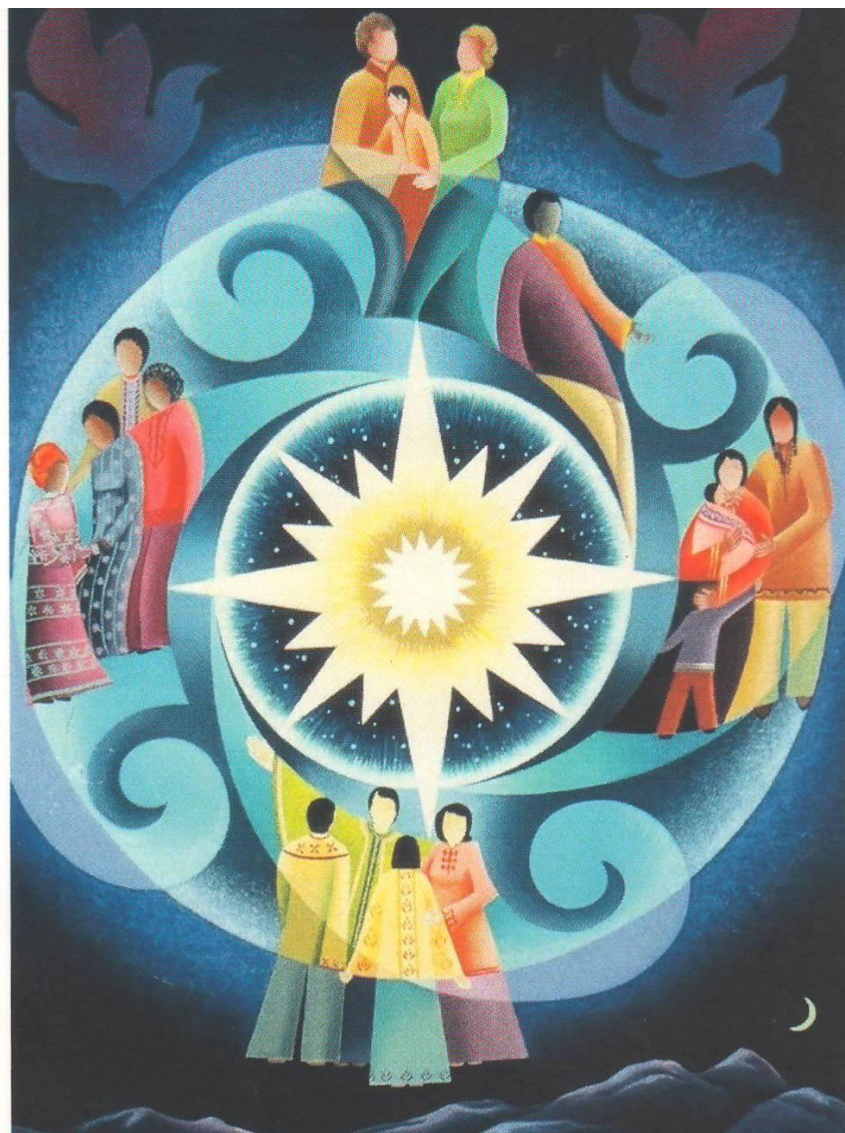


Globalization and Social Inclusion



MOSAIC III, 2014

**MERRY CHRISTMAS!
HAPPY NEW YEAR!**

*The true light, which enlightens everyone, came into the world.
Jn 1:9*



From your Sisters

Liuramento Janice
Beatrice Gertrud



*Pope Francis Announces the
January 1, 2015 World Day of
Peace Theme:*

**“Slaves no more, but brothers
and sisters”**

Reported in News.VA 8/22/2014

Building upon last year’s message “Fraternity, the Foundation and Pathway to Peace”, the new theme about **slavery** gives a decisive blow to the fundamental fraternity of belonging together as children of God as beings with an equal dignity of brothers and sisters. Pope Francis stated that: “Peace can only exist when each human being recognizes every other person as a brother or sister with the same dignity.” The concern reflected here is in great part the challenge and opportunity to focus on the congregational **Declaration of Globalization and Social Inclusion**.

We are aware of the many forms of slavery taking place in today’s world through trafficking, trade in migrants and prostitutes, exploitation, slave labor and the enslavement of women and children. Economic profits are made so easily through situations of existing conflicts, economic crisis and corruption commonly infiltrating countries. To counter slavery effectively, the inviolable dignity of every person must be recognized above all else. Moreover, this acceptance of dignity must be anchored solidly in fraternity. Fraternity requires us to reject any inequality which would allow one person to enslave another. It demands instead that we act everywhere with proximity and generosity, thus leading to liberation and inclusion for everyone.

Pope Francis has called human trafficking *"a crime against humanity" and "an open wound on the body of contemporary society, a scourge upon the body of Christ."*

Trafficking, which generates huge amounts of income for organized crime, threatens peace because it is based on a lack of recognition of the fundamental human dignity of its victims, the Vatican statement said.

Linking the theme of 2015 to last year’s message, the Holy Father observes: “Our purpose is to build a civilization based on the equal dignity of every person without discrimination. To achieve this will also require the commitment of the media, of education and of culture to a renewed society pledged to freedom, justice and therefore peace.”



Reported SMIC actions touching a world of enslavement, of globalized exclusion.

Philippines:

- monthly jail visits to offer prisoners free medical care, collaboration with external groups, weekly assistance by novices in an orphanage for babies 0-2yrs. old for their apostolic exposure.

Salvador:

- working with social groups that are directly involved fighting against violations of human rights—a) Solidarity Service in Sao Paulo (SEFRAS), b) Cry for Life Network --human trafficking education to church groups, community activities especially aimed to bring awareness about abuses at the world cup and beyond this event.

Asia:

- Contracting with Taiwan Government to provide services at two Centers working with new immigrant families for social inculturation. (see article)

Namibia:

- Prayerful attention to the national problem of violence to women and children

Belem:

- Organizing and monitoring at the province level of all social projects for the poor including: works with children in “ at risk” situations, Fortaleza; the “Good Angel” project in the Village of D. Mauricio, Ceara which offers nutrition classes; computer courses in Jacareacanga; works with the Franciscan Social Service Program in Sao Paulo- SEFRAS; releasing a sister to become part of an intercongregational community as an intercongregational collaborative effort of the Bishop’s Conference to combat trafficking at the border between Brazil and French Guiana and Suriname.

Germany:

- Financially support the great needs of persons in Eastern Europe as well as financially help employees and neighbors who are from other disadvantaged cultural groups; support Misereor, Adveniat, letter writing campaigns of socio-political protest against social exclusion and the violation of human rights including the death penalty, violence against women. We are informed through the news, daily newspapers and magazines e.g. KONTINENTE, church information or other groups. The sisters bring the subjects/needs into our daily prayers; we also try to integrate our Sisters with dementia as they stay among us, but get also help from outside

United States:

- Organizing an educational human trafficking parish program and vigil with participation in the organized network of activities to educate hotel personnel about trafficking at the time of the 2014 Super Bowl sports event; Collaborating in support services to the homeless organized by the Family Promise Interfaith hospitality services; networking with the Secular Franciscans in a “Bridges Program” by preparing meal distribution to the homeless; Linking with other Congregations of Religious Women in the Diocese of Paterson to provide services at the Passaic Women’s Shelter Program. (see interview article)

This issue of MOSAIC will present several articles giving us more details of the work being done in relation to our commitment to the Declaration.

The Asian Region responds to Globalization

*Contributed by: St. Francis Convent
Our Lady of Lourdes Region, Asian Province*



We are in this day and age where everything is at the tips of our fingers; we are in a time of technological advancement, information revolution, we are in what we call the “global village”. All these that we experience are the effects of globalization. We keep hearing about globalization, and everything we do is supposed to lead us to it. Time and circumstances tell us that we should be like this and that, or do this and that or have this and that for globalization.

Do we really need to keep up with this so called globalization? Why do we need to understand or accept and respond to globalization? It seems like the spirit of our times states that this is the time of globalization, and there is no stopping it from happening, and there is no escaping it. The only sane thing to do now is to understand what it is and how we could respond to it in a positive and fruitful way.

If we are observant and mindful enough, we would realize that everything we do, the circumstances we are in and the experiences and challenges we encounter are mostly , if not all, geared towards, and/or the effects of globalization. Even in our small community of Sisters, we are already experiencing and responding to globalization; in this case, we don’t immediately have to go global to see and feel it, sometimes, we need to go local first.

Our community at the St. Francis convent is composed of Chinese, Filipino, and until November 2014, Vietnamese Sisters. The community is composed of sisters from different countries, with different races, cultures, languages, and with different family and educational background, and character. If it does not spell ‘globalization’, I don’t know what else it is. Even in our own small community, we experience globalization in its rawest form.

Now, one may ask, how do we respond to it or what do we do about it? All the members of the community are all non-English speakers, thus, all of us have to learn English, since it is the common language of our congregation; the Chinese and Vietnamese Sisters must also learn or be familiar to even just a few Filipino words and phrases to be able to communicate with the people in the Philippines. The Filipino and the Vietnamese Sisters must learn the Chinese language because it is the common language of the community and the whole Asian Province. The Chinese and Vietnamese Sisters needed to, in a way, uproot themselves from where they belong to be in a foreign place with a different language and culture. Being in the Philippines, they have to adjust and accept the place’s culture and practices; they learn from the people and the local people learn from them too. However, even if they have to welcome another culture, it doesn’t mean that they have to abandon their own. The Sisters, though of different race, culture, language and tradition, adjust to each other and accept each other as they are. I believe that is the best way of positively and productively responding to globalization; that way, it creates unity in diversity and solidarity in indifference. The Sisters become more and more open-minded and broadminded, which drive them to try harder to go out of their comfort zones and transcend or go beyond their snow globes.

If this community of Sisters from diverse nationalities, cultures and orientation is able to respond to the experiences and the effects or the products of globalization positively on a local, community, and regional level, it is probably fair to say that they would not find it hard to be globally-minded and respond to

globalization productively in the international level. Thus, it would not also be difficult for them to adjust to other communities or in other countries if they would be assigned, because it is not impossible, after all, they belong to an international missionary congregation (and to say that they would be assigned in other countries and live in different communities is an understatement).

It is probably not very assuming to believe that, with the Sisters' experiences, globalization and being citizens of this global village is something at the tips of their fingers, so to speak.

The US Province addresses Globalization

Sr. Marcía Huber

Through a conversation interview, Sr. Marcía offers a US point of view on its effort to address Globalization issues.

Sister Marcía: As I read this 2010 General Chapter Declaration , I became curious about what we are really doing in living out its meaning - "We recognize the complexity of globalization, its positive and negative effects around the world...(we) network with groups working in each country to advance globalization in a positive way. We take action to reduce the negative effects of globalization, such as social exclusion and the violation of human rights."

Sr. Eleanor: The whole concept of globalization is difficult for me to wrap my mind around. But as I try to do that, it seems to me that it is the reality that people all over the world have a growing access to ways to improve their lives economically, geographically, and to come to understand each other and the ways different cultures think and behave. The negative side of this is that whoever has the most "power" can create the standard and many, many people are left out of the conversation and the improvement of life – to say nothing of the loss of the beauty of various cultures.

Several years ago when I was in El Salvador, Central America for the 25th anniversary of the murder of the 4 church women from the USA, Fr. Jon Sobrino, only survivor of the massacre of the Jesuits at the University of Central America (whose 25th anniversary is this year), spoke with us. He said, "The globalization of love is the only antidote to the negative effects of globalization". This, for me, is the foundation of all that we do and why our emphasis in the USA is networking and concrete action.

Sr. Barbara: Something that I continue to be involved in addresses both of these areas; it is the Franciscan Mission Service, which prepares lay missionaries to serve with Franciscans around the world for 2 -3 years and to continue to encourage their "reverse mission" work once they return to live and work in the US culture. I can no longer be part of the program to teach or to be on their advisory board. What I do now is to remain in email contact with many of the returned missionaries, helping them to re-enter their "home" culture, encourage them, network with them as they find ways to keep the lives of those with whom they lived while away, present to their current neighbors.



Sr. Eleanor: One of the other networking organizations with whom many of us are involved is FAN – the Franciscan Action Network. This is an advocacy and education group, supported by Franciscans of all branches as well as other like-minded persons, to keep before our legislators, from a Franciscan perspective, needs such as immigration,

climate change, the economy. FAN also is in relationship with similar Franciscan entities throughout the world to help develop policies here which also touch the most needy and dis-enfranchised globally.

Marcia: Speaking of climate change, weren't some of you involved in the major effort in September to bring this to the awareness of the world?

Sr. Eleanor: Sisters Janice, Livramento and I participated in the **HUGE** march in **New York City on September 21**; this was part of a world-wide effort which coincided with the **United Nations conference on climate change and its effects on the world** – again especially upon the poorest people internationally. This march was different from any that I have participated in over the years. There were at least 350,000 people present, from every type of coalition, religion, non-believers, etc., all interacting with each other peacefully, waiting patiently to move forward over the route. This was an all-day event, and I have not heard of, or seen on the news, about a single arrest due to these peaceful, dedicated protesters.



Srs. Livramento Janice Eleanor

Sr. Barbara: From that massive gathering, I'll move on to a very local reality – the hungry in the Paterson area. I am involved in the monthly collection of frozen dinners for the food pantry at Father English Center in Paterson. This "feeding the hungry" often reaches those who have no resources; who are excluded because they are in this country without documentation. This group is very diverse, coming from an increasing number of countries in search of work and safety not available "back home".

Sr. Eleanor: The development of the Passaic Neighborhood Center for Women, a real collaboration of the Paterson diocese and religious communities serving in the diocese, is also an effort to address the effects of globalization in a positive way. The computer classes help to bring the women into the gift of the internet, both for their own growth and to help their children, since so much of the school communication is done through this medium. The ESL classes we are involved in are also for this purpose. In addition, sewing and quilting classes give the women a skill by which they can earn money for their families and move beyond dependence on others. Several of us have been involved with this Center from its conception.

Sr. Marcia: *This certainly gives a beginning overview of some of the ways we are responding to this call from the General Chapter to be ever more aware of globalization and the need to act both locally and internationally. As I've been listening to you, I realized something . At this time I am unable to participate in some of these concrete actions. However, when on the internet, reading the paper, watching TV, I know I carry the pain of the negative effects of globalization deeply and passionately. Maybe carrying this pain with and for others is part of carrying the cross of Christ – certainly part of the globalization of love.*

The Asia Province responds to a globalization problem in Taiwan.

Information given by Sr. Beatrice Yang



The New Immigrant Family Service Center is one of the collaborative projects between the Province of Asia in Taiwan and the Taiwan government. This project began with the 2012 Chapter commitment to address immigrant concerns is one of the ways we address in a concrete way the issue of globalization .

In Taiwan, during the past 10 years, there has been an accelerating increase of foreign spouses especially coming from China (312,903), and Vietnam (86,645) of which an average was 20.69% were married

within a short time. This number, now on the decrease to 13% is due to the awareness of high divorce rates and many family problems that forewarn foreigners of the problems of entering marriage without thoughtful preparation

Research has listed the primary causes to be a lack of marriage foundation and parenting difficulties.

The majority of foreign spouses are married to Taiwan men through brokers. The Taiwan man pays money to the bride's family (another country) and then brings her home(to Taiwan). Consequently there is a lack of Equal Rights where the woman is treated as a servant, or even abused. In this group, there are many low functioning and mentally ill husbands.

Another major difficulty is parenting. Due to unequal status in the family, and a lack of language capability foreign spouses have no parenting authority with the children. Further, children are not able to be helped by their mother with their school work and usually look down on their foreign mother and even feel ashamed.

Added to the family problems are nationality and work issues as only after 3-6 years of marriage can a foreign spouse be eligible to apply for Taiwan nationality, allowing her to work. Many are controlled by the husbands or even mothers in law, and are not allowed to apply, making independent living possible in Taiwan. Once the husband divorces the foreign spouse, she becomes totally helpless. Coming from low social /educational family background, foreign spouses can only find labor work in Taiwan, meaning long hours low pay. It is even more difficult for a foreign single parent who does not have Taiwan Nationality

To help the 5319 foreign spouses (not including family members) residing outside of Tainan city, we offer : home visits and telephone contacts to learn about the family's present needs to help them to protect themselves and remove obstacles to apply for Taiwan Nationality. In addition the Program offers skills training courses to enhance their employment possibility, assistance with financial applications, support groups for family, couples and children, promotion of multi cultural awareness.



Our goal is in working together, we empower new immigrants with equal rights and dignity.



Sacred Heart School, Tacloban Receives Help

Sr. Lucy Zhang

A miracle for Tacloban...

During the middle of August, I learned from our provincial Sr. Benedicta Kuo that the library of Sacred Heart School in Tacloban City, Philippines, was looking for the books. I spoke with Sr. Rosa Zhang, directress of the school regarding the books for the library. According to Sr. Rosa, the library was totally destroyed, only TWO books survived after the full force of Typhoon Haiyan causing massive destruction across the city on November 8th 2013. The school resumed on January 6th, 2014, with 75% of students ranging from kindergarten to high school. They needed a library. In October, the library would be restored but there were no English books for the library.

On August 18th, I sent at least 100 emails to libraries, religious sisters, parishes, NJ Catholic Chinese community (NJCCC), friends, colleagues, and students around North Jersey. We got over 80 responses in the following days. The Felician Sisters were the first respondents to donate books and money for shipping while the information spread into their network. Due to immediate response, I quickly formed a group who were from NJCCC, the Chinese students of Seton Hall University, and our Chinese student sisters to pack the books when the people called. At the same time, the boxes were directly delivered to the shipping agency after being packed. Finally, 100 boxes (20,000 books) were sent to Sacred Heart School during one month. Many families from NJCCC, SMIC 18th Avenue, Felician Sisters, and Filipino-American Association of Fair Lawn (FAAFL) also donated \$1,840 for helping with shipment costs. FAAFL very generously donated \$2,000 for shipping the books. Our group worked very hard to pack the books, to carry the boxes, to deliver the boxes to the shipping agency in order to save the money. They were unbelievable after I reported to the respondents what we had done for this project.

Recently I heard from Sr. Rosa Zhang, she has already received 41 of the boxes of books in Tacloban City.

During this thanksgiving season, when I go back to look at this process, I realize that it is a miracle and a blessing. How could our group pack and move 100 boxes which contained 20,000 books to a shipping agency if we do not have God's blessing, people's prayer and donation. I am so grateful for the people's generosity, kindness, compassion, empathy, understanding, support, sharing, and their love. They were the miracle. May God bless them and their families in the ways they need.

The following pictures tell you how a miracle happened.



- Sr. Lucy got books donation from Upper Saddle River Library
- The Chinese student sisters were packing the books.
- The leadership of Filipino-American Association of Fair Lawn NJ handed the check to Sr. Lucy.



A Thanksgiving with a "Salad Bowl"

Sr. Asteria Zhang

To all the Americans, Thanksgiving is a very special holiday that is celebrated with family reunion, football games, roasted Turkey with stuffing, pumpkin pie, and other traditional vegetables that the Pilgrims ate during the first Thanksgiving in 1621 fall. Without doubt, beans, turnips, potatoes, and sweet potatoes are absolutely on the table. This year, the International House in St. Bonaventure celebrated their Thanksgiving with a "Salad Bowl" except all of the necessary food that is mentioned previously. Why did they celebrate Thanksgiving with a "Salad Bowl?" Well, the answer will be found in the following story.

With Thanksgiving just a few weeks away, a short discussion on inviting some ELS (English for Second Language) students from Felician College for Thanksgiving was held. All the sisters in the house were rejoicing with the decision. In order to fulfill one of our missions as Missionaries and to provide an excellent opportunity for the international students to experience American culture in person, five Japanese and two Taiwanese were invited to have Thanksgiving dinner at St. Bonaventure on 24, Nov. Time flies! It seemed that Thanksgiving itself could not wait for the moment where multicultural people got together and embraced their differences and joy. Two student sisters went to Felician to pick them up. By the time they all got to the house, appetizers were ready

for them. Without any exaggeration, all the appetizers disappeared just in a few minutes. Perhaps, that was the moment for the host to leap up for joy. Another exciting moment was when the roasted Turkey came out of the oven. Everybody rushed into the kitchen including our student sisters. Within a few seconds, our delicious roasted Turkey travelled around the world through the cameras and smart phones, through the different minds and different souls of people. During the dinner, everybody enjoyed all the food very much.

As we know, unity is an essential part of gathering. Other than eating and drinking, we also had a united time- playing UNO. Although our English is very limited, it seemed that playing games built a bridge for us to communicate with each other. Understanding and comprehension were promoted just through eye contact, a friendly action, or a simple smile.

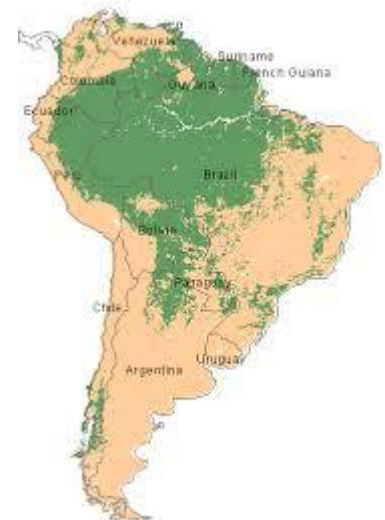
Perhaps, after you read the Thanksgiving story, you are still a little bit confused as to why it is called a "Salad Bowl." It was well-known that America as a nation of immigrants was considered as a "melting pot," where the immigrants' ethnic culture and identity were not acceptable. With the development of the society, [people view America as a "Salad Bowl" where ethnic culture and identity are preserved](#). It is really a blessing for us to come together with our different backgrounds to celebrate this special American holiday



The fight goes on...Belo Monte Dam (Para, Brazil) versus People

Updated reporting

This week's "Caravan to Resist Dams in the Amazon" marked the largest political action ever staged in opposition to the Brazilian government's authoritarian march to dam the Tapajós River. Assembled on the banks of the majestic river, members the region's indigenous and traditional communities joined religious leaders and activists to stand as one in defense of the Tapajós, its peoples, and all the life that this vital waterway sustains.



As the Caravan participants streamed into the São Luiz do Tapajós community, the air was charged with the vigor of unity and the hope that our collective and sustained struggle will turn the tide on a brutal government that aims to repeat Belo Monte's environmental and human tragedy on the Brazilian Amazon's last wild tributary. An impressive contingent of Munduruku people fueled an atmosphere of resistance with traditional dances, chants, and fiery speeches, while three Amazonian bishops held a mass driven by calls to challenge the government's aims, in defense of nature and human dignity.

"Our struggle is large and dangerous, but we know we shall win," said Munduruku Chief Suberanino Saw. "I've been to Belo Monte so I know what these dams represent: if they are built on the Tapajós they will flood our lands, and destroy our fish and hunting. We've come to put an end to this madness."

"I come from the Xingu, where the rights of indigenous peoples and other communities have been trampled by the construction of the Belo Monte dam. We are here today because we are all responsible for caring for God's creation; we cannot allow this physical and cultural destruction to be repeated in the Tapajós," said Bishop Erwin Krautler, winner of the Rights Livelihood Award, in a moving sermon.

A recent assertion by government Minister Gilberto Carvalho that the administration "will not desist from [damming] the Tapajós" sparked lively debate at the Caravan, where activists avowed determined resistance to block the dam projects. "We will not desist from the beauty and life of the Tapajós, nor from our struggle," affirmed Enoe Sena of the Tapajós Alive Movement (MTV).

"The government is perversely burning the Brazilian constitution while bypassing environmental law in order speed [the dams] to auction," said Father Ediberto Sena of the MTV. "This Caravan is our response – we have managed to unite many diverse organizations who share the same desire, to defend the Tapajós."

The day's events followed a powerful artistic protest activity organized by Greenpeace Brazil and the Munduruku, where a "group gathered at a beach on the banks of the Tapajós River and displayed a message in the sand that read 'Free Tapajós'," reads a [Greenpeace press release](#).

The lasting mark of this week's impressive actions is one of hope. Hope that the power of a diverse and unified movement can stand up to a megalomaniacal government and win this decisive battle for the future of the Amazon and its peoples.

Bravery and Charity for Typhoon Hagupit's Impact

Sr. Josephine Liu

The news came that all feared, that the powerful Typhoon "Hagupit" (national name: Ruby) would slam into Eastern Visayas on the morning of December 4 with an intended four-day crossing of central

Philippines, affecting the capital Metro Manila, and likely affecting 32 million people—one third of the country's population.



Most of the communities in Hagupit's path are the very same that were flattened the year before by "Yolanda" (international name: Haiyan) which, left more than 6,300 people dead and thousands injured or missing. And now Hagupit was coming with life-threatening winds, storm surges and flash floods. While the Visayas Islands were the focus of the typhoon, heavy rain and strong winds were felt in Tacloban City since from the 5th to the 7th.

Even before Hagupit's landfall, we were known as "Yolanda Survivors" having learned how to survive and assist others to respond to the serious concerns of the local people, especially the poor. We can see that Typhoon

Yolanda served as a lesson to the residents here, who did not need to be convinced this time to flee their homes even before the typhoon hit.

The Yolanda Survivors gave information about the preparation needed for water, food and etc. in our City, Tacloban City. More than 100,000 families were evacuated to schools and other evacuation centers.

We decided to cancel classes in our Sacred Heart School (SHS) from the 4th to 8th and placed a sign outside our school gate saying: "Refuge Center" opening ten classrooms on the second floor and third floor of our school building for the evacuees. More than 400 people took advantage of our housing. Some sisters expressed their concerns about the safety of our school, because these evacuees were very noisy and cooked in the classroom, so we took turns staying on duty day and night to check on the people. We did not stop our charitable work providing them with places, tables, chairs, electricity and water. Along with us Sisters, our loyal worker Momon and two security guards were always on duty to promptly respond to whatever emergency could occur.

From early morning on the 6th the heavy rains came with strong winds lasted until the following day raising great tension among us all. After the event was over our Community talked about our fears and comforted and encouraged one another. Undoubtedly, we had again experienced a great "baptism" which showered us with hardship and fear, but made us grow up in the belief of God's love and care for us through whatever happened.

Though still without electricity (Dec 11th) in the City we resumed classes on Dec 9 by using our generator serving the power. There are still many schools that have not yet opened their classes. The news reported that there were many houses destroyed along the sea with zero casualty. It was really a miracle remembering that a little over one year ago, Tacloban city was one of the areas hardest hit. Thank our almighty God for the safe reprise.



*Congratulations on the First Profession of Vows to
Sister Paula Nguyễn Thị Ánh Tuyết, (Manila)*



Sister Angelica Trần Thị Đoàn, (Taiwan)



*Celebrating the Year of Consecrated Life
The international Logo*

***Consecrated Life in today's Church
Gospel, Prophecy, Hope.***



The Logo: *Consecrated life in today's Church Gospel, Prophecy, Hope.*

A dove supports on one wing a polyhedral globe, and while resting on the water, it safeguards with the other wing three stars that arise from the water.

The Logo for the Year of Consecrated Life expresses through symbols the fundamental values of consecrated life. In it we recognize the “unceasing work of the Holy Spirit, who in every age shows forth the richness of the practice of the evangelical counsels through a multiplicity of charisms. In this way too he makes ever present in the Church and in the world, in time and space, the mystery of Christ” (VC 5).

In the lines that outline the form of the dove one can intuit the word ‘Peace’ in Arabic: this is a reminder that consecrated life is called to be the model for universal reconciliation in Christ.

The symbols of the Logo

The dove is the classical symbol of the action of the Holy Spirit, who is the source of life and the inspirer of creativity. This is a flash-back to the origin of history: in the beginning the Spirit of God moved on the waters (cf *Gen 1,2*). The dove, gliding above a sea swollen with yet unexpressed life, symbolizes a patient and hope-filled fecundity, while the symbols around it reveal the creative and renewing action of the Spirit. The dove also evokes the consecration of the humanity of Christ through baptism.

The waters are made of mosaic fragments; they indicate the complexity and the harmony of the human and cosmic elements that are made to “groan” by the Spirit according to God’s mysterious plans (cf *Rom* 8, 26-27) so that they may converge into the hospitable and fruitful encounter that leads to a new creation. The dove flies among the waves of history, above the waters of the deluge (cf *Gen* 8, 8-14). The men and women, whose consecration was marked by the Gospel, have always been pilgrims among the nations; they live their various charismatic and diaconal presence like “good administrators of the multiform grace of God” (*IPt* 4,10); they are marked by the Cross of Christ, even unto martyrdom; they journey through history equipped with the wisdom of the Gospel; indeed, a Church that embraces and heals all that is human in Christ.

The three stars ... These stand for the identity of consecrated life as *confessio Trinitatis, signum fraternitatis e servitium caritatis*. They express the circular relationships found in the Trinitarian love, which consecrated life is called to live daily in the world. The stars also hint to the triple halo used in the Byzantine iconography to honor Mary, the Mother of God, the first Disciple of Christ and model and patron of every consecrated life.

The polyhedral globe... The small polyhedral globe symbolizes the planet with its myriad variety of nations and cultures, as explained by Pope Francis (cf *EG* 236). It is the breath of the Spirit that sustains it and leads it towards the future: an invitation to all consecrated persons “to become bearers of the Spirit (*pneumatophoroi*), authentically spiritual men and women, capable of endowing history with hidden fruitfulness” (*VC* 6).

**Presented by the Congregation for Institutes of consecrated life
and Societies of apostolic life (CICLSAL)**

The next MOSAIC will continue to present a further reflection on the logo: *Vita consecrata in Ecclesia hodie Evangelium, Prophetia, Spes*

Announcement from the International Franciscan Conference



As you aware this year, 2014, is the 35th anniversary of the proclamation of St. Francis of Assisi as the patron of Ecology.

The Franciscan Family of Rome is planning a special celebration:
Thursday, December 18th at 18.30

Mass with the Franciscan Family of Rome

**commemorating the 35th Anniversary (November 29th, 1979)
of the proclamation of St. Francis as the Patron of Ecology.**

Place: Basilica of the Holy Apostles Peter and Paul

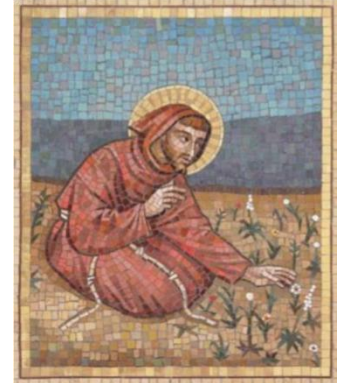
This will be a time of grace as we remember and give thanks for the inspiration of Francis and his understanding of our relationship to all creation, a rededication to the charism of Francis of Assisi.

Please remind other Franciscan brothers and sisters about this celebration, so that we can be united in prayer and thanksgiving!
All are invited!

If you are not able to attend, **join us in prayer from another place in sacred creation.**

Wishing you peace and every good,

Sister Deborah Lockwood
President IFC-TOR



To all who have contributed articles to the MOSAIC, thank you for communicating to our SMIC family some concrete ways in which we are addressing the issue of globalization.

Visit the congregational website: www.missionarysisterofic.org

