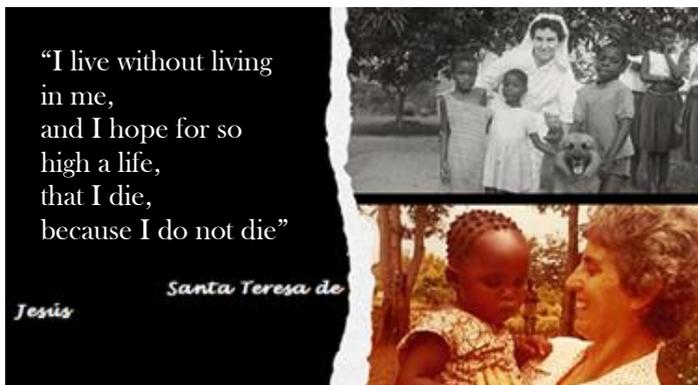
Also in Suka, she made her definitive commitment of dedication to the Lord and to her Brothers on 13<sup>th</sup> December 1970.

She enjoyed the festivities, which were never lacking, especially when her sister Alicia came from Ibiza with the Brothers of Lucia Yarza.

On her anniversary The two Jesuits of the Mission made her a big carpet of flowers at the door of the Dispensary. How much they admired and loved her!

She returned to Spain due to illness in 2007. Sixteen years have passed since her return and we could add to this period of illness that she has been a humble, delicate and fraternal woman.

Today we receive messages from Africa remembering... and thanking her... M<sup>a</sup> Jesús Sahagun says that the words of St. Teresa could be applied to her:



30th May:



## FAREWELL TO CARMEN MORALES

Good afternoon: We gather once again to say goodbye to a Sister and to remember her with "snippets of her life" here and in MISSION. She has surprised us with the "day and hour" and at the same time none of us has been surprised given her state of health. Carmen was born in Valencia on 13th June 1932; her parents José

Carmen.

and

She entered the Institute on 14<sup>th</sup> September 1962. She had studied to be a teacher. After the Novitiate in Javier she went to the Juniorate in March 1965, then in Barcelona.

She was sent to Venezuela in 1966, to the Parish School of San Pedro, where she worked with the children in primary education. She was slender and elegant - why not say it - but after five years she had to return to Spain to take care of her sick mother. She stayed with her for a few years and returned after her death, having previously been in the Community of Zaragoza.

From Venezuela she went to Bolivia in 1973, specifically to Colquiri, a hard and difficult mission. She worked in the School of the Mine and in the parish where there was no priest, no electricity, no water - they fetched it from a frozen well. She also worked a lot with women's groups and catechists.

She moved to Tiraque and there she was Director of the Fe y Alegria School. She was always committed to education and to the catechists. Some of us commented about her...about her good humour which made us

laugh so much, especially when she performed (in inverted commas)  
THEATRE ACTS....

She returned to Spain - already bent - and has been in Javier for four years.  
She served...but she also let herself be served with the utmost attention of  
the Sisters and Caregivers of the Infirmary...

WE HAVE ALSO COINCIDED: THAT SHE WAS ALWAYS AT THE SERVICE...  
Ignatian SERVICE:



*“In all things love and serve”*  
*Saint Ignatius of Loyola*

## ***THEOLOGY FROM THE INNER CITY***

Almost 50 years ago I wrote an article on theology from a working-class neighbourhood. I asked myself whether the theology that was born in Christian communities and then grew up in cathedrals, monasteries and universities could also be cultivated from a working-class neighbourhood.

And I answered, yes, because a working-class neighbourhood, despite all its limitations, is a privileged theological place, because it is there that God's option for the poor and the little ones is made manifest.

I ask myself now, almost half a century later, if a theological reflection can emerge from the city centre.

In the centre of my city there are numerous hotels, always full of tourists and young executives, especially at large conventions such as the World Mobile Congress. In the street you hear all languages, especially English. We are facing a globalised and scientifically accelerated world. Does theology have any reflections or messages for this new world?

From my room I can see a school playground where children are playing and doing gymnastics with tireless vitality. Families pick up the children in the afternoon, always with sandwiches for snacks; on Sundays they accompany them to sports. But I wonder what will happen to these young teenagers if they suffer bullying and attempt suicide? Have they been prepared for a real life where there is failure and ultimately death? What does the future hold for these young people: war? climate change? lack of water? new pandemics? Have they received any religious or Christian initiation? Next to my residence there is a church, a large neo-Byzantine temple with a solemn dome. The great majority of the people who take part are older people. How and when did the chain of transmission of the faith from grandparents to children and grandchildren break down? Young people generously sign up for various voluntary works, but often without religious or Christian motivation. Have we passed on a Church that is centred on dogmas, rites and moral norms, not on life, which causes an instinctive rejection in many young people?

Opposite the church there is a gymnasium and fitness centre. On Sundays, the old people coming out of mass coincide with the young people entering the gymnasium.

From the terrace I can see containers where people dispose of organic and non-organic waste. In the distance you can see aeroplanes flying to the

airport. Are we taking climate change seriously? From the terrace you can see the cathedral and some gothic churches. Are they just cultural monuments and museums of the past? Does theology still have a message for this critical situation?

There are many differences between the theology of the 1970s and today's theology. Human, religious and Christian problems have become radicalised and aggravated. Today's apparently optimistic, technocratic, consumerist and secular environment hides a sense of powerlessness in the face of the future, and a fear of failure, wars, climate change, global crisis and death.

The Church, nowadays highly discredited, cannot ask the modern world whether it believes in God, or whether God exists. Even less can it impose on it dogmas, moral laws and religious rites. The only thing that the Christian community can communicate to today's world is a prophetic and counter-cultural proclamation that offers a new meaning and horizon to life, the Newness that can overcome death, that is, Jesus of Nazareth, dead and risen. This is the only message that the Church and theology possess. From here hope will be born, the commitment to liberate the world and history from death, to build a fraternal world of sons and daughters of the Father, under the power and love of the Spirit who continually renews the face of the earth and makes everything fruitful and vivifying, even if we do not feel it. The last word does not belong to technocrats, or to conventions, or to fitness, or to temples empty of young people, nor to pandemics, nor to climate change, nor to bullying, nor to suicide, nor to war, nor to death. The last word comes from the personal and communal encounter with Jesus of Nazareth, our Lord, who shares his Life with us. Víctor Codina.



*This good friend also went to heaven on 22/05/23*

**Celebrate life, from second to second...  
and every day!!!**



### *Centenarian - M<sup>a</sup> Pilar Pérez - Bobillo:*

Once again, thanks to God, we can celebrate a centenary and this time it is the sister who, with her characteristic elegance and with the greatest enthusiasm, has reached such a date, to which the Community has responded as it should and to whom the family has also honoured with dignity.

Let's go by chapters: Thursday, May 4<sup>th</sup>, 5 pm. Preamble: For some time now in the Community, one day a week is kept for the profile of a Sister. Photos of the journey of her missionary life are projected: life and miracles, anecdotes and thanks...

Well, on that day the profile of Ma. Pilar Perez-Bobillo was made to coincide, with her in the front row. We toured Japan and the Philippines... without forgetting Holland and some other parts...

But this time it did not finish here, because at the end, she was pleased to receive a bouquet of flowers and a pink band that suited her very well and which she received gratefully and satisfied.

Second chapter: This chapter took place on the 7<sup>th</sup> because it was Sunday: At 11 in the morning the solemn Eucharist with two celebrants and more Solemnity than usual because we were also accompanied by some residents of the village and the Sisters (very young Latin Americans) from the Abbey, and encouraged by the hosannas! from the smallest of the family.

After the Eucharist, a good aperitif awaited us, which we shared between lively exchanges, all the more so since we had had few occasions since the pandemic and we were eager to connect.

The food: the efforts of our provider and our cook were highlighted, as the event deserved it. But you can imagine that the most solemn thing was the cake with 100 candles that Ma. Pilar blew out with satisfaction. What a cake!

And... It's not over yet: In the afternoon we were visited by the Sisters, Identes. They could not come to the Eucharist due to pastoral needs, and they continued in the afternoon with us, encouraging us with fine and elegant Indian dances as they usually are and sharing our lives. Ah! And if that wasn't enough, then came the tea party, but not just any snacks. This was "made by our General", don't quite know everything that she put into that cup but it tasted...!

I imagine that our Ma. Pilar slept peacefully and spent the next day, the 8th the real anniversary, satisfied with such a dignified celebration.

And in the break, the worry that an intruder would dare to come to the party: the rain...

Third chapter: May 13<sup>th</sup>. The long awaited day, enjoyed in advance: the visit of the family: The day dawned gloomy, cloudy and humid, but the rain did not appear. Thank God

And here the best thing to do is to allow her to speak. Despite her deafness I went to interview her. She says: This celebration is a great joy and gratitude to God for her life, to the Community and to the family that up to 17 members came. Her youngest sister, Lurditas, came with the pain of leaving her husband who is 101-years-old and quite ill, in the care of others, three of her children, all of them from Madrid; from Pontevedra and several children of Isabel. She was happy that the meeting of one and the other made it easier for them to communicate and feel comfortable; however, it was difficult for her to recognize who was who. There were so many at the same time... Among the joys there is the fact that no one has strayed from the path of the Church and this is another good reason for her gratitude to the Lord.

And above all she repeated THANK YOU.

Well now what? "Well, prepare to die. But I don't think I have to die." She seems to be very much alive and ready to move on.

And I end with her insistent THANK YOU.

*María Glòria Xirínachs*



# Secular MCJ online



Our last meeting was held on 14<sup>th</sup> May.

At 19.00h., from the computer or mobile phone, we were appearing on the screen: Josefa, Mariani, Carmina Blat, Margarita, Carme and Margaret, Ximena and Dalay. Consuelo was missing, but we had her very present.

To begin with, Ximena shared the song to Mother Camino.

The most important thing was the incorporation of Dalay, now in Spain. She comes from Venezuela where she was collaborating with the MCJ.

Each one introduced herself and shared. A brief meeting, in which we reviewed what we do, and what encourages and helps us to continue on the shared path, each one according to her possibilities.

Information: We remembered the date of a new online meeting in September and also the date of our annual assembly in Javier, this year in December.

We all wish to be present.

It is one hour, where we make ourselves visible and present on the screen.

It seems that we are more familiar with the technologies that allow us to have these small but intense meetings.

Thank you all. And until the next time

## Going out into the street

Fr. Santos Urías (Parish of St Cayetano and St Millán-Madrid.)

*The Pope frequently invites us to be a Church that goes out. Accustomed in our communities to receiving people in the office, to organizing groups, to distributing sacraments, we find it a mess to be a*

*Church on the way out. For about seven years the parishes of the [Lavapies] neighbourhood have had a street educators' project. Observing Mercedes, a grandmother who spent her time sitting on the benches in the parks and squares, chatting with others, accompanying and listening, we asked ourselves a question: «And if there were five Mercedes in each place, stripping loneliness bare? ».*

*Thus we launched ourselves, first with a small reflection group, then with some more concrete proposals. Going out is taking risks, it is losing your comfort zone; it is dealing heart to heart. We have had wonderful experiences: dancing in the square, laughing at the hairdresser's, holding hands with that woman who has no one, adopting the occasional African friend. There has also been confusion and pain: observing many young people who seek in the herd what they cannot find in a family, who resort to substances that sell them ephemeral happiness and at comfortable terms; see people who have become invisible, sleeping between cardboard or talking to themselves. I recognize that it is not easy to understand this project. Possibly not much is going to change, of course it does not have very ambitious objectives, just being there, going out to meet, provoking dialogue and listening; in the expression of Pope Francis, to be approachable.*



*Jesus had a special ability to be found, not to judge, to put his five senses on alert and disarm with his eyes or with the odd question. Perhaps the most valuable thing about this little challenge is, on the one hand, that it helps you educate your gaze, to focus on what, perhaps, went unnoticed before; on the other hand, its fragility: no food is distributed, documentation issues are not resolved, nor are you included in a rehabilitation program, only humanity is distributed, the heart moves, the soul is touched, the senses are awakened and it helps to believe. Perhaps fragility is part of the language we need to learn to go out and walk together hand in hand.*

Since February 2023, we have been participating in this Street Educators program in Lavapies, our neighbourhood. Alphonsine goes out on Thursdays and Ximena goes out on Fridays. In winter it was from 5 p.m. to 7 p.m. Now that the weather is good it is from 7:00 p.m. to 9:00 p.m. Little by little we are naming the faces, names that are familiar to us when we simply walk through the neighbourhood: Moussa, Malik, MasraBâ, Lara, Mahamat... and we go along "approaching".



**"Draw near", Become a brother**

# Latin America

## A SHARED MISSION PROJECT San Lorenzo – Bolivian Amazon

We have been thinking and reflecting for a long time on how to energize our presence in Bolivia. We asked different Congregations and some offered us different missions. In the January meeting we looked at the different offers that were discarded due to distance or for economic reasons...

The mission/experience of San Lorenzo arose when one day, while talking to Sr. Gladys, the Bolivian Delegate of the Vincentian sisters. She asked me if we wanted an itinerant mission in Pisiga on the Chile-Bolivia border or an inter-congregational work. At first I said that we did not have anyone for that job because of the altitude and formation. She also offered me the mission of San Lorenzo because she had met Elizabeth through the health work in the Mojeño Rivers with the Jesuit Fathers in 2021.

We talked about it with the sisters and we asked to talk to Sr. Gladys. The Bolivian Vincentian Sisters were in a meeting-retreat with the Provincial Vicar, Sr. Maria Elisa Ortiz.

On January 31<sup>st</sup> she received us. The Vincentian Vicar who accompanies her provincial team was there. We were able to have a discussion. They were already informed and accepted the experience in the Itinerant Mission of San Lorenzo (Moxos). They invited Srs Zenobia and Juanita with whom the experience would be and on our part, Elizabeth and Kim Dung (with Kim we talked for a long time because it was thought that she would start her studies this year. She said that she wanted to have the mission experience in Moxos... she was only offered one year, then studies). This is how the



dialogue began between them and us (part of the Regional Team and the sisters who would be assigned). We talked about the lifestyle we have and our way of supporting ourselves with our work. From the beginning they told us that there was a placement for a teacher; there was none for a nurse. We talked to Elizabeth clarifying if she accepts to go as a teacher. She is the only one who is qualified as a teacher and a nurse. She accepted to be a teacher. That is the economic contribution to the community.

We continued talking, praying and we set the day to leave on February 20<sup>th</sup>... The distance is great, from Cochabamba to Trinidad, from there to take a small plane to San Lorenzo. Crossing the rivers is impossible. They are mighty (from June to November you can go by land, it is cheaper).

Thus began this new Inter-congregational experience between the Vincentian sisters and Missionaries of Christ Jesus. With Sr Gladys we agreed that after a time of experience in San Lorenzo we will go to see them, listen to them... That is what we did. We will share more details in the next newsletter.

We agree to continue the process started, letting them live according to the project they are carrying out, asking the Risen Lord to enlighten them with the ability to discern in this new path started, wanting to respond to the reality of Religious Life. New searches for presence in faraway places.

An embrace, my love and prayers for this Itinerant Mission

MARIVI





# EN CLAVE SINODAL

## **5. RETHINKING THE PARTICIPATION OF WOMEN**

The dynamics of co-responsibility, once again oriented towards the common mission and its service, and not as an organizational form to distribute functions and powers, crosses all levels of ecclesial life. It is, first of all, the pastoral councils that are called to be more and more institutional places of inclusion, dialogue, transparency, discernment, evaluation and the responsibility of all. In our time, it is essential to have structures and organizations that authentically reflect a spirit of synodality. Transparency will drive true accountability of all decision-making processes, including the criteria used for discernment. Sometimes it is sad to see that in our Catholic Church there are bishops, priests, catechists, community leaders, who are very authoritarian. Instead of serving the community, some serve themselves with unilateral decisions, and this hinders our synodal path. The adoption of an authentic synodal style also challenges consecrated life, starting precisely from those practices that already underline the importance of the participation of all members in the life of the community to which they belong. Both in the Church and in consecrated life there is a general desire for a circular (participatory) style of government and less hierarchical and pyramidal.

## **6. STRUCTURES AND INSTITUTIONS**

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## **7. FORMATION**

The vast majority of the summaries point to the need to provide formation on the topic of synodality. The structures themselves are not enough: ongoing formation work is necessary to support a generalized synodal culture, capable of articulating with the particularities of local contexts to facilitate a synodal conversion in the way of exercising participation, authority and leadership for a more effective performance of the common mission. For the realization of all these synodal elements, education and formation programs targeting clergy and laity are urgently needed to develop a shared understanding of synodality that is crucial to walking together in the local Church.

## **8. SPIRITUALITY**

The culture of synodality, essential to animate structures and institutions, requires adequate formation, but above all it cannot fail to be nourished by

familiarity with the Lord and the ability to listen to the voice of the Spirit. Spiritual discernment must accompany strategic planning and decision-making so that every project is welcomed and accompanied by the Holy Spirit. A synodal spirituality can only be a spirituality that welcomes differences, promotes harmony and draws from tensions the necessary energy to move forward on the path. This supposes a greater effort to integrate the spiritual dimension with the functioning of the institutions and their governing bodies, articulating discernment with the decision-making processes. A synodal Church is built around diversity, and the meeting between different spiritual traditions can represent a school of formation, to the extent that it is capable of promoting communion and harmony, helping to overcome the polarizations experienced by many Churches.

### **CONCLUSION: THIS IS YOUR CHANCE**

It is necessary to understand that Pope Francis was truly inspired by the Spirit when he decided that this Synod should not be like the others, but should be celebrated at all levels. This makes it possible to contextualize the theme of synodality at all levels, beginning with families, small Christian communities, mission posts, parishes, deaneries, Dioceses, ecclesiastical Provinces, national Churches, continental Churches and the Universal Church.

At each level, synodality must be adapted to a specific context, as long as it is situated against the backdrop of Communion, Participation and Mission. We are one, we work together and we are on a permanent mission, sent by Christ, as the local Church of Bamenda (Cameroon) has affirmed: "for God to work, every man must put his hands".

Dear sisters, this has been the experience of the days spent in Quito. They were days of listening, living together and integration of the present diversity. It is living in the Church, it is walking together, it is synodal life.

An embrace to each one,

*Jeannette (Venezuela)*



# Vietnam

## Do you know who I am?



I am water that exists everywhere. I know that I am really important to you and all creatures on earth. I satisfy those who are thirsty bringing life to the barren and dry places, making life more beautiful and liveable. In this present time, I suffer because of dirty and poisonous things. I carry with me many diseases which can spread to you. That is the cause of unbelievable pain, cancer, and strange sicknesses. I am very sad when I know I hurt so many people like that. But what can I do if you do not protect me?

I am the earth that nourishes many plants, trees and varieties of creatures. I believe that I am really essential to you all. Yes, I am trying to do my best but I am in danger of course, in many places, especially in the agricultural areas where people use a lot of pesticides which makes me suffer. Besides that, people also use fertilizers and chemicals to make plants grow faster. Do they know what they have done and are doing that affects and harms me?

I am the air that sustains the life of all living things. I exist around everything and am the determining factor of life. Now the world is developing incoherently, particularly the factories where carbon dioxide production goes unhindered that causes many incurable diseases to people and animals, climate change and global warming.

I am the fire that brings life in the darkness. I am the most precious tool which makes your body warm, cooks food, etc. Without me, you can do nothing. I am grateful that I can contribute to make life easier.

It is only love that can bring us together. We are water, earth, air and fire connected to each other. We help others to grow and we fulfil each other's responsibilities. When we do our tasks well life is more lively, wonderful and joyful. You, human beings are a part of the earth. Let us join our hands to make our common home a worthy place to live in.

Oanh Thi Dang  
Pre-novice, Vietnam

# In love we live

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From nothing, all things are made  
By love which is the connection.  
Definitely, Love exits forever  
And only Love makes us be one.

Only Love makes us be one,  
On our shoulders are the sun and the  
moon,  
They offer light for a thousand years.  
In our hands are rivers and  
mountains,  
They lean on and cling together.  
On our palms are the flowers and  
plants,  
They colour life and send out  
fragrance.

Only Love makes us be one,  
Our fingers touch the stars in the sky,  
And they sway in the enormous  
space.  
We dance with the rhythm of the  
forest,  
Following our steps are all creatures.  
Oh! the wings and the waves,

We relax in their freshness as well.  
There is something flowing in our  
blood,  
Because the air sustains us every  
second.

Only Love makes us be one,  
Therefore, we live not only for  
ourselves,  
But everything lives within us.  
Our lives depend on each other,  
If we stop for a few seconds,  
everything will disappear.

Only Love makes us be one,  
Our hearts carry a choice of love,  
Therefore, we live on this earth.  
We must not be cold hearted  
Because our shoulder will ignore the  
light,  
Our hands will eliminate the living  
creatures,  
Our feet will crush the small germ,  
The cold heart will destroy Love and  
all things.

Huyen Thu  
Pre-novice, Vietnam





## Junior's Get-Together

The week's journey was blissful and fruitful for all the juniors, as we eagerly awaited to meet after a long gap during the years of lockdown. For some, it was the first Juniors gathering, so we were excited to meet

each other. We, the ten juniors of

India: Albina Warbah, Aida Mary, Bidaline, Elbiqueen, Hilaria, Obi, Priyanka, Sutha, Tejana, and Wanbhalin had an enriching six-day junior programme in Nirmali, Shillong from 23<sup>rd</sup> Jan to 28<sup>th</sup> Jan under the guidance of Sr. Preline, our Junior Mistress, Sr. Ida and Sr. Vanaja, our main resource person. We also had the privilege to have formators with us and members from the formation team: Sr. Ida, Sr. Caroline, Sr. Herbina, and Sr. Shella. They added richness with their experiences of religious and missionary life.

Every session was with worksheets through which we expressed our deep feelings and realities. It was as if we were professors to one another, teaching and learning from our own life experiences. Everything we did was symbolic, which helped us to know ourselves and others in a deeper way.

We will display our inner discoveries and learnings day-wise:

### Day 1

We began the programme with a prayer by Sr. Prelin. As our junior mistress, she welcomed all of us to the programme. We got the timetable to be followed during the days of the programme. We introduced ourselves in terms of our life in the community and apostolates: pastoral, teaching, health, working with the youth, giving seminars, etc.

The first session started in the afternoon with a short prayer lightening the lamp. In the first session, we meditated and visualised the cup of our life and drew that cup we had seen during the meditation, representing our life and all it contains. We displayed and explained to everyone the cup of our life; the design, the colour, the material, and the content. Its shape, beauty,

feelings, and insights learned from the cup. Each one gave a sip from her cup to others by sharing one of the insights from her life. In the end, we offered our cup of life to the holy ground prepared for the six days of our meeting. It was a wonderful experience to know oneself and others.

## Day 2

In the 1<sup>st</sup> session, we evaluated our prayer life, community life, missionary activities, and personal growth using the thermometer sheet. We used different colours to measure our temperature levels in various aspects of life. We reflected personally and came to share in the big group; we shared our feelings, what helped us to reach this far, and what help we needed to improve. We expressed our fears and challenges too. Each showed her worksheet, shared her life, and gave something to help others in their process.

**Some of the practices that helped us to be where we are:** Reading spiritual books, the Bible, listening to inspirational talks, seminars, retreats, adoration, the sacrament of reconciliation, sharing and asking for forgiveness, appreciation, a sense of belonging, listening, friendliness, understanding, accepting correction, free communication, help from the community, sharing the experience of God, mindfulness, accompanying, adaptation, other centredness, love, dedication, commitment, and passion for mission. Some felt they had grown emotionally, learned to accept their weaknesses, and overcome timidity and shyness.

**What will help us to improve?-** discipline in personal prayer, Bible study, professional studies, and taking responsibility for our growth. Finally, we shared what we want to **give to others:** present mindedness, love for the mission, prioritising prayer, being friendly, loving equally, believe in God and oneself.



## Day 3

In the first session, we looked deeper

into our **personal life**, where we were able to discover our **visions and dreams**. Using the **BLOB TREE** exercise, we represented the totality of our journey; one blob for our present status and the other one where we desire to be in the future. We presented it with colours which signify us. Our sharing was so encouraging and enlightening.

The second session was on **community life**. It helped us notice that each member of our community is important, unique, and gifted to us. We understood our behavioural pattern for the member who is left out in the community by **fixing the incomplete puzzle** in three different groups. We expressed our concerns and accepted our negligence for the missing members. We self-analysed our response and responsibility for the missing member. Most of us expressed that we become “The missing one” in the community because of our apostolate, laziness, or superficial relationships.

The third session was on **Spirituality**. Spirituality is compared to a place where you feel at home or a sense of wholeness. It is all about our connectedness to the Divine and every living creature. The questions that came up were:

- What is it that invites me to go beyond myself?
- Do I nourish or crush my spirit?

We had a guided meditation on **the Exploration of the Spiritual Garden** by Sr. Vanaja. We drew and showed- off to the group explaining the various details and meanings of each symbol in the garden representing the spiritual garden within us. Each of us beautifully and sincerely expressed our spiritual being through our spiritual garden. We also shared one spiritual fruit with others, such as life-giving water, the tree of love, the flowers, etc. We summed up like this; **always trust in the Lord, come what may, and keep flowing, growing, and blooming.**

#### Day 4

1. Sr. Ida took the first session on community life, based on our constitutions and from the perspective of Religious communities before and after Vatican II, and broadened our knowledge with her lived experience.

**Community** is a constitutive element of our consecration and is a fundamental means for



presenting the values of religious life, such as prayer, the Vows, the charism, and the feeling that we are the church.

A community is a collection of individuals who:

- Interact and inter-relate
- Has the common goal
- Has the identification
- Shares the daily life experiences

She explained the importance of personal responsibility in Community building. Three things are needed to build a loving and vibrant community:

- My self-gift to the community
- The community's love for me
- Meaningful celebrations (community prayer, birthdays, spontaneous gatherings to make people happy, etc.)

Here we got the space to add our own experiences and clarify our dealings to relate healthily in the community. It was indeed a blessing to listen to the joys and Challenges of our daily life in the community.

2. The next topic was "Human sexuality, Celibacy, and its Boundaries" by our Junior mistress Sr. Preline. We learned a little about human anatomy, the female reproductive system, and its functions.

Primarily I am a human person, so naturally, I look for relationships. The basis of any relationship is intimacy. Celibacy, we must live and love in the world; being religious, we allow relationships to shape the understanding of God in order to step out of our limitations. We need to accept and integrate our needs with value and attitude and become a deal-breaker.

Relating to this, we need to develop our **boundaries**. Boundaries are essential in all relationships. It helps us to focus on what is the most important.

**Benefits of Boundaries:**

- Show maturity
- Protect your energy
- Attract abundance
- Reduce resentment, etc.

3. The afternoon session was on **Women's Mental Health** by Sr. Vanaja. Women are different from men in many ways. The study shows that the

changes that happen in a woman are unpredictable, like the moon, sea, and river. The physiological and hormonal changes in us are quite different from that of men, which are often the reason for our unpredictable nature. **Mental health** refers to emotional, psychological, and social well-being. It affects how we feel, think, and act.

We learned the **causes, effects,** and different **coping methods** for mental illness found in women. One of the healthy ways of coping is **help-seeking behaviour,** where we ask the right person for the help we need.

**4 Ds** of recognising Mental Health:

- Deviation
- Distress
- Dysfunction
- Danger

**How to take care of Mental Health?**

- Relationship: connect with others
- Learn new skills
- Be physically active
- Give to others, reaching out to others
- Mindfulness

We also touched on some of the **soft skills.** One needs to have a sense of purpose to create a life that reflects one's dreams and be self-responsible.

## Day 5

“Leave behind in order to set apart.”

Part of our Juniorate program was a day of **recollection and the sacrament of reconciliation.** Fr. John Zosiama SDB very well concluded our past four days with the points to reflect on religious vocation through the reflection on the Temptation of Jesus.

**Evaluation:** In the evening, we had an evaluation of our junior program and planning for the next annual Junior's meet.

We felt that our group was alive and were able to touch the realities in genuine sharing and openness. We were cooperative and punctual. Each one has the potential and capacity to change oneself, the community, and the world at large. In the process, we strengthened our belongingness as MCJs.

The day concluded by sharing the fruits gathered throughout our journey during the 'Holy Hour.'

### Day 6

We all felt the days passed quickly, and the last day finally arrived. We went for an outing to cherish our togetherness for a happy ending.

Every night we had recreation where we had loads of laughter and fun together. Those memories will always remain with us.

We express our gratitude to all the Sisters of our communities who took over our responsibilities during our absence. A big thank you to Sr. Preline and Sr. Vanaja, who took great trouble to gather us together and made these days possible. We feel privileged and loved.

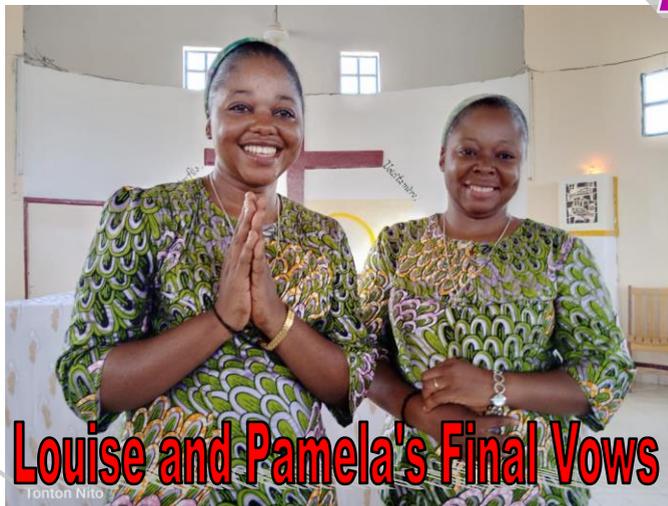
We look forward to the next get-together. We have also planned to have an online meeting every three months. We assure our efforts to be responsible and courageous Missionaries of Christ Jesus.

Thank you



*"The Lord who began this magnificent work in you will bring it to completion".*

# Africa



Dear Sisters,  
It is with great joy in our hearts that we want to share with you what we have experienced during these days in Zamay on the occasion of the perpetual vows of Louise and Pamela. They themselves have already expressed their

gratitude for your closeness and the accompaniment of all of you who have followed us from afar. We repeat what Louise and Pamela told us in our WhatsApp group.

"You have accompanied us from the first day of the Spiritual Exercises (of one month) to this day. We say a big THANK YOU from the bottom of our hearts. Your prayers, your thoughts and your words of encouragement, testified to your support, your love and affection for us".

These days we were 13 MCJs coming from the 4 corners of the world... Chad, Philippines, D.R. Congo, Belgium, Venezuela, Spain... and from the 3 parishes where we are in Cameroon. It was a pity that Xanh and Rosette had still to take their exams in Yaoundé.

What a beautiful FEAST we had! You have been able to follow it through photos, videos and live those of you who had the Facebook programme. We can only tell you that here we have real brothers who surround the Sisters like "Atikoua", "...", who come in all circumstances to support them and help them not only in the Health Centre, but also in a very close way in our activities and community life.

The Bishop of Zamay was present, with the Episcopal Vicar, the Secretary, 11 priests who were able to leave their parishes that Sunday (many could not attend for that reason).

We were all impressed by the spirit, the life of the Church in this diocese of Maroua! It is true that the parishes here are much closer to each other than in the interior of Congo and that is why the Sisters from 9 congregations were present. Not only did they come to attend the Vows, but already the day before, some of them were working in the kitchen with the group of women, two of them coming from Bogo.

The work in the kitchen lasted all night! The pots were too small, but the surprising thing was that after the Eucharist it was the multiplication of the loaves and everyone ate and had their fill... 5000 people without counting the women and children! All the Christians who were at the mass were able to eat.

A group of refugees who came from a refugee camp not far from Zamay were able to eat as well. The next day we went to that camp, with all the permissions and followed by the authorities. It was impressive how well organised it was! 80,000 refugees who had fled the insecurity in Nigeria. We congratulated our sisters who had planned our reception and all the material for the Feast: the plates, etc. What a joy and beauty that day. Ya Tuka was for us a "guide"; she was really in everything. Thank you Ya Tuka. What a beautiful collaboration and distribution of gifts that we opened the next day... you have already seen the photos and videos. We thank God for Louise and Pamela; at the moment of your vows, we were moved... It is true that our life of giving ourselves to God and Him with us MCJs for His Mission, that touches the heart that cannot be explained, we simply live it. Jacquie and Annette

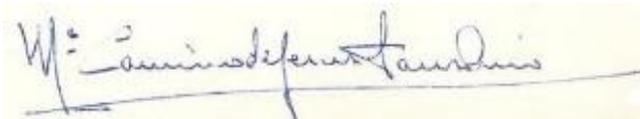


## 6<sup>th</sup> June Anniversary of Mother María Camino's Easter:

Multiple were the celebrations, prayers, meetings in commemoration of another anniversary of the death of M. María Camino. May she continue to encourage us to open new paths:

*As for "opening new paths for the Gospel", or clearing the ground, as you say, it is not that we consider ourselves to have more skills than others, but that is our charism, and we must do it.*

*- The example of St Francis Xavier and his enterprising spirit will nourish in us the desire to bring the message of Christ to the most distant and least able people".*



Handwritten signature: *María Camino*



## From our families:

- ✂ 24/05/2023: Mr Josetxu Solchaga, brother of Carmen of the Delegation of Spain, died in Zaragoza
- ✂ 21/06/2023: Sara Rivera Olave, Missionary of Christ Jesus from 1976 to 1995, died in Santiago de Chile.
- ✂ 26/06/2023:— Ms Juana Fernandez B. mother of M<sup>a</sup> Jesús Bregón of the Delegation of Spain died in Palencia, Spain
- ✂ 27/06/2023: Mr. John Aykkerayil, father of Jiji John of the Region of India, died in India.



*"Death does not exist,  
you only die when you are forgotten,  
if you remember me, I will always be  
with you"*



[www.misionerasdecristojesus.com](http://www.misionerasdecristojesus.com)



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Misioneras de Cristo Jesús España



Dear sisters and friends, on 6<sup>th</sup> June we inaugurated our website that aims at being a meeting point and a place to share our passion for mission. It is important that we all participate in its elaboration by contributing news, experiences, articles, photos... and at the same time by following and spreading the different social networks that we have today.

We hope that the different regions and delegations will send us the names of the sisters responsible for the website in each place.



**Misioneras  
de Cristo Jesús**