



## CONTENT

**TOO GOOD FOR THE GARBAGE CAN: AGAINST FOOD WASTE**, *Nathalie Korf CJ, Frankfurt, MEP*

**LORETO JUSTICE NETWORK**, *Anne Muirhead, Loreto Australia & South East Asia*

**JPIC ACTIVITIES IN THE ENGLISH PROVINCE SINCE THE BEGINNING OF THE PANDEMIC**, *Ann Stafford, CJ England*

**FESTIVAL OF FILMS: SEPTEMBER 12<sup>TH</sup>, 2021**, *Imelda Poole, IBVM Albania*

**CELEBRATING PEACE DAY IN MAURITIUS**, *Josee Pontre, IBVM Mauritius*

**JPIC ACTIVITIES IN ZIMBABWE: LAUDATO SI**, *Faith Sithabile Dlamini CJ, Zimbabwe Region*

**THE PAST – PRESENT – FUTURE OF OUR CONGREGATIONAL STRUCTURES IN THE SERVICE OF MISSION**, *Adina Balan, CJ, Rome*  
**ECOLOGICAL EDUCATION**, *Giovanna Muha, CJ, Romania*

**HOME GARDEN IN EL CABURÉ, ARGENTINA**, *Clemen Rivas, CJ, Argentina*

**SOCIAL ANALYSIS FOR SOCIAL TRANSFORMATION**, *Pauline Macharia, ibvm, Rome*

**SOME THOUGHTS ON "FRATELLI TUTTI**, *Hilmtrud Wendorff CJ, MEP*

**Living JPIC in the English IBVM Region**, *Jen Bromham & Kathryn Keigher, ibvm England*



Dear reader,

Welcome to our quarterly Mary Ward JPIC newsletter; it is a must-read. We are grateful to all who kindly offered their reflections on topics of high importance such as: Laudato Si Week, the impact of Fratelli tutti, the importance of gardening as well as how ecological education can start at a very young age. Please look out for some inspiring articles and powerful testimonies on our website ([www.marywardjpic.org](http://www.marywardjpic.org)) under the News section. We are grateful to our Mary Ward JPIC Family network who work tirelessly to make the world a better place. We could not be more grateful to you for participating in our events and coming on board, helping the Mary Ward network to grow.

Wishing you all a Blessed Advent and Merry Christmas,

*Pauline Macharia ibvm and Adina Balan CJ*

## TOO GOOD FOR THE GARBAGE CAN: AGAINST FOOD WASTE

### What does food rescue via food sharing actually look like?

*Sr. Nathalie gives us an insight into her commitment in a typical food sharing week:*



**Tuesday:** On the way back from work I stop at two bakeries. I put photos of the rescued baked goods into my WhatsApp group and hope that enough people have already shown interest in the 120 or so rolls, 20 loaves of bread, and the lye pastry on my way back. The smell in my car makes my stomach growl. At home the sisters are also happy about delicious grain or chili rolls for dinner.



I interrupt my dinner several times to hand out baked goods. Today four customers came. One of them comes here by train through half the city. She is not only happy about the rolls, but also about the “little chat” at the handover. I not only know her life situation with her joys and sorrows by now. The last person to arrive is the father of a young family. He always takes everything that is left

over and his wife then distributes it in the neighbourhood.

**Sunday:** In the afternoon I drive to the branch of a self-service bakery where I am one of the two people responsible for the operation. We are the contact persons for the branch manager and keep an eye on the work schedule. Today, however, I'm active in another role: I accompany a food-saver-to-be on her first introductory pick-up, clarify questions and give tips on the right equipment and distribution of food. I myself bring my share of the food to the Railroad Mission right after the pick-up, where the visitors love to eat the sandwiches and sweet pieces.



*Apart from the community's own consumption (we hardly buy any baked goods anymore and like to cook with saved vegetables) it is my mission to bring the saved food to people who may need support. However, food sharing is not a charitable organization like the Tafel, but an environmental education organization that wants to draw attention to food waste and do something about it.*

*Every food saver is free to choose how to use the saved food; but throwing it away is of course taboo. Food sharing is not a competition with organizations like the Tafel, but a supplement. In some companies both the Tafel and food sharing are active, with the Tafel always taking precedence. Unfortunately, however, there is still much more overproduction of food than all those active in the field together can save. Much remains to be done, because food does not belong in the garbage can, but in the stomach.*

*Text and photos: Nathalie Korf CJ, Frankfurt, MEP*

**FREEDOM - JUSTICE - SINCERITY FELICITY**



## LORETO JUSTICE NETWORK

The Loreto Justice Network is a province committee that comprises representatives from across our wide and diverse network. In response to the restrictions placed on us by Covid-19, the Loreto Justice Network recently hosted a series of webinars to engage with different parts of our province network.

To mark the 75th anniversary of the establishment of the United Nations we held a webinar for senior students exploring human rights and the ways in which these rights are being eroded in our land. Speakers included Jwan Kada on restorative justice and her experience of prison ministry, Miriam Pellicano on the plight of refugees and asylum seekers during the pandemic and a senior student from Loreto Normanhurst, who explored the connection between human rights and the plight of our



fragile earth. Our second webinar coincided with **Day of the Girl Child** celebrations in October. The audience was 10 - 12 Year olds from our primary schools in Melbourne, Adelaide and Perth across three time zones. In this hour-long webinar we explored the plight of girls in India through the lens of one of our Mary Ward International Australia projects, the need for proper sanitation in primary schools in rural Vietnam and the reality of girls and young women in East Africa. This was an extraordinary opportunity for our students to hear first-hand accounts of the experience of girls in very differing cultural contexts. Our most recent webinar drew 150 participants from the UK, Italy, Spain, Austria, the Philippines, New Zealand and all parts of Australia. We hosted a conversation exploring the **impact of Covid-19 on women in Australia** and shared some of the responses and reactions we have all had since March. Speakers were drawn from the law/small business, a community hub for refugees and asylum seekers and Caritas Australia, the lead aid and development agency of the Catholic church. The five presenters used their personal and professional experience to shape reflections around a variety of topics, including leadership and vulnerability, systemic injustices faced by women and the need for connection and compassion in this Covid landscape. We are in the process of evaluating and planning follow-up to these webinars.

A highlight of our year has also been liaising with Adina and Pauline through the Mary Ward JPIC Office, Janet and Cynthia through the CJ/IBVM UN Office and the global Mary Ward human trafficking network. Even though I cannot travel beyond 5 kilometers of my home in Melbourne at present, I feel my mind and heart stretched enormously by my connection to Mary Ward's wider family and am grateful for the ongoing challenge to seek truth and do justice.

Read more on our activities at [loreto.org.au/justice/](https://loreto.org.au/justice/)

*Text and photo: Anne Muirhead, Co-ordinator Loreto Justice Network,*

*Loreto Australia & South East Asia*

## JPIC ACTIVITIES IN THE CJ ENGLISH PROVINCE SINCE THE BEGINNING OF THE PANDEMIC

We are an elderly province and so many of us have lost our ministries outside since the beginning of the Pandemic but we are very aware of the needs of the many poor in our world and hold them in our thoughts and prayers as well as endeavouring to help them materially.

Here in York the first donation from individual sisters was in answer to an urgent appeal from CAFOD. (Whenever there is an appeal, here at the Bar Convent, a red tin appears on our dining table!) There was a generous response from everyone.

Next it was brought to our notice the needs of poor families connected to our parish schools and so we regularly make donations to the food bank. There is a box in a prominent place in which we can put the items we have bought for them.



We were told at Mass recently that the Society of St. Vincent de Paul had had so many calls on it during the months of lockdown that they had run out of funds and were having a cake sale. The red box appeared on the table again and we were able to put together a good sum to help them.

We have also thought about the world around us. We have a new bird feeder in our garden filled with seeds and teasels have been grown for the birds to feed on in winter.



Lavender that is grown in our own garden has been made into lavender bags by one sister, these are being sold to help the Refugees. (As are parcel tags made by a sister in Cambridge.)

In our Cambridge house, one member is a parish volunteer for CAFOD and was part of the appeal made after each Mass there recently which raised £1500 for the Covid 19 appeal.

She is also in touch with two groups that work for Climate Change and she and other sisters, took part in the Climate Change March through Cambridge. She and other sisters also write to their MP regularly about care for our world. Another sister has donated, from the money we receive for our holidays, to a charity in Haiti to help those so desperately poor there. She has also helped a poor family in our own country which is struggling to survive during this difficult time. All the sisters in Cambridge also put regular donations of food in their box for the Food Bank to help the many poor in their area. Many sisters in the province also give to charities, for example "Crisis" to help the Homeless and "Seeking Sanctuary" to help the Refugees, especially at this time. Sisters also sign petitions and write to their MP for those in society who have no voice.

Sr. Gemma offered a theological reflection recently on a webinar held by the international organization CIIC. The webinar was attended by more than 250 participants.

Each of us, in however small a way, is trying to make a more just world.

*Text and Photos: Ann Stafford, CJ England*



**Slavery - Human Trafficking – Near YOU!**

**# Stop the demand # Break the chains**

**#End the cycle TOGETHER**

**RENAME Invites you to a Festival of Films: September 12<sup>th</sup>, 2021**

*A day of films and presentations on Human Trafficking and Modern Slavery. Graphic, enlightening, moving films, videos and short documentaries, exposing the full spectrum of trafficking and modern-day slavery. The Festival sets out to reveal the plight of trafficked people, tell their stories and reveal the inadequacies and deficiencies of justice systems throughout the world”.*

**Commencing at 10.00 and concluding at 15.00 at the Royal Society of Arts, 12, John Adam Street, London WC2N 6EZ.**

**Commencing at 18.00 and concluding at 23.00h at BAFTA Picadilly, 195 Picadilly, London W1J 9LN. Join us on what will be in all ways an eye-opening and extraordinary day.**

**FILM COMPETITION:** As part of the festival, **RENAME invites students aged 16-24 years** to join in their mission, using the following slogan and #tags as themes for short films (four minutes):

**Deadline for submission: August 2021**

All winning films are shown at the RENAME film festival to be held at the BAFTA/Royal Society of Arts, London, UK. Up to 5 team members get to attend the film festival, and receive a certificate.

**1<sup>st</sup> Place – €2,000. 2<sup>nd</sup> Place – €1,000. 3<sup>rd</sup> Place – €500. <https://www.renameevents.net>**

**Mission of RENAME: Together with Church, State and Civil Society, in conjunction with realising the UN Sustainable Development Goals.**

**RENAME Network is committed to:** Working tirelessly to rehabilitate victims, free the world of sexual, labour, forced organ harvesting and exploitation, addressing the root causes of systemic injustice that creates and sustains this vile crime ‘trading’ in human lives, using its Network to consolidate communication, enable capacity-building and co-operation within and between countries, educating society, especially youth, to take actions to make all forms of exploitation totally unacceptable as well as challenging judicial and civil authorities to adopt and enforce legislation that protects victims, provides adequate compensation, punishes clients and buyers and seizes the assets of perpetrators.

Collaborating with media to bring a strong voice denouncing all forms of human trafficking and exploitation.

*Text and Photos: Imelda Poole, IBVM Albania*

**FREEDOM - JUSTICE - SINCERITY FELICITY**

## CELEBRATING PEACE DAY IN MAURITIUS



On the 21<sup>st</sup> September 2020, one of our colleges celebrated World Peace Day. Several activities were carried out to celebrate this day.

One of our teachers, Isobelle Athow, shared her thoughts about this day.



*“On this International Peace Day, I would like to provide a definition of the word ‘Peace’.*

*Peace is neither the absence of war nor the opposite of war. Reducing the concept of peace to an absence of war would be giving peace an empty, incomplete, far and passive vision.*

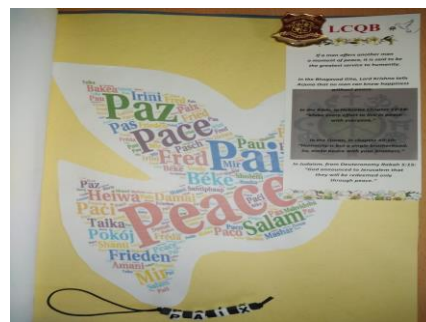
*Peace I would say is a daily activity; It is an engagement taken in all our actions. Peace is choosing to stay positive and believe in a superior force in the face of tragedies, it is choosing to remain calm, despite what life throws at you. However, peace is not an outside battle that you have to achieve at all costs, but rather it is a cultivation done each day inside yourself.*

*Peace is a relationship waiting to be built with yourself and then with others. You cannot win peace by trying to be right. You win peace when it is done with decision coming from the heart. Peace is a perpetual weaving of good relationships based on respect, forgiveness, sincerity and patience among each other. It is based on the choice of love and nonviolence.*

*Being at peace is a choice of the right and cultivating peace, believing it or not, can touch the heart of more than one. Life is all about balance. So, if there seems to be a lack of peace in your life, it also means that the possibility of peace is highly omnipresent.*

*In the end, I would say that there is no precise definition of peace. And it is a word that cannot be defined only by another one. Peace is vast, but peace is a choice. Peace is a way of living, peace is loving yourself, peace is forgiveness and peace is loving others without judgement. ‘*

Sharing of ‘Paix’ items to colleagues at the college: The bracelet was a symbol given to the teaching staff to remind them that we celebrated Peace Day and also it was a token from the administration to continue promoting an atmosphere of peace among ourselves.



Text and Photos: Josee Pontre, IBVM Mauritius

FREEDOM - JUSTICE - SINCERITY FELICITY



## JPIC ACTIVITIES IN ZIMBABWE: LAUDATO SI

*Laudato Si* reminds us of our responsibility to care for the earth; Our Common Home; a vital tool for motivating us all despite our religious orientation.

Since the signing of this landmark encyclical by Pope Francis in 2015; CJs in Zimbabwe have responded in various ways, which includes among other things, sustainable and conservation agriculture through promoting natural soil fertility management and natural pest and disease control, minimising the use of plastics and planting of trees.



Our commitment to Justice, Peace and Integrity of Creation is an integral part of being disciples of Jesus and of sharing in *Mary Ward's Just Soul Vision*. Again, this calls us to promote the welfare of all, especially the poor and vulnerable.

We use plastic bottles to make beautiful flowers for our chapel. More so, the Zimbabwe Bishops put an emphasis on social justice and working towards meaningful integral human development. Thus, they encourage purposeful involvement of citizens in matters of governance, protection of the environment and child safeguarding. The Church should be courageous in confronting injustice and help people stand for what is right and should remain vibrant in making sure that freedom, responsibilities and rights are nurtured and respected. Social justice can as well be regarded as a political and philosophical concept through which access to wealth, health, well-being, administrative justice and opportunities should be upheld in fairness. Development is all about balancing social, economic and environmental sustainability building on the principle of "leaving no one behind".



Our relationship with the environment can never be isolated from our relationship with God, self and others.

The Archbishop of Bulawayo (Alex Thomas) encouraged us to rethink on the use and abuse of our God-given resources, which means listening to the cry of the earth and the cry of the poor. We are also actively engaged in rearing chickens (local breed) commonly known as 'road runners'; thereby responding to the universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030.



Daily, we witness the effects of the changing climate on the poor and vulnerable people around the world. Farmers around us are losing their crops due to erratic rainfall and hot temperatures. The future of most people living in Zimbabwe is actually bleak and over the last decade or so, we have experienced a number of economic, environmental and political shocks, many of which have had and are still having long-lasting negative impacts. These dry and hot-spells have significantly reduced crop production and access to food in the country and approximately 72% of the population lives in dire poverty.

Pope Francis reminds us in *Laudato Si* that we must be good stewards and protect our planet. Our faith calls us to assist those whose lives are threatened by climate change.

*Text and Photos: Faith Sithabile Dlamini C.J (Zimbabwe Region)*

**THE PAST – PRESENT – FUTURE**  
**OF OUR CONGREGATIONAL STRUCTURES IN THE SERVICE OF MISSION:**  
**SEDOS ONLINE AUTUMN SEMINAR 2020, 16 – 17 OCTOBER**

The two days Autumn Seminar of SEDOS (Service of Documentation and Study on Global Mission), a forum open to Institutes of Consecrated Life, which commit themselves to deepening their understanding of global mission, was one of the events we, as Mary Ward JPIC, attended. The seminar was organized in collaboration with Br. Emili Turú, FMS, and Sr. Piluca Benavente Serrano, MSOLA, from Faith and Praxis. The theme was very challenging and engaging. The speakers tried to present the efforts congregations are making to keep their structures in tune with the demands of Mission today. During the two days we had the chance to see that this is not an easy task no matter how big or small the congregation is.

How free can we be to change structures and how can we be creative with the structures were two of the questions raised to which Medical Mission Sisters, Marist Brothers, Jesuit and Salesian Brothers tried to answer.

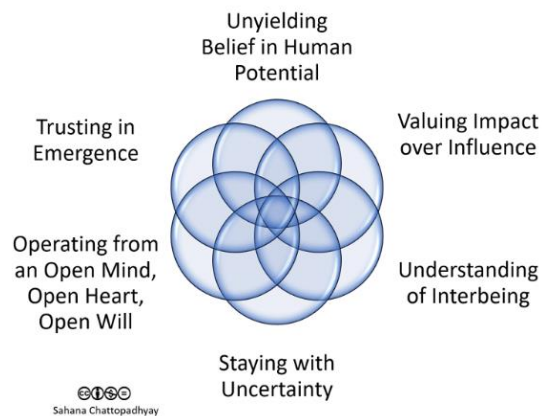
Human life, the Earth, the Universe is the common context for all, and for the sake of mission, we assume new responsibilities which enable us to evolve in response to the signs of the times, said Sr. Agnes Lanfermann, Former Superior General of MMS.

The changing face of the society impacts our life and mission: growing multi-ethnicity, different expressions of mission, a general shift from the global north to global south. Structures - Witnessing to the Integrity of life the Society creates its own governmental structures to achieve its purpose, and so our congregational adapted structures make it possible to activate our responsibility for both aims: commitment to evangelical life and healing mission on a transformative journey.

Sr. Mary Wright, IBVM, gave a very inspiring talk and helped us learn the limits of restructuring, within the Canon law, tackling the canonical leadership requirements, the purpose of internal structures, and about the prudent adaptation of Mission and Works to the new structures.

We also spent time reflecting on the present influence of Covid-19 on our Congregational structures and Prof. Emilia Palladino, from the Pontifical Gregorian University in Rome, explained how the Covid-19 emergency urges society and companies to change their way of doing things. Prof. Palladino explained clearly that not moving along with the need for renewal and growth means the end of an institution, and her valuable input was supported by the intervention of Ricky Laguda, a Marist Brother, who gave the example of the impact the pandemic has on his work and how the Congregation is adapting to the new situation.

So, the question remains: *how ready are we to detach ourselves, to let go, being transformed into something new for the good of the whole?*



*Text and Photos: Adina Balan, CJ, Rome*





The recognition of the abundance of gifts and fruits with which Mother Earth overwhelms us, the gratitude for what we receive from her through the infinite generosity of the Creator, the amazement wonder of her beauty and the tenderness with which she holds, supports and provides for us is amazing. In the end the earth assimilates us within herself, making us one with her substance, covering us with love, culminating in the delicate care, cultivated and practised daily towards everything around us are, in

my opinion the beginning, but maybe also the goal of ecological education that we can offer here to most of the pupils studying in our educational institutions in Romania. We are aware, without knowing with certainty, of huge dimension of the evil/ the extent of the damage done to nature. *Destruction of biological diversity, compromising the integrity of the earth that contributes to climate change, stripping the land of forests or destroying wetlands; Pollution of water, soil, air are crimes against nature, against us and a sin against God*, said, Patriarch Bartholomew. (cf. *Laudato Si*, 8) *In Laudato Si*, no 6 Pope Francis quotes the powerful words of Pope Benedict XVI: *The natural environment is full of wounds, caused by irresponsible human behavior; and the degradation of nature is closely linked to culture, which shapes human coexistence*. He emphasizes the urgent need for an *ecological conversion*. For this to be possible, Pope Francis says, *we need an authentic ecological education, so that we can form a new consciousness and conscientiousness*.

For the pupils in our schools the educational challenge is not that of a major conversion: for the purity, innocence, typical of young age, the sincerity and spontaneity with which they manifest, openness to others and a sense of wonder, are attitudes that still reside in them. However, further development of these attitudes is necessary as well as the fundamental attitude of self-transcendence, awareness of the tendency towards egocentrism and individualism, education for caring for others and the environment and avoiding living according to these negative tendencies.



Teenagers' environmental awareness and enthusiasm, for example of young people with a generous spirit, who fight admirably for environmental protection, would be a solution. Tools and ways are at hand, and the Pope lists them: the implementation of a cultural ecology, education and ecological spirituality. However, practice shows, as the Holy Father points out, that without the experience of conversion and transformation of the heart, which pushes young people out of their comfort zone, this cannot be achieved. Moreover, we, the CJ sisters, must first come to live as convincingly and decisively as possible with the vocation to be guardians of the work of God, which is an essential part of a virtuous life, and of which, as Pope Francis said, we are convinced that it is something neither optional nor a secondary aspect of the Christian experience; it must first be part of the DNA of our Christian identity. We are convinced that in order to reach this ecological citizenship, by practising integrative ecology, a daily apprenticeship is required, dosed with a strong desire, will, determination and conviction, accompanied by God's grace and healthy humility, we can do nothing alone.

*Text and Photos: Giovanna Muha, CJ, Romania*

## HOME GARDEN IN EL CABURÉ, ARGENTINA



Our food production has gained public relevance in the world and constitutes a commitment to our well-being and a commitment to a more equitable future.

There are families who have found in home gardens a way to guarantee their food security, generate income and integrate as families and community, thus responding to climate change.



Home gardens have several advantages. Due to its proximity to the family kitchen, it is very easy to water and fertilize them with household waste as compost. It is only necessary to take a few steps to harvest the legumes, aromatic herbs and spices used to prepare the day's meal.

Our community in El Caburé, provincia de Santiago del Estero, Argentina offers opportunities to the local people to join and make their own family garden, within our own garden. They share fruits, vegetables and seeds and exchange experiences motivating the joy of working the land and gathering fruits.

At the same time, the compost collected in time helps the grapefruit and orange trees grow with joy. Here are some images from the home garden.

*Photos: Clemen Rivas, CJ, Argentina*

## SOCIAL ANALYSIS FOR SOCIAL TRANSFORMATION

One of our very significant trainings, has been Social Analysis for Social Transformation. We are grateful to Br. Alberto Perise, a Comboni missionary who took us through the training in two sessions: June and October. It was certainly an eye opener on how we can achieve more in our ministries and especially when we respond to issues that touch the lives of the people.

In the ministries we are involved in each day we are confronted by emerging issues that call for our attention. Most of the time, this is over and beyond the areas we are already committed to: the issues of the environment and climate change, women and children, human trafficking, refugees and migrants, poverty, and exclusion are real issues that we see or touch in many parts of the planet. To address these challenges, we are invited to adopt methods that respond adequately to alleviate the suffering of the poor. The see, judge and act methodology has been used over the years in the pastoral cycle and if well applied, it produces desirable results.



**To See** is to become aware, to be present to the issues around us. It means being present to the moment in order to see the needs of the poor, the environment and the world around us and what impact the issues leave behind. According to Br. Alberto, it involves insertion so that we become one with the people and not an 'expert' coming to 'fix' the problem for them.

**To Judge** is actually to discern: it is a time for deep theological reflection. It is a time to ask ourselves what happens in me with the awareness created by the challenges and realities around me. In discernment we interrogate what needs to be done, who is involved, what is needed to address the issue at hand.

**To Act:** Once the discernment process is completed, it is time to act and this involves planning the process. The process must involve the people. This helps in developing critical consciousness, overcoming a sense of powerlessness and reclaiming power to influence the situation and take up responsibility. This makes it possible to evaluate together and celebrate the achievements.

*Text and Photos: Pauline Macharia, ibvm, Rome*



There are few texts of the Magisterium that fascinates me as much as the Encyclical "Fratelli Tutti" of Pope Francis. Of course, I cannot go into all aspects of this great text, but I would like to pick out some of them.

Yes, like so many others, I too have the *"new vision of fraternity and social friendship that will not remain at the level of words."* [6], the *"dream of working together for justice and peace"* [30], the *"desire that ... by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity"*. [8] And like so many others, I do not want to dream this dream alone, but *"as fellow travellers ..., as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all."* [8] This openness appeals to me, as does the unsparing analysis of the *"dark clouds over a closed world"* in which so many dreams of unity and peace burst, where human rights and human dignity do not apply equally to all, but rather, according to the logic of a profit-oriented market, supposedly 'useless' people are marginalized, even thrown away, where many societies still fail to implement equal rights for women, where conflicts and fear are instrumentalized and walls are raised, where indifference, populism and shameless aggressiveness are widespread. But despite - or perhaps because of - all these "dark clouds", Pope Francis calls us to hope, shows us perspectives and ways forward. A strong point for me is the intensive analysis of the parable of the Good Samaritan. In an Ignatian contemplation of Scripture, he builds up the scene of the events today, takes us into it. It becomes clear: overcoming one's own apathy - both as an individual and as a society - is the central basic impulse for overcoming suffering, poverty, isolation: *"We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering."* [68] Here the motif of fraternity comes to mind: *"The distinctions between Judean and Samaritan, priest and merchant, fade into insignificance. Now there are only two kinds of people: those who care for someone who is hurting and those who pass by; those who bend down to help and those who look the other way and hurry off."* [70] And with regard to those who pass by, the Pope emphasizes *"that belief in God and the worship of God are not enough to ensure that we are actually living in a way pleasing to God ... Paradoxically, those who claim to be unbelievers can sometimes put God's will into practice better than believers."* [74] For Pope Francis, the Good Samaritan becomes a blueprint of social and political action characterized by universal love and "social friendship". He challenges us to envisage and engender an "open world", a "heart open to the whole world". It is not really surprising that he focuses on the poor, the excluded, the disadvantaged, the weakest in society, the migrants and the refugees. What I read there convinces and motivates me, it confirms me in my vocation as a religious in the footsteps of Mary Ward. More than once, reading it, I am reminded of the message on her tombstone: *"To love the poor ... live, die and rise with them was all the aim of Mary Ward"*. To take this message seriously means to consider not only the option FOR the poor, but also the option FOR THE poor as an important criterion for the choice of our activities, available for the needs of the time, with the loving eyes of Jesus on people, for the glorification of God and for the "greater good of souls". I am grateful that there is a growing realization that this requires, beyond social work, "the courageous and creative commitment to justice and the fight against the structures that drive people into poverty" (Martha Zechmeister CJ). And I think that we "sorelle tutte" are thus completely in line with this social encyclical.



*Text: Hilmtrud Wendorff CJ, MEP*

### Introduction

During the Covid-19 pandemic, as in the rest of the world, we have been learning how to do things differently, especially in the area of Justice and Peace. However, in some ways it has helped us to redefine who we are and what are the priorities which motivate us. These priorities have not changed even though we have adapted to a new way of working.

One of the most important adaptations has been familiarising ourselves with a new language. For many of us in the UK the words “zoom” and “webinar” have enabled us to stay connected with life outside our own homes. The other significant change has been recognising and celebrating the encyclicals of Pope Francis, especially *Laudato Si’*.



As a consequence of this we have appreciated and enjoyed webinars from the Mary Ward JPIC Office in Rome, especially the European Webinar on Anti Trafficking, which involved some of our young people from our schools, and the Season of Creation including the beautiful prayer. There can be no doubt that we have all become more aware of Climate Change and our personal and collective responsibility for our planet. More recently Noelle’s interview in which she spoke of the importance of Education at all levels was available to us via YouTube and Jane Livesey’s presentation on Mary Ward and Pope Francis was available, through the power of the Internet, to the many who were unable to attend the meeting in York.

**What follows is an overview of the life and ministry of our Region as we move into another phase of lockdown.**

### Integrity of Creation

Some people have made their own *Laudato Si’* gardens and have shared some photographs with the JPIC office Rome. As a Region we have all become more aware of the dangers of Climate Change and the simple things we can do in our every day lives to help save our planet. We engaged in the Season of Creation as a community and in collaboration with our schools through various prayer services and presentations.

### Loreto Drawn Together

Loreto Drawn Together is a Parent-Infant Psychotherapy & Art Psychotherapy Project that offers emotional support to parents and their infants who may be struggling in their relationships due to a mother’s experience of postnatal depression or feeling overwhelmed by being a new parent. We aim to keep the babies at the centre of the work so that healthy relationships with parents and infants can flourish as good attachments will support the developmental progress of the infants. Our usual practice is to meet on a once weekly basis with parents and their infants in a specially designated room set up with age appropriate toys. The pandemic brought the face-to-face sessions to a halt due to the lockdown. Nevertheless, sessions continued using zoom as our online platform. We are pleased to report that all our parents and infants attended the online sessions. Our feedback suggests this was a positive experience and that we provided a ‘port in the storm’ for our families.

Due to the Covid 19 guidelines and restrictions we are unable to access our rooms at the Family Centres. However, we are now negotiating the hiring of new rooms in our locality in order to see our most urgent cases. We are grateful to our Loreto English Region and to the Mary Ward International Fund for the financial support which enables us to carry out our work.

*Text: Jen Bromham IBVM, England*

**FREEDOM - JUSTICE - SINCERITY FELICITY**

## Refugees, Asylum Seekers and Trafficked Persons

Those who work with some of the most vulnerable members of our society have carried on through Skype, Zoom and personal contact, where this has been safe during the pandemic:

- The work of Eileen and Gill includes teaching English, helping to obtain official documentation, supporting refugees in the political arena as well as providing for material needs, supported by the communities in which they live.
- Mary Agnes is working in the insidious world of trafficked girls. She is also studying for an MA in order to gain more insights into the root causes and current legislation. She has already gained experience of working at a 'Safe House'.
- Imelda Poole, working in Albania, continues to leads her team into this underworld of exploitation and slavery.

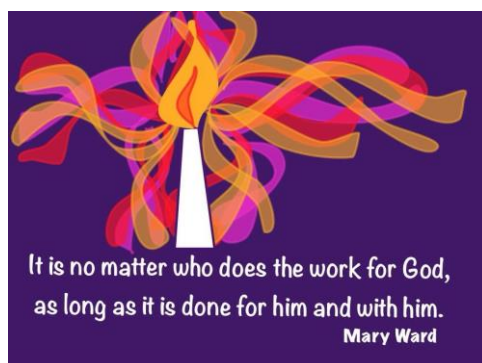
## Spirituality and Formation

- Friends of Mary Ward: a relatively recent but very important component in our Mary Ward family which we share with the Congregation of Jesus.
- Our schools: We support all who work in our educational establishments especially, but not exclusively, through our Trust Board and our Governors. Mary Ward's values remain at the heart of our schools and live on through our past pupils.

## Conclusion

We are an ageing group and small in number. However, many of those mentioned in this article are at least eighty years old and still involved in active ministry. We also work in administration through leadership at regional, community and financial levels. In addition to Imelda and Nuala working abroad, Eileen O'Doherty is helping to care for her brother in Northern Ireland.

We are indeed a community in dispersal. Since I began writing this article a member of the Llandudno community has died. Sister Genevieve Moran was 105 years old. Her long life was a symbol of that which enables each of us to reach out to others and can be summed up in the following words of Mary Ward and the creative genius of Susan Daily IBVM:



*Text and Photos: Kathryn Keigher, ibvm England*





<u>Date</u>	<u>Event</u>	<u>How / Where</u>	<u>Possible Participation</u>	<u>Who</u>
1 Jan	World Day of Peace	Catholic	Awareness Raising	All
24 Jan	World Education Day	UN Day	Awareness Raising	All
8 Feb	St. Bakhita Day	Resource	Talitha Kum Toolkit - animate network Designing a toolkit and organizing an online event with Human Trafficking network	JPIC
7-8 Feb	ECOSOC Youth Forum 2021	Virtual > <a href="#">UNwebtv</a>	Read for more detail > <a href="#">ECOSOC YOUTH FORUM 2021 – commemorating its 10th ...</a>	UN NGO
8-17 Feb	UN Commission for Social Development (CSocD)	Virtual > <a href="#">UNwebtv</a>	Input from our network for Oral Statement during the commission on Priority Theme > “Socially just transition towards sustainable development: the role of digital technologies on social development and well-being of all.” Attend/Watch the event.	UN NGO
8 March	International Women’s Day	Resource	Invite network to write about women’s experience (strength, commitment of women during Covid 19, resilience, etc) Designing a Mary Ward network booklet.	JPIC/ UN NGO
15-26 March	Commission on the Status of Women 2021	Virtual > <a href="#">UNwebtv</a>	Input from our network for Priority Theme: Women's full & effective participation & decision-making in public life, as well as the elimination of violence, for achieving gender equality & the empowerment of all women & girls; Review your own country’s report and share. Attend/Watch the event.	UN NGO
21 March	International Day for the Elimination of Racial Discrimination	UN Day	Awareness Raising	JPIC/ UN NGO

### Mary Ward JPIC Office

Via Nomentana 250  
I-00162 ROMA, Italia

[www.marywardjpic.org](http://www.marywardjpic.org), FB: marywardjpic