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GENERAL COUNCIL

Seeds of Hope

S. Sally Hodgdon

General Council

In the last issue of the CSJournal, I shared my graced experience at the 2018 Youth Synod. Since then, on April 2nd, "Christ is Alive: Post Synod Apostolic Exhortation" by Pope Francis to Young People and the Entire People of God, was published.

In his exhortation, Pope Francis includes most of our Final Document published at the end of October, but enhances it with new ideas and new calls to all of us in our Church. Now we have even more material to stretch our own thinking and behavior, as well as to use to accompany and nurture young people.

The hope I experienced at the Synod has been deepened through my continued contact with a few of the youth who were with me. Returning to their native countries, some have been invited by their diocese to begin new programs for youth, and others are speaking about the decisions of the synod in local churches and small gatherings. Their energy was renewed at the Synod and they are determined to live the recommendations even when some dioceses would rather not focus on the results of the Synod.

The Vatican Dicastery for Laity, Family and Life has invited youth, under the age of 30, some of whom were auditors

at the Synod, to the International Youth Forum, in June in Rome. This follow-up to the Youth Synod, "Youth in Action in a Synodal Church", is a response to Pope Francis' invitation to promote the spirit of synodality. The youth will share what impact the Synod has had locally, and explore some good practices and possible future steps for implementing the Synod in the daily life of the local Churches. This June session is a sign of hope that the Spirit of the Synod and its documents will not just sit on a shelf gathering dust.



"Hope challenges us, moves us and shatters that conformism which says, 'it's always been done like this'. Hope asks us to get up and look directly into the eyes of young people and see their situations." (Christ Alive) These words of Pope Francis stayed with me throughout the April International Formators' Session. During the very full two-week session, the formators were challenged to reflect personally on their own spiritual practices and growth and not to ask of the new members something they are not doing themselves. Through various experienced presenters, small group

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discussion and the analysis of the pre-session questionnaire, they were invited to shatter some of the status quo of how to “do formation” and instead to know the culture and experiences from which the new member comes, to see where her hope is and to begin the formation journey from there. Using the model of the Emmaus Journey, they were called to look into the eyes of the new members and, like Jesus, to ask them, “What is this conversation which you are holding

with each other as you walk?” As the session came to an end, I could see that the Spirit had done her work and had indeed opened the hearts and minds of our leaders in formation to see new ways to listen to and accompany our sisters. I felt a surge of hope that our new members will witness their formation leaders living what is being taught, and as a result, will be freer to live the grace God is offering them.

I conclude with this wish from Pope Francis’ exhortation, “Dear young people, my joyful hope is to see you keep running the race before you, outstripping all those who are slow or fearful. Keep running. . . the Church needs your momentum, your intuitions, your faith. . . And when you arrive where we have not yet reached, have the patience to wait for us”. Will we accompany them in their race and be courageous enough to take part in it?

J P I C

Immigration, an emergency that doesn't exist

Enrico Casale

Italy

Immigration to Italy is stable. No invasion is happening; rather, flows are progressively decreasing. This in brief, is a picture of a complex phenomenon that has affected our country for over 30 years, a phenomenon that can't be understood unless we look at statistics. There are 5,144,440 regular resident immigrants in Italy, (8.5% of the total resident population in Italy). Despite what you may think, the more sizeable foreign communities do not come from Sub-Saharan Africa. The most numerous are the Romanians (Orthodox Christians, accounting for 23.1% of total immigrants), Albanians (8.6% of the total) and Moroccans (8.1%). According to the UNHCR, the UN refugee agency, those arriving in Europe by sea were slightly lower in 2018 at 115, 000, compared to the more than 172,000 in 2017. Gone are the peak years of 2015 and 2016. According to the Commission, from 2017 to 2018, there was a 75% decrease in arrivals to Italy. It is widely believed that the foreign presence takes jobs away from

unemployed Italians. The two groups are numerically similar: 2.4 million employed foreigners, and 2.5 million unemployed Italians, not that this amounts to a total overlapping of the two populations. First of all, the employed foreigners held mainly low-skilled jobs (tiring and poorly paid), while the majority of unemployed Italians have at least a diploma and aspire to qualified professions. Foreign workers are mostly in the North, the unemployed Italians in the South. Reintegrating the unemployed (some of whom are of an advanced age) would not be enough to sustain the pension system. The job market is not a closed box where, before adding, you must remove. In a growing economy, creating new jobs generates more jobs. The security decree, desired by Giuseppe Conte's government, introduces several innovations in the field of immigration. The first and most important is the cancellation of residence permits on humanitarian grounds (article 1), which were for two years and allowed access to jobs, the national health service, social services and housing. In their place are introduced permits for special protection (one year); natural disasters

in the country of origin (six months); serious health conditions (one year); acts of particular civic value; and for special cases (victims of violence or exploitation). The maximum duration of detention of foreigners in detention facilities for repatriation is lengthened from the current 90 days to 180, a period deemed necessary to ascertain the identity and nationality of migrants. International protection can be revoked if the person is convicted of sexual assault, drug dealing, robbery and extortion. Among the crimes of particular concern are female genital mutilation, resisting a public official, serious personal injury, armed grand larceny or narcotics. Finally SPRAR, the protection system for asylum seekers and refugees operated by the municipalities has been revised. Only holders of international protection and unaccompanied minors will have access. To streamline the registration procedures and management of migrants, ten new territorial Commissions for the examination of applications have been established as of January 10, 2019.

Being close to the neighbor through hospitality and listening

S. Clementina Copia

Italy

“Is not this the fast that I desire ... to share your bread with the hungry and bring the homeless poor into your house,” (Is. 58:6 ff.). This verse from the Prophet Isaiah which is read at the beginning of Lent, seems very fitting for my experience of living for about 5 months in the city of Ravenna. The Italian province had accepted the invitation to open a new community in Northern Italy, to answer the call to be a prophetic presence in this land of Romagna. And it is here that we come in contact with so many challenges, but also with many people every day who ask for food and a place to sleep. Personally, I have been asked to manage a dormitory for people who have no fixed abode and who have only the star-studded roof of the sky for shelter. At this facility each day we welcome 21 men and 4 women from different ethnic groups, from Romania, Ukraine, Cameroon, Nigeria, Morocco, Tunisia, Macedonia, Italy, Senegal, Pakistan, and Ghana. All the work of caring for and supporting these guests is rooted in two core values: welcoming and listening. Their presence in this structure is temporary and ranges from three to four weeks. If there are people who have a project and special needs, hospitality can be given for a longer period. Currently, the dormitory welcomes immigrants,



S. Clementina (L) talking with a homeless man

but different from previous years, the phenomenon of the initial reception of people arriving in boats in the South of Italy is much weakened, indeed it has ended. Guests at the Good Samaritan, where we are, are people who live on the streets, who came to Italy a few years ago, and for various reasons they come back to ask for accommodations. Most of them are in search of a regular employment contract. Now if a person doesn't have a job, or a residence, they cannot stay in Italy. With the Security Decree issued by the Italian Government in November of last year, residency permits on humanitarian grounds were suppressed. Also those who may not be the most preferred and welcomed by SPRAR (the

protection system for asylum seekers and refugees) end up being greeted on our doorstep. In my brief experience, I have also given accommodation to young girls who, with regular residence permits as asylum seekers, have finished their program and ended up on the street and returned to stay, though briefly, in entry level work.

I wonder if, as Italians, we are doing everything to welcome those who have fled from war and are in search of a future of peace and greater well-being. The phenomenon of migration is as old as salt, and therefore what do we fear? If the other frightens us with their needs, where did our identity as a people deeply rooted in Gospel values end?

Threats to Indigenous Peoples Voiced

S. Barbara Bozak

USA

More than 1,000 indigenous individuals from around the globe gathered with government representatives, experts and others, at the United Nations in New York, April 22 – May 3, 2019, for the 18th Session of the UN Permanent Forum on Indigenous Issues. Dressed in their traditional attire, these indigenous women and men shared both their wisdom and the difficulties they face on a daily basis. During the meeting which was organized around the theme “Traditional knowledge: generation, transmission and protection,” one panel of experts addressed the topic of Indigenous Peoples and Climate Change. This issue is very important since the challenges faced by indigenous groups are magnified by climate change. They live close to the land and anything that negatively affects water, forests or animals has an impact on their traditional way of life.

The most moving testimony was given by the indigenous people themselves. Although the meeting brought indigenous people from every imaginable place, from small pacific islands to the far north of Scandinavia, this time I heard the voices primarily of the indigenous of South and North America.

For those of South America, one of the greatest threats to their continued existence is the lack of land. While the people have deep ties to very specific territories, the government of Brazil, for example, has failed to demarcate the land that different groups are claiming. Not only this, but the government gives multi-national or other large corporations access to the



Indigenous persons from Brazil and the Amazon speaking to a group

resources even on land that has been demarcated. This, in effect, guarantees environmental pollution and ultimately destroys the land, the people and their traditions. For the indigenous, land is life. All their traditional knowledge is rooted in their relationship to the land and the environment. Although the laws of Brazil, beginning with a royal decree of 1680, recognize the right of the indigenous to their land, the reality is that the government does not uphold its own laws. And the present government, led by Bolsonaro, is making the situation worse. There is hope that the Synod on the Amazon, which will take place in October of this year, will bring this and similar issues more to light.

In North as in South America the existence of indigenous groups is threatened, though by other issues. In Canada, for example, many of the youth, especially the girls, are being kidnapped and trafficked or simply disappearing

without the government intervening in a meaningful way. Grandmother Isabelle related how the native population of her tribe is working with others to combat trafficking and its consequences on her tribal territory. Their experience is that the government has destroyed their culture, their families, their ceremonies, in order to exploit the land, much as in South America. It is the grandmothers of the tribe who have formed the Grandmothers' Council to hold the knowledge of the tribe, teach it to the younger generation, and begin the healing process so that life can grow. There is no doubt that the traditional knowledge and wisdom of the indigenous peoples throughout the world can be an important resource in addressing the global crisis of climate change, but these peoples must be given the opportunity to thrive, which means given legal possession of their land.

Formators' Meeting

The Formators' Meeting in Rome, April 1-14, was a time of listening to experts, to one another and to the Spirit, learning about what is happening in other countries and sharing insights about this important ministry. We asked sisters from different countries to reflect on this experience and we have gathered their reflections for you on the following pages.



S. Rossella Passalacqua - Italy

“**F**ormed by Jesus to make real the dream”, was the slogan of the international session where representatives of formators in the Congregation met in Rome, from April 1 to 14, to examine and grow in this

delicate task. After 19 years since the previous meeting, there was a strong need to meet for a time of formation, to call into question our models and compare them with the insight and questions of guest speakers, to get to know the different cultures and the experiences of others, and to encourage each other in receiving new generations and the challenges they bring. The results of the completed questionnaires, received from both formators and sisters in formation prior to the meeting, were the backdrop to the whole session, offering excellent food for thought. Formators had a chance to reflect on their style of training, recognizing that one should know different categories to see where the person wishing to follow Jesus is positioned in her human dimension, in order to help her grow in freedom and the desire for self-giving. The digital world can no longer be thought

of simply as a tool, but it is rather a living environment in which the digital natives (born 1980 or later) live. How is it possible to integrate the mission, the media and religious identity? The rating given to formators in the questionnaire regarding the mission and the poor was not highly positive. It is desirable that apostolic experiences be promoted from the very first stages of initial formation. It was asked that formation communities place more confidence in young people and their urge to assume responsibility in the mission, allowing them to learn from their mistakes, but also from the good insights that may have. The richness of this international session will be conveyed in the new guidelines for formation the Congregation is preparing to help the provinces provide this difficult and generous service to the Church for young persons.

It has been a blessing for me to be part of this meeting, to share, discuss and to talk about different topics in Formation as well as our joys, happiness and challenges. We had different speakers who came to us with their wisdom and insights. Among the topics addressed were: vocational accompaniment, discernment, formation guidelines, the youth synod, vows and mission, digital culture and the formative community. Since we had time

to share, work in groups, and discuss all these topics together we were able to deepen our own awareness and see everything in relation to our own reality. I felt a lot of openness, joyfulness and love in the group that helped each one of us to be more content in our ministry as Formators. This gathering has helped me improve in my ministry of Formation. My eyes have been opened to see different aspects of the joy, happiness and challenges we experience.



S. Anette Moltubak - Norway



S. Sirisha Kota - Pachmarhi

The Formators' Meeting brought us together from different parts of the world: Norway, France, Italy, Brazil, Bolivia, Tanzania, Mozambique and India. I found that each one made the effort to understand the other, express herself joyfully and respect the dignity of each

one as a child of God. We received much valuable input. Deep insights, discussions and reflections shared in groups and in the assembly, nourished and broadened my perspective and widened the horizons of my thinking. The valuable input and guidance has, without a doubt, made me confident and enabled me to realize that I am in the world but set apart for a greater cause. Having heard and learned, I feel the work of a formator is truly a spiritual one. A Formator is the one who works in the name of the Lord, for the sake of God's people and knows that it is the Spirit who is the first formator. Candidates may come with different motives. It is the formator's duty to accompany them and help them to discern their vocation. Fr. Rolphy, sj, one of the resource persons said: "Like the disciples of Emmaus, those in formation today are confused and bewildered in many ways; they travel along discussing their anxieties,

worries and despair". In such a context, the formator is expected to draw near to them, walk with them, listen to them, and lead them towards Jesus. Jesus is a good formator, who transformed unlikely men into the leaders of future Christ. We, as formators, are called to imitate the way of Jesus. Thus, formation has to prepare the women who come to understand the vows as challenging channels for radical freedom for mission. Self-awareness and awareness of others leads them to understand that freedom from wealth, attachment to material goods, to persons and to one's own will, gradually orient the them to be free to choose love of God and love of neighbour without selfish gains and egoism. This is the dynamic process of an integrated formation, so that those in formation will be able to resonate with the call of Christ to lose oneself in order to give feet to the dream.

The experience of participating in the international formation session was a time of special grace in my consecrated life. It was a deep looking back, and I felt challenged to look first at myself, to listen and renew my 'Yes' to God. The theme of the session: "Formed by Jesus to make real the dream," led me to one of my motivations for being a Sister of St. Joseph at the beginning of my formation and which still continues today: that everyone can have the experience of being loved by him. It makes me praise and thank God for being in formation for women who wish to take up the

religious life, and I realize that the reason for formation is to help the person to fall in love with Jesus Christ, taking on his attitudes, forming themselves to Him, living the mission with joy, especially with the poorest. I returned to the mission of formation more motivated and challenged to give the best and be More. I conclude with a verse of the song that was sung throughout the entire session: "How beautiful are the feet of the Messenger who proclaims peace, proclaiming the Lord. He lives, he reigns, He is God and Lord."



S. Helena Thums - Brazil



S. Francisca Dias de Medeiros - Bolivia

The International Formation Session nourished us personally, giving us elements for our own growth and for the development of the formation program in the Congregation. These were days rich with profound experiences of communion and unity. Being part of an international congregation

is demanding, challenging us to open ourselves to new realities, on the level of mission as well as spirituality. Learning a little more about the life of St. Ignatius was something very special that opened horizons and helped us deepen our spirituality, charism and mission.



Valesca de Mesquita Orzi
- Tanzania

It was an experience of internationalism with unity in diversity. I realized the importance that the formation guidelines for the Congregation be written together. Participation as a method of work helped us to hear the various realities. There was also a lot of harmony in the challenges and the “gaps” that we perceive in the Congregation. It was a dynamic group in pilgrimage. The presenters were really enlightening. For example, one of them spoke of the

need for clarity about the anthropology we use. Since the person is a gift from God, she needs to embrace the gift and live the joy. Life includes the dynamic of death in everyday life. It is important to accompany the person as she talks about her losses and how to give them meaning, without forgetting that this may be related to anger (as potential). This potential can place us in right relationship with the other which helps us to transcend ourselves and arrive at self-giving.



World Day of Social Communication

Eliana Aparecida dos Santos

Brazil

The world day of social communication is celebrated every year on the Sunday after the feast of Pentecost. In 2019, it will be celebrated on June 2. Every year the Pope sends a message with a specific theme for reflection regarding communication. This year's theme is: "We are members of one another" (Eph. 4:25) – from social networking communities to the human community.

The Pope's letter is an invitation to reflect on the importance of relationships. The discovery of the Internet and our use of it must serve as a meeting place for people and a place to meet the desire for relationships and seeking out the other.

Advanced technologies bring people together in a way that can be invasive. It can also be true that social media adds amazing possibilities of access to knowledge. However, it is becoming increasingly a place of misinformation and distortion of values and, sometimes, even threatens the pursuit of truth and the authentic sharing of information. It is necessary to remain vigilant. Social networks do collaborate for a better connection between people. On the other hand, there is a manipulative use of the data of each user, the so-called algorithms that absorb and capture all the data about a person using the Web. These data are used by those



who manipulate the information for political and economic advantages and diverse interests, without having permission to do so. This is a dangerous area that requires constant oversight. The Pope, speaking of the network, brings up the figure of the community. For him, social networks are not synonymous with community. They can be a space for reflection and solidarity, but the links are fragile. Social networks on the Web, which should be an open window to the world, become, rather, places that divide, making apologies for any kind of prejudice and narcissistic exhibitionism, and also aggravating isolation. Teenagers are the most exposed. It is up to governments to seek legal means for the citizen user to be safe and secure on the Web. However, "it is the responsibility of everyone to promote its positive use," says Francis. Saint Paul, referring to body and mem-

bers, speaks about truth. If people "are a body and members of each other", there is a reciprocal relationship in which there could be falsehood. Lying destroys the possibility of communion. For the Holy Father, the truth reveals itself in communion. Lying is a refusal to give to others, thereby losing the only way to rediscover oneself.

The ability for communion among humans is rooted in the Trinity. God is being in communion. It is love that communicates and meets the other. This Trinitarian communion of the person with God is what distinguishes one from any other individual. This relationship of faith leads to encounter. And it is this movement toward another person that makes us truly human. The Pope affirms that only through this process is it possible to have genuine growth and to feel and acknowledge that the other person is a traveling companion.

NEW SAINTS

S. Bibiana Olapurath	(84)	Nagpur	13.03.2019
S. Maria Aparecida Prsnitz	(82)	Brazil	13.03.2019
S. Ana Rita Carvalho Pinto	(98)	Brazil	20.03.2019
S. Amabile Vicenzi	(95)	Brazil	22.03.2019
S. Olympia Madan	(83)	Nirmala	23.03.2019

Mirror view of CSJ Charism with gypsies

S. Naina Javed

Pakistan

Since 2009, the Sisters of St. Joseph have been working with the gypsies in Lahore, Pakistan. As a young sister, I was sent there to have an experience in the Gypsy Project. Like anyone else, I moved to this place with new thoughts, new ideas and with some fear in my heart, wondering what I might be able to do.

Though Sr. Shakila had shared with me about the gypsy life style, I was surprised the very first day to see people with a totally different culture, living in tents with only the bare necessities. Although Gypsies are constantly on the move, for the past 25 to 30 years, a group of gypsies have been living in Lahore. They have no wealth or any property, but they are content with what life provides. Their appearance is like that of a beggar or a thief. They are highly superstitious. Our society does not consider them to be a

part of it.

The regular visits of sisters have brought tremendous change in the lives of some. Although families often move from one place to another, many children began coming to the school we started for them. Right now 50 are in regular attendance. Some families try to be the part of the ordinary society, and a few are deepening their faith in Christianity. Keeping in mind their culture, the sisters gently guide and accompany them to move towards a better life. Besides bookish education the sisters teach ethical and Biblical values. Through various activities the sisters stimulate their talents and bring out their gifts. Character building and inculcating a sense of moral and civic responsibility have been our priority. Many have developed a certain amount of love, trust and respect for one another in their community.



Ishfaq with his family



S. Philo (L) and S. Shakila (R) visiting a gypsy family

Due to various challenges, our achievements for the past 10 years have been limited. However we did manage to send one boy to Don Bosco Technical Centre and help two girls, Robab and Meerab, to appear for the Board Examination. Indeed we have great plans for the future, especially for the young women and children. Another boy, Ishfaq, will be going to the Don Bosco Technical center this year and five girls will appear for the government board exam next year. Three girls will go to the hostel in Sheiku Pura to continue their education. Slowly we are helping them take the initiative to build their own future.

The charism and spirituality of our sisters lived in Lahore among the gypsies opened my eyes to experience God's gentle touch of love. As I moved freely among these people, and accompanied the children I had a feeling that God was present there. Holding their tiny hands and speaking to them about God's love not only gave me the satisfaction of fulfilling my mission but it was deeper experience of God being present in the poorest of the poor.

Sharing the Journey project – Center for hospitality and integration

S. Alice Soares

Dourados/MS - Brazil

The arrival of refugees and immigrants to Brazil has increased considerably in recent years. Haitians, Senegalese, Venezuelans, among others, have sought spaces to live with more dignity and hope, since, in their countries of origin, surviving has been hard. In Dourados, Mato Grosso do Sul, people have arrived from Haiti. There are more than 600 and many live in precarious conditions for housing, food and other basic needs. The more recent arrivals have been Venezuelans. The Sharing the Journey project was an alternative founded by the Sisters of St. Joseph to help the people who chose to come to Dourados. The project began in August, 2018. First, a meeting on integration was held that brought together about 100 Haitians. At that time, they were able to get to know each other better and share some typical food of Haiti. The place chosen as the reference point and support for immigrants is the home of Sister Dulce, of the Congregation of the Sisters of St. Joseph of Chambéry. The space is used for the meetings of the volunteers, for Portuguese lessons, for sorting donations received and, recently, as a place for legal counseling to analyze immigration processes and documents. To start the project, the sisters and people involved met to discuss the topic of migration in Dourados. The goal was to make contact with people and institutions that



already work in this area. Through the Diocesan Caritas, we held a meeting to discuss the topic, inviting experts and activists in the area. After the meeting, we visited some Haitian families to learn about their reality and ascertain their needs. With the local integration project of the Federal University of Grande Dourados, it was possible to strengthen and expand the program of Portuguese classes for foreigners. To identify the needs, we realized the need for legal advice to deal with regularization and renewal of immigration documents. Even though the project is recent, its social impact is already seen, along with the gratitude of the people served. They say the people of Dourados are less prejudiced towards them. Many are already inserted in the city and work for enterprises where they stand out for their work, speed, friendliness, punctuality, empathy, selflessness and self-esteem. Many men began to bring their wives to Brazil. So, the number of children for daycare and school has increased. Some of them were born here,

obtaining Brazilian rights. A meeting in September 2018, provided possibilities for celebration of the Haitian culture and better integration. The moment also offered a space for discussion about the difficulties and the possibilities to better assimilate them into society, through Brazilian culture, work, language etc. After this meeting, some needs have emerged, such as the need for professional training for women who seek to support themselves, such as a professional cleaning course, because this activity enables greater opportunities in the labor market. There is need as well for legal assistance, both for regularization of documents and immigrant status. The coordinating team is seeking partnerships to meet the needs, such as computer classes for Haitian adults on weekends. There is also the possibility of offering cooking workshops for women, so that they can sell products and generate income for their families.

Palliative care at Yerla, Nagpur

S. Dr. Bindhu Mylackal
Nagpur

Pratyasha Holistic Pain and Palliative Care Unit was initiated in January 2019 on the first floor of St.

Joseph's Hospital, Yerla, Nagpur. This initiative was taken by the hospital of the Sisters of St Joseph, in collaboration with the Catholic Health Association of India. (CHAI).

Palliative care is an approach that improves the quality of life of patients facing life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psycho-social and spiritual. It also offers supports to their families. It regards dying as a normal process but offers a support system to help patients live as actively as possible until death. It also offers a support system to help the family cope during the patient's illness and in their own bereavement; Hence, the aim of 'Pratyasha' is to give holistic care to seriously ill patients who are in need of both nursing care and spiritual, psychological and social support. It offers peace, comfort, and dignity to patients with end-stage diseases, providing peaceful, calm and homely surroundings to the suffering and dying.

It also offers and fosters home-based care to patients who are discharged from Pratyasha and those who are cared for by their family members, encouraging



family support and community involvement.

'Pratyasha' enjoys the support of the management and staff of St. Joseph's Hospital, as well as that of many others near and far.

In this collaborative effort, we have catered to a good number of patients suffering from cancer, stroke, diabetic ulcers, HIV/AIDS. Some patients have died when with their family who are then offered counselling and other support.

Not too long ago, Raju, a 30-year old, unmarried male, painter by occupation, was brought to our Pratyasha Palliative unit with cancer that had metastasized to his lymph nodes. He also suffered other health issues and had been uncared for.

His mother and two sisters were illiterate and unemployed. The mother begs for alms at a shrine and the two sisters do part-time household chores. They had no house of their own and were renting one-room where they lived in fear of being thrown out any time due to non-payment of rent. They came to know about Pratyasha, through flyers that were distributed at the Grotto of Our Lady. They brought Raju who was bathed, and shaved and his nutritional, emotional and spiritual needs were met. Counselling and supportive medications were given. Basic investigations done. He died in dignity two weeks later and Pratyasha saw to his funeral while giving bereavement and social support to his family.

NEW SAINTS

S. Jovina Nallon	(93)	Brazil	30.03.2019
S. Celsa Toniasso	(94)	Brazil	11.04.2019
S. Libera Filomena Balbinot	(90)	Brazil	14.04.2019
S. Alphonsa Kurianthadathil	(85)	Tanmaya	17.04.2019
S. Maria Gerharda Niestegge	(84)	Denmark	22.04.2019

Exchange in Solidarity

Eliel Benites – Indigenous
Professor - Brazil

Professor Nilton Ferreira Lima, a resident of the Indian reservation of Te'yikue in Caarapó, Mato Grosso do Sul, visited, from January 12 to February 9, 2019, the Morogoro community in Songea in the United Republic of Tanzania, Africa. His goal was to share the experience of food production through traditional Guarani/Kaiowá techniques and the implementation of a methodology of sustainable ways to achieve food independence for the people in Morogoro.

The work was done in the context of organic agriculture, compost production techniques, biofertilizers (caldas), pruning of fruit trees, and production of flour and cassava powder and the study of natural nutrients. This trip was made possible through the mediation of the Sisters of St. Joseph, Sister Mariaelena Aceti (on the occasion of her visit to the communities of Mato Grosso do Sul), Sister Josiane Coelho Mota, missionary in Songea, and Sister Anari Felipe Nantes. Sister Anarti has been active in the Te'yikue Village since 1997, when education for the indigenous began, seeking to strengthen traditional knowledge and the political autonomy of the people.

In the Nandejara Indigenous School, where professor Nilton has taught since his youth, the curriculum includes spaces such as the Casa de Reza,



S. Josiane with Professor Nilton Ferreira Lima and some Tanzanian children

an experimental unit and catalyst for change. The "Unity", as it is known, is a space for food production through traditional knowledge in line with new technologies, where students learn how to systematically "deal" with the earth, producing healthy food in a sustainable way.

Nilton has the experience of living in an Indian School with an intercultural curriculum and was formed in the area of natural science, with a degree from the Federal Teko Arandu/University of Grande Dourados (UFGD). Thus he has an understanding of the intersection of indigenous and non-indigenous knowledge, "in practice". This made it possible for him to go beyond the village and Brazil, disseminating and sharing experiences, taking with him the stories of struggle, resistance and dreams of the Guarani Kaiowá people, but at

the same time, becoming enchanted with other cultures, enriching his perspective and knowledge. Nilton refers to the Sisters of St. Joseph who work in Tanzania in this way: "I had the opportunity to know the mission of the Sisters with the people of Songea and the region through Sisters Valesca and Josiane. Their work in the area of education and women's empowerment tirelessly seeks ways to help families to achieve a more dignified life. I will conclude by saying that this wonderful experience awakened in me the desire to prepare more and more to contribute to the building of a better world." The professor returned to Brazil with much joy and enthusiasm, advancing the work of education on environmental themes, sustainable production and basic needs.

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