

CONTACT

QUARTERLY BULLETIN OF JUSTICE, PEACE AND INTEGRITY OF CREATION, OFM



Promoting *Laudato si'* at World Youth Day, Panama

On January 22 - 27, 2019, the 34th World Youth Day (WYD) was held in Panama City, Panama. Typical at this type of event is the presence of the Pope, Francis in this case, who converts WYD into a meeting of young people with the pastor of their universal Church. For five days, nearly two hundred thousand young people lived moments of encounter, prayer and reflection. The promotion of the Encyclical *Laudato Si'*, especially for its integral view of ecology, was our strong point during all the events in which we participated.

1

ECOLOGY

Panama - Malta - Italy -
Guatemala - USA

2

MIGRATION

Central America -
Australia - USA

3

HUMAN RIGHTS

Brazil - Italy



Annual JPIC
Course at
Pontifical
University of
Antoniano



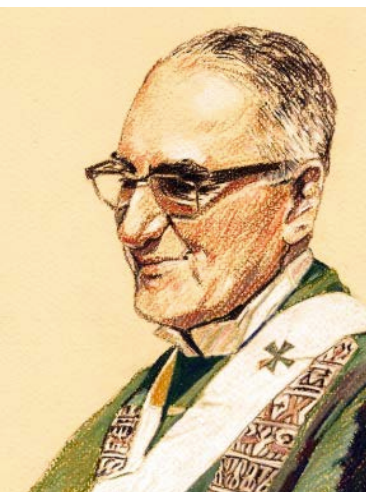
Guatemala,
Participation in
Climate Strike



Washington DC,
A hidden
Ecological Gem

"Justice is not enough..."

– St. Óscar Romero



For Bishop Romero, peace is linked to justice, and only from a justice perspective can it can be understood.

On March 24, 1980, St. Óscar Arnulfo Romero y Galdámez was martyred while celebrating the Eucharist. It is fitting that during March, the month of his death, we remember that day on October 14, 2018, when Pope Francis canonized him in St. Peter's Square along with Pope Paul VI, Sr. Nazaria Ignacia March, Sr. María Caterina Kasper, Fr. Francesco Spinelli, Fr. Vincenzo Romano, and layman, Nunzio Sulprizi. That event caused many from around the world to rejoice, especially those who identify themselves with either Romero's strong testimonials or with the way he followed the Lord. Here are a few reflections from Bishop Romero that can help us in our work as Friars Minor, especially in our work with JPIC.

We need to start with his understanding of the meaning of peace. Bishop Romero always begins from a premise of what peace is not, so he can move to address what peace actually is. We also need to put his homilies into context with a reality check from Salvadoran life at the time. It was March 12, 1977, and his personal friend, Father Rutilio Grande, S.J., was murdered. Additionally, the climate of persecution towards the Church was extreme, and Bishop Romero decided to no longer participate in any official act of the State until this murder was clarified and the climate of persecution of the Church stopped. His decision was

communicated three days after the murder, March 15, 1977. Then, on July 1, 1977, four months after this event, a new president of El Salvador, General Carlos Humberto Romero (although they both have the same last name, they are not related) was sworn in. Keeping his word, Bishop Romero did not participate in any official government acts; at the same time, he clarified that "This is not to be interpreted as a declaration of war or a final break."¹ In fact, in keeping with the spirit of Vatican II documents (GS 78) as well those as from the conference of the Latin American Bishops in "Medellín" in 1968 (M 2, 14), Romero reminds us of the following:

Both documents say that peace is not the absence of war. That is a totally negative notion. Nor can we say that we have peace just because there is no war. Currently, there is no war in many countries; in fact, most of the world is not at war, and yet, there is true peace in very few places. It is not enough to not have war. Nor is true peace the balance of two adversaries' forces, claiming to be in harmony. Russia and the United States continue to be threats, even if there is civility between them. What remains though is fear, fear from all of the flexing as to who is more powerful. That it is not peace. If two boys or two men threaten a lawsuit against each other, but that lawsuit does not get to litigation, it cannot be considered peace either. There is still fear between two powers or the two parties. As the Pope has shared, nobody can talk about peace with a gun or a rifle in his hand; that is fear. There can be no peace either, says the Second Vatican Council, from the horrific quests for domination and wanting to subdue, whether it be a Nation or a single person. That would be like saying peace comes from death or repression. Neither of them is peace.²

What Bishop Romero was trying to say is that the presence of fear is actually a manifestation that peace cannot yet exist, and much less so when coupled with a power source that is categorically only looking for repression or death. Christian peace goes much further, much more profound.

¹ Romero, O.A. *Homilías*, I, UCA editores, El Salvador, 2015, 167

² Romero, O.A., *Homilías*, I, 170

So, what, then, is peace?

For Bishop Romero, peace is linked to justice and only from a justice perspective can it be understood. That is why he reminds us: Peace, says the Second Vatican Council, has its definition from Isaiah,³ the prophet, which Pius XII put as the motto on his crest: *Opus*

justitiae pax.

Peace is the fruit of justice. That is peace. Peace will only exist when there is justice. And yet, we liked listening to this concept in the presidential addresses.⁴ When there is justice, there is peace. But

without justice, there is no peace. God expects us to bring about peace, yet while we are working to bring it about, we need to see peace as a fantastic tangible reality waiting out there in the middle of society for us to seize. This prize, peace, may come when there is no further repression, when segregation has disappeared, when all people can enjoy their legitimate rights, when there is freedom, when there is no fear, when Nations are not suffocated by their weapons, when there are no dungeons that cry out because God's children have lost their freedom, when human torture becomes a past, and when human rights are no longer trampled upon.⁵

For our Saint, peace is based on justice; but to get to that kind of justice, collaboration is necessary, coupled with the dedicated and hard work by people of good will. This implies a genuine effort on the part of humankind to commit and work for peace from that base of justice. The level of real respect for human rights is the gauge to know if there can be peace. It is equally important to want

peace, to desire it and be conscious of the actual role that peace plays in society. The responsibility to work for peace can then be taken on, based on our awareness of peace's role within our society. In that same sense, Romero shared the following:

If there is a genuine desire for peace, we know that justice will be the root of that peace. All

who can abolish acts of violence are obliged to make those changes because Medellín⁶ also reminds us that everyone who can do something for a fairer Latin America but does not do what is within his or her reach, sins against peace.

We can only hope that the sins of omission that one confesses at the beginning of the Mass will touch the consciences of those who could do much, yet do not. Still, others may do little because they feel the need to remain in the good graces of the powerful, to protect their income, or to avoid political problems. They would rather betray the Law of God and commit these sins of omission out for fear of losing their way of life. Rather than being a breath of peace so true justice can prevail, these same people do not do what they should be doing for their fellow citizens, for their Nations, for the larger society, or the common good.⁷

In other words, to achieve peace, a personal commitment to work towards it is necessary, one that comes to know that our individual actions, both from our homes and workplaces, are necessary to influence peace.

And yet, for us as Friars Minor, from a perspective of Justice, Peace and Integrity of Creation (JPIC), we not only have the opportunity to



³ Isaiah 32, 17

⁴ Cf. Romero, *Homilias*, I, 169. President Romero shared in his inaugural speech his great desire to search for peace. Bishop Romero, as his counterpart shared his concern if the path for peace goes down false roads to look for it. What the Church brings to the table is true dialog with the economic and political powers, but with the voice of the Gospel.

⁵ Ibid. 170-171

⁶ M 2, #18

⁷ Romero, *Homilias*, I, 171-172



work for that peace, but we too are guilty of omission when we do not put forth concrete actions to promote peace. JPIC is one specific setting that allows us to carry out explicit actions in favor of peace for our brothers and sisters.

Fight for peace, but without violence

The work and commitment for peace do not mean committing acts of violence; violence cannot be justified if we seek peace. That is why our martyr reminds us of the following:

We can never justify violence. “Violence” from both Vatican Council II and Medellín,⁸ along with the Pope, “is neither Christian nor Gospel. Christians are peaceful and are not ashamed of it.” The Christian knows that he can fight, but his Gospel invites him to the defense of justice. He is courageous, but he knows that violence only breeds violence, and like war, must be the last resort when all peaceful resources have been eliminated. Where violence exists, it depletes the capacity for peace, a peace that could be fertile and productive, because violence gives in to the passions of hatred and resentment rather than creating resolutions to bring about peace. To get to peace, it is imperative that the children of peace, the children of God who work to better this world (even for non-Christian peace movements) are to be inspired not by violence, but by peace that bears fruit, demands the realization of rights and demands respect for human dignity, and peace which never accepts to close eyes so as to

avoid

problems with those who trample the rights of humanity. Governments can also be great crafters of peace, as long as they do not interfere with the Church’s freedom to preach her Gospel, along with the same freedom to preach the dignity of the human person. Truth be told, the government can find a no more effective and powerful collaborator in our world than with the Church, proclaiming true liberty, justice and peace.⁹

In other words, if we become aware of our “being Church,” we become “effective” collaborators in our society in order to live in freedom, justice and peace.

Reaching the fortress of love

Working for peace from our Christian dimension implies being witnesses of what love means, a love that is actually experienced by men and women for having been loved by God. That is why Saint Romero reminds us:

Justice is not enough; love is necessary. We have always preached this, brothers and sisters. I take some pleasure to point out that all those who have followed the thinking of the Church during these times have never heard a word of violence from my lips. The strength of a Christian is love, as we have said. And we repeat: the strength of the Church is love. A love that makes us feel like brothers and sisters to all, the brother or sister that Saint Paul proclaims in today’s second reading,¹⁰

⁸ M 2, #15

⁹ Romero, *Homilías*, I, 171-172

¹⁰ Galatians 6: 14-18



who is inspired by the one who loved us unto death and is why we are drawn to the love of Christ crucified: so we can be love for our brothers and sisters. Until we can reach such strength of love, we can never be true peacemakers. You cannot be the architect of peace with a heart that is resentful, violent, or filled with hate. You have to know how to love, like Christ did, even loving those who crucified Him: Forgive them, Father, they do not know what they are doing. They are worshipers of money and power. If they knew you, they would love you. That is why, rather than hate and resentment, I actually pity those poor ones who do not know the strength of the love that You have given me. Lord, give them love, too. How much good could the powerful do, if they truly loved and were not selfish and envious? How beautiful the world would be, brothers and sisters if we all develop such a force of love.¹¹

Thanks to this experience of letting yourself be loved by the Lord, you can work effectively to pursue peace. The experience of being forgiven and loved allows us to approach and understand others from an experience of love. Only by that experience of love, can we reach a true peace where there is no longer any room for resentment, jealousy, or violence. He who lives the experience of being loved by God knows and understands how to forgive. Let us ask San Francis to intercede for us before the Lord so that today we can be “instruments of your peace,” motivated by St. Óscar Romero.

Br. Carlos Omar Durán Vásquez, OFM
Province of Nuestra Señora de Guadalupe –
Central America

¹¹ Romero, *Homilias*, I, 172-173

Franciscan Connections

FROM A to B - Aleppo to Brisbane!

Samir Eskifeh was born in Aleppo, Syria in 1955 and went to the Franciscan school there - the Terre Sainte School starting In 1961 and for his entire academic life, finishing high school in 1972.

Samir recalls, "The school was given the name *Terre Sainte* (Holy Land) during the time Syria was a French colony. I remember the Principals - Father Jedion from the Netherlands, Father Penavantora from Jordan, and Father Joseph from France. I also remember some teachers - Father Renhart from Belgium, Father Eloie from Spain, Father Vito from Italy, Brother Bernard from Syria and Brother Michael from Egypt."

Samir loved his school which embraced the Franciscan ethos and values sharing, "This school is the main reason for my success in life. I'm not the only one who was impacted positively by *Terre Sainte* school; every single student who studied there had a rewarding experience. We were taught the basic principles of respect and service to others. Many of the most successful people in that generation studied at this great school."

Samir became an accountant and married Houda Kalala who was a French Teacher at *Kilikia* Armenian High School. They lived happily in Aleppo with their 4 beautiful children. Tragedy struck on Good Friday (12th April 2014) with the bombing of their city in the Syrian Civil War. Many lifelong friends and family died on that fateful day. Miraculously, the family managed to escape to another Syrian city and later fled to Lebanon where they applied and were granted a visa to Australia.



Samir Eskifeh (third from the left at the back) with Pere Philip Mestrih (Principal) and classmates at the Terre Sainte Franciscan school in Aleppo, Syria in 1972

In Australia, they settled in Brisbane, the capital of sunny Queensland. The family faced many difficult challenges confronting refugees fleeing their war-torn country: new language, new culture, loss of community, loss of financial security, unemployment and many other challenges.

Their second child, Amal, a French teacher in Syria (like her mother) managed to obtain a job in Brisbane through the Work & Welcome Program. She was employed at a Franciscan school, Padua College, as a teacher aide. The Work & Welcome program, which is supported by the Franciscan Friars of the Holy Spirit Province, was created at Padua College 25 years ago to offer short term employment opportunities for refugees and migrants. It has since expanded to 20 schools in Queensland and New South Wales and also into the corporate sector. Over 200 refugees and migrants have benefited from this program.

In Amal's words "I heard a lot about the Franciscan ethos from my father and I have many Franciscan friends in Aleppo. I have often been to Franciscan churches, and I have a close relationship with the Franciscan community in Syria. They are always friendly and engaging, you can feel the love and joy in their actions and their service, they show courtesy and respect to everyone. The Franciscan school Padua College in Brisbane where I am now working is another great example of this Franciscan spirit."

Amal has since been employed by Padua College after completion of her Work & Welcome placement. The blanket of Franciscan generosity, compassion and justice has definitely spread across the world from A to B - Aleppo to Brisbane!!

Br. Mark Tylor, OFM

Founder & Coordinator of *Work & Welcome*
Province of Holy Spirit - Brisbane



Amal Eskifeh at Padua College in Brisbane 2018



A hidden ecological gem in Washington DC

Over the centuries religious orders were pioneers and masters in the cultivation of gardens and plants for medicinal use.

Last November, in the role of secretary, I accompanied the Custos on his Canonical Visit to our friary in Washington. During the visit, an aspect that I did not suspect even existed came to light. As a member of the Custodial Commission for Justice, Peace and the Integrity of Creation, I was delighted to discover a hidden ecological gem.

Over the centuries religious orders were pioneers and masters in the cultivation of gardens and plants for medicinal use; they were known and commended for being expert bee keepers for the production of honey and wax for candles and other commodities. As Father Greg Friedman ofm points out in his article published in Holy Land Magazine, it is hardly surprising that the friars of the Custody in Washington in 1897 bought land and a small farm in Washington DC, and began to grow many varieties of vegetables and fruits.

The Franciscan friary in Quincy Street is well known, not only for the beautiful replicas of the Holy Places it contains, but also for the daily availability of the Friars in administering the Sacrament of Confession and reconciliation to the many faithful who visit the church.

However, it may be that few know of the urban agriculture development in the friary which has existed for many decades, indeed, before it became

as fashionable as it is today. Father David Wathen ofm, who entered the friary in the 1980s, recalls that the agricultural cultivation by the community was in decline. There were fewer friars to do this kind of work. Br. Simon McKay ofm, a font of knowledge of the history of the friary noted: "at one time there were as many as 60 lay brothers working the friary and gardens". In 1970 the greenhouse, once productive, was almost unused and the heating system disconnected. The barn of the farm, known as the "seed cellar", so large as to house a horse and a carriage, was covered with plants and debris, so much so that it completely disappeared from sight and probably from memory.

Fortunately, not everything has been lost. A small association of volunteer laborers and gardeners was founded at the Franciscan friary, which began with great enthusiasm for the restoration of the agricultural farm, once so productive. The manager,





Mr. Lou Manolis, found the greenhouse with an area of 120 by 30 feet (about 330 m²) in a dilapidated state. Repairs began by generous volunteers. The Amish community also contributed by producing wooden frames for the renewal of the interior of the green-house. Two temperature zones have been created. The first zone to facilitate the growth of vegetables to be planted; the second to cultivate and maintain tropical plants preserved in and around the friary during the summer months. The palms and bananas for the garden and friary were brought by the Friars from Egypt.

It is worthy to note that since 2014, this agricultural project has produced about 10,000 kilos of vegetables, equal to 10 tons!!

The products are used in the friary kitchen and also to feed the poor who seek help from the various religious houses in the area. The project has stimulated ecological interest by young and old alike. Today many groups from schools visit the Franciscan agricultural project. Surely this is very positive and encouraging signal for the future.

Another aspect of this marvellous agricultural-urban miracle is represented by the 32 bee hives that thrive in the gardens of the friary and produce 128 pounds (almost 60 kg) of honey. The interest in beekeeping has caused so much interest and attention that the friars have opened a small voluntary part-time school to teach the art of bee-keeping.

Certainly the gardening team still has a lot of work to do, because there are plans to repopulate the friary's orchard and improve the care of the eight hectares of natural pasture land.

The whole ideology of the project is really inspiring, it shows what can be done for ecology even within a big city like Washington DC.

I would venture to say that these generous volunteers have much to teach many.

Well done say I!

Br. John Luke Gregory, OFM
JPIC Commission, Custody of the Holy Land



8th Centenary of the Encounter of St. Francis with the Sultan of Egypt

*Subsidio de Formación para la Familia Franciscana
800 años
del encuentro de San Francisco de Asís con el Sultán de Egipto*



Fr. Anselmo Alberto Maliaño Téllez OFM

I present in your hands and your heart this booklet for Franciscan formation so that, by embracing some crucial elements of our Franciscan spirituality, we can walk together in true communion as brothers and sisters amid a reality marked by the forced exodus, violence and social injustice.

The booklet consists of six themes that address the event of the crusade, the encounter between St. Francis and the Sultan of Egypt, the recall of the 800 years of unfinished history, the fruitfulness in following Jesus and the spirit of mission

These themes are part of a series of the subsidies for the spiritual exercises and the experience of the hermitage of the Friars Minor of “*Nuestra Señora de*

Guadalupe” Province in Central America that shares with so much affection and love for the Franciscan Family.

Br. Anselmo Alberto Maliaño Téllez, OFM

JPIC Animator, Province of *Nuestra Señora de Guadalupe* - Honduras





Franciscan Postulants participating in Maryland Catholics for our Common Home event

Pope Francis reminds us, a spiritual, ecological conversion must go hand-in-hand with our engagement in the social and political aspects of care for the poor and for our common home.

A group of twelve Franciscan Postulants from the six US Provinces along with a few friars and many dozens of Catholic from across Maryland marched down Francis Street in the city of Annapolis, the state capitol. A street sign with the black arrow pointed: ONE WAY. Underneath, two people were holding up a large banner with a quote from Pope Francis' encyclical *Laudato Si'*. It read: "The use of highly polluting fossil fuels – coal, oil, gas – needs to be replaced without delay."

Last October, the United Nations climate panel announced that we have about 12 years to make the far-reaching reduction in the emission of the greenhouse gases to avoid a climate catastrophe. This is the greatest life-and-death emergency in the

history of human civilization. The stakes are extremely high. We are talking about a survival of many millions of people, and whether or not the life-support system of our fragile planet will be able to support future generations and the countless species of non-human organisms that are rapidly going extinct. Yes, indeed, there is only one way out of our existential: we must open our eyes, see the stark truth, and make radical changes required of us. Making sustainable, personal choices are just the first step. As Pope Francis reminds us, a spiritual, ecological conversion must go hand-in-hand with our engagement in the social and political aspects of care for the poor and for our common home.

The message of *Laudato Si'* was very much on the minds of nearly one hundred people who gathered in Annapolis on March 18, 2019. The event was organized by Maryland Catholics for Our Common Home, a grassroots group of mostly lay people. Over the past three years, they have challenged both the local Church and the elected officials to be more serious in addressing the climate crisis. The Franciscan Postulants joined the event to learn more about this critically important issue, to pray and stand in solidarity with those impacted the most by the human-induced, extreme and prolonged droughts, flooding and forest fires.

The event, which took place at the local church, began with the teach-in sponsored by several faith-based advocacy groups, including Franciscan Action Network (FAN). Jacek Orzechowski, OFM helped to put together a panel of speakers from several Catholic parishes in Maryland. They spoke about

the dire impacts of climate change on the countries of Central America and Africa, the rising sea levels in the local Chesapeake Bay, and the negative health effects caused by the air pollution.

William Dinges, a professor of Religion and Culture at Catholic University of America, spoke about how the Catholic faith calls all believers and people of good will to work together to protect the planet. Citing the papal encyclical *Gaudium et Spes*,



Doctor Dinges emphasized that we are to “read the signs of the times” and do our part to safeguard our planet’s climate.

Afterwards, one of the leaders of the Interfaith Power & Light offered a legislative briefing on several environmental bills in the Maryland House Assembly. One of them was Clean Energy Jobs Acts. It calls for making drastic reductions in the use of dirty fossil fuels and investing in the training, especially for the women and the minority groups to help them benefit from the green jobs initiatives. Another bill proposed replacing all school buses that use diesel fuel with the electric ones that that zero-emissions.

The event also featured a prayer vigil for our common home. A few Postulants led everyone in a beautiful song that celebrated our Christian call to safeguard God’s creation. Afterwards, several Franciscan friars and postulants joined in the ecological march across the city of Annapolis to the State House. From there, about 60 members of Maryland Catholics for Our Common Home went to meet with their local officials to advocate in favor of climate justice.



When asked to comment on his experience in Annapolis, Franciscan postulant Neil Pavao replied: “When you think about it, coming together to work on the issues surrounding climate change presents a great opportunity for ecumenical initiatives. We all share the same home, and it is important to fight for it together.” His fellow classmates, Fritz Newburger and Daniel Samsel also commented on how caring for God’s creation was something deeply intertwined with their Franciscan vocation. “We cannot allow our planet, her sacred soil and waters, to be treated as a means to an end, as a mere resource,” Newburger said. “We must ensure that [the earth] receives respect as a sacred, life-giving incarnation of God.” Another postulant, Daniel Samsel, expressed his amazement at the fact of seeing people coming together to safeguard our common home. He also spoke about a strong sense of solidarity and magnitude of the event. “There was a kind of reciprocation and real commitment, a living out of the passage from Scripture ‘If one part suffers, all suffer together.’ (1 Cor. 12:26)” Samsel noted.



Michael Specht & Br. Jacek Orzechowski, OFM
Holy Name Province – USA

15M: Climate Strike

- Franciscan reflection on the new global movement

Will the grownups in politics, international corporates, and religions now consider her question and change the course from the catastrophic future of humanity and the civilization?

“Whoever *receives* this child in my name receives me.” (Lk 9, 48) We all know this phrase in the Gospel which the Church usually interprets that the simplicity and pure heart of children are something very close and dear to God. This Gospel echoes even louder in front of the manger of baby Jesus during the Christmas celebration.



Here is a girl from Sweden. Her name is Greta Thunberg. She is 16 years old. She started her solo protest of “School Strike for the Climate” in front of the Swedish parliament on August 20, 2018. The slogan of her Friday protest was “*Why*

Study for a Future We Might Not Have?”

How many politicians would listen to her voice? How many corporate CEOs would give ear and take her simple question seriously? However, it seems the youth of the world has heard and agreed to her angry but honest voice while the majority of the grownups ignored and indifferent of the cry of the Earth and the cries of the poor for their “business-as-usual.” On the 15th of March 2019, after seven months since Greta started her solo protest, her cry became the enormous voices of hundreds of thousand youth from more than 120 countries.

In Annapolis, USA, the 12 postulants of the six US Provinces and several other friars have participated in an event organized by Maryland Catholics for our Common Home and joined an ecological march along with many civilians. In Guatemala, the post-novitiate brothers participated



in the global climate strike, joining the care of the Common Home in a committed manner with students of the Rafael Landívar Jesuit University.

The JPIC Office in Rome has also participated in the public demonstration of the climate strike movement at *Piazza Della Madonna di Loreto*, Rome, on March 15. Around 50,000 young people have gathered for the climate justice demanding bold climate policies. The slogans were such as “Only a Handful of Years to Avoid DISASTER,” “We are Not Defending the Nature. We are Nature Ourselves,” “We Want Our Future Back,” “The Next Flood Won't Be Biblical,” and “Change the Policies, Not the Climate,” etc.

Will the grownups in politics, international corporates, and religions now *receive* her question and change the course from the catastrophic future of humanity and the civilization? Can we Franciscans embrace the voice of the 21st-century prophet, Greta as the message from the crucified Lord in the small chapel, San Damiano? Can we Franciscans confess the sin of ecological indifference and ignorance and commit ourselves to ecological conversion? If we didn't do that or if we wouldn't do that, where's the meaning of our religious life? What is the meaning of the Gospel we proclaim?

Br. Rufino Lim, OFM
Assistant, JPIC Office - General Curia



Cow Farts, etc.

The new economy is impossible without drastic changes to our lifestyles...

Yes, it's all about the cow farts. Sort of.

For the first time in US electoral history, the environment is shaping up to be a decisive factor in the upcoming 2020 Presidential race. The upstart news agency Axios is calling it the “climate election,” prompted by the several Democratic candidates who have endorsed (nominally, at least) a “Green New Deal” (e.g., Bernie Sanders, Elizabeth Warren, Kamala Harris, Cory Booker), including Jay Inslee, who’s made combatting climate change the centerpiece of his campaign. Axios notes that it will be difficult for the Republican candidate (presumably Donald Trump as of this moment) to maintain a position of climate-change denial.

While this comes as good news to US Franciscans committed to care for creation, we should admit that this is only a new chapter in an ongoing struggle. Putting climate change in the mainstream of US political debate merely catches us up to European and other developed nations, where various approaches to limiting CO₂ have been discussed in earnest for years. The US is unique in harboring politicians who literally deny there is a problem, due in large part to the effect of corporate money (such as that from the fossil fuel industry) on US politics. In Europe and elsewhere, the political debates revolve around more mature questions of just how much available resources to devote to averting

climate change (at the expense of, say, housing or nutrition programs) or whether investment to adaptation to the changes is a better option at this point.

It is thus only appropriate that “cow farts” have emerged as a political talking point in the US. It began a few weeks ago as a somewhat tongue-in-cheek reference on a botched “fact sheet” that was mistakenly released by Alexandria Ocasio-Cortez’ office in conjunction with her Green New Deal legislative outline. Climate skeptics, the GOP, and conservatives jumped on it and made it a running joke at the recent Conservative Political Action Conference (CPAC), and it will likely remain a prominent harrumphing-point in the lead up to the 2020 elections.

Unfortunately, what’s more clinically described as “bovine flatulence” *is* in fact a major contributor of green-house gases and this has been known for years. As recently as 2017 we learned that the problem was even worse than previously estimated. Cows and their solid and gaseous waste produce methane – not as prevalent as CO₂ but for more



potent in its greenhouse effects. Before the growth of the factory livestock industry when cows were grass-fed and smaller in stature and number, this wasn't much of a threat. But now there are just shy of 100 million cattle maintained on the planet, and most are fed with grains intended to bulk them up (grains which also could go toward feeding far more people than the beef they result in will). Fart jokes aside, this is in part why environmentalists have long suggested that the livestock industry and current levels of beef consumption worldwide are nowhere near sustainable.

More distracting, however, is the slogan that has emerged from the Right-wing, climate-change-“skeptic” crowd: “They [environmentalists] are coming to take your cows.” This very tweetable warning might rally the denier troops, but it betrays a misunderstanding of economics. Unless you raise your own cattle on the 120 acres behind the old homestead, “you” don't *have* a cow that can be taken away. What “you” have is a modicum of purchasing power in a vastly complex economy. And that economy has made it possible for each of us to consume certain things as routine “necessities” which, if properly priced on the “free market,” would be luxuries way out of our price range. The environmental costs of meat production that have been shifted (“externalized”) to society at large have ensured that beef (and pork, and chicken) carry an artificially low price. Meat, in other words, is overproduced on this planet well beyond the levels of demand that would clear the market at its more

accurate pricing. One aim of the Green New Deal is to correct this in the long run and to enable the consumer prices of environmentally destructive commodities to reflect their true costs.

Fortunately, most of the people to whom we minister – thanks to Pope Francis' 2015 Encyclical *Laudato si'* and to our Franciscan presence in their lives – are not likely still approaching our fragile environment with the attitude of a toddler surveying his toy-box (“mine, mine, mine!”), and threats about the Green New Deal simply “taking away” their comforts may fall on deaf ears. The fact remains, however, that many good-hearted people who accept that the planet is approaching crisis levels of CO2 emissions will be asked to change profoundly the way they inhabit this planet. Our Western diets, dependent heavily on factory-farmed animal protein, are not sustainable. Our penchant for cheap air travel is not sustainable. Our appetite for the convenience of single-use plastic is not sustainable. Many environmentalists paint optimistic scenarios of renewable energy replacing fossil fuels in an efficient and cost-effective way that would in fact *benefit* the economy rather than strain it. But that new economy is impossible without drastic changes to our lifestyles and certainly the lifestyles of the coming generations.

Let us commit ourselves to the task of walking with these people, sharing with them the burdens of reassessing our choices and their impact on the environment, adapting to a lifestyle with a substantially lower carbon footprint, and serving as examples of how living simply in this world can be a source of great joy and a sign of tremendous wealth. Let us be the change that St. Francis of Assisi called us to be.

Peace and all good,

Br. Edward Tverdek, OFM

JPIC Committee, Sacred Heart Province – USA



Course on Environmental Responsibility in Malta

It was a common effort to spread a culture of eco-friendly life-styles and create a new civilization that practices a clear option for the poor.

The Maltese OFM Province of St Paul the Apostle has teamed up with the Centre for Environmental Education and Research of the University of Malta, and the Inter-diocesan Commission for the Environment to launch a course designed to inspire and empower participants in taking a stand on sustainability, both in their personal lives and in their communities.

The course, 'Developing Environmental Responsibility' is one of the fruits of years of collaboration between the friars and the other two entities in a common effort to spread a culture of eco-friendly life-styles and create a new civilization that practices a clear option for the poor. In this voyage, particularly inspiring was Pope Francis's encyclical *Laudato Si'*, in which, amongst other things, he states: 'The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.. Young people demand change' (*Laudato Si'*, 13).

The course was promoted via internet, but also through direct contact with the faithful that frequent the churches where our friars conduct their pastoral activity. For this purpose, a specially designed brochure, poster and banner were prepared. The event was offered free of charge and hosted 18 participants that formed a particularly interesting diverse group of people of various ages, professions and walks of life. Some were private individuals or families that were keen to develop their awareness on environmental issues and explore possible ways of leaving a positive impact. Others hailed from NGO's that operate in the sphere of vulnerability. The group comprised also a member of the SFO.



During the course, participants were offered the opportunity to:

1. Understand the basic environmental, social and development challenges we are facing as a country and globally.
2. Apply critical thinking skills to bring about sustainable choices in their day to day life.
3. Apply critical thinking skills to bring about sustainable change at a household, institution and community level.
4. Reflect critically on their roles and identities as active citizens, consumers and change makers in a complex and interconnected world.

'Developing Environmental Responsibility' was conducted over seven sessions of two hours each, held once weekly on Sunday afternoon, between the 20th of January and the 10th of March, 2019. Sessions were held in a newly refurbished farm house forming part of the Franciscan Centre complex in Baħar iċ-Ċagħaq. Child minding was offered, as well as the celebration of mass and lunch for those opting for a day out. A certificate of participation was given to each participant. The friars promise more to come!

Br. Mark Ciantar, OFM
Province of St. Paul the Apostle – Malta

JPIC Webinar on *Migration*

The JPIC Office in Rome has planned a series of webinars for 2019 on the four topics that are the general directions of JPIC promotion decided at the last International Council for Justice, Peace and Integrity of Creation in Verona, Italy. The topics are *Migration*, *Climate Change*, *Laudato si'*, and *Mining* (extractive industry). And it held the first three on the theme of **MIGRATION** in three official languages of the Order. Here is the list of them. The video recordings of them are available on our web site and our [YouTube channel](#).

- [The Italian webinar](#) was on Jan 14. The speaker was Flaminia Vola (Regional Coordinator in Migrants & Refugees Section, Vatican).
- [The English webinar](#) was on Feb 20. The speakers were Fr. Julian Jagudilla, OFM (the Migrant Center at St. Francis Church, NY), Fr. David Buer, OFM (Fraternity *Ite Nuctiante*, AZ) and Ottoniel Perez (St. Camillus parish, MD)
- Lastly, [the Spanish webinar](#) was on Mar 13. The speaker was Fr. Tomás González Castillo (La72, Tenosique).

The speakers of each conference have shared their visions, experiences, initiatives and suggestions on the issue of migration according to their respective regional contexts, which was helpful and enlightening to the respective audiences. Especially, those in Spanish and English were very interesting and meaningful because they dealt with the phenomenon of migration and the migrant brothers and sisters in Central America and the Franciscan Network for Migrants.

It was the first attempt by the office to offer an opportunity of JPIC formation and discussion on the online platform. Even though the participants were not yet many, it was still a significant starting point of the new initiative that can reach out to more brothers and sisters on our way to the Gospel values, JPIC. Hopefully, there would be much bigger participation in the coming webinars, and this new initiative could deepen our understandings of global issues and foster collaboration on the ground. The topic of the next webinar is Climate Change. The schedule of the next webinars can be found in "[Agenda](#)" on the web site of the JPIC Office.

Br. Rufino Lim, OFM
Assistant, JPIC Office – General Curia

"I was a
stranger
& you
welcomed
me..."
Mt. 25:35



JPIC WEBINAR ON MIGRATION



Promoting *Laudato Si'* at World Youth Day

We saw this time as critical because we were able to reach thousands of people with the message about care for our common home.

On January 22 - 27, 2019, the 34th World Youth Day (WYD) was held in Panama City, Panama. Typical at this type of event is the presence of the Pope, Francis in this case, who converts WYD into a meeting of young people with the pastor of their universal Church. For five days, nearly two hundred thousand young people lived moments of encounter, prayer and reflection. Although the number of young people who came to this meeting was well below the average of other WYDs, the atmosphere was festive, with expressions of faith and culture everywhere.

Some of the objectives of WYD are to encourage a personal encounter of young people with Christ, to promote peace, unity and basic fraternity so as to bring forth new types of evangelization designed specifically for young people. In this context, the presence of the Franciscan family was clearly palpable, mostly from Franciscan parishes and educational centers, with young people looking to grow in their spirituality.

“Franciscan Ecological Village”

The objective of our Franciscan Ecological Village was to promote the care of creation in those participating in the WYD. The promotion of the encyclical *Laudato Si'*, especially for its integral view of ecology, was our strong point during all the events in which we participated. Physically, the Ecological Village was set up inside the



International School of Mary Immaculate and “spread” by the work of the “eco-volunteers” to different points of the WYD: “Space *Laudato Si’*” (Parque Oma), “Way of the Cross” (Cinta Costera) and the “Youth Stages,” located in central points of the city where “youth festivals” were organized each day.

What follows are some of the specifics on how we brought about different initiatives that had been planned to support the bigger objectives of WYD.



***Laudato Si’* Eco-volunteers**

For this part of our project, we had the support of 72 young people from different countries, including: Philippines, Australia, New Zealand, Trinidad and Tobago, Chile, Argentina, Ecuador, Colombia, Panama, Guatemala, Peru, Nigeria, El Salvador, Nicaragua, Costa Rica, Venezuela and Brazil. Cultural diversity was a factor that enriched the group of eco-volunteers, allowing us to reach many young people in different languages. It also highlights the excellent participation of Franciscan friars from the three branches of the first order with the volunteers, allowing for a greater collaboration and diffusion of our Franciscan spirituality.

Our work with the eco-volunteers began via Internet with the World Catholic Climate Movement (WCCM) and the Office of Justice, Peace and Integrity of Creation (JPIC). The introductory meetings were held in December 2018 with webinars in two languages, Spanish and English.



Pre-Conference events

The training for the eco-volunteers was carried out in a three-day pre-conference: January 19, 20 and 21 in Panama City.

Day 1: Conference on *Laudato Si’*

Just before the start of the World Youth Day, young people, Franciscan friars, intellectuals and politicians met at the Third International Congress on the Care of Creation and Ecological Conversion in Action at the University of Santa María La Antigua.

At this conference, participants learned more about the encyclical *Laudato Si’*, focusing specifically on those who are most vulnerable because of climate change. Young people were invited to share the actionable items they had previously worked on as well as current solutions they are carrying out in their home countries.

Day 2: Retreat *Laudato Si’*

The eco-volunteers had a chance to connect with nature in the Metropolitan Natural Park in order to understand the integral nature of ecology as well as individually examine what is truly important in life. Feeling the breeze of that day’s wind, the young people and the Franciscans walked among the trees and the animals that live freely in that park. An interesting observation from many of the eco-volunteers was how they enjoyed the juxtaposition of nature located in the middle of a city full of buses and buildings.

A recommendation to this group invited these young people to “disconnect” from technology and enjoy what God has created for them. During this mini-retreat, volunteers were asked to consider when was the last time they met God through nature.

“When have we intentionally stopped to be silent?”
“When was the last time we reflected on the impact of human activity on creation?”



Day 3: Training Workshops

The day began with presentations that described the negative impact of a global consumerist lifestyles coupled with the dependence on an unsustainable economic system. Igor Bastos (WCMM) explained the paradox of today's society that shows the need to acquire more of the world's wealth despite the fact that more than half of the world lives in poverty and runs the risk of losing their lands due to climate change.

In the afternoon, we listened to a panel of young people who in their local regions had accepted Pope Francis' call for action. Ana Belén, from Ecuador, shared an anecdote about the important role of the Church in protecting communities in the Amazon. When the construction of a hydroelectric plant risked such communities, the Church spoke up and met with those in power to point out the illegality and immorality of such projects.

Laudato Si' March

In collaboration with the Franciscan Family of Panama, a *Laudato Si'* march was organized to give testimony to the fact that another world is possible. About 400 young people, with their joy and by carrying pickets with different texts of the encyclical *Laudato Si'*, participated in this event and invited the wider Panamanian community to take care of our common home.

The march began at the International College of Mary Immaculate, home of the Franciscan Ecological Village. Many young people who had come to the International Meeting of Franciscan Youth accompanied us in this public demonstration. The trip was made through one of the main streets of the city, walking about 4 km. From the middle of the road, more young pilgrims from WYD as well as local families joined in.

After an hour and a half's walk, we arrived at the Franciscan Parish of San Antonio de Padua, where we shared a dialog with the local community on the care of creation. Those present were invited to share some fruit, water and natural juices with each other.



Laudato Si' Concert

A *Laudato Si'* concert was a cultural initiative that promoted the message of Pope Francis from his encyclical *Laudato Si'* touching on the care of our common home. During World Youth Day, we had organized this concert as a way to transmit the message of that encyclical but in a different type of language, hopefully meaningful to young people.

A highlight was the presence of the *Alfareros*, winners of the 2018 Latin Grammy for the best Christian album in Spanish. Their album "Seventy Times Seven," really hit home to awaken the interest of those participating in this cultural night. We had about 600 people there between young people and local families. The locale was the gym of the International School of Mary Immaculate, home of the Franciscan Ecological Village.



Walking with *Laudato Si'*

The verb in Spanish "*callejear*" is taken from a speech by Pope Francis at the WYD in Rio de Janeiro. "*Callejear*" means to take to the street. In his speech, the Pope referred to "walking the faith." At this year's event, we wanted to use this expression to highlight the need to take the *Laudato Si'* encyclical "to the street." While seminars and conferences are great, it is even more important to talk about the encyclical with ordinary people, with people who are out and about. The group of eco-volunteers was divided into three smaller groups that were sent out to walk, so they could deliver a message on *Laudato Si'* simultaneously in different locales of the WYD.

Forgiveness Park

Omar Park is a space where the Peace and Justice Commission of the Episcopal Conference of Panama opened an area called *Laudato Si'*. We also collaborated there during the WYD days meeting with the thousands of young people visited the park. The eco-volunteers talked with them about integral ecology and invited them to sign a *Laudato Si'* commitment.

Youth Platforms

Another space where we got to know many young people was at the youth platforms. These spaces each had a large stage, hosting a major cultural program for each of the days of the WYD. The eco-volunteers were present at all four platforms, promoting the encyclical through the use of solar energy, recharging cell phones as well as inviting those present to sign the *Laudato Si'* commitment.

Way of the Cross

At the end of the Way of the Cross, presided over by Pope Francis, a group of eco-volunteers took the main stage to promote the emerging "*Laudato si'* generation" promoted by WCOMM. About eighty thousand young people listened to the presentation of about 20 minutes. This was a very special moment because the message reached so many young people.



Vigil with Pope Francis

Minutes before the arrival of Pope Francis to the “St. John Paul II Field” to celebrate the Youth Vigil with nearly two hundred thousand young people, I had the opportunity to be interviewed live by an international media group with the local organizers of the WYD. This interview was used to let everyone know the reason for our presence at the WYD. They asked me to specifically address integral ecology. Just like our presence at the Way of the Cross, we saw this time as critical because we were able to reach thousands of people with the message about caring for our common home.

Looking to the Future

At the conclusion of the 2018 Plenary Council, the Order made concrete decisions for the future. Among them, the document says that “with our evangelization and our catechesis we shall value art, culture and nature in the spirit of the *Laudato Si'*, using new technologies to invite young people to participate more deeply in the real world...” We believe that such an undertaking, unprecedented for the JPIC Office, could become a great option for a new evangelization.



We have decided, along with the World Catholic Climate Movement, to renew our partnership for WYD 2022, which will take place in Portugal. After evaluating the work, we were able to get done, both groups recognize the richness of working together. Working together for about nine months allowed us to dialog regarding our differences as well as see how we complement each other, allowing us to potentially maximize an even greater effort for working toward the promotion of the care of creation.

Br. Jaime Campos F, OFM
Director, JPIC Office – General Curia





Annual JPIC Course 2019

Care of the Environment, Ecumenical and Inter-religious Dialogue

The ecological crisis that we live in today, deeply marked by climate change, makes us aware and seek concrete ways from our lifestyle to deal with this situation. In the Plenary Council of the Order (PCO), held last year, it was evident that this problem has global scope. At the same time, it valued the proposal and lines of action of the Encyclical, *Laudato si'* for the care of the Common Home.

We believe that the care for the environment must be transversal and must involve all people, along with politics, religion and economy. As we celebrate the 800th anniversary of the encounter of St. Francis with Sultan Malik al-Kamil (1219), the JPIC Course 2019 takes into account the ecumenical and inter-religious dialogue, because we are convinced that the solution has to come from everyone.

This year, the course studied in depth issues related to Integral Ecology and Inter-religious and Ecumenical Dialogue, which are critical in living the spirit of the Encyclical *Laudato si'* as Franciscans. We have integrated into the 'Course of High Formation in Integral Ecology.' Brothers from different countries have participated from many countries including Japan, Taiwan, Pakistan, India, Vietnam, Morocco, Spain, Italy, Austria, Holy Land, Poland, Slovakia, Poland, United States, Mexico, El Salvador, Honduras, Ecuador, Peru, Chile, Brazil and Argentina.

During the course, the animators were given tools that will help them in their animation work for promoting the values of JPIC within the Entity. We believe that it will be possible to animate the friars in promoting justice, peace and the care of our common home only through a strategic plan that encompasses the various dimensions of the Franciscan presences in the Province, such as Prayer Life, Formation, Mission and Evangelization.

We hope that the presentations have been useful for the participants to foster their commitment to work in favor of the ecological conversion and the victims of this devastating ecological and moral crisis, to live out the Gospel, and to bring the true spirit of hope to the world.

Br. Jaime Campos F., OFM
Director, JPIC Office - General Curia

Together Against Human Trafficking!

On February 8, the World Day of Prayer and Reflection against Human Trafficking has been celebrated since 2015 by Pope Francis. It is the memorial of Saint Josephine Bakhita, a religious of Sudanese origin who was a victim of slavery for many years in her life. The Day is promoted worldwide, mainly by *Talitha Kum*, the International Network of Catholic Religious against human trafficking, through its International Committee.

Various activities have been carried out this year around the world, praying and reflecting, to raise awareness on this problem that mainly affects women, boys and girls. The motto chosen for 2019 is **“Together Against Human Trafficking,”** since it is a problem to which no one can remain indifferent, nor can it be approached by an individual, and we need joint actions.

In Rome, two public activities were carried out. On the memorial of St. Josephine Bakhita, we gathered to pray together at the prayer vigil with the theme, *“Shed a Light against Human Trafficking.”* About 500 people, mostly religious, gathered at the Basilica of San Antonio (*Antonianum*). There also was a group of religious who completed the Training Course for leaders of the networks against human trafficking, offered by the Talitha Kum in collaboration with the Pontifical University *Antonianum*.

On Sunday, the 10th of February, many people participated in a public march from the *Castel Sant’Angelo* towards St. Peter’s Square. During the march, the prayer-cards for the victims of human trafficking was distributed to the people who gathered in the square to participate in the Angelus with the Pope. At noon, Pope Francis led the Angelus and addressed words of gratitude for those who work against human trafficking, especially the religious. He also urged governments: “I make a special appeal to governments to address with determination the causes of this scourge and protect the victims.” Finally, he invited everyone to pray for the intercession of St. Josephine Bakhita.

Br. Jaime Campos F., OFM
Director, JPIC Office - General Curia



Convocation to International Council for JPIC 2019



Peace and all Good!

I hope that each one of you is well in your diverse responsibilities and services. Together with fraternal greetings, I am communicating to you that the date of the celebration of the International JPIC Council is approaching (cf. GGCC, 43.1). It is an occasion to meet, evaluate the path we've walked through and, above all, to project the future work of the JPIC Office at the level of the Order, each Conference and the Entities.

In accordance with the Special Statutes of the JPIC Office (cf. art. 4), I invite you to participate in the International JPIC Council, which will be held in **Jerusalem, Holy Land, from June 3 to 9, 2019.**

To the JPIC coordinators of each Conference, we request a written report of the JPIC work of the Conference that includes each Entity. This report must be sent to the JPIC General Office (to pax@ofm.org) before April 30, 2019, to be translated and incorporated into a single document.

Here below are some essential reference points that should be included in the report.

1) Information on the current reality of the Conference

- a. The number of entities and countries that compose the Conference.
- b. The number of friars in each Entity.
- c. The number and forms of presence of each Entity (parishes, schools, convents, etc.)

2) Updated information from JPIC animators.

- a. Names of the Animator and animation team (if any).
- b. Contacts of them: (e-mail / Skype).
- c. Did the animators complete the JPIC course at Antonianum (PUA) or elsewhere? If the answer is yes, what year? Have other members of the team participated in the course?
- d. JPIC animation plan of the Entity. (yes or no)
- e. JPIC Special Statutes approved by the Provincial Definitory (yes or no)

3) The decisions of the International Council in Verona (2016): three lines of work in the spirit of the Encyclical *Laudato si'*: Lifestyle, Mining and Migration.

- a. Point out two aspects of JPIC that are working in each Conference Entity following these lines of work.
- b. Point out two aspects in which they have difficulties in JPIC animation work both at the Entity level and the Conference level.

4) Last Continental Meeting of JPIC Animators

- a. Each Entity:** How was the Final Document of the last Continental Meeting put into practice?
- b. The Conference:** Is there any work done at the Conference level in accordance with the decisions of the last Continental Meeting?

Other indications:

- A. Prepare a brief presentation (15 min) on JPIC work of the Conference and the Entities in PowerPoint format (or similar) with photos that can be presented at the International Council.
- B. Read the final document of the Plenary Council of the Order (PCO 2018).
- C. Date of arrival: June 2.
- D. The ICJPIC begins at 7:00 am on June 3 (the program is attached).

- E. Finally, I would like to remind you that the cost of the trip and the accommodation of the delegate is the responsibility of the Conference itself.
- F. Check if you need a VISA to enter Israel. If you do, contact us immediately to work on the invitation letter.

Hoping that each one of you would be present at the ICJPIC, I pray for the blessings of God on all of you.

Fraternally,

Br. Jaime Campos F., OFM
Director, JPIC General Office

PROGRAM

June 3, Monday

[Moderator: Fr. Fausto Yudego, OFM]

- 06.15 Morning Prayer
- 06.30 **Eucharistic Celebration**
 - Presided by Fr. Francesco Patton, OFM, Custos of the Holy Land.
- 07:15 *Breakfast*
- 08:30 Short Prayer (CTS)
- 08:45 Welcoming remarks by Fr. Francesco Patton, OFM, Custos of the Holy Land
- 09:15 **Introduction of ICJPIC**
 - Fr. Jaime Campos, OFM
- 09.30 At the Service of the “Pearl of the Missions of the Order”
 - Fr. Giorgio Vigna, OFM
- 10:30 *Coffee Break*
- 11:00 **Reports of the Conferences**
 - 1) Guadalupe Conference
 - 2) Bolivarian Conference
 - 3) Southern Cone Conference
- 12:40 *Lunch*
- 15.00 **Reports of the Conferences**
 - 4) Conference of ESC
 - 5) Conference of EAC
 - 6) Conference of SAAOC
 - 7) Conference of COTAF
- 17.00 *Coffee Break*

17.30 Reports of the Conferences

- 8) Northern Slavic Conference
- 9) Southern Slavic Conference
- 10) African Conference
- 11) Brazilian Conference

19.30 *Evening Prayer* (NORTHERN SLAVIC)

20.00 *Supper*

20.30 *Recreation and time for meetings (free)*

June 4, Tuesday

[Moderator: Fr. Jacek Orzechowski]

- 06:30 **Eucharistic Celebration – (EAC)**
 - Presided by Fr. Caoimhín O’Laoide, OFM – General Definitor
- 07:15 *Breakfast*
- 08:30 Short Prayer (ESC)
- 08.45 **Reports of the Conferences**
 - 12) Conference of COMPI
 - 13) Custody of the Holy Land
 - 14) Conference of CONFRES
- 10.30 *Coffee Break*
- 11.00 **Report of the JPIC Office in Rome**
 - Fr. Jaime Campos F., OFM
- 12.40 *Lunch*
- 15.30 Documents: “**ICJPIC – Verona 2016**” & “**Animation Guidelines** of the General Definitory for 2019”
 - Fr. Rufino Lim, OFM

17:00 *Coffee Break*

17:30 **PCO 2018 Document**
- Fr. Caoimhín O’Laoide, OFM, General Definitor

19:30 *Evening Prayer* (SAAOC)
20:00 *Supper*
20:30 *Recreation and time for meetings (free)*

June 5, Wednesday

[Moderator: Fr. Angelito Andig Cortez]

06:30 **Eucharistic Celebration** – (CONFRES)
07:15 *Breakfast*
08:30 *Short Prayer* (GUADALUPANA)

08:45 **Global Catholic Climate Movement**
- Mr. Tomás Insua, Co-founder of GCCM

10:30 *Coffee Break*

11:00 **Pax Christi International**
- Ms. Marie Dennis, Co-president

12:40 *Lunch*

15:30 **Franciscans International**
- Fr. Markus Heinze, OFM, Executive Director of FI

17:00 *Coffee Break*

17:30 **Reflection and Evaluation of the Agreements of ICJPIC 2016-2018:**
Laudato si’: Lifestyle, Migration, Mining
- Moderator: Fr. Jaime Campos, OFM

19:30 *Evening Prayer* (BOLIVARIANA)
20:00 *Supper*
20:30 *Recreation and time for meetings (free)*

June 6, Thursday

[Moderator: Fr. Jaime Campos]

06:30 **Eucharistic Celebration** – (COMPI)
07:15 *Breakfast*
08:30 *Short Prayer* (TERRA SANTA)

08:45 **Testimony: about the Israel-Palestine Political Situation**
- Meir Margalit

10:30 *Coffee Break*

11:00 **Discernment of the JPIC Arguments for the coming years.**
- Moderator: Fr. Jaime Campos, OFM

12:40 *Lunch*

15:30 **Challenges: How to act? Concrete Actions**
- Moderator: Fr. Jaime Campos, OFM

17:00 *Coffee Break*

17:00 **Agreements of Collaboration between the Conferences**
- Moderator: Fr. Angelito Cortez, OFM

19:30 *Evening Prayer* (NORD SLAVICA)
20:00 *Supper*

20:30 **Testimony: Refugees and Bedouins.**
- Sr. Azezet Kidane

June 7, Friday

[Moderator: Fr. Rufino Lim]

06:30 **Eucharistic Celebration** – (AFRICA)
07:15 *Breakfast*
08:30 *Short Prayer* (SAAOC)

08:45 **Examination and Possible Modification of the JPIC Special Statutes**
- Moderator: Fr. Rufino Lim, OFM

10:30 *Coffee Break*

11:00 **Preparation of the Final Document**

12:40 *Lunch*

16:30 **Discussion and Approval of the Final Document of Jerusalem 2019**

17:30 *Coffee Break*

18:00 **Next Commitments of ICJPIC - Conclusion**

19:00 *Final Prayer (ESC)*

19.30 *Festive dinner at “Casa Nova”*

June 8, Saturday

Pilgrimage in Bethlehem and Ein Karem

07.00 *Breakfast*

07.30 *Leaving*

Eucharistic Celebration

Lunch

Returning

June 9, Sunday

Pilgrimage at Holy Sepulchre

06.00 *Pilgrimage at Holy Sepulchre*

Eucharistic Celebration

Free time in Jerusalem until lunch.

12.40 *Lunch*

16.00 *Solemn Evening Prayer at Cenacle / the End of the ICJPIC.*



New Member of the Animation Committee

The General Minister together with the General Definitory recently appointed a new member of its Animation Committee, **Br. Angelito Andig Cortez, OFM**. He belongs to the Province of San Pedro Bautista in the Philippines. Having made the solemn profession in 2015, he has been deeply involved in the various JPIC ministries leading many international as well as regional campaigns.

He is currently working as co-executive secretary of the Association of Major Religious Superiors in the Philippines and a board member of the Episcopal Commission on Mutual Relations. He also works for Ecological Justice Interfaith Movement as the national coordinator, Global Catholic Climate Movement Philippines, Franciscans for the Care of Creation Association, Franciscan Solidarity Movement, and so many other organizations.

He is very much devoted to the Franciscan charism and mission in his active promotion of the values of JPIC. The JPIC Office appreciates his acceptance to its request to work for the Order. We're happy to have him on board in the Animation Committee and expect him to inspire the work of the Office and the Order.

Br. Rufino Lim, OFM
Assistant, JPIC Office – General Curia



Blessing of the "Pope Francis - Hospital Ship"

"The people of Amazon have difficulties to see doctors and priests, and now they can see them in this hospital ship."

During the World Youth Day in Brazil, 2013, Pope Francis visited a hospital that is under the care of the *Fraternity Saint Francis of Assisi in the Providence of God*. During this visit, Pope Francis, in a conversation with Fr. Francisco Belotti (Superior General), asked him if the Fraternity had a presence in the Amazon, and encouraged them to carry out some project in the region. After that, the friars were motivated to attend to this request and presented the model of what would be a "hospital ship" to the Holy Father in the Vatican on November 5, 2018.

This project is a joint initiative between the Diocese of Óbidos, the Fraternity mentioned above and the Ministry of Labor. The purpose of this project is to bring health service to the riparian communities in the Amazon region and act in cancer prevention through examinations, classification and diagnosis. For this purpose, the hospital ship has a structure of outpatient clinics, laboratories, surgical room, accommodation for professionals in the medical service who are mostly volunteers from

clinical hospitals, administered by the *Fraternity of St. Francis of Assisi in the Providence of God*, as well as the Franciscan sisters' Congregations. For example, there is a nun-doctor in the team.

We give thanks to God because of the blessing of the ship on March 20, 2019, in the presence of friars of OFM, OFM Cap., engineers and government members. In the Naval Industry of Ceará (INACE), the Pope Francis Hospital Ship received the blessing of God through the hands of Fr. Francisco Belotti who underlined his joy at his dream-come-true and the presence of various Franciscan friars. What was previously only a project on sheets of paper, now became a reality. A new phase has begun with the ship that will undergo tests and final check-ups for a while. After that, the boat will go to Bethlehem, where it will receive an image of the Virgin of Nazareth and will continue its journey towards Óbidos - PA, where it will depart for its first mission after a celebration. We pray that this "daring" project may serve those who are in great need of medical attention in such challenging realities. As Fr. Francisco reminded us during the benediction, "The people of Amazon have difficulties to see doctors and priests, and now they can see them in this hospital ship."

Br. César Lindemberg Serafín, OFM
JPIC Animator, Province of Santo Antonio –
Recife, Brazil

International days – April to June, 2019

April 22	International Mother Earth Day
May 1	International Laborer's Day
May 12	World Fair Trade Day
May 22	International Day for Biological Diversity
June 5	World Environment Day
June 8	World Ocean Day
June 12	World Day against Child Labor
June 17	World Day to Combat Desertification and Drought

Agenda

March 28 – April 26 Visit to the Provinces: *Santo Evangelio, San Felipe de Jesus, Mexico & Nuestra Señora de Guadalupe, Central America* (Jaime)

March 31 – April 7 Visit to the Province of SS. Martyrs of *Gorcum, Holland* (Rufino)

April 8 Webinar in Spanish on climate change.
April 15 Webinar in English on climate change
April 16 Webinar in Italian on climate change

May 21 Presentation at the CEME (Executive Council for Mission and Evangelization)

May 27 – 31 Community retreat

June 2 – 9 International Council for JPIC, Jerusalem

June 10 – 13 Animation Committee, Jericho



pax@ofm.org



www.facebook.com/ofmjpica



www.ofmjpica.org



**General Office for Justice, Peace
and Integrity of Creation
General Curia – OFM**

www.ofmjpica.org/en/