



# Not So Far Afield

A NEWSLETTER OF THE MARYKNOLL AFFILIATES

May/June 2013

Volume 22 Number 3

## GOING FORTH

Kathie Gribble – Board member, Fox Cities Chapter

**D**o you feel a bit “on edge” these days? For the Maryknoll missionary, “going forth” was always going to the edge of an unknown foreign culture, providing a service, material and spiritual, to the most vulnerable people and spreading the good news of hope, love, and human dignity. For me, and for many of you, I suspect, going forth in these times is more local, even more complex, and less clear about the best path to God’s kingdom. Going forth seems not a clear choice of this way or that, but just navigating forward wherever that may take you. New ideas about our human situation, our destiny, and our responsibilities as people of faith keep questioning our basic values and priorities. We are on the edge of a new consciousness. We hear and learn about “New Cosmology” and “Evolving Christianity.” Our God image is expanding before our hearts and minds to embrace new realities.

continues a creative and effective approach to getting justice for the vulnerable. The presidential address of Sr. Pat Farrell, OSF, to the Leadership Conference of Women Religious gives some key priorities for going forth with integrity amid the changes we encounter in our missional life. These include contemplation, using our prophetic voice, solidarity with the marginalized, acting with community, acting non-violently, and finally living in joyful hope. Joyful hope especially reminds me of the spirit of Maryknoll and the Affiliates.

In El Salvador in 1980, Archbishop Oscar Romero gave us a model of the courage and faith needed for going forth. Stepping off the edge of my current reality may seem trivial in comparison to Romero’s campaign for the poor, but it is challenging for me. Through the work of some Notre Dame professors, a new film has been released entitled “Monseñor, The Last Journey of Oscar Romero.” Amazing footage, newly acquired, explores his struggles as a pastor and as a man who accompanied his people in their fight for justice. He even used electronic devices to document abuses to his people and challenge the lies of the oppressors.

Going forth can be uncomfortable and risky. We must trust in the future and go forth with courage to make changes and to learn new tools. As we cross borders in our community, we will find ourselves doing, thinking, and feeling differently about our world, ourselves, and perhaps even about the divinity we call God.



Break time for “Encountering Romero” event at St. Mary Parish, Hales Corners, WI

On the journey in our local situations, we find plenty of foreign territory. We must deal with complex media advances and electronic devices, confusing modern family relationships, diversity we never dreamed of, and hundreds of great causes we are asked to support. This can require untested skills and talents for sure. Within the chaos of everyday life’s possibilities, we are called to be the “good news” rather than the cynic. We must be open to simply do whatever enables love and forgiveness, peace and justice in human communities.

We don’t need to take off for a foreign country to experience the crossing borders adventure. Sister Simone Campbell, of “Nuns on the Bus” fame, created a new vehicle for advocating for a moral U.S. budget. She

Fr. Kevin Murphy, from a nearby parish, Affiliate Victor Maqqe, PhD candidate at Univ. of Notre Dame, and Kathie Gribble, Coordinator of Fox Cities, WI, Affiliate Chapter at “Encountering Romero”



Bryan Massingale of Marquette University, Milwaukee, speaking recently at a legislative advocacy day in Madison, WI, gave us a prayer from Oscar Romero, “We are not the master gardeners. We plant the seeds of a future that is not our own.” I urge you to go forth, out onto the edge, knowing the joyful hope, love and power of community as Maryknoll Affiliates!



Photos courtesy of Kathie Gribble.

**MARYKNOLL AFFILIATES ARE GOING FORTH**

*Going Forth* is the spirit of spring, and of Maryknoll, and the theme of this issue. Board member Kathie Gribble’s cover article challenges us to go forth.

We celebrate the *going forth* of the *No Tan Lejos del Horizonte*, the Spanish language Affiliate newsletter, with its new format and editors. See our welcome on this page.

Monseñor Romero is mentioned several times on this issue. He is noted for going forth in his official role, and in new ways, advocating for the poor and voiceless. His experience emphasizes that going forth is not easy, so let’s go together.



**NSFA WELCOMES ITS PARTNER—NTLH**

We are excited to announce that Rosa Beatriz de Larios, an Affiliate from the Guatemala Small Mission Community Chapter, and her energetic and skilled staff have taken on the challenge of editing and publishing an online *No Tan Lejos del Horizonte*, NTLH, the sister publication to NSFA, for South and Central American Affiliates. Even if you don’t read Spanish, please visit <http://notanlejosdelhorizontemk.blogspot.com/>. We think you’ll be impressed by the beautiful layout and photos in their first two issues (March link is on right).

The first online issue of NTLH, which appeared this March, focuses on women’s issues, but it includes translations of some of the articles from the March/April *Not So Far Afield*. Working with Rosa, we at NSFA will also share translations of some of the NTLH articles with our English-speaking readers. Be sure to read Rosa’s editorial, “Be Subject, Not Object,” a discussion of the need to empower women, and “Magnolia,” Maryknoll Sister Judith Noone’s story about a survivor of the 2010 earthquake in Guatemala, pages 8-9.

This collaboration enriches our Affiliate publications and will improve our global vision.



*Mark your calendars:*  
The next international  
**MARYKNOLL AFFILIATE CONFERENCE**  
is June 19-22, 2014  
at Stony Point, New York  
Make it happen—You’ll be glad you did!

**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).

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We welcome submission of articles by Maryknoll Affiliates and Maryknoll Missioners as well as suggestions for articles. Articles are published in as timely a manner as possible and in conjunction with appropriate themes when applicable. All submissions are subject to editing.

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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**PEACE-BUILDING IN MEXICO**

Charles Reilly - San Diego Chapter

As faculty liaison for a growing collaboration between Joan B. Kroc School of Peace Studies and Loyola University in Mexico, I journeyed to Acapulco in January to teach a series of seminars on peace-building. Thirty-two participants are studying for a Diplomado or credential to better understand how peace-building skills might help curtail future violence in Mexico.



Charles Reilly becomes part of his projected image of a peace dove mosaic that he had photographed in the Holy Land.


Participants showed remarkable stamina, motivation and commitment; they spent six hours each day for sixteen weekends in workshops and seminars. Almost every participant knew someone or personally had lost a member of their extended family to murder, kidnapping, extortion, or forced relocation from fear and threats. While violence has subsided somewhat since the dramatic killings two years ago, Acapulco and Guerrero State still experience a great deal of violence, and citizens are organizing locally to help reduce it.

“Acapulco is on the cutting edge of peace work among the Catholic dioceses in the country,” says Adelbert Sauvignon, who organizes these peace-training sessions at the national level. Participants in Acapulco include officials and faculty from Loyola University and its prep school, people from the state university, city and state government officials, leaders of NGOs, and priests/religious groups from the Catholic Archdiocese. The program is funded by a generous grant from the Mexico office of Catholic Relief Services (CRS).

In February, Kroc School Deans William R. Headley, PhD, and Edward C. Luck, PhD, provided workshops on conflict prevention and religious peace-building,

closing the Acapulco program focusing on international organizations’ role in building sustainable peace.

The Loyola team plans to continue initiatives on conflict transformation, human rights, and peace-building, as well as ongoing collaboration with the Javeriana University of Bogota in Colombia, ITESO of Guadalajara, Iberoamericana of Tijuana, and the Kroc School of the University of San Diego. Loyola and the Kroc School intend to expand student, faculty, and Trans-Border Institute exchanges in the future.

For more than a year, I’ve had the wonderful chance to work with these gutsy peace builders, both in Acapulco and here in San Diego. Given that most of the guns that kill in Mexico come from the USA, and most of the drugs that fuel the Mexican cartels and gangs are consumed by people in the USA, it feels good to export ideas and skills for building peace from the USA. 

**control arms**

**ATT SUCCESS**


Beth Begley – New Jersey Chapter

Yes we did! On April 2 by a vote of 154 in favor, 3 against, and 23 abstentions, the General Assembly of the United Nations voted for a ‘robust and actionable’ Arms Trade Treaty. This first-ever treaty to regulate the astonishing number of conventional weapons traded each year will also make it more difficult for them to be diverted into the hands of those intent on sowing the seeds of war and conflict.

When the ATT negotiations (March 18-28) were again unable to achieve consensus, 93 of the participating states petitioned the General Assembly to bring the Treaty to a vote in the GA, where a majority vote would suffice for adoption. The treaty will enter into force when 50 member states have ratified.

Pax Christi International member organizations were among many NGOs mobilizing support for the treaty. Maryknoll and Pax Christi partnered to hold a campaign last year, gathering signatures to an interfaith statement of support. Thanks, Affiliates, for your help!

This is another great sign of hope. Along with the mine ban treaty and the treaty on cluster munitions, this Arms Trade Treaty represents the fruit of grass roots advocacy and the increasing initiative of member states at the UN. For more information check [ControlArms.org](http://ControlArms.org).

Our next campaign will be to advocate ratification by the US and other governments. 

## A REFLECTION ON GUN VIOLENCE

Betty Cypser – Westchester Chapter, NY

### *Life Is A Gift*

*When faced with the command--  
Thou shalt not kill!*

*How do you justify carrying a gun  
Or practicing at a shooting range  
Or taking life from the lowly ant?*

*Meditating on how lives form in wombs--  
How valuable life is!*

*How do you justify a death penalty?  
Neither do we want a life behind bars  
where a being is subjected to aggressive keepers.*

*When thinking of loving a neighbor--  
Who is my neighbor?*

*The Earth is full of neighbors;  
And possibly the Universe is also.*

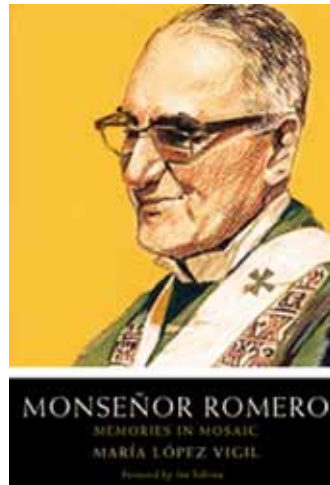
*How can we transform what has been degraded?  
We do not want to harm the Earth  
with blatant use of explosives.*

*We can't destroy the Universe  
even though we may be fearful of it.*

*Help us to know how God thinks about creation.*



Betty Cypser and her husband Rudy visit with Jack Sullivan, center, at MAC 2011.



## REVIEW OF MONSEÑOR ROMERO

Mary Ryan-Hotchkiss –  
Portland Chapter

It's fitting that I'm writing this review on March 24<sup>th</sup>, the 33<sup>rd</sup> anniversary of the assassination of Archbishop Romero. *Monseñor Romero, Memories in Mosaic*, from Orbis Books,

is a new translation of the original earlier Spanish version by Maria Lopez Vigil from UCA Editores. I recommend this book to Affiliates who pray for the courage to speak out or who want to know Romero better.

I felt I knew Romero after reading the many brief personal recollections by those who had met and worked with him. Although I knew that the murder of his close friend, Fr. Rutilio Grande, motivated Archbishop Romero to speak out, before I read this book I had not appreciated the depth of his conversion.

The memories emphasized Romero's early fear and reticence to speak out, his emerging dedication to standing with the people, and his eventual opposition to the positions even of some of his rich contributors. Carlos Cabarrus says, "It was like he was afraid of what he, himself, had said. And when he was afraid, this habit of his would start: he'd hook his index finger in the collar of his cassock, and move it back and forth, this way and that. He was a coward and he knew it. He was a prophet and he didn't know it."

Coincidentally, this book was recently reviewed more thoroughly in "On the Road to Peace," by Fr. John Dear, SJ, in the National Catholic Reporter. See that review at: <http://ncronline.org/node/48001/>. A weekly email of John Dear's columns can be obtained at <http://ncronline.org/email-alert-signup>.



## ROMERO BEATIFICATION 'UNBLOCKED' By John L. Allen Jr. – NCR Correspondent in Rome

A Vatican official responsible for the sainthood cause of Archbishop Oscar Romero of El Salvador announced that the cause has been 'unblocked' by Pope Francis, suggesting that beatification of the assassinated prelate could come swiftly. Watch [NCRonline.org](http://NCRonline.org) for updates.



## FOR PEACE, TEACH JUSTICE

Kathee Bautista – Greater Los Angeles Chapter

Most of us first sensed injustice at school. My first recollection of unfair treatment was in second grade when I was among a group of girls who were punished for joining in on a playground game with boys at recess. I had not been aware that boys and girls should not play together at school. We were told not to run in the hallway, but no one ever told me that I should not play with boys. I was indignant when only the girls were punished. Again, in seventh grade I sensed unfairness when the teacher sent a classmate outside within the first ten minutes of class on a daily basis for minor behaviors. I felt the teacher's actions were very arbitrary.

Using **Restorative Justice** for school discipline is consistent with the Affiliate commitment to live as peacemakers.

For generations students who have not met the expectations of educators have been sent out of class, suspended or expelled from school. Data informs us that minority students are suspended and expelled at highly disproportionate rates. Repetitive school discipline strips students' confidence and hope. Some suggest that this lack of hope pushes young people out of school and into the prison system on a course called the school-to-prison pipeline. Traditional methods of punishment do nothing to teach students new behavioral skills, nor do they promote a sense of responsibility for the infraction.

Restorative justice is a philosophy that calls for each individual to take responsibility for his or her own actions. It also acknowledges that students have differing needs in meeting the school's expectations for conduct and behavior. Three levels of support are provided through a movement called *Response to Intervention*. I have been able to be a part of implementing strategies based on this philosophy in two public school settings. This practice of school discipline is consistent with our Affiliate commitment to live as peacemakers.

A school shifting to restorative discipline moves from traditional "don't" rules to rules based on values: respect, integrity, responsibility, safety. These rules are stated in the positive format: they inform the student what they must do, rather than what they shouldn't do. The school values explain why they must follow each rule. Students are *taught* the behaviors necessary to follow the school rules. These include demonstration, role playing, and practice of the behavior. In some schools, students create video

or slide presentations demonstrating the expected behavior. Correcting a student, staff give a reason: "I'm asking you to walk in the hallways because I want you to be safe." Students who improve are rewarded, usually with raffle tickets or special activities, sometimes with school-wide recognition.

Certain behaviors, such as aggression and constant disruption require a consequence in place of a punishment; the student participates in a reflection, either in writing or in discussion with the teacher. The reflection includes taking responsibility for identifying and owning the infraction, stating the school value that it violates, who was negatively impacted, why the student chose to act out, how he can make up for the error, and what the appropriate action for the future should be. If the infraction included other individuals, mediation is set up to promote problem solving and positive relationships.

Learning why students misbehaved allowed me to support the student in a positive way. Consequences for behavioral errors are intended to fit the "crime". For instance, a student disrupting class for 10 minutes must give 10 minutes of service back to the school. These strategies reduce office referrals and suspensions. Instead of students going to the office for discipline visits, they go for "success visits."

Research has demonstrated these strategies to be effective for the majority of students. Students with continued behavioral challenges may require additional support such as writing positive goals. The appropriate behavior is taught and monitored. Students receive praise and recognition for progress towards their goals. If progress is not seen, we take a second look at what the student needs and add that support.

A third level of support is available for students who require intensive, individual support for success at school, such as counseling or a behavior support plan based upon an analysis of behavior. These students may be individuals who have suffered a personal trauma, family dysfunction or disability. While they participate in this intervention, they continue to receive support and recognition as part of the total school community.



The model in this article, *Response to Intervention*, is also known as *Positive School Wide Behavioral Support* or *Positive Behavior Intervention System*.

For additional information, visit: [www.pbis.org](http://www.pbis.org) or [www.pent.ca.gov/pos/posenv](http://www.pent.ca.gov/pos/posenv).

*This centerfold section is a new resource for Affiliate chapters. Southeast Regional Coordinator John Moritz suggests one of the Formation and Renewal sessions as the basis for a chapter meeting. We offer it as an “Easy Meeting” so the busy Affiliate meeting planner can quickly prepare for an enriching evening.*

### **MISSION SPIRITUALITY: A CHAPTER MEETING TOPIC**

John Moritz – Northeast Florida Chapter

#### **Preparation:**

1. **Read** through these two pages.
2. **Locate** equipment on which you can show a video. For a small group, a lap-top computer will be fine.
3. **Preview** the presentation by Fr. John Walsh, MM, to the 2008 Maryknoll Affiliate Conference. This is the main learning instrument. Here’s how to find it:

- » Go to [www.maryknollaffiliates.org/](http://www.maryknollaffiliates.org/) .
- » Log In.
- » Select the CHAPTER tab.
- » Click on New Chapter Formation.
- » Click on New Chapter Formation Program.
- » Scroll down to Session 6: Mission Spirituality.
- » Click on Session 6: Mission Spirituality.
- » Click on “View” in the right-hand column.

4. **Plan** who will read the passages and lead discussions of the questions.

### **MEETING AGENDA**

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

#### **Introduction:**

#### Formation - Not Just for New Affiliate Chapters

John Moritz tells us: Frequently, when I ask Affiliates if they are familiar with the Affiliate Formation Program, I get responses that range from a blank “No,” to “Well, I’ve heard of it but our chapter hasn’t used it.” Only a few new chapters have actually spent much time in this formation program. I am one who had the joy of experiencing the Affiliate Formation Program as my introduction to the Maryknoll family.

Let’s take a look at one of the sessions as an introduction of the initial chapter formation program to the wider Affiliate movement. The sixth session focuses on “Mission Spirituality,” a topic that offers room for growth for even the most seasoned missionary.

I hope that this brief glimpse of mission spirituality will encourage you to spend some time looking at all of the sessions of the initial chapter formation program and that they will enrich your chapter’s experience of the Maryknoll gifts and family.

Father Walsh’s talk reflects on two questions: What is mission? and What is spirituality?

**View Video of Fr. John Walsh’s talk.** (Cue up before meeting and allow video to download.)

#### **Listen to John Moritz’s comments:**

Fr. John’s description of mission shocked many in our new Affiliate chapter. Some were expecting to hear “save the pagan babies”; others presumed that it would be “go help those in need.” Instead, he focuses on the immeasurable giving and returning of God’s love, mission as participation in the Trinity. Because of this, all of creation is called to participate in God’s evolving creation. For those who have long shared in the Maryknoll family, it is easy to forget just how broadening exposure to the Maryknoll family can be.

When we think about the word “spirituality,” we may conjure up notions like “how do they pray?” Traditionally, we can point to the characteristics of Benedictine or Carmelite spirituality, but how does one identify mission spirituality? What would Maryknoll spirituality look like? Fr. John identified two characteristics. First, it is prophetic—composed of both denouncing and announcing. Denouncing is identifying and naming those structures that prevent or hinder people from sharing in the fullness of God’s Trinitarian connectedness. Then, announcing in both word and deed demonstrates what that Trinitarian connectedness looks like.

Secondly, it is mystical, not to be confused with plaster images of haloed saints levitating in ecstasy. Rather, it is seeing beyond the seen, not being limited by dualistic thinking that requires A to be wrong if B is right. Allowing for a God that is beyond my constructs leads me to participation in (as opposed to being in dominion and domination over) God’s evolving creation. It is a sense of being done unto rather than being the doer.

Mission spirituality is both an individual and communal experience. As Affiliates, the importance of community

is demonstrated by the requirement for affiliate participation in local chapters. The whole Maryknoll family is nourished by our local communities and, at the same time, the local community is strengthened and supported by the wider Maryknoll movement. Some chapters have no members who are part of one of the three Maryknoll entities. There is a special joy and infusion of life when a sister, father, brother, or lay missionary visits our chapters.

We Affiliates are the only face of Maryknoll that many people get to see. I want to radiate that joy to others. Maryknoll leads us to the edges, to the poor who have little control over their lives, to the marginalized, to the outcasts. As Affiliates, we encounter many people who fit the description of outcasts. One group of these outcasts are what I would call a new poor, a new marginalized. They are not necessarily those who have been marginalized by society but by the Roman Catholic Church. How many times have each of us heard someone say: "I've been committed to the church my whole life, I taught RCIA, I served in my parish, and now I look around and feel like I no longer have a place here."

Many of these displaced persons are trying to live a life authentic to the gospel on their own. Others are looking for a place in the Church which strives to be faithful to a sense of mission as we understand it. Perhaps the Affiliate movement is the right place for them. Shouldn't we invite them to join us? One could measure the vitality of a chapter by the number of guests who are present at any given chapter meeting. If we are not growing, then we are merely aging and will soon become extinct. Many people in the Church have never heard of Maryknoll and, therefore, have never experienced what a life-giving family we are.

#### **Discussion Questions:**

1. What are your general impressions and reflections about the presentation by John Walsh?
2. How do we "announce" and "denounce" as Maryknoll Affiliates?

**John adds his comments on this question:** Fr. John suggests that sometimes we are a lot surer about what we denounce than what we announce. Hopefully, we are passionate about our announcing; otherwise we just join the crowd with an axe to grind. To illustrate this, think about a Maryknoller who has moved you by that welcoming smile, personal attention, and generous heart that mark people of our movement. I want the people who visit my home to feel as welcome and loved as I always feel when I

visit the Maryknoll Sisters' home.

3. How do we incorporate the situation of the poor and oppressed into the spirituality of our Chapter?
4. What is your description of a missionary?

#### **Closing Prayer:**

#### **THE MISSIONER'S PRAYER**

by John Walsh, MM

May we be prophets

proclaiming the reign of God in all things.

May we be mystics

experiencing a real sense of at-one-ness with God,  
with all of humanity  
and all of creation.

Mission is to go to a no-place, serve God's nobodies  
and in the eyes of the world accomplish no-thing.

In this, may we realize we are at the center of  
what time, meaning, and history are all about.

Oh God, give us the courage to

dream new dreams,

think new thoughts,

and go forward into the future with the Spirit.

Oh God, fill us with the joy of the Gospel,

and may we pass it on to others,

pressed down,

flowing over,

full measure,

above and beyond.

#### **Community Building and Action**

*(in the style of your chapter)*



*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).*

The following are translations of an editorial and an article that first appeared in the online newsletter **No Tan Lejos Del Horizonte**, (<http://no-tanlejosdelhorizontemk.blogspot.com/>) .

**BE SUBJECT, NOT OBJECT**

Rosa Beatriz de Larios –  
Editor, *No Tan Lejos Del Horizonte*

**D**ignity is inherent in every person, is the essence of human nature. Fundamental rights are based on the recognition that every person has a dignity that must be respected regardless of the prevailing world values.

So, why violence against women?

Ivonne Guevara, Brazilian feminist theologian, sees the roots of violence against women as the “hidden face of evil.” According to her, the evil of inequality for women is manifested in four specific ways:



a) Society imposes a service role on women, making them responsible for caring for children, the sick, and the elderly, scorning them for not having “good” qualities if they do well, and/or blaming them when they lack the resources to accomplish the role society has assigned to them.

b) It is not accepted that women express themselves freely; their words are not valued, their bodies are not respected, and they do not enjoy the same democratic opportunities.

c) Even with the same rights, women do not have equal access to opportunities, are illiterate, their ancestral knowledge is not recognized, and their knowledge is limited to domestic topics. The male opinion is more valuable, recognized, and authoritative than that of the female. Her thirst for knowledge is punished.

d) Women are considered to be worth less than men, as evidenced by the femicide occurring in several countries worldwide.

How to transform this vision about women?

A first step is to recognize that there are specific forms of violence against women: physical, sexual, psychological, economic, and symbolic, among others. Such

violence occurs within macho, authoritarian, sexist societies, where women’s rights are not recognized.

Many women survivors of violence are speaking up. They are clamoring to be considered subjects, not victims. Each must discover and develop an awareness of being for herself and not for others, the foundation of being a subject. She must confront the “hidden face of evil.”

And this means, for example, not accepting the society-created role of serving the family and children exclusively. Women must not be treated as minors who have to ask permission to leave their husbands, to have certain friends; they must not feel guilty about things they want to do, especially relaxing. A woman should not be regarded as dependent on her husband, boss, friends, the State, or the Church. Society should recognize that she contributes economically and socially and has the capacity to live autonomously.

The premier online edition of No Tan Lejos del Horizonte is dedicated to women: to discussing the problems that we live with and share in Latin America, to announcing the good news of hopefully ongoing efforts to exercise our rights. In all this, as evidenced by the testimonies of Maryknoll Affiliates and Maryknollers, we are ready to change the world through Global Vision, Spirituality, and Community Action.



**MAGNOLIA**

Judith Noone, MM – San Marcos, Guatemala

**N**o fewer than six thousand families lost their homes in the earthquake November 7, 2012 in San Marcos, Guatemala. And so when I was asked to write an article of a real story showing the strength of women who suffered the consequences of the quake, I didn’t have to go far from our home to find



Photos courtesy of Judith Noone, MM.



many neighbors whose examples touched me deeply and continue to move me. I will tell a bit of the story of Magnolia.

Magnolia grew up in a little house beside ours. It was made of adobe, just two rooms, and there she lived with her mother and father, three brothers and two sisters until, when she married, she moved with her husband in the same town of San Marcos, renting a house shared with three other families.

Eventually, when her father lost his sight she took him to live with her, leaving her mother to live with two of her brothers who drank too much and one after the other they died from the excess of liquor.

“My brothers were good people but when they drank they mistreated my mother but it was in vain that we tried to convince her to come live with us. She loved her sons very much and in spite of everything she would never leave them. She still has their clothes washed and ironed and folded in a closet. “

Now all alone, Magnolia’s mother spent hours and hours sitting in the doorway of the house watching life go by, occasionally talking to neighbors as they passed, sometimes drinking alone. Finally, “by tricking her” Magnolia was able to take her mother to live with her.

And so no one was living in the little adobe house when our world shook so violently November 7, 2012 at ten thirty in the morning. And it didn’t surprise anyone when the town authorities passed by inspecting the damages that they wrote “demolish” on the wall of the house and that is exactly what happened.



A week later the heavy machinery came to demolish the condemned houses on our street. Magnolia’s entire family was present: her husband, children, sisters (no brothers were still living), grandchildren.

And there was her mother with perhaps the saddest face I had ever seen. But they took her mother to stay

with neighbors so she would not witness the final destruction. In a matter of minutes the machine tore down the little house, leaving the family to salvage wood and metal roofing that might serve for something in the future.

When I thought the worst had just happened, Magnolia told me that tomorrow the same machines were going to demolish the house her family shared with three other families.

“And so what will you do?” I asked.

“Only our loving God knows”, she answered, with the slightest trace of a sad smile on her face.

In a flash Magnolia had climbed up into the high driver’s seat of the huge machine and as if she were driving it she said “Take my picture please, of this little funny moment between the sadness of today and that of tomorrow!”



Magnolia is now living in a house rented by her son and family just a block from our house. Her mother was with her until the closeness of the emptiness that was her little house for her entire life became too much. She went out each day to look at the nothingness, each day more depressed. And so again “by tricking her” they took her to live with her sister who lives in the capital city.

“I don’t understand”, mused Magnolia, “why my mother is so sad for a little house that was a place of such suffering for her for so many years. But it was her home, I guess.”

“And you, what will you all do?” I asked, “how are you?”

“We are OK,” she replied. “We have a little rented room with a roof, and our loving God is with us to take care of us as always.”



## FINDING THE FOUR PILLARS IN GUATEMALA

Santa Orlando – Albany Chapter

Members of the Albany NY Chapter are inspired in our commitment to the four pillars by the work of two Maryknoll Sisters living in Guatemala. Affiliate **Joan Everitt** and I recently visited Sr. Helen Werner and Sr. Connie Pospicil in San Sebastian Lemoa, Quiche, Guatemala. Although we had been to the Quiche region of Guatemala before and had visited the Sisters, the goal for this trip was immersion into Maryknoll, to be with the Sisters, to experience their spirituality and their day-to-day life with the people in Lemoa.



Photos courtesy of Santa Orlando

We first met the Sisters in 2009. After we read about them in *Maryknoll* magazine, Fr. Tom Hayes and I arrived at their gate unannounced and rang the bell. Sr. Helen's hospitable welcome included lemonade and cookies. Our relationship flourished as we corresponded with one another via e-mail and Skype. On this visit, we heard their bell ring throughout the day; hospitality is part of their ministry. A steady stream of children seeking treats or attention, mothers needing food for their families or the use of the phone, deliveries of bread or even a rooster to show appreciation came to their door. These are the people in relationship with the Sisters, the people of their community.

### Global Vision and Action

Sr. Helen's Beca scholarship program helps students attend the University. We met Sebastiana, whom our chapter has been assisting. Currently studying nursing, Sebastiana is the second oldest of 12 children, the first to attend University. She works very hard to remain in the program, commuting by bus to attend class on the weekends, and is scheduled to graduate next year. Sebastiana had tears in her eyes as she thanked us for helping her live out her dream.

Public education in Guatemala ends after 6th grade, but those who get outside financial support for higher education have the potential to change their lives and

the lives of their family. The Beca program keeps Sister Helen connected to the community. Students she has helped over the years have control over their own futures. Sr. Helen's Beca Scholarship Program for education is her Global Vision in action.



A grandmother and Sr. Connie talk with Joan.

Sr. Connie's Global Vision is providing the community with basic human needs. Centering her efforts on the families' health and welfare, she has been instrumental in working with Christian groups to have houses built for needy families. Our chapter has funded many stoves and water filters in the community. Recipient families are healthier now than in the past.

### Community

All the Maryknoll Sisters in Guatemala enjoy community with each other; their love and support is evident as they drive hours on hazardous roads to spend time together with their Maryknoll family.

### Spirituality

Behind all of the Sisters' works of mercy is their Maryknoll Spirituality. We joined them in morning and evening prayer, and their openness to see each day as a new opportunity to make a difference is the essence of their ministry. Each day was held in balance by positive prayer energy, compassion, and love given freely to all. Each day is lived fully, being in the moment, trusting.

As Affiliates, we look for inspiration to the Sisters, Fathers and Brothers, and Lay Missioners. We also need to forge bonds and communicate with the many Affiliate groups worldwide. In our own country and around the world. While in Guatemala we attended a meeting of the Guatemalan Affiliate chapter, with whom we will be planning the liturgies and prayer services for MAC 2014. This gathering will be an opportunity to strengthen ties to both the Maryknoll community and Affiliates from around the world.

Maryknoll has become my spiritual family; time spent at Maryknoll has now rendered me able to answer the question I posed to Fred Goddard 4 years ago; "What exactly do Maryknoll Affiliates do?" The answers are as varied as our chapters; collectively we try to learn from the past, live in the now, and move into the future. As Affiliates, we too are Maryknoll.



**REPORT ON MY MIDWEST VISIT**

Bob Short - Executive Coordinator

Being with people trumps any lessons we learn from meetings and computer screens. My trip to Chicago and Milwaukee at the end of April to visit with Affiliates and Maryknollers confirmed that supposition. Each person I met along the way, whether for a minute or a day, taught me something about Affiliate identity and how I/we might live out our priorities more fully and our lives with more compassion.

The warmth of the welcome and the authentic levels of dedication and service especially moved me. At a Friday gathering of five Milwaukee Affiliates, we talked about youth, multiculturalism, and how to grow the movement. In the Chicago Affiliate gathering on Sunday, over 25 participants (including four Maryknoll priests) began with a moving and evocative reflection adapted from the words of Pope Francis, followed by presentations on the local Catholic Worker, reducing gun violence, a China initiative, and on Affiliate priorities. Meals followed both gatherings.

This could all seem like a mini travelogue until we step back and ask how many other groupings in the country came together during that time period, as a supportive community of people who understood and felt similarly, to speak of global vision, faith, and caring for the disenfranchised.



**BE A BOOK REVIEWER!**

If you don't have a favorite new book in mind, several Orbis books recently given to NSFA are available:

- *Christian Spirituality For Seekers: Reflections on the Spiritual Exercises of Ignatius Loyola* by Roger Haight
- *My Neighbors' Faith* by Jennifer Howe Peace, Or Rose, and Gregory Mobley
- *Faith and Struggle on Smokey Mountain: Hope for a Planet in Peril* by Begnino P Beltran
- *For Everything a Season* by Joan Chittister

To review of one of these books for NSFA, please send your name and postal address to [NSFA@MaryknollAffiliates.org](mailto:NSFA@MaryknollAffiliates.org). We will mail the book to the first person requesting it.

The July/August issue of *Not So Far Afield* has the theme of **Inter-religious dialogue**. Also, please tell us how you have been involved with **JustFaith**. Please send your articles and chapter news by early June to [nsfa@maryknollaffiliates.org](mailto:nsfa@maryknollaffiliates.org).

**NEWS FROM THE KNOLL**

**MISSION EDUCATION TRAINING SESSION AT OUR MARYKNOLL MISSION HOUSE SEATTLE, WA – OCT. 25-27, 2013**

Contact: Kevin Foy, Mission Promoter/Coord.  
Maryknoll Fathers & Brothers Western Region  
[kfoy@maryknoll.org](mailto:kfoy@maryknoll.org) Ph. 206-322-8831

**MARYKNOLL MISSION INSTITUTE PROGRAMS:**

- June 23-28 Love, Evolution and the Emergence of God – Ilia Delio, OSF
- July 7-12 The New Universe Story: God, Jesus and Prayer – Michael Morwood, MA
- July 14-19 Evolution of Human Thought: World, Church & Religious Life – C. Zinn, SSJ
- July 21-26 Call to Personal & Global Transformation – Edwina Gateley, MA

Application forms and program descriptions may be found at [www.maryknollsisters.org](http://www.maryknollsisters.org).

**DO YOU WRITE POEMS?**

Have you written a poem you would like to offer for publication in a Maryknoll Book of Poetry? Selections will include poetry by Orbis authors and by Maryknoll men and women from around the world. The sections are: God and the things of God; the Spirit of God in the world; and the Christ in each of us and in community.

You are invited to offer a poem or two for consideration by the editors, Michael Leach, Doris Goodnough, and Sr. Helen Phillips. Published contributors will receive a free copy of *A Maryknoll Book of Poetry*.

Poems must be emailed to Doris Goodnough at [dgoodnough@maryknoll.org](mailto:dgoodnough@maryknoll.org) before June 14, 2013.

**PRAYERS ARE REQUESTED FOR:**

**Sister Nila Bermisa, MM**, missionary, lawyer, vocations director and author, who died February 28, 2013, in the Philippines, in the company of family and friends.

**Sister Ann Catherine Ryan, MM**, an educator and catechetical worker in Bolivia and Peru, who died April 25, 2013, after 70 years as a Maryknoll sister.



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