

Water, Source of Life For the world



Chapter Act III - Mission and Charism: Issue of Water

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MOSAIC I, 2015

Chapter Act III - Mission and Charism: Issue of Water

"As an entire congregation, we will address the specific needs in relation to water in our own province, growing in awareness of the interconnectedness of these issues around the world. Each province is responsible for implementing this chapter act in relationship to the particular issues surrounding the use and misuse of water in their geographic area."

(Chapter Acts 2010-2016)



Catholic Social Teaching reminds us that every human being is created in the image of God, and therefore is invaluable and worthy of respect as a member of the human family. Caring for creation is a response to this call, where our love for our vulnerable brothers and sisters signifies our love for God. As Franciscans, this social teaching is embedded in our spirituality. Francis identified what our relationship with creation should look like –respect, care, nurturing. More recently, Pope Francis added his own assessment of relationship with the environment: *"Nurturing and cherishing creation is a command God gives not only at the beginning of history, but to each of us. It is part of his plan; it means causing the world to grow responsibly, transforming it so that it may be a garden, a habitable place for everyone."* (6/5/13)

In this issue of MOSAIC we will share information provided by the provinces giving attention to the issue of WATER and its impact on their country and its influences on peoples and lands beyond.

From Belem: water projects in the Amazon

Dom (Bishop) Erwin: "Federal Government commits crime against the People of the Tapajós"

By: Ms. Nazarene Santos

Dom Erwin, the Bishop of Xingu Diocese along with many other bishops and committed people from the state of Pará participated in the Itaituba movements against dam construction on the Tapajós River, in defense of the Tapajós River. Environmentalists are against the construction of a hydroelectric plant at the Falls of São Luiz do Tapajós. The public ceremony led by the movement "Vive Tapajós", brought together more than a thousand people from different locations, as well as environmentalists from other countries, including the United States.



Dom Erwin Kräutler accused the federal government of committing crimes against the people of Tapajós ". Our people were not consulted! There are 24 million human beings here in the Amazon. These are a number of statistics, that must be included. I accuse the government of using a steamroller

strategy, the “fait accompli” strategy. To not question anyone puts an accomplished fact before people. “This is unacceptable!” stated the Bishop. An official document of this protest was read at the end of the protest march is to be forwarded to the President.

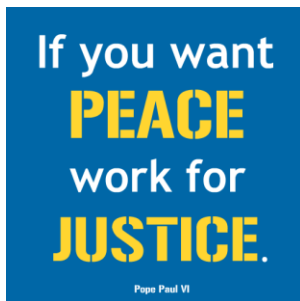
The Ministry said that the indigenous populations affected included the Munduruku e Apiaká communities, some National Parks of the Amazon, and the National Forest of Itaituba.

ENVIRONMENTAL IMPACT: According to federal prosecutors, there will be flooding of about 2000 km² of forest. "From an environmental point of view, there is no doubt that the environmental damage to São Luiz do Tapajós is still greater than that which will be caused by Belo Monte," (dam) project. Though the Imazon research institute shows that about 80% of the area classified by the Ministry of Environment is of an "extremely high" priority, the government justifies the project as absolutely essential to ensure the energy supply of the country and will make this a revolutionary hydroelectric project in the heart of the Amazon.

A CONCESSION TO SUSPEND: The Federal Public Ministry (MPF) went to court to seek suspension of the bidding process to private entities arguing that the bidding process of forest resources hid the existence of indigenous populations living within the area and using the forest. According to the MPF, there are rampant irregularities in the management plan which, although it mentioned the existence of at least 213 people living and using the resources of the area, disregarded the presence of possible traditional population including the Indigenous Land Sawre Muybu, the Munduruku whose lands are in the process of being legally marked.

Based on the observation of irregularities, the Brazilian Forest Service received recommendation to suspend the bidding process, but said they would not abide by the recommendation. The MPF requested expert input on the population of the area. The review clearly showed the existence of traditional and indigenous populations, that were disregarded. The report also concludes that within the areas being bid upon are fishing streams, game trails and gathering areas. In addition, there is a concentration of Munduruku villages on the left bank which borders Flona, less than 2 km from the timber mega business. There is lack of consultation of the Munduruku people and other traditional communities.

RESULTS: The MPF has asked the Justice Department to immediately suspend awarding the Project to the Brasa D'oc Timber so that an additional anthropological study that legally characterize the populations of the area be done. Thus, two forest concessions of SFB are under investigation by the MPF along with the auction of the National Forests of Itaituba which also affects the Munduruku and traditional populations.



Water Rights, Indigenous People and the Doctrine of Discovery

Sr. Miriam Devlin, SMIC

One of the resolutions of the Leadership Conference of Women Religious assembly for 2014 refers to the Doctrine of Discovery. This papal bull has brought about irreparable harm to the

indigenous peoples of the Americas and the environment in which they live. It stripped the people of their land, resources - both above and below ground - and water rights.

The Penobscot Nation of Maine have been trying for many years to regain those rights with hard won fights. Recently they were able to reclaim their island territories in the Penobscot River - over 200 of them! The State, however, has denied them the water rights that abut these lands. These waterways are part of their ancestral territories. Mary Girouard, a Penobscot woman and historian, has been speaking out about this obvious injustice. Sr. Nancy and I have joined in with them in signing the petition to bring this issue to a just conclusion through the Maine court system, a costly project that is forcing the indigenous people to file suit to have their claim resolved.



The Penobscot River is New England's second largest river system. It starts at the Quebec-Maine border and travels 240 miles to deposit its fresh waters into the Penobscot Bay at Bucksport, Maine.

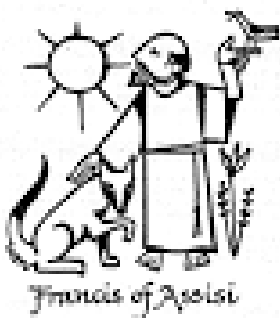
The purpose of river travel is so well recorded in Ezekiel 47: 1-12 especially verse 9: "Wherever the river goes every living creature that swarms will live, and there will be very many fish, once these waters reach there. It will become fresh; and everything will live where the river goes." This reading was part of our Lenten readings in the 4th week of Lent.

St. Francis and Ecology- a USA perspective on water

Sr. Frances Karovic, SMIC

The canticle of creation written by St. Francis is not new to us; however it is a significant reminder that God is the Source of All Being and that we are all sister and brother to one another and everything in creation deserves love and respect.

Francis praises Sister Water: humble, helpful, precious, and pure. There is perhaps no other time that we have become so aware of our need and relatedness to water. The environmental crisis of our times threatens the balance of nature and it is imperative that we include ecology as an integral dimension of contemplation in action. It's hard to imagine running out of water, but it could happen. Between 1950 and 2000, the population in the US doubled while public demand for water more than tripled.



Nature shows us something about ourselves as she reveals to us the properties of our sister water. We often think of water when we think of vacations- the beach, a quiet pond, a lovely stream or brook. We gaze at the immense ocean and sense the infinity of the Creator. Water and ourselves are kindred spirits. Yet water cannot control her power; she is determined by others. It is for us

to describe whether we will enhance and generate water or weaken and annihilate her by our careless lack of care for creation.

There are a multitude of simple practices we can adopt to conserve water. It takes mindfulness. Consider that each of us uses an average of 100 gallons of water each day, enough to fill 1600 drinking glasses. Some basic means of saving water include: A) Cook smart peel and clean vegetables in a bowl of water instead of under running water. B) Slow the flow install a slow flow faucet to reduce water consumption up to 50%. C) Shorten showers, test faucets and sprinklers for leaks. Check the Internet for tips on water savers.

To speak and think about Water Conservation without mentioning Fracking would be incomplete. In addition to fracking's inherent dangers, adverse impact on human health and growing role in climate change, fracking plays a large part on drinking water quality and accessibility because the drilling is a major threat to water resources from pollution and overuse.

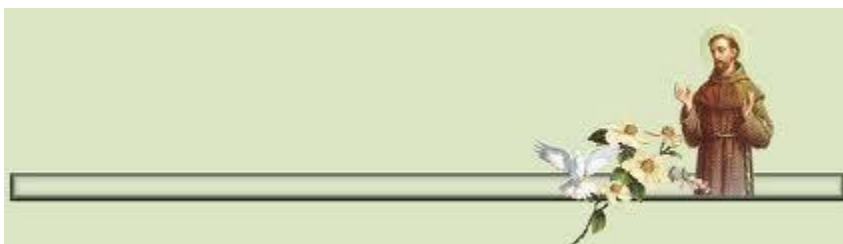
Multinational water companies are choosing to bottle municipal tap water because it's cheaper to process. As a result, almost half of all bottled water now comes from tap water sources. Single use plastic bottles end up in our landfills, oceans and streams.

In late 2014, two monumental breakthroughs were achieved. Federal legislation was introduced to ban Fracking in National Parks, Forests and on all public lands. Governor Cuomo of New York announced a complete ban on fracking in the State.

In California, people are being helped to understand the interactions between fracking and critical State issues- water shortage, earthquakes, agriculture and the health of rural and underserved communities.

The US Province Investment portfolio seeks to invest in companies demonstrating sustainable business practices and we carefully monitor social responsible investing. The portfolio seeks investment in companies that innovate and develop New Technologies to provide renewable energy and enhance efficiency, uphold human rights in global supply claims, support organic sustainable agriculture and forestry and have visionary leadership.

Now, back to St. Francis, as well as St. Kateri Tekakwitha, who are both patrons of Ecology. We Franciscans are true to their Vision and Values and continue to become more mindful of how to live this out.



Sister Water be Praised - Asian Province

Sr. Maria Stella Chen, SMIC
Dear sister water, you are addressed
by St. Francis as sister. It means you

are gentle, you are mild and tender! Are there any other feminine words for you? O, no you are not just that, you are strong and mighty! You are power!

And when they become strong and healthy, they can help others to be healthy and strong by using their inner energy. How wonderful you are! Just like what is written in Psalm 42: "Deep is calling to deep as your cataracts roar; all your waves, your breakers have rolled over me". (Here, of course has nothing to do with any kind of sufferings). Yes, you are powerful that we all can have hydroelectricity.

Dear sister water, you are both feminine and masculine. As we Chinese say it Yin and Yang, these two are opposing but complementary to each other. Thus it combines to a circle, a perfect harmony. I think this is why Lao-zi praised you as virtuous and the best. He thought you are always flowing to the lowest level where people do not like to be. And you do not compete do not fight only serve people's need.

This hovering of a Dove over water is the beginning of life, every life.

"Yahweh is my shepherd....to the waters of repose he leads me; there he revives my soul."

"To Yahweh belong earth and all it holds, the world and all who live in it; he himself founded it on the ocean, based it firmly on the sea."

"The voice of Yahweh over the waters! Yahweh over the multitudinous waters!"

"You set springs gushing in ravines, running down between the mountains, supplying water for wild animals, attracting the thirsty wild donkeys; near there the birds of the air make their nests and sing among the branches."

Dear sister water, we all need you , every creature needs you and I thirst for you daily just as I am thirsting for God all the time. He is my all. I treasure, I value everything He grants me. You are one of the vital elements which He has been giving us all the time and with much gratitude I hold you as my good company, my respected friend.

You are my sister as well as my brother, what can I do with you but prize you dearly!

Presenting our newly elected Leadership Teams and their Province Vision Statements



Asian Province

*Sisters Cecilia Lin, Paulina Tsai,
Benedicta Kuo, Annuntiata Yang
Catharine Kuo*

VISION STATEMENT

Impelled by the Holy Spirit, all members of the 15th Provincial Chapter filled with passion and joy, are ready to step out again for the New Evangelization:

To be simple, humble, rooted in Christ, we plough into self-ongoing formation.

With positive attitude, we are to build up a community of communion and fraternity, thus to witness the beauty of consecrated life.

Treasuring and making good use of God's blessing and grace, we are to care for all creation and to be messenger of Peace.

Adhere the spirit of our founders, responding to the call of Pope Francis, listening to signs of time, we unite with our co-workers and associates to proclaim positive Catholic social values and join in actions for purification and reformation of social structure.

With professional assistance, we are to integrate all our mission resources, thus to continue creatively serve the vulnerable and most needed.

Living out the joy of Gospel, promoting and inspiring women for religious vocation, and accompanying families in building up healthy marriages, daily we sing songs of life.

Philippine Region

*Sisters Michelle Liu, Veronica Lee,
Regina Liu, Lucy Zhang, provincial,
Rosa Zhang*



VISION STATEMENT

Facing the age of New Evangelization, based on Participative Living and Leading in the spirit of Franciscan Servant Leadership, all the Sisters of Our Lady of Lourdes Region, filled with the power of new life, strive to:

Be rooted in Christ, to have a vision of the world; Step out from oneself, appreciate multi-culture, Build up community life, be mindful to the present moment; Care for the most needed, commit ourselves whole-heartedly; Positively respond to the Congregational Mission, manifest the new feature of Gospel spirit, attract vocations and extend the SMIC charism.



Salvador Province

Sisters Fatima Santiago, Edilene Nunes, Vania Marques Branco, provincial, Rosivonette Silva, Maria de Lourdes Rodrigues

VISION STATEMENT

We, the Sisters of the Holy Cross Province of the Missionary Sisters of the Immaculate Conception of the Mother of God, celebrating the Year of

Consecrated Religious Life, reaffirm our commitment to live the Project of Jesus Christ, rooted in the Word of God, building unity and responding to the needs of the people by promoting life.

We envision a Province that is more mystic, prophetic and missionary, more aware of its identity of Congregation, with new vocations, serving those most in need, manifesting fraternal living that is joyful, simple and loving. Profoundly grateful for the past, we will passionately live the in the present, embracing the future

(cf. words of Pope Francis in his Letter to Consecrated Persons).

Belem Province

Sisters Lucivane Rocha, Níla Soares, provincial, Genílva de Lima Bezerra Gizele Marinho, Antonia Irani Batista da Luz

VISION STATEMENT

We, the Missionary Sisters of the Immaculate Conception of the Immaculate Heart of Mary Province will during this triennial 2015-2017: Revitalize our Consecrated Religious Life by being engaged in the Process of SMIC Restructuring to strengthen the living of our Charism.



At 95 years...A School for All Times -São José, Santarém



St. Joseph School founded in 1919 by the Missionary Sisters of the Immaculate Conception, and located in Santarém, in the State of Para, was created to meet the needs of rural children, who were welcomed to board in the convent school annex. As a rural community of 1910, the Sisters' activities were the most diverse. With apostolic zeal, in addition to teaching classes and caring for orphans, the Sisters attended the sick, catechized children, hosted the people who came for the Liturgy celebrations, worked in the fields: planted, harvested, and processed rice, sugarcane sugar, molasses and sugarcane juice; manufactured cassava

flour, poultry, pigs and even cattle; all requiring a lot of courage and willingness for hard work.

Over the years, the history of St. Joseph School has fulfilled the dreams and actions of the founders, the SMIC religious community and every student yesterday and today, parents, staff, friends and colleagues.

Currently, the school provides early childhood, elementary and high school education for about



800 students coming from the same local region and another 17 surrounding communities. The school has been growing in recent years with students in advanced education in the numerous public and private universities of Santarém. The school's mission is to prepare students with a gospel-liberating perspective of solidarity that is dynamic with a life committed to the transformation of society.

Under the directorship of a former Missionary Sister who is today a LEMIC, (lay associate SMIC) Maria Dinair Petronilo Marques leads not only an internal educational structure but also directs the development of the Bosque Project divided into three departments: forest, vegetable and flower gardening. Tembawang has several seedlings of native plants and hardwood. The project, accompanied by a professor of biology and environment aims to have the students research and understanding the new forms of sustainable use of plants to ensure the use of natural resources for present and future generations.

95 Years Educating Youth and Forming the Christian Values.

Inês Martins, Teacher at St. Joseph School

In October 2014, the St. Joseph School celebrated 95 years of foundation with a vast program that began in September with Olympic Games. Student teams represented countries where the



Congregation has missions and wore the colors of these countries, and presented their surveys of religious action in each country. The event closed with a festive Mass and breakfast, games and a dinner dance. It was a time of great celebration and thanksgiving felt by the students, former students, staff and community who attended.

In keeping with the charism of its founders, Don Amando and Mother Immaculate, St Joseph School held its fifteenth event of Missionary Activity that has as its main objective to awaken in the educational community in the experience of faith in an expression of solidarity and service of others.

This year 2014, the XV Mission Day of St. Joseph School took place on December 12, with the theme "Joy Announcement of the Word" and the motto "The mission of Jesus and the Virgin." It was a time of celebration, fellowship and sharing in which students, teachers and members of the school staff visited St. Andrew neighborhood on the outskirts of Santarém, where one finds a "dump", an area in which many residents live in inhuman conditions. The mission began with a sending prayer celebration and breakfast in the school. Then the missionaries went to St. Andrew neighborhood, inviting them to join with members of the Association on the Sister Dulce Association for the Poor in a moment of prayer. The group was divided into teams to make community visits bringing with them the Word of God and inviting the people into a time of fellowship to take place in the afternoon at the Association's location. Previously, the school collected food, clothing and toys, which were distributed to needy families.

Thiago Martins school student, said: "The Mission Sunday is an opportunity that the school offers us to bring the Good News of the Gospel to others. This is very important both for us students, and for the people visited. Particularly for me, it was a very constructive moment that awakened me to the true meaning of being a Christian, that is a witness to the Gospel of Christ, in a concrete way through the visits in the houses, exchanges of experience and the distribution of food baskets and toys. It was gratifying, because I had the opportunity not only to contemplate people living harsher realities than mine, but also to help them, both materially and spiritually. On the other hand, we have the opportunity to be with classmates and to do this mission with joy, making us get out of our comfort zone and reach out to the "brothers and sisters", passing on our experiences as well as listening and learning from them. According to the school principal, Dinair Petronilo, the missionary activity



was a very powerful experience of mission. The School answers the call of God through the congregation spirituality that is Marian, Franciscan and Missionary. Throughout the year all prepared for this moment, not only spiritually, but also by obtaining donations of toys, clothes, food. For me it is extremely rewarding to help in deepening the missionary spirit and living the faith of our students and the entire school community.”

Food for the Hungry at Carol's Kitchen,

Sr. Judine Jacobs, SMIC



Sister Judine shares her experience at Carol's Kitchen that feeds the poor in parts of the San Bernardino Diocese of California. While working with wonderful volunteers, Sister Judine especially wants to acknowledge the journey into grace of one of the volunteers.

I have known Tonette (Corn) for over 20 years. As she said in her "Spotlight" interview, she has volunteered at Carol's Kitchen since 2012 after she got herself cleaned up from drugs and she has been sober for 5 years. I was so surprised when I walked into the Cabazon Kitchen one morning and saw Corn. We gave each other a big hug. Since that time she has brought others from the Morongo Reservation to be volunteers at the kitchen. Yes, she looks great and she is so happy with her new life. She has a glow about her. Corn had been one of my patients on the reservation and she was one that I worried about because of what she was doing to her mind and body. She decided to change her life and quit drugs. She has been a change agent to many of our other guests at Carol's Kitchen. She also decorates the kitchen and the dining room with every changing holiday season. She is very generous to the volunteers and the guests. She is an active member of the Moravian Church on the Reservation. I suggested to our PR person a few years ago that we should "spotlight" a volunteer each month from one of the kitchens and add this to our newsletter. I was overjoyed when I knew Corn would be our person of the month for January, 2015.

Year of Consecrated Life Part II: Gospel, Prophecy, Hope

*Vita consecrata in Ecclesia hodie Evangelium,
Prophetia, Spes*



(Consecrated life in today's Church Gospel, Prophecy, Hope.)

The headword provides a further highlighting of the identity and prospective, experience and ideals, grace and journey that consecrated life has lived through and is still living within the Church as people of God, as it journeys together with the different nations and cultures toward the future.

Evangelium: this indicates the fundamental rule of consecrated life, which is the “*sequela Christi* as taught by the Gospel” (PC 2a). First of all as “a living memorial of Jesus' way of living and acting” (VC 22), and then as vital wisdom in the light of the multiple counsels that the Lord gave to his disciples (cf LG 42). The Gospel shows the way ahead and is a source of joy (EG 1).

Propheta: reminds us of the prophetic character of consecrated life, which “takes the shape of a special form of sharing in Christ's prophetic office, which the Holy Spirit communicates to the whole People of God” (VC 84). This is an authentic prophetic ministry that is born from the Word and is nourished by the Word of God when this is welcomed and lived out in the various circumstances of life. This function is carried out through courageous denunciation and in announcing new ‘visits’ by God; also, “through the exploration of new ways to apply the Gospel in history, in expectation of the coming of God's Kingdom” (*ibid.*).

Spes: reminds us of the ultimate fulfillment of the Christian mystery. We are living through an era that is characterized by widespread uncertainties and a lack of projects with a long-term vision: *hope* is needed in a context of cultural and social fragility, at a time when the horizon is dark because “it often seems that the signs of God's presence have been lost from sight” (VC 85). Consecrated life is permanently projected toward the eschatology: it witnesses that every hope will eventually have its definite fulfillment, and transforms the waiting “in work and mission, that the Kingdom may become present here and now” (VC 27). As a sign of hope consecrated life needs to be close to people and to show mercy; to be a paradigm of a future free from all kinds of idolatry.

“Encouraged by the charity that the Holy Spirit pours in our hearts” (Rm 5,5) the consecrated persons are therefore called to embrace the universe and to become a memorial of the Trinitarian love, catalysts of communion and unity, praying sentries on the peak of history, and to become one with humanity in its anxieties and in its silent search for the Spirit.

Congregational News is also FREQUENTLY updated in our
Congregational Website: www.missionarysistersofic.org

SMIC Sisters may also *chat* on our own SMIC FACEBOOK page.

To join, send your facebook name to

Sr. Janice Jolin: jjolinsmic@optonline.net or

Sr. Theresa Su: theresasmic@gmail.com

