



SHCJ ASSOCIATES NEWSLETTER

AMERICAN PROVINCE

WINTER 2009-2010
VOLUME VIII, ISSUE I



With this issue, we continue our reflections on the province chapter enactments, especially those about the global world. This issue we look at eradication of extreme poverty.

How does our charism and mission draw us to embrace the poor in our world as our own?

May this journey together into our mission bring us closer to the Child Jesus and to one another!

Living the Mission: A Love Full of Action Associate Regional Gatherings in 2010

Mark your calendars and plan to attend one or more of our regional gatherings in 2010:

March 13, Mayfield Junior School, Pasadena, CA

Living the Mission Keynote: Sheila McNiff, SHCJ

Care for Creation Keynote: France White, SHCJ

April 24, Holy Child Retirement Community, Rye, NY

Living the Mission Keynote: Joan Greany, SHCJ

Care for Creation Keynote: Rosemary McSorley, SHCJ

May 22, Bob and Chris McHugh's home, Charlotte, NC

Living the Mission Keynote: Carmen Torres, SHCJ

Human Trafficking Keynotes: Veronica Grover, SHCJ

Cindy Platko, SHCJ Associate

The main events for the gathering will be on Saturday but there will be activities surrounding Saturday for those who will attend from out of town. In Pasadena and Charlotte, Associates have volunteered to host out-of-town Associates. For Rye, the Rye retirement community is offering hospitality to us.

Although we may be meeting in different places, our theme, "Living the Mission", will link us as one. Our keynotes will help us explore how the Society's mission is alive in our lives today.

- 9 am Continental Breakfast*
- 9:30 am Welcome & Opening Prayer*
- 10 am Keynote: Living the Mission*
- Personal Reflection & Small Group Discussion*
- Noon Lunch*
- 1 pm Multimedia Prayer Reflection from Province Chapter*
- 1:15 pm Keynote: Care of Creation (Pasadena, Rye)*
- Keynote: Human Trafficking (Charlotte)*
- Reflection & Discussion*
- 3 pm Going Forward – Associates General Business Meeting*
- 4 pm Closing Prayer*

Optional in Pasadena:

5 pm Mass at Holy Family Parish, South Pasadena

6:15 pm Dinner(individuals pay for own dinner)

More on optional events as dates for regional gatherings approach.

Hope to see you in 2010! See page 5 for Registration Form.

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Actions not Words: Eradication of Extreme Poverty

One of the global concerns that the SHCJ in the American Province wish to focus their attention in the next 6 years is the eradication of extreme poverty. They also sent the following proposal to the General Chapter for Society wide discernment:

That as one response to our care for creation, we will work individually and as a Society to overcome extreme poverty in the world.

We, as Associates, are also called to discern how we might adapt this issue as part of our own living of the mission over the next 6 years.

The poverty that exists in our world today is hard to comprehend from our perspective of relative comfort. I remember hearing decades ago of Russian immigrants fainting when they first entered our supermarkets. It was not just the availability but the choices! In our own familiarity, the extravagance and perhaps the excess escapes us.

With the economic hard times of the past year, we all know individuals, if not ourselves, who are struggling due to job losses or pay cuts. The constant worries are about paying the bills and putting food on the table for families. Associates working at food pantries have seen the demands for assistance rise dramatically. Many of us are doing what we can to help. What strikes me is that this is about economic difficulty not always poverty and certainly not extreme poverty.

The United Nations defines extreme poverty as those living on less than \$1 a day. Can we truly comprehend what living on \$365 a year means?

Thanks to those who have travelled to areas of extreme poverty, we see glimpses into the daily struggle for countless. What can make a difference? In recent years, much has been documented about micro-financing. Giving small loans to help individuals, often women, build or start a business. The

creation of these small businesses generates the income not just for food and other basic necessities but is often the source of school fees needed for children to attend schools in many parts of our world today. In many ways, the work begun by Associates, Cindy Platko and Barbara DeConcini, is similar. They are helping to create a jewelry business for some women in the Dominican Republic. As the jewelry business takes off, these women may feel confident to begin other local businesses to help their families rise out of poverty. The SHCJ sisters and Response-Ability volunteers have spent years improving the education and the healthcare available to batey residents. Associates, especially from St. Luke's Parish (Charlotte) and Our Lady of Good Counsel Parish (Pompton Plains), continue to visit to work on projects that the sisters are determined will make a difference in the lives of families in Batey Lecheria. Greg Platko created a video that includes photos from Cindy and Greg's year with Response-Ability. Do spend the time to see the video

www.youtube.com/watch?v=NmgN2IoXPCE

Another element of the American Province enactment is the phrase "as one response to our care for creation". How does this phrase alter our lens, our understanding, our response? Care for creation includes human dignity and basic human rights. How are these overlooked for our sisters and brothers who exist in extreme poverty? Another possible lens is sustainable agriculture. To learn what our sisters in Nigeria are doing in sustainable agriculture, check <http://www.shcj.org/african/agriculture.html>.

Much more can be explored under this broad topic. Reflect over the next few months how you might be called to embrace this enactment. How might we collectively make a difference? To share ideas and thoughts on this focus area, contact Cathi Duffy, cduffy@shcj.org.

Book Recommendation

This issue we recommend two books. The first, *Say You're One of Them*, is a set of short stories told from the perspective of children experiencing some of the tragic conditions existing in our world today. The author, Uwem Akpan, is a Jesuit priest who grew up and now works in Nigeria. During a talk at Boston College, he explained that he chose the issues first and then did the necessary research to describe the

effect as seen through the voices of children.

The second book is known to some Associates who have been using it in their faith-sharing groups. *Cry of the Prophet* by Joan Chitister brings to life the role of the Old Testament prophets and our own call to react to the issues of our time.

Visit us on the web at www.shcj.org. Under the American Province, select Sharing our Mission, Associates.

Connecting with Cornelia and Charism: Poverty

from *Positio: Informatio* for the Canonization Process for Cornelia, excerpts from p. 196, 214

When Cornelia contemplated the Child in the Bethlehem stable, she saw God divested of glory. By choice, the Word became flesh



in circumstances of material deprivation and identified himself with the poor, the simple, the humble of the world who stand for all God's people. Such loving mercy called forth from Cornelia grateful love which she could best show by imitating and identifying with Jesus' poverty in Bethlehem.

Thus her poverty was a response in love, a being poor with Christ poor; and its inspiration was the Incarnation. Jesus did not cling to his divinity, nor did Cornelia cling to any privilege or advantage. She left home, husband, children, and even her land, to take up a mission among people of a culture not her own. There she remained, in a state of permanent loss which God turned to gain.

In Derby, her first introduction to the social and economic situation in an English factory town convinced her that the best service to the poor was education. Wiseman had expressed her mandate in terms of education for the middle classes but the poor were on her doorstep in Derby. To the already existing day school she added Sunday and night school to accommodate working-age girls. By 1869, 5887 of the 6349 children being educated by Holy Child sisters were poor.

Cornelia was drawn to the poor by the same movement that led Jesus to have compassion on the multitudes (CC21:10). She put it into her constitutions that those who taught the poor "should have the greatest esteem for the office given to them since it is in serving the poor that we most particularly serve and honour our Lord" (1846 Const.). Because they

Let us love
not in word or speech
but in deed and truth.
1 John 3:18

were redeemed by him, the poor were "the most precious charge that the love of Jesus could confide" to their teachers. Early in her Catholic life she had been taken by Gwendaline Borghese to visit and serve the poor of Rome.

From that time, she mentally included among the duties of her state in life as wife and mother that of being mother to the poor (CC21: 30). It was her ideal always to combine education of the poor and orphans with her schools for higher and middle classes. The fee-paying schools were meant to finance the poor schools. This was most successfully realized at St Leonards. When the Duchess of Leeds set up an orphanage nearby, Cornelia took charge of staffing it. It was moved into a purpose-built house in Mark Cross and willed to the Society by the Duchess ... unendowed. When the Duchess died, the running expenses of the large establishment fell totally on the Society.

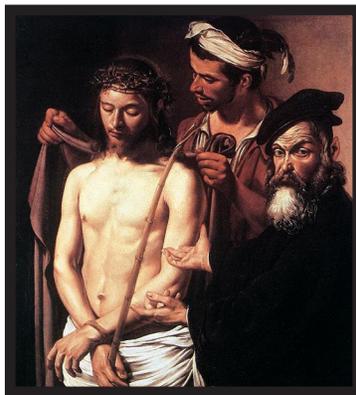
Cornelia took up the challenge with a strong determination to keep the work going. "We must face the difficulties" she told the local superior because a work for the poor was at stake.

Seven times over, Cornelia tried to establish with some permanence the work that was closest to her heart: the training of teachers for the Catholic poor schools. On teacher training she expended her most creative energies because she understood, when few others did, the long-term importance of the work. She prepared her own nuns for government examinations and brought the short-lived and pioneer teacher training school at St Leonards to a high level of excellence. In one of her several attempts to begin a training college in London, Cornelia wrote to Archbishop Manning:

"... Surely there could be no greater charity

Cornelia and Charism (continued)

than to provide for the mistresses of the Poor Schools, and without certified mistresses the School grants will be lost and the Catholic body will suffer three times £3,000 [the amount needed to secure a house] by want of certified teachers. For lack of encouragement, she had said, “the work of God is lost,” and so it was. Cornelia was once more disappointed not for herself but for the children of the poor whose education would suffer. There was, she wrote, a sad “want of spirit somewhere for the general good”.



Ecce Homo by Caravaggio

Reflecting...

Cornelia's work with the poor developed from encounters in her life - through her friendship to Gwendaline Borghese and then through her experiences in Derby. How have your own experiences called you to help others move beyond poverty?

and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.

Micah 6: 8

Spend some time in prayer and reflection on Poverty. What might God be asking of you in 2010?

Cornelia's Writings

Volume 2, pg 67 S.H.C.J. ARCHIVES ROME
[Copied from Original]

[Dec 28 /46 ?]

My dear Lord Shrewsbury

We thank you most sincerely for thinking of our little community at this happy Season – We are not wanting I assure you in our prayers and wishes for the welfare & happiness of all at Alton though we are so late in wishing you a merry Xtmass & a happy New Year Indeed dear Lord Shrewsbury your beautiful Ecce

Homo makes us think of you at very prayerful moments with grateful hearts – I should have written yesterday to thank you for your remembrance of us but Sunday is a very busy day with 200 girls to lead to Church for the High Mass and [sic] after an hours labour in teaching them, and from 2 o'clock until 4 in the afternoon teaching them to read etc. etc. – much as we deplore the state of things which renders this necessary we cannot but acknowledge it is the only way to get hold of the working class –

the factory girls- With respect to our poor day schools they are going on very well but we shall never get on without some pecuniary assistance I have not yet written to Mr Langdale – as we were not clothed, it seemed better to put it off for a little while – We are so much obliged to you dear Lord Shrewsbury for all the kindnesses you have shown us – But you may be sure we shall do with you as we do with our dear Lord – the more He gives us the more we go on asking –

With the most sincere felicitations of the Season to dear Lady Shrewsbury & Miss Talbot & Bertram believe me dear Lord Shrewsbury

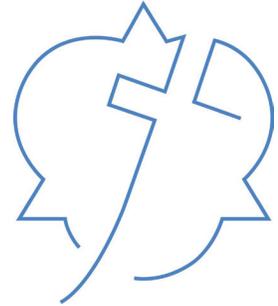
your most gratefully & humbly
in the Hy Cd Jesus

[Cornelia Connelly]

Monday

St Mary's Convent Derby.

Living the Mission: A Love Full of Action
Registration



Name _____

Address _____

Email _____

Day Phone _____

Evening Phone _____

Attendance

I will be attending the following regional gathering(s):

- ___ March 13 in Pasadena, CA (\$35 fee)
- ___ April 24th in Rye, NY (\$35 fee)
- ___ May 22nd in Charlotte, NC (\$20 fee)

Overnight Accommodations

I will be needing overnight accommodations for:

- ___ Friday, March 12 and/or ___ Saturday, March 13 in Pasadena, CA
- ___ Friday, April 23rd and/or ___ Saturday, April 24th in Rye, NY
- ___ Friday, May 21st and/or ___ Saturday, May 22nd in Charlotte, NC

Registration Fees

___ Enclosed is my conference fee of ___
Please make check payable to SHCJ Associates.



Mail this registration form along with a check to SHCJ Associates to:
Cathi Duffy
SHCJ Associates, USA
1341 Montgomery Avenue
Rosemont, PA 19010

Registration confirmation will be sent to your email.

Poetry off the Shelf by Barbara DeConcini

Uragami Church, Nagasaki

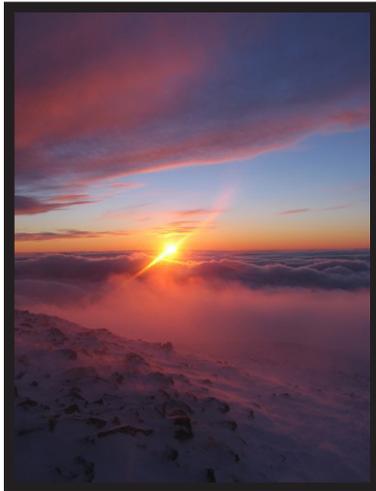
(Based on a photograph by Shomei Tomatsu. The picture shows Christian statuary thrown on the ground by the Bomb. Jesuit missionaries once settled in Nagasaki. The statues are of angels).

dedicated to my niece

I address this poem
to you Angie
almost nine years old.
You have heard
that I lost my faith years ago.
You want to know if this is true.
Here is my answer:

When you think of me
remember this Japanese photograph.
One day you will learn
how it was made--
of the strangeness
of art
and of the spirit.
When you do,
try to imagine Mr.
Tomatsu
alone in the quiet
of his darkroom.
Half way around
our world
he slides his print
into the liquid.
He turns it over
with careful tongs
watching the image
begin to appear.
It floats like a ghost as he rocks the tray:
the angels emerge
in a flock through the dark,
reluctant like all ghosts to return
but feeling themselves drawn painfully
back, as if they cannot find their way
out of the human mind completely.

Biff Russ



Celestial Music

I have a friend who still believes in heaven.
Not a stupid person, yet with all she knows, she literally
talks to god,
she thinks someone listens in heaven.
On earth, she's unusually competent.
Brave, too, able to face unpleasantness.

We found a caterpillar dying in the dirt, greedy ants
crawling over it.
I'm always moved by weakness, by disaster, always
eager to oppose vitality.
But timid, also, quick to shut my eyes.
Whereas my friend was able to watch, to let events play
out
according to nature. For my sake, she intervened,
brushing a few ants off the torn thing, and set it down
across the road.

My friend says I shut my eyes to god, that nothing else
explains
my aversion to reality. She says I'm like the child who
buries her head in the pillow
so as not to see, the child who tells herself
that light causes sadness—

My friend is like the mother. Patient, urging me
to wake up an adult like herself, a courageous
person—

In my dreams, my friend reproaches me. We're
walking
on the same road, except it's winter now;
she's telling me that when you love the world you hear
celestial music:

Look up, she says. When I look up, nothing,
Only clouds, snow, a white business in the trees
like brides leaping to a great height—
Then I'm afraid for her; I see her
caught in a net deliberately cast over the earth—

In reality, we sit by the side of the road, watching the
sun set;

from time to time, the silence pierced by a birdcall.

It's this moment we're both trying to explain, the fact
that we're at ease with death, with solitude.

My friend draws a circle in the dirt; inside, the
caterpillar doesn't move.

She's always trying to make something whole, something
beautiful, an image
capable of life apart from her.

We're very quiet. It's peaceful sitting here, not speaking,
the composition

fixed, the road turning suddenly dark, the air
going cool, here and there the rocks shining and
glittering—

it's this stillness that we both love.

The love of form is a love of endings. Louise Gluck

Poetry off the Shelf (continued)

Some winter thoughts for the dark days of our winters. Both poems address the speaker's loss or lack of religious faith—and with great poignancy. Though both speakers are self-described non-believers, each finds her own way to convey both the pain of that unbelief and its ambivalence. How many of us, like the disciple, beg for help with our unbelief even at the same time that we're proclaiming our faith? For those of us whose faith is more of darkness than of light, more of mystery than of blessed assurance, these poems may speak to our heart's struggles.

The powerful image at the core of Biff Russ's *Uragami Church*, of a Japanese photographer's image of angels, broken, emerging from the cataclysmic destruction of Nagasaki, may raise for the American reader disturbing questions of our self-proclaimed Christian national morality, questions about what all might have been destroyed along with the decision to use the atomic bomb. And yet, the speaker suggests, something of the spirit and the Spirit endure in human consciousness even in the face of our loss of innocence and of faith.

Louise Gluck's poem, though more domestic, confronts as well our heart's questions about suffering, destruction, and death. But here it is the speaker's friend who has, by virtue of her religious faith, the greater capacity to face reality in all its harshness. In a lovely and powerful inversion of the typically modern suspicion about belief as wish-fulfillment, here turning one's eyes from God means averting one's gaze from the real world with all its inevitable harshness.

Though each poem seems to want to hold out for art (or form) as some sort of consolation for the modern skeptic, it seems cold comfort indeed. But finally, these poems offer for those who struggle with the pain of unbelief—and who of us doesn't, at least from time to time?—the promise of Epiphany, even if the manifestation comes mixed with confusion and doubt.



Batey Beads! Can You Help?

This fall, four SHCJ Associates hosted events to sell Batey Beads. Thanks to Anne Ayella (Phila.), Anne Hackett (Melrose), Debbie Kissinger (Mechanicsburg, PA), and Cindy Platko (Charlotte) for helping the women of Batey

Lecherria feed their children through these jewelry sales. We have plenty of new jewelry for sale after Barbara's visit in December. Everything is \$5! Can you help us with this SHCJ Associates' Project by taking some beads to sell to friends, colleagues, family members, and Associates? Some Associate sold the jewelry during parish events, open houses, and other local events. Be imaginative! All the proceeds go to supporting the women and children of the Batey and community development in the Batey. Please contact Barbara bdeconc@emory.edu or Cindy cindyplatko@yahoo.com.

We'll make it easy for you to participate!

Meet the Associates by Barbara DeConcini

This issue features Kitty Sheridan, who is a founding member and the first SHCJ Associate to serve as chair of the SHCJ Associates CORE TEAM.

BD: *Tell us a little bit about yourself, Kitty. Let's start with where you're from.*

KS: I was born and raised in Ardmore and am now in Bryn Mawr (towns in Philadelphia's western suburbs). I've lived here for over 30 years. I finally bought a house nearly four years ago. I guess I figured I was staying.

BD: *What do you do for a living?*

KS: I'm a QA Analyst for Rovi Corp (formerly Macrovision). I test software for business applications. I began with TV Guide just as it was computerizing operations. This was a mainframe—no desktop PCs in those days! I got into testing during development of a layout program. Computers radically changed how magazines were produced. We went from pencil and paper to laying out the magazine onscreen. I discovered that I really enjoyed testing, which surprised me. Later, I worked as liaison between business users and the IT department. Then I joined the QA team. QA (quality assurance) tests software's functionality against the business requirements.

BD: *What about your family and personal life?*

KS: My parents immigrated from Donegal, Ireland. I still have family in Ireland and have visited several times. My Dad was a carpenter and my Mom, a domestic. I'm the beneficiary of a Catholic education—parish grade schools in Ardmore and Bryn Mawr, a diocesan high school, and Duquesne University in Pittsburgh, PA. I'm single. I have a brother, a contractor & electrician, who lives nearby - very handy! He's married with two children. My sister-in-law is an obstetrics nurse.

BD: *I know from working with you on the Core Team that your work keeps you awfully busy. But I understand you've also managed to pursue an advanced degree while working full-time plus, and I'm sure you find time for some fun activities as well.*

KS: Yes! I've just completed coursework for an MA in Theology at St. Charles Seminary. I'm currently studying for my comp exams in February. I guess I'm one of those "life-long learners"—I really like learning new things.

I read mysteries for escape, but I'll read almost

anything. Over the last couple years, I've discovered author Jan Burke and devoured all her books. Most recently, I've enjoyed Tana French's *In the Woods*. I also do some spiritual reading, currently *The Prayer of the Presence of God* by Dom Augustin Guillerand, a Carthusian monk. These are brief reflections—just a few pages to each topic—and great to pick up before bed. And I've just started Yves Congar's *The Meaning of Tradition*.

I also enjoy photography. I have a SLR camera (I'm still a fan of film over digital for the end product), but digital is so much easier and less expensive that I have caved for now and use a small Sony digital camera. I usually take scenic shots on vacation. Something good may end up enlarged and hanging on a wall.

And I have a great collection of traditional Irish music which I love. Like most kids (my cousin and I reminisce about this), I used to leave the house when my mother would turn the radio on to listen to Irish music. Couldn't get out quick enough! Then one night I was mesmerized by a tune on the radio. It turned out to be an Irish song: "The Promenade," with Kevin Burke on fiddle and Micheal O'Domhnaill on guitar. I especially love the fiddlers.

BD: *I'm intrigued by your serious interest in theology, to the point of completing an advanced degree in the field. Tell us about that. How did you come to do the degree, and do you have any thoughts or plans for how you'd like to put your theological learning into practice?*

KS: A couple of things influenced this and certainly my involvement with the Associates was a factor. But the main impetus was my cousin's terminal brain tumor. I knew there wasn't anything much I could do except pray that Dan and his family would have the strength to face what was coming. So I decided to go to daily mass (which is how I came into contact with the SHCJ). One day I was praying the creed and suddenly thought, "I say this creed every day; what is it exactly that I say I believe?" So that's how I got to the Master's program.

I can't tell you how happy I am to have done this! What started as an academic pursuit somewhere along the way exploded into a whole new understanding—not just knowledge, but a knowing of God in a different way—with a richer understanding. I remember exactly when the change came—it was in a class on the Trinity. After that, everything was



Kitty Sheridan

different. Hard to explain, yes. It's still an academic pursuit, but now so much more. . . .

I tell folks I embarked on this for my personal edification with no plans to change careers. I have a mortgage! And until comp exams are finished, I'm reluctant to add anything to my plate. Still, I'm sure I'll eventually explore how I might use what I've learned.

BD: *How did you come to know the Society?*

KS: I met some SHCJ at mass. One of them put me in touch with Catherine Quinn, who was at that point chairing a Society Task Force aimed at starting the Associates. I remember going to a meeting that Catherine organized at Rosemont College—I think it was in 2002—for people interested in the then-emerging SHCJ Associate relationship. I met a lot of folks there, most of whom who had had longer relationships with the Society than I did at that point. Sometime after that first gathering, Catherine invited a few of us to speak at the upcoming SHCJ Chapter. I talked about how and why I had decided to get involved with the Associates, and, of course, I met lots more SHCJ. I was impressed with how welcoming the SHCJ were both to us and to the idea of an organization.

After those initial get-togethers, Catherine asked me to join the Core Team, which is akin to a board of directors in some ways. I was a member for six years, two of them as Chair. (My service ended this past July.) When I joined, I took on doing the quarterly newsletter for the US, Chile, and the Dominican Republic. We also planned a Pilgrimage to Grand Cocteau, LA. It was a powerful time: The Sacred Heart Sisters opened the Bishop's Cottage to us (where Cornelia and her children stayed while Pierce was traveling to Rome); we also visited the children's graves there and sites associated with Cornelia in New Orleans.

Early on we also worked on the Charter for the Associates, the Core Team's structure, and the position description for a director. We were fortunate on two counts: the Society's enthusiastic support and finding Cathi Duffy.

BD: *You really hit the ground running once you were introduced to the Society! Can you tell our readers what attracted you to the Society and to becoming associated with the Society in this special way?*

KS: I think I was initially drawn to the spirit of the Sisters I met. That attraction led me to the biographies of Cornelia Connelly. Reading about her life and coming to know her was a rich experience: Cornelia as a young, married woman setting out immediately with Pierce as he began his ministry in

Natchez; becoming a mother and then losing her two youngest children so tragically; facing the challenge of Pierce's desire to become a Catholic priest and what that would mean for her and the children; her own resolution about her vocation; her vow and what it meant to her – that saying "yes" to God. I came to understand that that was the spirit I saw in the SHCJ I was getting to know and in those I met at that first Associates gathering.

BD: *How has being an SHCJ Associate affected you in your everyday life?*

KS: This is a hard one to nail down! There are ways which I don't think I am conscious of at all. Work is the same—the daily grind doesn't change. But being an Associate has brought me into the orbit of folks who share a desire for a spiritual life, who look at the world in the light of the Incarnation. And if you are looking at the world that way, everything changes. So when I consider my daily life, much seems the same—but I have changed even if all around me appears the same.

BD: *What are your "dearest hopes" for the Associates?*

KS: The first time I heard that expression, "dearest hopes," was at that first Associates Meeting organized by the Task Force—what a great expression!

BD: *Yes, I've always love it as well! It is how Cornelia herself described her novices.*

KS: My "dearest hopes" are, first, that the Associates grow—personally, individually, and as an Association—in the depth and breadth of our spiritual lives. Second, that we grow in members, not for the sake of increasing numbers, but because we offer something to people who yearn for a deeper relationship with God and who may find, as I did, an invitation to that growth in the Incarnational spirituality Cornelia Connelly founded her Society on. It's a rock, to be sure.

(And who said you can't end a sentence with a preposition? Some tyrant!!)

BD: *Kitty, thanks so much for sharing your story with us.*



SHCJ Associates, U.S.A.

A ministry of the American Province of the Society of the Holy Child Jesus
1341 Montgomery Avenue, Rosemont, PA 19010

International News of Associates

England

Sophie Rudge, the current coordinator for European Associates, invites any Associates who might be in England around the time of their 2010 meetings to join them.

Feb 26 -28 Lenten Retreat at Ampleforth Abbey, York

Apr 23 - 25 Annual Associate Gathering at Hawkestone. Staffordshire

I'm sure that, as I did, you would have a wonderful time with the European Associates. More details will be available shortly. If you are interested, contact Cathi and she will put you in touch with Sophie.

Nigeria

Maria Nwosu, the director in the African Province, tells Cathi that she is conducting seminars for Associates in Nigeria.

The Associates in the Northern Zone are hoping 'to organize a workshop for the Youths in order to sensitize them on the dangers of human trafficking which is becoming very rampant in some parts of Nigeria.'

The Associates are also helping the sisters by placing donation envelopes in their parishes to help fund the completion of the Conference Center in Jos that the province is building.

Chile

Sister Helen McDonald, provincial leader, attended an Associates meeting in Santo Tomas, Chile during a visit there around Thanksgiving.