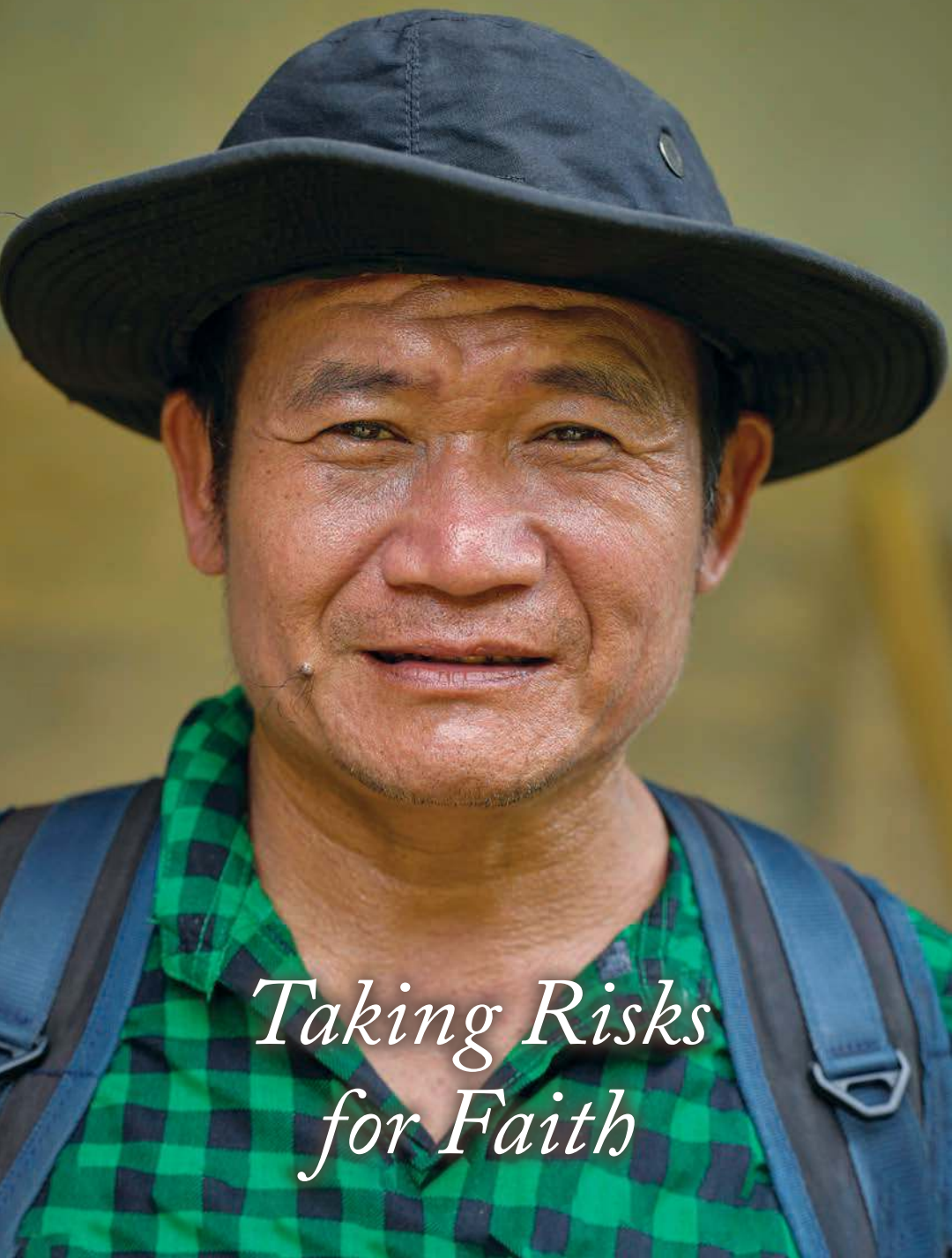


U.S. Catholic Church in mission overseas

MARYKNOLL[®]

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*Taking Risks
for Faith*

FROM THE EDITOR

This season marks 10 years since the late Pope Benedict XVI retired in a noble gesture of humility. Pope Francis' papacy has emphasized mission and a Church that goes out to those on the peripheries, the poor both physically and spiritually. He has made championing the plight of migrants and refugees a signature issue of his leadership, along with global peace, care of the Earth and synodality, a Church that listens and dialogues and journeys together. The issues that Pope Francis speaks of are the very themes found regularly in *Maryknoll* magazine.

Pope Francis signaled from the very beginning that he wanted a clergy among the people, "shepherds living with the smell of the sheep." At times, this implies taking risks for the sake of the Gospel. Missioners take risks for faith — like the catechist on the cover of this issue, or the Maryknollers who embarked to Korea 100 years ago.

In this edition, our cover story focuses on Maryknoll Father John Barth's work in Thailand serving among Myanmar refugees fleeing the violence of a military dictatorship. We share an interview with Father Bob McCahill, who helps get medical attention for sick and disabled children in Bangladesh, a predominantly Muslim country. We report on educating tribal girls in Tanzania, economic empowerment of women in Brazil, and a young immigrant who combined art and theology studies in a beautiful rendering of the Way of the Cross as the migrant's perilous trek, symbolized by the seasonal flight of the monarch butterfly. Come journey with us.

Lynn F. Monahan
Editor-in-Chief



U.S. Catholic Church in mission overseas

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

Romans 8:28



FEATURED STORIES

- | | |
|---|---|
| 10 Finding Eucharist Among the Displaced
<i>By Paul Jeffrey</i> | 34 Fruits of the Seed of Love in Korea
<i>By Tschangho John Kim</i> |
| 18 The Passion of the Monarca Migrante
<i>By Leonel Yoque</i> | 40 Creating a Sustaining Community
<i>By Carolyn Trumble</i> |
| 24 Fullness of Life at Emusoi
<i>By Gregg Brekke</i> | 46 Modeling Jesus the Healer
<i>By Lynn F. Monahan</i> |
| | 50 Sent to 'Show Soul'
<i>By Meinrad Scherer-Emunds</i> |

DEPARTMENTS

- | | |
|-----------------------------|-------------------------------|
| 2 From the Editor | 30 Partners in Mission |
| 4 Photo Meditation | 56 World Watch |
| 8 Missioner Tales | 58 Orbis Books |
| 16 Spirit of Mission | 61 Readers' Responses |

FRONT COVER:

Burmese catechist Pah Kler supervises the sending of humanitarian relief to internally displaced families hiding in the forests of Myanmar.

COVER CREDITS:

Front: Paul Jeffrey/Thailand
Back: Gregg Brekke/Tanzania

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 missioners. 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 the Prophets

Thus Says the Lord

By Joseph R. Veneroso, M.M.

*Consider Isaiah's vision of virgin birth
And God's suffering servant singing centuries
Before the cross ever took shape. Thus he revealed
Suffering's power to redeem, liberate and transform
The nations into a new Chosen People, compelled
To climb, conquer and contemplate this holy mountain
Called Calvary.*

*Behold, Micah raises again an image of nations
Fashioning tools from beaten swords
And learning ways of peace instead of war.
He points to the least of Judah's clans:
Lowly Bethlehem, where all would
In the Messianic age to come
Act justly, love mercy and walk humbly with God.*

*Ask yourself: who among us would dare be duped by God
As Jeremiah, trying in vain to withhold
The prophetic word within his heart
Erupting forth like a reluctant firebrand?*



The prophet Isaiah from the Sistine Chapel. (Wikimedia Commons)

*He dared warn Jerusalem of its impending doom,
Lamenting its inevitable desolation, while
Knowing full well he jeopardized his own life.
Yet he was true to the impossible calling
That gave his miserable existence meaning.*

*Recall Hosea's ruined marriage. From it,
God revealed mercy above and beyond the law
Taking back wayward Israel despite infidelity.
Listen to Amos lay the blame for its shame
Squarely on the heads of the indulgent rich
Whose bloated bellies on ivory beds
Belied indifference to an imminent fall.*

*Laugh, even, at Jonah, who — believing all too well
In God's mercy — commanded to warn sinful Nineveh,
Hopped a fast boat to Spain. Hoping thus to ensure
Its well-deserved punishment, sailed he instead into a storm
Quelled only by tossing the errant prophet overboard
Where even the great fish could not long stomach
His disagreeable nature and so heaved forth grumpy Jonah
Forcing him to preach begrudgingly of God's grace.*

*O precious children of the Lord,
The prophets speak no less to you today
Than they did to men and women of old.
You have but to heed their words!*



MISSIONER TALES



In 1995, I was serving people who flooded into improvised refugee camps in Tanzania after fleeing genocide in Rwanda. On Holy Saturday morning I decided to see how the new camp was coming along. The bulldozer had made a road into the woods for about two miles and I

followed it until the end.

I parked my pick-up. Very soon I was surrounded by people. I told them I was a priest. A man came forward. He said he was a catechist in Burundi. He invited me to his shelter, a tent-like structure made of tree limbs covered with U.N. plastic

sheeting, where he lived with his wife and two children. Then, for several hours, we visited neighbors in the same situation.

It was late and had begun to rain when I got back to my truck, so I decided to stay the night. I set up my Safari cot and sleeping bag in the back of the pick-up, which had a canvas cover. But there was no sleep. All night it rained. All night I heard babies crying and old men and women coughing. I couldn't imagine a more miserable night. I didn't sleep a wink. I felt so sorry for the poor people.

With dawn, the rain ended. It was Easter Sunday! The catechist returned. "Would you have Mass for us, Father?" he asked. "Of course!" I agreed.

Word had passed around that a priest would say Mass. People came from all sides of the woods. I don't know how many — maybe 5,000, 10,000. I don't know. It was the largest crowd I've ever had at a Mass.

The clouds were breaking up, and rays of the sun broke through the mist in the trees. It was quite a lovely day by the time I began Mass.

Before beginning, I stood on the unsteady bench they had made to say a few words.

"You are having a very difficult time right now! All last night I heard your children crying, the old men and women coughing. It is a difficult time. But, you know, Friday — the day before yesterday — it was Good Friday, the day they crucified Christ on the cross. From that we learn by offering our suffering to God, it is not for

nothing. It will be the way to a new life. The ones we really have to feel sorry for are those who don't believe. Where can they go? For them, all the suffering is complete hopelessness.

"Today is Easter! Today Jesus rose from the dead to a new life. No more suffering like you are going through now.

"Today is Easter! No matter how bad it seems, today we have to sing alleluia. We are alleluia people."

Suddenly, a man in the crowd began to sing an Easter song, a joyful melody, full of alleluias. It seemed that everyone knew the hymn. Soon the whole woods was filled with the glory of alleluia.

A group of young girls came and danced before the altar; soon many other young girls joined them. The people clapped their hands, and the men broke sticks to beat in rhythm. They danced and sang.

I sat down on my bench in utter amazement as I watched this scene unfold, unprepared, unrehearsed, all a spontaneous praise to God.

I felt so close to the people, to my parents and sister, long dead. I felt the whole Catholic Church was there. I was so grateful for our Church, for the Mass, the Eucharist. I was so grateful and humbled that I was a priest who could be there.

Nothing else in life could come close to this. Who else but Christ could bring such joy to people in such miserable conditions? It was the greatest moment in my 67 years as a priest. Only in heaven could I imagine a greater joy.

Daniel Ohmann, M.M.


Finding Eucharist AMONG THE DISPLACED

Text and photos by Paul Jeffrey

A Maryknoll priest supports local Catholic efforts to help Burmese refugees and internally displaced people

Father John Barth has come full circle, returning to where his Maryknoll mission began.

As a Maryknoll seminarian, Father Barth completed his overseas training program in Thailand, including time spent at a camp for refugees from Cambodia. Since his ordination in 1991, he has served in Cambodia, Uganda and South Sudan, as well as in leadership in the United States.



Maryknoll Father John Barth (right) and Sunthorn Wongjomporn, of the Chiang Mai Diocese, discuss details for delivering humanitarian relief to displaced people in Myanmar.

By 2021, the missionary was ready for the challenge of a new assignment. That year, a military coup in Myanmar (formerly known as Burma) displaced massive numbers of people who fled toward Thailand. Father Barth went back to where he'd started, this time to assist the Diocese of Chiang Mai, Thailand, as it responds to cries for help from across the border.

There were already nine refugee camps inside Thailand hosting some 90,000 people from Myanmar, some of whom were born in the camps and had never stepped foot outside.

Following the 2021 coup, Thai officials refused to accept new refugees, meaning that families displaced by the violence had to remain in Myanmar. Many had no place to hide but the jungle. By October, more than 1.3 million people were displaced throughout the country, according to the United Nations Office for the Coordination of Humanitarian Affairs.

Unlike refugees, whose status is internationally recognized and who are assisted by U.N. agencies and humanitarian groups, internally displaced people — commonly called IDPs — have no such legal recognition. Myanmar's military continues to restrict or outright block their access to aid. Getting food and other supplies to those who need them is challenging.

But the Catholic Church, present on both sides of the border, can do what others cannot. Shortly after the coup, the Chiang Mai diocese began sending emergency supplies to IDPs, coordinating the assistance with priests and catechists in two



bordering Myanmar dioceses.

"The fighting in Myanmar isn't just between armed groups. Ordinary people are affected, especially when the military launches air strikes and bombings," says Sunthorn Wongjomporn, diocesan coordinator of Catholic Mission for Social Development. "People can't survive in their villages. They run away and hide in the forest. When they run, they can't carry anything, just the shirt on their back and maybe a pot to cook rice."

Wongjomporn says the diocese, with help from Caritas Thailand, did what it could. "We've tried to provide food, medicines and tarps for shelter. In the dry season they can make bamboo shelters and cov-

er them with banana leaves. But drinking water is in short supply, so there's a lot of sickness, especially malaria and diarrhea."

The help was never enough, and in early 2022, funds were running low. Then Father Barth arrived.

Since June, the missionary from Buffalo, New York, has coordinated much of the support that the Chiang Mai diocese has given the two dioceses in Myanmar.

"Maryknoll has provided the rice, cooking oil, medicines and shelter material we needed," Wongjomporn says. "Father John doesn't talk

much, but he looks and listens. If we propose something, he immediately responds."

A church worker who fled Myanmar after the coup — and who asked not to be named for the safety of family members still living there — says Father Barth's ministry has been a blessing.

"Maryknoll came along at the right time with food and medical supplies. They are also supporting the community schools in the IDP camps with notebooks, pencils, pens and teachers' supplies," says the church worker. "Father John is the missing piece we were all waiting for."

Father Barth, 70, also works closely with pastoral workers in the Ban Mai Nai Soi refugee camp near Mae Hong Son, where two Burmese priests serve as chaplains. Father Barth has spent time in the camp — which is guarded by Thai soldiers — getting to know people, including a group of young landmine survivors. He plans to help rebuild a crumbling dormitory for orphans and other vulnerable children in the camp.

The most pressing need is getting assistance to displaced families inside Myanmar, he says. It's no easy task.

"The IDPs are in the worst shape of anyone," the missionary says. "Refugees in the camp have legal protection and some support from aid agencies. They can go to school, and can get on with a somewhat

Above: Girls walk in the Ban Mai Nai Soi refugee camp in Thailand. The camp, one of many, is home to thousands of Burmese refugees who were displaced from their home villages by ongoing violence perpetrated by Myanmar's military regime.



Workers in Mae Sam Laep village in Thailand carry bags of rice for displaced people in Myanmar to boats on the Salween River, which separates the two countries.

normal life inside the confines of the camp. But the internally displaced are people who recently had to flee their homes in the night. They've been brutally pursued, with many killed. They've witnessed atrocities. They're traumatized."

"Many would like to come live in a camp in Thailand, but they can't get in," he adds. "Thailand doesn't want any more camps."

Father Barth travels to the border a couple of times a month to witness the aid deliveries by those helping the IDPs.

"Once we get things across the border, whether in a boat or in a car, you can't go far because of military roadblocks. The military will shoot you," he says. "So they load

things on their backs and take hidden paths through the forest, staying out of sight of military patrols. They'll haul a bag of rice on their shoulders for two days, up and down through the mountains, and it only lasts a family for a month. And they don't know if there will be more rice when that runs out."

The missionary must keep a low profile. "Foreigners like me can draw a lot of attention in those little border towns, especially down on the river bank," he says.

In spite of the risks and difficulties, Father Barth says he's exactly where he needs to be as a missionary.

"I always wanted to do this work," he says. "I grew up in the nice suburbs. My father had a great



Pah Kler, a catechist who supervises shipping of food supplies to internally displaced people hiding in the forests of Myanmar, rides in a boat loaded with rice on the Salween River.

job. We never wanted for anything. I wanted to use what I had to help other people. Not just to give them things, but to help them help themselves."

"The best people in the world I've ever met are religious people, people who sacrifice for others," he continues. "I've been fortunate to cross paths with so many of them over the years, and this place is no different. They strengthen my faith. I don't have a parish. My Eucharist is giving food to the hungry and starving. To me that's the Eucharist."

In coming months, Father Barth and the Maryknoll Society will help build a simple bamboo chapel in the Daw Noe Ku camp for IDPs inside Myanmar. For Father Dominic

Nyareh, one of the priests assigned by the Diocese of Loikaw to care for the refugees and the displaced, it's a small symbol of how Maryknoll has accompanied those who fled the horrors of war.

"Many of the displaced feel that the world has forgotten them," Father Nyareh says. "But God did not forget or abandon us. And God helps us through people like Father John and the Maryknoll community as they reach out to those who suffer in Myanmar." ✠

Paul Jeffrey is a photojournalist who works around the world with church-sponsored relief agencies. Founder of Life on Earth Pictures, he lives in Oregon.

Spirit of Mission

Three Pillars of Lent

By Joseph R. Veneroso, M.M.

In Lents past, I gave up something for 40 days, successfully making myself miserable so that, come Easter, I'd be happy to get back to my coffee, candy, soda, desserts or movies. Back in the day, as children we received a small cardboard box into which we'd place our spare change to be collected at Lent's end and distributed to the poor.

Being on the pious side, I also tried to get to daily Mass before going to school; and making the Stations of the Cross every Friday made Lent feel complete. Thus, without even thinking about it, I practiced all Three Pillars of Lent: fasting, almsgiving and prayer.

As I look back, deeper insights and unexpected revelations emerge which help me to attain Lent's goal: appreciation for — and to a lesser extent, participation in — the Passion and Death of our Lord.

For Catholics from 18 to 59 years of age, fasting on Ash Wednesday and Good Friday is still obligatory, eating only one meal with the other two not equaling another meal. Everyone over 14 is required to abstain from meat on Ash Wednesday and all Fridays of Lent. In addition to abstaining from meat, every Lent in recent years I give up one of my simple pleasures: drink-

ing coffee. I never get headaches or go through withdrawal, but my mood takes a decidedly nasty tone. As one colleague put it, "Every time you give up coffee, we do penance."

Ostensibly in tradition, fasting and abstaining from meat on Fridays was to honor the day Christ died for our sins. The money saved was supposed to go to the poor, for whom fasting and not eating meat was an involuntary and daily sacrifice.

Over the years we did the penance but forgot the poor.

During the Middle Ages it was not uncommon for upper-class people to pay poor people to perform the rich people's penances. In a more contemporary example, something is lost spiritually if we substitute lobster for hamburgers.

After Vatican II the Church encouraged Catholics to do something positive during Lent, such as engaging in Bible study, visiting nursing homes or volunteering at soup kitchens. Almsgiving need not be monetary. Clothing, food or toiletries are appreciated.

Monastic traditions across religions help us to deepen our understanding of our Lenten practices. For example, all Buddhist men in Thailand are required to become monks for any-



Children pray before eating lunch at the Bethlehem Centre preschool and day care in Addis Ababa, the capital city of Ethiopia. (Sean Sprague/Ethiopia)

where from six months to two years. They eat only one meal a day. Every morning at sunrise monks can be seen going door to door, silently begging for food. Even if a monk begs at the home of his own parents, no words are spoken.

The late Maryknoll Brother John Beeching, who worked and lived among the Buddhist monks of Thailand, explained, "Monks beg to give other people the opportunity to be generous and thus earn merit."

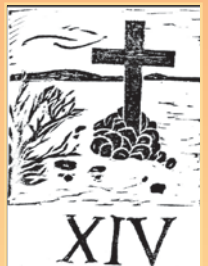
One morning during Lent when I was in high school, I awoke to see it had snowed overnight. My father said I couldn't go to Mass until I shoveled the sidewalk and driveway. I missed Mass that morning, which spoiled my

perfect record. This, in turn, gave rise to resentment.

In confession the priest gently reminded me that honoring one's father and mother takes precedence over personal piety. This gap in my Lenten practice was itself a grace, protecting me from spiritual pride.

Instead of priding ourselves on how "well" we observe Lent — distracting ourselves from the meaning and intent of our Lenten practices — we are invited, rather, to focus our gaze.

Keeping the suffering of Christ ever before our eyes in the person of the poor, the sick, the imprisoned and the dying ensures our Lenten sacrifices and service bring us closer to the Paschal Mystery. ✠



The Passion of the Monarca Migrante:

a Latino Way of the Cross

By Leonel Yoque

A young artist draws inspiration from her faith and migrant journey

For Jaqueline Romo, an artist, teacher and immigrant, the migration experience that she, her family and friends and many others have endured is aptly reflected in the Stations of the Cross.

Migration, with its sufferings and sacrifices, is a Way of the Cross for many of us Latinos in the United States and elsewhere. That is why we identify so strongly with Good Friday and the Passion of Christ. When blended with art, culture and mysticism in the Catholic imagination, migration experiences can become fertile ground for theological reflection by Latinos who migrate to the United States, as in Romo's case.

"I decided to make art in a Latino way, in other words, through the eyes of a Latina migrant," she says.

Her work, "The Passion of the Monarca Migrante," is composed of 15 prints made from carved linoleum blocks, called linocuts, to represent the Way of the Cross. In Romo's rendering, Jesus is simultaneously represented as

Jaqueline Romo's artwork is composed of 15 linocut prints paralleling the Stations of the Cross and using the symbolism of the monarch butterfly. (All images courtesy of Jaqueline Romo/U.S.)



Left: Closeup of tools and linoleum blocks used to create Jaqueline Romo's "The Passion of the Monarca Migrante," depicting the migrant journey through the Stations of the Cross. Right: A few prints are assembled on Romo's living room floor in Chicago.

a monarch butterfly and the body of a migrant pushed to the margins of society.

Romo, 26, was born in Los Altos, Jalisco, Mexico, and migrated to the United States with her parents when she was just 2 years old. She and her two siblings had a difficult childhood, and she was traumatized when her father was deported to Mexico. "My mom had to raise the three of us, and she was the one who had to work to support us," Romo recalls. Yet, from the time Romo was young, her mother instilled the Catholic faith in her children, which helped Romo cope with the loss. "Going to church helped me move beyond my father being deported," she says.

Romo's family lived in the south side of Chicago, in the predominantly Mexican La Villita-Pilsen ar-

ea, known for its picturesque murals. "I grew up among all that," Romo says. She also recalls, "My father is the artist of the family, and very creative."

After finishing two years of community college, Romo, who is a recipient of the Deferred Action for Childhood Arrivals (DACA) program, received a scholarship to study for a bachelor's in graphic design at Dominican University in the suburban Chicago area. While she was still completing her bachelor's degree, Romo was offered the opportunity to study for a master's degree in theology at the Catholic Theological Union in Chicago.

For her senior art thesis project at Dominican, she drew upon her theological studies. Romo realized that the date she was to present her thesis project fell close to Palm

Sunday, when the Gospel reading is the Passion of Christ.

"I know that passage well, and I know the Stations of the Cross," she says. "I decided to focus on the Mexican experience of crossing the border, not because Mexicans are the only ones — they are not — but because that was the way I would portray myself in this work, reflecting on what the Passion of Christ means to a Latino in the United States and portraying the untold stories of people who cross a desert, a river, not knowing if they will make it."

She recalled that the monarch butterfly has been used as a symbol of resilience by immigrants in the States, given the long journey it undertakes. It flies north to the United States and Canada each year and then travels back again to Mexico.

"The Passion of the Monarca Migrante" was a collective work, says Romo, who prefers to keep the title bilingual, reflecting the mixing of English and Spanish, or Spanglish, that Latino migrants often use. "I didn't do it alone," she says. "I consulted with classmates, friends and people around me. I also recalled the migration stories told to me by my aunts, uncles and cousins, stories about how they went through the desert and crossed the border."

She continues, "Many of the stories were similar, but none were the same. Still, I could see similarities in the stories of suffering, sacrifice, faith and hope."

Romo notes that the fourth station reflects the strong Catholic faith of migrants. "When the bodies of migrants are found in

the desert, often they are carrying holy cards of the Virgin of Guadalupe or Saint Toribio, or a rosary or scapular," she says.

While she likes all the images in the series she made, Romo feels especially drawn to the eighth station, when Jesus consoles the Women of Jerusalem. "It is a moment in which Jesus is suffering and when he should be the one being consoled," she says. "Yet, it's the reverse — he consoles the people who are suffering. That's why I portray Jesus as a monarch embracing the women who are on a path. They aren't alone; they are with Jesus. In spite of all the suffering, Jesus doesn't abandon them."

Another station that particularly impacts her is the 12th, when Jesus dies on the Cross. Originally, Romo did not want to use the color orange on that station and intended to leave it black as a sign of mourning. But, she says, "Accidentally, I used a little bit of orange. I thought, that was as it should be since the orange color should return through the light of Christ at the Resurrection."

Romo says she asked her classmates about what Jesus' resurrection might mean to Latinos. "For us the American dream is to graduate, or that our children graduate," she says. "Reaching a bachelor's or a master's degree in the United States is the highest achievement for us and our parents." With that in mind, she says the 15th station, the Resurrection, is the station with which she most identifies.

"Because I could make it to graduate from college after so much

sacrifice by both me and my parents — especially my mom, coming to a new country, without knowing anything and having to navigate everything by herself,” she says. “For me it was an accomplishment, giving my mom the opportunity to see me graduate and finally say, ‘Here, I am, at this station, the Resurrection.’”

Currently, Romo works at Cristo Rey High School in Chicago, ministering to youth and sharing the integration of art, theology and her life experience as a woman migrant. ✦

Deacon Leonel Yoque is a Maryknoll mission education promoter in Los Angeles.



Jaqueline Romo (left) and her mother, Gila Estrada, are shown at the opening of the Senior Art Exhibition in the O'Connor Art Gallery at Dominican University in Chicago in 2019.

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*A woman carries firewood in the Ban Mai Nai Soi refugee camp in Thailand, where Maryknoll Father John Barth serves.
(Paul Jeffrey/ Thailand)*

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Fullness of Life at Emusoi'

By Gregg Brekke

*Maryknoll Sisters in Tanzania provide education, hope
and empowerment for pastoralist girls*



Maryknoll Sister Mary Vertucci recalls her first assignment to Tanzania five decades ago. "When I came here, I had a deep sense I was following this call to somehow minister to people in need," she says. "I found myself teaching girls."

Sister Vertucci, 77, runs the Emusoi Centre, a school for pastoralist girls, which she founded in 1999. "Emusoi" means "a place of discovery and awareness" in the language of the Maasai, one of the pastoralist peoples who live off of herding livestock on the savannas of East Africa.

"When the girls come, sometimes they're so shy they don't talk, they don't look at you," says Sister Vertucci. "A change happens even within the first few months as they gain self-confidence. It's a wonderful transition to see."

The center's compound and adjoining home for the sisters are nestled into the side streets of Arusha, Tanzania, a bustling commercial hub in the highlands of the country's north central region. The town serves as the gateway to Mount Kilimanjaro and safari tourism, surrounded by farm and grazing lands.

Although the tribespeople in the region interact with the modern world as they bring their cattle and milk to market — or purchase cell phone minutes — their societies remain bound by centuries-old traditions and cultural norms.

Before she founded Emusoi, Sister Vertucci, who is originally from New Brunswick, New Jersey, studied gender roles and familial expectations as a research assistant for the Pastoral Research and Development Program in Tanzania. She found large disparities in educational admissions and outcomes between boys and girls in pastoralist communities, even though the government provides equal education in village schools.

"The number of girls in primary school is much less than the boys, probably about two-thirds boys to one-third girls," she says. Girls are often kept home to help with housekeeping, farming

Maryknoll Sister Mary Vertucci (gray hair), who founded the Emusoi Centre for pastoralist girls, visits her students' homes in remote villages. (Courtesy of Mary Vertucci/Tanzania)



(Top, from left) Maryknoll Sister Lekheng Chen teaches a class in Arusha; a student participates in a lesson; Emusoi graduate Teika Simango, who went on to college and law school, works as the center's legal advisor and program officer. (Gregg Brekke/Tanzania)



Emusoi student Neema (far left) visits her family in her home village during a program break. After graduating from the center, Neema went on to earn a diploma in environmental health. To date, some 2,000 girls have graduated from Emusoi. (Courtesy of Mary Vertucci/Tanzania)

or tending the family's animals. "Where there are two sisters, they may alternate the weeks they attend classes."

Sister Vertucci explains that this inconsistency and lack of social encouragement decreases the number of girls able to pass the exams that would allow them to attend secondary schools. Furthermore, many girls are married off at puberty — further reducing the number of pastoralist girls who advance past an elementary-level education.

The center offers bridge classes to help girls make the move from primary to secondary school in a one-year residential setting. While foundational subjects such as English, writing, civics, math and science are taught, Emusoi also provides a pathway for girls to learn about life outside their villages. They interact with women and other girls in a safe and fun environment, and grow in creativity

and independence.

Emusoi's staff includes former students and two other Maryknoll sisters, Sisters Jareen Aquino and Lekheng Chen. They oversee two classes of up to 30 students per term. Graduates of the program are accepted into residential secondary schools around Tanzania. The success rate is very high — 85% of Emusoi-educated girls make the transition to secondary school, compared to less than 10% (in some areas, as low as 4%) in Tanzania.

For many girls, the Emusoi Centre is a refuge.

"One of the girls came from 'the back of the beyond' — a very remote area," Sister Vertucci recalls. "When she went home for break, her father wanted to marry her off without her consent. ... So she lived here until she finished school and went to university."

For some families, a daughter leaving the village can present an



During a field day, students engage in games in order to gain confidence and to build community across tribal divisions. (Gregg Brekke/Tanzania)

economic hardship. They may have received payment against a dowry for many years leading up to the marriage. "In the beginning, when we first started, sometimes the fathers would come to us and say, 'If you take my girl, then you have to pay back the cows we've been receiving for her dowry,'" Sister Vertucci says.

Yet through persistence and visible results, the Emusoi Centre is changing the perception of girls' education as a loss to their families. The testimonies — and the confidence — of the 2,000 graduates of the program are the key to bring-

ing change, even if slowly.

Former student Teika Simango, a college and law school graduate, works at the center as its program officer and advisor. She says that many parents now ask to send their daughters to Emusoi.

"When you go [to the village] for the holidays, a lot of people will say, 'My daughter finished standard seven, please take her with you,'" Simango says. "They've changed. It's like they've broken the ice. Now they know that education is good for girls."

Recent graduates Flora Leiyo and Dianas Saikong return to visit during their breaks from teachers' college. Leiyo says she tells parents that "every child who has been born has a right to get an education, has a right to study."

Saikong says she is motivated by Emusoi to mentor younger girls. "I want to use what I've learned here to inspire, to educate my fellow girls," she says.

An important part of learning at Emusoi is social development. For many of the girls, the isolated nature of villages and tribal areas means that meeting someone from another part of Tanzania is akin to meeting someone from another country. Games, team-building exercises, music and chores bring the girls together in shared activities to form bonds.

"When the girls come here, they are sometimes overwhelmed," says Sister Aquino, 45, who has taught at Emusoi since 2011. "And then, after hanging out together, being with them in the classroom, challenging them, playing and laughing with



Emusoi graduates Dianas Saikong (left) and Flora Leiyo return to the center in Arusha to mentor younger girls during breaks from teachers' college. (Gregg Brekke/Tanzania)

them — they come up to you and confidently say, 'Hi Sister! How are you?' It's so good to see how they blossom in confidence."

The joy and confidence of the students at the Emusoi Centre is infectious — from thoughtful questions for visitors, to laughter between members, to shared responsibilities around the school. It's easy to see that lives are being changed.

Even more, current and former students alike express gratitude. They say they are thankful for the opportunity to advance in their education and equally grateful for the life lessons of empowerment and self-worth.

Through the center's student government and an enrichment course, the life skills class, Sister Vertucci says the girls "are encouraged to speak out, to think for themselves

and to govern themselves."

She has seen the program's results in its many graduates. "They keep saying to me, 'If you weren't here, where would we be? We would be grandmothers already with no chance of education, but now we're able to be independent and to be equal partners with our husbands.'"

Sister Vertucci summarizes her decades of ministry to pastoralist girls in simple terms. "Being with them, accompanying them, supporting them and encouraging them in their own journeys ... As the Bible says, toward 'life to the full' [John 10:10] — that has been my motto."✠

Gregg Brekke is an award-winning photojournalist and writer dedicated to telling stories of faith and justice, and a regular contributor to this magazine.

Partners in Mission

Family Blessings

By Deirdre Cornell

Ruth Meyer is more than Maryknoll Father Daniel Ohmann's niece. She and her husband Roy are his partners in mission.

"I have known Father Danny my whole life," Ruth says. She and Roy became engaged in 1964, just as Father Ohmann, her godfather, received his first overseas assignment. Since he could not officiate at their wedding, Father Ohmann gave them a blessing ceremony shortly before leaving the country.

The missionary spent the next 52 years in Tanzania.

From Minnesota, Ruth and her large family — she is one of 14 siblings — kept abreast of Father Ohmann's many mission projects through his newsletters.

When Ruth retired in 2004 after a career in education, the first item on her wish list was to visit Tanzania. "I wanted to experience what Father Danny had been writing about for decades," Ruth says.

Other family members went, as well, but the trips were not a vacation! The missionary put his relatives to work. "We constructed a windmill, built furniture for a girls' dormitory, converted a shipping container to

a home for beehives and delivered bags of corn," Roy recalls.

"The first few trips to Tanzania were to help with projects," says Roy, who has gone there nine times with Ruth. "Now, I return to their country because I love the people."

Father Ohmann served as pastor of Ndoleleji Catholic Church, a mission parish of 27 villages spread out over almost 1,400 square miles. He founded hospitals and clinics and supported small businesses and agricultural projects. The windmills he built there still bring clean water to local villages.

When a new pastor arrived, Father Ohmann was able to fulfill his dream of ministering directly to the Watatulu, an isolated tribal people in the Rift Valley.

"Father Danny lived the simple lifestyle of the Watatulu," Ruth wrote in a self-published book about him, *A Glimpse into the Soul of Africa*. He learned their language, shared their food and customs and introduced them to Christianity.

Father Ohmann began helping a handful of Watatulu students to attend St. Leo the Great Primary School, a 600-student residential school located in Igunga. Ruth and Roy joined him in this work. "On our visits, the Watatulu did not ask us for things to



Maryknoll Father Daniel Ohmann (white hat), who served in mission in Tanzania for 52 years, takes Ruth and Roy Meyer to visit a Watatulu family. (Courtesy of Ruth Meyer/Tanzania)

better their living conditions," Ruth says. "All they asked was that we educate their children."

Father Ohmann formally established the Watatulu Education Fund, and when he returned to the States in 2016, he left the project in good hands. From their homes in Minnesota and Florida, Ruth and Roy work with Father Ohmann's longtime assistants in Tanzania — Deo Gratias Seni Nicasius and Yohana Machejuda — to carry on his legacy. Currently, the fund supports 20 students at St. Leo's and 17 students in various secondary schools.

Ruth and Roy witnessed the impact of the project during their most recent trip, joining Deo to transport students to St. Leo's. "We drove for five hours in heavy rain over barely passable roads," Ruth says. Yohana and Watatulu students from another area arrived by bus.

At St. Leo's, the students received uniforms. Deo and Yohana then took

the youth to a shoe store, where each student was fitted with a pair of black leather shoes. The fund also provided for a year's worth of school supplies, toothpaste, toothbrushes, soap, lotion and laundry detergent.

At the request of the Maryknoll Fathers and Brothers, Ruth says, she and Roy have started a nonprofit organization "to continue Father Danny's mission." They registered the Watatulu Education Fund as a nonprofit corporation in Minnesota and filed an application with the Internal Revenue Service to obtain tax-exempt status.

"The program has been excellent for the Watatulu," says Father Ohmann, 94. "Some of the former students now work in hospitals and schools, or have their own businesses."

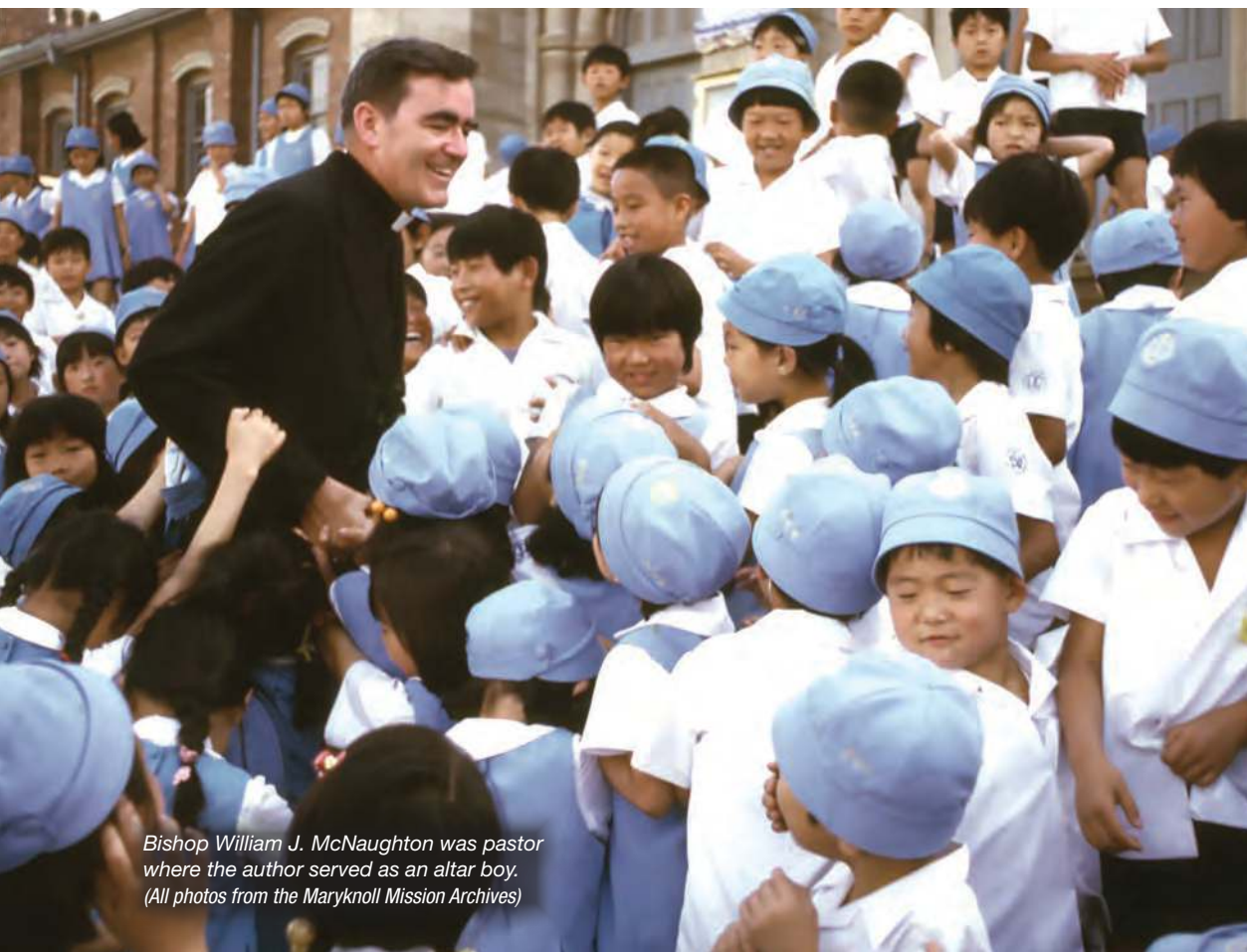
"God must be behind all this, the way everything has worked out," the missionary adds. "I'm grateful to God for Ruth and Roy taking over." ✠

*“Having a heart in a constant
state of prayer is like having
a flame perpetually lit.”*

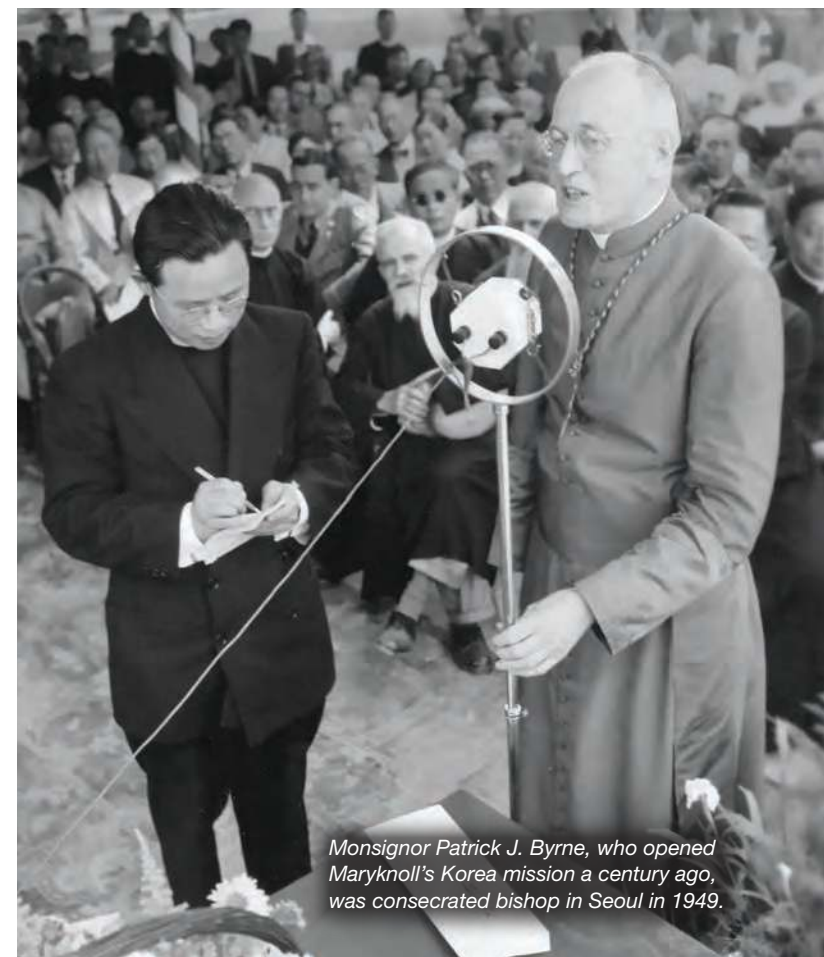
— Pope Francis



Young Burmese Catholics pray together.
(Sean Sprague/Myanmar)



Bishop William J. McNaughton was pastor where the author served as an altar boy. (All photos from the Maryknoll Mission Archives)



Monsignor Patrick J. Byrne, who opened Maryknoll's Korea mission a century ago, was consecrated bishop in Seoul in 1949.

Fruits of the Seed **OF LOVE IN KOREA**

By Tschangho John Kim

A former altar boy from Korea remembers Maryknoll's service in his homeland

On celebrating the 100th anniversary of Maryknoll's arrival to Korea, I recall the missions and sacrifices of Maryknoll priests, brothers and sisters to whom I am indebted immensely. Among those who raised me spiritually, Maryknoll missionaries have significantly shaped who I am.

A century ago, the Holy See commissioned the Catholic Foreign Mission Society of America to minister to the Pyongyang area in what is today North Korea. Father Patrick J. Byrne arrived on May 10, 1923 and was named prefect apostolic when the Pyongyang Diocese was established four years later. (The Maryknoll Society would also be entrusted with the apostolic vicariates that became the Cheongju Diocese and the Incheon Diocese.)

Six Maryknoll sisters arrived in 1924, and each of the ensuing years saw additional missionaries sent to Korea. Through the sisters' efforts, under



Maryknoll Father Gerard Hammond, first assigned to Korea in 1960, still serves there. The missionary carries out trips to the North to help tuberculosis patients.

Monsignor John Morris, the Sisters of Our Lady of Perpetual Help was established — the first local Korean congregation. Maryknoll Sister Agneta Chang, who had undergone novitiate training at the motherhouse in New York, was assigned to oversee the novices' spiritual formation.

During World War II, non-Korean missionaries were expelled and evacuated. After much petitioning, Maryknoll was allowed to return after the war to the newly partitioned Korea. Monsignor Byrne was assigned to Seoul, where he was consecrated bishop.

However, the Communists of North Korea attacked and took over the South in 1950.

Detained and executed, Sister Chang became a modern-day martyr, along with countless others. I grew up hearing their stories. They reminded me of the more than 20,000 Korean martyrs, including 103 saints

and 123 blessed, who had chosen God instead of apostasy, enduring brutal tortures in the Yi dynasty.

The ordeal of Bishop Byrne and his assistant Father William R. Booth made me cry. As the Communists approached, Bishop Byrne decided not to flee, saying, "As long as Korean Catholics and clergy stay in Seoul, I have to be with them." The missionaries were captured and forced to join the "Death March" to North Korea through the unbearably cold winter.

Bishop Byrne died on Nov. 25, 1950, from the hardships he endured. His last words included his saying, "It has always been my wish to lay down my life for the sake of my faith, and a good God has given me this grace."

The Korean War, from 1950 to 1953, devastated Koreans physically and mentally. Maryknoll members chose to care for war-torn South Koreans, giving up the wealth and



Maryknoll Sister Jean Maloney (in habit), a nurse, has lived for 70 years in Korea, where she has served in various ministries for the sick, workers and exploited women.

honor they could have enjoyed in the United States. They built churches, schools, orphanages and hospitals — demonstrating what the love of God truly means.

Medical services were urgently needed during and after the war, and Maryknoll established six clinics and joined other hospitals providing services throughout the country. (Earlier, Sister Mercy Hirschboeck, a doctor, had founded Korea's first Catholic medical facility in 1933.) Physicians, including Father Gerald J. Farrell and Sister Anna Boland, and nurses, including Sisters Rose Guercio, Augusta Hock and Jean Maloney, saved thousands of lives.

Sister Boland visited rural areas on foot to treat patients. She became an expert in snake venom detoxification. Sister Guercio established an affordable health insurance system. Sister Maloney — who seven decades later still lives in Korea —

would go on to co-found Magdalena House for exploited women.

When I was young, I didn't understand why the Maryknoll missionaries voluntarily went through such hardship, living in exemplary frugality and service. But now, having lived a happy and blessed life for 80 years, I know how noble was the love they practiced, and how immensely they influenced my life. They seeded hope in the hearts of distressed Koreans for a better future in this world — and in the world that follows.

Father William John McNaughton arrived in 1955 at Cheongju parish, where I served as an altar boy. Often, I saw the priest kneel before the altar to pray. That sacred image is firmly etched in my heart. Thus began my bond with Maryknoll religious.

Korean society has been autocratic and hierarchical. Since Korean Catholics were familiar with strict



Maryknoll Sisters Sylvester Collins and Agneta Chang (right) are shown in 1939 with Our Lady of Perpetual Help novices.

and authoritative priests, parishioners were confused by the Maryknoll members who approached them with friendly smiles.

As a pastor, Father McNaughton tried to honor and practice the Korean customs of hospitality. When parishioners visited, he greeted them by serving watermelon or homemade cookies. That practice won the parishioners' hearts.

Even after he was consecrated Bishop of Incheon in 1961 — becoming Korea's fourth Maryknoll bishop — Bishop McNaughton maintained a frugal lifestyle. His nickname was "the Subway Bishop" since he used the subways to visit his parishes. Approached once by a beggar, a story tells, he gave the man his own bishop's robe since he had nothing else to offer. This anecdote teaches Christians what God's love is.

Father Gerard Hammond, first as-

signed to Korea in 1960 — and still serving — has visited the communist North more than 60 times to help tuberculosis patients. He says he prays daily "that my heart will be like a Korean's."

The late Father Raymond Francis Sullivan, a musician and singer who pioneered evangelization through the media, once reflected, "The time I lived in Korea ... I received all the blessings I could have received."

Generations of Koreans were also blessed, myself among them. Fathers Roy Petipren and John J. Kelly Walsh taught me English when I was in middle school. I remember

not correctly answering Father Roy's question of how many syllables are in the word "difficult." But I couldn't have completed my master's and doctorate degrees at distinguished U.S. universities, nor accomplished a successful career as a professor, if not for their dedicated teaching.

Maryknoll continues its mission in Korea, while having achieved the goal of transitioning parishes, dioceses, schools and medical facilities to the auspices of the local church. When he retired, Father Robert M. Lilly, a Maryknoll priest who served in the Cheongju Diocese, said, "There was not one Korean priest when I arrived. I now gladly depart the diocese entrusting it to 120 Korean priests."

"If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal," wrote Saint Paul. "Faith, hope and love remain ... but the greatest of these is love." (1 Corinthians 13: 1, 13)

Maryknoll members have manifested love in action in Korea. They planted the seed of love that originated at Mary's Knoll, and which for a century has been growing and blossoming in Korean hearts. I am a recipient of that seed. ✧

Tschangho John Kim, Ph.D., is an endowed professor emeritus of urban and regional systems at the University of Illinois at Urbana-Champaign. Retired, he now lives in northern Virginia.



One of the first Maryknoll missionaries sent to Korea, Sister Gabriella Mulherin in 1960 helped establish a credit union movement.



Team members of AFYA Holistic Health Center in João Pessoa, Brazil, prepare healthy meals. All staff at the center belong to a workers' cooperative. (Kathy Bond/Brazil)

The AFYA Holistic Health Center in João Pessoa, Brazil, is renowned far and wide for its alternative healing therapies. Less well known — but integral to its mission — is a cooperative at its heart.

Maryknoll Sister Euphrasia (Efu) Nyaki, 62, started AFYA in 2000 with the late Maryknoll Sister Connie Pospisil and a small team of women in a peripheral neighborhood. "I started the center for women to be able to have good health, dignity and a means of providing for themselves," says Sister Nyaki, who is originally from Tanzania.

AFYA, which means "health" in Swahili, was born to address poverty, violence, trauma and a lack of access to healthcare in north-eastern Brazil. It evolved to welcome men, starting with the women's male family members.

The center has grown to include 21 core community members, who started off as program participants. They often come from backgrounds marked by adverse childhood experiences such as domestic violence. Over time, the women (and one man) have developed a healing community in which members sustain one another.

Many Maryknoll sisters, Society members, and lay missionaries have worked with AFYA. At present, Maryknoll Sisters Isabel Araujo, Gladys Gonzalez, Faithmary Munyeki and Azucena San Pedro, along with two Maryknoll lay missionaries, serve with Sister Nyaki.

During its first years the center relied on grants for its funding. With the world financial crisis in 2008, AFYA lost significant support. "We realized we could not be dependent on funds from the outside," Sister Nyaki says. The core team created a cooperative within AFYA. Its members collect

Creating a Sustaining **COMMUNITY**

By Carolyn Trumble

A women's cooperative started by Maryknoll in Brazil provides support and livelihoods



(From left) Maryknoll Father Dennis Moorman, a frequent collaborator, poses with Bruna Ferreira, her daughter Maria Cecilia and Maryknoll Sister Efu Nyaki. (Dennis Moorman/Brazil)

the center's monthly earnings and, after paying expenses, divide the earnings equally among the staff. "In earning their own money, the women found dignity in being able to provide for themselves and their families," explains Sister Nyaki, who says the cooperative transformed the women.

"Before we created the cooperative, the women saw themselves as individuals," she says. "Now they see each other as community."

Maryknoll Father Dennis Moorman, 59, who offers courses and individual trauma therapy at AFYA, says, "I am impressed by the team's commitment to help one another." AFYA is "a healing space that is created of welcome, care, compassion, and love," he says, and that atmosphere permeates the organization's work.

Father Moorman adds, "The women's cooperative builds solidar-

ity among them as they support one another in so many ways."

Monetary gains in the cooperative are modest. The amount each member brings home varies, usually ranging between R\$1,000 and R\$2,000 reais (approximately \$200 to \$400 U.S. dollars) a month.

However, community support is also manifested through relationships, special assistance and genuine care for one another. For example, one of the women needed a washing machine. The cooperative gave her a loan to purchase one.

Of course, some months the cooperative's earnings are low. Furthermore, in Brazil most workplaces close for seasonal celebrations like Carnival. Living month-to-month is a great challenge for many of the women.

This economic instability was exacerbated when the world shut down because of the COVID-19 pan-

dem, which initially forced AFYA to close its doors for four months. Maryknoll missionaries who volunteer at the center started offering webinars and Zoom meetings, and participants gave contributions for the online programs. AFYA was able to pay its bills and what was left was shared by the cooperative members.

"After a few months we decided that we are a health organization, so we should find a way to open up," Sister Nyaki says. The first people to return for therapeutic ses-

sions, she says, included "doctors and nurses who had been deeply affected by working in the hospitals."

Maryknoll Lay Missioner Kathy Bond, 56, who has served in Brazil for almost 30 years, teaches courses and workshops at AFYA along with her husband Flavio Rocha, also a Maryknoll lay missionary. "One of my main objectives is to provide a skill that can help health professionals and therapists supplement their income," Bond says. Her training courses enable cooperative members and other participants to develop



Cooperative members and associates gather at AFYA. Many Maryknoll missionaries have served along with cooperative members during AFYA's 23 years. (Courtesy of Kathy Bond/Brazil)

skills as holistic health therapists.

Bond tells the story a woman who was separated from her mother at an early age and did not start speaking until she was 6 or 7 years old. As an adult, the woman took a course at AFYA and found herself transformed. After several training programs, she joined the team. "She is an excellent cook and therapist," Bond says, "but still struggles with pronunciation — especially when she is nervous.

"I invited her to become my assistant when I give a course," Bond continues. "This role has helped her not only hone her skills but also increase her confidence in speaking."

Sister Nyaki says AFYA's next goals are to expand so as to have more room for providing additional services. She notes proudly that a new coordinator, a young Brazilian woman named Bruna Ferreira, is now handling day-to-day leadership at the center.

For 23 years, the team at AFYA has shared joys and challenges. The cooperative — with its many Maryknoll associates — continues to drive the heart of this vibrant community. ✕

Carolyn Trumble, who served as a lay missionary in Brazil, is a Maryknoll mission education promoter.



Maryknoll Lay Missioner Kathy Bond (in front), a holistic health educator, leads a chair yoga class at AFYA. Bond teaches cooperative members and other program participants therapeutic skills they can then offer to others. (Courtesy of Kathy Bond/Brazil)

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May 21-26	<i>Revolution of the Heart: The Witness of Dorothy Day 90th Anniversary of the Catholic Worker</i>	Robert Ellsberg, MA
June 11-16	<i>Fullness of Life: Living in Wellness (International Capacitar)</i>	Patricia Mathes Cane, PhD
June 18-23	<i>Here We Are: Splinters of Humanity/Fragments of Divinity: Encountering God in Film</i>	Larry Lewis, MM, PhD
June 25-30	<i>Leadership as Living in the Spirit: Practicing the Presence of God</i>	Carolyn Y. Woo, PhD
July 9-14	<i>Nonviolence: The Connecting Thread in Our Work for the New Creation</i>	Marie A. Dennis, PhD
July 16-21	<i>Eco-Martyrdom in the Americas: Living and Dying for our Common Home</i>	E. O'Donnell Gandolfo, PhD

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Modeling Jesus the HEALER

A Maryknoll priest talks about serving sick and disabled children in Bangladesh

Father Robert McCahill, a Maryknoll missionary from Goshen, Indiana, has served in Bangladesh since 1975, working among the country's Muslim majority, serving the sick and disabled. On a home visit recently, he met with Lynn F. Monahan, our editor-in-chief, to discuss his ministry in the Asian nation. The following are excerpts from that conversation.

What was it about the Muslim people that made you want to work among them?

Our distance from them and the common feelings against them. We heard about the poverty of the people and the hardships of their lives.

From the very beginning, I was working with sick people. Not only children in the beginning, but all sorts of people. I would be taking them to a hospital that's 19 kilometers (about 12 miles) away by bus every Wednesday. It was a wonderful, wonderful experience to receive the trust of the people to go with them.

Maryknoll Father Robert McCahill is pictured at Maryknoll headquarters in Ossining, New York, during a visit last year. (Diane Mastrogiulio/U.S.)

In the beginning, of course, it didn't happen. First, there's suspicion, expecting and getting it. By the second year, there are many people who trust you, and that builds during the year, a year of trust-building. By the third year, there is affection for me.

And so, I knew at that time, at the end of the third year, I could leave and do the same thing in another town. That has been my process of joining the people in Bangladesh, roughly 90% of whom are Muslims and perhaps 9% Hindus.

You said you always worked with the sick, and now particularly with chronically sick children.

I started by working with the old and young. Now, it's down to just working with the kids — a specific targeted group. My excuse is ... "Let's help the children because helping them now will help them have an entire lifetime of benefit from it." And the people respond very nicely to that, "Yes, that's true. That's true." I've never been in a country so fond of children.

So, it's any kind of illness in children, especially things that disable them. There are those who cannot sit, stand, or feed themselves, or their hand doesn't work, kids who need some help to become more active. Some never actually recover completely, but they are helped and that's the important part. I'm trying to be a brother to the families by helping children.

There are two main characteristics in Bengalis that I see: hospitality and love for children. The happiness of Bangladesh is from the children. They are the entertainment. They are what gives life purpose. I suppose you could say that in almost any country, but it's just so obvious in Bangladesh. The children are the reason for living.

You mentioned hospitality. Many people would be very afraid to work in a majority Muslim country.

Hospitality is so big in Islam. It is an Islamic characteristic. I haven't studied this greatly, but it's just so obvious when they meet you. It is not a matter of, "Oh, he's a Christian. Let's get out of here." They will talk to you. They'd even be favorable to what you say about our lives and our purpose. We should pay attention to Islam.

What would be the goal of paying attention to Islam?

We are on the same wavelength in so many ways. Prayer is so important for them. Different kinds of prayer, but, nevertheless, prayer. We can take inspiration from them through their devotion to prayer.

For Muslims, the official prayer, the formal prayer, is always in Arabic. While their kids live in the village, they learn the Arabic prayers

and they keep those prayers in their minds throughout their lives. So, it's very much like when I was an altar boy. I spoke in Latin during the Mass. I didn't get what I was saying, but it was a prayer.

They can learn from us through our devotion to service, which is not to say that none of them have served, but they are surprised, very surprised, at the amount of work that the missionary will do for non-Christians.

Speaking of service, you mentioned this three-year cycle of suspicion, trust-building and affection. You've been doing that since you started?

I ride a bicycle everywhere, and people see me, and they ask me all sorts of questions. The best place to get engagement with the Muslims is the tea stall. It is just a little shack-like thing where somebody's making tea and handing it out to people. He makes his living that way. And the men in the villages always go to the tea stall. ...

I just finished my 13th town, which means 13 districts out of the country's 64 districts. I have been to 13 of them for three years, or more. I go to the villages every day. I get up early in the morning. I'm out by 6 o'clock, going to different villages, where I've heard that there's somebody in need of physical help.

I think one of the questions most people would have is, do you ever feel that you're in danger?

No, I don't feel danger. I feel mutual ignorance of one another.

What would you want people to take away from your experience in Bangladesh?

Just be open to the idea that this is another great religion. There's something to it. It's in some ways close to us.

We should do what the bishops of Bangladesh told me to do. The first thing is to live among the poor as a brother to them. The second thing is to serve so that the people can live better. Serve the sick so that the sick and the disabled can live better lives, more meaningful lives.

The third thing is to demonstrate the respect that we have for people of other faiths and show it. That's something that very much pleases them. The fourth thing is to explain to anyone who asks the reasons for your lifestyle and good works. Jesus did this. Jesus is my model. Jesus went about doing good and healing, as it says in the Acts of the Apostles 10:38.

The fifth thing that the bishops asked me to do is encourage the Christians I happen to meet to live according to the Gospel. ✠

SENT TO 'SHOW SOUL'

By Meinrad Scherer-Emunds

Maryknoll's newest lay missionaries are sent to Haiti and Tanzania

Thinking about moving to Tanzania, 12-year-old Josephine Johnson said last December, "I really want to help where I can. There is a lot of need in the world."

Together with their parents, Anna and Kyle Johnson, Josephine and her two younger siblings — Collin, 10, and Charlotte, 8 — are part of the Maryknoll Lay Missioners class of 2022. Last fall, the Johnsons joined married couple Susan Silveus and Michael Lattanzi for an intensive eight-week orientation and formation program. They were sent forth in a sending ceremony held Dec. 10 in the Our Lady Queen of Apostles Chapel of the Maryknoll Fathers and Brothers in Ossining, New York.

Josephine's parents have long been service-oriented. Following 9/11, Kyle Johnson served with the U.S. Marines in Afghanistan, Iraq and Southeast Asia. He most recently worked as executive director of the Jamestown S'Klallam Tribe Economic Development Authority in Sequim, Washington. Anna, a registered nurse in a hospital medical-surgical unit, worked in New York City during the worst of the pandemic. They have also been foster parents.

As they deepened their faith involvement in recent years, Anna and Kyle, members of St. Joseph's Parish in Sequim, began asking, "God, what is it that you want us to do?" "We felt that God was

The Maryknoll Lay Missioners class of 2022, clockwise from left: Susan Silveus, Mike Lattanzi, Kyle and Anna Johnson with their children Collin, Josephine and Charlotte. (Courtesy of Maryknoll Lay Missioners)





Leaders of Maryknoll expressions (left to right) Sister Genie Natividad, Ted Miles, Bob Short, Father Lance Nadeau and Elvira Ramirez bless the mission crosses. (Debbie Northern/U.S.)

pulling at our hearts to go do something abroad," Anna says. One big motivation for them, she continues, was for their children to experience what life is like outside of the U.S. "bubble."

When the couple found out about the Maryknoll Lay Missioners, the program immediately appealed to them because it aligns with their values — and accepts families.

In early 2022 the whole family of five volunteered for six weeks at an orphanage in Mexico. The Johnson children were able to adapt and make friends there. That experience gave them the confidence to sign on for a longer-term mission assignment. "We are immensely grateful that we can do work at the margins of society on an international level and what's more, that we can do it as a family," Kyle says. "For us, going into mission means living our faith."

For the next three and a half years, the Johnsons will serve in Mwanza, Tanzania, in East Africa.

Twenty-two years of living and working in developing countries have led Susan Silveus and Michael Lattanzi to once again want to live and work in cross-cultural contexts.

They hope that being with Maryknoll will allow them "to be much more deeply immersed in a new cultural context than we have ever been before."

Susan and Mike, from Toronto, have three grown children whom they raised abroad. Susan previously worked for Catholic Relief Services (CRS) for 16 years in various countries, including Senegal, Cambodia, Afghanistan, Egypt and Israel and Palestine. In addition, she served for seven years at the Institute for International Education in Cairo.

Mike has worked as an instructor, including lecturing at universities in Cambodia and Senegal and teaching political science at the American University in Cairo. He also served in Cairo as the director of the Dialogue Project, established to facilitate



The Johnson family looks on as their sending ceremony takes place in the Our Lady Queen of Apostles Chapel at the Society Center in Ossining, New York. (Debbie Northern/U.S.)

cross-cultural communication.

Susan and Mike first got to know Maryknoll when they lived in Cambodia from 2007 to 2010. Maryknoll's HIV/AIDS projects received funding from CRS. Susan attended the weekly Maryknoll Mass and got to know several missioners there.

"Right now in our lives — our kids are grown up — we look forward to this new commitment together as a couple," Susan says. "We wanted to continue our work for the poor and marginalized overseas, but focus more on grassroots work."

She adds that her faith draws her to "doing work that tries, in a very imperfect way, to do what Jesus calls us to do — especially on the side of doing it in a nonviolent way."

The couple will serve in Gros Morne, Haiti, a small town in the north where two Maryknoll lay missioners are already serving. They are excited about learning a new language and culture, but Mike admits, there is also some trepidation. "Hai-

ti is in really bad shape right now," he says. "So there are issues of security, and we will also be seeing some levels of suffering that we haven't witnessed before."

The new missioners respond with a strong desire to accompany the Haitian people in their time of need.

During their Dec. 10 sending ceremony, the Maryknoll Lay Missioners Mission Director Elvira Ramirez quoted the poet-activist Clarissa Pinkola Estés: "One of the most calming and powerful actions you can do to intervene in a stormy world is to stand up and show your soul."

Addressing the new missioners, Ramirez added, "It is important that you know you are not alone. God sends you out on a mission of love. Go with our blessing, as you now 'show soul' in a turbulent world." ✠

Meinrad Scherer-Emunds is director of communications for the Maryknoll Lay Missioners.

Maryknoll Lay Missioners has embraced a new focus on



Nonviolence

Two men shake hands on a bridge at Kuron Peace Village, South Sudan. Maryknoll Lay Missioner Gabe Hurrish supports the village's peacebuilding work in a remote area that has experienced decades of violent conflict.

Learn more at
mklm.org/nonviolence

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World Watch

New Focus for Nuclear Disarmament

By Thomas Gould

The long-awaited review conference by the 191 countries that participate in the Treaty on Non-Proliferation of Nuclear Weapons (NPT) ended in August of 2022 without a consensus document.

Faithful readers will remember the World Watch column in 2021 entitled “Treaties Foster Disarmament,” which held out hope that the five nations with nuclear weapons that participate in the NPT (China, France, Russia, the United Kingdom and the United States) would affirm and take action toward disarmament during the review. The conference, normally held on five-year intervals since the treaty entered into force in 1970, had been postponed in 2020 due to COVID.

Nearly two years later, the conference was again postponed from January to August. Then, in February, Russia launched its military invasion of Ukraine.

The timeline proved foreboding. The conference’s delay upon delay mirrored the dysfunction that erupted after a nuclear-armed state invaded a non-nuclear-armed state.

Russia alone objected to the 30-page draft declaration, despite the declaration’s silence on Russia’s threats to use nuclear weapons in the context of the Ukraine invasion and the lack of required steps in the

document to advance nuclear disarmament. The NPT review conference ended without an agreement, proving the treaty incapable of addressing the urgency of the moment.

All hope would be lost for United Nations-led nuclear disarmament efforts if not for another treaty, the Treaty on the Prohibition of Nuclear Weapons (TPNW), championed by the International Campaign to Abolish Nuclear Weapons (ICAN). Awarded the Nobel Peace Prize in 2017 for its efforts to achieve a treaty-based prohibition of nuclear weapons, ICAN is a global coalition of civil society organizations working “to draw attention to the catastrophic humanitarian consequences of any use of nuclear weapons.”

Gathering in Vienna just weeks before the NPT review, the 68 state parties of the TPNW, none of which possess nuclear weapons, committed to the 50-point Vienna Action Plan, to deepen understanding of and strengthen commitments to disarmament.

In an article after the failed NPT review, ICAN said, “Faced with an unacceptable dangerous global situation, state parties to the TPNW did in three days what the NPT failed to do in one month: adopt a credible plan to advance disarmament, help victims of nuclear use and testing, and con-



A Dongfeng-41 intercontinental strategic nuclear missiles group formation is seen Oct. 1, 2019, in Beijing. (CNS photo/Weng Qiyu, Reuters)

demn any and all threats to use nuclear weapons.”

“The NPT is in crisis,” ICAN goes on to say, “but the TPNW is already starting to carry out its role of implementing the nuclear disarmament obligations of the NPT. All other NPT state parties that have failed to make

progress during the NPT Review Conference should join this work too.” ✠

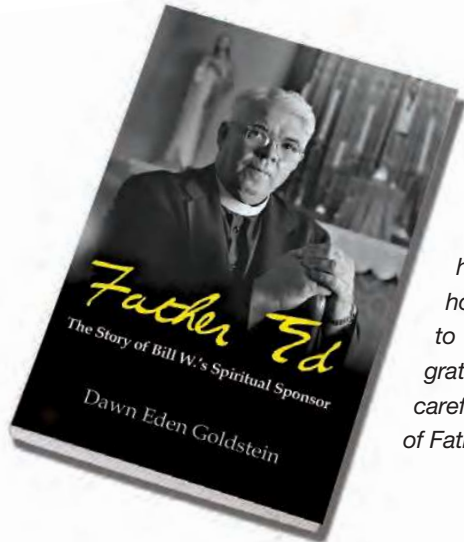
Thomas Gould, who earned a bachelor’s degree in humanities at Yale University, is communications manager for the Maryknoll Office for Global Concerns in Washington, D.C.

FAITH IN ACTION:

- Read and share “Living in the Light of Christ’s Peace: A Conversation Toward Nuclear Disarmament,” a pastoral letter by Archbishop John Wester of Santa Fe calling the Church to embrace nuclear disarmament. The letter includes group discussion questions. <https://archdiosf.org/living-in-the-light-of-christs-peace>
- Join the Back from the Brink campaign to educate the public and gather endorsements from cities and organizations for nuclear weapons abolition <https://prevent-nuclearwar.org/>
- Learn more about the Treaty on the Prohibition of Nuclear Weapons. The full text of the treaty can be found at the International Campaign to Abolish Nuclear Weapons (ICAN) website at https://www.icanw.org/tpnw_full_text. More information can also be found at the United Nations Office for Disarmament Affairs, <https://www.un.org/disarmament/wmd/nuclear/tpnw/>

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

ORBIS  BOOKS
Spotlight



Preview by Robert Ellsberg

“A long awaited and much-needed biography of one of the most influential, yet most unknown, spiritual figures of modern times. Anyone who has benefited from the insights of Alcoholics Anonymous, a program that led to millions of freer lives, owes a debt of gratitude to Dawn Eden Goldstein for her carefully researched and lovingly told story of Father Ed.”

—James Martin, S.J., author, *Learning to Pray*

Since its founding in the 1930s, Alcoholics Anonymous has had an incalculable effect on tens of millions worldwide who have recovered from alcoholism through its Twelve Step Program. Among those who played a significant role in bringing A.A. to international prominence was a Jesuit priest, Father Edward Dowling (1898-1960), who befriended A.A. co-founder Bill Wilson and became his close spiritual advisor.

Dawn Eden Goldstein’s *Father Ed* is the first biography of this remarkable figure, beginning with his Irish-American upbringing, his

youthful athleticism — which caused him to toy with a career in baseball — and his decision to enter the Jesuits. Goldstein paints a fascinating picture of his austere formation in the Society of Jesus. Rather than pursue an academic course, Dowling was assigned to journalism, but underlying his work he was always drawn to those who were suffering, a sympathy eventually enhanced by his own crippling infirmities.

After learning of a friend’s success in achieving sobriety through A.A., Father Ed went to New York to seek out Bill W. He was particularly struck by the similarities he

recognized between the spiritual principles of A.A. and the Spiritual Exercises of St. Ignatius, founder of the Jesuits.

The meeting with Bill W. would prove life-changing for both men. Of the Jesuit, Wilson would later say, “He was the greatest and most gentle soul to walk this planet.”

Father Ed would go on to devote himself wholeheartedly to the cause of A.A., and his advocacy would do much to overcome Catholic suspicions of the movement. But much of his contribution came through his constant friendship with Bill W., and his ongoing spiritual counsel.

Beyond A.A., the range of Dowling’s ministries was incredibly wide, extending to people in troubled marriages (as a leader of the Cana Conference movement) and those suffering from nervous disorders. He was also a champion of social justice, ecumenism and civil rights.

But apart from his commitment to big issues, Father Ed’s trademark

was his intense interest and care for individuals. In so many ways his interests anticipated the agenda of the Catholic Church in the post-Vatican II era. Truly a “shepherd with the smell of the sheep,” he embodied Pope Francis’ call for a Church that goes out to the margins and peripheries in the spirit of mercy and social friendship.

The author of *Father Ed*, Dawn Eden Goldstein, began life as a rock and roll historian and worked in newspapers before converting to Catholicism, earning a doctorate in sacred theology and a licentiate in canon law from the Catholic University of America. Goldstein has previously written books on healing from trauma and other spiritual themes. In *Father Ed* she has written a riveting and inspiring story of a priest and the difference that one person can make. ✠

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



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Father Dae Kim, who serves in Brazil, was ordained a Maryknoll priest in 2013.
(Rodrigo Ulloa-Chavarry/U.S.)

READERS' RESPONSES

PROCLAIMING PEACE

In the Winter 2023 issue of *Maryknoll*, the proclamation of peace by your editor-in-chief, Lynn F. Monahan, is essential for a true understanding of the Advent season.

In reading the passage from Isaiah on the first Sunday of this celebratory time, we learn of a judge who will settle nations' differences. We hear that "they shall beat their swords into plowshares and their spears into pruning hooks" (Isaiah 2:4). Words to consider during these troubling times.

But what did it for me in the magazine was the photograph of two men from South Sudan meeting on a footbridge in mutual goodwill. The message with the photo is an appeal for the Maryknoll Lay Missioners, but workers for the harvest are indeed few. Perhaps I too will reap and gather one day. In the interim, let us all beseech God for a peaceful resolve.

Mark A. Sleboda
Redford Township, Michigan

BEING RESPONSIVE

Two recent letters to the editor, "Too Political" and "Column Raises Doubt" in the Winter 2023 issue, were critical of *Maryknoll* magazine's articles on the environment. The first described global warming as "a political issue, not a religious one" and asked that *Maryknoll* "do God's work" rather than "push agendas." It also promoted the benefits of fertilizers and pesticides. The second letter

was critical of renewable energy and articles "written by environmental activists."

A different perspective on these topics is suggested by Pope Francis in *Laudato Si'*. The pope writes, "We are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness." I believe that articles focused on the environment, such as on the adverse effects of fertilizers and pesticides and the health benefits of renewable energy, are being responsive to Pope Francis' call in *Laudato Si'*.

Frank H. Galvan
Beaumont, California

A MORAL ISSUE

I read with sadness in your Winter 2023 issue the comments from two readers on your environmental positions. Some of these comments aren't factually correct. Pesticide use harms people and critters, and has already caused resistance so that it is less or not effective.

Renewable energy is actually cheaper in most cases than that produced by fossil fuels. Its reliability is a work in process, e.g., battery technology advances. This a moral as well as political issue. We have been poisoning our earth and the wealthier nations are most responsible. We need to change. Please keep up the good work.

Catherine Hancock
Reno, Nevada

CLIMATE CONTROVERSY

In response to "It's Time for Renewable Energy" in the Fall 2022 issue of *Maryknoll* magazine, your readers should be aware of all sides of this controversy in order to make informed decisions.

Climate change is a crisis in political science and not in real science. Apparently many believe that climate change will destroy Earth, but as aptly stated by John Coleman, meteorologist and founder of the Weather Channel, global warming is "the greatest scam in history."

Worldwide, many socialist-driven governments are promoting the elimination of fossil fuels and the implementation of cap and trade to control carbon emissions, along with other controls that benefit only the wealthy, privileged, political and cultural elites.

Global warming has become a non-scientific social and political issue and a commercial enterprise generously funded by national governments and wealthy individuals, but much has been documented detailing how and why there is no crisis. For example, the tabulation of 1,350 references from "climate realists" is available online at <http://www.populartechnology.net/2009/10/peer-reviewed-papers-supporting.html>.

Whatever the future may bring, it looks like the wind, solar and electric vehicle industries are here to stay, at least in some capacity, but these

industries should be guided by real science and economic viability and not by political science and governmental subsidies.

None of these alternatives can exist without mining most of the components required for each, so none are "clean" in the sense believed by alarmists who do not understand that everything societies need must be produced from commodities that are either grown or mined.

The science is certainly not as settled as is promoted by world governments and the mainstream media, and the real scientific evidence demonstrates that fossil fuels do not need to be eliminated to save Earth.

Climate change need not — and should not — be a prime factor when making decisions involving land use, manufacturing or political activity.

*Jack C. Hamm
Grand Junction, Colorado*

PLANTING JOY

In the beginning God made this beautiful world and gave it to us to care for. What a gift!

I have been told the best thing we can do for this earth is to plant trees. Last year, at age 90, I gave five of my grandchildren five trees each and they, with their parents, planted them. What joy.

*Mary Lou Young
Olpe, Kansas*

The editors invite *Maryknoll* readers to send us their views. Write to:

Readers' Responses

P.O. Box 302, Maryknoll, N.Y. 10545-0302

Our e-mail address is: mklmag@maryknoll.org

He said to them, "Go into the whole world and proclaim the Gospel to every creature." — Mark 16:15



*Father John Barth is shown in a camp for Burmese refugees.
(Paul Jeffrey/Thailand)*

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Students enjoy a field day at Emusoi Centre, a school founded by Maryknoll Sister Mary Vertucci in Arusha, Tanzania, for girls from East Africa's pastoralist communities. (See story, page 24.)

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