

CONTENT

01	Option For the Poor
03	The Dignity of Work and the Rights of Workers
05	The Poem
06	Solidarity As Human Family
10	Protect Creation
12	Prayer Intentions

Option For the Poor

“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” (Matthew 25: 40) This line from the Gospel of Matthew sums up the fourth theme of Catholic Social Teaching, *Option for the Poor and Vulnerable*. The basic moral test is how we treat our most vulnerable members in society. Canon Law states, “The Christian faithful are obliged to promote social justice and, mindful of the precept of the Lord, to assist the poor from their own resources.” Our sisters who are retired, or who live in our care centers, take to heart the instruction to put the needs of the poor and vulnerable first.

The sisters give from their financial resources to aid victims of natural disasters and contribute to any collection to help the needy around them. Sisters from Our Lady of Lourdes Care Center in New Jersey put together gift bags for the residents of St. Ignatius Nursing Home as well as collect supplies for immigrant detainees who are housed at two nearby detention facilities. The sisters in the Blessed Mary Angela Care Center in Buffalo recycle pop cans and donate the money to the Sister Josette Food Pantry at Villa Maria College. The employees at the care center in Buffalo also provide food for this pantry. The administrator at the care center, Mr. Bart Siener, volunteers twice a month after work at another food pantry while several of the nurses assist with outreach programs in their parishes.

In Connecticut, the sisters collected money, held bingo, and donated their monthly allotment to sponsor the high school education for two Kenyan teenage girls. Once a month the sisters prepare a Sunday meal for Loaves and Fishes, the local soup kitchen, and rotate to greet the guests and serve the food. Sisters who are unable to serve meals at the soup kitchen gather two days before the meal to peel all the vegetables! Sisters who crochet or knit make hats and mittens, which are distributed to the guests who come for the meal. During a recent devastating storm in the



area, the sisters housed people who needed accommodations, heat, a warm shower and a hot meal.

Sister M. Joseph Kowalska, (CA) continues to use her training as a teacher by tutoring a former student, now a priest, with oral drills to improve his communication skills that are needed for elementary and high school retreat audiences. Sister also teaches English to a father and son team from Venezuela. Sister Joseph stated, “My ‘poor’ need better communication in English simply to keep the jobs they manage to get. It protects their dignity, and whittles down bigotry and racism, when they can make themselves understood.”

Sister Mary Alphonsa Kunicka, also from Canada, stressed the importance of “ongoing bonding” with her sisters so that “all feel respected and acknowledged” while Sister Mary Alice Kwiecien (CA) helps her elderly sisters through counseling in order to help them live in greater peace during the painful periods of their lives. Sister Alice also serves people confined to hospitals and other medical centers.

Our retired sisters have also been involved in advocating for the most vulnerable in our world by signing petitions and letters to legislators, and at times, even calling legislators’ offices to be certain that their Felician voice is heard. In a global society marred by deepening divisions between rich and poor, our Catholic Social tradition compels us to do all we can for the least of our brothers and sisters.

- Contributors: Sister Lynn Marie Zawacka, Sister Mary Ellen Brulinski, Sister Mary Jessica Terek, Sister Nancy Marie Pieciewicz, Sister Mary Lawrence Lojko, Sister Mary Joseph Kowalska, Sister Mary Alphonsa Kunicka, and Sister Mary Alice Kwiecien, Sister Mary Lynne Tramble -



The Dignity of Work

And the Rights of Workers

A theme of Catholic Social Teaching that threads through encyclicals of many of the Popes is the dignity of work. For Catholics, work is considered a way to continue to participate in God's creation. For this article, we asked several sisters throughout the congregation to give examples of how we act to uphold the dignity and rights of employees in our Felician ministries.

"Striving to see the face of God in each person, both our sisters and all our employees," is how Sister Lynn Marie Zawacka, former local minister of Our Lady of Lourdes Care Center in New Jersey, summed it up. Sister Lynn continued, "Whether the worker is an administrator, a nurse, a housekeeper or a culinary aide, each is supported with affability, kindness and respect. On occasion help is given to families in need."

Sister Mary Melchiora Klosek echoed these sentiments stating that in Cracow: "We strive to be open and sincere in dealing with our employees, to meet their problems, even personal ones. We care about a healthy and friendly relationship between the sisters and employees, and employees with each other."

A consideration noted by Sister Mary Anita Rygula from Przemyśl is that the "work schedule during the holiday season is to be determined in such a way - to give employees the opportunity to spend this time with the family."

Sister Mary Johnice Rządiewicz stated that at the Re-



sponse to Love Center, in Buffalo NY, where she is the Director, the sisters, staff, volunteers, and clients continually ask themselves: "Are we willing to learn new things, inviting change? Are we generous in giving of ourselves?" Sister Carole Capoun shares flowers and vegetables from her small garden with employees at

Mother of Good Counsel Convent in Chicago.

Jericho House in Canada is committed to empowerment of all who minister there through peer facilitated experiences and events. According to Sister Mary Jacqueline Keefe, co-director of the center, “the staff is part of the decision making and the ministry of hospitality and welcome. Jericho House supports and pro-



motes the rights of all workers and people for dignity, health and their families.”

Perhaps, Sister Mary Leona Kutsko from Brazil summarized the responses from all of our sisters when she wrote that over 400 people employed within ministries and the Provincial House are “collaborators of our Felician-Franciscan Mission”

Another important aspect of worker dignity that we often do not think about is in the supply chain for the products we use every day—who and what is involved in providing the products that we purchase or use. As consumers, we all unconsciously benefit from human trafficking and slavery, but recent legislation passed in California will serve to help us be more aware of injustices in supply chains. The Supply Chain Transparency Act, which went into effect in January, requires any corporation with \$100 million or more in sales in California, or doing business in the state, to disclose what they are doing to combat forced labor and human trafficking in their supply chains. The State of California

has the twelfth largest economy in the world, so this legislation will have far reaching effects.

Our sisters have been taking some steps to decrease their use of products that are known to involve trafficking or child labor in their production process. Sister Lynn Marie stated, “When I am aware of slave labor or trafficking, I try to avoid products that support or encourage these horrible practices. I try to purchase products that respect workers’ rights and dignity, e.g. the Eco-Palms for Palm Sunday, Fair Trade chocolate, crafts from poor Central American countries.” Jericho House buys food grown locally and only uses Fair Trade coffee. According to Sister Mary Jacqueline, the training of teachers at Jericho House includes education on Fair Trade. Educational material regarding Fair Trade products are accessible to all who visit Jericho House.

Throughout all our Felician ministries, the Felician Sisters make efforts to respect the rights of workers and promote an economy that protects human life, defends human rights and advances the well-being of all.

*Work is fundamental
to the dignity of the person.
Work, to use an image,
‘anoints’ with dignity, fills us
with dignity, makes us similar
to God who has worked and
still works, who always acts.*

Pope Francis

The Poem

As Felician Sisters, we are challenged to live a radical Gospel life and to love all of our brothers and sisters throughout the world. Our Gospel call and our love demand that we promote peace in our global society despite economic injustice, secularism and apathy. Sister Mary Angelee Kowalik (NA) recently wrote a poem that speaks of many of the social ills of our time. Only if we remain grounded in prayer and the Eucharist will we be able to incarnate our faith in every aspect of our lives.



We, in America, are proud of our freedom,
we claim to be a just and free people,
but are we?

How can we stand by
and allow some of our children
to go to bed hungry and sick,
on pallets warmed only by
bodies pressed together?

How can we allow the
rewarding of our athletes,
with billions of dollars in contracts
and allow those athletes to ravage
our young women?

How can we stand by and watch
bankers and others rake in millions,
reward themselves for good work,
and allow them to foreclose
on peoples' homes.



Social justice...I think not!
How can we allow our legislators
to vote themselves substantial
raises each year,
while freezing the salaries of their
Constituents?

How can we stand by
and raise eyes blinded by complacency,
while our children are bullied in school?

How can we claim social justice,
and pay hard workers only a pittance
for the hard labor
we would not do?

We are a nation of immigrants,
yet deny immigration to others..

We claim racial equality
and absence of racial prejudice,
while a dark child is killed
in the name of protection!

The claim is..."War is good for the economy"
So why are we in such economic straits?

A patient God looks down on us...
and waits.....and waits....and waits,

Waits until we come to our senses
and return to our beliefs in a
Supreme Being.

Pray, that it may be soon.
May we, as Catholics, truly engage
in the social justice proclaimed
by the *Humane Vitae* message!

- Sr. Mary Angelee Kowalik -

Solidarity as Human Family

As we live in peace, we rarely think both of peace, and of human dignity. People professionally engaged in ethics, philosophy and anthropology are probably an exception to this general rule. Maybe there are still a few more persons... It is only when something starts disturbing this quiet, natural order that our mind is set in motion, as if forced to learn the cause from the effects and to draw conclusions for the future.

In the current year, we have a special occasion to devote more attention to issues of peace and human dignity. It is the 50th anniversary of the Encyclical "Pacem in Terris" of Pope John XXIII. Already in the introduction, the Pope calls peace an "order"¹ in the human being and in social relations. Then the Pope talks about the person as the subject of rights and duties². In mutual relations between people such regularity occurs that the rights of the ones become the duties of others³. It is not insignificant that when writing about peace on earth, the Pope mentions the right to life in the first place.

The same was expressed by M. Teresa of Calcutta in a speech delivered after receiving the Nobel Peace Prize: "I feel the greatest destroyer of peace today is abortion, because it is a direct war, a direct killing - direct murder by the mother herself. And we read in the Scripture, for God says very clearly: Even if a mother could forget her child - I will not forget you - I have carved you in the palm of my hand (Is 49:15-16)... Many people are very, very concerned with the chil-

dren in India, with the children in Africa where quite a number die, maybe of malnutrition, of hunger and so on, but millions are dying deliberately by the will of the mother. And this is what is the greatest destroyer of peace today. Because if a mother can kill her own child - what is left for me to kill you and you to kill me - there is nothing between."⁴

There is a definition of peace, according to which peace is the absence of war. However, are we content with this view? It describes only the human order and is rather in its minimalist version, an important condition but not necessary. Someone once wisely said that without Christ, even in time of peace there is war, and with Christ even in time of war there is peace⁵. We touch here upon the supernatural order, about which the Pope wrote in his encyclical: "When, furthermore, we consider man's personal dignity from the standpoint of divine revelation, inevitably our estimate of it is incomparably increased. Men have been ransomed by the blood of Jesus Christ. Grace has made them sons and friends of God, and heirs to eternal glory."⁶



evitably our estimate of it is incomparably increased. Men have been ransomed by the blood of Jesus Christ. Grace has made them sons and friends of God, and heirs to eternal glory".⁶

4 Mother Teresa's Nobel Peace Prize Acceptance Speech, December 10, 1979, *Bl. Mother Teresa of Calcutta*

5 "With Christ even in time of war there is peace; without Christ, even in time of peace there is war. With Christ, the poor becomes rich; without Christ, the rich is poor. With Christ, the misfortune becomes sweet; without Christ, happiness is bitter.

With Christ, the fool become the wise; without Christ, the wise are fools.

With Christ, the life is the foretaste of heavens; without Christ, the life is the foretaste of hell", (John Ching-Hsiung Wu).

6 Am, 10

1 Pacem in terris, 1

2 Am, 9

3 Am, 30

Such an approach is unimaginable human affirmation. The word “affirmation” means here the “joy of life”. We Christians need to be aware that it is done “in Christ.” The best attitude in the face of such a great mystery of a human being would be silence and contemplation but respecting them, we have to speak at the same time because important values require a witness of life from us.

Peace is one of those values that we appreciate most when they are missing. The opposite of war is not peace but any action that takes away dignity from a human being, including depriving him of life and the rights due to him. Thus, not only war destroys peace. It is perhaps the most spectacular and cruel form of contempt for human dignity, and in the modern world it takes a more sophisticated form. We find this theme in the abovementioned encyclical.

The encyclical “Pacem in Terris” was established a few years after the end of World War II, which brought to the world not only a huge number of victims but also unimaginable changes in the universal mentality, in a sense of mutual respect and trust. It caused an intensification of fear of the dark side of the human being, which is able to kill the other in the belief that it makes the benefit for the humanity, for oneself or some national or social group. To this day, what amazes people is that power of evil which passed through the world in a geographical sense and through the world which is the life of an individual human being. To this day, we seek in the people of those times the moral force which even in an extreme situation can prevail in a confron-

tation with evil.

Let us listen to the voices of those who have seen the preserved traces of the enormity of the evil of war, and reflected on the historical drama of the past.

In May 2013, Paul R., my husband, Dr. Jim A., and I accompanied seventeen students from Madonna University on a 15-day tour of Poland and the Czech Republic. We traveled to Warsaw, Czestochowa, Auschwitz, Krakow, and Prague as an extension of on-campus study abroad classes in humanities, religious studies and history.

My dear friend and former student, Sister Mariana Michalik [CSSF], asked us to reflect on the question of ‘human dignity’ as it related to our visit to Auschwitz⁷. Without a doubt our tour of Auschwitz was the most meaningful and emotional day of the trip. However, the more I thought about the subject, the more I realized the inherent difficulties in such a task. I realized that I had more questions than answers. How can one equate the human dignity with which each of us is endowed by God with the terrifying drama that unfolded in Auschwitz during WWII? Surely one image would negate the other? By examining the antithesis of respect for human dignity would it in fact become clearer? Finally, could remembering the victims of Auschwitz and retelling the

⁷ In Auschwitz, there is a complex of German Nazi concentration camps which operated in the years of 1940-1945. It was established after German aggression against Poland in 1939 and annexation of this land by III Reich. Then, Oswiecim was administratively assigned to Germany. In 1940, German authorities established on these grounds a camp originally devoted for imprisoning of the political prisoners and opposition, mainly the Poles. The camp became a place of mass extermination of about a million of Jews came over from Europe, as well as many Poles, Romes, Russian captives and victims of other nationalities. Due to the discrepancies in the testimonies of the witnesses and the scarcity of documents which were saved after their deliberate devastation by German Nazis, it is hard to estimate the number of people who actually died in this camp. The historians at present estimate that in total at least 1.3 mln of people stayed in this camp, among these: 1.1 mln of Jews, up to 150 th. of Poles, 23 th. of Romes and over 30 th. of persons of other nationalities. (I quote the historical information after: <http://pl.wikipedia.org/wiki/Auschwitz-Birkenau>).

This is the only concentration camp which is on the UNESCO world heritage list, enlisted under the official name: *Auschwitz-Birkenau* (these are the German names of Polish towns: Oświęcim and Brzezinka).



story of their deaths be a way to restore the dignity that these individuals were denied in life?

Dr. Cathy A.

Auschwitz was a very emotional experience. It was a very heavy experience – much worse than I expected. I tried to mentally prepare myself but I don't think any amount of preparation would have made a difference.

Chelsea M.

As for Auschwitz, there isn't much to say... It is horrifying to think mankind could do something so evil to society. One can only pray that it NEVER happens again.

Faith H.

[It's] hard to believe what humans can do to each other... [I] recognized a few names because I went to school with kids that had those last names and one was a second cousin's last name.

Racial N.

I don't think I can convey the correct words to show how I felt. It was informative, depressing, appalling, shocking, sad... I just can't comprehend how they could do that to other human beings...

One part of me thinks it's horrible that we made a museum out of Auschwitz. We made a death camp into a tourist attraction. Whereas, the other part of me thinks it's a good idea; that way people see it and they can learn, experience, and understand. And so hopefully it's never repeated.

Maria A. M.

Our tour guide was extremely knowledgeable and the overall experience was haunting. To walk the Auschwitz concentration camp where over a million people were mass murdered was overwhelming. The tour clearly depicts the malicious reality of what the victims were subjected to. I was emotionally shaken to the core and at times felt as though I could not breathe. The visit to Auschwitz death camp has left me with a lasting impression that I will never forget. A quote on the wall by George Santayana reads: "The one who does not remember history is bound to live through it again."

Michelle D.

The bus ride to the hostel was quiet.

Mallory B.

My wife and I have been viewing a ten hour DVD set on Catholicism narrated by Father Robert E. Barron. In a recent segment, Father Barron, standing in front of the barbed wire enclosure at Auschwitz, broached the subject of how we as Christians can comprehend such evil. Unfortunately, there were no words that could help us understand one of the penultimate death camps that we had just viewed only a few weeks earlier. Human dignity? These camps operated with an utter and complete disregard for those incarcerated in them - in a devious, insidious franchising of torture, humiliation, and death that would escape understanding by anyone with a heart, soul, and the most basic human emotions.

Unfortunately, if one looks at what is happening in many locations around the world-today - it leaves open the question, 'What was really learned from the Nightmare Years of the [German] Nazi Empire?'

Dr. Jim A.

As someone who has visited Auschwitz twice before, and Majdanek once, and with quite competent guides each time, it struck me that the guide we had this time was the best of them all. Her knowledge was extensive and accurate, but more than that, her gentle, humane manner, which nevertheless did not look away from terrible events, suggested to me a proper way of coming to terms with the murder of so many Jews, Poles, and others there,



as well as all the other victims of the genocides and mass crimes of the last hundred years. This is an acknowledgment of suffering, but also a kind of mourning for the victims, which is not necessarily external or lugubrious, and is certainly not self-indulgent, but self-aware and oriented to self-control. It is, rather, based above all on remembrance and witness. Many of us modern Westerners are certainly not adept at mourning of any kind. Yet perhaps a proper mourning for victims is one of the things needed to break cycles of violence and retribution, and to build up the generous sentiments toward humanity that alone can, when rightly informed, maintain proper respect for human dignity in the public sphere in the future.

Dr. Paul R.

Tremendous changes have occurred in the world over the past 50 years, and with them appeared more threatening forms of the natural order which we call peace. What is more, there is a belief that the war will not be healed because there are too much weapons in the world. Nothing however is so dangerous as the force of evil in a human being because if he wants to take someone's life or a sense of dignity, he will find a way to do it. Not to underestimate good upbringing and education of a human being in order to be "more human being in a human being."

But there are those of us who engage in multiplying good in the world. The list of wonderful examples of affirmation and promotion of human dignity would be very long. Let us notice at least one of them.

In the first months of 2013, the European Union launched the first ever citizen initiative, the aim of which is to stop financing from the EU funds abortion and experimentation on embryos. In order that the European Parliament consider this proposal, the following criteria have to be met: until November 2013, 1 million of people from at least seven member states of

the EU have to sign up this proposal. Your signature is not only a formal act. It is also engaging one's reason and will in the matter which one supports. Thus, the issue of a prenatal human life will again return to European forums.

Statistics indicate the increasing level of awareness of *pro-life* and reduced number of legal abortions. This number is still too big and it will be so big as long as it will be more than 0. Currently, the problem is focused

on the idea and practice of in vitro and *pro-choice* to these children who are described as "genetically defective". There will be no full peace in the world unless the life of one's man is not destroyed by the will of another one, and unless the societies and individual people can tell each other the truth about the real causes of abortion. The world is still threatened by the specter of eugenics.

"Yet peace is but an empty word, the pope wrote to the faithful of the whole world, if it does not rest upon that order which Our hope prevailed upon Us to set forth in outline in this encyclical. It is an order that is founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom."⁸ The truth, justice, love and freedom are the four pillars, already indicated in the subtitle of the encyclical of John XXIII, which support true peace. This evokes the comparison with a table that needs four legs to stand and fulfill its task properly. If you lack of them, the table cannot be a table. If we lack any of these pillars, the peace will not be peace. So what will it be? ...

- SM Mariana Michalik -



⁸ Pacem in terris, 167

Protect Creation

The emergence of life on earth required great patience. Our earth is billions years old. Everything is coupled together. Thanks to water and air being inextricably linked to each other, we can live on earth. Over the oceans there are clouds that pour out rain upon areas of land, and rivers which cross the land give the water back into the ocean. The community is therefore essential. Our earth depends on the balance in which every creature plays a role. This is a subtle, fragile harmony that can easily be destroyed. The Earth is a miracle and life is a mystery. We make use of the rich heritage of the earth which is more than 4 billion years old. Man is only 200 thousand years old, and still he changes the face of the world. The relationship between humans and their planet was evenly balanced for a long time. But in our times, a human being has forgotten the respect which he is due to give to the Creator and His creation. Do we always have to build walls to break the chain of human solidarity; to divide nations to isolate lucky ones from the suffering others? The effects of human activities are alarming. Each and every year, 13 million hectares of forests disappear. Species are disappearing one thousand times faster than the natural rate. The ice is 40% thinner than 40 years ago. The world seems to sped 12 times more on arms than on aid to developing countries. 5 thousand people die daily due to contamination of drinking water. The cost of our actions is high. Others have to bear it, though they do not take part in them. Humanity has almost no time left to reverse this trend and to avoid life on Earth different than the one we know. (Home SOS Earth, 2009)

If You Want to Cultivate Peace, Protect Creation, the

Pope Emeritus Benedict XVI wrote in his Message for the World Day of Peace 2010. *Respect for creation is of immense consequence, not least because "creation is the beginning and the foundation of all God's works", and its preservation has now become essential for the pacific coexistence of mankind. Man's inhumanity to man has given rise to numerous threats to peace (...) Yet no less troubling are the threats arising from the neglect – if not downright misuse – of the earth and the natural goods that God has given us. For this reason, it is imperative that mankind renew and strengthen "that covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying".*



Experiencing that the deepening environmental crisis is a manifestation of a deep moral crisis of a human being, the Church sees as a remedy an urgent need for developing a responsible environmental attitude, which requires a genuine return to God through a true conversion in thinking and action. The Church gives us in this way a protector and guide - St. Francis of Assisi. The environmental attitude of St.

Francis has a lot to offer a modern man. ("Ecology" of St. Francis of Assisi by Br. Innocent Kielbasiewicz OFM)

Each of us probably would rather be surrounded by beautiful nature than live in a crowded, polluted with a toxic smog city. In my free time during the summer holidays, I try to use every moment to explore beautiful places in our country, particularly mountain areas, as well as quiet and peaceful nature reserves, heritage parks, etc. The experience of being close to nature gives strength to live everyday life cheerfully. Preserving the outer silence in the mountains or in the forest is one of the ways of showing respect for nature. Thanks to it, we also find within ourselves the silence

which makes us respectful for the Creator and creatures.

It is very important to protect our natural environment through the involvement of each of us in environmental activities. In many of our local convents, sisters ensure that our consumption and all that is left after us do not become a source of pain for our environment. The sisters make an effort to recycle, collect plastic waste, glass, paper and paperboard separately. They try to save the water, and use energy saving bulbs. Sisters, who work as catechists and educators, join in cleaning their environment (eg. during the Earth Day), arranged by schools and institutions. They take bags along with children and young people and set off to any place in the city or village near the school or facility cleaning that area, so that the earth can breathe and give us a smile of relief, thanking us for every cleaned place. Sisters teach the children to do so, pointing out that St. Francis, our Patron Saint, is also the patron saint of ecologists.

When I came to Krakow, I was saddened by the fact that recycling is not obvious here. It turned out however, that after a phone call and providing some information, it was made possible. The Municipal Cleaning Company (MPO) in Krakow provides us with the so-called "yellow bag" to collect the dry and "clean" garbage such as glass, plastic, paper, foil, and paper. We take effort to leave as little garbage as possible in our

other basket, where we throw away the non-recyclable garbage.

Being in the City Office, I noticed that I was wrong about Krakow. It is a city that has taken many actions and takes care of each thing being thrown away. Containers for recyclable garbage are not only in the offices of the officials but also in the corridors and hallways. Each container is labeled so that garbage is segregated into plastic, glass and paper. There are also used batteries collected in separate places. By segregating garbage, we reduce the load of the waste dumps; more of garbage gets recycled and, most of all, we save up!

It seems that heavy industrial waste, waste from factories, large companies, as well as chemicals emitted into the atmosphere are still a big problem in our country. The forests are dying, rivers, lakes and the sea are being polluted. We need to educate ourselves and those around us that we ourselves cut the branch on which we are sitting! Progress becomes an instrument of death. You can say that today's ecological crisis is a crisis of our culture. Humanity seems to lose more and more a sense of God's presence in the natural world. We can all help to solve this problem. One example of this is that in recent years many of our neighboring countries have recognized the development of renewable energy sources as a priority. Keep in mind that it is us who will "write" a continuation of the history of our land.

The celebration of the Earth Day in Poland was held on June 24, 2014. During that Earth Day the following ideas were promoted: the need for climate protection, prevention of the greenhouse effect and increase of the use of renewable energy sources. The theme of the 2014 World Earth Day in Poland was: "Change Your Habits, and Not the Climate!"

Be praised, my Lord, through our sister Mother Earth, who feeds us and rules us, and produces various fruits with colored flowers and herbs. (...) Praise and bless my Lord, and give thanks, and serve him with great humility. (The Canticle of the Sun by St. Francis of Assisi)

- SM Izajasza Rojek -



Prayer Intentions



*To pray for and to bring to our awareness
the sufferings of those working in sweatshops,
and under other inhuman working conditions.*

1. For the men, women and children enslaved in sweatshops by ruthless employers that they not lose hope in the possibility of freedom.
2. For those whose pioneering efforts are building awareness and prompting action to combat modern slavery.
3. For the conversion of those who perpetuate inhumane treatment of workers.
4. That compassionate Christians organize a counterforce against sweatshop abuse so that workers can be liberated.
5. For God's mercy on those who suffer the degradation of their bodies and spirits while working in sweatshops.



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Abbreviations

Rome, Italy – RO

Kraków, Poland – KR

North America – NA

Przemyśl, Poland – PR

Warszawa, Poland – WA

Curitiba PR, Brazil – BR

Embu, Kenya – KE