



# Not So Far Afield

A NEWSLETTER OF THE MARYKNOLL AFFILIATES

September/October 2013

Volume 22 Number 5

## SAINTS, ICONS, AND ROLE MODELS

Mary Ryan Hotchkiss – Portland Chapter

Look at all the white saints,” a friend whispered to me during the lengthy Tanzanian Mass. Our parish group from Portland, Oregon, had come to Tanzania with our parish priest, a Tanzanian. We visited several churches with him and saw only statues and pictures of Caucasians, except for an occasional St. Martin de Porres, the mulatto Dominican brother from Lima, Peru.



Photos by Mary Ryan Hotchkiss

The Maryknoll priests in Mwanza, Tanzania, explained to us that the locals don't mind seeing Jesus and Mary as Caucasian. However, Father Tom Tiscornia, MM, showed us beautiful dark wood carvings for their new church in Mwanza of the crucified Christ and the Madonna with Baby Jesus depicted as Africans.

Other images surprised us during our time in Tanzania: the security office at the Dar es Salaam airport displayed an *Obama '08* bumper sticker. We saw a beach resort in Zanzibar named *Obama Beach*. I bought an Obama khanga, the cloth African women use for everything from baby carrier to coat or apron, which pictured Obama. We encountered Obama bubble gum (Yes, we can!), backpacks, T-shirts, pens, etc. Bertha Haas told us of the 2008 election night she experienced in a restaurant in Mwanza. The locals were jubilant and almost unbelieving that Obama, a black like them, could be elected in the U.S., the richest, most powerful country in the world. In his election, the black race felt an affirmation, saying, “Yes, you can.”



The Obama Khanga. The Swahili words say “Congratulations Barack Obama” and “God grants love and peace.”

We also saw images of Julius Nyerere in every school, bank, and office, in private homes, and on their money. Nyerere, a black Tanzanian, is the father and first president of Tanzania. He is credited with preventing the inter-tribal conflicts which have occurred in many other African countries. He established Swahili as the national language, rather than favoring one tribe. He developed a system of boarding schools in which young people from various tribes studied together and came to know and trust each other.



Mwalima Nyerere on the 1000 Tanzanian shilling note

Years ago, Maryknoll Father Art Wille told us of his work with the young Nyerere. When President Nyerere visited the United States in 1970, he made it a priority to meet with the Maryknoll Sisters because of their development and educational efforts in Tanzania.

A Tanzanian priest told us Nyerere had made a very poetic translation of the Gospels into a local language. As president, Nyerere continued to be a devout Catholic, attending Mass every morning. He lived simply in his family home, not in a presidential palace, and was often referred to as Mwalima, teacher, his first profession.

In 2006, after his death, Nyerere was named a “Servant of God,” the first step to sainthood in the Catholic Church. Nyerere is a saint and a role model for our time, for any race or ethnic group.



**CELEBRATION OF FAITH**

This issue shows many of the ways Maryknollers express their faith: in support of missions, through the actions of the Maryknoll Office of Global Concern, and working and collaborating in their local communities. Executive Coordinator Bob Short urges us to show “the urgency of our commitment to the poor.”

We can reflect on the complexity of faith through metaphors. See the story of the Chicken and the Eagle in our Easy Meeting on pages 6-7.

Please visit and “like” Maryknoll Affiliates on Facebook. You are encouraged to post your own latest Chapter news or comment on other posts.

Notice our new section, “Chapters in Action,” on page 9. Please send us information about what your chapter is doing. Photos are always appreciated!



**OUR READERS WRITE US:**

**Jim Coady:** Don’t know why I never saw this connection before, but the May/June issue of *Not So Far Afield* led me look up this paint ad from my youth. It does have a certain similarity to the NSFA logo, no?

By the way, loved the use of Father John [Walsh, MM]’s talk for chapter meetings. John helped me to see a lot of things differently and inspired me to move on some of them. [See May/June Easy Meeting.]



**MAC 2014 UPDATE**



The MAC 2014 logo is official and appears for the first time in this issue! Look for this logo as a quick guide to news about the upcoming Conference. Also, the official website for the Conference is now available at [www.MAC2014.org](http://www.MAC2014.org); as the website is developed, it will offer information on registration, schedules, fees, and links to Stony Point Center for assistance with travel, accommodations, and more.

Updates from the Albany Chapter Planning Team are planned for future issues of *Not So Far Afield*; look for these—with the logo!

**Not So Far Afield** is a bimonthly publication of the Maryknoll Affiliates. The name is a play on the title of the original Maryknoll Magazine: *The Field Afar*.

Maryknoll Affiliates are a faith-filled people responding in community to God’s call to participate in Jesus’ mission. We express the Maryknoll Spirit in the context of Chapters which gather for prayer, reflection, and action. We challenge one another to go beyond borders, locally and globally, to walk with the poor and excluded, and to strive for peace and justice for all of God’s creation. We recognize that the Spirit who guides us on our journey moves without boundaries and that God’s unconditional love is present in all cultures and peoples.

Affiliates share in the mission and family spirit of Maryknoll Sisters, Fathers and Brothers, and Lay Missioners living lives of service in more than 30 countries.

If you would like further information or an opportunity to attend a local chapter meeting in your area, please contact the Executive Coordinator of the Maryknoll Affiliates at P.O. Box 311, Maryknoll, NY 10545-0311 or call toll free 877-897-2386 or e-mail [inquiry@maryknollaffiliates.org](mailto:inquiry@maryknollaffiliates.org).

**This issue is also available online at:**  
**[notsofarafield.org](http://notsofarafield.org).**

Co-editors: Mary Ryan-Hotchkiss & Paula Schaffner  
Editorial Board: Kris Neufeld Penny Robinson  
David Stocker

We welcome submission of articles by Maryknoll Affiliates and Maryknoll Missioners, as well as suggestions for articles. All submissions are subject to editing. We publish articles as appropriate in conjunction with issue themes.

Articles in *Not So Far Afield* do not represent the opinion of any of the Maryknoll entities.

Please send any letters to the editor, articles, photos or inquiries to the address below. You may also contact us if you no longer wish to receive Affiliate mailings, prefer to receive them by e-mail or read them on the web, or if you have changed your address.

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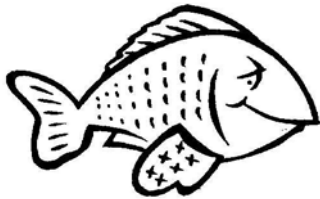
*Maryknoll joins the call for Public Health over corporate food profits.*

### **BUILDING FAITH IN FOOD: MOGC ON TTIP-TAFTA**

Edited by David Stocker

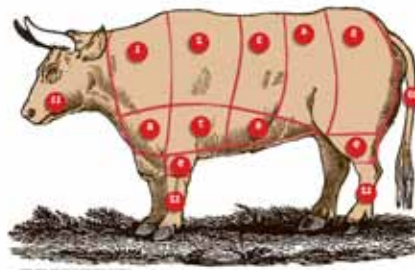
The “Precautionary Principle”, enshrined in EU legislation and the Lisbon Treaty, encourages rigorous scientific debate along with public input. It prioritizes public wellbeing to ensure that products are safe before they enter our food systems and environments. This sane and ethical principle is under assault by well-funded corporations with public officials acting as their agents. It is happening now. Multinational corporations would like to rewrite laws and treaties to put in place an “end game” protecting their interests.

Millions worldwide are expressing concern at the growing body of evidence of the public harm caused by corporate profit seeking food technologies. Familiar to us now:



- **GMO Frankenfish**—the production and sale of genetically modified salmon in the U.S. ignores serious concerns over human health and environmental impact.

- **Meat Doping**—the U.S. continues to push EU and other nations to accept meat produced with the questionable finishing additive Ractopamine, banned in 160 countries.
- **Mad Cow**—the EU is actively seeking to overturn the U.S. ban on beef imports from the EU despite insufficiently stringent and inconsistently applied EU governance of ruminant materials in feed.



In response to these and other crises, local communities throughout the EU and US are rebuilding food and agriculture systems towards better outcomes for consumers, farmers, and our environments. Their right to do so must not be subordinated to the interests of multinational corporate food producers.

On June 19, the US Senate confirmed Michael Froman as the U.S. Trade Representative (USTR).

One of Froman’s first responsibilities is the continuation of negotiations between the US and the European Union (EU) on the Trans-Atlantic Trade and Investment Partnership (TTIP). The scope of these “negotiations” relates to the food destiny of nearly a billion people in the US and EU, and the citizens of their trading partners as well.

Maryknoll Office of Global Concerns (MOGC) has joined representatives of 34 organizations including family farm, consumers, faith, public health, development and environmental groups from the European Union and United States to issue a letter expressing dissatisfaction with negotiations presently underway.

These organizations are known for their efforts to promote fair and sustainable food and farm systems with common goals that cross borders and societies and embrace multilateralism grounded in principles of sustainability, equity, and democracy.

Their letter rejects secret actions by the TIPP to undermine the use of the precautionary principle in setting food safety and public health standards, giving investors power over nations.

The signatories assert that the TIPP negotiators’ strategy of promoting the weakest US and EU standards as the international equivalent is an attempt to lower all standards.

They call for elimination of provisions that would empower corporate agri-investors who sue sovereign nations to avoid regulations and overturn rules or conditions that may reduce their expected profits.

The TIPP negotiators wish to mask the nature of the agreements being made, preferring to operate in secret. They would remove the draft process from public view and promote the weakest US and EU standards as the international equivalent.

This is a far cry from the standards of democracy and transparency that we must demand from public policy. We should all oppose any politically biased corporate inspired trade agreements that undermine the process of rebuilding local food systems, whether in our communities or abroad.

(See the unedited version of this article on the Maryknoll Office of Global Concerns webpage: <http://www.maryknollogc.org/article/ttip-nafta-takes.>)





## A CALL TO PERSONAL AND GLOBAL TRANSFORMATION

Mef Ford - Boston Chapter



**A** Warm, Moist, Salty God, one of Edwina Gateley's numerous books, could also be a description of Edwina herself. Still hanging onto her Lancaster accent, this laywoman contemplative/activist missionary peppered her week at Maryknoll's Mission Institute with moving, frightening, and hilarious biblical and personal stories of being stretched by a big, big God into greater being.

Edwina focused first on the journey to personal transformation: to let go of what we know, to accept things we don't like, to wait in the unknowing and dare to sit with the questions that have no answers, to fall within rather than search out there.—We don't have to seek God. God is already here, soaked in our reality, calling us forth. Transformation involves being stretched, but, as in birth, God will stretch us only to the degree we are willing to receive new life.

New life was received even during our week together. In the group sharing following a mandala drawing of our spiritual journeys, one of the Maryknoll men movingly described the surprising visceral impact of depicting his early years without his mother, who died when he was an infant. The next day, a Filipino sister risked publicly sharing the miracle she felt had just begun. Her own mother had died giving birth to her, and when she was five, her father, brother, and uncles had been taken from her and massacred. So she grew up in great pain with no one to call mother or father. But the day before, she had felt for the first time that she was not alone. The physical lightness she was experiencing was completely new. As she finished and cried quietly, the woman next to her offered comfort while the group held her in spontaneous silence for a long time. The prayer Edwina then offered for her felt like a blessing on us all.

In her twenties, Edwina's own journey led her to live in Uganda, where she opened a school for girls. Then, back in England she founded the Volunteer Missionary Movement, which has placed over 2,000 men and women of all ages in mission in 26 countries. In the early 80s, after a nine-month retreat in an Illinois hermitage, feeling called to work with prostitutes, she turned her home into Genesis House, offering hospitality and healing for women in recovery from prostitution and addiction and often their own violent childhoods.

Her trove of stories about introducing her hookers to Catholic rituals and monastery retreats—which they embraced most enthusiastically, proudly wearing their miraculous medals of the Virgin Mary, with one even proclaiming the words of consecration at midnight Mass right along with the priest—should be a national treasure.

Storytelling is also an effective way of teaching. One year, the VMM lay missionaries were having their own Easter week celebrations at their center in England. In conversation with Edwina, the local bishop, “a good man,” became politely but increasingly concerned about the fact that it was she, at the missionaries' request, who was to wash their feet on Holy Thursday. “But,” he sputtered, “Edwina, my dear, it's not the mind of the church.” “Well...” she replied, and shrugged patiently.

Finally, the good man asked if he might attend. “Of course, Bishop, you'd be most welcome!!” But when he did, arriving early, he paced up and down in the corridor outside, wanting to respect her but obviously distraught over Holy Mother Church's mind. When Edwina finally asked him if something was wrong, he said, “Look, Edwina, I've got an idea. How about if I wash and you dry?” And so they did. “You can't commit the same sins you protest,” Edwina said about not insisting on having her way. “It didn't mean that much to me or the VMMs but it meant a lot to him. Compassion must be the first response.” And she took pleasure in his happiness.



Edwina Gateley— missionary, author, lecturer.  
See: [Edwinagateley.com](http://Edwinagateley.com)

When it does mean a lot, however, she stands firm. A bishop in Arizona, just before a big retreat, insisted on its being taped for his review. Edwina refused this invasion, and the retreat had to be cancelled. When another bishop also banned her, she'd had enough and sued him.

This speaking truth to power without rancor, this boldness without an edge or banishing the other from the kingdom, I find unusual and compelling. But if one is convinced, as Edwina is, that a much bigger force, the powerful God of justice and truth, is at work in the depths for the transformation of all, then surface positions and power-moves matter less. And if we are too small for such an enormous God, then God will keep inviting us into conversion. "Let the curtain come down on this particular Church era," she said, "and God will raise it on another. So let us celebrate the dyings—of ourselves, religious communities, the church as we know it." A more immense force is at work and we can trust it.

So what does it take to make a difference in our world, to participate in global transformation? Passion. Stories and videos of Aung San Suu Kyi, Rachel Corrie, Rachel Carson, and the documentary *Life in Occupied Palestine* illustrated people who have stood for change. "All great change is driven by passion. After we die, God won't be standing there with a scale or a checklist but with a thermometer.

"There you go, now, put it in. How hot were you for justice? How hot were you for freedom? For whatever it was you were called to?"

"Well?"

### References

*Life in Occupied Palestine*, a starkly informative DVD by an American Jewish woman who grew up with one version of the conflict and went to Palestine to live for several months where she learned a completely different story. Available at [www.AnnalInTheMiddleEast.com](http://www.AnnalInTheMiddleEast.com).

*The Lady*, a movie about the life of Aung San Suu Kyi, Burmese opposition politician.

*Martyr for Peace*, DVD about Rachel Corrie, who was mowed down by a bulldozer protesting Israeli encroachment into Palestinian land.

*A Sense of Wonder*, Kaiulani Lee's film portrayal of Rachel Carson's courageous journey to change the course of environmental protection.

## SECULAR PARTNERS - PEACEMAKING AND ROTARY INTERNATIONAL

Mary Ryan Hotchkiss – Portland Chapter

As lay people and Maryknoll Affiliates, we come in contact with many different people and groups that have synergistic missions. Knowing that I am obsessed with anything relating to peace, my sister Ellen (my other sister, not Paula Schaffner, co-editor of NSFA) suggested that we attend a local peace conference hosted by Rotary International.

"Peace Through Service" is the 2012-2013 theme for Rotary International. Mike Caruso, the Governor of Oregon's Peacebuilder District and a Catholic, challenged the 75 Rotary Clubs in the district to go beyond financial support and to become Peacebuilder Clubs by developing peace projects. One brings local children to a Peace Village camp to learn nonviolent



conflict resolution and supports international water, food, and energy projects. Other clubs have projects on domestic violence and human trafficking.

Speakers addressed international conflicts and efforts to promote peaceful development. One Muslim speaker echoed Catholic Social Teaching, stressing life, community, and solidarity. It almost felt like an Affiliate conference! Rotary founder Paul Harris advocated for peace through service and development. Rotary even funds Rotary Peace Fellowships and international Rotary Peace Centers.

Knowing that Maryknoll and Affiliates are partnering with various organizations, formally or informally, I urge you to also consider working with secular organizations on specific projects. I was surprised to learn that our town's Rotary Club is helping our parish ship containers of used books to needy Tanzanian schools. Let us be bold in asking secular organizations with similar goals to work with us!



*When we are grappling with an abstract concept like faith, it may be helpful to use a metaphor, the way Jesus did in his parables. When your chapter discusses what faith means to you, please consider the following article translated from the Spanish version, which appeared in the July/August issue of **No Tan Lejos del Horizonte**.*

**EASY MEETING:**  
**FAITH: THE CHICKEN & THE EAGLE**  
 Lizbeth Gramajo – Guatemala Chapter

**Preparation:**

1. **Read** through these two pages.
2. **Plan** who will read the passages and lead discussions of the questions. The story has been divided among three readers—narrator, farmer, and naturalist. If your chapter prefers, one reader can read the entire story.
3. **Determine** which discussion questions to use at your meeting and who will lead the discussions.

**MEETING PLAN**

**Opening Prayer:**

*Lord Jesus, I pray that you never deny me your light, which I need so much, so that I can find the way of salvation.*

*Lord, you are the hope of the whole world.*

*Lord, accompany me so that I may feel in my innermost heart that love, faith, peace, life, and hope of salvation.*

– Sr. Joan Uhlen, MM,  
*Maryknoll Book of Prayer, p. 226*



Photo by Paula Schaffner

**Reading:**

Introduction:

Few know the origins of the metaphor of the eagle and the chicken. This story was told by James Aggrey, a popular educator from Ghana who is considered one of the pioneers of African nationalism and Pan-Africanism. This small African country, situated between Cote d'Ivoire and Togo, has a long history

of colonization by the British, Dutch, French and Portuguese. Because it was rich in gold, this region was called Gold Coast. Aggrey thought liberating this colony would require freeing the consciousness of the people, which was enslaved by the colonizers' ideas and values.

In 1925, at a meeting of popular leaders with divided opinions on the best way to free Ghana from colonization, Aggrey took the floor and told a story:

Narrator: Once upon a time a farmer went to the neighboring forest to hunt a bird to keep in his home. He caught an eaglet and put it in the coop with the chickens. It ate the same share of corn as the chickens, though it was the king or queen of all birds. Five years later a naturalist visited the farmer. While walking in the garden, the naturalist observed,

Naturalist: That bird there is not a chicken. It is an eagle.

Farmer: Sure, it is an eagle. But it was raised as a chicken. It is no longer an eagle; it has become a chicken like the others, despite its nine-foot wing span.

Naturalist: It cannot be. It is and will always be an eagle. It has heart and that heart will one day make the eagle will fly to the heights.

Farmer: No way! It has become a chicken and will never fly like an eagle.

Narrator: Then they decided to try a test. The naturalist took the eagle, lifted it high, and challenging it, he said,

Naturalist: Since you're an eagle, you belong to heaven, not the earth; spread your wings and fly!

Narrator: The eagle stayed perched on the naturalist's arm.

Then it looked around distractedly, and when it saw the chickens below, scratching for grain, it jumped down to their side.

Farmer: I told you! It has been converted into a simple chicken.

Naturalist: That can't be; it is an eagle, and an eagle is always an eagle. We'll try again tomorrow.

Narrator: The next day, the naturalist went up to the rooftop with the eagle. He whispered,



**Naturalist:** Eagle, since you're an eagle, spread your wings and fly!

**Narrator:** But when the eagle saw the chickens down below, digging in the ground, it jumped down to join them. The farmer smiled and repeated his position.

**Farmer:** See, as I told you already, it has become a chicken!

**Naturalist:** No, it is an eagle and will always have the heart of an eagle. Let's try one last time. Tomorrow it will fly.

**Narrator:** The next day, the naturalist and the farmer got up very early. They grabbed the eagle and took it out of town to the top of a mountain, away from civilization. The rising sun gilded the summits of the mountains. The naturalist picked up the eagle very high and ordered,

**Naturalist:** Eagle, since you're an eagle, because you belong to heaven and to earth, open your wings and fly!"

**Narrator:** The eagle looked around and trembled as if experiencing a new life. But it didn't fly. Then the naturalist held him firmly, facing the sun, so that their eyes could be filled with the brightness of the sun and the vastness of the horizon. At that moment, it opened its powerful wings, gave out a 'kau-kau' typical of eagles, and straightened, taking control of itself. And it began to fly, to fly to the heights, flying each time higher and higher. It flew, ...flew, ...until it blended with the blue of the sky.

[Note: This is the version Leonardo Boff told in the book, *The Eagle and the Chicken: A Metaphor for the Human Condition*.]

#### Conclusion:

On March 6, 1957, the Gold Coast became the first African colony to proclaim its independence, and the country regained its old name: Ghana. Although James Aggrey, who died in 1927, did not see the liberation of Ghana, his liberating education inspired many men and women to work for it.

Please share the topics and resources that led to an especially effective meeting for your chapter. We could feature them in future issues. Send to [nsfa@maryknollaffiliates.org](mailto:nsfa@maryknollaffiliates.org).

#### **Discussion Questions:**

##### Personal Reflection:

When have I felt like the chicken?

What do I need to work on to be like the eagle?

Would I have acted like the farmer consigning the eagle to life with the chickens?

When have I acted like the naturalist, helping an eagle to discover its inner power?

##### Community Reflection:

- How can we help in the process of liberating our own communities and countries so they can stop feeling like chickens and fly like eagles?

##### Maryknoll Affiliate Reflection:

- The eagle and the chicken represent two fundamental dimensions of existence: the chicken—the dimension of rootedness, of its limitations; the eagle—the dimension of openness, of being unlimited. How can we achieve a balance between these two dimensions?

- How can we use the 4 pillars of Maryknoll Affiliates (Spirituality, Global Vision, Action, and Community) to maintain a balance between these two dimensions of our existence?

- Leonardo Boff says, "All colonization—be it ancient: invasion of territories, or modern: forced integration into the global market—always signifies an act of very great violence. It involves blocking the autonomous development of a people. "How can we, in our work as Maryknoll Affiliates,

support the process of our people's autonomous development?



#### **Closing Prayer (in the style of your chapter)**

#### **Resources:**

Boff, Leonardo (2006). *The Eagle And The Hen: A Metaphor For The Human Condition*. 4th ed. Madrid: Editorial Trotta (in Spanish).

Boff, Leonardo (2000). *The Flight Of The Eagle: How Humans Learn To Fly*. México: Ediciones Dabar (in Spanish)



*Father Mike Bassano, MM, lives out his faith by caring for the least of these. Also known as Father Upendo (Father Love), Mike Bassano has recently moved to the Sudan. Veronica Holland is currently based in Mwanza, Tanzania.*

**COMPASSION HOUSE**

Veronica Holland – Lay Missioner from Seattle Area

In Kiswahilin, Tanzania, Father Upendo, a.k.a. Mike Bassano, MM, operates a home of compassion for shunned people: some with AIDS; others paralyzed from birth, stroke, or disease; or for whatever reason. Some suffer from elephantitis; others have lost fingers or toes due to diabetes. Diabetes exists here because people frequently only have rice and potatoes to eat.

If a baby is born with a birth defect or disability, the family is likely to be considered at fault, and it limits the chances that their brother or sister will be suitable for marriage. The “imperfect,” including the deaf, mute, or mentally different, are often confined to the house, not sent to school, and fed last. Thinking they possess an evil spirit, parents have been known to kill twins.

A little boy, whose brother drowned while bathing in a quarry, comes up and says, “My brother died”. This five-year-old “Mike Obama,” with no family, is bright eyed and full of energy.

Orphanages are not common in this culture. Most kids are taken in by their relatives, but often the relatives can barely feed their own family. Sometimes the village will care for them. When the parents of children with AIDS die, often feeble grandparents now must care for grandchildren too young to help maintain the household.

Thinking that albinos are considered to be possessed and able to cast spells, some will kill them and take a piece of their body for protection or power. Fearing the different, even left-handedness, people often beat these children. While things are changing in cities with education and NGO programs, much has not reached the villages.

Besides marginalized children, some residents are too old to support themselves. Their children may have died or gone to town to work. Many have malaria and

just sleep where they lay. Most of the life in the rural area is strictly subsistence, i.e., your life is growing, preparing and cooking your own food. If you’re too feeble to work the fields, you don’t have anything to eat. The good news is that local food is fresh and nutritious, albeit not abundant.

Father Upendo provides a place where the poor can come for a meal. The clinic for Compassion House is also open to the community. The Sisters of Saint Francis help with the care of children, nursing, and teaching. Sometimes they just hug or hold these children who have been shunned.



Veronica Holland with small friend.

The standard of living is hard to imagine. Many houses are built from mud bricks with a thatch roof. Although some have very basic “upscale” conditions, the tin roof creates an oven. With concrete floors and tin roofs, (toilets and showers are outside) they are a giant step above the adobe brick and thatched roof. People in the rural environment often do not have toilet facilities. They use the bush and bathe in the lake. The kitchen is a three-stone fireplace; water is brought up from the lake in buckets.

Every family owns goats, cows, chickens, and sometimes a pig. All forage for food. People grow their own corn, rice, casaba, potatoes, and millet. Fruit is abundant and is saved for when you are starving. The economy is still largely barter. The cities have electricity, running water, and some sewer systems, but each service is sporadic and not as we are accustomed to.

Faced with the many needs of these shunned people, Mike Bassano simply shows them love. Father Upendo is certainly living out his faith by caring for the poor, the marginalized, the outcast.



Photos courtesy of Veronica Holland





**CHAPTERS IN ACTION**

**COLLABORATIVE MINISTRIES**

Gaye Hieb and Jan Howard

In early June, a group of Maryknoll Affiliates of the Father Price Chapter in Wilmington, NC, visited medically fragile friends. Among those visited were Anne Hamilton and Eileen Dickinson, both of whom had been two of the original founders of the Wilmington Chapter. They have been advisors, donors, and friends of its flagship program C.A.R.E. for the entire 19 years of its existence .

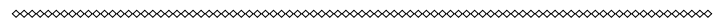
Maryknoll Affiliates on the domestic front often face struggles similar to their Maryknoll counterparts abroad, especially in the areas of poverty and discrimination. Those who live with HIV/AIDS still experience being excluded from their faith communities and from accessing resources. It matters not whether they are in Cambodia or downtown Wilmington.



life. He loved music, loved to laugh, and especially enjoyed Tyler Perry movies. Gaye recalls a very joyful Christmas morning spent with Daniel while he was in the hospital. As both friend and end-of-life care chaplain, Gaye shared with Daniel, the hospital staff, and his family both the pains and joys of living.

Daniel’s life was enriched by his connections to the Wilmington Maryknoll Affiliate Chapter. As a member of the youth program of C.A.R.E. (Coastal AIDS Resource Effort), he traveled to Washington, DC, Texas, Georgia, Philadelphia, and Charlotte. These experiences were available to him due to the generosity of donors and volunteers.

His mom, Debbie, played an important role in the work of C.A.R.E. from its inception until its closing in 2012. An instrumental part of the MAC 2011 Fr. Price Chapter host team, at the conference Debbie openly shared her struggle with the Human Immunodeficiency Virus (HIV): her grief over her son’s death; the medical frustrations, the lost opportunities. And yet, she has not withdrawn from life. Through Maryknoll, she has been moved to help others experiencing these same struggles. She can relate because she’s been there—indeed, she IS there. A mother losing her son is not an unusual occurrence in this world, but neither is it ever ordinary. Just ask Mary, the mother of Jesus. She’ll tell you all about it.



**MISSION**

Bertha Haas – Portland Chapter

*Circle of compassion*

*open to all*

*Moments of mercy mild as mango*

*Passion for peace with the delicacy of  
passion fruit flowers*

*Aspiring to answer deep hungers*

*Sunny smile of child recognizing the voice  
of his father*

*Soft song of success surging from school*

*Indignation at injustice limiting lives*



**IN CELEBRATION OF DANIEL**

Gaye Hieb and Jan Howard

This past May, family and friends of Father Price Affiliate member Debbie Lynch gathered to honor their beloved friend, her son Daniel. Having reached his goal—a high school diploma—Daniel died four days later in the summer of 2007. He was 19 years old. His memorial service was held, fittingly, at his high school.

To celebrate her son’s brief but memorable life, Daniel’s mom, well-known for her cooking talents, hosted Father Price Affiliate founders and members, along with more than thirty friends, neighbors, and family, for a feast of her famous “down-south” dinner of ribs and award-winning fried chicken.

Chapter Coordinator Gaye Hieb, a lifelong friend of Debbie and Daniel, remembers how much he loved



Dallas and Gaye Hieb, two members of the visitation group

Photo courtesy of Gaye Hieb



## FINDING FAITH IN CHIPOLE

Kitty Schlitz - Seattle Chapter

*In the March/April 2013 issue of NSFA, we printed the first half of a journal kept by Kitty and Roger Schlitz from the Seattle Chapter. In it, they learned not only the physical process of making charcoal, but also the sense of collaborative labor. The following is the second half of their journal.*

Jan 2, 2012:

During a thunderstorm the day before New Year's, the sisters' dam, which provides power for Chipole, stopped working. Although they have a back-up generator, it isn't being used yet. We are awaiting help from a problem-solver in Austria who is, unfortunately, on holiday. Once before, when there was a similar problem with the dam, someone had to fly here to fix it, calling back and forth to Europe.

Some of the best times we've spent here at Chipole have been in the chapel with the sisters, singing and playing up to eight drums, whistles, and a horn like the one used at the World Cup in South Africa. Everyone is smiling, singing, and clapping; and the



Photos courtesy of Kitty Schlitz

choir moves to the words and rhythm of the songs. At Christmas and New Year's there are about ten young girls in beautiful dresses and hats. They dance, along with six young men, with lots of incense and candles to help with the celebration. Because we had no power at New Year's, one of the sisters lit sparklers at midnight in the dark church, and all the sisters sang and danced at the front of the church.

Another favorite time is playing with the younger orphans. They have a playground with swings, slide,



merry-go-round, and teeter-totters. One morning I pushed six toddlers on the swings at the same time. They laughed and wanted to go higher with each push. Then many tried the merry-go-round. They like to greet visitors, enthusiastically running to them in the hopes of being cuddled or picked up and carried, or being swung in the air. The younger ones are content to hold my finger while walking around singing "Skip to My Lou."

The charcoal project has been successful! We have prepared a barrel and a machine with which to form charcoal from local materials. It seems almost like a foolproof process. The best results, or at least the easiest, come from using corncobs, which don't need to be formed or pressed. We put them in the barrel and burn them into charcoal that can be used immediately—no forming into cakes or drying. We have had success using both kinds of charcoal to boil water, etc. Since the rains have started and harvest is long past, there is little dry fuel nor corncobs right now, so the experiments with charcoal are suspended until next harvest.

The planting of trees is our current project. Roger, Sr. Tuzinde, and others have planted 500 of them. Life is good, the crickets are chirping, the rains have come in time for planting, and the students are returning to school with smiles on their faces and mangoes in their hands.



The **NOVEMBER/DECEMBER** issue of *Not So Far Afield* has the theme of **Stewardship**. Is your Chapter involved in care of the environment or some other stewardship project?

Please send your articles and chapter news by early October to [nsfa@maryknollaffiliates.org](mailto:nsfa@maryknollaffiliates.org).

*Maryknoll ... those curious people whose hearts are broken whenever the cries of the poor and the sad groans of the earth are not being heard.*

**AN URGENCY**

Bob Short – Executive Coordinator

Since becoming Executive Coordinator, I have felt an irrepressible sense of urgency about the Affiliate movement—about Maryknoll mission across all the expressions. I’m not sure exactly wherein lies the urgency. It is not some frantic desire to return to the past or to reconstruct a no longer attractive or viable model. It is not even an urgency to start new Affiliate chapters or to grow all the vocational expressions within the Maryknoll family, as wonderful and fulfilling as that might seem.

As best as I can identify this pervasive feeling, it is an urgency, both individual and collective, to be who we say we are and live from our deepest, informed convictions. That sentiment is heightened when we, who share in Maryknoll’s vision to listen for and respond to the cry of the poor throughout the globe, know that the cry is almost inaudible in the Western world today. In so many Western Catholic parishes, issues of compassion, global mission, and ecological justice are regularly replaced by, among other things, body-focused moralism, very localized pastoral outreach, detached liturgies, and a highly individualized, merit-based salvation tract. Little attention is given to how we care for the disenfranchised or the holy ground (Earth) upon which they try to eke out a living.

In his book, *Jesus: An Historical Approximation*, the Spanish theologian Jose Pagola writes that, unlike John the Baptist’s urgency to have the people repent from their sins, Jesus’ emphasis was on mercy as the best way to enter into the reign of God. Jesus taught that to live out God’s reign, we don’t need to create a holy community in the Qumran wilderness; or insist on a scrupulous Pharisaic observance of the law; or plan violent uprisings against Rome, as some sectors did; or strengthen the temple religion as the priests in Jerusalem insisted. We need to introduce compassion into all human life, most especially for those on the margins of the dominant society (Pagola, p. 147). Gustavo Gutierrez uses the words *urgency of a commitment to the poor* as a way of talking about God that influences the concrete behavior of believers. (*On Job: God-Talk and the Suffering of the Innocent*).

Perhaps this felt urgency is a kind of call to trade in the old framework that holds on to dualistic thinking, separation, autocratic pronouncements, in-groups and out-groups, and the like, for a new consciousness

that helps us know that all humans are one and interdependent, all part of a very big sacred story that moves us to care for each other and for our planet.

Finally, global vision is most probably what attracted every Maryknoller to mission, whichever our particular vocational identity. Wouldn’t it be nice for us as Maryknoll to be known as those curious people whose hearts are broken whenever the cries of the poor and the sad groans of the earth are not being heard? Affiliates continue to reflect on our relationship to the world, the Church, and Maryknoll, to construct the model that will best help us be a vital, prophetic community that speaks the word of life to our world and to each other.



NEWS FROM THE KNOLL

MARYKNOLL SISTERS IN THE NY TIMES

We know the Maryknoll Sisters do fabulous work but it’s good to see them recognized in the press. The *New York Times* recently profiled the Sisters and their founder, Mother Mary Joseph, noting her recent induction into the **National Women’s Hall of Fame** in Seneca Falls, NY.

We think you’ll enjoy the article: [http://www.nytimes.com/2013/08/11/opinion/sunday/sisters-for-life.html?\\_r=1&](http://www.nytimes.com/2013/08/11/opinion/sunday/sisters-for-life.html?_r=1&)

and some great photos and videos: [http://www.nytimes.com/interactive/2013/08/11/opinion/sunday/editorial-maryknoll-interactive.html?\\_r=0](http://www.nytimes.com/interactive/2013/08/11/opinion/sunday/editorial-maryknoll-interactive.html?_r=0)

PRAYERS ARE REQUESTED FOR:

**Sr. Rita Owczarek**, who died on June 16th. She was known among Maryknollers as a “missioner’s missioner”—generous, fun-loving, and adept at relating to the poor. Born in 1917, she entered Maryknoll in 1947, trained as a nurse, and served primarily in Nicaragua.



**Sr. Margaret (Marge) Kehoe**, who died on June 25. She was 92 years old and had been a Sister 72 years. Known for her ministry to women, she thanked God for being so humanly present in the humble folks of Cleveland, Chicago, Honolulu, New Mexico, and Peru.

**Sr. Antonetta Wilgenbusch**, 101 years old and a Maryknoll Sister for 78 years, who died on June 29th. For over 30 years in Hawaii, she cooked and taught the deaf. In the US, she taught in Catholic schools while caring for her sister.





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