

1 ANNOUNCEMENT

Missionary Church events

2 **News Flash** from the
missionary centre CAMIC
CURRENT EVENTS, INFORMATION

3 **Charism Corner**
Magdalene,
"...in the world with the
heart of the discalced ..."

4 **Mission above all**
"Living the mission
In time of crisis"
(P. Stefano Camerlengo)



CAMIC informs

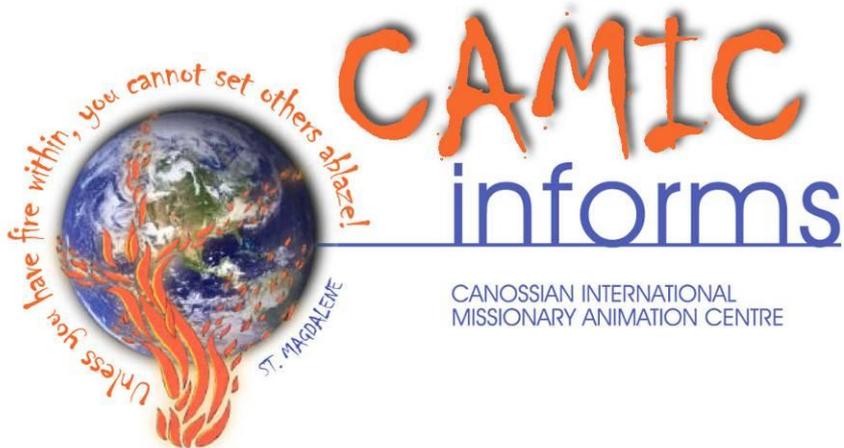
It is a monthly publication, aiming to pass on information about the missions and between the Canossian Missionary Centre and the Provinces

We invite the Canossian Sisters to collaborate in sharing news and Information about their missionary activities.

We would like to receive the said news not later than the 20th of each month at the address below. Thank you!

Prepared and edited by CAMIC
Via Aurelia Antica, 180 - 00165
Roma

e-mail: camic@canossian.org
tel. ++39 06 39366914
fax ++39 06 6385885



CANOSSIAN INTERNATIONAL
MISSIONARY ANIMATION CENTRE

**missionary
church
events**



WORLD PEACE DAY 2015:
**"No
longer slaves,
But brothers and sisters"**

"You are all my brothers. Do not call anyone your father on earth, because one alone is your Father"
(Saint Francis)

Slavery is a terrible wound open in the structure of contemporary society, it is a very severe wound in Christ's body!

In order to oppose it effectively it is important, first of all, to recognize the inviolable dignity of every human person and also to maintain a constant reference to fraternity which requires overcoming inequality since one man may enslave another. This requires



a consequent commitment of friendship and gratuitousness along the journey of liberation and inclusion of everyone ...



newsflash from the missionary centre CAMIC

CURRENT NEWS

Thank you!

We, of the Missionary Centre, wish to share with you a great joy: after a few months awaiting in prayer, the Lord, **on the Feast of Mary Immaculate, our 'one and only Mother'**, sent us **M. Marilena Casa**, as our Superior. She arrived before the rising of the sun, straight from Africa, **after 34 years of mission** in that land. We welcomed her with joy and



gratitude to the Lord. We prayed and shall continue to pray that the Lord may assist her in her new mission, may support her, grant her His Light and strengthen her always with His Presence.

May the Lord enlighten us as well so that we may always help her with our honest and sincere relations, while respecting her role in the community.

Thank you, M. Marilena, for having accepted, not without some pain, to leave your beloved Africa for this

new service. Even if in a different way, you will still be able to reach out to the missions, to many sisters and brothers in need of you.

We wish you a good journey!



EVENTS for YOUNG PEOPLE



**Let us pray for vocations with
Pope Paul VI**

O Jesus, Divine Shepherd of souls, who called the apostles in order to make them fishers of men, attract to you ardent and generous young people and make them your followers and your ministers:

let them participate in your thirst for universal Redemption, for which you renew your Sacrifice on the altar.

You, O Lord, "always alive to intercede for us", reveal to them the vast horizons of the whole world, where the silent supplication of many brothers and sisters asks for the light of truth and the warmth of love so that, answering your call, they may extend here on earth your mission, build up your Mystical Body, the Church, and they may be "the salt of the earth and the light of the world." Extend, O Lord, your loving call even to many young generous women and instill in them the zeal of evangelical perfection and dedication in the service of your Church and to our brothers and sisters in need of assistance and charity. Amen.

I N F O R M A T I O N

IMPORTANT DATES, EVENTS AND CONFERENCES

17.01.2015 – 26th Jewish-Christian Dialogue World Day

- **"You shall not give false testimony against your neighbour"** says the Ninth Commandment of Exodus 20:16. This **is the theme for 2015**, in continuity with the themes of the previous years, which take up the Ten Commandments of the Covenant between God and Israel, fundamental Commandments also for our Christian faith.

We are invited to a constant deepening of the Jewish-Christian dialogue, to the persistent building up of common itineraries of spiritual research and to be, at the same time, for our society today **an occasion of moral growth and fruitful commitment to peace.**

Our wish is that Christians and Jewish people may continue to recognize each other as "one's neighbour" **to be accepted in truth, accompanied during the journey, sustained in love. It is a wish that becomes a common prayer to God, the Source of life and truth for everyone.**



18.01 Week of Prayer for Christian Unity – Theme: "Give me a drink" (Jn 4:7)

"Prayer is a powerful reality in the lives of Christians. Prayer transforms us. When Christians understand the value and the efficacy of prayer in common for the unity of all those who believe in Christ, they begin to be transformed in what they are praying for." **With these words Christian Churches invite us to live the "Week of Prayer for Christian Unity" that is celebrated on 18th -25th January throughout the whole world.**

- **25.01 62nd World Leprosy Day** – Today leprosy is a **curable disease**, but in the poorest areas of the world this disease continues to strike many people, more than **200,000 new cases every year.**

The main causes are always lack of sanitary services, sanitation, food and cultural superstitions because of the marks this disease leaves on the body. We cannot be indifferent in the face of all this.

Let us make ours Raoul Follereau's words who said:

Rebel! Yes, rebel! In favour of those who tonight will go to bed still hungry, these billions of people among whom many are much younger than 20 years ... Denounce, but in order to exalt. Contest, but in order to build. May your rebellion – and its anger – be an expression of love. Believe in the impossible. Release hope. Let happiness flourish!

27.01 Holocaust remembrance Day – Precisely on 27th January 1945 the concentration camp of Auschwitz-Birkenau was freed by the entrance the concentration camp of the Red Army.

From that day **the whole world came to know the atrocities committed against** the Jewish people of the whole of Europe, gypsies, homosexuals and prisoners of war.

Those killed were 6 million, the majority of them died in gas chambers and burnt in crematories.

Let us not forget these sad facts ...



GIORNO della MEMORIA

Charism Corner

Magdalene,

"...in the world with the heart of the discalced ..."

The wounded side

I would like to conclude these reflections of mine on the "HEART" which are taken from the Bible, the formation of Magdalene by Don Libera, her Memoirs and some passages of the Unabridged Rules. I also offer an interpretation of RUPNIK's mosaic of the "WOUNDED SIDE" which was elaborated by some scholars.

«... Here the wounded heart is that of Christ and the essential thing which gushed out of it, when the soldier opened his side with a spear, was his love and his blood, his own life for the life of the world.

Jesus has his side pierced and his eyes wide open to indicate that everything in his life (even the piercing of his side when He was already dead) has been assumed and lived by Him in full consciousness.

His very meek face and his open arms on the cross underline both his offering and his acceptance: Jesus embraces everyone and He offers Himself to everyone.

This is the triumph of love.

The blood and the water which gushed out of His side are the symbols of Baptism and Eucharist. It is from there, from His wounded side, that the Church is born. **Mary is at the foot of the Cross and represents the Church.** John points at Mary and the open side of Christ.

He saw the piercing of the spear and witnessed it so that we can also believe: **"The one who saw this happen has spoken of it, so that you also may believe."** (Jn 19:35)

Jesus does not directly look at us, He looks at his Mother and she looks at us. The Lord sees us



and reaches out to us through the Church. In the Church He takes care of us and He asks each one of us to do the same for others.

The Cross is planted like a tree (the tree of life) in a dry and barren land. Jesus brings life to it and it begins to germinate under Mary's feet, that is where the Church takes root. Once again and always there is this theme of love.

The Cross underlines the love which is coming from God and has been poured forth on us through the sacrifice of Jesus. The anointing of Bethany and the presence of Mary at the foot of the



*"The Spirit
of my Institute,
has for its foundation
charity alone,
and it does not want,
or rather,
I do not want
to have any other Spirit
than sweetness
and Charity."*

(To Marquis Alessandro Carloti)

Cross tell us the acceptance of the gift which becomes an offering.

Love given and love accepted, and all this in the Paschal context, is the Passover seen as salvation and our participation in Jesus' offering so that everyone may be saved.

The spirituality of the Heart of Jesus refers to all of this.»

and likes, to place before us the example of the Good Samaritan who shows us, through his love for his neighbour, his personal identity which exists in relationships, openness and joyful readiness to help.

One can say the newness that Jesus Christ impresses on love can be seen in the experience of being other-centred and in the gift of self to others, to an unimaginable limit of the **“sacrifice of giving one's life”**.

This unimaginable limit is the direction that Christ has followed and indicates to us.

This is an itinerary that requires the total gift of one's life so that it may mature, be transformed and shine forth in its true essence that God desires. It is an itinerary that every man and woman can fulfil because it is a journey of human realisation and the essence of love.

Taking part in the life of Jesus, to be filled by Him, means discovering in ourselves our true identity and the possibility to love in a generous way, **not because we are obliged, but spontaneously as a**

response.

In the **Unabridged Rule** Saint Magdalene shows us a **“pierced heart”**, that is, Christ's Heart who lived the bitter experience of the price of love.

Magdalene writes in her “Riflessi”:

“... if we now wish to reflect seriously about the means Jesus used for the salvation of humanity and what price he had to pay for the ransom of humanity, it would seem impossible that among believers one can find not only sinners but people indifferent to Jesus' love.

And in all truth, how many humiliations and torments were the means used by Jesus to save us. What price, most tender, most loving, most efficacious and great, did He pour out all His Precious Blood for the redemption of humanity and this Precious Blood was poured out with magnanimity of heart, with passionate affection, with what one could call the impatience of Love.” (Riflessi, nn. 3-4).



As we notice, love is not airy, but it is realized in the Church at the service of our brothers and sisters to be loved in the style of the “washing of the feet”. According to this modality, love gives glory to the Father since He makes humanity a part of his family, gathered together in Christ.

Gratuitous love recalls the **“wounded side”** and justifies the impossibility to separate Christ from the Father and the Holy Spirit, and also from the Church and humanity, because **one can only encounter God along the way of love for one's neighbour**. The characteristics of the Crucified One instill a love that is unique, a source, has a Trinitarian aspect, is free, unified and purified.

The pierced heart of Christ is the essential reference for living a love which is given and not commanded.

The charity that flows from it is a **contemplative charity which is profoundly inserted in reality**.

The Crucified and Risen Lord gives man the chance of living a love that goes beyond enthusiasm



Living the mission in time of crisis

Missionaries are like the "sentinels of the morning", because they live at the geographical boundaries which are also social, cultural, environmental and political. Precisely because their vocation places them in **extreme situations**, missionaries succeed in grasping the premonitory signs of the times and they are always ready to seek responses to the challenges of the age, just as today the present crisis involves all aspects of our human society: the social, environmental, religious and financial spheres.

Nevertheless, missionaries are not all the same; in fact, there are those who create events, sometimes charismatic, astonishing and original so as to awaken peoples' imaginations, provoking and stimulating them to let go of conventional behavioural patterns; **instead others live fidelity to their mission in their daily lives**, in the simplicity of their witness and their hidden gestures.

These two ways of facing challenges **are both necessary** and they must never be in contrast, on the contrary **they must be evermore articulated**. It would be better if these two aspects could be realised in the life of every missionary by focusing, first of all, on the objective of the mission, that is, promoting the fullness of life for everyone, especially for the poor. In the second place, it is important to create universal fraternity by weaving that network of human, social and inter-cultural relationships so as to overcome every incompleteness and self-reference and to aim at the project of the God of Jesus Christ who wants to form a unique, great and universal family.

The greatest misunderstanding for a missionary, lay or consecrated, man or woman, young or old, is thinking that it is the geographical place that determines his/her commitment, intensity and quality of action; or thinking that, because of having reached a certain age limit and for various circumstances, he/she may retire to a private life and, in some ways, think that "his/her" mission has finished.

A missionary knows that **vocation is a gift and for this reason he/she is such always and everywhere: in Africa, in Asia, in America, in Europe; only, different from the past, he must remain fit in order to live and think evermore in a context of global mission.**

The Church is missionary by its nature

From the beginning, the Church, born at Pentecost, is a missionary Church. This clearly appears from the narrative of the Acts of the Apostles. Mission is the true nature of the Church.

Thus, **since burning is the nature of fire, so being missionary is the nature of the Church**. This is what the Vatican II document *Ad Gentes* expresses: the pilgrim Church is "missionary by nature" (AG 2). This is true not only for the universal Church, but also for each local Church, even the one in the remotest corner of the world. Everybody in the Church is missionary. If we, Christ's disciples today, want to be faithful to this Church, born at Pentecost, we must be ready to be shaken by God's Spirit, so that **our fear, indifference and lack of responsibility for the mission *ad gentes* may disappear.**

But what does *missio ad gentes* mean for us today?



From the beginning of the early Church there was a clear distinction between "**gentes**" and "**populus Dei**", that is, the distinction between the people elected by God and the other nations, between Jews and Gentiles, circumcised and uncircumcised, believers and pagans.

In fact, this distinction has become the base of the separation of roles between Peter and Paul. Paul says in his Letter to the Galatians: "*God had given me the task of preaching the Gospel to the Gentiles just as he had given Peter the task of preaching the Gospel to the Jews. For by God's power I was made an apostle to the Gentiles.*" (Gal 2:7-8)

As well as this distinction there was another; between the centre of faith and the periphery of **disbelief**, that is, either being "**in**" and "**out**".

In the early Church the centre of faith was Jerusalem and **the surrounding nations were the periphery of disbelief**. In the history of the Church, Christian Europe was the centre of faith and the rest of the world was the periphery of disbelief. Regarding this double distinction, **missio ad gentes was necessarily missio ad extra**. Mission was "**to go out**" towards the "**pagan nations**". Mission was a single directional movement from Christian Europe towards the pagan world. This way of thinking brought about expressions like "**Countries that send missionaries**" and "**Countries that receive missionaries**". Or even "**a missionary Church**" and "**a Church in mission**".

Mission ad gentes and mission inter gentes

Two recent phenomena have changed this situation radically, one in the Church and the other in the world.

- ✓ The first is the **rise of missionaries originating from the South of the world**. Europe is no longer **neither the only nor the principal source of missionaries**. This depends on the drastic fall of religious and priestly vocations in Europe and the United States. Thus, now we witness the phenomenon of missionaries coming from the South of the world, especially from Asia and Africa, but also from Latin America. This change, in turn, is connected to the growth and maturation of the Churches we once called "**Churches in mission**". And this does not mean what was usually called "**inverted mission**", that is, missionaries of ancient missionary countries who go as missionaries to Europe. Since there are even missionaries from the South who go as such to Asia, Africa and Latin America. This is why today we speak of "**mission from South to South**" contrasting with the previous situation which was mainly a phenomenon "**from North to South**".
- ✓ The other phenomenon is a **growing multi-cultural society in many cities and countries of the world**. Because of the phenomenon of "**movement**" of people, both through international migration and the situation of refugees, societies are becoming ever more multi-cultural. At the turn of the millennium, **it was estimated that in the world there were about 150 million international emigrants**, that is 1 in 50. It was estimated also that there were **50 million refugees or forced emigrants**. Even though migration is a very ancient phenomenon, it is the global nature of migration today that places a special emphasis on this phenomenon. More and more a great number of people choose or are compelled to migrate. **International immigrants come from all over the world and also go to all parts of the world**. As a result, today there are people of different cultures who are often forced to live with others. In many cities of the world, today extremely different cultural groups live together. And often diversity of culture means diversity of religion. **This massive movement of people is radically changing the aspect of our cities**.

From what has been said, we can conclude that today **missio ad gentes** cannot be considered as only **missio ad extra**, since **people by now are not only those who come from outside. These people are here in our midst and around us**.

They may be the family who lives next door, the person with us on the bus, the young man who comes to fix the TV, the woman who sells vegetables at the market. **Today, we must understand more and more missio ad gentes as missio inter gentes**. Therefore, **missio ad gentes** implies, among other things, the task of building up or promoting a Church that is authentically inter-cultural, that is, **a Church that is a home for people of different cultures, an instrument of inter-cultural dialogue and a sign of total inclusion in God's Kingdom**.

P. Stefano Camerlengo, IMC

