

SEPTEMBRE 2017

"He has told you, O man,
what is good;
and what does the Lord
require of you But to do
justice, to love kindness,
and to walk humbly with
your God" Micah 6:8

Maria Van Galen, FMM

TRANSITION TOWARDS A MORE JUST, SUSTAINABLE, AND PEACEFUL WORLD

Fmm international network for social justice,
peace and care of creation

Editorial

In the age of social media, rapid change, enormous challenges, a difficult search for new ways, the emergence of an evaluative conscience, we, as FMM who are involved in different areas of society, we see the necessity of collaborating, creating networks, of learning, of be more informed, and of sharing our experiences of justice, peace and integrity of creation.

For these reasons, we wish to develop a network to increase and improve our work together.

A newsletter in English, in French, and in Spanish will help us connect with our institute.

This newsletter will help us connect, share information, receive spiritual ideas, deepen certain pertinent issues, reflect together to better serve others and take care of our common home.

Our Franciscan spiritual tradition calls us to be attentive to the cries of the poor and the cry of the earth and to act upon these cries.

Pope Francis, clearly shows us a way of confronting the challenges of our time. LAUDATO SI is a key document of the church for our time

LAUDATO SI is a dynamic call to wake up!

Our institute is involved in a process of transformation. What does this mean for us?

The team fmm

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21 September
International
day for
peace



2 October
International day of
non-violence

16 October
World day of food

17 October
International day for
the eradication of
poverty

24 October
Day of the UN

19 November
World day of toilets

25 November
International day for
the elimination of
violence against
women

"He has told you, O man, what is good;
and what does the Lord require of you But to do justice, to love

LAUDATO SI: and what?



"Laudato Si on care for our common home" is an urgent call to reflect and act together. "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" pope Francis tells us.

The first chapter describes the enormous challenges that our world faces: the issue of water, pollution, climatic changes, the lost of biodiversity, conflicts, poverty....

"laudato Si" clearly shows the link between justice, peace, the struggle against injustice, the option for the poor, and the care of our common home.

This is what the president of the General Assembly of the United Nations, Mr. MogenLykketoft, recognized during the visit of the pope in New York in September 2015: "when you recalled previously how inseparable the bond is between the concern for nature, justice for the poor, commitment to society and peace, you spoke directly of the three pillars of the UN- and of the interdependence and interconnectedness between these 3 pillars"

St. Francis of Assisi, patron of ecology is a "perfect example of the protection of what is weak and of an integral ecology, lived with joy and authenticity"; he is a source of inspiration. But what does that mean in our lives? Ilia Delio gives us several examples: Francis recognized the work of God in creation, in all creatures and saw the interdependence of creation: Francis lived creation like an expression of divine love; Francis was called to act with compassion (Ilia Delio in Care for creation).

At the dawn of the 21st century, we have no other way than that of committing ourselves to work with other groups or movements. Thomas Berry briefly expresses our role: "*reinvent the human – at the species level, with critical reflection, within the community of life-systems*".

Essentially, our task is to learn to live in our humble place in the universe. The charter of the Earth is a text

that inspires numerous groups of people. We see there the connections with Laudato Si. In fact, the preamble of the Charter of the Earth states that:

We stand at a critical moment in Earth's history, a time when humanity must choose its future...the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny.

To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations."



**God has written
a precious book,
"whose letters
are the multi-
tude of created
things present
in the universe"**

Laudato Si n°85



Maria Van Galen FMM

1 Ilia Delio OSF, is a Franciscan sister in Washington DC. She is the author of many books including Care of Creation, Christ in evolution.

2 Thomas Berry (1914-2001), Passionist priest, was a historian, Eco theologian, author of many books including the dream of the earth, the great Work.

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Season for creation

"Today the ecological crisis has assumed such proportions as to be *the responsibility of everyone....* Christians, in particular, realize that their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith. As a result, they are conscious of a vast field of ecumenical and interreligious cooperation opening up before them. Pope John Paul

II in his message for the celebration of the World Day of Peace in 1990 called Christians to feel responsible towards the Creation.. In 2001, Orthodox Pope Bartholomew designated September 1 as a day of prayer for creation. In 2005, Pope Benedict XVI in his Encyclical "Caritas and Veritate" clearly mentioned the ecological crisis and evoked the urgency of a sustainable development .Then, Pope Francis took up the ideas emit-

ted by his predecessors and gave us a comprehensive reflection with Laudato SI.

Since 2016, the Christian churches have been united to celebrate the World Day of Prayer for Creation. They invite all communities to live the "Season of Creation", which take place from September 1st to October 4th, the feast of Saint Francis of Assisi.



Some resources available in several languages :

<https://catholicclimatemovement.global/fr/>
<http://seasonofcreation.org/>

<https://www.oikoumene.org/fr/press-centre/events/time-for-creation>
http://www.mercyworld.org/news_centre/view_article.cfm?id=1805

The change of lifestyles for the care of our common home.

Some guidelines from Laudato Si

The method that Pope Francis used in the construction of the encyclical letter Laudato si is an inductive process, not a deductive one: see, judge, act.

One does not start from the great theological truths and then brings them to reality, rather one looks and scrutinizes reality to grasp the signs of the times and the presence of God in this common house, creation. It is a presence that expresses Father's love for all creatures and makes us responsible for the change in our lifestyles. There is also a new perspective, for the Encyclical does not arise on the side of those who possess the truth and try to offer it, but it makes us understand that it is a question of seeking the truth, rather than bringing truth. It is about seeking truth together even with confrontation, through dialogue and continuous research, with believers and non-believers, with different peoples.

The encyclical letter also emphasizes

the primacy of good and right over evil and sin. Good is not only present at the origin of creation, it is always there, in the past, the present and the future.

Even when everything seems to fall apart, good is there opening a path: «Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning. We are able to take an honest look at ourselves, to acknowledge our deep dissatisfaction, and to embark on new paths to authentic freedom. No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts. I appeal to everyone throughout the world not to forget this dignity which is ours. No one has

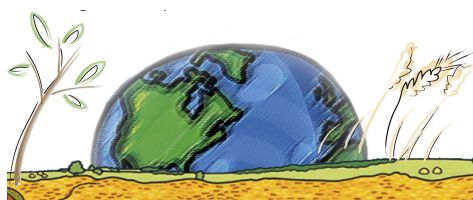
the right to take it from us.”(n. 205).

This is also the perspective of the new ways of life, creating in each of us the possibility of always believing that at any time, we can do something, to change our course and achieve justice, peace, sustainability, happiness and beauty in our common home.

What is important for a new way of life is the centrality of the relationship, which becomes fundamental for the care and custody of creation, “*since everything is closely interrelated*” (n. 137-138).

Laudato Si speaks of the three great relations: with God, with others and with the earth (66); with the conviction that everything is a gift of God, therefore all creation belongs to the Father and we are not masters, but only administrators by implementing the biblical verbs "cultivate" and "keep".





Fmm network

to share opinions, to have a constructive exchange through our lives and our experiences, collaborate and give us advice:
jpicfmm2017@gmail.com

In the text we see the human root of the ecological crisis (Ch. III), as well as the responsibility with regard to the environmental, social and human degradation, that is very critical with a cry that rises from the earth and the poor. Here is the attention to the new ways of life that the Pope himself recalls with a crescendo of expressions

: « Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. *et de consommation pour lutter contre ce réchauffement, ou du moins les causes humaines qui le produisent* (n. 23). With new

practices (n. 177), n. 202), new habits (n.209), small daily actions (n.211), simple very important gestures (n.203-231) these are all terms used to open our eyes and our daily choices to possible changes. Pope Francis gives many examples of modifications promoted by groups, associations, movements, communities, people and networks.

Thus the new ways of life will involve three levels: personal, communitarian and institutional in which we become active participants in history and not passive and virtual, or always intimate and spiritual seeking out of the reality. It is about implementing actions,

choices, small actions, lived by ordinary people, possible for the small as for the big ones. Lifestyles that generate new, sustainable relations, relationships capable of future, simple and equitable. New lifestyles want to revisit the relationship we have with things, people, creation and globalization, and give life to new relationships.

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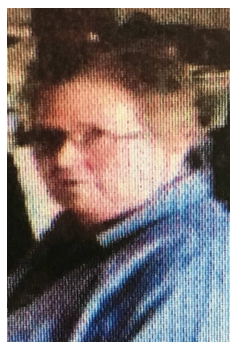
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