

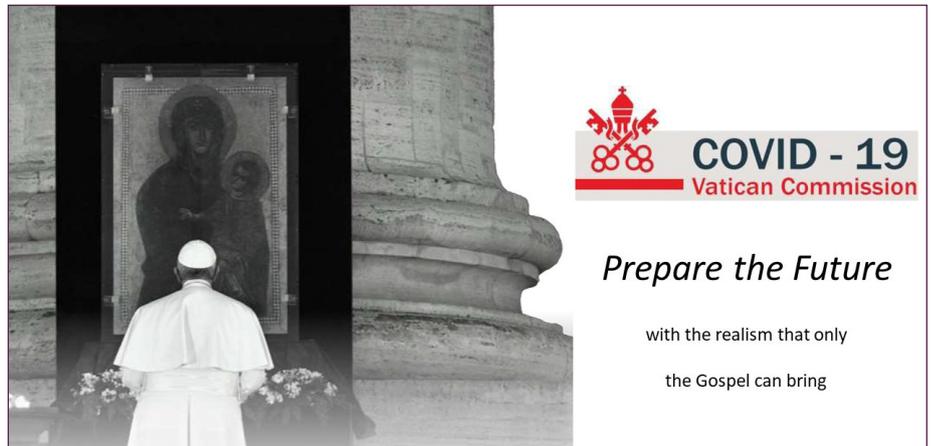


Editorial: *We have been challenged in many ways as the pandemic has influenced our planning and activities. Yet, we have found a new sense of solidarity through our online activities, reflections, and webinars. Social media has enabled us to connect everywhere. Already we have begun stimulating conversations to realize the Laudato Si' Special Anniversary Year and the upcoming Season of Creation celebration of the Jubilee for Earth. Our global perspective on "Interdependence obliges us to think of one world with a common plan." (LS 164). Many of our brothers and Sisters are still suffering from violations of human right and need our compassionate response. We join many of the movements that continue to raise a moral voice so that no one is left behind, as we PREPARE THE FUTURE after the COVID-19 pandemic.*

Let us keep one another in our prayers! Blessings on your summer months and on all you do to make this world a better place!

LINKS: Click underlined blue text to open a link or copy and paste the URL on your browser window.

COVID-19 COMMISSION



Pope Francis has set-up a [COVID-19 Commission](#) to PREPARE THE FUTURE. The leadership of the Commission consists of Cardinal Peter Turkson (Prefect), Mons. Bruno-Marie Duffé (Secretary) and Rev. Dr. Augusto Zampini (Adjunct Secretary). With the objective of preparing for the future by encouraging a new imagination of the possible with the realism that only the Gospel can give, the Commission serves as a catalyst, moving people into the conversation and providing the expertise and tools to enable long-term change.

The start-up phase includes the establishment of five interdicasterial working groups. Hundreds of surveys were distributed to nuncios, dioceses, and men and women religious in order to understand the Church's local needs. A project study commission was established with Caritas. Four highly-engaged task forces with multi-disciplinary membership were established to inform the post-COVID systems. Members prepared papers

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based on topics related to COVID-19 following the See–Judge–Act Methodology. Media development include a website and news publications. A plan is in place for the catechesis of Pope Francis. The process also considered ways to support governance to enable change and solidarity. Money has been received to financially support the Commission operations.

The hope is to overcome dichotomies in Human Development as the four task forces addressed the areas of ecology, politics/security, economy and health. COVID-19 is an opportunity to rebuild our relationships on the basis of the common good. Short, medium and long-term goals are built into the process. The short term focus is upon orientating decision-making to support local Churches in their concrete needs. The process shows a way to be a Church with and for the world. In the medium term, the process will generate programs that renew and fulfill the Church’s commitment to integral human development. It encourages the preparation of a seven-year plan of commitment. *Laudato Si’* is being applied to the current moment. In the long term, the process will guide the Dicastery’s strategic program for the next several years.

The JPIC Commission USG-UISG is represented by Sr. Sheila Kinsey, FCJM. She is fully engaged as a member of the Integral Ecology Working Group with its 25 members, which offers a rich and challenging experience for her.

LAUDATO SI’: REFLECTING ON A GLOBAL PLAN

A webinar hosted by Sowing Hope for the Planet (SHP) last June 17 focused on *Laudato Si’*: Reflecting on a Global Plan. “Everything is interdependent” obliges us to think of One World with a Global Plan. To do this, we need to move away from lifestyles and models of production and consumption that affect us all with impact assessments. (LS 164) As we explored the topic we were guided by and celebrate the message of *Laudato Si’*, consciously respecting that many are still struggling with the effects of the COVID-19 pandemic. The webinar explored the process for sustainability with religious congregations by demonstrating the value of constellations, sharing the developments of an overall plan and providing updates of opportunities in the proposed *Laudato Si’* Plan.

A beautiful prayer led by Fr. Amado Picardal, CSsR inspired participants to be open to the movement of Spirit, and provided them with a thoughtful and practical perspective throughout the session on Global Planning. Br. Alberto Parise, mccj, who presented about the Action Process for Actualizing *Laudato Si’*, is a Com-



boni Missionary and Assistant Secretary for Missions, and a former lecturer in social analysis at Tangaza College in Nairobi. Br. Alberto shared with participants what the action process would include. There are many stages of development to energize the *Laudato Si’* message. He discussed the essential methodology of See–Judge–Act and the basic information about the resource material being prepared. He spoke of the many challenges in this process, but with “clear guidance, resources and opportunities we will certainly find the way together.” he said.



Sr. Catherine Barange, Superior General of her Community of St. Joseph de Lyons and Delegate for the UISG Constellation of France, described the experience of her constellation that has 50 congregations, highlighting the work of the Sisters and their connections to other countries. She

presented a beautiful working relationship among the members of her constellation, citing some examples, which included chapter commitments, engagement in responsible investing, connection with the Amazonian Synod and various ecological initiatives such as landscaping, clean-up projects, and the review of consumer habits. Educational ministries and student involvements were highlighted.

To enhance the value of the constellations to work together, the SHP website page on GOALS was presented, listing all 36 constellations and identifying what each county is doing in support of the needs of the poor and the environment. Next to these needs are the commitments originally stated and ongoing development for each constellation that has given permission to post. More contact is still needed for follow-up to complete this chart.



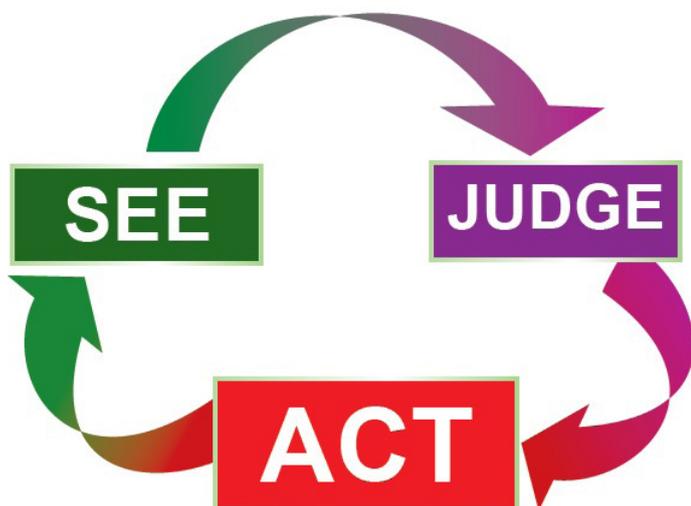
Laura Noctor-King, who spoke about the Sustainability Efforts of GCCM, is working in partnership with the Dicastery of Integral Human Development, institutional partners and expert technical partners on a program

to empower both Catholic institutions and individuals to understand their environmental impacts and the changes needed to reduce these. She shared important sustainability efforts that considers the needs of various institutions and levels of involvement depend-

ing on their level of involvement. It will be centered around a new online platform designed for and with Catholic stakeholders to enable them to measure, manage and reduce their impacts and acknowledged for their efforts.

Photos: Alberto, Sr. Catherine and Laura

ANALYSIS FOR TRANSFORMATION WORKSHOP



The opening prayer of this Transformation Workshop for JPIC Promoters was led by Sr. Pauline Macharia, IBVM, who focused on Is. 43: 19. “Behold, I am doing a new thing...” We prayed to be bearers of a new vision as we gained new insights on how to make significant changes.

The workshop provided JPIC promoters the opportunity to hone their skills in facilitating and implementing the Pastoral Cycle. The speaker, Br. Alberto Parise, mccj, developed the analysis for transformation workshop with practical applications with a careful step by step development of the See-Judge-Act Methodology.

While tracing the development of this approach since 1920, Br. Alberto stressed its importance and relevance, especially in working for Justice and Peace today. He explained that the method is a useful tool to live out the missionary approach of Pope Francis, where the Church goes forth and becomes involved in the reality of the people. This method allows us to contextualize our mission, while we integrate social science tools in our theological approach to pastoral activities. In this regard, we are not just solving immediate problems, but we engage the people in a transformative process that brings about a lasting desirable change. He stressed the importance of meeting the community where they are and to use the theoretical framework creatively.

This is the first part of a workshop initially organized by the African Working Group (AWG) to give the Promoters the capacity to train others in the use of this participatory method. The second part will take place in the fall.—Contributor: Anne Falola, OLA, General Councilor and JPIC Coordinator for Our Lady of the Apostles

[A Participatory Perspective on the Pastoral Cycle.](#)

[Social Analysis for Social Transformation](#)

RACIAL EQUALITY AND SYSTEMIC CHANGE



The global response to the brutal death of George Floyd has been the impetus for initiating a call for effective change, long overdue. Around the globe, hundreds of thousands have gathered for peaceful protests bearing strong messages: “Black lives matter,” “I can’t breathe,” “Racial Equality,” “Racial Justice,” and “If you are tired of hearing about racism, try experiencing it.” Statues of persons implicated in racism, inhumane treatment, slave trade, plunderers of resources, are being removed.

Why is the message, “Black Lives Matter,” being raised at this time when so many have suffered for years? Is there a critical mass for change to happen now?

The brutal death of George Floyd captured on the video, 8 minutes and 46 seconds, was disturbing with the pleading words “I can’t breathe”. Four police officers detained Floyd, one with the pressure of a neck hold, another on his back, one assisting and the fourth preventing bystander interference.

The provoking incidence was the possible counterfeit \$20 given to a cashier for cigarettes. The video galvanized a world for many reasons. The length of the dying process where many of viewers prayed for Floyd and his family watching in disbelief. The incidence touched many hearts because of the deplorable injustice, a message shrouded by the death of other black men and people of color. These people could identify with the deplorable situation because of their color, or

because they have experienced similar types of disrespect from the police, who have sworn to protect and defend all of their citizens.

The thousands of demonstrators in Rome in the full Piazza del Popolo were mostly young and white, who are the world's future. Two hours were given to prayer, reflection, speeches and interactive chants: "We want justice now". Special attention was given to many persons of color who have died as several names were read. We knelt in silence for the 8 minutes and 46 seconds and closed with "Amazing Grace". The whole assembly language was intermingled with English and Italian with equal resonance from the demonstrators. There was a strong feeling of interconnectedness of pain and hope with others who deeply cared about the racial divide. Reasons varied on the signs, in the faces of mixed races, and a prevailing spirit of nonviolence and peace with those assembled.

The George Floyd story is about the deep divide between the rich and the poor, unfair job distributions, and unequal distribution of health, education and social services. It is important to share the stories and videos in a way that the message so deeply touches the hearts of others and moves us to actions that we have long thought about, but now social media enables us galvanize actions.

But we must take this time to also learn how we can be united on another critical concern. At the end of the event, there was the announcement for the Fridays for Future demonstration. Climate change and racial justice are interconnected in many ways. Why is this? It is the people of color who live in the areas most affected by climate change. They are the majority of those experiencing the negative effects of draughts, floods, and destructive weather conditions. If we truly believe in racial equality, climate justice must stress the inequality of the effects of climate on people of color. Clearly, the racial issue is integral to climate justice. As Pope Francis reminds us, integral ecology calls us to listen to the cries of the earth and the poor. Things can change if we are organized, clear about our objectives, are persistent, and creative in our actions.

APPEAL FROM THE WEST PAPUAN INDIGENOUS PRIESTS

Fr. Alberto John Bunay, an indigenous Papuan priest from the Diocese of Jayapura, presented this statement: Reject Racism, Refuse Injustice and All Forms of Violence Against God's People in the Land of Papua.

In 2017, several JPIC animators from different congregations formed a network called the West Papua



"Condemn Racism, Reject all forms of injustice and violence to the people of God in the Land of Papua"

Network in Rome, in response to the call to defend the human rights of the West Papuan people as well as to accompany the indigenous West Papuans in the promotion of human rights. In 2019, the Rome Network, the JPIC Network in Papua and Franciscans International launched a human rights review "Papua: The Neglected Paradise" in Rome. The publication was presented to Pope Francis and to Cardinal Parolin, Secretary of State.

The current on-going discussion on racism in the United States, following the killing of George Floyd in May 2020, strongly resonates in West Papua, Indonesia. The indigenous Papuans have been experiencing similar situations for decades. This issue came up strongly in 2019, where 43 Papuan students were victims of a racist slur by the Indonesian security forces in two cities of Java, Indonesia. The students were arrested by the Indonesian Police using excessive force. The incidents triggered mass demonstrations of indigenous Papuans against racial discrimination in all large cities and towns across the provinces of Papua and West Papua and resulted in the arrest of several Papuan activists.

Recently, the Indonesian Public Prosecutor has demanded that the seven Papuan defendants be sentenced to prison for five to 17 years for treason-related charges after their involvement in protests to denounce racism following the incidents in August 2019. A group of 57 indigenous Papuan Catholic priests from the five dioceses in the Papua region and various religious congregations in Papua, consider this decision unfair. The indigenous Papuan Catholic priests are becoming increasingly aware of the extent of racism in the country, with many injustices, discrimination and violence.

For a long time, they followed from behind. They saw people, their parents, their brothers and sisters oppressed, treated unfairly, and often being called monkeys, which saddened them extremely for two key reasons:

- First, those who are oppressed and discriminated, who share with them their sorrow and sadness, are

they themselves and their families. They are born with curly hair by their Black Mama, that makes them what they are today. They were raised to become Bishops and ordained to become a member of one, holy, Catholic, and apostolic Church.

- Second, those who are oppressed are God's People. They hope the Bishops of the Papua Region can speak out against the conditions of racism, injustice, and acts of violence experienced by the indigenous Papuans in their own ancestral land. Therefore, a group called Emmanuel has been formed, gathering indigenous Catholic Papuan priests, so that they are able to stand up and speak with together.

On June 8, 2020, a Press Conference was held and urged the following:

- First, release all human rights activists who were involved in the protest to denounce racism and who are currently detained by the Indonesian Government. They are fighting against racism. They are not actors of treason.
- Second, strong denunciation of the injustices, discrimination, and acts of racism against the indigenous Papuans who live in their own ancestral land and elsewhere in Indonesia.
- Third, Papua is not an empty land. The Indonesian government should find a sustainable solution to the on-going conflict in West Papua through genuine and inclusive dialogue. It should address the root causes of the conflict, namely the political integration of Papua to Indonesia; and the violence and human rights violations since 1969, the discrimination and marginalization of the Indigenous Papuans, the failure of economic, health and educational development policies in Papua.

Contributor: Budi Tjahjono, Asia-Pacific Programme Coordinator for Franciscans International and member of the JPIC West Papua Network in Rome

MIGRATION IN THE POST-PANDEMIC ERA

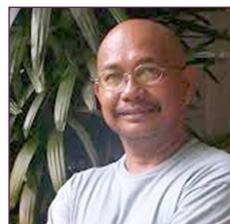
The pandemic has stopped the flow of migration due to travel restrictions and lockdown. When the virus is contained and vaccines are made available, it is expected that mass migration will continue and even accelerate. There are various factors that will drive migration within the next two decades:

- The inability of the developing countries to recover from the economic recession and possible depression. In order to escape hunger, poverty and unemployment, people from these areas will migrate to the developed countries that are able to bounce back from the economic crisis brought about by the pandemic.

- The deglobalization/decentralization of the manufacturing hub (away from China) and relocation of factories in the home country or nearer home. US companies have transferred production to Mexico. Poland is also a manufacturing center of Europe. These countries will attract migration from neighboring countries.
- High demand of countries with developed economies for migrant labor due to low fertility rates and aging population. This is the case in Europe, Canada, Japan, China, Canada, US, Great Britain. Countries with young population and high rate of unemployment will export their labor force to these countries.
- Exodus from authoritarian countries and failed states with bankrupt economies and escalation of violent conflict (ex: Venezuela and Syria)
- The ecological crisis will cause extreme weather patterns, droughts, and rising sea levels. The flow of migration will come from areas affected by a cycle of droughts and flooding which affect agriculture and threaten food security. Those living in such areas will be forced to migrate to urban areas in their respective countries or to foreign lands. Those living in coastal areas that will be affected by rising sea levels will have to migrate to areas with high elevation.

The following countries are migrant-destinations: Canada, Mexico, Germany, Poland, France, Great Britain, South Korea and Australia. Most of those in Central and South America severely affected by the pandemic, economic and ecological crises will flock to Mexico which is projected to grow rapidly as an economic giant within the next two decades.

In view of the coming mass migration in the post-pandemic era, religious institutes and communities in collaboration with the local Churches should continue to develop ministry/apostolate to migrants that can respond to their needs, both spiritual and material, as well as help them integrate into their new society. Migration will transform the countries of destination into multi-cultural/ethnic/religious societies. Within a decade, the Muslim migrant population of Europe will reach 8-10 percent of the population (France has already 8.8% and Germany 6.1%). While the average fertility rate of Europe is 1.6 (below replacement level of 2.1), the migrant Muslim population has 3.5. By the end of the 21st century 25% of Europe will be Muslim. This is happening while the Catholic



population (64%) continues to decline and age. This will require a ministry that will also focus on inter-cultural and inter-religious dialogue of life and faith.—*Contributor: Fr. Amado Picardal, CSsR.*

THE LIVING CHAPEL



The Botanical Garden of Rome cared for by the Las Sapienza University is the place for the [Living Chapel](#), a special Laudato Si' Garden. It is an experience of profound harmony between nature, music, art, architecture, and humanity. It was inspired by Laudato Si' and the UN 2030 Agenda for sustainable development and assembled by an international team of architects, engineers, musicians, and artists. It has an irrigation system that, not only waters the plants, but creates musical harmony. Power is provided by solar panels. The structure is made from recycled aluminum and contains over four thousand ornate plants. The garden is surrounded by young trees. The space was built with the dimensions of the Porziuncula, the small church of Saint Francis in Assisi.

At the end of the summer, the structure will be dismantled, and the plants and trees replanted throughout Italy to recover green areas and create new gardens. The program is in support of the UN "Trillion Tree campaign." The [Laudato Si' global movement](#) promotes The Living Chapel as a special experience.

THE PATH OF NONVIOLENCE TOWARD A LAUDATO SI' FUTURE

 **T**he Catholic Nonviolence Initiative (CNI) is sponsoring a very important appeal to Pope Francis. The JPIC Commission USG-UISG has signed on in support of this petition for nonviolence. We invite you to [sign this message](#) to Pope Francis, expressing our gratitude for his leadership during this time of crisis and our belief that nonviolence is a crucial pillar in the foundation of the more just and sustainable post-pandemic world envisioned by Laudato Si'.

POPE'S INTENTIONS

JULY: Our Families We pray that today's families may be accompanied with love, respect and guidance. **AUGUST:** The Maritime World We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

SEPTEMBER: Respect for the Planet's Resources We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

Pope's World Wide Prayer Network [video](#) are available on the first Fridays of the month.

SAVE THE DATE

November 30 to December 4—[Formation Workshop for JPIC Promoters](#). Theme: Engaging Laudato Si' is in the spirit of the anniversary year the workshop is intended to "indeed be a time of grace, a true kairos experience and "Jubilee" time for the Earth, and for humanity, and for all God's creatures." This workshop provides new Promoters with the tools needed to animate members of their congregations. Others engaged in JPIC-related ministries are welcome to attend the full workshop or individual sessions.

In Cammino per la Cura della Casa Comune: A cinque anni dalla Laudato Si' was released from the Secretariat of State for the Vatican. The book offers an "integral vision of life" to better elaborate policies, investment practices and evaluation criteria. This is to avoid misleading conceptions of development and growth. UISG's Sowing Hope for the Planet is listed as a good practice. More on the book, which cites the work of several congregations, will be featured in the next issue of *Newsbriefs*. The text is available in Italian. Other translations will be forthcoming.

INTERNATIONAL DAYS

15 July—[World Youth Skills Day](#) seeks to raise awareness that a large number of youth have low levels of achievement in basic literacy and numeracy and calls for a substantial increase in the number of youth and adults who have relevant skills.

- [Laudato Si' in the Secondary School](#)—a slideshow with useful educational materials.
- [Teaching Kinds to Care for God's Creation](#)—by Sr. Mary Elizabeth Clark, Sisters of Saint Joseph. A 30-session booklet for the implementa-

tion of Laudato Si on Care for our Common Home.

18 July—[Nelson Mandela International Day](#) urges action against poverty and for the promotion of social justice through conflict resolution and protection of human rights.

30 July—[World Day Against Trafficking in Persons](#). Highlights the exploitation of men, women and children around the world and invites advocacy for their protection, particularly that of migrants and refugees.

- [Impacts of Mining](#) by JPIC Integrity of Creation Working Group presents a See-Judge-Act Reflection. Also available in Portuguese, Spanish, French and Italian.
- [Prayer on Artisanal Mining](#)—a prayer for those who work in mines. Also available in [French](#).

9 August—[International Day of the World's Indigenous Peoples](#) calls attention to globally accepted minimum standards for the survival, dignity and well-being of indigenous peoples, recognizing efforts that uphold these standards and promoting continued support on their behalf.

- [Woman and Panamazon Synod](#). An evaluation of the theme woman in the synod of the Amazon.

12 August—[International Youth Day](#) focuses on the vital role and unique perspective that young people have in the pursuit of global goals such as eradicating poverty and promoting sustainability. <https://www.un.org/es/events/youthday/>

- [Reflection on Integral Ecology](#)—a slideshow for young students reflecting on ecology.

19 August—[World Humanitarian Day](#) provides an opportunity for solidarity with the millions around the world who need humanitarian assistance to survive by honoring the work of those fighting for change and encouraging further advocacy.

- [Prayer](#)—Faithful Gardeners of our Common Home, Sisters of St. Joseph of Orange.

23 August—[International Day for the Remembrance of the Slave Trade and its Abolition](#) honors the efforts of those who have resisted the slave trade in the past and supports the fight against servitude today.

29 August—[International Day Against Nuclear Tests](#) stresses the goal to cease nuclear testing, because of its powerful and negative effects on human life and the health of the Earth.

- [Tending the Tree: Voices from the Holy Cross](#). A reflection booklet on care for creation and climate change. <https://www.sowinghopefortheplanet.org/detail/118> (FR, PT)

12 September—[United Nations Day for South-South Cooperation](#), a complement of the North-South cooperation, stimulates collaboration between developing countries for economic growth and sustainable development.

16 September—[International Day for the Preservation of the Ozone Layer](#) (ES) acknowledges the importance of our atmosphere in protecting life on Earth and the power of human activities to destroy this defense.

- [Global Catholic Climate Movement](#)—site resources available for prayer, Laudato Si', climate change and many others.

21 September—[International Day of Peace](#). The theme on “Climate Action for Peace” promotes attention to the importance of combatting climate change as a way to protect and promote peace throughout the world.

- [Mercy Earth Challenge](#)—The Sisters of Mercy of the Americas Justice Team responds to the climate crisis and environmental degradation.

26 September—[International Day for the Total Elimination of Nuclear Weapons](#) encourages a renewed commitment for nuclear disarmament throughout the world, recognizing the benefits of these efforts and the consequences of their perpetuation.

Published by the JPIC Commission Secretariat

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