



SPOTLIGHT

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35 years and above Vocation Workshop



The Sisters of 35years and above vocation group nicknamed “ The senior citizens or Stakeholders” of the

Daughters of charity of St. Vincent de Paul, Province of Nigeria had two days workshop on *Coping with Aging Process*

and the Mystique of Living Together facilitated by Sr. Gloria Aniebonam, DC and Rev Fr. Mike Chijioke Iroh, CM from 23rd -26th June, 2022 at St. Louise Provincial House Eleme. These stakeholders are very important and special group in the province. This is because, from this vocation age you find the foundation members of the province and very many responsible sisters who had built and lived a unique brand of true African Daughters of Charity. Among them, we have Provincials, Councillors, Sister-Servants, Project managers, formators, etc who had served in the past and some are still actively engaged. That is why, they are indeed senior citizens like the politicians call their own “ Elder

Statesmen”. For us the younger generations, this group of sisters are the repositories of the values and spirituality of the company. We are grateful to God for having them.

On the arrival day, I could see worry and stress in the faces of the participants, perhaps due to stress of work in their different communities. But by the time Sr. Gloria and Fr. Mike spent the two days with them, they became renewed, radiant and energized. Sr. Gloria as a formator that she is, took them through the process of aging and they grasped and understood her concept. Also, I observed that when Fr. Mike made his presentation, there was a clapping ovation from the sisters. Though he is young, he was able





to enrich the sisters with his points too.

On the eve of their departure, a Gala night was organized for the senior citizens. Guess what? Sumptuous meal, fruits and drinks of different kinds were prepared for them. And they ate, drank and danced like under 18 years of age. Their favourite song for the night was **Buga** . The visitatrice herself led the dance. Just when we were about acclaiming Sr. Bernadette Onuoha the best dancer of the **Buga** song, Sr. Margaret Eke emerged with a special matching dance. Thus, Sr. Margaret Eke took the first position. Sr. Franca Okoemu and Sr. Margaret Ogbuja tried to win thinking that they are

young and current but they couldn't. These senior citizens were too much . One characteristic I observed from them is that **“when they have anything to do, they do it very well, to the best of their knowledge”**. In fact, they really had great fun.

We thank the Visitatrice, Sr. Ifeoma Arinze and her Council for organizing such a programme for them. We pray that God may continue to keep them in good health of mind and body. We wish them graceful and happy aging. Amen.

Sr. Patricia Amadi, DC.

WORKSHOP FOR THE ARMS OF THE VINCENTIAN FAMILY'S ADVISORS



On the 17th of June, a one-day workshop was organized by the Provincial Council for the Daughters of Charity and the Congregation of the Mission Advisors to the Vincentian Family Arm on the role they play in the groups, the challenges encountered (if any), and to make some recommendations to the Joint Council on the better way forward. The Four VinFam Arms are: The Association of International Charities (AIC), the Society of St Vincent De Paul (SSVP), Vincentian Marian Youths (VMY) and the Association of the Miraculous Medal (AMM). The

major role of the advisors is to accompany the Vincentian Family Arms in order to keep the Vincentian Charism alive in the world, and also help them to preserve their differences, to achieve their objectives.

The programme was facilitated by Rev Fr Damian Nwankwo, Provincial Director, and Sr Perpetual Essien DC, Councillor. The following advisors were present at the workshop:

- AIC/Ladies of Charity: Sr Bernadine Chimeziri -PHC Advisor

- Society of St Vincent De Paul: Rev. Fr Cosmas Ukadike, National Chaplain and Spiritual Advisor, and Sr Lucy Adasu-National Youth Advisor
- Vincentian Marian Youths: Sr Florence Emmanuel –National Advisor
- Association of the Miraculous Medal: Sr Edwina Okeawolam and Rev. Fr Nicholas Ibeneme, CM

Sr Franca Opara (AIC) and Rev Fr Gesu, (VMY) were absent at the meeting due to some reasons.

Each advisor was given about seven minutes to share with the group on the roles they play in the different Arms. In their sharing, they identified the following challenges:

SOCIETY OF ST VINCENT DE PAUL

- Uncharitable attitude by some members in correcting others.
- Poor communication by the Youth Coordinator
- Too much emphasis on publicity of services rendered to the poor, among others.

VINCENTIAN MARIAN YOUTHS

- Who to accompany the units formed.
- How to get trained personnel to accompany the members in the units.
- Financial Constraint

ASSOCIATION OF THE MIRACULOUS MEDAL

- Instability of National Directors
- Insecurity in the country which makes it difficult for children to attend meetings
- people associate the miraculous medal to a charm and a miracle worker

After the sharing by the advisors, Rev. Fr Damian Nwankwo and Sr Perpetua Essien gave some input on the following topics, alternately:

- ❖ Vincentian Charism- Rev. Fr Damian Nwankwo
- ❖ Introduction to the Vincentian style of Accompaniment -Sr Perpetual Essien
- ❖ Characteristics of Vincentian Accompaniment and the Profile of the Accompanier- Rev. Fr Damian Nwankwo

❖ Role and Functions of the Advisor-Rev. Fr Damian Nwankwo

Finally, the advisors were given a group work to brainstorm on the following questions and come back to share in the plenary session.

Q.1 .Seen that it is a challenge to have Vincentians who do not have the Vincentian spirit, what do you recommend to the joint council as ways of inculcating the Vincentian Spirit in our members?

Q.2. Identify key practical ways through which we can hand over our charism to members of the different Arms of the Vincentian Family?

Q.1. Responses

- The Vincentian Spirit should be included in the formation

curriculum to be treated as a course.

- Treat the history and objectives of the Vincentian Arms as a course in the formation of Daughters of Charity and Congregation of the Mission
- We can also inculcate it through the practical examples of formators.
- Give a refresher seminar at least once a year on the Vincentian spirit.
- On-going formation through seminars and workshops on the Vincentia Family
- There should be a proper handover and orientation of new advisors.
- Vincentian mentorship of the younger ones by the older ones



should be encouraged

- Re-visit the Theologians' and Seminary Sisters' encounter
- Encourage zonal encounters through workshops and seminars

Q.2. Responses

- Through a life of witnessing
- Organise seminars on the teachings of St Vincent de Paul
- Take the promotion and accompaniment of the various Arms of the Vincentian Family seriously
- By making ourselves available to mentor them
- Change any inactive advisor to the Arms without delay
- A Daughter of Charity or a Priest of the Congregation of the Mission be appointed as a

Local advisor to the Arms in parishes where we are as well as in our apostolate.



Recommendations to the Joint Council

- To organize a seminar on the Vincentian Spirituality annually for the DC and CM to enable them have interest in the Arm
- A Provincial Councillor be assigned to take charge of the Vincentian Family Arms, among others.

It was indeed a beautiful session as it broadened the advisors' understanding of their different roles and also gave them the confidence to better accompany the VinFam Arms in order to keep the Vincentian Charism alive in the modern world.

Human Trafficking:

THE PLIGHT OF NIGERIAN GIRLS

Human trafficking is generally understood to refer to the process through which individuals are placed or maintained in an exploitative situation for economic gain. Trafficking can occur within a country or may involve movement across borders. Women, men and children are trafficked for a range of purposes, including forced and exploitative labour in factories, farms and private households, sexual exploitation, forced marriage, organ sales, etc. Trafficking affects all regions and most countries of the world. A country is either a source, a transit (International Organization for Migration, 2021), or a destination of human trafficking or all three.

Human exploitation is an old century phenomenon dating back to the period/experience of slave trade. With the advent of human rights paradigm, the traditional slave trade was officially abolished, replaced sadly, by the modern-day slavery, which is much more



sophisticated, complicated, subtle and organized by an invisible network of heartless humans.

In speaking about human trafficking, we necessarily must speak about two figures, the victim or survivors - persons trapped in human trafficking and the traffickers or perpetrators- persons involved in business of human trafficking. Sadly, perpetrators of human trafficking are persons involved in a chain of relationship. Sometimes starting from trusted close relatives to distant relatives, to familiar persons, not too familiar, and total strangers. This makes human trafficking tricky as traffickers are very close to the

victim and difficult to identify before the victim is caught in the web.

Human trafficking is a global problem that affects every country. Regrettably, the African continent bears the brunt of it. There are an estimated 7.8 million persons trafficked in sub-Saharan Africa, making up 19% of the total global enslaved population. An estimated 9.24 million individuals are enslaved in all Africa, making up 23% of the total global enslaved

population. Nigeria being the giant of Africa always get the lion share of every situation. There are at least 1.4 million victims of human trafficking living under coercion, exploitation and humiliation in Nigeria (International Organization

for Migration (IOM) 30 July 2021). Nigerian is routinely listed as one of the countries with the largest number of trafficked persons overseas, particularly in Europe with victims identified in 34 countries in four regions in 2018. Nigeria remains a source; transit and destination country when it comes to human trafficking.

(See 2020 U.S. State Department Trafficking In Persons Report). As a source country, Nigeria supplies victims of human trafficking to other countries; as a transit country, this implies that victims trafficked from other countries are taken across Nigeria on transit to other countries of destinations; and as a destination country, it means that trafficking is also carried out within Nigeria,



particularly internal trafficking.

Per the latest Global Slavery Index (2018) Report, Nigeria ranks 32/167 of the countries with the highest number of slaves – 1,386,000 – and its National Agency for the Prohibition of Trafficking in Persons (NAPTIP) reports that the average age of trafficked children in Nigeria is 15. NAPTIP further contends that 75% of those who are trafficked within Nigeria are trafficked across states, while 23% are trafficked within states. (National Agency for the Prohibition of Trafficking in Persons (NAPTIP), 2021).

It is the third most common crime in Nigeria after drug trafficking and economic fraud (UNESCO, 2006). Whenever I listen to a discourse on human trafficking from any country, the first nationals mentioned as most trafficked are Nigerians. In the past, I thought it was just the usual stereotype about Nigeria, until two years ago when I got seriously involved in the fight against human trafficking in Ghana where I work. It was only then that I understood the

starkness of the reality of the Nigerian girl and human trafficking. I got to know that the Nigerian human trafficking situation is deadly, ugly, unimaginable and systemic.

On daily basis we come in contact with Nigerian girls who have been trafficked into Ghana and forced into sex work. Some of these girls are as young as 12 years of age. Their tender, innocent age means nothing to their traffickers. Rather, for the traffickers, 'the younger the better' is their mantra.

Human trafficking thrives by the strength of network. The survivors would often tell us that they were recruited by some familiar person from their home communities in Nigeria under the pretext of job offer in boutiques, supermarkets, hairdressing salons or any other, in Ghana, Italy or Spain. Their first contacts are usually familiar persons, relatives, auntie, uncles, siblings, family friends, church members, friends, former school mates etc., for this reason, victims are never suspicious of any ill intention. The offers are usually

credible and seemingly harmless, a break out from their existing conditions in Nigeria. These victims generally want to better their conditions and their future. Hence, they embrace the offer to travel to Ghana, or any other country offered. The journey into human trafficking, particularly since the Covid-19 imposed closure of borders is nightmarish, an experience you would not wish your enemy to have. The transporters are loyal members of the trafficking network. Victims are made to travel by road through bushes, forest and water. They use taxis in the most horrible conditions, motor bikes and paddled boats. They are sometimes made to walk and to run until they cross from one country to the other. Victims hardly know how long it takes them to travel from Lagos to Accra for instance.

On arrival in Ghana, the girls are handed to their madams who are generally Nigerian women and are told their debts which they must pay within a stipulated time and their allowed source of income is

sex work. These girls are kept in house arrest under surveillance, allowed only to meet their customers for sex. The guards are Nigerian young men who form part of the network. Among the duties of the young men is to beat up, or kill the girls who refuse to conform to prostitution. It is also their duties to force abortions on the girls who get pregnant from endless

sex work. These young men also arrange for sales of babies of girls who succeeded in keeping their pregnancies to term and the money accruing from the sales of the baby is also a business interest for the trafficker.

Trafficked Nigerian girls in Ghana have to pay for their food, clothing, toiletries, cosmetics, bathing, and accommodation besides the imposed amount determined by their traffickers. The Ransom charge differ from one trafficker to another. The fee generally ranges from GHC10, 000 to 15, 000 (GHC). These would be roughly One Million Naira and above. On arrival, the girls are callously informed of this payment which the traffickers

refer to as debts. The traffickers claim that this is the cost of bringing the girls to Ghana.

The pattern narrated above goes for trafficking experiences in other countries. Men, women and children from Nigeria are trafficked to Western Europe, the Middle East, and West and Central African Countries. Although the flow of human trafficking has shifted from Europe since the European countries tightened their borders making it near impossible for illegal migration to thrive. Consequently, traffickers have turned to carrying out their evil plots around the African countries including Togo, Mali, Burkina Faso, Libya and South Africa etc. The Asian countries have also gained grounds for traffickers. Thus, many Nigerian girls and boys are trafficked into Saudi Arabia, Lebanon, Cyprus, Israel, etc. Wherever victims are trafficked to, they face indescribable inhuman treatments including sexual exploitation, forced labor, organ removal and sometimes death.

Whenever I listen to survivors narrate their experiences, the

pains are so deep that it becomes contagious and I wonder how the individual would ever heal and return to wholeness. Like the Holy Father Pope Francis painfully described, “human trafficking is an open wound in the body of contemporary society, a scourge upon the body of Christ” (Pope Francis, 10 April 2014).

No human person should be subjected to this horrendous crime. It is the worst form of human exploitation. Unfortunately, human trafficking is a million-dollar industry. Perpetrators, thrive in the business, controlled by deadly greed, they would do anything to remain successful in this atrocious enterprise. Traffickers supply the demand to those who patronize sex trade, forced and exploitative labor and other benefits of the demand market. Persons who fall victims keep the supply of this market flowing, in this way, the chain of human trafficking remains robust.

The question we need to ask is, how do we break this chain? If there is no demand, there would

be no need for supply. Our tasks and concerns as anti-trafficking activists is among others, to work on reducing the supply. This means



educating our communities until every person realizes the tactics of traffickers and no one falls to the trap; until our young people are convinced that they can make a living without selling themselves out to foreign lands. We recognize that this is difficult in the face of poor economy, bad governance, corruption, unemployment including a host of other factors that render the African Child/Nigerian youths helpless and hopeless.

We cannot wait to transform our society before we free our young people from this slavery. Every one of us called to share in Jesus' mission of bringing the good news to the poor and setting the captives

free (Luke 4: 18), must rise to work against trafficking in persons knowing that until everyone is free, no one is free.

The Church through Pope Francis, calls on Catholics to engage personally in combating human trafficking. In the words of the Holy Father “The work of raising awareness must begin at home, with ourselves, because only in this way will we be able to then make our communities aware, motivating them to commit themselves so that no human being may ever again be a victim of trafficking” (Pope Francis, 12 February 2018).

By Sr. Olivia Umoh, DC

CORRECTION: On the last edition, we mistakenly accredited an article on Human Trafficking to Sr. Olivia Umoh, DC as the writer. We are sincerely sorry for that. (from: Com. Desk)

Encounter:

SISTERS 11-24 YEARS

VOCATION



Openness to reconciliation in the spirit of conversion and community life of the Daughters of Charity in the 21st century was the theme of a three days' workshop held in Eleme from 16th- 19th May, 2022. The workshop, which was organized for sisters between 11 and 24 years of vocation was anchored by Sr Margaret Mary Ekanem and Sr Theresa Antigha.

In her presentation, Sr Margret Mary Ekanem stressed that reconciliation is a process of two people in conflict accepting to make amends. It requires openness,

readiness, humility, active listening, clarification and confirmation and it must be intentional. For the process of reconciliation to be successful it must be padded with prayer because reconciliation begins with God who takes the initiative and inspires the desire in us. She reminded participants that reconciliation with one another is a precondition to attain reconciliation with God. Using the story of Esau and Jacob in Genesis 32 & 33, she explained the difference between reconciliation and forgiveness and how God



intervenes in our broken relationships to make them right.

In a second presentation, Sr Theresa Antigha exposed the participants to the teachings of our founders, Sts. Vincent and Louise on reconciliation. She stressed that reconciliation is as old as human existence, and it is a story of human fragility. Dwelling on the lived experience of reconciliation in community, she stressed that for community to be a home, each member must be conscious of her responsibility and be committed to fulfilling them for the common good. She further revealed that the secret of authentic reconciliation is to have a 'Missionary Altar' (the Altar of our hearts) because we are

moving tabernacles, who can develop attitudes of consulting with the Divine presence in our 'Mission Altar' before acting.

In a third presentation, Sr Margaret Mary Ekanem reflected on *Community life of the Daughters of Charity in 21st Century-Strength and Challenges*. Drawing from the symbols of triangle, (symbolizing the trinity) circle (symbolizing inclusiveness) and broken arch (symbolizing the importance of each sister in community) used by St Louise de Marillac to analyze community living with the first sisters, she highlighted love, mutuality, respect, trust and support as major ingredients needed for community living.

In the group discussions that followed, participants reflected on the characteristics, strengths and challenges of the 21st century. Improved communication, self-promotion, information explosion, quest for knowledge, quest for freedom, insecurity, moral decadence, exploitative relationships among others were identified as some characteristics of the 21st century. While

individualism, loss of sense of the sacred, lack of communication, dishonesty, unhealthy competition, secrecy, decline in vocation were some of the challenges identified. Participants were encouraged to maintain the culture of “Great Silence” in their communities and to take good care of their vocation while contributing effectively in community living.

Reported by Sr Benedicta Osih



POEM

I see his blood upon the rose

And in the stars the glory of his eyes,
His body gleams amid eternal snows,
His tears fall from the skies.
I see his face in every flower;
The thunder and the singing of the birds
Are but his voice-and carven by his power

Rocks are his written words.

All pathways by his feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.



A COMMUNIQUÉ OF THE FRIENDS OF DAUGHTERS OF CHARITY (FDC) AFTER THE ANNUAL GENERAL MEETING (AGM) AND 10TH ANNIVERSARY HELD AT THE DAUGHTERS OF CHARITY, PROVINCIAL HOUSE, NCHIA ELEME, RIVERS STATE FROM FRIDAY 3RD TO SUNDAY 5TH JUNE, 2022.

We give God Almighty the glory for the successful conclusion of the AGM and 10th anniversary of the Friends of Daughters of Charity (FDC). We also thank God for the journey mercies granted to all the members and friends.

We appreciate our Friends, the Daughters of Charity of St. Vincent De Paul for hosting us as we ask that God bless and replenish their benevolence through Christ our Lord, Amen.

Hence the resolutions below:

1. That FDC seek to promote the work of charity through this medium and attract men and women of good will in the society

to donate or join the FDC through strategic information dissemination on this platform.

2. That FDC has unveiled the “TRAIN A STREET CHILD PROJECT” which will kick start at the next academic session (2022/2023) and encourage the continual support in donations to train the less privileged at primary and secondary school level with the sum of N60,000. 00 and N75, 000. 00 respectively per annum for a child in Randolph Comprehensive College, Mile 2, Diobu, Port Harcourt, Rivers State.

3. That donations were made voluntarily in appreciation to the awards given to our friends of goodwill who have worked

tremendously to support the work of FDC in putting smiles in the faces of the needy and training of the street child project which amounted to millions of naira and also encouraged with the testimonies of giving and healing

from making charity in our different energies and endeavors.

4. That FDC also setup a 5-man committee which includes a Rev. Sister and all Zonal Presidents to review the existing guidelines of the FDC under the duration of



three months from today, 4th June, 2022.

5. That report format should be done quarterly from zones.

Thank you.

The Charity of Jesus Crucified... Urges us!

Signed:

Hon. John Cleton

FDC-National President

Miss Anthonia Okure

FDC-National Secretary



*A New Dawn*_{in the} Diocese of Kontagora

16th June, 2022 will be ever green in the hearts of the Catholic faithful in the Catholic Diocese of Kontagora as it marked three eventful celebrations, namely the canonical erection of the Diocese of Kontagora, the installation of Bishop Bulus Dauwa Yohanna as its first bishop and the 10th anniversary of the episcopal ordination of Bishop Bulus Yohanna.

The celebrations kick-started with a gala night held on the preceding night, during which, the students of St Michael's International school, Kontagora entertained the audience with Kambari and Igbo cultural dances. Many personalities comprising of Bishops, Priests, religious, traditional leaders and dignitaries from different parts of the country graced the occasion. It was also an opportunity for reunion for many.

The erection and installation was officiated by the Metropolitan Archbishop of Kaduna, Most Rev. Dr. Matthew Man'oso Ndagoso. With the reading of the Papal Bulls of the erection of the diocese and the appointment of Bishop Bulus Dauwa as the bishop of the new

diocese, the bishop was invited to ascend his seat where he will exercise his authority as teacher and pastor of the flock of Christ in Kontagora Diocese and then the crozier was handed to him. He was greeted and congratulated by the bishops present, the Deans, superiors and representatives of the statutory organizations in the church and few other dignitaries. The Holy Mass continued thereafter, presided by the newly installed bishop of the Diocese of Kontagora.

In his homily, Most Rev. Dr. Stephen Mamza of Yola diocese traced the journey that has led to the day's celebration to 1995 when the Apostolic Prefecture of Kontagora was established with Monsignor Timothy Carrol, SMA as the Prefect Apostolic. The prefecture, which was carved out of three existing dioceses, namely Ilorin, Minna and Sokoto was made up of seven parishes. In 2002, the prefecture was elevated to the status of an Apostolic Vicariate and Msgr. Timothy Carroll was appointed the first Vicar Apostolic of Kontagora until 2010 when he resigned from active service due to

failing health. In 2012, Most Rev Dr Bulus Dauwa Yohanna was appointed by the Holy Father, Pope Benedict XVI as the Vicar Apostolic of Kontagora Vicariate and since 2nd April 2020, Pope Francis elevated the Apostolic Vicariate of Kontagora to the status of diocese with 21 parishes, over 1,000 out stations 22 diocesan priests, 9 priests on loan, 150 trained Catechists and over 350 Service leaders, a catechetical training centre, 8 convents 10 Nursery/ Primary schools, 4 Secondary schools, 3 clinics and one hospital. So much ground has been broken within the period with much more still to break. He therefore called for collaboration at all levels with the chief shepherd of the diocese as there is enough work for everyone in the church, so all hands must be on deck to further the work of primary evangelization within the diocese.

In his speech, the newly installed bishop disclosed that in living her new identity, the new diocese will pay a devoted attention to sound catechesis for new converts as well as all the faithful, train personnel in different fields of church discipline for effective and efficient delivery of duties and responsibilities, equip the young with education, skill acquisition, mentoring and spiritual

formation that will prepare them to take their place in the church as well as in the society. He further disclosed that establishment of hospitals and clinics are among the top priorities of the new diocese in order to respond to the health needs of the people. He identified qualitative education as one of the fastest ways to bring about rapid development and positive change among people hence the new diocese is poised to establish schools, especially primary schools that will lay a good foundation and Christian formation in the young.

Spurred by the positive impact of the system adopted by the SMA missionaries that offered him and other children from remote villages opportunity to go to school by housing them close to mission houses and convents, he inaugurated an educational foundation for bright indigent children to commemorate the 10th anniversary of his episcopate.

Other highlights of the day include photo sessions and a warm reception that showcased the rich diversity of our culture in dances and other presentations. The canonical erection of the diocese of Kontagora has made the catholic dioceses in Nigeria 57. To God be the glory!

Reported by Tungan-gero Community

STRATEGIC PLANNING WORKSHOP



The Sister-Servants and Projects Managers had two days' workshop on the Strategic plan from 2022 to 2027 of all the projects and services in the Province. It took place from 21st to 23rd June, 2022 at the St. Louise Provincial House, Eleme. The workshop was facilitated by Sr. Perpetua Essien. This workshop was designed by the leadership team of the province to integrating the key structure of the Strategic plan and the value-based approach to service of the province into the minds and hearts of the Sister-Servants and project managers (the key drivers).

In the Opening speech, the Visitatrice, Sr. Ifeoma Arinze DC appreciated Sr. Generaldine Henry DC and Team who had worked hard over the years in training the sector heads and members, in preparation for the strategic plan of the province. She also thanked her predecessors, Sr. Gloria Aniebonam DC and her team who in her quest to solidify our projects and services, initiated this project and Sr. Theresa Eke DC who continued with the plan until now. Finally, she urged all the participants to participate very actively in the workshop for the

good of the province.

During the presentation, Sr. Perpetua Essien stepped down the 2022 to 2027 Strategic Plan of the province. She explained in detail the strategic planning process. Thus, it is displayed in the diagram below:



She went further to enlist the vital components of the structure of the strategic plan as follows:

- + Value Based Approach
- + Theme
- + Vision
- + Mission
- + Goals of overarching issues
- + Strategic goals with action plans of each of the 5 sectors
- + About Implementation
- + Monitoring & evaluation

Sr. Perpetua also emphasized that the “Value-Based Approach to Service” is the foundation for any success of any organization. For us Daughters of Charity of the Province of Nigeria, our Core Values are Respect, Justice, Commitment, compassion, integrity, collaboration and creativity. It explained better in the diagram below.



The Theme of the Strategic Plan 2022-2027 is **Quality and Dignity**.

Vision: A more just and caring society in which all people can live in dignity and with respect

Mission: To work towards and model a more just and caring society by ensuring quality and dignity in all DC services and activities.

This Mission applies to our relationships and dealings with each other and with our staff, as well as in our services for, and connections with, people on the margins of society. Everyone in the DC Province of Nigeria has the responsibility to show leadership in challenging and dealing with injustice and abuse of power wherever they find it.

At the end of the presentation, participants were divided into 5 sectors for group work of the strategic planning, namely education, general health, income

generation, mental health and social services. During the plenary session, each group presented their own action plan which will be stepdown in future according to plan.

The workshop was very educative and interesting. At the end, we were all attuned to the key structures of our strategic plan and the core values of the Province. We are very happy that we now have a common working document and a guide for all our projects. We thank all the leadership Teams, Sr. Geraldine and her team, Sector heads and all others who had worked hard to help us arrive where we are today. May the good Lord bless and reward them. And may God assist us in the proper implementation the strategic plan, in order make the desired brands of our projects and services in the province.

By Sr. Patricia Amadi DC.





HOPE TO RELIGIOUS: CHARISMS ARE FOR THE EDIFICATION OF THE CHURCH

By Benedict Mayaki, SJ

Pope Francis on Thursday received in audience members of the Order of the Mother of God, the Basilian Order of St. Josaphat, and the Congregation of the Mission – three religious congregations which are holding their General Chapters in these days.

In his address, Pope Francis welcomed the Superiors of the three orders and thanked them for presenting the paths and perspectives of their respective institutes. The Pope extended the Church's gratitude to the religious congregations for the witness they give as consecrated persons, as well as for their apostolic activities.

He also expressed his keenness to receive the General Chapters because it is a way of communicating

with the consecrated life, which is important in the Church, even though it means breaking his customary July "fast" of a slowdown of his activities.

Areunion of presence

The Pope pointed out that the Chapters have been "a reunion of presence" for the orders, after the period of forced distance due to the pandemic. He said that this should help them not to take for granted the opportunity to meet, pray, listen to the Word, and share the Eucharist together.

He went on to extend his best wishes to the newly elected members of the institutes, noting that the Clerics of the Mother of God and the Congregation of the Mission are finishing their Chapters, while the Basilians have just begun.

A time of community discernment

The Chapter “is a time of community discernment” said the Pope, where, with the help of the Holy Spirit, the orders try to see to what extent they have been faithful to their charism, how the Spirit urges them to move forward, and what the Spirit asks us to change.

In this regard, the Pope said that coming together to listen to the Spirit by presenting Him with concrete situations and problems is one of the most powerful “ecclesial” experiences we can have.

“It is what we read in the Acts of the Apostles about the first communities, and what we are called to relive in today’s Church and the world,” he affirmed.

Evangelization

The Pope went on to reflect on the criterion of evangelization, reiterating to the three orders the importance of questioning, creative fidelity to their original charism, and asking if their way of interpreting and implementing is “evangelizing.”

“That is,” explained the Pope, “whether the choices we make - as to content, methods, instruments, and style of life - are oriented toward witnessing and proclaiming the Gospel.”

He added that even though by their

nature, charisms are different and it is the Holy Spirit that creates and distributes them, charisms, as St. Paul teaches, “are all for the edification of the Church.” And since the Church is not an end in itself but its end is to evangelize, it follows that every charism, “can and must cooperate in evangelization” and this “must be kept in mind when making discernment.”

On this note, the Pope pointed to the examples of Saints John Leonardi, Josaphat, and Vincent de Paul - the respective founders of the three orders - noting that they show what it means to be “evangelizers with the Spirit,” evangelizers who pray and work, not proselytizers. He further urged them to spend more time in prayer and adoration, cautioning against the danger of forgetting adoration.

Recalling his own Apostolic Exhortation *Evangelii gaudium* (262), Pope Francis said that “Spirit-filled evangelizers are evangelizers who pray and work” as “mystical notions without a solid social and missionary outreach are of no help to evangelization, nor are dissertations or social or pastoral practices which lack a spirituality which can change hearts.”

Community life

“As religious, you are called to evangelize not only on a personal level, like every baptized person, but

also in community form, with fraternal life,” said Pope Francis.

While acknowledging the challenges of communal life, the Pope reminded them that it requires “a daily attitude of conversion, requires a willingness to question oneself, vigilance over rigidities, as well as over excessive and 'comfortable' tolerance.”

Above all, he added, “it requires humility and simplicity of heart, which we must never cease to ask of God, for they come from Him.”

Pope Francis further affirmed that it is in the “crucible of relationships that our hearts are sifted and that, with each person's commitment, a beautiful witness of brotherhood can take shape.” He likens it to an orchestra with several instruments where the essential thing is not the skill of the soloists but the ability to listen to everyone in order to create the best harmony.

“This is where joy comes from,” said the Pope, noting that it is the “joy of being Christ's and being together, with our limitations and sins”; of being forgiven by God and sharing this forgiveness with our brothers and sisters. “This joy cannot be hidden; it shines through! And it is contagious.”

He added that it is the joy of the saints and holy men and women, who, if they are founders, are not

founders by birth but by attraction. Elaborating on this point, he said that Christ first attracts that man or woman to Himself and then enables him or her to attract others to Him. Thus, he urged the religious orders to emphasize this attraction “to Him” – that is, to Christ, as a saint does not attract to himself or herself but to God.

“Humility and simplicity of heart and joy,” the Pope said. “This is the way of an evangelizing brotherhood. Impossible to men, but not to God!”

Against gossiping

The Holy Father also once again warned against gossiping, which, he said, is “one of the things that kill the joy in community.”

He stressed that gossiping “makes people superficial” and recommended that those who have something against another should go to them and say it to their faces or say it to someone else who can remedy the situation.

“Gossiping destroys not only the community, but it also destroys oneself,” said the Pope.

Prayers for the Basilians from Ukraine

Pope Francis then turned his attention to the Ukrainian Basilians, expressing his closeness and that of the Church to them “in this moment of pain and martyrdom of your

homeland."

He stressed the importance of talking about the war, lamenting that it is no longer a problem of interest and insisting that we not get used to it.

"You are undergoing martyrdom. And I wish that the Lord has compassion on you and be close to you in another way with peace and the gift of peace," he said.

Abuse

The Pope also seized the opportunity to speak to the three congregations about the problem of abuse, urging them not to hide this reality or be ashamed to report cases.

He reminded them that they are religious and priests to bring people to Jesus and not "to 'consume' people with [our] concupiscence" "Please remember this well" he insisted, "zero tolerance on child abuse or people who are incapable" [i.e., vulnerable persons].

Concluding, Pope Francis prayed that the Holy Spirit may continue to grant his gifts in abundance to them and invoked the intercession of Our Lady to protect them and be a sure guide on their path.

Catholic Terminology

AMEN: The only part of a prayer that everyone knows.

BULLETIN: Your receipt for attending Mass.

CHOIR: A group of people whose singing allows the rest of the Parish to lip-sync.

HOLY WATER: A liquid whose chemical formula is H₂O.

HYMN: A song of praise usually sung in a key three octaves higher than that of the congregation's range.

RECESSIONAL HYMN: The last song at Mass often sung a little more quietly, since most of the people have already left.

INCENSE: Holy Smoke!

KYRIE ELEISON: The only Greek words that most Catholics can recognize besides gyros and baklava.

MAGI: The most famous trio to attend a baby shower.

PEW: A medieval torture device still found in Catholic churches.

PROCESSION

The ceremonial formation at the beginning of Mass consisting of altar servers, the celebrant, and late parishioners looking for seats.

RECESSIONAL

The ceremonial procession at the conclusion of Mass led by parishioners trying to beat the crowd to the parking lot.

NCWR Provincial Day *Celebration*



The bi - annual gathering of the Nigerian Conference of Women Religious (NCWR), Calabar Province was held from the 26th to 29th May, 2022 at the Sacred Heart Catholic Cathedral Calabar. The above Province comprises of NCWR members from Calabar, Ogoja, Uyo, Ikot- Ekpene and Port Harcourt dioceses.

The theme for the year is '**Synodality: Communion, Participation and Mission**'. A theme the whole church has chosen to reflect upon for better mission. In fact, the Religious Women of the above province

worked in line with the theme. As a matter of fact, Sr. Juliana Ada HHCJ gave talk on the theme during the opening ceremony. We also had group discussion and plenary. From the reports, we all affirmed that the word "Synodality" implies participation, inclusiveness in all ramifications within the church, togetherness, collaboration and communion for the mission of witnessing Christ in the world. We also resolved to practice the concept of synodality in our different congregations and the church at large by living a responsible life, taking initiative,



being involved and involving others in the common mission, transparency, avoiding individualism and cliques etc.. We were really enriched with the presentation and group sharing. On the 28th of May, we had another talk on the “Scourge of Human Trafficking by Sr. Ifeanyi Opara DC. Sister really represented us well. All the participants were captivated with her presentation. The materials used were quite revealing and motivating. At the end, the sisters were enthusiastic to join the mission of creating awareness on the issue of human trafficking. At the end of the presentation, we had group work on the “different ways we can as

Consecrated Women be involved in the rescue mission to reduce the crime of human trafficking in our country”. Hence, we proposed that we will get closer to children and youth around us by using every opportunity to create awareness on the issue of human trafficking among the youths and parents' groups. And helping in the rehabilitation of the returnees and re-integrating them with their families.

Among other activities of the 2022 Provincial Day celebration was the Opening mass officiated by our own brother, the Diocesan Vicar for Religious, Rev. Fr. Peter Anditung, CM and lunching for the support of the Street Children in Calabar.

Visit to the slum where the Street Children are living in Calabar City was another highlight of the 3day session. During our visit, Sr. Emerechi Alimnu DC was appointed to speak words of encouragements to the residents of the slum. She really addressed them in the language they understood. Using examples of

redeemed and rehabilitated street persons she served in the past, their spirit was elevated. We sang and prayed



with them and gave them food as we went with packed lunch and water for them.

The climax and exciting moments of the conference was the picnic to the Marina Resort, March past and football competition. We enjoyed our picnic. It gave us opportunity to relive the slave trade experience of

our forefathers. We shared in their pains.

After that, we had marchpast which was indeed interesting and beautiful. Different Area sisters were dressed corporate with their banners as they march like real trained army officials, giving salute to our Provincial President Sr. Stella Usen HHCJ. The sisters all looked

cute as they matched. Guess what? Port Harcourt Area clung the first position in the match past. In

football match, Port Harcourt played against Uyo with the support of Calabar and Ogoja Area Conference sisters. It was a draw match. We had other games and activities such as egg race, sack race and cultural dance.

At the eve of our departure, we had Gala Night. It was all fun. We

entertained ourselves with cultural dances from Port Harcourt and Calabar Areas. There was drama presentation from Calabar Area, fashion Parade with sisters from the from the five Areas participating, and then general musical dance.

At the end, outgoing president, Sr, Stella... handed over to the new President Sr. Yvonne Maria Nwankwo (HFSN) whom She invited us to pray for her as she ritually handed over the mantle of leadership to her with a candlelight. Finally, she declared the conference closed.

Frankly speaking, the Conference was quite interesting, educative and an avenue to socialize. We really had great fun among ourselves. We made new friends

and met our old friends too. Indeed, the NCWR Motto: **“Unity for love and service”** was very evident as we were more than 10 congregations present at the celebration; and for three days we lived, worked, shared and prayed together in love, joy and peace.

The success of the celebration wouldn't have been recorded without the sacrifices and efforts of the various Area Presidents with the supports of their various Local Ordinaries and the laity. In them, the theme of the Provincial Day Celebration **“Synodality: Participation, Communion and Mission** is made evident. May God bless and strengthen them in the task ahead.

By Sr. Franca Okoemu DC.



Transfers in the Province of Nigeria : April to June, 2022

S/N	Name	Coming from	Going to
1	DEWA , Sister Shereen	Lindalva Community, Benin City	Our Lady of the Missions, Emu
2	MARK , Sister Angelina	St Louise's Community, Kolonkura, Burkina Faso	St Louise's House, Ikot Ekpene
3	DEINANAGHAN , Sister Janet	St Louise's Community, Kolonkura, Burkina Faso	Adiaha Obong, Uyo
4	ONUOHA , Sister Bernadette	St Louise's Provincial House, Nchia Eleme	Marian Home, Ebubu

GALA NIGHT DANCE



AWARD GIVING BY FDC



FDC GALA NIGHT DANCE



ADVISORS' WORKSHOP



11-25 YEARS VOCATION



11-25YEARS VOCATION



PROVINCIAL DAY CELEBRATION



FDC AT 10 YEARS





CELEBRANTS

JULY BABIES

05-Sr. Josephine Aipoh
06-Sr. Margret Ekeh
07-Sr. Paulina Onwe
07-Sr. Juliana Onukwufor
13-Sr. Ifeoma Arinze
29-Sr. Florence Emmanuel

29-Sr. Jacinta Okafor
31-Sr. Bibiana Azeh

AUGUST BABIES

01-Sr. Edwina Okeawolam
03-Sr. Augusta
Aigbiremonlen
03-Sr. Margaret Ogbuja
07-Sr. Fidelia Unigwe
11-Sr. Clare Anyado
13-Sr. Perpetua Okolie

17-Sr. Gloria Aniebonam
18-Sr. Theresa Nwokorie
20-Sr. Patricia-Mary Ezissi
25-Sr. Monica Penu
27-Sr. Monica Ebuogbei
28-Sr. Angelina Amanfo
28-Sr. Anastasia Cletus Udoh
28-Sr. Pepetua Ezeh
29-Sr. Helen Akparibo

SEPTEMBER BABIES

01-Sr. Marie-Therese Ukwak
01-Sr. Ngozika Igwe
05-Sr. Charity Peter
06-Sr. Lucy Adasu
06-Sr. Gertrude Amasiatu
07-Sr. Stella Mameh
07-Sr. Blessing owoicho
08-Sr. Angela Onah
11-Sr. Cecilia Okanwikpo
11-Sr. Anastasia Ezedimbu
16-Sr. Stella Agbawa

20-Sr. Immaculate Lugugia
22-Sr. Augustina Ezeani
22-Sr. Nancy Ijabi
24-Sr. Ndidi Aroh
24-Sr. Mary Gbanaab
27-Sr. Justina Arima
28-Sr. Emerechi Alimnu
29-Sr. Funmilayo Arifayan
29-Sr. Cecilia Akong