

intercultural - Google News

ANALYSIS-Pope visit eclipses image of anti-Turk Islamophobe - Reuters

ANALYSIS-Pope visit eclipses image of anti-Turk Islamophobe Reuters - 32 minutes ago... before he came to Turkey, but now he has become Pope Benedict," said Cemal Usak, secretary general of the Istanbul-based Intercultural Dialogue Platform. ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/9-0&fd=R&url=http://today.reuters.com/business/newsarticle.aspx%3Ftype%3DtnBusinessNews%26storyID%3DnL30685931&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

Announcements for Nov. 30, 2006 - The University of Alabama Crimson White

Announcements for Nov. 30, 2006The University of Alabama Crimson White, AL - 6 hours ago... woodr003@bama.ua.edu. The Intercultural Student Council is sponsoring a logo competition this week. Designs for "What Interculturalism ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/0-0&fd=R&url=http://www.cw.ua.edu/vnews/display.v/ART/2006/11/30/456eafb616f19&cid=1111607661&ei=FgdvRc-iMLuiHN-bmJsN>

Peace activist uses art as a weapon - Swarthmore College The Phoenix Online

Peace activist uses art as a weaponSwarthmore College The Phoenix Online, United States - 16 hours ago... harmonica. As he played, the Intercultural Center was privy to slides of his artwork, which were potent and mesmerizing. On Monday, Nov. ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/7-0&fd=R&url=http://phoenix.swarthmore.edu/2006-11-30/living/16648&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

What's New - European Commission's Delegation to Israel

What's NewEuropean Commission's Delegation to Israel, Israel - 29 Nov 2006... conflict, ending occupation, confronting oppression, reducing poverty, promoting human rights and good governance, improving intercultural understanding and ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.eu-del.org.il/english/whatsnew.asp%3Fid%3D786&cid=1111577584&ei=FgdvRc-iMLuiHN-bmJsN>

Ankara eyes papal visit to boost intercultural dialogue and EU bid - ABHaber

Ankara eyes papal visit to boost intercultural dialogue and EU bidABHaber, Belgium - 26 Nov 2006Pope Benedict XVI's visit to Turkey next week has a twofold importance for the country, as an opportunity to both cultivate dialogue among civilizations and ...

http://news.google.co.uk/news/url?sa=T&ct=uk/2-0&fd=R&url=http://www.abhaber.com/news_page.asp%3Fid%3D3077&cid=0&ei=FgdvRc-iMLuiHN-bmJsN

C-100: intercultural dialogue - The News - International

C-100: intercultural dialogueThe News - International, Pakistan - 22 Nov 2006... It will be a unique privilege to moderate a session. C-100: Taking stock of intercultural dialogue in Ciragan Palace in Istanbul on Friday, November 24. ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/1-0&fd=R&url=http://www.thenews.com.pk/print1.asp%3Fid%3D32935&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

"I have taken this responsibility for the intercultural dialog" - Sabah

"I have taken this responsibility for the intercultural dialog"Sabah, Turkey - 16 Nov 2006The sexy actress Angelina Jolie acting in the movie regarding the life of a US journalist said that she has taken the role in order to break the walls among ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/6-0&fd=R&url=http://english.sabah.com.tr/54494C2D8AC946A6A2B8992A05B4945A.html&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

County Commission declares November AFS Intercultural Programs ... - Keyser Mineral Daily News

Tribune

Keyser Mineral Daily News TribuneCounty Commission declares November AFS Intercultural Programs ...Keyser Mineral Daily News Tribune, WV - 15 Nov 2006... meeting on Tuesday morning was the signing of a proclamation signifying November to be celebrated as American Field Service Intercultural Programs Appreciation ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/5-0&fd=R&url=http://www.newstribune.info/articles/2006/11/15/news/news01.txt&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

Turkey Shown as Example of Intercultural Dialogue - Zaman Online

Turkey Shown as Example of Intercultural DialogueZaman Online, Turkey - 15 Nov 2006... Howald emphasized Turkeyâ€™s significance in the context of intercultural dialogue and added Turkey was the most important example of intercultural dialogue ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/3-0&fd=R&url=http://www.zaman.com/%3Fbl%3Deconomy%26alt%3D%26trh%3D20061115%26hn%3D38325&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

Syria Reiterates Support to Intercultural Coalition of Spain - SANA - Syrian Arab News Agency

SANA - Syrian Arab News AgencySyria Reiterates Support to Intercultural Coalition of SpainSANA - Syrian Arab News Agency, Syria - 15 Nov 2006MADRID, (SANA) - Syria reiterated support on Tuesday to the Spanish initiative adopted by the United Nations to build the intercultural coalition, saying ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/4-0&fd=R&url=http://www.sana.org/eng/28/2006/11/15/85949.htm&cid=0&ei=FgdvRc-iMLuiHN-bmJsN>

Google Blog Search: intercultural

Pope meets with diplomatic corps, emphasizes need for ...

The Pope emphasized the need for continued intercultural and interreligious cooperation in order to bring an end to terrorism and regional conflicts as well as to find solutions to problems of economic inequality, oppression, ...

<http://www.catholicnewsagency.com/new.php?n=8165>

Director of the Center for Intercultural Development - Mount St ...

The name "Intercultural" places a focus on dialogue among peoples of diverse backgrounds. "Development" implies not only event programming and daily concerns but also a commitment to actively enhancing diversity and intercultural ...

<http://www.catholicjobs.com/job/1492103157>

Next meeting - Tuesday 12 December

Our next meeting will take place as usual on the 2nd Tuesday of December - Tuesday 12 December. Please mark you calendars. There will be a (fake) radio program as an advanced speech in the area of Public Relations. ...

<http://intercultural-toastmasters-geneva.blogspot.com/2006/11/next-meeting-tuesday-12-december.html>

Last meeting - Thursday, November 23

This time, three continents were represented (Europe, Africa and Asia/China), thus providing a justification to the name Intercultural Toastmasters Geneva, and the speeches and debates are also an interesting intercultural experience ...

<http://intercultural-toastmasters-geneva.blogspot.com/2006/11/last-meeting-thursday-november-23.html>

Waves Amidst War: Intercultural Challenges While Training ...

This paper describes workshops offered in Sri Lanka to volunteers from 4 villages affected by the Asian tsunami to train them in basic psychosocial skills for working with survivors, 6 months after the tsunami struck. ...

http://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds%5B%5D=citjournalarticle_52223_29

comment: intercultural adoption & you by yisrael rice

plucking a child out of his or her native environment is very traumatizing for the child. but sometimes the child's very life depends on it. here's what you can do to ease the transition...

<http://www.chabad.org/article.asp?aid=439457>

students to focus on intercultural aspects

subject: news- author: jennifer hayes- published: friday, october 27, 2006.

<http://dailybeacon.utk.edu/showarticle.php?articleid=50714>

intercultural communication essay

a far cry from the previous essays, mostly because of the lack of profanity. hey everyone, welcome to the psychological cruise, brought to you by pc entertainment, (motto: we entertain you while you entertain us, with money) on today's ...

<http://felsbestpageintheworld.com/archives/231>

intercultural communication

a copy of intercultural communication, by ron scollon and suzanne wong scollon. why it's here:.. previous owner dropped out of the class because he couldn't understand where the professor was coming from. probable recipient: ...

<http://swapmeet.joshmillard.com/2006/10/20/intercultural-communication/>

intercultural learning

one concept to embrace it all? ... or maybe -- not?

<http://www.nonformality.org/index.php/2006/09/intercultural-learning/>

search

Pope meets with diplomatic corps, emphasizes need for intercultural cooperation

ANKARA, November 29 (CNA) - Concluding his first day in Turkey, Pope Benedict XVI met this evening with members of the international diplomatic corps at the Apostolic Nunciature in Ankara. The Pope emphasized the need for continued

intercultural and interreligious cooperation in order to bring an end to terrorism and regional conflicts as well as to find solutions to problems of economic inequality, oppression, and disease

<http://www.catholicnewsagency.com/new.php?n=8165>

AmP follows the Pope to Turkey: Day Two

Wednesday is a low-key day in the Pope's schedule - probably to allow a bit of rest before he faces the busy events of tomorrow. We're also beginning to see encouraging signs that the Pope's message is being accepted by the people of Turkey. Today's schedule (all times EST): 1st: Holy Mass - [Homily of the Holy Father] 2nd: Moment of prayer in the Patriarchal Church of St. George in the Phanar and private meeting with H.H. Bartholomew I - [Greeting of the Holy Father] Speeches of Pope Benedict: Eucharistic celebration before the Shrine of Meryem Ana Evâri in Ephesus - Homily Pictures: Pope Benedict in the Cathedral of St. George News stories, set #2: Papal Mass at 'Virgin Mary' site - CNN Al Qaeda Calls Pope's Visit 'Crusader Campaign' - Fox News Pope holds Mass at ancient holy site in Turkey - MSNBC (the raw video entitled "First Mass" available for launching when you scroll down the page is especially good) News stories, set #1: Pope encourages small Turkish Catholic community - Spero News Turkey thawing : Just prior to the Pope arriving to Turkey, Deniz Baykal the main opposition party leader, called for an end to any anti-pope protests. - Spero News Pope defuses tensions on visit to Muslim Turkey - Reuters Story behind the story in Istanbul (updated) - Get Religion Pope arrives in Turkey, hopes to improve ties with Orthodox, Muslims - CNS In Turkey, pope offers friendship to predominantly Muslim population - CNS Vatican spokesman says question of Turkish entry into EU doesn't involve Holy See - CNA Pope meets with diplomatic corps, emphasizes need for intercultural cooperation - CNA Pope encourages tiny Turkish congregation - CW News In Turkey, Benedict XVI Becomes a Defender of Freedom - Sandro Magister The essential links: Vatican's page for the Apostolic Journey The program of the Holy Father's schedule Video: EWTN's live TV feed on the net - schedule here. Video: Vatican Television Center Amy's first post on the Apostolic Journey Chris Blosser's pre-trip roundup Spero News forum Pictures: Papacy & the Vatican slideshow Radio: Vatican Radio home (show archives, etc.) Video: Live broadcasts from Patriarchate.org <http://www.popeandpatriarch.com/> [Pope Benedict XVI waves at the end of a Mass at the House of the Virgin Mary in Ephesus, near Selcuk, Turkey, Wednesday, Nov. 29, 2006. It is believed that this house is the last residence of the Virgin Mary. The Pope is on the second day of his four-day trip to Turkey. In the background at left is the pontiff's personal aide Rev. Georg Gaenswein. (AP Photo/Patrick Hertzog, Pool)]

<http://www.americanpapist.com/2006/11/amp-follows-pope-to-turkey-day-two.html>

Log on to Europe, join the In-Transit-Train - 29.11.2006

In-Transit is a European Community Film and Communications project linked to Europe's 50th Anniversary celebrations and it is aimed at promoting intercultural dialogue, cultural awareness and encouraging young Europeans to participate in public life and in decision-making.

At the launch event, the website for the in-transit 'interactive Virtual Train' will be inaugurated by MEPs and Commissioners. This will be an opportunity for European citizens, both those who are present at the event and those who are logged on to the 'Virtual Train', to have their voices heard directly by the leaders of Europe and will enable them to put their questions to the panel. The in-transit 'Virtual Train' serves as a platform for interaction between young Europeans and European leaders, encouraging them to learn and share opinions and perspectives on Europe on the occasion of Europe's 50th Anniversary.

<http://www.europeanagenda.eu/events/9745.php>

A Reporting Service for Environment and Development (Sleeping chair) Negotiations

Earth Negotiations Bulletin, Canada - 22 hours ago... Marco Bulleti (Switzerland), MPWG Chair, reported on the guidance document on the environmentally safe management of used and end-of-life mobile phones ... Federal News Service (subscription), DC - Nov 27, 2006 Moderator: Dear colleagues, good day. Welcome to the Vostok press center. We have invited you to a press conference with the Chairman ... The Westender, Australia - Nov 28, 2006 Gary Bouma, Monash University academic and UNESCO Chair in Interreligious and Intercultural Relations, this week releases the results of the most comprehensive ... TPMmuckraker, NY - Nov 28, 2006 By Paul Kiel - November 28, 2006, 12:20 PM. When the White House nominated Sen. Mel Martinez (R-FL) to succeed Ken Mehlman as Chairman ... Siber News Media, NY - Nov 26, 2006 Although the Co-chair countries issued statements periodically pressurizing the government and the LTTE to start negotiations, they have failed in their ... Williams Lake Tribune, Canada - Nov 28, 2006... In opening the meeting Chair Wayne Rodier explained that the full report was not yet available, and the board would not discuss it at the meeting. ... Bolton News, UK - Nov 28, 2006 By Staff Reporter. COMEDIAN Dave Spikey is getting serious for the New Year - in the black Mastermind chair. ... It really is a long walk to the Mastermind chair. ... NewsTalk 1410 AM, WI - 19 hours ago Currently, the town has a treasurer and a clerk. Town board chair David Paudler says the board came up with a new plan at Monday nights meeting. ...

<http://www.artdecomum.com/sleeper-chair/2006/11/a-reporting-service-for-environment-and-development-sleeper-chair-negotiations.php>

Brits Keen to Work Abroad ... But Not to Learn the Language

A survey has found that the British are increasingly eager to work overseas. 86% of people questioned said that they had seriously considered working in another country. Yet the survey, which was carried out by intercultural ...

<http://blog7money.com/blogs/keen/47718/>

Cheap college sofas

Welcome to Alcotts Blog. Here are some links to pages about Cheap " To launching an online Cheap Lea6ther Tub Sofa! The Best Phone Card To Call Addis Baba cheap sofas our. 500 500 for all 501 941 0014 before 9 pm leather recliner lift chair in good condition 75- College. alcott.aatoo.us Choose a College Logo for your Leather Recliner " University Cardinals; Bates College. Scottsdale Rentals - Burberry Perfume - Cheap Domain Names. Office Chairs. Leather Recliners. Leather Sofas & Tables. custom-leather-recliners.com Back-to-School Dorm Dcor. Dressing Up Your Dorm -FocusOnStyle by " Dorms throughout school, think of this as the ultimate in cheap. Students without sofas in their rooms were 75% more likely to say. 57% of males who brought a white blanket to college reported having cheap college sofas. focusonstyle.com Cheap Contemporary Sofa " Red Sleeper, red sofa sleeper, sleeper sofas cheap. cheap and inexpensive sofa couch by Dorm Depot - more comfortable. Our cheap and inexpensive studio sofa was originally designed for college dorm rooms. thefurnitureinc.com Cheap Dorm Furniture Room " Inexpensive and cheap college dorm room decorating ideas and tips. Couch, or study area and is the largest piece of furniture in most dorm rooms. sofa - sofas - couch - couches - loveseat - loveseats.

thefurnitureinc.com Discount Furniture Warehouse Outlet Bargain Cheap Furniture " Hotel Liquidators selling discount hotel furniture - beds, sofas. Professional Hotel Furniture Liquidation Services | Cheap. Many of its customers are college students, apartment and studio. furnishcheap.com College Champman University Santa Chapmann College Maria - Orange " Degree Resrouces: north 77 degree 8 minutes 44, cheap student airline, correspondence college, charter. Intercultural Appreciation at Midway College Maria College Champman maria. - sofa - sofas - couch. news3all.info Inexpensive Furniture Stores in New York - Cheap Guide NYC " Redesign Your Place on the Cheap Stylish home furnishings that won. mid-to-good-quality starter furniture Ã, sofas. The Swarm of the College Super-Applicants; Gifts for the Chocoholic. nymag.com <http://sofa.tced.org/cheap-college-sofas.html>

intercultural managment training sydney australia

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<http://www.flightssydney.eternalsunshine.org/sydney-radio-stations/intercultural-managment-training-sydney->

[austrailia.html](#)

To the service of the "Pearl" of the missions

To the service of the "Pearl" of the missions

(Congress of Commissariats of the Holy Land, Jerusalem 20/11/2006)

Fr. José Rodríguez Carballo, ofm, Minister General

Almost 800 years have passed since Francis came to this land in 1219. Since then our presence in this land - called, with reason, "the fifth Gospel" because it was blessed with the presence of the Son of the Almighty and his Holy Mother, and bathed with the blood of the Redeemer - has been constant in despite of the many difficulties and the all kinds of persecutions.

A Little bit of History

The General Chapter of the Order in 1217 organized the Fraternity into 11 provinces, and entrusted the Province of Syria, also called Province of Holy Land and of Pro-Mission and Overseas, - to Br. Elias. In 1218, or maybe before, the first Franciscans arrived in Acre. Between the years 1217 and 1291, the Province of the Holy Land, today Custody of the Holy Land, had at least 12 friaries (convents): Acre, Antioquia, Sayda, Tripoli, Tyro, Jerusalem, Hefa, Damietta, Nicostia, Limassol, Framagusta and Paphos. With the fall of the Latin kingdom, the convents were devastated and "the majority of the Minors" states Wading - put on the palm of the martyrdom. And not only our brothers but also the Poor Clares wrote, then, one of the most glorious pages of their history: in order not to be raped, they mutilated themselves, however, they were beheaded afterwards.

A few years later, from Cyprus, our brothers will return to Jerusalem, probably before 1309. Between 1322 and 1327 we, the Franciscans, were already at the Holy Sepulchre and in 1333 had possession of the Cenacle. In 1242, November 21, the Holy See erects canonically the Custody of the Holy Land. In the General Chapter of Lausana (1414), the guardian of Mont Zion became the Custos of the Holy Land and still keeps that title.

Since their arrival, following the example of Francis of Assisi, "the saint of poverty, meekness and peace," the Franciscans, known here as "the friars of the cord," have interpreted "along with our brothers of the Eastern Churches - in the name of the Catholic Church, "the genuine evangelic way, the legitimate Christian desire to guard the places where our Christian roots were laid." John Paul II had no hesitation to consider a providential act. Thanks to their presence, we, the Franciscans, have been great authors of the Christian History in the Holy Land, whether referring to the recovery of the Holy Places or the care of the Catholic communities in the land of Jesus and the promotion of the

The Popes have shown always-great appreciation for the uninterrupted and providential mission of the Franciscans in the Holy Land since the XIII Century until these days. The Order considers it rightly so "the pearl" of their missions. I, as Minister General, and in the name of the whole Order, recalling the years that I spent in The Holy Land and therefore, aware of the work that it's being done there, wish to thank the many brothers who have come, in the past and the present, to this Custody from the most diverse places of the Franciscan geography for their "Christian animation" service even in very difficult and heroic situations that have led some of them to martyrdom. We can say without boasting about it but honouring the historic truth that we believe that the Franciscans have responded, and are still responding, with fidelity to the trust that the Church has entrusted us. And as we thank the Santa Sede for the trust placed in us, we reaffirm our firm willingness to continue giving an example of fidelity to this responsibility entrusted to us, giving to the faithful of those places and to all the pilgrims, a testimony of love and union with Christ, Redeemer of humankind.

VIII Centenary of the founding of the Order

With a solemn vigil prayer in the Basilica of St. Clare and San Damian (Assisi) on the 28th of October, 2006 and a solemn Eucharistic Celebration in the Porciuncula on the 29th we started the way to the preparation that will take us, with the grace of God, to the celebration, in 2009, of the VIII Centenary of the founding of our Order.

In my letter to the whole Order, The Grace of Our Origins, issued on December 8, 2004, I presented the program of the jubilee celebrations planned in three stages. The first one, in the year 2006, has been

dedicated to discernment and the theme was Listen in order to transform your life! The second stage, which we will start soon and will last all the year 2007, will have as motto daring to live the Gospel! And will be dedicated to the Life Project, which, for us, is rooted in the Gospel and the Rule, and it is captured today in the Constitutions and the Priorities of the Order. The third stage, which has as motto Restoring everything to the Lord with the words of life! and it will take place during the years 2008-2009; will be a public celebration of our vocation as Friars Minor and is centred on the profession formula.

Always according to the program planned in The Grace of Our Origins, the way to the preparation of the VIII Centenary of the founding of our Order got momentum from one question which was the very same question that marked the beginning of the conversion of our brother Francis in 1206: "Lord, what do you want me to do?" (TC 6). With this we intend to read our own reality "life and mission, - in the beginning of the third millennium, in order to continue being faithful to humanity and to the Gospel lived in the Church according to Francis' intuition. We intend also re-read our being fraternity-in-mission according to what is specific of the vocation and mission of the Friar Minor.

The road started in 2006 continues making reference to Francis' brave decision to live the Gospel, sine glosa: "This is what I want, this is what I ask, to live the Gospel with all my heart!" (1Cel 22). With this, we would like to put the Gospel and Francis' form of life that we have professed, and deepens its roots in the Gospel itself, in the center of our focus and our life and mission.

That celebrating journey should conclude in amazement and gratitude to God for the gift of the Franciscan vocation that has given to us. It should conclude with a feast, the feast of vocation. We want to say to the world that we are happy with the legacy that we have received, the legacy that we are Friars Minor, since we really consider it a beautiful legacy. However, we can only have a feast if we are willing to restore, with words and actions, what we have received from the Lord, which is everything. For this reason, we will renew, with new energy and enthusiasm, the profession that one day we have made.

In this way, the celebration of the VIII Centenary is presented as a triple call: call to conversion, to born again (cf. Jn 3, 3); call to re-appropriate the Gospel as our rule and life (cf. 2R, 1, 1), and from there, a call to celebrate the gift of our vocation. The real meaning of this is to reproduce with courage and audacity the creativity of the sanctity of Francis in order to give answer to the signs of the times in today's world. (cf. VC 37).

The Friars Minor, and not only us, recognize that the Gospel continues being the good news, as it was for Francis, and we also recognize that the form of life that Francis lived and transmitted to us is completely up-to date. For this reason, we want to reproduce in our lives the evangelic values that Francis lived. But at the same time we are aware that those same values need to be interpreted and brought up-to date in the light of the realities of the current world so they would continue being visible and significant for the men and women of today's world.

With the celebration of The Grace of Our Origins, we don't only want to return to those values lived by Francis, even when this would be necessary, if we have separated from them, we want, and we wish passionately to pour new wine in new wineskins so we would respond in new ways to new questions. It is in this sense that we talk about re-foundation of our life and mission. In this context I believe I am not mistaken if I state that the most urgent question in the circumstances in which we are living is not: what did Francis do in his time. But what would Francis do in this very moment, in the circumstances in which each one of us is living?

Main challenges that come from the jubilee celebration

Many are the challenges that come to our mind when we recall the eight-time-secular history of our Order, rich and complex. I think all of them can be summarized as John Paul II proposed at the beginning of the III Millennium.

Look at the past with gratitude; embrace the future with hope,
Living the present with passion

This was the program that John Paul II proposed to all the Church at the beginning of the III Millennium (cf. NMI 1). Our history, as well as the history of the Custody of the Holy Land, read with the eyes of faith, is a history of grace, an astonishing revelation of a God who does not stop working wonders in the brothers and through them, making possible the generosity of giving oneself and manifesting the glory of God's grace in our recognized weaknesses. We need to learn that history. We need to reconcile with it even in its

negative aspects in order to assume it as our own and to transmit it to the next generations. We cannot, and do not want, to renounce this history that, even before our own, is the history of the Lord in us and through us. For this reason, our hearts open up to the gratitude towards the *ŒAll Mighty omnipotent and good Lord* (Cant 19), the Father of mercy (TestCl 2), for the wonders God has fulfilled through many brothers who have proceeded throughout these 800 years of history.

But at the same time, we do not want and cannot *Œresign ourselves praising the work of our predecessors since it is a great shame to us servants of God, that the saints did the works, but we, by reciting them, want to receive the glory and honor* (Adm 6). This is the reason why we want to get inspired by the works of our predecessors so we would do the part that it is ours in our own history (cf. Sdp 3). We want, following the invitation of John Paul II, to put our eyes on the future towards which the spirit impels us to continue doing great things with us, since we recognize that we don't only have a *Œglorious history to remember and to tell, but a great history to build* (VC 110). We want *Œto embrace the future with hope* (NMI 1).

In order to do this we can't just look to the sky. Because the future depends on the choices that we have at the moment and on the how we would live the *Œhere* and *Œnow*, we have *Œto live the present with passion* (NMI 1).

To live the present with passion includes:

1. Set off on the Journey

From many parts we receive an apprehensive and on going invitation that is common to all religious life. The call to set off on the journey; to follow the way of renovation/re-foundation started by the Order in the last few years feeling constantly as *Œmendicants of meaning*. Today's times are times of more questions than answers (Cf. Cla, n. 121, pg. 159 -, in profound communion with the with the face of the poor who *Œhave the strength to lead us in our search* (Shc 5).

In moments of transitions, like ours, our eyes might be closed, like the eyes of the disciples of Emmaus, so we would not see with clarity how we would wish to respond to the signs of the times through which the Holy Spirit continues questioning constantly (cf. Sdp 6). It might be that flooded with so many questions apparently without answers, exhausted for lots of accumulated tiredness and filled with uncertainty towards the future (cf. Shc 7), our disappointment would be that big, like the one Cleophas and his companion had, that would confess, like they did, our most profound frustration: *Œwe were hoping* (cf. Lc 24, 21). In any case, the important thing is to set off on the journey, like the Chapter reminds us, trusting that the Lord walks with us and leads our steps, even when at the moment we are not able to recognize it, while we continue imploring *Œto the High and Glorious God to illumine the darkness that clouds the heart of the world and the darkness of our own* (Shc 8; cf. OrSD, 1ss). Only continuing on the journey would assure us *Œa better understanding of our own vocation* (Shc 10).

The most important thing at this moment is that we would feel as *Œbrothers on the journey* and *Œthat we would present ourselves to others with the truth of our searching, with the truth of our own questions, with the truth of our own fears and uncertainties* (Cla, n. 121, pg 159). Only by setting ourselves on the journey and with the confidence that we put in the Lord of history that we would be *Œundressing ourselves little by little from the disenchantment as well as from the superficial pragmatism and the easy ideology so we would live in the hopeful tension of the Kingdom, a fertile atmosphere of the follow through* (Shc 9).

In this respect, the necessity of keeping ourselves on the journey, it's very significant that the final document of the Chapter would have as a title *The Lord talks to us on the journey*, and that the terms most repeated in it are those that make reference to: walking, search, evaluate, discern. I also think that it is highly significant that the same final document recognizes that *Œthe biblical passage of the disciples of Emmaus has guided us as a paradigm of the trip that we would like to undertake in the different journeys of our world* (Shc 8). Our condition of *Œforeigners and pilgrims* will take us to feel that we are always on the journey, aware, as the poet says, *Œwe create a path as we walk*.

2. Take on an attitude of Conversion

This demands, above all that we take on an attitude of conversion, the urgency *Œto born again* (Jn 3, 3) and to *Œreturn* to the first love, to the love of our youth. The Extraordinary General Chapter that we just celebrated has been an urgent and powerful call to live our lives

more profoundly, to live out of faith and from the faith, to return to the Gospel in order to return to Christ, to re-live the foundational experience of our Fraternity so we would re-identify and re-appropriate Francis's original intuition. This time of grace that we are living and, particularly the Extraordinary General Chapter, in its final document, The Lord speaks to us on the journey, is asking all of us to center on the essential, to concentrate on the Priorities of our way of life and from there, depart in order to encounter the people and to live among them as minors.

To live the present with passion with an attitude of conversion demands that we feel the urgency of not domesticating the prophetic words of the Gospel to accommodate them to a comfortable life style (Sdp 2). It demands that we listen to the voice of the Lord in the historical events and detect his presence always working in us cf. Sdp 6), since we are completely convinced that this is the only way we can find complete meaning in our lives and contribute to give birth to a new epoch and to nurture from the inside with the liberating force of the Gospel, our fragmented, and unequal world starving for meaning. (Sdp 2).

Like Francis, we need to make a stop on the journey, a moratorium; we need to go in the grotto to get away from the tumult of the world for some time, to go inside ourselves and search in the intimacy of our heart (cf. 1Cel 6). Only then, we will listen to the voice of the Lord that, like the Poverello, asks us: Friars Minor, where are you going? Who would be more beneficial, the lord or the servant? Retrace your steps (cf. TC 6).

Go back, to be transformed. We need to be transformed, that is to say, to believe in the Gospel (cf. Mc 1, 15). To believe in the Gospel as the Good News, beautiful as grace and burning as love, that transforms those who receive it with a heart like a child (cf. Mt 11, 25), who welcome it with a heart of a poor one (cf. Lc 1, 38), who welcome it in its immediacy, in its freshness, in its radicality, like Francis (cf. 1Cel 22) who from his own weakness and poverty dared to live it. We need to return to the Gospel to situate ourselves, free and vulnerable, before it, to allow ourselves to be illuminated and questioned by it. Only in this way, our life will recuperate the knowledge, the youth and the poetry of the origins. Only in this way, our life will scandalize and question our contemporary ones, just like the life of Francis and his first companions scandalized and questioned.

3. Set out on a journey of discernment

From this perspective, the Centenary summons us also to set out on a journey of evangelical discernment: Examine everything we read in the text of St. Paul-, and stay with what is good (1Ts 5, 21); a journey of discernment to re-found our life and mission upon the essential elements of our form of life.

The Centenary and, particularly the Extraordinary General Chapter, are a call to set off on a going discernment and an on going evaluation of our life (Shc 35). The present is a time of discernment as I said in the in my report in the Chapter. Nothing of what we do or live can escape such discernment. But there are two aspects of our life that need to be particularly evaluated: life in community and mission/evangelization.

Life in Fraternity. Aware that common life is one thing and another very different is life in fraternal communion, although the second implies the first. Aware also that life in Fraternity is a gift that we have to welcome and celebrate, but also a task that will never end, we need to put special care on strengthen it as the document The Lord speaks to us on the Journey asks us to do. In the first place this effort occurs when are attentive to some temptations in which we could easily fall. The temptation to convert diversity, which has to be respected as a communication of a God who is always prolific (Shc 4) into a cause of division. Against this temptation the Chapter asks us to increase our sense of belonging to a fraternity that, because it is present in the whole world, is international and intercultural. It is necessary, then, to overcome provincialism and particularism and to favour strategies of cooperation among different entities and cultures (cf. Shc 57) in order to understand, take on and practice the principles of inculturation and inter-culturalism (Shc 38). In order to overcome divisions, which are not uncommon in our own life (Shc 31), it is necessary to develop a culture of accompaniment of fraternity, correction, forgiveness and reconciliation (Shc 53); rituals of mutual forgiveness and paths of communion (Shc 31); processes of reconciliation and of recovery in fraternity (Shc 51). But above all, we need to strive for a deep dialogue without reservations and with total confidence in the warmth of truth and faith (Shc 36), from our poverty, strive for a

dialogue that would lead us to pronounce genuine words that come from the heart with a renewed language so that we would be able to communicate *without restrictions* (Shc 17) who we are, what we feel, and what we have. A dialogue that would allow us to welcome each other, to stimulate mutually, to correct each other whenever it would be necessary and to love each other at every moment (Shc 50). There is the temptation to run away from the fraternity because of *situations and conflicts* that have hurt our mutual trust (Shc 16), with the presence of a strong individualism in our life and mission, and the lack of horizontal faith and trust in our brothers. Against this temptation, the Chapter has been a strong call to *renew the basic and fundamental* faith in the brothers, to rebuild *the fundamental essence of the mutual trust* (Shc 16) so we would be in solidarity with the fortune of each other.

Mission/evangelization. In regards of mission/evangelization, we are called to *re-found it* and renew it in its forms and structures. We are in an epoch of change, with different paradigms and completely new categories. The final document reminds us of this (Shc 33). This obliges us to *clarity and audacity* in order to carry on a *serious revision of our mission*, and to develop unknown paths of presence and witness (Shc 33) that would be more consistent with what our life of Friars Minor demands. The times that we are living now oblige us to an *on going and significant revision of our current ministries* (Shc 58), in such a way that we would be able to *re-find the center of our mission* and, from it, being able to *embrace ambiguity* and *host marginality* (Shc 33) with the presence in situation and places that are *conflictive and borderline* (Shc 39), creating new spaces and taking on risks that would give genuine witness of the reality of our vocation and mission, regards *Fraternity-in-mission at the service of the Church and the world* (Shc 58).

With regard of mission/evangelization, we are always called to create a project of evangelization, which from minority, would unite and integrate vocation, fraternal life and mission. Only the satisfied thirst like in the case of the Samaritan woman *"the final document of the chapter reminds us-* will be a message (cf. Shc 17). But since in the present, evangelization and mission are going necessarily in the direction of dialogue, we are called to be *crossers of frontiers* (Shc 36), and from the logic of the gift (cf. Shc 19-22) and a spirituality of presence, kenosis, harmony and complete-integration, without excluding anyone and embracing all, go to encounter the other, with an open attitude in front of the other without allowing to get trapped in boundaries created by current ideologies, *so only in this way can we be a beacon of hope, a generous offer of faith and communion* (Shc 37) In this context likewise it is important to remember that both, the Centenary, in general, and the Chapter, in particular, ask us to give much attention to not give worship to idols of activism and efficiency, in order to be able to maintain the prophetic character of our life, ask us that we *des-centralize from the urgent in order to turn to the essentials and give Gospel quality to our life.*

The journey of the VIII Centenary and particularly the Chapter that we just celebrated, are a strong and urgent call to live our life profoundly, a call to conversion, to live by faith and from faith, to return to the Gospel in order to return to Christ, to re-live the fundamental experience of our Fraternity with the purpose of re-identifying and re-appropriating Francis *TM* original intuition. They are a loud knock to improve our communication, particularly at the level of faith and vocational experience, to turn to one another, to destroy barriers and prejudices, to listen to each other, to overcome provincialism, ethnocentrism, casts and regionalism; to widen our heart to the world *TM*s size. They are an urgent call to not allow ourselves to get stuck in crisis and fear, to not imprison ourselves to not reduce our presence to comfortable and secure spaces of our convents, but to go out; to *des-centralize ourselves in order to re-centralize, to des-locate ourselves in order to re-locate ourselves, to des-implant in order to re-implant ourselves, to be itinerants towards ambiguity, the boarder-line, periphery; towards the forgotten cloisters* inhabited by the *lepers* of today.

Living in this way during this VIII Century, we don't *run the risk of celebrating ourselves without living this circumstances as a moment of grace, as living and provocative memory.*

In view of these calls, what would be the response of the brothers of the Custody of the Holy Land? What would the brothers of the Custody of the Holy Land be willing to do in the life of our proper vocation, of life in fraternity and mission? I believe it is urgent to enter in this climate of conversion and in this atmosphere of discernment on what the brothers do and how they live. With the love I have for you, allow me to tell you with

honesty: it is not enough to respect the *status quo*. Today's time demand us to search for new answers to new questions. The social and religious situation in which you live, the arrival in this land of other institutions and religious movements that were not presenting until very recently! What is all of this asking us to do?

The Commissariats of the Holy Land

The stability of the Custody, the necessity to intensifying the works of protecting of the Holy Places, the demands to provide the sustenance for those employed in the service of the Custody, the desire to carry out the missionary action and charitable works, and the opportunity to sensitize the Western Christians to the problematic situation with the Churches of the East, These were the causes and reasons for which a structure emerged, which looks to the relationship between the Custody and the. The Commissariats of the Holy Land are some kind of official representatives of the Custody present in about 50 countries.

The origin of the Commissariats of the Holy Land is very ancient and it is linked, principally, to the fundraising efforts for the Custody. In fact, starting from the assurance that neither the life of the friars, nor the conservation of the Holy Places would be possible without the offerings of the Christian Princess, the first Status of the Custody (1377) established that the Custody should have the support of one or two lay people to carry on the administration of the offerings. But later on, they realized that that was not enough so the necessity to come out with the idea of the Commissariats of the Holy Land emerged, which in fact, took place with the Bull *His quae* of Pope Martin V (February 24, 1421) entrusting them to collect offerings from the Christians. Little by little, the role of the Commissaries was developing more fully up to the current legislation of the Order that talks about the Custody and the Commissariats of the Holy land CCGG 122-125 and EEGG 69-73.

For centuries, the Commissaries have been, sort of, embassies that, often, had a political nature, specially in their task of conscientization and, sometimes and at times pressurizing the Christian governments to solve difficulties between Catholics and Orthodox in regard to the Holy Places, without forgetting the mandatory power, specially the Ottomans.

Today, according to the General Status (art. 73, 2), the responsibilities of the Commissaries are:

1. To promote in his territory, the knowledge, interest and devotion to the Holy Places, not only among the lay people but also among the friars using the right means such as the communication media.
2. To organize pilgrimages to the Holy Places.
3. Collect funds for the Holy Places.

Some other responsibilities we can add are: to promote vocations for the Holy Land, both at the level of candidates and among the brothers themselves.

I believe the first responsibility of the Commissariat "to promote the knowledge, interest and devotion to the Holy Places", is fundamental. Without responding to this one, all the other ones, before or after, would collapse. I have the impression that, particularly among the brothers, and some times even among some Commissaries, the knowledge, the interest and the devotion for the Holy Places have decreased considerably. This could be one of the reasons, but not necessarily the only one, why also the number of missionaries that come from other countries and the economic donations to the Custody are diminishing.

This would take you, as Commissaries of the Holy Land, to face a great challenge. You have to be creative in order to look for ways to promote, among the brothers, Bishops and Catholics your respective territories, the work that the brothers of the Custody carry on in the different fields where they work: the care of the 49 sanctuaries entrusted to the custody of the Franciscans, the pastoral work in favour the Catholics, not only Latin, of the local Churches, particularly through the 29 parishes entrusted to us; the pastoral work to the Catholics that come from other continents, particularly those who come from the Philippines, Latin America, Eastern Europe and Africa; the charitable works that the Custody carries out, particularly regarding the homes for the low income people (350 homes); the works that the Custody carries out with the 16 schools that it directs frequented by 10,000 students, not only Catholic; the editorial works that it carries out thanks to the Franciscan Printing Press; the spiritual animation of the pilgrims, to whom it offers the possibility to welcome in the five *Case Nove* that are currently open; the cultural, scientific and pedagogical that carries out in the *Studium Biblicum Franciscanum*; the ecumenical activity, particularly through the Franciscan Pilgrims Office; and the scientific/cultural works that the Center of Oriental Studies in Cairo carries out.

As I said, this work demands of you creativity and presence in the communication's media. The Custody has to offer you appropriate material, and then it would be your responsibility to take advantage of it. And since it is not always easy to reach newspapers and TV, why not creating a webpage of the Commissaries of the same Conference?

Your second responsibility is to organize pilgrimages. This is an ideal means, not only to promote and strengthen the knowledge of the Holy Land, but this is a privileged means to evangelize. My own experience tells me that a well-prepared and well-organized pilgrimage to the Holy Land leaves its mark on the pilgrims. It is important to recall that this is not only a matter to find participants to secure the group, it is a matter to animate the group spiritually, and this should be reserved to the Commissaries or to a person, if possible, a competent friar, assigned by them. You cannot be just a religious tourism agency.

To get financial help is very important because without it would be very difficult for our presence in the Holy Land to be able to respond to the tasks that our Constitutions assigns it: "to watch over the holy places, to promote in them the divine worship, to favour the piety of the pilgrims, to fulfil the ministry of evangelization, to carry out the pastoral activity in accordance with the Spirituality of the Order, to build and to attend the works of apostolate" (CCGG 123, 1). But in this field we have to be transparent, both with the Custody and the Provinces and, if it is necessary, with the Bishops of the dioceses in which we collect offerings. The lack of transparency brings about suspicion and mistrust and at the end we all loose.

Therefore, I believe that it is necessary that the finances of the Commissariats of the Holy Land would be analyzed in the Canonical Visitation of the respective Province and that the Province would know it even when this would imply changes in the Status of the Custody.

Finally, I would ask you to try to stimulate new vocations for the Holy Land. There is a numerical decrease of vocation from other countries and there is a numerical decrease in the number of missionaries that come every year. During the last three years of my service as Minister General, I have given 30 new letters of obedience. They are not enough. We all have to work to increase vocations in number and in quality because the necessities increase and every day greater specific qualifications are demanded.

Concluding

The Custody of the Holy Land has been and should continue being a presence that bridges the East and the West, the Eastern Churches and the Catholic and Latin Church. It is, and should continue being, an important cultural presence in the Middle East, in the name of the Catholic Church. There are new challenges that we, Franciscans, face today in this land so dear to us. We cannot limit ourselves to be mere passive spectators in a world that changes faster and faster. In many occasions, during almost eight centuries of presence in land of Jesus, we have been creators of history in this land. Why shouldn't this continue?

We trust that the Providence, that has brought us to this land, would continue showing us the new paths that we are called to walk in order to respond appropriately to the signs of the times and the places. And that the brothers "including you Commissaries of the Holy Land", that work with much dedication and sacrifice in this beloved field of the Order of the Friars Minor enter into the climate of conversion and discernment, keeping always on the journey, to be able, in this way, to offer new answers to the new questions that are posed for us today.

<http://www.ofm.org/ofmnews/?p=829>

what is intercultural communication

They provide written means of communication and can also include diagrams. The advantages to letters are provides written communication. visual information is included

<http://www.effectivecommunication.94hours.org/transactional-communication-model/what-is-intercultural-communication.html>

UCAN: Top Vatican official visits temple, meets Hindu priest

Sun Nov 26, 2006 10:30 am (GMT -5)

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UCANews

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OLD GOA, India (UCAN) – Cardinal Paul Poupard, who heads the pontifical councils for culture and for interreligious dialogue, visited a Hindu temple, met with its priest and was "fascinated" by the experience.

Cardinal Poupard, president of the Pontifical Council for Culture, arrived Nov. 19 for a five-day visit to Goa state, a former Portuguese colony and a Catholic stronghold on the western Indian coast. Its capital, Panaji, is 1,910 kilometers (about 1,185 miles) southwest of New Delhi.

The cardinal came to chair the Nov. 21-23 meeting of Christian cultural centers that his council organized. On the evening of his arrival he visited some Hindu sites.

One visit was to the Mangueshi temple near Ponda, 20 kilometers (about 13 miles) south of Panaji. The temple is dedicated to Lord Mangueshi, an incarnation of Shiva, the destroyer God of the Hindu trinity.

With the visit, the cardinal, who is also president of the Pontifical Council for Interreligious Dialogue, became the first Vatican official to visit a Hindu temple in Goa in recent history.

"His visit has sent the right signals to the Hindu community. The local media have played up the visit very favorably," said Father Ubaldo Fernandes, editor of the Catholic weekly Vavradeancho Ixxt (Worker's Friend).

The temple priest and temple committee welcomed the Vatican official.

Cardinal Poupard also visited a Hindu family living next to the Vamaneshvar temple in Davlli, where he met father and son temple priests. This was followed by his visit to the mutt, or Hindu monastery, in Kavlleem.

"The cardinal saw Hinduism at work. All along he had read about Hinduism. Now, he was fascinated by Hindu culture, especially the third eye of Shiva," Father Theodore Mascarenhas, an official heading the Asia Desk at the Pontifical Council for Culture, told UCA News.

Father Mascarenhas, a native of Goa who accompanied the prelate, described the cardinal as "surprised to see young children being trained to become temple priests at the mutt." The French cardinal also appreciated the Hindu family values he saw, the priest said.

On Nov. 20, Cardinal Poupard inaugurated the Contemporary Christian Art Gallery promoted by the Archdiocese of Goa and Daman at the Episcopal Palace in Old Goa, the one-time Portuguese colonial capital.

Speaking after a prayer service, he said the art gallery promises to be a marvelous expression of interreligious and intercultural understanding and dialogue.

Addressing a press conference on Nov. 20, the Vatican official said his visit is aimed at promoting "a sincere and authentic interreligious dialogue carried out in mutual respect, openness and charity."

In March 2006, Pope Benedict XVI appointed Cardinal Poupard president of the Pontifical Council for Interreligious Dialogue, "in order to favor a more intense dialogue between men of culture and exponents of various religions."

Soon after his arrival from Rome, the cardinal also visited an orphanage, a Catholic monastery and a seminary. He also visited a museum that preserves art and artifacts from the 451-year-long colonial period, which ended in 1961.

<http://angelqueen.org/forum/viewtopic.php?p=130831#130831>
