

## Missionaries of Christ Jesus



Special edition

# "Visit to the Regions"

**I**N this issue, we want to share with everyone two important moments in the life of the Institute: the visits to the Regions by the General Directress, whose role is to **"maintain the UNITY of the entire Institute, maintain and foster its SPIRIT, and encourage the fulfillment of its PURPOSE."** Therefore, **"She will visit all the houses and sisters of the Institute, allowing sufficient time to understand their situation. Whenever appropriate, she will repeat the visit."** (Const. 88)

In this special edition:

- GD's visit to the Communities in Cameroon and Chad
- Visit to the Communities in India
- The young sisters' sharing on the International Course
- News

During this time, Alphonsine will share with us the life and mission of our sisters in part of the African Region, specifically in Cameroon and Chad, and in part of the Indian Region.

The visit to Cameroon and Chad took place between October and December 2024.

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## *FEED BACK OF THE VISIT TO CHAD*

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Chad is a landlocked country located in Central Africa. It borders Libya to the north, Sudan to the east, the Central African Republic to the south, Cameroon and Nigeria to the southwest, and Niger to the west. Chad is divided into three major geographic regions: the desert zone in the north, the arid Sahel belt in the center, and the fertile Sudanese savanna to the south. Lake Chad, after which the country takes its name, is the largest body of water in Chad and the second largest in Africa. N'Djamena is the capital and largest city of the country. Chad is home to more than 200

ethnic groups. French and Arabic are the official languages, while the most widely practiced religions in the country are Christianity and Islam. We arrived in Chad in 2002, invited by the bishop to establish a school in the town of Bailli for Kwong girls (an ethnic group that until then had no access to education and lived in very rudimentary conditions).

We currently have three communities:

- **The Bailli community, which began in 2002** and is home to three sisters: Henriette Makila, who supports the development and advancement of women; Yvonne Muzilla, directress of St. Francis Xavier School for Girls; and H'Yip, who is in charge of the boarding school for Kwong girls.

Photo Claudine and Yvonne at the Ba-illi school management handover



- **The N'Djamena community since 2010**, with three sisters: Pola Ros, in reception in the laboratory at Our Lady of the Apostles Hospital (N.D.A.), Ereka Mukana, serving as superintendent in the Bishop's house, and Claudine Fele, a teacher at the Comboni Missionary Parish School.



- **The Abeche community since 2011**, initially located in Dadour and since 2019, in Abeche. There are currently five sisters: Lucy Lusinga, directress of St. Francis Xavier Nursery School; Therese Mulumbu, directress of St.

Therese of the Child Jesus Catholic School; Jacquie Bulape, directress of the Shelter and teacher at the nursery school; Florence Lukamata and Natalie Shimba, teachers at St. Francis Xavier Nursery School.

All of them also collaborate in pastoral work in their respective communities, with youth groups, catechism classes, Catholic women's movements, etc.

**In each place a meeting and personal dialogue took place with each sister:**

With each of them, I had time for a personal meeting to get to know them a little better. Each sister shared what she was experiencing: in her spiritual life, in her apostolate, as well as in her professional and pastoral work, without forgetting the difficulties and the search for solutions to overcome them.

Each one feels at home in the mission, in the community, and in the environment in which she lives. All of this is nourished by personal prayer and daily Mass.

## **THE VISION OF THE MISSION AND OF OUR COMMUNITIES.**

In the mission, I have observed that much remains to be done, the needs are enormous, and there are few workers. Each sister tries to respond to the mission in the best way possible. There are many difficulties due to the lack of resources to meet the needs of the population. In some missions, our infrastructure needs repairs and proper maintenance.

In our way of working, there is a risk of routine and monotony, which can lead us to do things mechanically. Sometimes we repeat the same things without seeing alternatives. Today we are invited to see, learn, or propose different ways, to participate in workshops and various training courses offered by our diocese or NGOs to innovate our methods of working with our people, to contribute something new to what we are already doing. It is very necessary to review the planning of our apostolates and our way of doing things. We must examine the realities, listen to the needs and the people we work with: what they ask of us, and also review our possibilities.

Ongoing discernment is necessary, as is dialogue with the provincial team. Listening to people's dissatisfaction and complaints and seeing them as opportunities can help us get moving and seek solutions together with them. Let's use our means of communication, the phones we have, to research, to learn, to improve. Let's not be satisfied with formal studies alone; there are many ways to learn.

## **THE VISION OF THE WORK OF EACH SISTER:**

Each sister is doing what she should or assuming her responsibilities, but in some cases, her work must be open to the other sisters in the community so that they too can get involved, and so that it truly becomes a mission and a service of all, rather than something private.

We must be vigilant because we run the risk of the community dividing into groups based on interests and affinities.

This lack in the apostolic work or communication means that when it comes to discernment, we have no material to contribute to the topic.

In reality, we need to share what we do and what we live... Const. 20, so that we can discern together.

Another thing I would like to share about our work is learning to situate each professional task within our mission as MCJ, as a way of making our mission of announcing "**God's love for all men and women**" a reality. C.2: This is our reason for being sent on mission. When we view everything we do as a mission, we gain greatly in our passion for mission and in our union with God, with others in the community, and in our surroundings.

### **SELF-FINANCING**

In almost every community, it is a recurring theme in our conversations...

We've already begun a journey, but we must understand that it is a long process, in which we must learn to share and to pool in. We're just at the beginning, but if we all get involved, it will bear fruit. In some communities, concrete results are already being seen.

Let us also be clear about our needs and understand the reality of our finances so we can gauge our needs. May generosity for the good of the community and our people be a constant attitude in our lives. And for those who play the role of administrators: let us encourage, teach, train, and inform. The more we open ourselves to transparency, the greater the sisterhood we will experience.

**THE VISION OF OUR FRATERNAL LIFE:** In communities, there's a sense of sharing tasks, activities, moments of joy, laughter, and jokes. Community life is built together; it's the effort of each individual. The blocks, misunderstandings, or tensions I've observed are often due to a lack of communication. Let that not paralyze us. Let's create space for dialogue and fraternity so the world can see how much we love one another. It's the best witness we can give.

In the context of our missions, a community with a good quality of fraternal life is essential if we want to prosper and be effective in our mission.

This fraternity also extends to OUR **RELATIONS WITH OUR PARISH PRIESTS.** In many places, our participation in parish life is praised, while others wish we would be more involved. This current time as a synodal Church calls us to gather, listen, dialogue, and pray to discover together what the Holy Spirit asks of us.

**SHARED MISSION:** We have developed a good relationship with the religious men and women and lay people we work with. As for not having our own works, it's a way of contributing to the Church by working with others.

### **CONCLUSION**

In conclusion, I thank God and acknowledge the efforts of each of you in the mission. Live the charism of the Missionaries of Christ Jesus, reflected in your lives in service to the Church. As the project of the General Assembly and your Regional Assembly clearly underlines, it is up to each of you to see what you need to leave behind because it does not help you live in accordance with Our Mission, the conversions you feel you need to make to come closer to Our mission, and your serious commitment to putting it into practice. Thank you very much.



Photo: Sisters in Chad from left to right.: Florence Lukamata, Jacquie Bulape, H'yip, Ereka Mukana, Claudine Fele, Lucy Lusinga, Thérèse Mulumbu, Pola Ros, Henriette Makila, Nathalie Shimba, Brigitte Batusiabwa, Yvonne Muzila.

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## FEED BACK OF THE VISIT TO CAMEROON

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Cameroon is a unitary state organized as a republic in Central Africa. It borders Equatorial Guinea, Gabon, and the Republic of the Congo to the south. It borders the Central African Republic to the east, Chad to the northwest and Nigeria to the west. Its coastline lies on the Gulf of Biafra, which is part of the Gulf of Guinea (Atlantic Ocean). Its capital is Yaoundé, and its most populous city is Douala. The country has been called "Africa in miniature" for its geological and cultural diversity: It has beaches, deserts, mountains, jungles, and savannas. Its highest point is Mount Cameroon, in the southwest, and its main cities are Douala, Yaoundé, and Garoua. The country is inhabited by more than two hundred ethnic and linguistic groups, but its official languages are French and English.

We arrived in Cameroon in 1995, invited by Juan Antonio Ayanz, a missionary from Pamplona in Cameroon. It was a completely new experience to go to an area with a Muslim-majority population. It was a way to broaden our horizons and open ourselves up to a religious dialogue in life.

At present we have 3 communities:

- **Community of Bogo from 1995**, There are six sisters in the community. The Concha Arraiza Mother and Child Health Center was established, where four sisters carry out their mission: Florence Biama at the cash register; Rachel Kiaku, Nguyen Thi Xanh, nurse; Rossette Mumbungu, laboratory; and Marie Jeanne Kabanda, head of the girls' training center. Matomina belongs to this community and is currently in Spain for medical care.



- **Community of Zamay from 2004**, There are three sisters in this community: Micheline Bampombo, who coordinates the "Joana Amengual" Youth Training Center and Promesse Tshikandji who teaches at the kindergarten. Also here is Indri Olivos, who supports this community and Bogo, spending one week in each location. Louise, who is in Spain on an international course, also belongs to this community.



Photo: Promesse and Micheline, together with the young women of the 'Joana Amengual' Training Centre.

- **Community of Ngambe Tikar from 2017** There are three sisters in this community: Marisa Ramos, in charge of the Health Center; Lauretine Tshobo, a nurse; and Annette Simon, who collaborates in various tasks. Pamela Elaba belongs to this community and is also in Spain for the international course.



Photo: Marie Tuka Regional, Laurentine, Marisa and Annette Ngambetikar Community

- **Community of Yaunde from 2024**, is the latest community opened by the region especially for students. Currently there are two sisters: Celine Kwilu and Niclette Kabeya, students of nursing and imaging at the Catholic University of Central Africa.

As in Chad, the sisters collaborate, to the extent possible, in pastoral care in the various locations.

### **FIRST IMPRESSION OF THE CAMEROON ZONE**

Arriving in Yaounde and seeing the Ndong house was a source of gratitude for me, because seeing a reality through photos and with my own eyes filled me with hope at the prospect of the future of the Region of Africa. May God help you and continue to enlighten you as you complete this great project, which in the future could give a new image to Cameroon and Africa in general.

Besides the Ngambe-Tikar community, where the sisters are with perpetual vows and have experience in the Institute, the other communities are made up of young sisters, most of them with temporary vows and with little experience in the mission. Despite this, many of them demonstrate their capacity to assume the responsibilities entrusted to them. We take into account their concerns and worries to improve their skills and also their formation appropriate to the moment.



Photo: Sisters at the Inauguration Eucharist of the Community House in Yaoundé.

## **DIALOGUE WITH EACH PERSON**

In the personal encounter with each person, I was pleased to see that many of them had prepared themselves: they came with a notebook or had prepared the points they wanted to talk about in advance. Each one expressed what they were experiencing: in their spiritual life, in their apostolate, and in their professional and pastoral work. In this way, I was able to understand their difficulties and the search for solutions to overcome them. Personal prayer and daily Mass are some of the tools. They all feel comfortable in the mission, in the community, and in their places of service.

Again, take advantage of group and topic-based formation, and at the same time, share it with others to share knowledge and reduce costs. Emphasis was also placed on congregational formation to deepen the charism and the spirituality that contributes to personal and group growth.

I ask you to live co-responsibility and obedience as a means of creating inner freedom and, at the same time, interdependence, which leads to dialogue, co-responsible creativity, and collaboration. Do not expect all decisions to come from your superiors.

## **THE VISION OF THE MISSION AND OUR COMMUNITIES**

The mission in Cameroon has different realities depending on the areas where the four communities are located, and consequently, evangelization is at different levels. There are realities that are undergoing initial evangelization and others that have already undergone some process, so it is necessary to be attentive and flexible to provide appropriate responses to each situation. The Church is dynamic, and in all the communities I saw the involvement of the sisters in the various pastoral activities of the parishes.

## **THE VISION OF THE WORK OF EACH SISTER:**

The mission in Cameroon has different realities depending on the areas where the four communities are located, and consequently, evangelization is at different levels. There are realities that are undergoing initial evangelization and others that have already undergone some process, so it is necessary to be attentive and flexible to provide appropriate responses to each situation. The Church is dynamic, and in all the communities I saw the involvement of the sisters in the various pastoral activities of the parishes.

## **TEAM WORK**

In some communities, there is teamwork, ongoing dialogue, and involvement



of other sisters in decisions, all based on affinities. In this sense, communication is centered among a few people, and the others know nothing about anything.

Photo: Tuka, Adèle, Mgr Bruno Ateba Edo (bishop of Maroua-Mokolo) and Alphonsine

We need to grow in this regard; we need to share what we do and what we experience... Const.20 so that together we can find solutions to the situations we face in the mission.

## **THE SITUATION OF MONEY AND SELF-FINANCING.**

As I mentioned earlier, we are at the beginning of the process, but if we all get involved, it will bear fruit. We recognize the efforts of the Region in Yaoundé and in each community.

Seeing the situation in our countries, our families, and the Congregation, we are obliged to learn to manage our assets well.

This is a long process. We must rectify many of the habits we have developed in the use of assets. We must care for common assets (structures, equipment, objects, etc.) and personal belongings.

It is time to learn to be generous and to pool and share what we have in our communities.

**WE HAVE MUCH TO LEARN ABOUT FINANCIAL MANAGEMENT: IT IS NOT JUST ABOUT MANAGING MONEY.**

## **THE VISION OF OUR FRATERNAL LIFE:**

In most communities, the joy of youth, laughter, jokes, and a sense of sharing tasks are felt, but be alert when tensions arise due to misunderstandings. Never let them remain at that point; go out to meet one another with dialogue and understanding.



Photo: Florence/Bogo, Promesse/Zamay, Niclette/Yaoundé, Rachel de Bogo and Micheline de Zamay.

In the context of our mission, a community with a good quality of fraternal life is essential for our development and the effectiveness of our mission.

## **SHARED MISSION:**

With gratitude, I see the emergence of the group of secular Missionaries of Christ Jesus. The first step is good, and I commend your response to making the group a reality. But I believe there must also be discernment, formation, and future planning to adequately supervise the laity, so that they come to feel truly integrated members with a serious commitment to the Church and society, living our spirituality in reflection, meditation, and formation.

## **CONCLUSION**

I thank God and recognize the efforts of each of you in the mission. To live the charism of Missionaries of Christ Jesus, reflected in our lives in service to the Church. As the project of our last two General Assemblies and your Regional Assembly clearly underscores, it is up to each of you to see what you need to leave behind because it does not help you live in accordance with our Mission, the conversion you feel you need to make to come closer to our Mission, and your serious commitment to putting it into practice. For our part, we want to thank you for the moments we have shared with you. May God our Father, Jesus our brother, and the Holy Spirit our guide come to our aid. Thank you for your welcome.

The visit to the India Region took place between January and March 2025.

## ***VISIT OF THE GENERAL DIRECTRESS TO THE INDIAN REGION***

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The General Directress' visit to the Region of India was a grace-filled time and a blessing for all.

From January 18 – February 9, 2025, she visited the communities of Ahmedabad-Bavla, Tanakla, Gomia, and Pune-Mumbai and from February 10 - March 14, 2025, the communities of Ziro, Nirmali-Mawkasiang-Iarisa, Maweit, Sonapahar, Mendal, Tura and Balamagre, experiencing the diversity, difference, beauty, richness and vulnerability of the people, MCJs and the context.



The Theme chosen for the visit was **“Growing together as a community to Revitalise our Life & Mission - Community living and missionary activities”**.

A preparatory reflection was done by the communities before the visit. The communities evaluated their action plans following a process of reflection at the personal level and a conversation at the community level on what was their conversion, letting go and areas of growth as a community. They also looked at the impactful change in their passion for mission and sense of being one body.

The communities shared this review with the General Directress when she visited each community.



Several events and celebrations were organized in the Parish, School/College and hostel. There were also opportunities to visit the Bishop of the Diocese, Parish Priest, other Authorities and beneficiaries.

The General Directress passionately shared the life and mission of the Regions and Delegations in the Institute, which helped us come closer, feel connected, appreciate the life and newness in each Region, be inspired with the vibrancy in some Regions and feel concern and sadness at the fragility in others. A deep sense of gratitude...

To conclude the visit, mutual feedback was shared of the experience of the few days in the community. It was well appreciated.

In the ***Two Get-togethers***, we began with an input, reviewed the Re-organization process in the Region and shared the newness in Mission and discussed future plans for mission.

**In Pune for the western area (February 8 & 9, 2025.)** Fr. Stanny Pinto, SJ. shared an *Analysis of the present Socio, Cultural, Political & Religious context and how it affects our missionary response*. In the Indian context, we are called to move from an ego-centric system to an eco-centric system. So, given the present situation and challenges, what are the long-time strategies we can develop at the personal and community level? What are the long-term collective strategies and actions we need to develop?

What are the urgent changes we need to work upon in our way of being in mission?

**In Tura for the eastern area (March 11 & 12, 2025)** Fr. Abraham Kochupurakal CSC. shared his perspective on the *Challenges and Commitment of Religious Life in Contemporary Times*. How do we respond to the call to 'Wokenness'? What do we think is the call in MCJs towards - Interior Conversion, Communal Transformation and External Revitalisation? What dimension of our missionary discipleship draws us at this time? What are we being invited to de-link in order to listen and respond to God's alluring future?

Some of the concerns that surfaced in the get-togethers were: Communication and animation of the communities at the Regional level; Systematic and planned formation at all levels, transfers of sisters and the living out of the vow of obedience.

In the communities and at the get-together there was mutual feedback. The General Directress' listening heart, spiritual depth, encouragement and support, sisterly challenge, has given the Region hope.

### **Feedback of the General Directress**

#### *Western Area*

Alphonsine began with a reflection on Is 42, 1-5. That was followed up by her final words of encouragement and feed back to us.

Since 2015 we are in a process. At present we need to see the small steps we have taken and be open to the Spirit. We need to understand and accompany the sisters in their lights and shadows and see the capacity that each sister is able to contribute.

At the level of mission, each one is doing what she thinks she is called to do. In some communities there is newness and in others there is a need to find new ways and grow in missionary passion.

Team work is where we need to keep growing. This is because interpersonal relationships are a block, so it affects how we work together.

There is an excess of ego in everything e.g. regarding mission everyone needs to be reflected in it. What is behind it? What role do others play in what I do? The sense of body is affected. We often refer to the glorious past that we need to overcome to look for answers for today.

We find it difficult to listen. Our listening is reactive. I invite you to an assertive listening that engages in dialogue. There is a tendency of sabotaging the good said about us. Regarding the sarcastic attitude we need to listen to all that is said before responding. Reduce polarization.

The process of reconciliation is a long path that still needs healing. We need to recognize the spirit in us with times of pausing, letting everything sink in before responding. Be grateful for what you are doing without fear. It is the Spirit that is working. Mother Camino and Concha Arraiza teach us a lot about deep faith, with God as the center. When we put ourselves as the center, the problem begins. "I need to decrease for the other to increase". If we do not diminish, new life will not emerge.

We need discernment where all voices are heard. There are silent voices here and I do not believe that God speaks through some and not others. I encourage all of you to risk and give your opinion because the spirit may be speaking through you. In the Institute we have the belief that some think and others don't. God has called each one in co-responsibility. If things do not work it is because we are silent and fearful. We need to dialogue.

She ended the session telling the Region of India that we are the elder daughters, the first born of the Institute and many eyes are on us. In many ways we have been very forward. She encourages us to continue walking.



### *Eastern Area*

She is grateful for the warm welcome she received in all the communities which has left unforgettable footprints. Her objective evaluation is of the few days that she spent in each community. Some communities have few members while others have more but each community has a simple environment. Some sisters have a lot of work and others less. Synodality invites us all to have a circular community (that listens, encourages, impels) rather than hierarchy (that directs). Discernment is at the centre. It is not reflecting but listening to the Holy Spirit who leads us to personal and group conversion and to the revitalization of our lives and mission.

From the little that she observed, she asked us to let go off our fears and reminded us that differences in opinion should not prevent us to communicate and dialogue in community. It should allow us to enter into dialogue without looking for justifications and defending ourselves but clarifying and finding the opportunity it offers to go beyond my idea.

Her personal interviews with the sisters have been moments of listening, transparency and sincere sharing of what the sister lives, feels and what costs her, her questions and concerns and her dreams.

The older sisters are growing gracefully accepting their reality. We have good relation with the priests and the people we work with.

**Vocation Promotion** should be carried out with systematic planning. It's very important that the vocation promoter should clarify the motivation for which the candidates wish to join us. It's not to occupy important positions. The accompanying sister should have patience because the initial stages have crisis and their motivation may not be clear at the beginning but it can get clarified as they go through the different stages. We need to patiently help them in their discernment. Too many people accompanying the candidate can create confusion. We have no confidence in the person who has been entrusted with this work. The Juniors should take up the responsibility to do vocation promotion during the holidays.

She noted that there are changes in way the candidates live this stage, some studying others in another process. What process are they having and who is accompanying them? Is there a plan and is it the same for all communities? It would be good for the formation team to meet with those who accompany them to evaluate.

With regards to **the Novitiate**, she expressed her deep concern because Novitiate is a time for in-depth study of the congregation and is the foundation. This present group is involved in academic study which hinders the formation process with its system and classes. Importance of accompaniment needed in the Novitiate. The Regional and Formation teams must find a solution to this situation.

**For Juniors** – The accompaniment of the Juniors is important in the community and they must be open to it. Listening and understanding them on their journey of religious life in community. She clarified that if the Junior sister wants to discontinue, discernment has to be done. If she does not want to do the discernment process, she has



to give it in writing. If the Junior feels the need to be out of the community, it should not exceed six months. the decision for the long-term leave is taken after the Regional Directress and the sister concerned meet together for dialogue and discernment.

The sisters working in the *hostel* need to come together and put their ideas and experiences to bring out the best in the students. In the spirit of Magis what can you do so that this service is a real evangelization and a source of spirituality that marks the students forever?

**School** – What future do we have for our schools? Who are we preparing for this work? What awareness does each sister have about the future of this work? These were her concerns especially for Mother Camino, Balamagre and St. Xavier’s, Tura. How are we sharing our charism with our stakeholders in our school?

**Pastoral** – What formation are we giving for our Pastoral sister who carries out the direct work of evangelization that has many challenges? The pastoral sister needs formation and training like the teachers and nurses. There is a way of working in pastoral. Do we have a systematic way of working out our pastoral ministry. How do we contribute to the parish and the people according to our charism?

**Health** – I have seen the few health centers we have. Apart from curative, we must consider the holistic approach that embraces many areas of the person and society that can allow us to open new paths of evangelization in emerging areas.

To



**conclude:**

As Magis we need to wake up to always seek what God wants in the context and bring about a change in our communities.

Passion for Mission should push us to create and transform us for mission because society is challenging us. The invitation is to reflect, pray, research, study as MCJ, how we can contribute to emerging needs. Respond as pioneers, for this we remind ourselves that we must strengthen working together from the spirit of synodality.

We need to practice discernment not only in thought, but also in meditation and prayer.



**We are still on our way**

## Sharing Experiences from the International Course Part II: SELF-KNOWLEDGE, COMMUNICATION, AND INTERPERSONAL RELATIONSHIPS

A brief sharing of the group's experience from the international course on the curriculum: Self-Knowledge, Communication, and Interpersonal Relationships.



"Love God with all your heart, with all your mind and with all your strength, and love your neighbor as yourself." (Mark 12:33). When one of the scribes approached Jesus to ask him which was the most important commandment he should practice in his daily life to attain eternal life, Jesus did not hesitate to answer with the two previous commandments. In

fact, the two previous commandments summarize the entire life of a Christian. However, we are often taught the commandment to love God and neighbor, but not the commandment to love ourselves. Perhaps because everyone thinks loving oneself is something natural. In reality, "loving one's neighbor as oneself" implies loving oneself. It's not necessary to hate yourself to love others. On the contrary, those who don't know how to love themselves find it difficult to love others. How do you love yourself? "What does it mean to love your neighbor as yourself?" Everyone will have different answers, but the answer is found in the course "Self-Knowledge, Communication, and Interpersonal Relationships."

There's a saying: "The hardest work is working on yourself."

This is very true because it's not easy to face your own flaws and



shortcomings, to open wounds to heal, and it takes a lot of courage, patience, and perseverance to achieve change. But it was worth it. When you work on yourself, you become a better person and create a better life for yourself. Classes to deepen your understanding and self-love began from January 2nd to February 28th. Enzyme, a psychological-spiritual process, affects and assaults sexually, emotionally, and the behavior. Do these topics give us the opportunity to continue exploring who I am? Where am I from? What is my personality, my true self? What past wounds, chronic emotions or current difficulties are dominating my life? ...With the experience and enthusiasm shared by the teachers, each of us has reaped many benefits from the classes. Understanding yourself to empathize, understanding yourself to accept yourself, understanding yourself to love yourself, understanding yourself to take responsibility and master your life, and understanding yourself to change. It's a process that requires courage, compassion, openness, patience, humility, and persistence. And this is just a new beginning for all of us, a new beginning to love ourselves and, from there, to love others as ourselves.

The ancient Greeks and the Bible spoke of "Know Thyself."

"When we truly understand ourselves, it's like having a spiritual compass in our lives. We can weather life's storms without doubt or fear, but with faith."

On the contrary, a lack of self-knowledge can lead to unconsciousness or self-ignorance, which means:



- If you don't take care of your body, you will begin to get sick.
- By ignoring your thoughts, you will begin to think and act negatively.
- By ignoring your emotional needs, you will begin to feel doubtful and insecure.

- By ignoring the desires of your heart, you will begin to lose interest in life.

Along with the process of self-knowledge, we are called to get to know our sisters who live together, coming from very different cultures, learning to



live together, to communicate, to discern, and to work together. With useful lessons from the CLEHES courses, tools for assertive communication, discovering and aligning our values, leadership, synodal discrepancy, and MBTI implemented according to the group work method, dynamic activities, hypothetical situations to resolve, specific practices, and sincere sharing of the courses have helped the members gain a broader perspective to understand and accept others as equals, learn conflict resolution skills, solve problems by working together, and together seek and build the fundamental values for missionary life. Not only that, the courses also helped us realize the beauty of the values of the Congregation, what it means to be a leader following the example of Jesus, and how to evaluate ourselves as individuals and as a community so we can make specific resolutions and actions when we complete the course and return to our missionary life.

We express our deep gratitude to the professors who have dedicated their hearts to sharing their ideas, knowledge, and affection.

Saint Augustine said, “We will be judged by God for love. So, simply love, and then do what you will.” Knowing oneself clearly in order to love oneself, to understand and empathize with oneself, and from there to understand, empathize with, and love others is a love full of humanity, full of beauty, and full of sincerity. We have completed more than half of our international course. Time flies by and there are only a few months left. We are grateful to the Congregation for creating the conditions for us to live together, share life, and study together. Although time is running out, we are eager to continue our next journey in our calling as Missionaries of Christ Jesus.

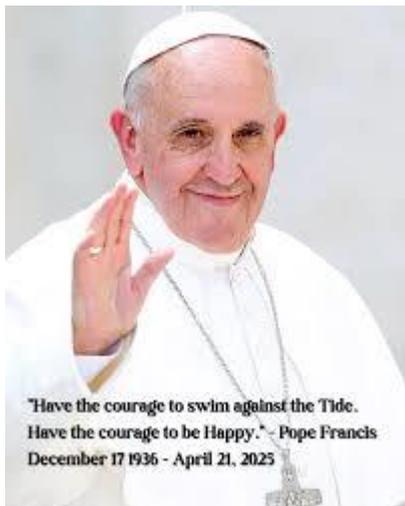
Louise Ngondo, Marie Huong, and Teresa Huyen

## NEWS

- Alphonsine, our GD, will participate in the Annual Assembly of the International Union of Superiors General (UISG) in Rome from May 1<sup>st</sup> to 10<sup>th</sup>.
- According to the availability of the Bishop of Pamplona, Monsignor Florencio Rosello A., the perpetual vows of Xiaoli, Huyen and Nhan will be made in Javier on June 28 at 11:00 a.m.

## From our families

	<b>Gone to the Lord</b>
	09/03/2025: Guy Batusiabwa, brother of Brigitte, Region of Africa
	12/03/2025: Montserrat Nogue, sister of Tere Nogue
	<b>24/03/2025: in Madrid Isabel Gomez Carreño, MCJ in the Philippines.</b>
	08/04/24: Louis Fiston Kinga, brother of Micheline Ikopo of the Region of Africa
	18/04/2025: Nicolas Contreras, father of Nancy, Region of Latin America.
	22/04/2025: Kyrmenskhem Lyngdoh, father of Bidalin Lyngkhoi of the Region of India.
03/05/2025: Margarita Salvador, sister of Mila, Delegation of Spain	



***"May the Lord give the deserved reward to those who have loved me and will continue to pray for me. The suffering that has been present in the last part of my life I offered to the Lord for peace in the world and fraternity among peoples." FRANCISCO***

Let us continue to pray for Francis. He continues to accompany us.

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