

CONTACT



Focus on the people on 107th World Day of Migrants and Refugees

Cardinal Michael Czerny, SJ, Under-secretary of the Vatican's Migrants and Refugees Section, doesn't talk about migration, he shared in a special Laudato Si' Dialogue in Rome on Sunday, the 107th World Day of Migrants and Refugees

1

ECOLOGY

Brazil - Colombia - Italy

2

MIGRATION

Central America - Italy

3

HUMAN RIGHTS

South Korea - Brazil
Vietnam - Indonesia



Dark Tour



Brazil: Colatina project



JPIC Franciscans in Chile

Message from the General Chapter, challenges for JPIC

Laudato Si', Fratelli Tutti, Integral Ecology, Refugees, Migrants, Climate Crisis, Widespread Violence, Political Instability, Digital Continent.



The General Chapter of the Order of Friars Minor ended on Sunday, July 18. After 15 days of work that allowed us to look at the Order and the signs of the times, to pray, discern and make decisions to embrace the future in fraternity and minority. While we await the final document, we would like to share with you some of the statements in the final message that are more specifically related to the promotion and living of the values of JPIC as Friars Minor in the Church and in the World.

Above all, it fills us with hope to recognize that the themes addressed in the final message are present in the work that the JPIC offices have been developing in the Order and in collaboration, in some regions, with the Franciscan Family. The guidelines of the Plenary Council of the Order, held in Nairobi in 2018, were accepted by the International JPIC Council held in Jerusalem in 2019 and projects and initiatives have been implemented to put them into practice: Laudato Si' Revolution - Franciscan Network for Migrants - JPIC Media - We Are All Brothers, Serata Laudato Si'.

The following are the statements that we wish to highlight in order to continue to deepen our work of animation, promotion and living the Franciscan values of JPIC:

30. Another invitation we recognize the Spirit offering us is the work of justice, peace, and integrity of creation. Returning to the essential magisterium of Pope Francis in Laudato si' and Fratelli tutti, we are challenged to put into action projects that promote integral ecology, which must always recognize the interconnected 'cry of the earth and cry of the poor' (Laudato si' 49). In this moment of climate crisis, where the poor will suffer first and most dramatically, we are committed to being leaders in the Church and world to advocate on behalf of all the voiceless, the human and nonhuman alike.

31. We are witnessing how we ourselves are destroying our planet. This is an invitation for us to care not only for our own human future, but also for the future of 'our common home' (Laudato si'). We are invited to a new lifestyle shaped by concrete actions. This is one way today that we can live out our vow of evangelical poverty. We are also increasingly aware that environmental catastrophes and devastation, added to widespread political unrest and violence, has contributed to a scandalous rise in refugees and migrants fleeing their homelands in search of safety and freedom. We know the Holy Spirit is inviting us to a greater commitment in care for and accompaniment of our refugee and migrant sisters and brothers.

"Another invitation we recognize the Spirit offering us is the work of justice, peace, and integrity of creation.

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(Laudato si' 49)



32. Part of what it means to respond to the invitation to mission and evangelization today is to enter into what Pope Emeritus Benedict XVI called ‘the digital continent’ (‘Message of the Holy Father Benedict XVI for the 43rd World Communications Day,’ 24 May 2009). We know as well as anybody else that most people spend a significant part of their time on the Internet, using various social media platforms, and engaging with new forms of technology. While there are certainly dangers present online, part of the invitation to evangelize in the digital age is to be present on this ‘digital continent’ to preach the Gospel of Jesus Christ by our words and deeds. It is an indispensable tool for vocation promotion, social organizing, ministerial outreach, and nearly everything else we do as friars minor in the modern world.

33. All of these developments in technology and shifts in society show us that more training is needed in areas previously unconsidered by the Order. Regarding social media and digital technology, we see an opportunity for establishing guides to assist our brothers and others in navigating the tumultuous ‘digital continent’ as ‘missionary disciples.’ In terms of the shifting social realities, we know we must work to incorporate better intercultural training and praxis into our programs of initial and ongoing formation. The invitation to mission and evangelization is important, but so too is the appropriate preparation we need as lesser brothers to be effective messengers of the Gospel. In announcing the Gospel, we invite our sisters and brothers into a personal relationship with Jesus Christ and with one another. It is an invitation to ‘come and see’ what the Lord has in store for those who respond to this call.

Guidelines and Decisions

27. The JPIC Office should connect, develop, and support projects on integral ecology, paying particular attention to formation on JPIC issues in the different contexts of the Order (Guideline).

28. The Minister General and his Definitory, in collaboration with the JPIC Office and GSME, must continue to implement the Franciscan Network of the Mediterranean and the Latin American Franciscan Network for Migrants, and will continue to encourage and accompany similar projects and processes in favor of migrants in Africa, Asia and in all the Order’s border areas (Decision).

Read the full document

Br. Jaime Campos, OFM
JPIC Office
General Curia



Global Catholic Climate Movement announces its new name as part of deeper changes

*The movement is now called the **Laudato Si' Movement**. A change that has the support of Pope Francis.*

As part of a two-year synodal process, the mission, values, and structures have also been changed and improved.

The Laudato Si' Movement celebrates and embraces all initiatives born from the encyclical and all organizations working for ecological and climate justice.

The Global Catholic Climate Movement, born in 2015 and inspired by the publication of the encyclical *Laudato Si'*, is a Catholic movement made up of more than 800 organizations and thousands of *Laudato Si'* Animators around the world.

In 2020, on the occasion of the fifth anniversary of its founding, the movement initiated a **major discernment process** about its identity, mission, name, and structures. This process was developed in a **synodal spirit**, involving its members through several rounds of consultations.

One of the most important changes of this process has been the organization's new mission statement: "To inspire and mobilize the Catholic community to care for our common home and to achieve climate and ecological justice."

In the words of **Dr. Lorna Gold from Ireland, Chair of the Board of Directors**: "It is important to note that the mission is being broadened to include the concept of ecological justice, based on the spirit of *Laudato Si'*, where 'everything is interconnected.' This new mission reflects a broader and more coherent vision with [Laudato Si'](#), which was the spark that motivated the founding of the movement in the beginning."

Together with the new mission, a new formulation of [values](#), structures, and identity has been announced.

Regarding identity, the big news is the movement's new name: **Laudato Si' Movement**.

Tomás Insua, Executive Director and one of the co-founders of the movement in 2015, said: "We started working on the name change in 2019. The main reason, beyond the difficulties of the previous name which was too long, was that we felt that Global Catholic Climate Movement no longer represented what we were really doing. From practically it is beginning, the movement has developed its activities from the integral vision of *Laudato Si'*, much broader than the climate crisis."

Choosing the name was no easy task: a list of 25 possible names was submitted for consultation and voted on by hundreds of movement members, cardinals, and other Church leaders.

After two years of discernment, confirmation of the new name came from Pope Francis: "We sent the Pope a letter explaining the synodal process we had followed and asking for his blessing to change the name. The Pope's response, in the form of a written message, came providentially on the eve of Pentecost, during this



year's Laudato Si' Week," said **Yeb Saño, Vice Chair of the Board of Directors for the Philippines-based movement.**

The handwritten note from **Pope Francis** reads: "To the **Laudato Si' Movement**: Thank you for the mission of promoting integral ecology and for the help you offer to the Church throughout the world. Happy Laudato Si' Week. Fraternally, Francis".

The Laudato Si' Movement thus reconfirms its identity as a global movement that brings together more than 800 Member Organizations and thousands of Laudato Si' Animators at the local level.

For more information about the movement and its activities, go to laudatosimovement.org.

Gabriel López Santamaria
Laudato Si Movement

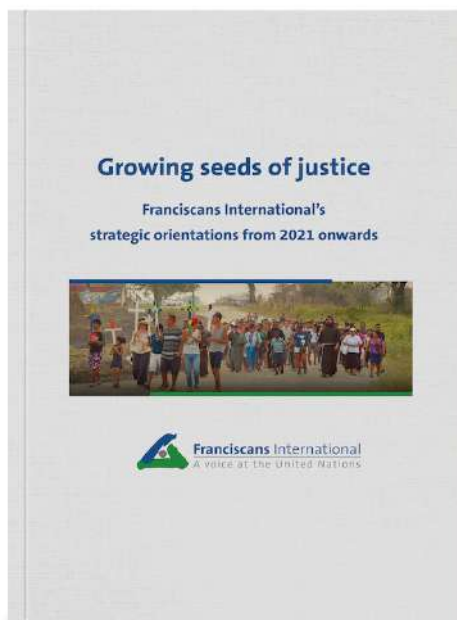
Franciscans International presents its annual report and strategic guidelines for the coming years

As hard as it is to look back on the past year and a half, we can nonetheless acknowledge the courage and solidarity we have seen in these difficult times. This is the sense of the 2020 Annual Report I am sharing with you. It recounts the engagements of FI's team and of sisters and brothers on the ground who, throughout the pandemic, still found ways to stand up against injustices and to bring these to the attention of decision-makers.

I would like to express our gratitude for both your moral and financial support, without which our Common Ministry would not be possible. As the effects of the pandemic and of repressive policies still disproportionately affect migrants, Indigenous Peoples, and other minorities, I encourage you to take an active role in our efforts to amplify their voices at the United Nations. You can find out more about our aspirations for the coming years in “Growing seeds of justice”, our strategic orientations from 2021 onwards. One of the ways you can support this work is by making a donation and by sharing this annual report in your communities and networks.

With many thanks and fraternal greetings,

[Download](#)



Markus Heinze OFM
Executive Director
Franciscans International



A joint Message for the Protection of Creation

For more than a year, we have all experienced the devastating effects of a global pandemic—all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realised that, in facing this worldwide calamity, no one is safe until everyone is safe, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

These are not new lessons, but we have had to face them anew. May we not waste this moment. We must decide what kind of world we want to leave to future generations. God mandates: ‘Choose life, so that you and your children might live’ (Dt 30:19). We must choose to live differently; we must choose life.

September is celebrated by many Christians as the Season of Creation, an opportunity to pray and care for God’s creation. As world leaders prepare to meet in November at Glasgow to deliberate on the future of our planet, we pray for them and consider what the choices we must all make. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to endeavour to listen to the cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us.

The Importance of Sustainability

In our common Christian tradition, the Scriptures and the Saints provide illuminating perspectives for comprehending both the realities of the present and the promise of something larger than what we see in the moment. The concept of stewardship—of individual and collective responsibility for our God-given endowment—presents a vital starting-point for social, economic and environmental sustainability. In the New Testament, we read of the rich and foolish man who stores great wealth of grain while forgetting about his finite end (Lk 12.13–21). We learn of the prodigal son who takes his inheritance early, only to squander it and end up

hungry (Lk 15.11–32). We are cautioned against adopting short term and seemingly inexpensive options of building on sand, instead of building on rock for our common home to withstand storms (Mt 7.24–27). These stories invite us to adopt a broader outlook and recognise our place in the extended story of humanity.



But we have taken the opposite direction. We have maximised our own interest at the expense of future generations. By concentrating on our wealth, we find that long-term assets, including the bounty of nature, are depleted for short-term advantage. Technology has unfolded new possibilities for progress but also for accumulating unrestrained wealth, and many of us behave in ways which demonstrate little concern for other people or the limits of the planet. Nature is resilient, yet delicate. We are already witnessing the consequences of our refusal to protect and preserve it (Gn 2.15). Now, in this moment, we have an opportunity to repent, to turn around in resolve, to head in the opposite direction. We must pursue generosity and fairness in the ways that we live, work and use money, instead of selfish gain.

The Impact on People Living with Poverty

The current climate crisis speaks volumes about who we are and how we view and treat God's creation. We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth's resources than the planet can endure. But we also face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God's image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today, we are paying the price. The extreme weather and natural disasters of recent months reveal afresh to us with great force and at great human cost that climate change is not only a future challenge, but an immediate and urgent matter of survival. Widespread floods, fires and droughts threaten entire continents. Sea levels rise, forcing whole communities to relocate; cyclones devastate entire regions, ruining lives and livelihoods. Water has become scarce and food supplies insecure, causing conflict and displacement for millions of people. We have already seen this in places where people rely on small scale agricultural holdings. Today we see it in more industrialised countries where even sophisticated infrastructure cannot completely prevent extraordinary destruction.

Tomorrow could be worse. Today's children and teenagers will face catastrophic consequences unless we take responsibility now, as 'fellow workers with God' (Gn 2.4–7), to sustain our world. We frequently hear from young people who understand that their futures are under threat. For their sake, we must choose to eat, travel, spend, invest and live differently, thinking not only of immediate interest and gains but also of future benefits. We repent of our generation's sins. We stand alongside our younger sisters and brothers throughout the world in committed prayer and dedicated action for a future which corresponds ever more to the promises of God.

The Imperative of Cooperation

Over the course of the pandemic, we have learned how vulnerable we are. Our social systems frayed, and we found that we cannot control everything. We must acknowledge that the ways we use money and organize



our societies have not benefited everyone. We find ourselves weak and anxious, submersed in a series of crises; health, environmental, food, economic and social, which are all deeply interconnected.

These crises present us with a choice. We are in a unique position either to address them with shortsightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love, justice and mercy. Together we can walk towards a fairer and fulfilling society with those who

are most vulnerable at the centre.

But this involves making changes. Each of us, individually, must take responsibility for the ways we use our resources. This path requires an ever-closer collaboration among all churches in their commitment to care for creation. Together, as communities, churches, cities and nations, we must change route and discover new ways of working together to break down the traditional barriers between peoples, to stop competing for resources and start collaborating.

To those with more far-reaching responsibilities—heading administrations, running companies, employing people or investing funds—we say: choose people-centred profits; make short-term sacrifices to safeguard all our futures; become leaders in the transition to just and sustainable economies. ‘To whom much is given, much is required.’ (Lk 12:48)

This is the first time that the three of us feel compelled to address together the urgency of environmental sustainability, its impact on persistent poverty, and the importance of global cooperation. Together, on behalf of our communities, we appeal to the heart and mind of every Christian, every believer and every person of good will. We pray for our leaders who will gather in Glasgow to decide the future of our planet and its people. Again, we recall Scripture: ‘choose life, so that you and your children may live’ (Dt 30:19). Choosing life means making sacrifices and exercising self-restraint.

All of us—whoever and wherever we are—can play a part in changing our collective response to the unprecedented threat of climate change and environmental degradation.

Caring for God’s creation is a spiritual commission requiring a response of commitment. This is a critical moment. Our children’s future and the future of our common home depend on it.

1st September 2021

Ecumenical Patriarch Bartholomew
Pope Francis
Archbishop of Canterbury Justin



Franciscan Participation in Cop 26 (Glasglow)

As a preparation towards office participation in COP26, the office participated in a recent ecumenical webinar as one of the panelists organized by the Interfaith Liaison Committee (ILC) to the UNFCCC, in partnership with MakeCopCount to (1) inspire local action until the start of COP26 and (2) share information on the content and needed outcomes of COP26.

The first part of the webinar focused on sharing ideas and enthusiasm on local action we can take until the start of COP26 on Sunday, 31 October. Living in one common home, we want to make sure every member of our faith communities has confidence that they can still contribute. We are aware that the culture of COP's has often been disappointing, merely replicating predictabilities of nation-state politics. Yet, it produced the Paris Agreement as an architecture through which the global family can secure actual net-zero carbon emissions and keep 1.5 degrees in reach. The webinar also highlighted inspiring local actions, including statements, vigils, and art organized in Glasgow and around the world towards COP26. This segment seeks to encourage everyone to take action.

The second part of the webinar shared the advocacy, and the outcomes that we believe are needed by the end of COP26. It provided input on the critical issues on the agenda and the UN Climate Change Conference program by the UK Presidency for the two weeks of the COP. These intersecting issues define our ambition and must drive the actions of those doing the negotiations on behalf of the global family. This part of the webinar drew on the expertise of our network to inform our expectations and our advocacy on the overall plan of COP26 and, more particularly, on the topics of Loss and Damage, Human Rights, Gender, Youth, Finance for mitigation and adaptation, and Just transition.

We hope that the Pope will go to Glasgow; he is expected to call on world leaders to accede to the Paris Agreement's 1.5-degree Celsius global warming goal and to take urgent action to address the global climate crisis. The United Nations Conference on Climate Change (COP26) will be the most significant gathering of world leaders on British soil. Both inside and outside the conference venue, thousands of more people are anticipated to attend the COP. As we continue to prepare for COP 26, the office collaborates with all other catholic groups, especially with our very own Franciscan International.

Br Angelito Andig Cortez, OFM
JPIC Office - Rome



Roman VI introduces Laudato Si Action Platform

The Inter-Franciscan JPIC Commission in Rome, also known as Roman VI, organized a webinar introducing the Laudato Si Action Platform to the Franciscan Family.

The Laudato Si' Action Platform is a program and associated website that equips Catholic institutions, communities, and families to implement Laudato Si'. The Vatican's Dicastery sponsors it for Promoting Integral Human Development and is developed with a ground-up approach in partnership with diverse Catholic people and institutions. It offers guidance and space for all to share ideas, questions, challenges, and inspiration, since "the whole is greater than the sum of its parts." (LS 141)

This webinar is a sign of a concrete collaboration of the Franciscan family in the midst of this pandemic as we continue to respond to the call of Pope Francis in caring for our common home and putting faith into action. The webinar was last September 7, 2021, and it was twice on the same day. The OFM - JPIC office shared its part by presenting our very own Laudato Si Revolution campaign as an example of community participation.



Br Angelito Andig Cortez, OFM
JPIC Office - Rome



Message of his Holiness Pope Francis For the 107th World Day of Migrants and Refugees 2021

"Towards an ever wider we"

Dear Brothers and Sisters!

In the Encyclical *Fratelli Tutti*, I expressed a concern and a hope that remain uppermost in my thoughts: "Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of 'them' and 'those', but only 'us'" (No. 35).

For this reason, I have wished to devote the Message for this year's World Day of Migrants and Refugees to the theme, *Towards An Ever Wider "We"*, in order to indicate a clear horizon for our common journey in this world.

The history of this we

That horizon is already present in God's creative plan: "God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply'" (*Gen 1:27-28*). God created us male and female, different yet complementary, in order to form a "we" destined to become ever more numerous in the succession of generations. God created us in his image, in the image of his own triune being, a communion in diversity.

When, in disobedience we turned away from God, he in his mercy wished to offer us a path of reconciliation, not as individuals but as a people, a "we", meant to embrace the entire human family, without exception: "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them" (*Rev 21:3*).



TOWARDS AN EVER WIDER 'WE'

Theme for the World Day of Migrants and
Refugees - Sunday 26 September 2021

Salvation history thus has a “we” in its beginning and a “we” at its end, and at its centre the mystery of Christ, who died and rose so “that they may all be one” (*Jn 17:21*). The present time, however, shows that this “we” willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our “we”, both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. *Fratelli Tutti*, 11) and radical individualism (cf. *ibid.*, 105). And the highest price is being paid by those who most easily become viewed as *others*: foreigners, migrants, the marginalized, those living on the existential peripheries.

The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer *others*, but only a single “we”, encompassing all of humanity. Thus I would like to use this World Day to address a twofold appeal, first to the Catholic faithful and then all the men and women of our world, to advance together towards an ever wider “we”.

A Church that is more and more “catholic”

For the members of the Catholic Church, this appeal entails a commitment to becoming ever more faithful to our being “catholic”, as Saint Paul reminded the community in Ephesus: “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism” (*Eph 4:4-5*).

Indeed the Church’s catholicity, her universality, must be embraced and expressed in every age, according to the will and grace of the Lord who promised to be with us always, until the end of the age (cf. *Mt 28:20*). The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalized uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another. All the baptized, wherever they find themselves, are by right members of both their local ecclesial community and the one Church, dwellers in one home and part of one family.

The Catholic faithful are called to work together, each in the midst of his or her own community, to make the Church become ever more inclusive as she carries out the mission entrusted to the Apostles by Jesus Christ: “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment” (*Mt 10:7-8*).

In our day, the Church is called to go out into the streets of every existential periphery in order to heal wounds and to seek out the straying, without prejudice or fear, without proselytising, but ready to widen her tent to embrace everyone. Among those dwelling in those existential peripheries, we find many migrants and refugees, displaced persons and victims of trafficking, to whom the Lord wants his love to be manifested and his salvation preached. “The current influx of migrants can be seen as a new “frontier” for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the

Christian faith in a spirit of charity and profound esteem for other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue” (*Address to the National Directors of Pastoral Care for Migrants*, 22 September 2017).

An ever more inclusive world

I also make this appeal to journey together towards an ever wider “we” to all men and women, for the sake of renewing the human family, building together a future of justice and peace, and ensuring that no one is left behind.

Our societies will have a “colourful” future, enriched by diversity and by cultural exchanges. Consequently, we must even now learn to live together in harmony and peace. I am always touched by the scene in the *Acts of the Apostles* when, on the day of the Church’s “baptism” at Pentecost, immediately after the descent of the Holy Spirit, the people of Jerusalem hear the proclamation of salvation: “We... Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God’s deeds of power” (2:9-11).

This is the ideal of the new Jerusalem (cf. *Is* 60; *Rev* 21:3), where all peoples are united in peace and harmony, celebrating the goodness of God and the wonders of creation. To achieve this ideal, however, we must make every effort to break down the walls that separate us and, in acknowledging our profound interconnection, build bridges that foster a culture of encounter. Today’s migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person’s gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider “we” can come about.

I invite all men and women in our world to make good use of the gifts that the Lord has entrusted to us to preserve and make his creation even more beautiful. “A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back’” (*Lk* 19:12-13). The Lord will also demand of us an account of our work! In order to ensure the proper care of our common home, we must become a “we” that is ever wider and more co-responsible, in the profound conviction that whatever good is done in our world is done for present and future generations. Ours must be a personal and collective commitment that cares for all our brothers and sisters who continue to suffer, even as we work towards a more sustainable, balanced and inclusive development. A commitment that makes no distinction between natives and foreigners, between residents and guests, since it is a matter of a treasure we hold in common, from whose care and benefits no one should be excluded.

The dream begins

The prophet Joel predicted that the messianic future would be a time of dreams and visions inspired by the Spirit: “I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions” (*Joel* 2:28). We are called to dream together, fearlessly, as a single human family, as companions on the same journey, as sons and daughters of the same earth that is our common home, sisters and brothers all (cf. *Fratelli Tutti*, 8).

Prayer

Holy, beloved Father, your Son Jesus taught us
that there is great rejoicing in heaven whenever someone lost is found,
whenever someone excluded, rejected or discarded is gathered into our “we”,
which thus becomes ever wider.

We ask you to grant the followers of Jesus, and all people of good will,
the grace to do your will on earth.
Bless each act of welcome and outreach that draws those in exile
into the “we” of community and of the Church, so that our earth may truly become
what you yourself created it to be:
the common home of all our brothers and sisters. Amen.



Rome, Saint John Lateran, 3 May 2021,
Feast of Saints Philip and James, Apostles
Franciscus




Focus on the people on 107th World Day of Migrants and Refugees


Cardinal Michael Czerny, SJ, Under-secretary of the Vatican's Migrants and Refugees Section, doesn't talk about migration, he shared in a special Laudato Si' Dialogue in Rome on Sunday, the 107th World Day of Migrants and Refugees.

Cardinal Czerny focuses on the migrants, the faces behind the migration problem that's made worse by the climate crisis. Terms, such as migration, "distance us from the people," Cardinal Czerny said. "It can be dangerous if we don't talk about the human beings... the people suffering and in need of help."

WATCH: 'A Home for all: Towards an ever wider 'we



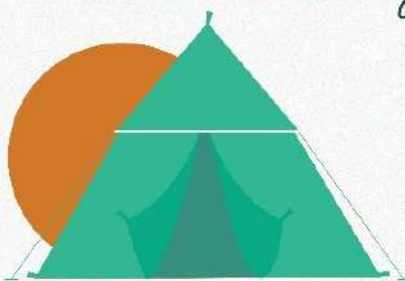
SEASON OF
CREATION




LAUDATO SI'
MOVEMENT



World Day of Migrants and Refugees

Laudato Si' Dialogue on climate migrants from Trastevere





**Sunday 27
September**

@LaudatoSiMovement

Laudato Si' Movement

Minneapolis



05:00 New York

15:00 Rome

16:00 Nairobi

21:00 Manila

01:00 Auckland NZ

Since 2019, natural disasters have displaced nearly 35 million people globally. Scientists have made clear that a warmer planet is likely to produce stronger hurricanes and more extreme weather, such as droughts, landslides, historic floods, and rampant wildfires.

Cardinal Czerny and the other speakers in the Season of Creation dialogue, titled, “A Home for all: Towards an ever wider ‘we’,” urged all Catholics to care for migrants and refugees around the world.

They also invited all people to care for our common home as the climate crisis produces climate refugees around the world.

Pope Francis said in his Sunday Angelus: “It is necessary to walk together, without prejudice and without fear, standing alongside those who are most vulnerable: migrants, refugees, displaced persons, victims of trafficking and the abandoned. We are called to build an increasingly inclusive world that excludes no one.”

His Holiness devoted his message for the 107th World Day of Migrants and Refugees to the theme, “Towards an ever wider ‘we’.”

“In order to ensure the proper care of our common home, we must become a ‘we’ that is ever wider and more co-responsible, in the profound conviction that whatever good is done in our world is done for present and future generations,” Pope Francis wrote. Tomás Insua, Executive Director of Laudato Si’ Movement, shared how he saw first-hand how the poorest among us, despite having little to do with the causes of the climate crisis, are bearing its worst effects, and why we must work for climate justice.

It was in 2013, and Insua was visiting the Philippines not long after Typhoon Haiyan struck the island nation. The then strongest storm to ever make landfall carried winds of 195 miles per hour and resulted in an estimated 15,000 people dead or missing, although an exact figure may likely never be known.

“It’s necessary to unite and listen to the cry of the Earth and the cry of the poor,” Insua said.

He urged everyone to sign the “Healthy Planet, Healthy People” petition, which tells world leaders how to care for God’s creation ahead of two United Nations summits.

Sign the “Healthy Planet, Healthy People” petition

Fr. Jaime Campos, OFM, Director of the General Office for Justice, Peace, and Integrity of Creation, highlighted how the climate crisis is causing migration and resulting in climate refugees across the world.

The dialogue was held at San Francesco a Ripa, a church in Rome dedicated to St. Francis of Assisi as he once stayed at a nearby convent.

Fr. Campos, along with fellow Franciscans Alessandro Partini and Roberto Bongianni, explained how they welcome people, no matter their circumstances, and help them return to society, and called on all people to help our brothers and sisters in need of help.

Two migrants also added their experiences to the dialogue. One, from Albania, came to Italy because he lacked work and a future in his former country.

The other migrant shared how he arrived by boat years ago, seeking a better life. Both men have been helped by the Franciscans. Lucia Capuzzi of Avvenire emceed the dialogue.

Source: **Laudato S Movimenti**



Dark Tour

Korea OFM JPIC commission visits places where justice, peace and integrity of creation have been disrupted, every year with our brothers in the first year of simple profession.

This year, we organized a dark tour to the sites in Jeju island, where ecology and the peace are being disturbed. Geopolitically, Jeju island is regarded as one of the most important places in the hegemony struggle between the U.S and China.

The Jeju naval base, together with Pyeongtaek military base, Gun-san air base and Okinawa island, is a strategic military point to block China's coast. The U.S is pushing ahead with the construction of a second airport of Jeju due to the need for a military airport.

In the island, serious ecological destruction continues to take place by different developments, along with the expansion of military bases in Jeju. Not only the reckless developments in the coastal areas but also indiscriminate wind farm projects for large companies' profits threaten the lives of the local people and the indigenous animals and plants in Jeju. The destruction of ecosystems for satisfying human desire must stop now.



Fr. Aloysio Kim, OFM
JPIC Animator
Province of the Holy Martyrs of Korea

Brazil: Colatina project aims to increase care for our common home

"What will become of this Blue Planet?" is the question repeated in the song Planeta Azul, performed by the singers Chitãozinho and Xorororó. Describing the sad realities that we find, in terms of environmental degradation, the singers strive to show that nature has been showing its signs of exhaustion. And in this song, there is an interesting phrase that, for us, Franciscans, can even better indicate a motivation in the care of our common home: the authors of the lyrics affirm that "to preserve life is to be at peace with God!"



We can add the inspiration of Francis of Assisi: in the contemplation of creation, perceiving the action of God. Such a revolutionary proposal, since in his time, it was common to emphasise only the presence of God in the temple. Now, with the Poverello, the invitation opens up: The Creator manifests his beauty in the creature, in sister water, in brother sun, in sister earth. And to care for the creature is to continue the work of the Creator. More than the patron saint of ecology, because he is always depicted with animals around him, Francis becomes the guardian of a daring mystical experience, capable of connecting the human being with what surrounds him and of perceiving everything as brother and sister.

Franciscans must continue this project. In a context in which a supposed human sufficiency reigns over the other elements of creation, making disproportionate use of natural resources, the charism of Francis of Assisi is entirely relevant. Contemplating God's created reality suggests that it will be increasingly necessary not only to contemplate God's action in nature but also to seek ways to restore what has been degraded by irresponsible human action. To be "at peace with God", we must ask God's forgiveness for our reckless actions and take on the recovery of what has been destroyed as "penance" for our sins.

For all these reasons, the Franciscan friars of the Province of the Immaculate Conception in Brazil are trying to develop initiatives to care for the Common Home. One of them is the **São Francisco de Asís Socio-environmental Centre** (CEAF), located in Colatina (ES). This project was begun by the Diocesan Caritas of that city, with its Ecology Ministry, and has the support of the friars and parishioners of the Parish of St. Clare of Assisi. In an area of 8,081.45 m², the centre aims to be a place for debate and awareness-raising on critical and interactive environmental education based on specific experiences and practical attitudes. The project gained importance once the city was cut by the great Doce River, greatly affected in the tragedies of Brumadinho (MG) and Mariana (MG), and which caused damages in the city, such as in the water supply, in the practice of fishing and among others.

The project dreams of building a place for training and activities that promote spaces for debate and integrated and multidimensional understanding of the environment in its complex relationships; all this to value



and promote initiatives for the preservation of biodiversity and social inclusion and to collaborate with education for the care and responsibility of different forms of life. The target public are children, teenagers and young people in a situation of social vulnerability, as well as civil society organisations, people who visit the municipality and are interested in environmental issues, families in situations of social vulnerability in the neighbourhood, teachers and students. As a working methodology, the project aims to carry out meetings, seminars, workshops, courses, and the creation of a nursery and a community garden, creating partnerships with related institutions and counting on the support of the general population.

The project phases are already underway, but some have not yet been completed, and the final phase has not yet started. The first stage is presenting the proposal to the local community, which has already taken place. Also, the local land has already undergone some improvements, this being the second stage, such as fencing part of the land to protect the plants, among other improvements. The stage that has attracted the most attention is the third stage, which consists of planting trees and creating the first terraces of the garden.

In this sense, the initiative to plant 134 trees on 2 November 2020 deserves attention. The event took place on the day of remembrance of the dead. The number of saplings chosen corresponds to the number of deaths recorded due to the Covid-19 pandemic in Colatina up to that time. In this way, the friars and the local population fertilised the project's ground with the planting as a tribute to the victims, also making the space begin to show more evident signs of a beautiful forest. It is the strength of life overcoming the sadness of death!

Ongoing actions

In addition, the parish's Ecological Ministry has carried out awareness-raising activities in the other communities, such as ecological walks, training, distribution of information material and tree planting. One initiative that has already been a success was exchanging recyclable materials for products on 29 May 2021, which collected almost half a tonne of waste in three hours. People brought their material and, depending on the amount, exchanged points for gifts donated by local businesses. There are also specific actions such as collecting cooking oil used in the manufacture of handmade soap, preventing it from being dumped into nature in the wrong way. The work has been coordinated and prepared by local leaders who have embraced the

arduous but beautiful mission of publicising the project and its aims. But there is still a big step to be taken: the project headquarters.

In this last stage, we want to build a physical space containing a training room, toilets, dining room and administrative room to conduct workshops, courses, training, socio-environmental talks in various areas. The priority users will be the residents of the neighbourhood of *São Judas Tadeu*. However, the space will be open to the entire population, educational, religious and social institutions, researchers and others to carry out environmental activities.

In addition to this, we must acquire other materials to make the project viable and give continuity to the steps already taken, such as installing a water tank for watering the plants, installing the fence, working materials and the like. All this is still a long road, but the first steps of this long journey have already been taken, and the results are already appearing with a new awareness of care for nature and concern for our common home.

Testimonials

In the words of Br João Lopes da Silva, "participating in this project is rewarding because in one way or another we can help to ensure that the environment is respected and valued, as well as the human being. It is a way of caring for our common home, as Pope Francis invites us to do in the encyclical *Laudato Si'*. The reforestation here is being well appreciated by the volunteers helping in the project. We must do something because God did not put us in this world for nothing, but he put us here so that we can also be sons and daughters who take care of the environment and take care of each other."

In addition, Tatiane Siqueira Visintini Fernandes, a volunteer from the Parish Ecological Ministry, says that this project is a way of participating in an activity that is not only for one's own benefit but also helps the environment in which we live: "being a volunteer in something like this gives a lot of happiness because the benefits are not only for you".

How can you help?

For those who wish to support the project, more information can be found on the social networks of the Diocese of Colatina (Facebook: Pastoral de la Ecologia - Colatina/ES - Instagram: @pastoraldaecologia.colatina) or by contacting the Parish of Santa Clara (Instagram: @paraclara - email: paraclara11@yahoo.com.br - phone: (27) 3722-6249 or (27) 999345155 - WhatsApp). Project address: Rua Wantuil Barroco Aranha, São Judas Tadeu bairro, detrás del Monasterio de la Santísima Trinidad.

Therefore, if being at peace with nature is "being at peace with God", initiatives such as these help us know even more the face of God that shines through Creation. Developing environmental and social initiatives is to be stubborn in the face of the supposed human freedom to feel autonomous without caring for the environment. It is to swim against the

tide with the certainty that the project of the Kingdom of God is full of life for all, and this life will only exist with dignified conditions for it!

Br Gabriel Dellandrea, OFM
Madre Tierra Fraternity
Province of the Immaculate, Brazil





Gross National Happiness (GNH): Advocacy to Grassroots Development

On July 29, the forum of 'Gross National Happiness (GNH): Advocacy to Grassroots Development' was held by Inter-religious Climate and Ecology Network (ICE Network). The keynote speech was given by Lhundup Dukpa from Bhutan, and guest speech by Wallapa Van Willenswaard from Thailand and Br. Aloysio Kim from the Order of Friars Minor.

Lhundup Dukpa, who introduced GNH in his keynote speech, is an educator who develops education programs at Bhutan's Ministry of Education and founder of a grassroots movement group called 'Bhutan Soul Farmers'. He talked about how climate change can be dealt with GNH. The concept of GNH was created by the fourth king, Jigme Khesar Namgyel Wangchuck who ascended to the throne in 1972, and was later introduced as a philosophy of state administration. Unlike GDP which evaluates only economic growth, GNH measures the happiness of the people, welfare and economic growth in a holistic way. It was emphasized that material and spiritual things must be developed in a balanced manner. Gross National Happiness (GNH) is based on 4 pillars: sustainable, equitable economic development, preservation of the culture, conservation of the environment and good governance.

Br. Aloysio Kim as guest speaker diagnosed that Korean society is still in a growth-oriented ideology, explaining the history of Korea's rapid economic growth. In particular, the disappearance of philosophy and spiritual values causes numerous social problems such as inequality, increased suicide rates and environmental destruction. As a model to overcome this, he introduced an example of 'Energy Zero Architecture Hermit' of OFM in Korea which was established in 2013.

All energy in the hermitage is created and consumed on its own, using an energy storage system (ESS) instead of using external electricity. Electricity produced by solar power generation is stored in batteries for later use. He explained that the temperature inside the hermitage is always 18-20 degrees, and there are no other heating systems. Moreover, the building circulates air with an energy recovery ventilation system to minimize heat loss without any significant energy consumption and maintain proper indoor temperature. In the hermitage, they use water from the valley and ecological toilets, and the leaves are being composted. A simple, frugal, moderate life of the hermitage will be a symbol of walking through a sustainable world in this time of climate crisis.

Br. Aloysio Kim, OFM
JPIC Animator
The Holy Korean Martyrs Province

Vietnamese Franciscans response to the Global Pandemic

*Give them some food
(Mt 14,16)*



As you know, the Covid pandemic has affected every country in the world including Vietnam. The southern provinces of the country have been the most seriously affected and Ho Chi Minh City has the most serious conditions.

The poor and homeless lack food and many workers are unemployed because most factories and businesses are shut down. Social isolation and lockdowns are being enforced throughout the southern provinces of Vietnam.

We Vietnamese Franciscans are doing what we can to help the poor overcome the food crisis. The JPIC Animator and the Mission Animator are working with our friars to provide foods and necessary supplies to those in need.

We are providing essential foods such as rice, vegetables and fruit. In the future we are planning to distribute meat and milk as a result of the generosity of our benefactors. The distribution of the food is divided in two different ways: 1) The poor come to our friaries and the friars give out what they have available; 2) Volunteers go into the quarantined areas and distribute food to the needy in their houses.



Our Province has thirteen friars who have volunteered to work in field combat hospitals which are being set up to care for the Covid patients. In addition, the Franciscan parishes in Ho Chi Minh City are also providing cooked foods and rice to those in need.

Ho Chi Minh City is the largest city in Vietnam, with almost 8.9 million inhabitants, and it has many factories in its industrial zones. Unemployment is increasing because the factories are closed during the pandemic. As a result of the closures many of the workers have returned to their home villages. For the most part they are traveling by motorbike, and we try to assist them with food and other supplies.

Our funds are running out and we need financial support so that we can continue helping those in need.

May God grant peace to the world and to you!

Br. Peter Mai Dong Dang, OFM
JPIC Animator
Province of St. Francis of Assisi - Vietnam



JPIC Franciscans in Chile organized an ecumenical prayer service

On the occasion of the World Day of Prayer for the Care of Creation, various organizations together with the Franciscan Order gathered at the Alameda church to pray and invoke the Divine and reaffirm the commitment to care for the Earth.

We have convened and gathered here, inside this centennial convent, a territory where nature, memories, stories and venerable relics that bear witness to the experiences of other generations coexist. We make a deep silence within ourselves, to feel this presence, to listen to her breath, to perceive her heartbeat, to be moved by the manifestations of her benevolence, wisdom and love", is part of what could be heard at the beginning of the celebration in the Franciscan church of Alameda.

The Franciscan Office for Justice, Peace and Integrity of Creation (JPIC), the Ecumenical Coalition for the Care of Creation and the Museo Arte Colonial San Francisco, were the convoking entities to this sign of love and respect for the Earth; and expressed their rejection of the Dominga mining-port project in the north of our country and called on the Constituents to propose and study an "Ecological Constitution" for Chile.

Rogelio Correa, of the Ecumenical Coalition for the Care of Creation, said that this desire was born from listening to many people throughout Chile: "We yearn and it is a struggle of many people, that the Constitution recognizes nature as a subject of law, as it exists in Ecuador and Bolivia so that we all also recognize that they are goods and not resources and that they belong to everyone and that we all must take care of them, restore them and that they are not infinite as to consume and depredate them as mining, large companies and we ourselves have done with our habits of consumption and treatment of nature."

Part of the celebration is an ecumenical community dance and a prayer to the cardinal points and an invocation to the seven directions to reconnect with the wisdom and spirit of the native peoples in America and thus, join the wind that announces changes, the love that heals, the waters of being, the Earth from where everything emerges, where everything returns and towards the other dimensions of the Cosmos.

Inés Pérez, from the Base Community Oscar Romero Sur Austral, pointed out that "these spaces have to do with denouncing the abuses that are made on our part as humanity to the suffering Earth at this minute,



but also of the political and economic systems that oppress people so that we can get to do all this. In other words, the people who are miners and who work in the mines are not to blame for the existence of extraction, because extraction is a policy of depredation of the Earth no matter what. So, we work to denounce this type of systemic abuse, of power over others. We are poor and we have to work and do what we can on this, but we also have to set limits so that we can continue to take care of the Earth," he said.

It all culminated with a silent circle outside the Alameda church that reinforced this call to reject the Dominga project and all that harms and takes away from the care of Creation. "In this time, because of the pandemic, we have lost the visibility of the urgency that we have precisely what it is and what we are living today with this environmental crisis. Truly, we are in a very complex time if we do not act adequately and urgently. It is no longer an emergency, it is an urgency that we have", explained by **Brother Máximo Cavieres, Provincial animator of JPIC in Chile.**

He added that projects such as Dominga, "do not help to improve this situation we are suffering. We do not need much explanation,

the water crisis we are experiencing and the scarcity of rain, is placing nature in a very big problem and is affecting us all, in terms of food and a better life. That is why this act allows us to call attention and invite everyone to become more aware, but especially the authorities, especially at this time when we have an opportunity to include these issues in our Constitution", he reflected.

Source: franciscanos.cl



The Franciscan Spirit of Spreading Hope to Others

The pandemic of COVID-19 is not end yet. The damaged is already huge and disaster. Many people lost their loved ones, plenty people in the hospital, huge number of people losing their job and countless people searching for food from generous people.

In order to respond this situation and part of our solidarity with those who suffer greatly in this moment, the St. Michael Archangel of OFM Indonesia Province held some charity activities. This program firstly focused on those people who are living nearby our school in Jakarta where the case of COVID-19 is very high and effected to the lives of people in our place. The activities began with the offer of some food packages from the Provincial of OFM Indonesia, Br. Michael Peruhe OFM to the representatives of people who affected with this COVID-19. There are 200 families who received these packages and from different religious. They are a group of people from non-online motorbike driver, garbage man, homeless, small seller at the street side, patch worker, beggar, and street cleaner. Those people received the food packages by group to avoid the spread of COVID-19 by coming in the big number to the school and some of them received directly from the friar who went around to their place since they could not come to our school due to some reasons.

After this first program, the head of Franciscan School Foundation in Jakarta, Br. Mateus Batubara OFM with the help of OFM Parish nearby and the St. Carolus Hospital decided to turn the school building into the “**Domus Isoman**” which is the place where the COVID-19 patients can stay (self-isolation) and get treatment by the doctor. This “Domus Isoman” place is open to everyone who get covid 19 and all is free. They will get medicine, place to stay, daily food, treatment from medical team and also fully spiritual support from the friars who are staying in the same compound with the patients. The friars will take care of their daily needs. Soo far there is one OFM friar who get COVID-19 and stay in this place for some couple of weeks. Recently he already

gets cured and back to his place of ministry outside the city of Jakarta. Until now the school building is still used as “Domus Isoman” since the school activities in Jakarta not yet officially open by local government for offline program and only for online teaching. This “Domus Isoman” place is really great help for people who get positive case of COVID-19 and difficult to find the safety place for their medical treatment and their daily needs since in Jakarta very often is difficult to find this kind of place because of high number of patients COVID-19 and the hospitals already over capacity.

Based in these two activities which is really helping the suffering people due to COVID-19, then the staff of the school combined with the OFM friars who are working in this school decided to continue with other charity program which is to offer free one meal for those suffering and hungry people who came to school on Thursday afternoon. The staff school prepared some food which is ready to consume and offer to people who really need the food. This program only held once a week and only for lunch time since the fund is not enough yet to offer for many more people and for their complete daily meals. We just hope that in the future we can offer more free food for people who really suffer due to the COVID-19. This program really helps those who are in great difficult to get food during this pandemic. The OFM Friars in the school and the school team member is promised and have commitment to continue this program whether the pandemic will end soon or not. They hope also to give free meals not only once a week but if it is possible to extend for two or three times a week. The number of people who can get free food hopefully become more and more in the future. Until now the program is going very well at St. Francis Assisi School in central Jakarta which is the center of city of Jakarta. Next to this school is the main building of one of biggest Muslim group in Indonesia, that is Gerakan Pemuda ANSOR (part of Nahdlatul Ulama, the name of the Muslim organization group in Indonesia). The friars very often working together with this organization and they are now planning to have some program regarding of the next charity program for those who affected by this COVID-19 especially in Jakarta.

The biggest and important message from these activities which is bring hope for us is that the people began more and more initiative to take care one another especially during this pandemic. They never stop to share what they have to others people even though they also in difficult time. Without plenty words and kindly speech from the authorities, the people take initiative to help others. This really happened with our charity works in this Franciscan School. Since in the beginning when we opened and turned the school class room into the “Domus Isoman”, the people began to offer daily food and some donations for this place. All these things are free give from them and brought directly to our school. Later on, when people see us provides food for the hungry people, then the parents and the children from the school itself take initiative to cook and prepare the food for those who came to school on Thursday afternoon. Slowly by slowly the number of people who joint this charity works is increase and they are so happy to do this works. They joint with us to spread the hope and love to other during this pandemic. We as Franciscan should learn from them that the COVID-19 never stop them to helping others in this difficult time. They bring hope and smile for those who are hungry, suffer and has a hard time during this pandemic. We do believe that they also afraid and knowing very well with the great danger of this COVID-19 but they more afraid and hopeless if they cannot do small thing with great love for those who are suffer greatly in this pandemic. As Franciscan we inspire by their love caring, hospitality, spirit, persevere, faith and spreading of hope to others without counting the cost from their service to others. In the





same line and spirit with their unconditional love we do believe that our caring to those in needs in this moment is the only way to 'stop' the terror, hopeless and losing of faith among people because of COVID-19. Together with others we can bring back hope and faith of people who really suffer due to the COVID-19.

Beside these programs, some of OFM Parishes in Jakarta dan Depok (outside Jakarta) also offer free vaccination for people (from different background, religion, tribe) who stay nearby parish, monthly financial support and food packages for the families in the parish who affected by this covid 19. This program is still going on and part of our support and contribution to the government to stop the spread of COVID-19 in Indonesia.

At the end as Brother Francis teach us that we should always and all the time pray and hope to God in every moment of our lives especially during this time. We hope that this simple charity works will invites many more people to help others who suffer greatly in this pandemic time and as Franciscan we never lost our hope in God to overcome this pandemic.

Br. Peter Beto, OFM
Assistant Master for Temporary Professed Friars
Jakarta, Indonesia



Reduction and saving of electrical energy at the Universidad San Buenaventura Cali

The University of San Buenaventura- Cali section is aware of the need to promote a culture of self-sustainability, providing the planet with concrete solutions to mitigate climate change and listening to the voice of the Church.

Pope Francis invites us through his teaching to care for the common home. For some years, the University initiated a project to reduce costs and rationalize the consumption of electricity service on campus to improve the indicators of reduction of carbon footprint; implementing two projects to achieve the objective outlined:

Change the existing lighting fixtures to LED technology.

The feasibility study was prepared, and it was concluded that initially, 5,844 luminaires would be replaced, pending the replacement of the luminaires of Medical School buildings, the soccer field floodlights, and the outdoor lighting Higuerones. In this first stage, electricity consumption was reduced by approximately 8%, and the emission of 82 tons of CO₂ per year was reduced.

Installation of a photovoltaic system.

This type of system in the university campus has been installed on the roofs of the buildings, so the initial proposal was to use the roofs of the Coliseum, Palmas, Cerezos, and Medical School buildings, for which the University should make the required studies and structural works, among others, to adjust the structures to the NSR-10 Standard, so the project was not considered feasible. As an alternative, the use of an area of the campus to install the photovoltaic system on the floor was presented, with the following characteristics:



- Area occupied by panels: 6,504 square meters.
- Installed capacity: 498-kilowatt-hour peak.
- Annual production: 679,400 kilowatts.
- CO2 emission mitigation: 249 tons per year.
- Equivalence in trees for CO2 capture: 6,504 trees.

As a Catholic and Franciscan University, we want to continue looking for alternatives that encourage responsibility with the use of natural resources, the care of creation, and the reduction of human activities that negatively impact the health of the planet.

We want to invite many other public and private educational institutions to support our projects as a sustainable and environmentally friendly field and create through these initiatives an authentic ecological conversion that manifests an intense love for creatures and care for the common home, faithful to our institutional principles encouraged by the testimony of St. Francis of Assisi and the Seraphic Doctor St. Bonaventure.



Br. Jorge Armando Gómez Salgado, OFM.
Secret

40 day prayer campaign

**PRAYERS based on the LAUDATO SI' GOALS
for Communities Joining the Laudato Si'
Action Platform**

From Oct 4 to Nov 14

The Laudato Si' Action Platform is grateful to share some updated information on the next steps in the journey

As we embark on a transformative journey to total sustainability in the spirit of Laudato Si', the Laudato Si' Action Platform is grateful to share some updated information on the next steps in the journey.

Nearly 200 partner organizations have been working together to shape the Laudato Si' Action Platform, and already communities across the world are pledging their commitment to respond to the call of Laudato Si' by discerning and implementing a concrete plan with the help of the Laudato Si' Planning Guides.

The synodal process of developing the Laudato Si' Action Platform has been tremendously rich. The co-leadership of the working group members has inspired the evolution and expansion of the program and, in recent weeks, we have sensed that the Holy Spirit is inviting the Laudato Si' Action Platform team to continue building on the dynamic conversations taking place among these partners.

In response, the date for registering your family, community group, or institution to create your Laudato Si' Plan has been extended to 14 November, the World Day of Prayer for the Poor.

Many groups are already well on the way to creating their Laudato Si' Plan, while others are taking the first steps on the path of "ecological conversion." We hope that offering additional resources in November, rather than in October, will allow the wonderfully collaborative processes that are now taking place to flourish. The Holy Spirit calls us all to work in communion and to "weave bonds of belonging and togetherness," and that is a call to which the Laudato Si' Action Platform happily responds. (LS 149)

4 October remains a precious day in the Church and in our journey together, a day to celebrate St Francis of Assisi, who "invites us to see nature as a magnificent book in which God speaks to us." (LS 12) To mark this



day, and to help us prayerfully prepare for the path ahead, we invite you to join us in 40 days of prayer for the worldwide community walking the Laudao Si' path together.

You are warmly invited to pray for the 40 days between 4 October, the Feast of St. Francis, and 14 November. 14 November is the World Day of Prayer for the Poor, and the launch of new planning materials on the Laudato Si' Action Platform.

Prayers for the seven sectors served by the Laudato Si' Action Platform are available to download [here](#).

Please feel free to download the individual prayer for your sector [here](#).

You are warmly welcomed to share these prayers in your network.

An early library of resources and a list of events, all generously offered by the network of partner organizations that are co-creators of the Laudato Si' Action Platform, will be available from 4 October. Please use these resources freely by clicking on the Resources and Events pages.

It is the deepest prayer of the Laudato Si' Action Platform team that this extended period of preparation will be a time of fruitful reflection and abundant blessings, as we join together as a united Catholic family on the journey to sustainability in the holistic spirit of Laudato Si'.

Source: [Laudato Si' Action Platform](#)

International days – October / December, 2021

October 2	International Day of Non-Violence
October 10	World Food Day
October 17	International Day of the Eradication of Poverty
October 27	The Spirit of Assisi Day
November 6	International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
November 18	World Day of the Poor
November 25	International Day for Elimination of Violence against Women
December 2	International Day for the Abolition of Slavery
December 5	World Soil Day



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