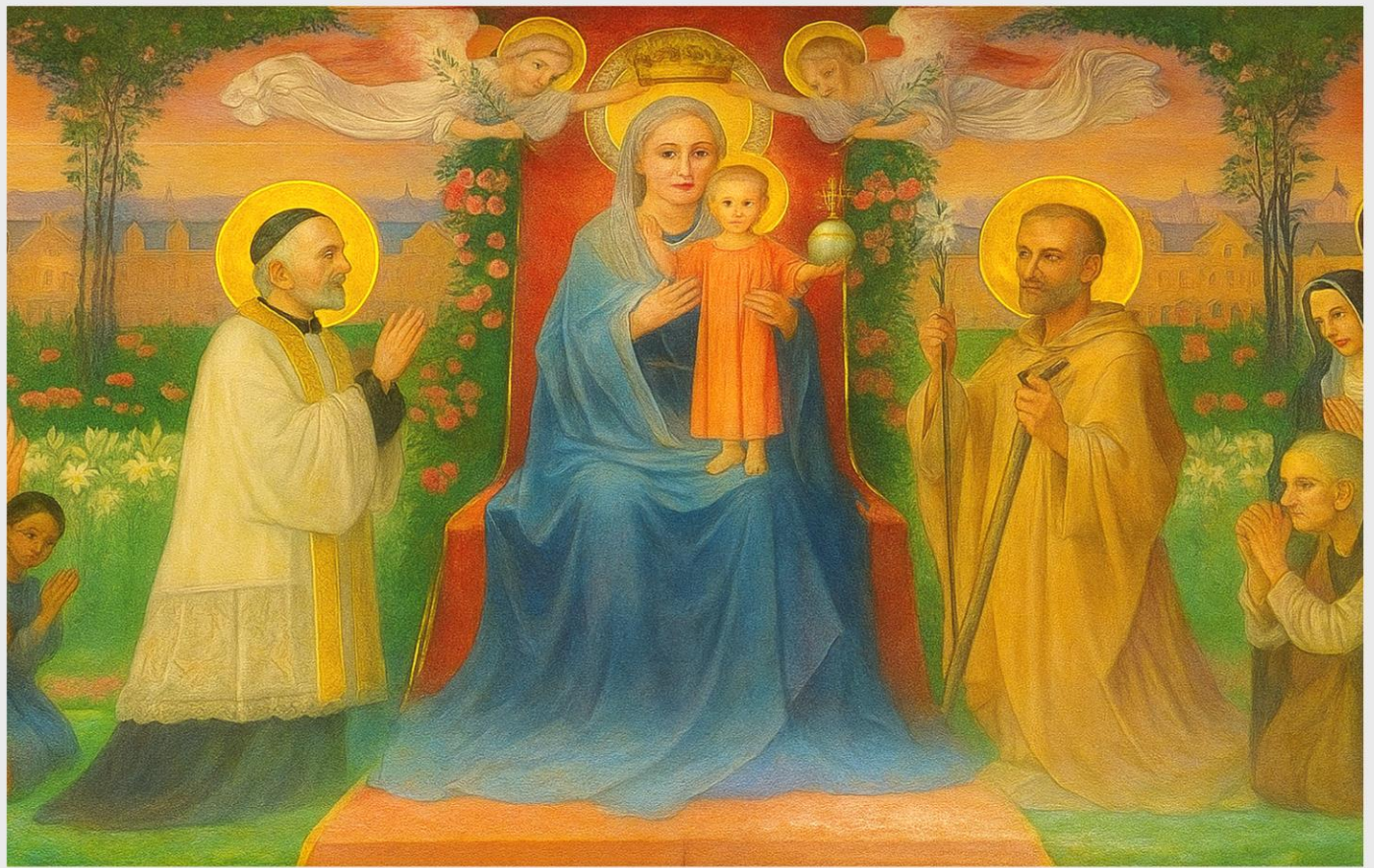


MISERICORDIAE

October 2026



- ❖ LIVING AND SERVING IN A SPIRIT OF MERCY
- ❖ SYNODAL LEADERSHIP
- ❖ WALKING WITH YOUNG PEOPLE
- ❖ WALKING TOGETHER IN SAME CHARISM
- ❖ CHILDREN IN A DIGITAL WORLD
- ❖ NEWS FROM PROVINCES AND REGIONS





CONTENTS

Foreword.....	3
Living and Serving in a Spirit of Mercy.....	6
Synodal Leadership.....	11
Walking with Young People	17
A festive day for the Belgian and Dutch sisters	22
Walking together in Same Charism.....	26
Children in a digital world: from Screen Control to Digital Formation	29
News from the Belgium Region	35
News from the Indonesia Province	36
News from the International Province	39
News From the Netherlands Region.....	43
News from the Timor Leste Region	45
News from the UK/Ireland Region.....	47

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FOREWORD



Dear Sisters,
with great joy
and a deep sense
of sisterhood, we
greet each and
everyone of you
in this issue of

Misericordiae Magazine. This magazine is an important means of staying connected throughout our Congregation. Through its pages, we hope to reach you, wherever you may be, as a family within the SCMM Congregation. Although distance separates us geographically, we remain united through our shared charism, mission, and spirit of mercy. It is our sincere hope that every sister may always be well, healthy, and filled with hope and joy. We believe that we are accompanied by the loving prayers of the Blessed Virgin Mary, Mother of Mercy, whose feast day we celebrate on September 24, and inspired by the spirit of Saint Vincent, whom we commemorate on September 27, to strengthen and inspire us in our ministry.

We live in a world often marked by boundaries and divisions arising

from geographical, political, cultural, and other differences. Yet as members of the SCMM Congregation, we are called to offer a different kind of witness: **to be a sign of unity and oneness in diversity.** We are not called to be uniform, but to walk together in love, respecting, and accepting one another as a gift from God. For it is precisely in our differences that we complement one another, through our challenges we grow, and in our sisterhood we become stronger.

In this issue, we are presented with stories and reflections that not only provide us with news and information but also invite us to reflect on our congregation's journey, the signs of hope, and moments of grace we have experienced along the way. May these stories inspire us to continue supporting one another, fostering sisterhood, and walking together in faith, hope, and love.

In an ever-changing world, are called to continually renew our commitment: **to live and serve in the spirit of compassion.** With our hearts open to the work of the Holy

Spirit, let us continue to walk together, discovering new ways to be a sign of God's love, bringing healing to the wounded, comfort to the suffering, and hope to the weak and needy.

Furthermore, **Synodal Leadership** teaches that the wise leader does not go alone. She does not dominate but inspires; does not centralize power but shares responsibility; does not reject differences but embraces them as a strength; and, in humility, she allows the Holy Spirit to guide her and is not afraid to speak the truth for the common good.

The topic of **walking alongside young people** is one that deserves our collective attention. It calls on us to commit to paying special attention to young people, including the young sisters of our generation. They are not only the future of the church, society, and the congregation, they are also an essential part of our mission today. We are called to be present as friends and companions, creating a space filled with love and understanding where they can share their struggles, fears, hopes, and dreams.

A festive day for the Belgian and Dutch sisters was a beautiful moment that reaffirmed the meaning and gift of sisterhood. In a warm atmosphere of togetherness, they revisited memories of their struggles as well as the most beautiful moments of the past. Each story shared seemed to rekindle joy, bring smiles, and remind us of that fellowship with our sisters is a precious gift that always warms the heart.

We are also faced with the reality of today's generation, **"the Digital Generation,"** which has grown up amid rapid technological advancements. We are not called to reject the progress of our times, but rather to use it wisely, so that technology may become a means of supporting our lives and our mission, rather than replacing them. Therefore, we should not allow the screens of social media apps to make us forget to look into the faces of others or lose the stillness found in our communion with God through prayer.

We are grateful for the richness of our diversity and the strength of our unity, as reflected in the news from every part of the congregation,

which allows us to stay informed. We congratulate the newly elected Indonesian Provincial Council, chosen during the Election Chapter on July 11, 2026, with great joy. May they serve the sisters well over the next four years. May the Lord always grant them health, wisdom, and His grace in all their ministry endeavors.

As we turn the pages of *Misericordiae*, may we come to realize more deeply that each story is not a journey in and of itself. Rather, we are all part of one great pilgrimage to proclaim God's mercy. May we continue to nurture our sisterhood, cherish our diversity and preserve the unity that binds us together. Our stories may differ and

our paths may vary, but our hearts remain united in one charism and spirituality: bringing God's mercy to everyone we serve. Together we share one charism and walk one journey of mercy. In our diversity, we enrich one another; in our unity, we grow stronger.

Finally, on behalf of the General Council, we convey our wishes that the Feast of Mary, Mother of Mercy, was a celebration filled with joy, and the commemoration of St. Vincent de Paul, a most blessed moment. May God continue to bless you all abundantly.

Warm regards and prayers,



Sr. Sofiani Warasi

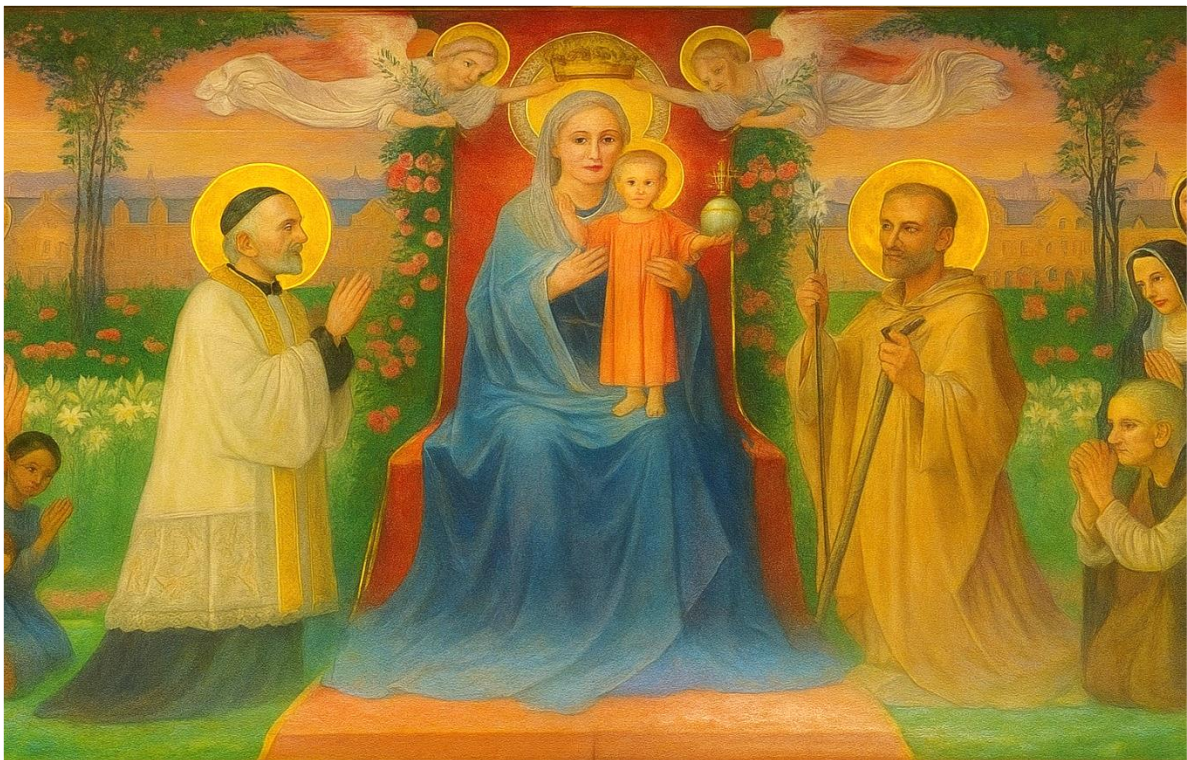


LIVING AND SERVING IN A SPIRIT OF MERCY



By: Sr. Petronella Lie

When founding the SCMM Congregation, the Founder, Mgr. Joannes Zwijsen, named it the **“Congregation of the Sisters of Charity of Our Lady, Mother of Mercy.”** He intended for the sisters to truly practice the virtues of charity and mercy in their lives and ministry (cf. SCMM Constitutions, “Name of the Congregation,” p. 11).



In the Catholic Church, Mary is also known by the title Mother of Mercy (**“Mater Misericordiae”**), serving as a model of faith, humility, and maternal love. Mary is called merciful because she is:

- **The masterpiece of God’s mercy in the world:** through her Immaculate Conception, and by God's special, prevenient grace, God fashioned her to be the created masterpiece of God’s mercy in the world.

- **Ever-Present and Faithful:** Mary never abandoned Jesus, even during His greatest suffering on the Cross.
- **A Refuge:** The faithful believe that Mary is a defender and helper who never turns away the prayers of those seeking her intercession.

Catholics see Mary as an intercessor in prayer—a figure full of compassion who is always ready to help and guide the faithful toward her Son, Jesus Christ (“per Mariam ad Jesum”: a Catholic theological motto meaning "Through Mary to Jesus"). Mary shows that true compassion involves taking action to help others and is grounded in complete faith in Jesus as the source of all grace (cf. John 2:1–11).

Lumen Gentium (LG) number 58 affirms that as Mother of the Church, Mary always accompanies the faithful on their journey of faith, particularly through her compassion and solicitude. In the spirit of a shared mission with Mary, the Church invites the faithful to emulate her compassionate and caring attitude. She serves not only as a model of spiritual life and a guide who constantly accompanies the faithful, interceding for them and encouraging them to proclaim the Christ’s love in all they do.

In accordance with the Founder's wishes, the SCMM Sisters and all the staff and caregivers at the **Santa Anna Home for the Elderly** in Jakarta do not merely pay lip service to love and compassion. Rather, they are put into practice every day through our care for elderly residents.



We embody our Founder's motto, "**Mansuette et Fortiter**", maintaining a clear and firm stance on rules and discipline. Yet, in our daily service, we strive to be gentle, patient, and understanding, just like our mother, Mary. Caring for the elderly, each with a unique personality and experiencing varying degrees of physical, mental, and psychospiritual decline is often challenging. However, by emulating Mary's gentleness and patience, we strive to always conduct ourselves as true Sisters of Charity of our Lady Mother of Mercy.



Our founder held **St. Vincent de Paul** in such high regard that he designated him as the congregation's second patron and the patron for the works of charity. This saint, a defender and advocate of the poor, also enriched our understanding of compassion.

To him, compassion is an act of love that is tangible and boundlessly creative. He believed that Jesus Christ is present in the poor and the suffering. It is not merely a feeling of pity, but a call of faith that demands concrete expression in daily life.

Key Principles of Vincentian Charity:

- Effective and Affective Love: Love held in the heart (affective) must be tangibly expressed through concrete acts of assistance (effective).
- The Poor as Masters: The poor and the suffering are viewed as masters, as individuals in whom we encounter and serve Christ Himself.
- Love Above All Else: Spiritual perfection is not measured by the length of one's prayers, but by the depth of love shown to others.

Forms of Living Out the Values:

- Serving the physical and spiritual needs of those who are marginalized, sick, or hungry.
- Improving the capabilities and living conditions of others to ensure a more decent life.
- Transforming compassion into acts of justice and the defense of human dignity.

At Santa Anna Elderly Nursing Home, we serve each elderly resident with equal dignity, love, patience and compassion, regardless of their physical or psychological condition. Some residents are independent, while others require partial or full-time care. To ensure professional and quality training and certification for our sisters, caregivers and staff.

Our daily service is not only about meeting physical needs but also about restoring trust, dignity, hope and joy. One resident with congenital thoracolumbar scoliosis arrived deeply fearful because of painful experiences and abuse in previous care facilities. Through patient and compassionate care, she gradually learned to trust again. Within two weeks, she was able to undergo medical examinations and freely express her emotions. Her anger, tears, and fear were met not with rejection but with understanding and gentleness.



The same spirit is shown toward residents living with severe dementia or other difficult conditions. In this way, love and patience become a shared culture within the home.

We have also witnessed remarkable improvements in the health and well-being of residents. One woman with previously extremely high blood pressure and blood sugar levels, together with glaucoma, experienced significant improvement after moving to Santa Anna.

Another resident, a talented singer suffering from an enlarged prostate and deep depression, lost hope and even wished for death. Without hesitation, we brought him to the hospital for urgent treatment and surgery, trusting in God's providence. As scripture reminds us, **"God loves a cheerful giver"** (2 Corinthians 9:7), and the resources needed for his care were generously provided.

Every day offers countless opportunities to live mercy through simple acts of love. Inspired by the words, **"a cheerful heart is good medicine"** (Proverbs 17:22), we strive to create an atmosphere of joy, hope, creativity, and belonging. We live our motto, "love without self-love," through being loving, patient, friendly, gentle, cheerful, clean and orderly. Our five simple principles are: smile, greet, touch, be polite and be courteous.

"Blessed are the merciful, for they shall obtain mercy" (Matthew 5:7)

To sustain this spirit of service, we have developed the SCMM Elderly Nursing Home Service Guide, which translates the vision, mission, values, charism and spirit of SCMM into practical guidelines for daily care.

The reputation of Santa Anna Elderly Nursing Home has grown through the dedication of the Sisters, staff, and caregivers and through the generous support of families, churches, interfaith communities, civil organizations, government institutions, artists, and philanthropists. Their visits, activities, prayers, donations, and financial assistance enable us to continue serving approximately 130 people each day as a humanitarian, non-profit ministry.

We believe that through sincere and dedicated daily service, every small act of kindness is a way for us to proclaim Christ in this world. Following the examples of Mary, Mother of Mercy and Saint Vincent de Paul who cared for others and acted, we are called to be active instruments of God's love.

Let us live in a **spirit of compassion**, bringing hope and goodness to others. May the world experience God's healing and strengthening love through our love and actions.



SYNODAL LEADERSHIP: LISTENING, COURAGE, AND DISCERNMENT

“Whoever wishes to be great among you must be your servant.” (Mt 20:26)



Exercising a leadership role in religious life has never been a simple task. In today’s context, marked by rapid social, cultural, and ecclesial transformations, this mission demands much more than administrative skills or experience. Above

all, it requires discernment, openness to the Holy Spirit, the ability to listen, and the courage to lead processes of renewal without losing sight of the essence of the charism.

With this in mind, the General Council participated over the past year in **the International Leadership Development Program for General Councils**, organized by **Faith and Praxis for Global Leadership**. The program, structured in three phases—two virtual and one in-person, held in Rome—aimed to equip leaders to understand and apply a “living systems” perspective and contextual approaches in the animation of their congregations, cooperating more fully and courageously with God’s dream in this time of profound transformation, as committed members of a synodal Church.



Throughout this experience, we were challenged not only to acquire new knowledge but, above all, to reexamine our understanding of leadership. On many occasions, we had the joy of realizing that several principles presented in the course were already part of our Congregation's journey. On other occasions, we were challenged to delve deeper into them and live them out with greater awareness.

The reflections that follow are not intended to provide a summary of the formation. Rather, they are a sharing of what most spoke to us and affirmed us in our mission to animate the Congregation. As we revisited the themes of **discernment, authority, conflict, power, and synodality**, we came to recognize, with renewed gratitude, the relevance of the values that guide our congregational life and that continue to be a call for the present: solidarity, pluriformity, collegiality, subsidiarity, and co-responsibility.

Rather than offering ready-made answers, the formation process reinforced a conviction within us: synodal leadership does not consist in controlling people or ensuring that everything remains under control, but in creating the conditions for the Holy Spirit to continue guiding the community in creative fidelity to the Gospel and to the charism we have received.

1. To lead is to create spaces for discernment

One of the first convictions the course presented to us was that leading does not mean, first and foremost, managing people or ensuring the efficient functioning of an organization. Leading is learning to discern.

This statement seems simple, but it profoundly changes our understanding of authority.

Throughout the training, we were invited to look at each situation from a broader perspective. A conflict is rarely just a conflict;

resistance is not always simple opposition; silence may hide fear, suffering, wisdom, or an intuition that has not yet found a way to be expressed.

This way of looking at things requires leadership to go beyond the search for quick solutions. Before responding, it is necessary to understand. Before deciding, it is necessary to listen.

We then realize that true authority does not stem from control, but from the ability to create an environment where discernment can take place.

This does not mean eliminating the responsibility of those who exercise the ministry of governance. On the contrary. Authority remains necessary. However, it ceases to be understood as a concentration of decision-making and instead becomes a service that helps the entire community seek, together, God's will.

This perspective resonated deeply with our own congregational experience. Over the years, we have sought to strengthen processes of collegiality, participation, and shared responsibility. The course helped us realize that these principles are not merely an efficient organizational model; they express an authentically evangelical way of exercising authority.

2. Conflict: An Opportunity for Growth

Perhaps no lesson has challenged our way of thinking as much as our understanding of conflict.

We often equate peace with the absence of conflict. However, the course showed us that communities where disagreements never arise are not always deeply united communities. Often, silence hides fears, insecurities, or the feeling that certain opinions will not be welcomed.

We discovered that conflict is part of the life of any vibrant community. It is not necessarily a sign of failure. It can be the space where important differences finally find room to emerge.

It can reveal needs that have remained hidden.

It can point to structures that need to be revised.

It can bring to light voices that had never truly been heard.

This perspective has also led us to reflect on our councils and governing bodies.

A council where everyone quickly agrees on everything may seem harmonious. However, communal discernment rarely matures when there is no freedom to raise questions, concerns, or differing perspectives.

Conflicts, when experienced with respect, trust, and a sincere desire to seek the common good, become opportunities for growth.

The course also emphasized another very significant change. Instead of continually asking:

“Who is causing this problem?”
we learned to ask:

“What is this conflict revealing about the way we are living,

organizing ourselves, and discerning?"

This shift moves the focus from assigning blame to discernment.

Not all problems stem from difficult people. Often they reveal processes, habits, or structures that no longer fully support the mission.

This lesson seems particularly important to us for those who serve in leadership roles. Leadership does not consist in eliminating all conflicts, but in helping the community navigate through them so that they lead to greater truth, communion, and growth.

3. Synodal Leadership

The journey culminated in a reflection on synodality. We realized that synodality is not merely a different way of organizing meetings, nor is it simply consulting more people before making a decision. It represents a **way of being Church**. And, consequently, a way of exercising leadership.

Synodal leadership recognizes that the Holy Spirit speaks through the entire community.

Therefore, it seeks to create spaces where all voices can find a place, especially those that are usually marginalized: younger sisters, older sisters, minority cultures, more

reserved people, or those who think differently.

Authority continues to exist, but it is no longer based primarily on the power to make decisions. Its primary mission now is to foster communal discernment. This understanding struck a very special chord with us. As we listened to the lectures, we recognized, time and again, that much of what was being presented was already part of the inspiration that guides our Congregation.

Our Congregation is founded on the principles of solidarity, collegiality, subsidiarity, co-responsibility, and pluriformity. The course helped us see these principles in a new light. We came to understand that they are not merely organizational criteria: they are concrete expressions of synodal leadership.

Solidarity reminds us that no one walks alone. (C 48; 74; 118; 174–179).

Pluriformity recognizes that differences enrich our mission and broaden our discernment. (C 143–147).

Collegiality refers to the exercise of authority and leadership in a shared, co-responsible, and fraternal manner. Instead of a strictly pyramidal or centralized

model, it presupposes that decisions and discernment are carried out jointly, through mutual listening, participation, and the common search for God's will. Thus, authority ceases to be a solitary exercise of power and becomes a service lived in communion, in harmony with the synodality that the Church today invites us to cultivate. (C 125 – 142).

Subsidiarity reminds us that authority strengthens the responsibility of each person and each community, avoiding unnecessary centralization. (C 125 – 142; 174 – 179).

Co-responsibility affirms that the mission belongs to the entire Congregation and that each sister participates, with her gifts and vocation, to the fulfillment of God's dream. (C 48; 74; 143 – 147; 167).

Conclusion

As we conclude this formation journey, we are filled with deep gratitude. Not only for the knowledge we have acquired, but because it has helped us recognize, with renewed awareness, the richness of the path our Congregation is already striving to live. We are living in a time when the Church invites us to grow in synodality.

We emerge from this experience convinced that the leadership Religious Life needs today is neither authoritarian nor centralizing. Nor is it leadership without authority.

It is a deeply evangelical leadership: firm in decision-making, humble in listening; courageous in the face of conflict, patient with processes; aware of its responsibility and open to communal discernment.

Perhaps the greatest fruit of this journey has been the confirmation that our congregational principles offer an extremely relevant path for responding to the challenges of the Church today.

Whenever we live out solidarity, pluriformity, collegiality, subsidiarity, and co-responsibility, we make visible an authority exercised as service.

A leadership that does not dominate but inspires.

That does not centralize, but shares.

That does not fear differences but welcomes them as places where the Spirit continues to speak.

This is perhaps the most beautiful lesson we take with us: to lead is, above all, to create the conditions for God to continue guiding his work through listening, communion, and the discernment of the entire community.





By: Sr. Isabella Bili Lete



I write these reflections as a woman, a religious sister, and as a citizen in Sumba Island. Sumba is not simply the place where I come from; it is a land that has shaped who I am. It is an island rich in culture, tradition, customary practices, natural beauty, and shared

values. The lives of its people are deeply rooted in family, community, ancestral traditions, and social relationships that have been handed down from one generation to the next. These traditions are an important part of Sumba's identity, and they deserve to be appreciated, respected, and preserved.

At the same time, loving one's people also means having the courage to look honestly at the realities within our society.

To speak about difficult situations is not to reject or condemn our culture. Rather, it is an expression of concern for the dignity and future of our people. Alongside the richness of Sumba's traditions, there are social realities that require our attention and collective response.

Among these are forms of exploitation and unequal social relationships that can affect human dignity, including those discussed in relation to the traditional categories of noble (*maramba*) and slave (*ata*).

As someone who comes from Sumba and has lived and worked among its people, I feel a responsibility to share what I have come to know and understand about

these realities. My intention is not to judge individuals or to diminish the value of Sumba's culture, but to open a space for honest reflection. Some practices and social relationships that have existed for generations can have consequences for people's freedom, opportunities, dignity, and future. Recognizing these realities is an important step toward finding ways of building a society in which every person is valued and treated with dignity.



**MANUAL PERLINDUNGAN KEAMANAN
PEREMPUAN PEMBELA HAM
DI INDONESIA**

NATIONAL COMMISSION ON
VIOLENCE AGAINST WOMEN
KOMISI NASIONAL ANTI KEKERASAN TERHADAP PEREMPUAN

This concern is particularly relevant today. In 2026, **the National Commission on Violence Against Women** (*Komnas Perempuan*), an independent institution working to prevent and address violence against women, is undertaking further study of harmful practices affecting women in East Sumba, including the relationship between *maramba* and *ata*.

The attention given to these issues reminds us of the fact that questions of exploitation, inequality, and human dignity are not merely matters of the past. They remain contemporary challenges that call for

humanitarian, educational, protective, and empowering responses.

Education is especially important in this journey. It can open up opportunities, broaden horizons, strengthen confidence, and help people recognize possibilities beyond the limitations imposed by poverty or unequal social structures. Education can therefore become a pathway toward greater freedom and a more dignified future.

These challenges are particularly important when we consider the lives of young people. Young women and men are the generation that will shape the future of Sumba. They carry dreams, creativity, abilities, and energy that can transform their families and communities. Yet young people can also become vulnerable to exploitation when they face poverty, limited access to education, unemployment, unequal power relationships, violence, or human trafficking.

From Vulnerability to Freedom

When we speak about “slavery” today, we do not necessarily mean people being physically chained or imprisoned. Contemporary forms of slavery can be less visible, appearing through exploitation, violence, unfair working conditions, trafficking, or relationships in which a person has little genuine freedom to leave.



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In the context of Sumba, therefore, our concern is not to label Sumba culture as a “culture of slavery.” Sumba has a rich heritage of solidarity, kinship, responsibility, and mutual care. Rather, we must honestly examine those particular practices or relationships that may diminish human dignity, reinforce inequality, or limit a person’s freedom.

The question is not simply, **“What is wrong with our culture?”** but rather, **“How can we strengthen the good values within our culture so that every person is respected, protected, and able to live with dignity?”** This approach allows us to

enter into dialogue with respect while remaining faithful to the dignity of every human person.

Young people are especially important in this conversation. They are the future parents, leaders, workers, educators, and members of the Church. Yet poverty, limited education, unemployment, family responsibilities, and lack of opportunities can make young people vulnerable when they search for work or a better future. A promising job far from home may appear to offer hope, but without adequate information and protection, it can also expose them to exploitation or trafficking. Therefore, we must ask not only, **“Why did they leave?”** but also, **“Did they have a safe and realistic choice?”**



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Young women may face additional vulnerabilities, including violence, discrimination, economic dependence, and unequal power relationships. Young men, too, can experience labor exploitation, unsafe work, unpaid wages, violence, and pressure to provide for their families. The Church therefore has a responsibility to create a safe environment where both women and men can seek help, speak about their experiences, and be treated with equal dignity.

Education is one of the most important pathways from vulnerability to freedom. It is not limited to formal schooling, but also includes vocational training, skills development, digital literacy, awareness of workers' rights, knowledge about human trafficking, information about healthy relationships, and education about the equal dignity of women and men. With education and meaningful opportunities, young people can make informed choices, recognize risks, develop their abilities, and play a more active role in shaping their future.

A Church That Listens and Walks Together



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For the church, this journey begins with listening. Young people need spaces where they can talk about their dreams, fears, struggles, and hopes. They should be seen as active participants and protagonists in the life and mission of the Church, not as just as recipients of pastoral care.

The sisters have a unique opportunity to support them. By being present, listening, providing education and skills development, supporting families, and collaborating with schools, parishes, community leaders, government institutions, and protection services, the sisters can help create pathways toward greater freedom and dignity.

This support must extend to women and men who experience violence or exploitation. Compassion means listening without judgment, protecting the vulnerable, and connecting them with the necessary professional and legal support. True compassion requires the courage to speak out against wrongdoing and seek truth, justice, and protection.

At the same time, **synodality** must begin within the congregation itself. Older and younger sisters are called to listen to one another, share experiences, make decisions together, and learn from their ministry experiences. It's not just about what we can do **for young people**, but also what we can do **with them**.

Therefore, our mission should extend beyond merely helping people survive. We should seek to empower people by restoring their confidence, developing their abilities, creating opportunities, and enabling them to actively participate in their own future.

The journey from slavery to freedom is ultimately a journey toward **dignity, a voice, opportunities, protection, and hope**. As a Church, we are called to walk this journey together: with young people, families and communities, especially those who are vulnerable or wounded.

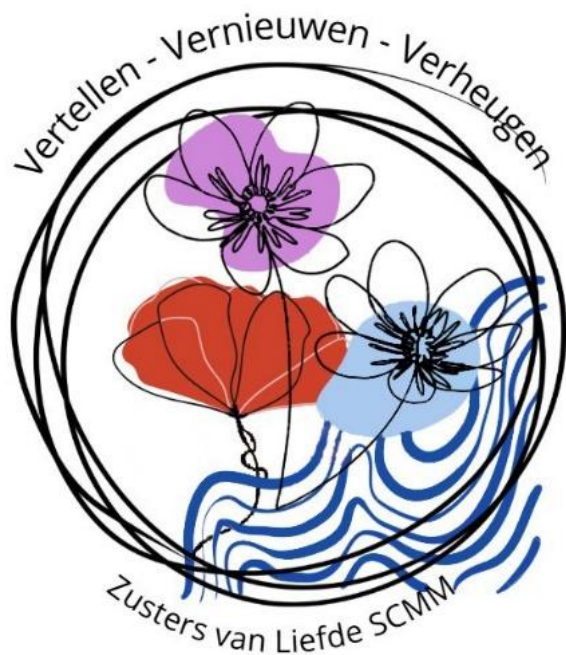
In this way, the Church can become a visible sign of hope—a **Church that listens, accompanies, protects, empowers, and demonstrates God's love through the dignity of every person**.

For this reason, discussing these issues is not just about identifying problems. It's also about asking what kind of future we want for Sumba and for its young people. It's about building communities where culture and human dignity coexist, where traditions are valued without perpetuating harmful practices and where every young person has the opportunity to learn, dream, choose, and build a better future.

I share this reflection out of my love for Sumba and respect for its people and culture. I hope that honest dialogue, education, and solidarity can contribute to positive change. By examining these realities together, I hope we can reinforce the positive aspects of our traditions and muster the courage to transform the elements that cause suffering, inequality, and the loss of human dignity.



A FESTIVE DAY FOR THE BELGIAN AND DUTCH SISTERS



During every working visit, the General Council was asked when the next gathering of the Dutch and Belgian sisters would take place. To address this request, the General Council decided to organize a day for the sisters from these two countries who are still able to participate. The theme chosen was **“Remembering – Renewing – Rejoicing.”** In short: reminiscing, reflecting on what life has brought you, and enjoy the moment together.

August 18, 2026, was chosen as the date.

Nearly 30 sisters from the Netherlands and 5 from Belgium gathered in Tilburg.

The day began at 10 a.m. with coffee or tea accompanied by a delicious pastry. Sr. Mariëtte Kinker welcomed all the participants and wished them a wonderful day. Father Denis Hendrixcx, O.Praem., mingled briefly with the participants before going to prepare for the Eucharist. In the meantime, the choir had also arrived, with Sister Sofiani and Sister Miranda singing their parts. It was a beautiful Eucharist, thanks in part to the choir and the readings recited during the service.



The Gospel reading invited us to reflect on what it means to follow Jesus. It is not wealth or possessions that matter, but our personal commitment, our way of life, and how we use our unique talents. Over the years, expectations and opportunities change, but the vocation to serve

others out of love and faith remains. Even in later life, it's valuable to look back, celebrate life together, and continue to look toward the future with confidence and hope.



The Eucharist concluded with an official address by Sr. Sofiani, with which she had opened the gathering.

After the celebration, it was time for lunch. A lavish hot and cold buffet was served, featuring delicious dishes. Everyone could choose whatever they wanted.

During the meal, people reminisced and exchanged news.

After lunch, we watched a PowerPoint presentation of portrait photos of all the sisters in attendance from the time they had just entered the congregation. The “oohs” and “aahs” were endless.



There were even photos in which the sister in question didn't recognize



herself. Henny Spooren, a member of of the members of Beziëld Verband, had been asked to give a brief introduction. The sisters were invited to reflect on their vocation and the period around their entry into the congregation.

Using the old portraits, they shared in small groups their

personal experiences and memories about their desire to become a sister, their families' reactions, what they left behind, and the inner or divine voice

that guided them. They also reflected on their choice to live a life of service to others.

A brief intermission with a cup of tea set the stage for the second part. The discussion focused on life as a Sister of Charity: the meaning of the work, living together in the community, personal talents, and what gives strength and inspiration. Henny asked the sisters to reflect on “small acts of kindness”: simple gestures of care, love, and closeness that make mercy visible. In this way, big dreams of peace, connection, and dignity can become a reality through small, everyday acts.

The third section focused on the here and now and the future. In this section, Henny invited the sisters to reflect on today and tomorrow. Despite their advanced age, the sisters continue to dream, hope, and remain engaged with the world. Although they themselves are now the recipients of care and love, they continue to make a meaningful presence through prayer, connection, and attentiveness. Love, small acts of kindness, and hope remain at the heart of their lives, with confidence in what the future holds.





This part ended with music. A musical chair game was held, which gave everyone's arms a little more exercise. Sister Miranda played the guitar so that everyone could sing along. The group singing ended with a rendition of "Salve Regina."

That marked the end of the gathering. Sister Sofiani concluded with a few brief remarks in which she said she had enjoyed the day and that she loved seeing all the happy sisters around her.

Just before the car carrying the sisters from Belgium pulled up, they were asked how the sisters had enjoyed the day. All the participants told the General Council that they had had a fantastic day.





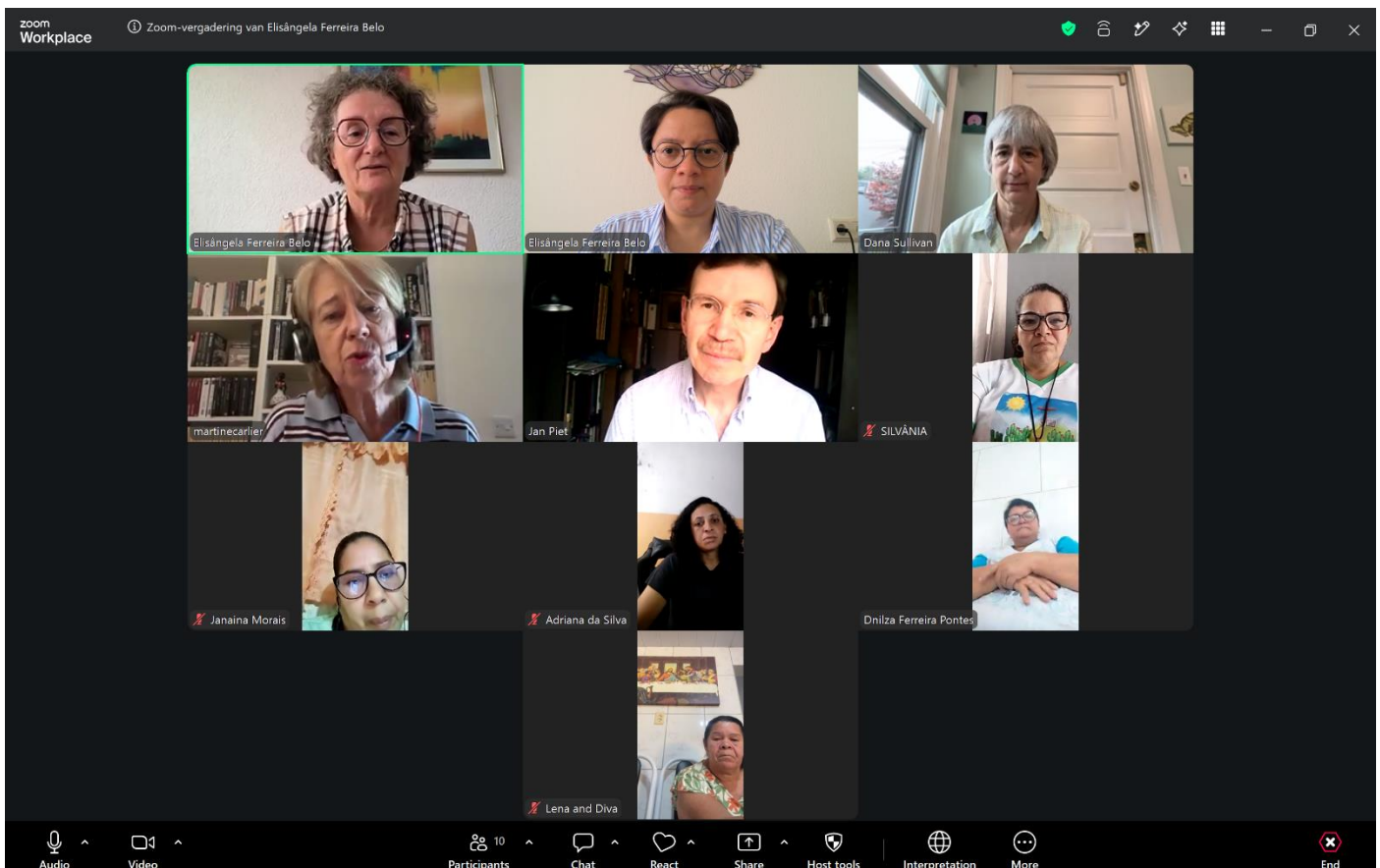
WALKING TOGETHER IN THE SAME CHARISM



By: Associate Silvânia Tereza B. M. Lima

On August 15, 2026, Members of the Movement of Mercy, Members of the Beziëld Verband group, and Associates of the Sisters of Charity of Our Lady, Mother of Mercy (SCMM) from different countries, cultures, and languages gathered for an International Meeting.

More than just an opportunity to meet different people and learn about different experiences, the gathering was a time of fellowship, sharing, and recognition that the Congregation's charism continues to find new ways to be lived out and witnessed to.



Each participant brought a story with them. These are people who, at different moments in their lives, encountered the Sisters and, through their presence, were touched by the charism of Mercy. Their closeness to the Sisters awakened in them a desire to explore this spirituality more deeply and to participate, in their own way, in the mission of bringing the love of Jesus Christ especially to those most in need, the vulnerable, and the excluded.

1. Different stories, the same inspiration

During the gathering, participants had the opportunity to present and share their journey alongside the Sisters. Their testimonies revealed a wide variety of experiences and ways of living out the charism in daily life.

Some do so through participation in pastoral ministries and communities; others, through service to the neediest, social commitment, solidarity, or simply by offering a close and welcoming presence to the people they encounter along their path. In each experience, however, the same inspiration was present: to put the love received from God at the service of others.

It was especially meaningful to realize that the charism is not limited to a particular place, culture, or specific form of action. It can be embraced and lived out in different ways, according to each person's

gifts, talents, possibilities, and circumstances.

2. The Richness of Diversity

The gathering also allowed us to experience the richness of an international family. Different countries, cultures, languages, and histories were not obstacles to communion. On the contrary, they became an opportunity to learn from one another and to realize that what unites us is greater than what sets us apart.

Behind each testimony lay the desire to follow Jesus Christ and to contribute to building a more fraternal, welcoming society committed to the dignity of every person.

This experience reminded everyone that a charism remains alive when it is shared, embraced, and put into practice. Mercy continues to find ways to express itself through different people, in different contexts, and in new ways.

3. More Than Just Participating: Making a Commitment

Throughout the sharing, it also became clear that being a member of the Mercy Movement, of the Beziëld Verband, or an Associate of the Congregation goes far beyond occasionally participating in an activity or maintaining a close relationship with the Sisters. **It is a journey that can lead to a deeper commitment to the charism and the mission.**

This commitment is lived with freedom and responsibility. Each person is called to recognize the gifts they have received and to place them at the service of others, allowing the encounter with the charism to transform their own lives as well.

Thus, we are not merely people walking alongside the Sisters. We are companions in mission who, drawing from our own realities, help keep alive the dream of a society marked by mercy, solidarity, and respect for human dignity.

4. A journey that continues

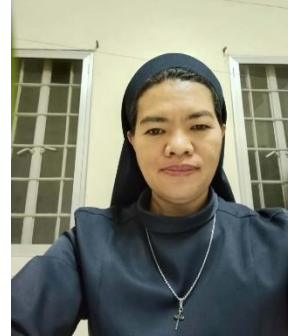
The International Gathering left us with one certainty: **we do not walk alone.** We are part of a much broader reality, made up of people who, in different parts of the world, recognize in the charism of Mercy a source of inspiration for their lives.

The gathering was, therefore, a moment of gratitude. Gratitude for the diversity of people whom God places in the Congregation's path; for the stories that intertwine; for the gifts that are shared; and, above all, for the opportunity to continue building together a mission that transcends borders.

United by the same charism and by the desire to live the Gospel, Sisters, Associates, and Companions are invited to continue walking together—each from their own reality, yet all with the same desire: **to bear witness to God's mercy and to help ensure that it reaches, in a concrete way, those who most need welcome, care, dignity, and hope.**



CHILDREN IN A DIGITAL WORLD: FROM SCREEN CONTROL TO DIGITAL FORMATION



By: Sr. Elena M. Bencila

What first moved me to write this reflection was hearing the news about the increasing number of shootings involving students in schools—not only in some developed countries, but now also in the Philippines. Such incidents naturally make us ask: **What is happening in the lives of our children and young people? What kind of world are they growing up in, and how are we, as adults, accompanying them?**



GlobalGiving

Today, for many Filipino children and adolescents, the digital world is inseparable from everyday life. Social media, online games, video platforms, and messaging applications are part of how they learn, communicate, relax, and build friendships. Technology can open

wonderful possibilities for knowledge, creativity, and connection. Yet when digital activities begin to affect sleep, studies, relationships, physical activity, or emotional well-being, we need to pay attention.

This concern is also reflected in the recent teaching of Pope Leo XIV. The Pope does not condemn technology itself. Rather, he repeatedly emphasizes that technology must remain at the service of the human person and should never replace authentic human relationships. His reflections are particularly relevant to children and adolescents, who are still developing their identity, relationships, habits, and capacity for self-control.

1. When Entertainment Becomes Too Much

Online games can be enjoyable and even provide opportunities for creativity, problem-solving, cooperation, and friendship. Not every child who enjoys gaming has a problem. The concern begins when gaming consistently takes the place of sleep, school responsibilities, family interaction, physical activity, prayer, or other important aspects of life.

The World Health Organization recognizes gaming disorder but also emphasizes that it affects only a small proportion of people who play digital games. This is an important reminder not to label every young person who enjoys gaming as “addicted.” What children need is understanding, guidance, and appropriate boundaries.

The same is true of other forms of digital media. Rather than simply counting the hours children spend in front of screens, we need to ask: What are they watching? What are they doing? What is being replaced? And how is it affecting the child?

Pope Leo XIV offers an important perspective here. In June 2026, while speaking with children and adolescents at the Vatican's summer camp, he acknowledged that

technology can be useful and good but warned against allowing it to replace real human contact. He encouraged young people to build friendships, spend time together, play together, study together, talk with their families, and pray together. He also warned that some applications are intentionally designed to keep people engaged and can create forms of dependence.

Although Pope Leo was speaking about digital technology more broadly rather than online gaming specifically, his message has a clear application to gaming. A child should not be defined by how many hours he or she plays, but we should pay attention when gaming begins to displace the relationships and activities necessary for healthy human development.

In this sense, the question is not simply, “How do we stop children from playing?” but rather, “How do we help children learn to use technology without becoming controlled by it?”

2. When Violence Enters a Child's World

Another concern is the kind of content young people encounter online. Through games, films, social media, livestreams, and messaging

platforms, children may come across violence, cyberbullying, harassment, disturbing images, or other harmful material.

We should be careful not to assume that exposure to violent media automatically makes children violent. Children respond differently, and many factors influence their behavior. The important thing is to provide children with adults who can help them understand what they see, distinguish entertainment from reality, recognize consequences, and develop empathy.

The Vatican has also emphasized the vulnerability of children and adolescents in digital environments. In his 2026 encyclical *Magnifica Humanitas*, Pope Leo XIV writes about the possible negative effects of early and unsupervised digital exposure, including difficulties involving sleep, attention, emotional regulation, and relationships. He also points to risks such as isolation, bullying, cyberbullying, and addiction, particularly when young people use digital devices without adequate adult guidance.

This does not mean that every digital experience is harmful. Rather, it reminds us that children

need formation and protection because they do not always have the maturity to recognize manipulation, harmful content, or unhealthy patterns of use on their own.

What happens online does not always stay online. A cruel message, embarrassing photograph, online argument, or experience of cyberbullying can follow a child to school the next day. Therefore, the digital world can affect a child's relationships, ability to concentrate, emotional well-being, and sense of safety.

3. The School and the Family

For Philippine schools, protecting children now means safeguarding them in both physical and digital spaces. The Department of Education's (DepEd) child-protection and anti-bullying policies address issues such as bullying and cyberbullying, encouraging cooperation among schools, parents, and communities. However, policies alone cannot protect children. Children need adults who are aware of what is happening in their lives.

Parents should familiarize themselves with the platforms and games their children use. Teachers can then notice changes in their students' behavior, relationships, or

academic performance. Schools can reinforce digital citizenship and child protection programs. Most importantly, adults must create an environment in which children feel comfortable discussing their online experiences.

This responsibility cannot be placed on parents alone. Pope Leo XIV has stressed the importance of cooperation among families, schools, educators, and wider society in responding to the challenges created by the digital environment. In *Magnifica Humanitas*, he argues that parents need support because it is difficult for families by themselves to resist digital environments and business models that compete for children's attention and time. He calls for educational partnerships that help children and adolescents recognize manipulation, protect their dignity, and make responsible choices in digital spaces.

Simply telling children to “put down the phone” may not be enough. We must help them learn to use technology responsibly.

4. What Can We as Religious Women Do?

This is where our vocation and mission can make a difference. Children need more than rules.

They need relationships, belonging, guidance, and adults who will listen without immediately judging or condemning them. As religious women, we can help create communities where young people experience respect, compassion, truth, responsibility, and human dignity.

Pope Leo XIV has emphasized that young people need more than digital connection. In a May 2026 address on education, mental health, and digital technologies, he warned that it is not enough to connect young people to digital networks if they remain disconnected from themselves, from others, and from their inner life. He called educators, families, religious communities, and other institutions to help young people rediscover silence, reflection, meaningful relationships, and openness to transcendence.

This speaks directly to our vocation as religious women. Our presence can offer young people something that technology cannot provide by itself: a listening heart, a community of belonging, spiritual accompaniment, and an experience of relationships rooted in human dignity and faith.

In our schools and communities, we can promote digital citizenship, media literacy, empathy, and child protection. We can also support parents, who themselves may feel overwhelmed by the rapidly changing digital world.

We should not separate Gospel values from conversations about technology. The way we treat others online reflects who we are. Respect, forgiveness, compassion, honesty, and responsibility are necessary in both face-to-face relationships and online relationships.

5. From Screen Control to Digital Formation

The goal is not to instill fear of technology. Digital media is now part of the world in which our children live, and it can be used for learning, creativity, making friends, and fostering positive social interactions. Therefore, our task is not simply to control the screen but also to form the person behind it.

This is perhaps where Pope Leo XIV's message becomes especially important. He has called young people to learn moderation and discipline in their use of technology and to integrate technology into a holistic Christian way of life.

Children need adults to help them distinguish between entertainment

and harm, popularity and morality, and what they see on a screen and the values they carry into real life. A child struggling with gaming, social media, cyberbullying, or disturbing online content needs someone willing to listen more than someone willing to punish.

The question, therefore, is not simply how much technology a child uses, but what kind of person the child is becoming through that use.

Are our children becoming more compassionate or are they becoming more indifferent? Are they becoming more capable of forming friendships or are they becoming more isolated? Are they becoming more capable of critical thinking or are they becoming more dependent on what an algorithm tells them? Are they more attentive to others or constantly distracted? Are they freer or increasingly controlled by the need to remain connected? These are not merely technological questions. They are questions about human formation.

Technology will continue to evolve. New games, platforms, and trends will emerge. However, our responsibility remains the same: to accompany young people, protect their dignity, foster their relationships, and guide them to

become compassionate and responsible individuals.

Pope Leo XIV's message reminds us that technology should serve the human person rather than replace human relationships. At the Vatican summer camp, he encouraged children to put aside their devices at appropriate times so that they could talk, play, study, pray, and simply be together. He also reminded them that human beings are not meant to live as though they are permanently “plugged in.”

This offers us a helpful pastoral vision: the answer to the digital world is not simply disconnection, but formation.

We need to form young people who can enter the digital world without losing themselves in it; who can enjoy games without allowing gaming to control their lives; who can use social media without measuring their worth by popularity; who can encounter difficult or violent content without losing their capacity for empathy; and who can use technology while remaining rooted in family, friendship, community, faith, and God.

The digital world may influence the environment in which today's children grow up. However, parents, educators, community leaders, and faith leaders still have an important role in shaping who those children become.

Our mission, therefore, is not to reject the digital world but to accompany young people within it—helping them develop the freedom, wisdom, discipline, compassion, faith, and human relationships they need to live well.

In this sense, digital formation becomes part of child protection, education, and evangelization. As Pope Leo XIV teaches in *Magnifica Humanitas*, accompanying children and young people in using technology to develop responsible relationships and helping them recognize risks and choose what fosters their inner freedom is a concrete way of safeguarding their dignity.

Ultimately, the question is not whether technology will shape our children. It certainly will. The deeper question is whether we will be present enough to help shape the children who are learning to live with it.



NEWS FROM THE BELGIUM REGION

The sisters gathered together on July 14 to celebrate the 85th birthday of Sr. Annie Timmers. It was a joyful occasion at the Provincialate, filled with singing, laughter, and warm conversation over cups of coffee and delicious cakes. Because of the very hot weather, the sisters were also treated to refreshing ice cream, which made the celebration even more enjoyable.



On August 20, four sisters: Sr. Kristien, Sr. Yvonne, Sr. Maria, and Sr. Matheo visited Sr. Rosa. They shared their experiences of their new residence in St. Catherine, their pastoral ministry, and life in the parish. They especially enjoyed recalling their gathering in Tilburg on August 18, which was a meaningful and joyful experience for everyone.

The sisters are also looking forward to gathering again for the Feast of Our Lady, Mother of Mercy, on September 24. Everyone is warmly welcome to join this celebration!

Meanwhile, everyone is eagerly awaiting the celebration of 175 years of the presence of sisters in Zonhoven, which will take place on October 18. The parish priest is organizing a special celebration for this important occasion. It will be a whole day of festivities, with a warm welcome extended to all the sisters.

We look forward to these moments of celebration, fellowship, and gratitude for the many years of God's blessings and our shared presence and mission.



NEWS FROM THE INDONESIA PROVINCE

THE XIV CHAPTER OF INDONESIAN PROVINCE



From 6 to 11 July 2026, the Province of Indonesia held the XIV Province Chapter centered on the theme: **“SCMM, Pilgrims of Mercy: A Shared Mission to Build Hope and Heal Divides.”**

This theme served as the foundation for the entire chapter process in the spirit of sisterhood, reflection, discernment, and renewal in

the life and mission of the Congregation.

The Chapter was attended by 36 Sisters from various SCMM communities within the Province of Indonesia. Also present were members of the General Council- Sr. Sofiani Warasi and Sr. Miranda Situmorang as well as the Moderator, Fr. Hendra Sutedja, SJ. Their presence provided support, accompaniment, and valuable perspectives to the participants throughout the entire chapter process.



Throughout the six-day chapter, all participants actively engaged in the diverse chapter agenda. The Chapter was conducted in a spirit of sisterhood, openness, and shared responsibility.

During this time, participants shared and explored various experiences, hopes, challenges and visions for the renewal of SCMM's life and mission. This process offered an opportunity for reflection on the Congregation's journey and for forging a renewed commitment to the future of the Indonesian Province rooted in the original charism of the Congregation's Founder.

One of the key agendas of the chapter was the election of the Provincial Council for the 2026–2030 term, which was held on 11 July 2026. Through a process of election and discernment, the chapter established the structure of the Indonesia Provincial Council for the upcoming term as follows:

- Sr. Donata Manalu, SCMM – Provincial Superior
- Sr. Teresa Seingo, SCMM – Vice Provincial Superior
- Sr. Rafaela Gowasa, SCMM – Council member
- Sr. Yesualda Simalango, SCMM – Council member



The election of the new Provincial Council marks a significant step in the ongoing journey of renewal within the Indonesian Province. The trust placed on them through the chapter serves as a call to continue to lead with a spirit of service, sisterhood, compassion, and fidelity to the congregation's charism.



The chapter concluded with a Mass of Thanksgiving presided over by the Archbishop of the Archdiocese of Medan, Mgr. Kornelius Sipayung. In his homily, the Archbishop shared prayers and expressed hopes for the future. All Chapter participants were encouraged to bring the spirit of the chapter back to their

respective communities and to implement the Chapter's decisions and commitments in their daily lives. Guided by the spirit of being "Pilgrims of Mercy," the SCMM Province of Indonesia remains dedicated to continuing its mission together, fostering hope, and playing a role in healing divisions, whether within themselves, their communities, the Church, or society at large.

This 14th chapter marks a significant milestone in reaffirming the shared journey of SCMM in the Province of Indonesia: walking together in love, serving with mercy, and bringing hope to a world in need of healing.





NEWS FROM THE INTERNATIONAL PROVINCE

The past few months have been marked by meaningful experiences of fellowship, formation, mission, and fraternity in the International Province. In various settings, the sisters have had the opportunity to strengthen their bonds, deepen their mission, and share experiences that contribute to building an increasingly integrated journey.

Working Visit



From July 29 to August 13, the General Council conducted a working visit to the International Province. It was an important time of encounter, listening, and sharing with the sisters, members of the Movement of Mercy, associates, and people involved in the Congregation's various works and projects.

The visit provided an opportunity to gain a closer understanding of the realities of the communities, to follow up on formation and various missionary initiatives, as well as to strengthen the bonds among the sisters and foster a broader understanding of the challenges and hopes that are part of the Province's journey.



Strengthening the Mission Among the Most Vulnerable

Our commitment to promoting life and caring for people in vulnerable situations remains a concrete expression of our mission.

In this same vein, a formation program on **Trauma-Informed Care and the Protection of Children and Vulnerable People** helped strengthen the

preparation of the sisters in the Philippines for a mission that demands competence, responsibility, and sensitivity. The formation reinforced the importance of creating safe, welcoming, and protective environments, caring for both those being supported and the people who carry out the mission of care.



Formation and Commitment to Reality

Together with the sisters from the Small Inserted Communities, the Brazilian sisters participated in a training session on Political Context. Participation in reflection and study sessions allowed them to deepen their understanding of social and political realities and to recognize the importance of conscious and responsible citizenship.



Emphasis was placed on the need to understand reality, combat misinformation, and develop a critical perspective on events that affect daily life, especially during this presidential election year.

Caring for Those Who Care

We also set aside time for personal and communal care. The Brazilian sisters' annual retreat—marked by prayer, silence, reflection, and sharing—was an opportunity to renew our inner lives and remember that the essence of our vocation lies in mercy, fraternity, and love.

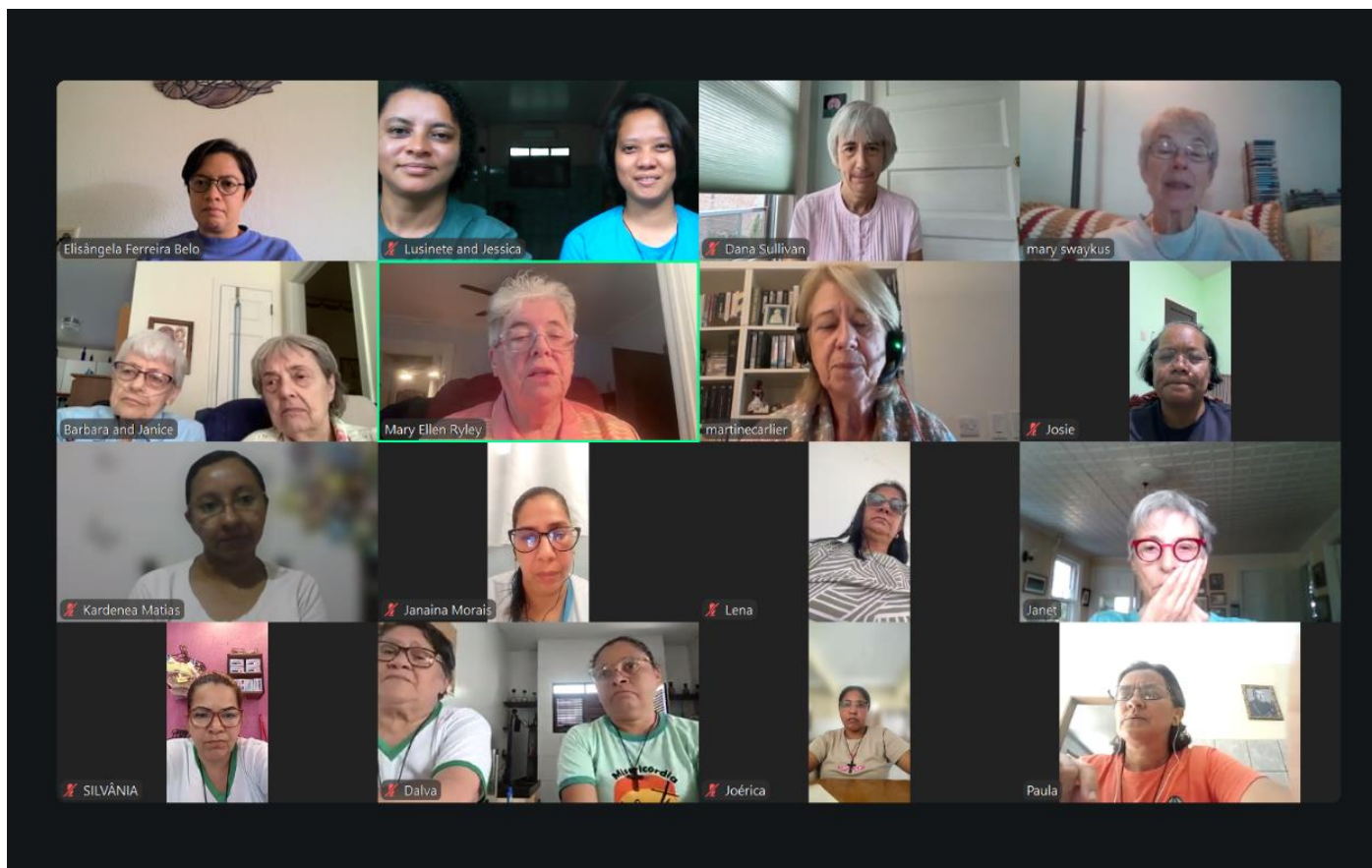


The Biodanza experience also provided moments of connection, joy, and lightheartedness. Through music, movement, and fellowship, the sisters were able to strengthen their bonds and experience new forms of care and well-being. These experiences remind us of that self-care and mutual care are part of our mission.



Walking as a Single Province

On August 29, the International Province's online gathering provided a special opportunity to share our lives, joys, concerns, and hopes. Reflections in small groups helped us look back on the Province's first two years and ask what needs to be strengthened, transformed, or rethought in preparation for the 2028 Chapter.



Looking to the Future

We are still learning to walk as a single International Province. This process requires dialogue, openness, patience, and a willingness to learn from one another. At the same time, the steps taken so far allow us to recognize signs of hope and to see that collaboration and mutual support are possible.

The next in-person meeting, scheduled for February 2027, will be a new opportunity to strengthen our bonds and assess the progress made so far, with an eye toward the 2028 Provincial Chapter. We therefore continue to build together a Province capable of valuing its diversity, strengthening fraternity, and putting each member's gifts at the service of our common mission.



NEWS FROM THE DUTCH REGION

The Dutch region currently has 47 members. All the sisters share the same address: Oude Dijk, with house numbers starting with 7 – the apartment building for sisters living independently and 5 – our nursing home, Mater Misericordiae.



Sisters Visit GroeiTuin



We wholeheartedly support, among other initiatives, the GroeiTuin project in Tilburg. We've been doing this for years. We're regularly invited to visit. On August 25, it was time again. We were able to see with our own eyes that:

- The garden has grown significantly;
- The number of volunteers has increased;
- Four well-grown pigs are roaming around;
- And that plenty of new plans are still taking shape.

But as initiator Hein van de Hurk put it, “our GroeiTuin isn't really a garden. It's a place where people grow. Where people, just like our sunflowers, can turn toward the light. To find meaning, to meet one another—a place where self-confidence blossoms and lasting friendships are formed. A place where we stand strong together.”

A beautiful parallel to our congregation, which has also planted seeds so that vulnerable fellow human beings could thrive. It knew that only by working together could “miracles” be achieved.



One of the growth plans is to build a Flemish-style barn where, among other things, groups can be hosted. An old truss is already in place, as are old clinker bricks. Volunteers have also been found for this project to work on the wood

and carefully clean no fewer than 30,000 old bricks so they can be reused. It's a huge task, carried out with love and joy. Because building together also brings us closer.



After all the kind words, we were able to admire the “wonders of nature”—from beautiful flowers to pigs, from all kinds of tomatoes and peppers to potatoes and onions.

Further Steps Toward Completion

Completion is a task with many facets. It is a realization of our own transience. It involves constantly weighing what we keep and what we let go of. We do this with the utmost care. Recently, we parted ways with the sculpture collection of Sr. Jesualda Kwanten (1901–2001).



Sr. Jesualda was known to some extent as a portrait artist. After consulting with the Advisory Board and presenting the matter to all the sisters, we can report that we have also concluded this process in a responsible manner. A

good new home has been found for many of the sculptures. A number of sculptures have been selected to carry forward into the future, each accompanied by a story.

Vision for the Future



Mercy. We have already found interested parties for three of these works. That is a promising start. This external party will also play an important role in consultations with the municipality and other stakeholders. On September 23, they introduced themselves in detail to the sisters.



NEWS FROM THE TIMOR LESTE REGION



On June 20, 2026, with deep gratitude to God, five postulants from the Timor-Leste Region entered their first year of novitiate formation. The reception took place at the St. Lukas Community in Ossú, during a mass presided over by Fr. José Gonzaga and attended by local parishioners, family members, and the sisters who supported them on their vocational journey to the novitiate.

On June 24, 2026, two second-year novices also made their first vows.

Before the altar of the Lord, they pledged to live a life of chastity, obedience, and poverty, as a sign of their fidelity in following Christ and in living the religious life according to the charism of the Congregation.



This celebration took place during a mass presided over by Fr. Benediktus Nuwa, CMF, the parish priest, at the Dom Joannes Zwijsen Formation House in Manleuana-Lisbutak. Priests, sisters, brothers, families, and friends attended the celebration. May God always bless and strengthen them so that they may remain faithful to God's call and enthusiastic as they continue their formation.



Each year, the sisters also draw new strength from God by participating in an annual retreat. This year, the retreat was split into two groups. The first group took place in January. The second group took place from July 28 to August 3, 2026, at the Claretian Retreat House in Kupang. Fr. Emanuel, CMF, led this retreat and was attended by 14 sisters.

The theme of the retreat was: **“Hope Does Not Disappoint.”** During his conference, Fr. Emanuel said, “Hope is the strength that enables us to persevere on our life’s journey and in our vocation. Without hope, we would easily give up when facing various challenges, difficulties, and experiences that do not align with our expectations”. When we feel weak and unable to face our problems, we are called to persevere and maintain hope. We should entrust everything to God and allow the Holy Spirit to work within us.



If we have faith, we have hope. If we have hope, we learn to trust in God. Conversely, without God, our faith and hope will grow weak. Hope is the strength that helps us to continue believing, persevering, and remaining faithful on our life’s journey and in our calling. May this retreat help the sisters grow ever stronger in faith and hope, so they can remain faithful to their missions.



NEWS FROM UK/IRELAND REGION

We are pleased to share some encouraging news about our sisters and an update on the work being carried out in Bryn Mair. Although there have been some changes and challenges in recent months, it is good to know that the sisters are being well cared for and that important work continues.

Sister Teresa Gray remains in good health. Although she spent several months in hospital, she has now recovered well and is being well cared for at Nazareth House in Birkenhead. We are grateful for the care and support she is receiving.

The sisters in Ireland, Sister Mary O'Rourke and Sister Nora Hayes, are also keeping well for which we are very thankful.

Sister Marie Therese Croke continues to work hard to reduce the archives held at Bryn Mair and is also supporting Helen in her role as Regional Coordinator. In September, Sister Marie Therese will spend a month on holiday in Ireland. While there, she will start looking for a

suitable care home in her home country. We reminded her to take her time and enjoy her holiday.

Bryn Mair is now under offer, and the matter is currently with the solicitors. There have been many potential buyers who have viewed the property, but unfortunately the offers received were very low and could not be accepted. The house is now virtually empty of furniture. Once the property is sold, arrangements will need to be made to find a suitable new home for the remaining records and archives.

In the meantime, the maintenance man continues to be employed and is ensuring that the building remains secure and well maintained.

We hope that the sale of Bryn Mair will proceed smoothly and that suitable arrangements can be made for the archives and records. Above all, we remain grateful for the care of our sisters and for the continued support of everyone involved.