

MJB_Episode_92_Sr_Chero_Chuma

Julia: [00:00:00] Hello, good people. This is Sister Julia Walsh, and you're listening to Messy Jesus Business. Welcome to the Mess.

I'm here with Sister Chero Chuma, who is the sister of. St. Joseph of Peace and a doctor of nursing practice. Sister Chero is the director of vocations for her community in the United States. She has been involved in the healthcare field for over 22 years and serves as a per diem psychiatric provider at Seattle's Crisis Solutions Center.

Hi, sister Chero. Welcome to Messy Jesus Business.

Sr Chero: Thank you. Thank you so much, sister Julia. And um, yeah, I know we had planned this like a while back and I thank God that we were able to have a date and here we are

Julia: finally. Yeah, I mean, we've been friends for years and years and I see you off and on 'cause our paths cross and our shared Ministry of vocation work and we end up in, [00:01:00] I think I.

Saw you at, at the Congress in, in California. Just you know, a bit ago, I've known you for so long, but I realize I don't actually know your vocation story. Like how did you become part of the congregations of the Sisters of St. Joseph? Of Peace. Wow. How did you come to know that as your call, as your vocation?

And also you're doing all this other work too. There's many ways that you're, you're serving the church and serving God's people, and I'd love for you to share your story. Thanks. Thanks for

Sr Chero: asking that. So I think it really goes back to, I guess, before I came to this country. So I was born and raised in Kenya.

Um, in Kenya, part of, you know, east Africa, of course for those, you know, where Kenya is. I mean, Kenya is known for good things, right? The runners, we produce the Firstest runners in the country, and then we have the big fives. Uh, the people go to four Safari. So that's where I was born. [00:02:00] And when I was in my second year in high school, my father was like, oh, you have a cousin who is in America, and I'm thinking about you going to college in America.

Growing up Catholic, and of course, you know, I need to obey my parents. I didn't even think that, I would say like, no. To me it was like, oh sure. And so finished high school and right away my father then worked with the distant cousin, as I learned actually who was in Iowa and I. I know you're from Iowa.

Julia: I didn't know this, Iowa, I know.

Have we have we talked about this ever? I can't believe you never told me.

Sr Chero: So, yeah. So he was in Iowa. My father was involved in helping him to get the visa and all that. So he did help my father to then apply for the school, Des Moines, uh, area Community College, DA oh oh. Yeah. And of course my father got me the passport and then I went to the embassy and I remember them asking me, what are you going to do [00:03:00] there?

And I was like, going to school. And it was really easier at that time compared to how people share that now. Mm. Two months after I turned 19, I migrated to Iowa Dub Iowa. Landed in Iowa in December. First culture shock. It was so cold. Right? And And white. Yeah. Meaning white, of course. In terms of snow. Oh, I thought you meant the people

Julia: that, that also, also, yeah.

Lots of whiteness.

Sr Chero: Not lots of whiteness. And then I met, you know, my cousin and his friends who would come and I'm like, Ooh, someone familiar. So. Started school. That was the first time being in Iowa that, um, it's sad to say that I had to learn. That, um, recognized as black. Mm.

Julia: Never thought

Sr Chero: about being black before.

Never thought about it. That was not my identity in Kenya. We know in [00:04:00] Kenya we have tribes.

Julia: Yeah. And then I

Sr Chero: grew up in the ING tribe. That is where really like the cultural part of it comes in, but we don't see the other tribe as like less human or like. They're not human beings. It's about you speak another language, you eat different food.

Us we are, you have different traditions, as you know, than us. Yeah. And, but you are a human being.

Julia: The difference of culture versus race.

Sr Chero: Yes. Mm. Yeah. So then being in Iowa. I learned of that identity and, and it was so hard. It was so hard to learn that, wow, when I get out of the house, the first thing that the person sees is the color of my skin before they really recognize my humanity.

Mm. And it was hard to reckon with that. So then my cousin then was so determined to help me learn how to drive. Oh, Uhhuh. And being in Iowa, I kind of felt like I was home a little bit in regards to seeing corn and [00:05:00] cows. I. That part was like, okay, something familiar, corn and cows. And so learning how to, we have that in

Julia: common, my friend.

Sr Chero: I know. So then learning how to drive, you don't get to go too far before you get into the corn farms, you know? Yeah. And while my cousin helping me to drive, I had my permit. Yes. But. Some white guy stopped us and he ended up calling the police.

Julia: Oh. And

Sr Chero: that was my first experience as to why did he call the police?

So then my cousin had to explain to me like, where, well, where we were not supposed to be. And it was really because it was a road that wasn't busy, uh, that my cousin thought that it will be a better place to learn after. To drive. Yeah. So at that point then it's like, I don't think I can stay here for too long.

I didn't tell that to my cousin, but I then I started figuring out that I need to move and I made contacts in Seattle, and a day [00:06:00] after I turned 21, I drove all the way from Iowa to Seattle. Wow. So I go to Seattle. Was able to transfer my studies from DM a C to a community college in Seattle. Mm-hmm.

Connected with a parish at that point, you know, passively transferring, you know, schools and all that was just passive at a parish. But then you go to a point when I'm like, I need to be active at a parish. Hmm. So I did, started, you know, lecturing and helping out and all that. And then during this time also dating.

Mm-hmm. So, you know, living, falling in love and all that. And he reached a point when he was like, wait a minute, it says it for life. Ah, yeah, I know. I came to this country to go to school and pursue a career in healthcare. I, I knew at that point what I wanted to do. Mm-hmm. And I had a boyfriend. And is, is this it at this [00:07:00] point?

I not even met any Catholic sisters or aunts at all. Uhhuh. And there was a priest from Kenya who was my contact, and I did ask him, and he had been here, I think he told me like two years himself, but he had not met any sisters. Hmm. But that inquiry in me that led me to just doing my own research as to okay, being Catholic.

And somehow then learned about, of course, uh, Christian vocation and the idea about being a sister came up being religious.

Julia: Hmm.

Sr Chero: Like nothing really, like jumped right away.

Julia: Okay. Yeah. But

Sr Chero: it was like, okay, this is an option. So left that, and then later on I came back again, and then I read about the sisters in the Pacific Northwest, ah, Uhhuh.

And there are not many congregations, at least at that time. And then one time after Mass, I mentioned it to my pastor. And I'm like, yeah, I dunno. You know, I read about the sisters here [00:08:00] and, and somebody just came and, you know, to say hello to him after mass and he was like, wait for me. So then after that he went and invested and then he is like, um, so he took me to the directory and he pulled out the Sisters of St.

Joseph of Peace Centennial anniversary book. Oh, they taught him in high school. Oh, Bishop Blanchard High School, and he was just excited to share about his teachers, the sisters who taught him Oh yeah. And pointing out his sister and this sister and all that. Of course, to me, at that point, I'm like, just

excited to hear that and seeing him excited, you know, sharing about his t-shirts, and then he was like, yeah, you know, check them out just like that.

Yeah, I don't think I remember telling him that I'm thinking about it, but it was like, yeah, read about, you know, this is true. So going home from mass, I was like, okay, God, is that like a sign? Is that something that you're telling me? And I went back to the website, so St. Joseph a [00:09:00] piece. And so I went back again and I read more and intently about what the sisters do and, and it was interesting.

Peace and justice. Then it was like, oh, maybe I could do it in my prayer. Then it started coming, ah, and it kind of became consistent in a way that I went back again to the website to read it, and I saw a place where I did, I could reach out to a vocation director, but then the voice of my father was in my head.

That I came here to go to school. Ah, sure. I did not come to become a sister, and at this point I did not know what that kind of meant. So then I was almost graduating with my associate degree from the college, I guess. Then God started haunting me. I don't know, because then I kept going back to it, and it reached a point that I then reached out to vocation director.

Julia: And then one thing leads to another.

Sr Chero: She wrote back right away [00:10:00] though, to be like, oh Lord, wait a minute. That was too fast. Um, but yeah, it's gonna be 20 years next year.

Julia: Amazing. Yeah. You were open and you were exploring and you were curious as you tell it, it doesn't sound like there was agony or stress.

It sounds like you just were at ease as things unfolded. Am I hearing that

Sr Chero: right? Well, you heard that, right? Making that choice in terms of, yeah, getting into religious life, but. Being in this country, you know, the first time being right with family, that's when it hit. When I'm like, wait a minute. And realizing a lot of that there was time of loneliness and the times, of course, the cultural cas is missing, you know, the food, uh, that I was used to and, and just speaking in Kenya.

Yeah, and learning about, of course, the history of racism in this country. So there is, there is some pain that comes with [00:11:00] that. Anybody who is non-white, you know, there is always that check-in when you have to, like in the

morning before you get out of the house, you have to do that check in. How is today gonna go?

Mm-hmm. Is this a day when I'm. Get into the car I drive and I might just be stopped because of who I am or you know. Yeah. Like that check that we constantly do or when we are in classrooms, you know, at times, like you are the only non-white student, you know, just being aware of that, the surroundings that I know, you know.

You don't have to even think about that yourself or even worry about that.

Julia: Right. White privilege is a real dynamic and racism too, and as we are living the gospel and during these really messy times, mm-hmm. It's a reality we get to reckon with for white people like myself. What I'm reckoning with is my privilege and how do I remain conscious of it and therefore amplify other [00:12:00] voices, offer cultural humility, try to abandon judgment and stay open to other worldview and perspectives that aren't as centered as my own.

Mm-hmm. Hopefully, as I'm doing that work, it's relieving. Some of the pressure from others and somehow gradually helping to repair the, the systems that are so unjust.

Sr Chero: Yes. Yes. I mean, the work that you do when other people do that makes it does make a difference really. Um, and you know, for me, of course, knowing that being a sister has given me privileges also.

Yeah. And so then knowing that where I am does give me privilege, and so then where else can I join with other allies in other things that I can then support and speak up about and make a difference in people's lives. So together we do it.

Julia: Yeah. And what have you learned [00:13:00] in your experience about the tension?

Of privilege and the reality of judgment. What I'm aware of is, as you give that example of how you're trying to be an ally to other marginalized groups because you're a sister, 'cause because of we have a certain amount of privileges as vowed women religious. Mm-hmm. Yet. There is still judgment, there's still racism that impacts you.

And maybe for myself, maybe it's sexism is the ism that I am impacted by. So how do we do this dance? What are you noticing about how to do the dance of

like people are judging or could be judging, but yet we're called to allyship. We're called to share our privilege. There's some privileges we don't have.

Totally.

Sr Chero: Right. Um, I think for me, really it's going back to where being a sister, I get comfortable [00:14:00] and think that I'm kind of, sometimes I'm meant to feel that I'm part of the center, but then it reaches a point. But, um, like now I'm really at the periphery. I'm really living in the liminal space. There are moments that I'm part of the center and how do I then take advantage of that to then help me move back to the periphery that way then I don't get comfortable.

Because it's easy to be comfortable.

Julia: Yes, yes. And it's sort of our human nature, isn't it? To, yeah. To try to preserve our comfort once we find it.

Sr Chero: Yes. Yeah. Yes. So to keep remembering that and, and I think for me, the ministry that I'm involved in the clinic does help me to then go back there and to be like, yes, I'm privileged this way.

But I think the faith that I have at really God as a child from my parents is what keeps me going. Because there are things, Julia, that [00:15:00] it reached a point when I'm, my God, you know, you are the one who knows what I cannot figure out sometimes. Mm. So it's that faith and prayer and I think comes into preparing every morning.

To face the day that keeps me going.

Julia: Is that the grace of surrender? Is that what you're talking about? It is

Sr Chero: surrender and believing. Is that a thing? Yeah, it's like surrendering, but then really knowing that yes, God, God's got this. Mm-hmm. God's got you. Mm-hmm.

Julia: Yeah. Mm-hmm. So it's a trust.

Sr Chero: A belief, a faith.

Julia: Yeah.

Sr Chero: And maybe I should have said English as my third language. There are times I'm like, what are the terminology? So yes.

Julia: I can't even speak one and a half languages,

Sr Chero: so

Julia: anyway. Oh yeah. Surrender, trust, believing. Well, [00:16:00] sister, I would love to hear more about your work at the clinic. What's that like? And how are you encountering Christ as you

Sr Chero: serve as a healer?

I'm a psychiatric provider and I'm one of the two. Normally, sometimes I end up being the only provider, and that is at the Crisis Solution Center, uh, in Seattle. This is a place where our brothers and sisters are brought in from the community needing help to stabilize. Hmm. Majority of our clients or those who are brought in, there are people who are struggling with chronic homelessness, those who have been unhoused.

For a long time, and those who, because of many factors, one being trauma, have sought to self Medicaid with substances as they are easy to find. Uh, because then, you know, at times when you don't have basic needs like food, shelter, how can you then find the treatment? Yeah, for that [00:17:00] emotional pain that you are going through.

So these are people struggling with substance use disorders, but then also severe mental illness. And so as a provider, they're really diagnosing and treating mental illness, but then with the team there, we provide resources that people need. My wish, I can write a prescription for housing. Which that is what most of our brothers or sisters need, including the support they will need to, yeah, be housed, but that's not the case.

Instead, it's so easy to just write up, you know, a prescription for a pill, which they do help us. Evidence has shown to, to stabilize the person and also help person of course, you know, get through whatever they're going through at that point. And then the social workers or case managers who are there would work with those who are outpatient.

To find housing, which they do come, but not like right away. Mm-hmm. As needed. And then those who need to go into treatment, that is also the resources that we provide. The agency that runs the crisis center is called the [00:18:00]

Downtown Emergency Service Center. They do have permanent supportive housing. It's a nonprofit organization, uh, but they do have permanent supportive housing, meaning they house people who need housing and provide supportive services there.

So, yeah, so that's what I do, uh, when this is really treating adults from 18 and above. At the center being there, I do a lot of listening really in that work. But then most importantly, providing an environment for a person to feel or to get that respect back that they've lost in the society or that dignity of being a human being.

My first thing that I always tell by clients are, you're here for you to allow us to help you as much as we can. Hmm. Meaning, if you don't feel like this is where you need to be, that they have that choice to live. Hmm. That way the person know. That is really them [00:19:00] out of the evolution to, to allow us to support them or provide whatever help they need and that they can come back.

It's just the way of, uh, referring themselves is different for the clinic. They need to be brought in by the police or the fire department or from the emergency room, so, so I think. That frees a person because mostly at the emergency room, most of our brothers or sisters who struggle in that way when they get into the emergency room because of the policies of the hospitals, mostly quite a number of them will be restrained.

Oh, and you and I know. Even if you're not struggling with any issues, if you are restrained, that will get you in a moment where you are gonna be like, why are you doing this? And so to add in to somebody who's already struggling with mental illness, then that becomes difficult. So for us, we try to provide an environment where we don't do that and we allow the person to just.

Give us [00:20:00] the opportunity to provide what we can provide. And I love that. 'cause I did work at a, at a hospital before, and the policies there to me really felt like we were stripping people of their dignity. Because when they walked into the door, we took away whatever they had that belonged to them, and we handed 'em a gown.

Hmm. That's really what contributed to me looking at where I could work, and I'm glad I found this place and Wow. Right. I worked there as a psychiatric nurse and then when I did my doctorate and graduated, then I got hired as a provider.

Julia: Wow. It sounds to me that you are serving some of those who are most marginalized and vulnerable in our society.

Yes.

Sr Chero: Yes. And. When I got my BSN at Seattle University. I didn't ever think that I will work in, in psychiatric mental health. Normally it's like, oh yeah, I'm gonna work at the emergency room and do this. You know, like [00:21:00] all these big things that a nurse will tell you. And during that time when I was graduating my undergraduate, we were going through as a congregation, the chapter in 2014, the chapter call actually ended up being radical hospitality.

Julia: And just for the listeners, by chapter you mean the gathering of your congregation of sisters? Yes. That probably happens every what, four to five years for us. Every six years. Every six years. And then that's where you define your mission and your direction, your focus. Mm-hmm. Yeah, you just turned the signs of the Times as a community and as a congregation decide what you're called to do.

Yes. So you landed on hospitality during that time. Radical, not just radicality.

Sr Chero: Radical hospitality. So during this time is when I'm almost graduating with a chapter call. You know, how are we living it together? The congregation, but then also individually as sisters. Yeah. Right. And so it did actually affect us to [00:22:00] which direction I was gonna go to practice, you know, my nursing after my undergrad, and somehow God helped me to see that this is where I was called to be.

Yeah. And my first job as a nurse was, uh, the, at a psych unit in the hospital.

Julia: So Sister Tarot, what is radical hospitality and why does it matter? Why do we need to be

Sr Chero: concerned about this? It's like, how do I define that? Or maybe I've believing it and I don't know how to define it, but going beyond what we see as what we are called to do.

As Christians, as disciples, as followers of Jesus. Maybe I can explain it the way it turned my, yeah. Life as it is now. Yeah. I think without that discernment for chapter and has having that chapter called for radical hospitality, I probably

would have chosen to do different kind of nursing, maybe be a research
[00:23:00] nurse.

'cause that's normally what anybody will do, meaning just walking in a hospital, doing a regular nursing mental health. Normally people will be like, oh, I can't do mental health. But then it's like you get to experience or treat people, help people who are struggling with mental health. And so for me it was like an invitation to serve or to do what I didn't ever think that I will do.

And I think for us then we are then called to go beyond what we know. What we think our capacity is. Mm-hmm. Knowing that within us, God, who then we believe in God, who then created us, will then provide what we need to do. That which it is possible for us to serve others.

Julia: Oh, that's beautiful. So our capacity doesn't matter if we're living a life of faith.

Sr Chero: It does not 'cause God provides. [00:24:00]

Julia: Yeah. So we don't need to be asking ourself what our capacities are or our limitations, and instead we can just give God our discomfort. Mm-hmm. And take the leaps of faith and God will provide for us what we need to do. God's will. I

Sr Chero: strongly believe that baby, I'm not shouting enough Catholic.

Now maybe it comes back to knowing that God bless us and provide us with crisis we need. Yes. To go through whatever.

Julia: Right?

Sr Chero: And I think if that whatever is in front of us or it is something that we are asked to do, or if we see like as it is now, is to still believe and trust that God is there to provide.

Whatever is needed.

Julia: Amen. And what I'm reminded of as you say that is the scripture. It's a theme throughout the, uh, the gospels and into the appalling letters. We are called to die. We're called to embrace our weaknesses. We are called to pour out
[00:25:00] ourselves as Christ pours out himself on the cross and.

Through that Paschal mystery of, of the death comes the resurrection, the freedom, the discovery, the transformation. Mm-hmm. Yeah. We're freed from even our own limited imagination or our sense of like, Nope, this is all I can handle. Yes, we go beyond the edge of that.

Sr Chero: Oh, amen. And for me, uh, Julia, I mean, I come from a culture where we don't talk about death until it happens.

So meaning until you die. So meaning we don't even talk about it, right? Yeah. And here I am choosing. A ministry where part of my assessment is to assess people who are struggling with suicidal ideation.

Julia: Yeah.

Sr Chero: And I remember really praying about that and asking God to be like, you know what? I want to do this.

I want to live this, and it's you who's gonna provide [00:26:00] ways that I will do this. And I still remember my first, uh, as assessment as a nurse, uh, sitting with a client who actually attempted suicide. And she was sharing that with me, of course, regretting the action that it happened. I did not know what I was gonna say back after hearing what I had heard.

But God provided and somehow I found a way to then get back, be there with, with a person, and remind the person that yes, the life that we have is a gift. And yet for the person that didn't feel so wasn't for them, it was a regret that they did not go through what they had. If you ask me how you did it, I'm like, it's not me who did it.

Mm. It's the Holy Spirit really, that I believe worked through me and has provided me with really [00:27:00] what I need in those environment that I create, being with a client that space. 'cause then normally when I sit down, I do a silent prayer. I say silent prayer for me and of course for the person sitting in front of me, knowing of course in this country, you cannot just blurt out, you know about your faith.

And c you know, respecting that until a chance comes in that I can explore that in the conversation. Uh, but always really inviting God and the Trinity to be part of that conversation for whatever really is needed.

Julia: Your prayerful minister, you serve grounded in prayer, it sounds. Uh. Now I'm wondering if for you, service and ministry is one of the ways you experience intimacy with God.

Sr Chero: It is. It is. And how can one separate that? Right? If whatever we do [00:28:00] then is believing that we're serving God in God's people, then you cannot separate that 'cause that's when you're really encountering God. By sharing the gifts and the talents that God has really blessed me with, given that I've been invited to do this other ministry vocation ministry, uh, is kind of different in a way.

I don't get to do more listening there. I get to do more talking, as you know, well, there is listening, but in a different way, but it is through the encounter of the other. Mm, that I believe that is where. Getting to learn or to know God. You know that mystery, as it is, is really revealed a bit and really unfolds there.

Julia: Amen. Amen. Yes. Amen. My friend. Unfortunately, the time's really winding down already, so I just wanna honor and carve out a little more space in case there's anything you'd really like to [00:29:00] explore or name about the mental health crisis in in our society at this time. When you think about the connection of the mental health crisis to gospel living, what are you noticing needs to be named paid attention to, responded to.

Sr Chero: Yeah, this is where it gets messy. It's like saying yes or believing or having faith invites us to really step out of our comfort zones and being radical and to use the word of John Lewis getting into good trouble. So it is like noticing that commitment that we, we follow or do in a world that. Is what it is, which at times can feel like there's a lot that we need to do.

And yes, God blesses us and provide us with that capacity to do what we need to do. But I think normally what I go back to is [00:30:00] to also know that through all that. Other things can be triggered and we also really can have challenges.

Julia: Mm-hmm.

Sr Chero: And so what then do we need as Christians, as followers of Jesus as disciples to continue doing that, living into that commitment, but then also getting the support that we need so that we can be present for those who need us more.

In real sense, there is burnout in real sense as Christians. And even though we pray at times, we can feel helpless. We can feel hopeless with what we need. Ah, yeah. With what we do. But what are the resources that we have? Because that is true, that prayer. Yes. Yes. And surrendering. Yes. But there are resources out there.

Julia: Yeah. So I think what I'm hearing you say is we need not spiritualize our struggles. Mm-hmm. So if we are feeling depressed, if we're feeling burnt [00:31:00] out, yes, we're feeling anxious. Mm-hmm. We ought to ask for the help we need and turn to our community and not just expect God to answer our prayers in a abstract sort of way.

Sr Chero: Yes. And really bringing that to God. God is able to then help you. No. If it is mean, if it means going for therapy, yes. Having conversation with others to then help you lead into what kind of therapy you need. Not to just think that, yes, I'm just gonna pray and this is gonna go away. Not to say that that's, you know, prayer is not powerful, but evidence has shown and some people like myself are out there to then help the person.

Yeah, really live a fully healthy Christian

Julia: life. I am. Aware that it's by God's designs, we are not meant to be alone. Even when it comes to when we're feeling the most vulnerable, when we're hurting the most, when we feel the most broken, it's probably when [00:32:00] we need others.

Sr Chero: Yes.

Julia: Yes,

Sr Chero: yes. And I think, you know, remembering again, who we are, whose we are.

Who is next to us and why are they there? They're not there by mistake. Right,

Julia: right. Amen. So, sister Chero. Yes. Please tell me, friend. Mm-hmm. For you, what does

Sr Chero: discipleship mean? I think discipleship means being in relationship. Mm. So, of course being called to leave the gospel, which is messy as it is, but then being in relationship where I.

We encounter God, and God encounters us in how messy that is. Mm-hmm. As we struggle with that mystery, but then. That compelling us to then encountering others and sharing what then is revealed within us for who we know God to be and how God has helped us to know ourselves [00:33:00] and that relationship. Then. So then being able to share that authenticity, then?

Yes. Yes. It does help to talk with somebody who English is their first language. 'cause then they can name that.

Julia: I'm just trying to synthesize. It has nothing to do with me speaking English.

Sr Chero: I'm digging around the bush.

Julia: Yeah, just checking it out.

Sr Chero: Got it. Yes, yes. No, that, and then, you know, when you say that, I'm like, yes, yes. Uhhuh. And to know that, that of course though. So through relationship and and encounter, yeah. A lot can be revealed there. Mm. You know, meaning being authentically who we are, who we say we are, and how that is revealed to others.

For them to also, if they don't see that, or if they don't know that, to claim that, or to even [00:34:00] have a glimpse of what that is.

Julia: I'm reminded there of, uh, Thomas Merton's teachings about the true self versus the false self, and how if we are living out of our false self, we are probably causing a lot of harm to others and our self.

Mm-hmm. But if we're living out of our true self, of how God made us to be a real personality. Our, all of our quirkiness. Mm-hmm. Then we probably are bringing freedom for other people to show up and be their true selves too.

Sr Chero: Yes. Yes. And at times I think there are people who maybe they need to live in that false self at that time.

'cause to be, I see that as like, numbing, whatever it is. Okay. You know, to live into that. 'cause then it's, it's tough, right. To be able to face and feel. Yeah. Yeah. The realness in us. Ooh, amen to [00:35:00] that. For those who found that, then how is that revealed for the other to find that within themselves?

Julia: Amen.

Mystery.

Sr Chero: We're trying it here. It's

Julia: messy. So you mentioned that you know the gospel life to be a very messy life. Would you like to say a bit more about the messiness of gospel living? Ooh.

Sr Chero: I mean, I think one thing that I can say is saying yes to follow. Jesus is saying yes to a messy life. Mm. If at some 0.1 really thinks that that is not or that is comfortable, then I would invite them to really be more radical.

Ah, I mean for the life that you and I have chosen that comes in with that privilege to be able to speak whenever or work for justice or do whatever needs to be done given that privilege that we have or [00:36:00] given who we are. Really choosing to follow Jesus in this kind of life or religious life, and for others who have chosen to do that in their own vocation.

So yeah, if somebody thinks that, oh yeah, life is good, then maybe this time in our world, in our country now you've, you've been comfortable, then it's time to really make yourself comfortable. And for maybe those who feel that maybe they need to invite themselves who they know are comfortable to then invite them.

To relook at that 'cause we all are one and we are in a point where we need to be more together as disciples to then speak up and serve God and God people. I.

Julia: Amen. You know, I'm hearing so much about how we are called out of our comfort zones from you today.

Thank you for that. Oh, this has been so [00:37:00] fun. My sister and I would love to offer you a little space for you to share with our listeners how they can learn more about the congregation of Sisters of St. Joseph of peace and support you and

Sr Chero: your ministries. I think supporting me, maybe I'll start. There really is prayer, uh, prayer for what I do as a psych provider, the people whom I work with or serve.

Um, uh, and then also the other ministry of vocation. Really, I think praying for vocations, either religious life, priesthood, vocation to marriage, and single life as it is, as to where people can find us. I'm not on social media myself per se.

We do have a Facebook for vocations and an Instagram. Four vocations, which is CSJP, vocations for Instagram and Sisters of St.

Joseph Oe vocations for Facebook [00:38:00] for the congregation. It's really Facebook Sisters of St. Joseph Oe, and I heard from, uh, Susan, sister Susan, whom I entered with that. We do have our Blue Sky account now.

Julia: Oh, and you also have a really good website.

Sr Chero: Yes. Yes. It's uh, csjp.org website and for the blue sky, I think it's, uh, at csjp.

So yes, the website is really where you can find all these, uh, handles and Great, yeah, that's where you can find us, um, small community or congregation, but Maori in terms of the work that we do.

Julia: Amen. Thank you so much my friend. Thank you for coming on. Messy Jesus business.

Sr Chero: Thank you so much, sir Julia, for the work to do.

Yes. Um, I think this is the first time we are really getting deep into all this conversation, and I hope this is not the end. Oh, it won't be.

Thank you so much. I appreciate you and I love you. [00:39:00] Love you too