Healing a divided nation

Peace-building lessons from South Sudan

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IN THIS ISSUE

VOICES OF COMPASSION  |  SPRING 2021  |  VOL. 21, NO. 1

3 Our Lady of Sorrows

PRAYER—Beloved Mother, ask your son to grant us grace to accompany like you.

Women in a typical Toposa village in southeastern South Sudan. Photo by Steve Evans (Flickr).

4 Healing a divided nation

COVER STORY—Over recent decades, lay missionaries have witnessed war, the struggle for independence and slow progress toward peace in South Sudan. The model village where Gabe Hurrish works today offers hopeful lessons in peace building.

A Toposa woman looks at a tank in Kapoeta, South Sudan (2011).

8 Women lead the way

FEATURE—Missioners share stories of four women leaders who have inspired them.

Deaf program is back up and running

NEWS—New board chair, expanding disability ministry, holistic healing retreat and more.

12 Walk with us

CAMPAIGN—Join the Bill Vos Initiative and accompany marginalized communities in this time of global crisis.

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8 EXECUTIVE DIRECTOR

Maryknoll Lay Missioners

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2  •  VOICES OF COMPASSION  •  marylknoll lay missionaries

4 Giving peace

Peace I leave with you, my peace I give to you. Not as the world gives do I give it to you (John 14:27).

LIKE JESUS’ DISCIPLES of years ago, we hear these words and cling to their hopeful promise: may we be a sign of hope and peace in our communities. We continue to walk alongside our neighbors in South Sudan to bring hope, to bring healing.

They seek ways to rest in God’s peace and to bring that peace to those they encountered. They modeled for us the way: to lose ourselves in love and live for the whole of the beloved community: to put aside our own needs to work for justice and to heal and, as Pope Francis likes to put it, “to mercy our world.”

In this issue of Voices of Compassion, we introduce you to many individuals who take to heart this vision of Christ’s peace. They seek ways to bring peace to troubled hearts and vulnerable lives, especially in times and situations when there seems to be no peace. They are present to one another, take the time to communicate and to understand—to “be with”—as they sow seeds of peace.

They trust the risen Healer stands with them, holding their hearts and hands, empowering them and guiding their journeys.

They provide a beautiful window into the peace Christ gives to us. Their hopeful actions help us to pray: May we trust the Prince of Peace who sends us forth to practice peace, to be peace and to give peace to all whom we meet.

With much gratitude for your continued accompaniment of us,

EXECUTIVE DIRECTOR

Maryknoll Lay Missioners

14 In Gros Morne in northern Haiti, Abby Belt teaches scholars at Mercy Beyond Borders. She also supports the leadership development of young women scholars at Mercy Beyond Borders.

Learn more about Abby’s ministries at mklm.org/tag/abby-belt and mklm.org/profile-abby-belt.

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PRAYER

BELIEVED MOTHER,

Ask your Beloved Son to grant us grace to accompany like you, especially when that is all we can do, courage like Veronica to help others, even when the world will mock us, strength in our voices to protest what is wrong, and advocate what is right, and hearts that burn like His, that can rebuild this world, and advocate what is right.

BELIEVED MOTHER,

You never left his side.

Ask your Beloved Son to grant us grace to accompany like you, especially when that is all we can do, courage like Veronica to help others, even when the world will mock us, strength in our voices to protest what is wrong, and advocate what is right, and hearts that burn like His, that can rebuild this world, and advocate what is right.

Many know the agony of accepting their cups, especially when that is all we can do, and advocate what is right.

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divided nation

BY VICKI ARMOUR-HILEMAN

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Women in a typical
Toposa village in south-
eastern South Sudan. Photo
by Steve Evans via flickr.

Healing a divided nation
Peace-building lessons from South Sudan
BY VICKI ARMOUR-HILEMAN

I
n 2017, when lay
missioner Gabe
Hurrish arrived
in South Sudan, he
was following in the
footsteps of Susan Nagele, Liz
Mach, Marj Humphrey and
Marty Roers — all of whom
served in the region at
various times throughout the
1990s and early 2000s. Over
the years, these missioners
witnessed the struggle for
independence in southern
Sudan, a prolonged civil war,
and the slow progress toward
transcending a long history
of violence.

During the war, Bishop
Taban sought to appeal to
the “unjust realities of our
perspective, opening his eyes
to the suffering he witnessed there
from 1999 until 2002. The
suffering that remains forever embed-
ded in my heart is that of
lying face down in a fox hole,
absolutely terrified, with
bombs dropping around us.
Beside me, in that narrow
ditch, was a 12-year-
old boy, also face down, so
close I could feel him trem-
bbling, while he prayed a
quiet mantra over and over
again “Rabbuna fi, Rabbuna fi,
Rabbuna fi” (God is here, God
is here, God is here). What
are the wounds, the scars of
people who live this reality
for years, for decades?”

These sentiments are
echoed by Marty Roers, who
served in southern Sudan
from 1999 until 2002. The
suffering he witnessed there
permanently changed his
perspective, opening his eyes
to the “unjust realities of our
world.”

While the war for indepen-
dence ended with the forma-
tion of South Sudan in 2011,
the problem of ethnic conflict
has continued. Susan
recalls one night she was
operating on a patient
hit by shrapnel, while
a surgeon crouched low to avoid
interrupted by the sound of
gunfire. Susan and the sur-
geon crouched low to avoid
being hit by shrapnel, while
the patient still lay on the
operating table. That memory
has become a lasting symbol
for her of the way conflict
complicates and impedes
efforts to meet people’s
everyday needs.

Marj Humphrey, who
arrived in 1994, says, “South-
er Sudan was the most
profound experience I have
had in mission. An image
that remains forever embed-
ded in my heart is that of
being hit by shrapnel, while
the patient still lay on the
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Susan points out that while
South Sudan lacked the
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nia’s achievements, it did
have prophetic leadership
in figures like Bishop Paride
Taban, the first bishop of the
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During the war, Bishop
Taban continually called
for intertribal understand-
ment and mutual acceptance
among Christians and Mus-
lims. Susan remembers that
“Bishop Taban asked people to
to lay aside their differences
and try to clarify their com-
mon goals.”

Now a bishop emeritus,
Taban has continued these
efforts, and in 2005 he
founded Kuron Peace Village
in remote southeastern South
Sudan. Describing the vil-
jage, he writes: “I have been
dreaming of a community
where people from differ-
ent ethnicities and differ-
ent religious backgrounds
live side by side.”

More specifically, the village has
three main goals: to produce
enough food to alleviate
hunger; to provide access to
education for boys, girls and
even adults; and to promote
peaceful co-existence among
tribes in the area.

After serving for two and
a half years with Solidarity
South Sudan, Gabe
began a new ministry at
Kuron Peace Village last Octo-
ber. He reports that the inter-
tribal rivalries the village
encounters include cattle
rustling and, more tragically,
abducting the children of
tribes second. As a result,
Tanzania, home to more than
120 different tribal groups,
is one of the most peaceful
nations in East Africa.

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Women in a typical
Toposa village in south-
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being. That's what we are trying to improve when people look at them. Now they mediate between initiatives is to send peace go-bodies.

“Children from maybe 8 years old and up are often out in the fields herding goats or keeping the birds away from the crops,” Gabe explains. “Groups from another tribe will attack and sell the children in exchange for cattle, women and girls. Gabe says that this is a new idea for many of the men who “think if the girls are educated, they will leave their traditional role in the household.”

One of Kuron Village’s initiatives is to send peace teams out to rural villages where they mediate between the Toposa, Jie, Murle, Nuer and other ethnic groups and create a safe space for everyone to share their views. Gabe believes, “When people stop talking, that’s when they start fighting. Things improve when people look at the other person as a human being. That’s what we are trying to do here, to get each of the tribes to see the other one as human beings and realize they too have a family and children they care about.”

During their visits, the peace teams include women in the conversation and advocate for the education of women and girls. Gabe says that this is a new idea for many of the men who “think if the girls are educated, they will leave their traditional role in the household.”

Liz Mach, Maryknoll Lay Missioners’ longest-serving missioner, who recently retired after 44 years of service mostly in East Africa, believes that this inclusion of women is essential to building healthy, peaceful communities. Working as a nurse in southern Sudan from 1992 until 1995, she especially admired the Missionary Sisters of Mary Mother of the Church (MMC), a group of religious sisters from Uganda serving in the Diocese of Torit. The sisters established a school for girls in the area, and as part of their education, the girls taught their respective tribal dances to the other students.

Liz recalls an incident one day at the local church when members of the Nuer tribe began to dance one of their traditional dances in which the men wave their arms overhead in imitation of cattle and the women dance around them. Suddenly a young woman joined the dance. She was not from the Nuer tribe but had been educated by the sisters and learned the Nuer dance at school.

The dancers’ appreciation of the young woman’s act confirmed Liz’s belief that “connection and community can come even in areas of great conflict when people know each other’s traditions. It can be as simple as that — making an effort to learn about each other.”

She adds, “Women are often at the forefront of those efforts to reach out to grassroots level.”

While including more women in communal conversations is part of the Kuron Peace Village vision, education for all is also key. To that end, the village includes schools for children as well as a vocational training center for youth and adults.

For evidence of the power of education, one need look no further than Lokii Eliah, who recently became the program manager for the village’s peace department. In a recent newsletter, he writes it is a “miracle” that he escaped the fate of the typical Toposa, who in adolescence would be expected “to man up and carry a rifle,” engaging in “deadly expeditions of cattle raiding,” where he might either “kill the shepherds and take their cattle” or be killed himself.

Instead of that fate, Lokii was educated in primary school by the Maryknoll Sisters and still fondly thinks of Sister Mary Ellen Mans, who helped instill in him a love of education that led not only to attending high school in Kenya but, with the help of Bishop Taban and others, to eventually study peace building at the Protestant University in Rwanda. He also spent a semester in Germany.

That education has allowed Lokii, as Gabe puts it, to be a “bridge” between people in conflict. Perhaps he is also a bridge between the conflicts of the past and the future that leaders like Bishop Taban fervently hope for, where ethnic strife will be exchanged for peaceful coexistence.

Throughout the years, Maryknoll lay missioners have been supporting that vision both directly — through ministries like Gabe’s wide range of business assistance to Kuron Peace Village — and indirectly — simply by remaining present through times of conflict.

Thinking about why being present matters, Susan recalls an incident in 1995 when she and others from the medical team encountered a hole in the road where a landmine had just exploded. Their truck was stopped by soldiers who informed her the landmine had been meant for her and the other missioners and medical personnel. “Why would anyone want to kill us?” she asked. They answered, “Because you give people hope.”

This hope and presence is at the heart of what Maryknoll lay missioners offer, both in South Sudan and in many other countries struggling to rebuild after turmoil and upheaval — such as Cambodia, Haiti and El Salvador.

In each of these countries, in addition to their particular ministries, lay missioners support the work of local leaders like Bishop Taban, who recently wrote that he still dreams that someday the people of South Sudan will “live together like the tongue and the teeth.” That means, he wrote, embracing “a spirit of tolerance and forgiveness, able to live in peace with others and to build a peaceful organization and a peaceful nation.”

Left: Lay missioner Dr. Susan Nagle working in a clinic in Nanyagigo in 2002. Photo from the Maryknoll Lay Missioners archives.

cover left: Cattle raiding continues to be a flash point that ignites violence. Photo by Peter Gostelow via Flickr.

Victi Armour-Hileman is the admissions manager of Maryknoll Lay Missioners. She is the author of Singing to the Dead (University of Georgia, 2001) and a book about her experience as a Maryknoll lay missioner serving refugees in Thailand from 1992 to 1994.
WOMEN lead the way

Missioners understand the crucial role women play in transforming communities. They share stories of four women leaders who have inspired them.

Melissa Altman on Paula Perez

During the 1979-1992 civil war in El Salvador, Paula Perez, her sister Esmeralda, and their 10 siblings were living in their hometown of Monte San Juan. One night they were warned that the army was going to come and burn everything that the army was going to use. That was a time of intimidation, Paulita, as we call her, worked together with other community leaders and became very active in her new parish’s social ministry. The parish was served by the Cleveland diocese mission team, and Paulita knew and worked with two of the four U.S. church women who were martyred in 1980 — Ursuline Sister Dorothy Kazel and lay missioner Jean Donovan. In those years, Paulita helped take care of many children who lost their parents in the war.

I met Paulita when I started working in Zaragoza in 2016. She was one of 15 women who started an association called Mujer y Comunidad (Woman and Community). She knew how to hand-embroider, and one of the other women, Maria Julia, knew how to sew. The two of them taught other women, and that’s how our women’s cooperative, ACMU, began.

The community and co-op were always first in Paulita’s mind. “We need to remember that this is for the co-op,” she would say, always focused on the common good and on bringing in and including others.

I remember the great way Paulita had of dealing with one woman who was always looking for an angle to make some personal profit. She would say, “That’s a great idea, but let’s think of it for the cooperative. Let’s put the community, the women, the children, the people at the center of what we’re doing.” I always think of her when I’m in a meeting and someone is missing the point.

How can I do this in a Paulita way, reminding this person of why we’re here and reorienting them toward the common good?

Paulita would never be the person to get up and give a speech, yet she lived a deep faith through her actions, whether it was taking care of the orphans during the war or teaching a mom how to sew. That was her spiritual way to walk.

Paulita was already ill when I met her, but she continued working full time. Unfortunately, her illness progressed and she eventually died two years ago. It was hard watching her decline and visiting her on her deathbed. She and her sister Esmeralda, who is also a pillar of our co-op, are an example of living through trauma, coming through to the other side and still working for solidarity.

Liz Mach on Sister Annunciata Chacha, IHSA

I met Sister Annunciata Chacha when I was working with the Musoma diocese and needed help with Jipe Moyo, a shelter that helps children, mostly girls, who have been orphaned or abandoned. She had joined the Immaculate Heart Sisters of Africa, a Tanzanian order of women religious that was initially founded by Maryknoll. After working for some time on women’s issues, she was elected to her order’s council and moved to their motherhouse in Musoma. Because of her previous experience, we asked her to head Jipe Moyo.

Running Jipe Moyo is a big responsibility, and Sister Annunciata is very good at it, including at fundraising and finances. Unfortunately, as a result, she has had to deal with a lot of criticism from some of the priests in the diocese, who think women should not be handling money and make life tough for her. I admire how she stands up to that criticism and doesn’t let it distract her.

Sister Annunciata also prays with the kids and connects them with the wider world. After I moved back home to Minnesota last summer, one of my good friends here had to go on a ventilator and eventually died of COVID. I let Sister Annunciata and the girls know right away. The children were praying for Cindy, whom they knew because she had visited us in Musoma.

Many of the children at the shelter have experienced severe trauma — they may have been raped, escaped child marriages, or been beaten and kicked out of their homes for refusing to undergo female genital mutilation (FGM). Although illegal, the practice of FGM, sometimes called female circumcision, remains a common practice in this part of Tanzania, including in Sister Annunciata’s ethnic group.

“Just take it to prayer and give it back to God because that is all you can do.”

Luckily she and her sisters were spared because her father, a catechist, could not reconcile it with his Christian faith.

Having had these traumatic experiences, the children need someone like Sister Annunciata who has tremendous compassion and empathy. She spends a lot of time just being with the children in small groups. They might be cleaning, gardening, sewing or making rosaries. When you are doing these things together, you can start talking about issues in a non-threatening way. She does that so beautifully.

There were times, after hearing the story of a child who was raped, I went home and just cried my eyes out, but Sister Annunciata listens to those horrendous stories all the time. She told me, “I just take it to prayer and give it back to God because that is all you can do.”
I met Dona Neuraci Cezario Pereira 23 years ago, during my early time in northeastern Brazil. I was working for the Brazilian Catholic Church’s Pastoral Land Commission, which advocates for rural people in situations of marginalization. When Neura was young, she found herself landless, with hungry children and a husband out of work. They were sharecroppers, and the system was rigged to keep them in debt, oppressed and completely dependent on large landowners — pretty much a feudal system.

She joined the Landless Movement, which was organizing people to occupy idle lands and press the government to enact constitutionally mandated land reform. Neura’s husband was afraid to participate, but she convinced him it was worth it to spend two years in a tent, enduring threats of violence, to get their own piece of land.

In the face of police and landowner violence, the community often put women on the front lines, hoping that might prevent the worst violence. Neura became a leader in her tent community, and also helped other communities. They would build their black targ tents in the middle of the night, and then be on the front line facing threats and violence while guarding those tents. When her group finally gained land titles, many people — including Neura’s husband — expected the women to step back into their traditional gender roles of domestic chores and child-rearing. But Neura and a few others refused. They invited me, Maryknoll Sisters Efu Nyaki and Connie Pospisil, and our Brazilian colleagues to begin a women’s group to help deal with mental health issues, domestic violence and lack of health information and resources. We spent two years there and then moved on, as was our custom.

One module we offered was about the cultivation and preparation of traditional plants for holistic healing and healthy eating. To this day, Neura uses the recipes she learned for alternative health foods that she sells near my house in João Pessoa. Before the pandemic, I would often go there for their great juices of prickly palm cactus, mint or collard, combined with pineapple.

Neura’s story shows me that even if you work with a community for just two years, the ripple effects can last for many years.

Gabe Hurrish on Emelia Yabang

Throughout most of the world, women live life at a disadvantage. It’s even tougher in Africa, and many women in South Sudan experience severe oppression. Several men here have told me that “a cow is more valuable than a woman.”

Most girls are not allowed to finish school; many are married off at the age of 13 or 14 to old men — being sold for cows or cash as their dowry. All too often their life is drudgery and abuse. Dying armed conflict, they are sometimes raped by combatants or used as slaves and concubines.

Many have been abandoned by men or are widows struggling to raise their children. Emelia Yabang, who I met two years ago in Yambio, is helping women facing these challenges.

Emelia impressed me with her cheerfulness and big smile when she came to our teachers’ college to sell trinkets such as dish soap, hand lotion, peanuts and baskets. I later found out she is the director of Anika (“We can do it” in the local Pazande language), a women’s group she started with no outside funding or assistance. The group helps women create small businesses, making and selling clothes and many other products.

The women also pray together; faith is a big part of why they do this work. Emelia also helps mediate domestic issues between husbands and wives. When one of the women experiences domestic violence, the other will take her into their homes.

The group recently brought a court case against one man. In South Sudan, there are two systems of law — civil law, run by the government, and traditional law, administered by the chiefs and tribal courts. In domestic violence cases, the lawyer usually defers to the tribal court, and in 99.9% of the cases, the verdict is decided in the man’s favor. So even the fact that the women organized and united to bring this case was a shock to the men who run the law.

Now well-known in Yambio, Anika continues to grow. During the pandemic, the women helped with public information campaigns and produced hand soap and face masks. Despite many hardships, women are the ones holding this country together. Women know what the problems are, but they often lack the power to solve them. Working together in groups like Anika, gives them strength.

Wondering what’s next in your life journey?

Create a space to listen for God’s voice

Come to our July 16-18 virtual discernment retreat

Create a space to listen for God’s voice.

Come to our July 16-18 virtual discernment retreat.

Retreat sponsored by Maryknoll Lay Missioners, Affiliates, Sisters, Priests and Brothers

Contact retreats@mklm.org or 914-467-8857 for more information.

SPRING 2021 • VOICE OF COMPASSION • pp
NEWS

#WHYSERVICE
In March lay missioners participated in the WHYServe social media campaign organized by the Catholic Volunteer Network. mklm.org/whyservice.

RECORD ATTENDANCE
This year’s joint Maryknoll Holy Week retreat focused on “Healing & Transformation.” With more than 70 registered attendees, the virtual event was our largest retreat yet. Simultaneous Spanish translation increased accessibility.

GRADUATIONS
Scholarship students of Larry Parr’s youth development program in El Salvador recently celebrated graduations. Juan (left) became the program’s first student to finish a five-year college degree.

MISSION DURING COVID
Missioners continue to respond creatively to the many challenges of COVID-19 in their receiving communities. Read their stories at mklm.org/tag/covid-19.

CHANGES AT THE BORDER
EL PASO, TEXAS
Missioners at the U.S.-Mexico border welcomed the Biden administration’s first changes in border control policies, particularly the end of what Heidi Cerneka called the “illegal and cruel ‘Remain in Mexico’ policy.” Now, she said, it is most urgent to end Title 42 expulsions, the immediate removal of migrants under a CDC health order, with no opportunity to ask for protection under asylum. At press time, the policy, initiated under Trump, was still in effect. Visit mklm.org/end-title-42.

EXPANDING MINISTRY
TACOPAYA, BOLIVIA
Filó Siles and Joe Loney (right) are expanding their ministry which serves persons with disabilities in rural communities in the Andes, to those 60 years and older. Many live in remote villages. Through their Social Justice Foundation, the two have started with a census to survey the needs. They are planning home visits, transportation assistance to medical facilities, nutritional support, communication assistance and community events.

3 OMS FOR HEALING
JOÃO PESSOA, BRAZIL
Flávio José Rocha and Kathy Bond gave a weekend retreat in January on “Holistic Health in Times of Uncertainty” at AFYA Women’s Holistic Center. The retreat taught holistic and alternative techniques for preventive care and included body work, respiration techniques, meditation and other exercises. Kathy facilitated a yoga practice focused on alleviating anxiety (see photo) featuring the “three oms for healing” — ourselves, COVID-19 and the planet.

COMMUNITY ART PROJECT
GROS MORNE, HAITI
Jill Foster (left) recently led a collaborative art project that connected two local Religious of Jesus and Mary ministries — Maison Bon Samaritain (a home for elderly, frail and infirm persons) and Jesus Mary School. Besides creating colorful alphabet tablets for preschoolers, it helped to form a network of relationships and community support between the elderly and the children. She also recently wrote a proposal for a new project to renew the soil on the mountaintops of Haiti.

Cambodian deaf program continues to adapt
Overall, Cambodia has been relatively fortunate in having had little community transmission of COVID-19. After a months-long lockdown of all Cambodian schools, the Maryknoll Deaf Development Programme (DDP) in Phnom Penh re-opened to full programming — with physically-distanced classrooms, job-training at local small businesses, and sign-language interpreters actively serving the country’s Deaf community. The program, where Father Charlie Dittmeier and lay missioners Russ Brine and Julie Lawler work, was even able to hold its annual youth camp in Koh Kong in February. The focus of the camp is to build relationships and the capacities of future deaf leaders. In March, however, new COVID cases led to another lockdown for Cambodian schools, including DDP.

New board chair Sarah Welch
In January Sarah Welch (back row, center) became the new chair of Maryknoll Lay Missioners’ board of directors. The first woman in this role, Sarah has taken over the reins from returned missioner Terry Miller (to Sarah’s left).
Sarah is a managing director at Novantas, a financial technology firm. She grew up with Maryknoll as a part of her Catholic family life and has been a member of the board for more than a decade. She sees the board’s priorities as “navigating change in a sustainable way that is consistent with our core mission and supporting the strategic planning of the Mission Assembly and operational optimization.”
In the face of this crisis, others might have turned away. But you couldn’t. You didn’t. Your faith called you to respond. So you rolled up your sleeves. And over the last year alone, through your support of Maryknoll Lay Missioners, . . .

• You helped integrate restorative justice practices into courts in Brazil at a national, systemic level.
• You created safe spaces with Wi-Fi access and computers in El Salvador, so at-risk youth could remain in school and engage in distance learning during the pandemic.
• You utilized a community-based rehabilitation approach to help people with disabilities achieve social inclusion, learn vocational skills and eliminate discrimination in rural Bolivia.
• You advocated for refugees’ education and for girls and women’s rights with African governments in Kenya and throughout East Africa.
• You paved a path for families in Cambodia to imagine a different future for children who are deaf — a future where they can support themselves and be “heard” in a society that has often excluded them.
• You built financial management systems needed to help nonprofits in Tanzania grow and better serve local communities.
• You participated in a community-based reforestation project in Haiti, working toward the planting of 40,000 trees.
• You helped asylum seekers win their cases in immigration courts at the U.S.-Mexico border.
• You supported local peace teams in South Sudan, working to create bridges of understanding across long-held intertribal rivalries.

What a difference you have made!
But the work is not complete.
The world is still in crisis, and the needs are increasing. Further, with many loyal supporters needing to cut back this year, your efforts are needed now more than ever.
That’s why we have started the Bill Vos Initiative, Walk With Us, a matching-gift campaign with a goal to raise a total of $3 million in two phases.

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• Strengthen the response to urgent needs, such as migration, climate change, food insecurity, human rights, racism and disparity of wealth.
• Increase the number of lay missioners, deepening the relationships with and commitment to vulnerable communities where we serve.
• Build the capacity of local partners to care for their own communities through a variety of educational opportunities and leadership training.
• Continue to offer ministries in areas such as human rights, restorative justice, educational equity, agricultural programs and health care.
• Expand and deepen local and global partnerships in both the U.S. and mission countries.
• Broaden recruitment and mission education strategies.
• Enhance the formation, support and retention of lay missioners, offering language and cross-cultural training, spiritual growth and opportunities for ongoing vocational development.

Thank you!

THE BILL VOS INITIATIVE
Our new WALK WITH US CAMPAIGN invites you to accompany marginalized communities in this time of global crisis.
Give at mklm.org/walk-with-us or call 914-236-3453

All around the world, it’s been a tough year.
Schools went remote to prevent the spread of COVID-19, and students without computers and Wi-Fi were unable to continue their education. Jobs disappeared, and people struggled to support their families. Markets shut down, and people in rural areas faced food insecurity.

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Last year you made a difference.
This year we hope you will again walk with us — and with the people we serve in Africa, Asia and the Americas — as we work together to bring hope to those who need it most.

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Celebrate Pentecost with us

Sunday, May 23, 7 to 8:30 pm EDT

A VIRTUAL BILINGUAL EVENT
in Spanish and English

Celebrate together with the Maryknoll Lay Missioners community and inspiring Catholic musicians

For more information and to register, visit mklm.org/Pentecost-2021

VEN A CELEBRAR
EL DÍA DE PENTECOSTÉS

Domingo 23 de mayo de 2021,
7 a 8:30 pm (Hora del Este)

UN EVENTO VIRTUAL BILINGUE ESPAÑOL/INGLÉS
Únete a la comunidad de Misioneros Laicos Maryknoll y inspiradores músicos católicos

Para más información y para inscribirse, visite mklm.org/Pentecost-2021