

ORIENTATIONS

FOR THE CREATION AND ANIMATION

OF A COMMISSION FOR JUSTICE, PEACE,

AND INTEGRITY OF CREATION

AND INTERRELIGIOUS DIALOGUE

A COMMISSION FOR JUSTICE AND PEACE AND INTEGRITY OF CREATION

Secular Franciscans, together with all people of good will, are called to build a more fraternal and evangelical world so that the Kingdom of God may be brought about more effectively. Mindful that anyone "who follows Christ, the perfect man, becomes more of a man himself," let them exercise their responsibilities competently in the Christian spirit of service. (Rule 14)

REFERENCES TEXTS

Compendium of the Social Doctrine of the Church

Vatican II Council

Pastoral Constitution on the Church in the World of today, *Gaudium et Spes* (1965)

Dogmatic Constitution on the Church, *Lumen gentium* (1964)

Decree on Lay Apostolate, *Apostolicam actuositatem* (1965)

Paul VI

Pastoral Letter in the form of *Motu proprio, Catholicam Christi Ecclesiam* (1967)

Pastoral Letter in the form of *Motu proprio, Iustitiam et Pacem* (1976)

John-Paul II

Apostolic Constitution *Pastor bonus* (1988)

Social Encyclical Letters

- 2015 - *Laudato si'*, on the safeguard of our common house by Pope Francis
- 2009 - *Caritas in Veritate* by Pope Benedict XVI
- 1991 - *Centesimus Annus* by Pope John-Paul II
- 1987 - *Sollicitudo rei socialis* by Pope John-Paul II
- 1981 - *Laborem Exercens* by Pope John-Paul II
- 1971 - *Octogesima adveniens* by Pope Paul VI
- 1967 - *Populorum progressio* by Pope Paul VI
- 1963 - *Pacem in terris* by Pope John XXIII
- 1961 - *Mater et magistra* by Pope John XXIII
- 1931 - *Quadragesimo anno* by Pope Pius XI
- 1891 - *Rerum novarum* by Pope Leo XII

Rule of the Secular Franciscan Order

Articles 14, 15, 18 and 19

General Constitutions of the Secular Franciscan Order

Articles 18 to 23

THE OBJECTIVE : RENEW THE TEMPORAL ORDER IN THE LIGHT OF THE GOSPEL

Such is God's design for the world: that men, in a common accord, **build the order of temporal realities and make them forever more perfect**. All that composes the temporal order has its own value, placed in it by God himself, whether we look at each of them, or whether we consider them as parts of the whole temporal universe: « And God saw everything that he had made, and behold, it was very good» (Genesis 1, 31).

The lay persons must assume as their own task the renewal of the temporal order. **Enlightened by the light of the Gospel, guided by the spirit of the Church, led by Christian charity**, they must act in this domain by themselves in a well determined manner. Members of the city, they have to cooperate with other citizens according to their particular competence by assuming their own responsibilities and to **search everywhere and in everything the justice of the Kingdom of God**.

The task of Christ's redemption, which essentially concerns the salvation of man, also embraces the renewal of the entire temporal order. The Church's mission, consequently, is not only to bring Christ's message and grace to mankind, but also to **penetrate and perfect the temporal order through the evangelical spirit**.

AA 5 and 7

THE METHOD: THE STUDY IN VIEW OF THE APOSTOLATE (SEE, JUDGE, ACT)

The Commission works to arouse in the OFS a solid conscience of its mission in the world so that the justice and peace according to the Gospel and the Social Doctrine of the Church are promoted. It searches for the specifically Christian contributions that can bring solutions to the problems, and will call upon the members of the Order for Christian testimony and appropriate action on these different points.

Its method is determined by John XXIII in his encyclical « *Mater et Magistra* »: To translate into concrete terms the principles and social directives, we usually go through **three stages**: statement the situation, appreciation of it in the light of these principles and directives, research and determination of what must be done to translate into action these principles and directives according to the form and degree that the situation allows or commands. These are the three stages that we usually express by these words: **see, judge, act**. It is more than ever timely that youth be invited often to re-think on these stages, and, whenever possible, to translate these into actions; in this manner, the knowledge acquired and assimilated does not stay within them in a state of abstract ideas, but enables them to translate into practice the social principles and directives.

1. See: the objective study

The Commission gathers and synthesizes the **information and the inquiry results on the development in all its aspects** (educational, cultural, economic, social, etc.), on justice and peace, peoples' progress and human rights violations, for a more determined commitment from the members of OFS at the various local, national and international situations.

Errors to avoid:

- **Every problem has a solution:** every problem does not necessarily have an immediate solution, we must be wary of easy solutions.
- **Every problem has one cause:** every problem rarely has only one cause. Staying with only one cause is reassuring when we believe that we have mastered the situation.
- **It is enough to observe the reality to resolve a difficulty:** the reality is more complex than we can imagine. It is not enough to keep to the present, we must always integrate the historical, cultural and religious aspects.
- **Any behavior is foreseeable, we must simply do an adequate analysis:** we must not shut ourselves into a rigid, theoretical system, but be aware of the evolution of behavior.
- **The problematic situations are always masterable:** it is a question of cost »: we must firstly place into evidence the altering aspects before taking the proportional means.
- **The competent actor succeed in putting in place each solution:** some things do slip out of the actors' hands.
- **The application of a solution signifies that each solution is definitively classified:** a solution is worth the time given to it and for certain persons. It is necessary to develop flexible solutions in order to adapt oneself to everyone.

Therefore the master words are: broadness of spirit (not to resolve a complex reality with a simplistic conclusion), loftiness of view (research the providential sense of matters) and depness of spirit (understand matters as God understands them).

2. Judge: the integral formation

Firstly, this formation deepens the **Social Doctrine of the Church**, making it so that it is largely diffused and put into practice by individuals and fraternities at all levels of society.

The lay persons, having their way of participating in the Church's mission, their **apostolic formation will be adapted** to secular character appropriate to laity and to the spiritual life that is convenient for them. This formation to the apostolate supposes a human formation in accordance with the personality and the conditions of life of each. The lay person, in effect, thanks to a **good knowledge of the present world**, should be well inserted in his or her social group and in the **cultur** culture that is his or hers:

- **spiritual formation:** the lay person will learn to accomplish the mission of Christ and the Church in living with faith the divine mystery of creation and redemption under the motion of the Holy Spirit who animates the People of God and solicits all men to love God as a father and to love the world and its people;
- **doctrinal formation:** a solid doctrinal knowledge is required in theological, moral and philosophical matter; this knowledge should be adapted to age, life conditions as well as to each person's abilities;
- **human formation:** it is convenient as well to favour the development of authentic human values, particularly those concerning the art of living in fraternal spirit, of collaborating as well as in dialoguing with others;

- **practical and technical formation:** we must in no way forget the importance of an appropriate general culture linked to a practical and technical formation.

While looking to answer these multiple requirements, we will have the constant concern of **respecting the unity and total integrity of the human person** in order to preserve and intensify harmonious equilibrium.

AA 28 and 29

3. Act: individual and organized apostolate

The **individual apostolate** is always and everywhere fertile; in certain circumstances it is the only adapted and the only possible one. The **organized apostolate** corresponds to the human Christian condition of the faithful; it presents at the same time the sign of communion and unity of the Church in Christ. The lay apostolate, individual or collective, must insert itself in **its true place in the apostolate of all the Church**. Further more, its link with those that the Holy Spirit has constituted to minister to the Church of God is an essential element of Christian apostolate.

AA 16, 18 and 23

This apostolate favours the **relationships with Catholic associations and other existing institutions**, including those outside the Catholic Church, who are sincerely committed to establishing the values of justice and peace in the world.

CCE AND IP

THE ACTORS

1. JPIC Animator

Responsible for the JPIC Commission at different levels, the animator feels particularly responsible for questions dealing with justice, peace, and integrity of creation and interreligious dialogue. He or she works in collaboration with councillors in charge of formation and constitutes a resource-person for the fraternity council who has entrusted this service to the animator.

Among the entrusted missions:

- He or she helps the members to see that JPIC is not a theme among many others. It is not an option that rests on a voluntary basis. The commitment in favour of justice and peace come from the **heart of our faith** in God;
- He or she makes the members aware of the **reality** of the world in which we live, to the extreme poverty, to inequalities and injustices, to the necessity of rethinking our mode of life and our mission in the light of the Gospel, the Social Doctrine of the Church, of our Franciscan charism and of Tradition ;
- He or she **informs and instructs** the members on all questions regarding justice, peace, human rights and integrity of creation, he or she helps them discover the causes that generate these problems and the persons who are impacted by the problems. He or she can propose formation material, especially the Social Doctrine of the Church and our spirituality;

- He or she develops and maintains the interest of the members for justice, peace and integrity of creation, encouraging them to live their profession in the OFS with a prophetic determination. Animation work requires an equilibrium between *ad intra activities and ad extra activities* ;
- He or she **underlines** all the **good actions** run his or her local fraternity, his or her region, his or her country and at the international level to promote the JPIC values at the individual, community and institutional level;
- He or she encourages these values in the **shared missions** with the clergy and the religious, especially with other members of the Franciscan Family;
- He or she assures the promotion of **actions** of solidarity and collaboration, of campaigns which deal with JPIC values.

2. The Fraternity

The fraternities should engage themselves through **courageous initiatives**, consistent with their Franciscan vocation and with the directives of the Church, in the field of human development and justice. They should take **clear positions** whenever human dignity is attacked by any form of oppression or indifference. They should offer their **fraternal service** to the victims of injustice.

CG 22, 2

3. The Secular **Franciscan** Franciscan

The Secular Franciscans will always act as the leaven **in their area of life** by the testimony of fraternal love and clear Christian motivations.

Their first and fundamental contribution to the building of a more just and fraternal world will be the accomplishment of proper duties in the preparation and exercise of their **profession**. It is with the same spirit of service that they will take on their **social and civil responsibilities**.

The Secular Franciscans “make themselves present in the domain of **public life**”; they will collaborate, as much as they can, in the preparation of just laws and regulations.

The Secular Franciscans are called to be bearers of peace in their families and in society.

CG 19 to 23

SCHEMATIC OUTLINE

SEE

Perception and study of the problems and their causes

Objective Study

- assemble and analyse the data
- identify the positive aspects
- determine the causes of the problems

National Statistical Institutes and official inquiries

What do we notice in reality (What, Whom, For whom, With whom, Why, Where, When, Why) ?
Formulate the hypothesis and elaborate the problematics

JUDGE

Interpretation in the light of the SDC

Integral Formation

- spiritual
- doctrinal
- human
- practical and technical

Social Doctrine of the Church

What does the Church tell us? (Magister, Tradition, Bible)

ACT

Realisation of the choice that requires a true conversion

Individual and organized Apostolate

- in Fraternity
- in link with other associations
- individually

Associations and other existing institutions

Elaborate a plan of action
after having carefully organized the objectives into a hierarchy
and having thoroughly reflected on the means to put it into action

JUSTICE

Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the field of public life, they should make definite choices in harmony with their faith. (Rule 15)

REFERENCE TEXTS

Social Doctrine of the Church

No. 201-208

John XXIII

Encyclical Letter *Pacem in terris* (1963)

Paul VI

Encyclical Letter *Populorum progressio* (1967)

THEOLOGICAL FOUNDATIONS

All humans, endowed with a reasonable soul and created in the image of God, have the same nature and origin; all, redeemed by Christ, enjoy the same vocation and the same divine destiny: we must then, and always recognize their fundamental equality.

GS 29

DEFINITION

Justice consists in the constant and firm **will to give to God and our neighbour what is their due**. In a subjective point of view, justice translates into the attitude *determined by the will to recognize others as persons*, while, in an objective point of view, it consists in *the determinant criteria of morality in the inter-subjective and social domain*.

SDC 201

A society is not duly arranged, beneficial, respectful of the human person, unless it is founded on truth. This supposes that the rights and mutual duties are sincerely recognized. This society must, also, rest on justice, that is on the **effective respect of these rights and on the loyal fulfilment of these duties**.

PIT 35; GS 29 **PP 91 PP has only 87 paragraphs**

THE SPECIFIC CONTRIBUTION OF SECULAR FRANCISCANS

Secular Franciscans are called to make their own contribution, inspired by the person and message of Saint Francis of Assisi, in order to establish a society where the dignity of the human person, the shared responsibility, and the love will be living realities.

They should deepen the true foundations of universal kinship and create a spirit of welcome and an atmosphere of fraternity everywhere. They should firmly commit themselves to

oppose every form of exploitation, discrimination, and exclusion and against every attitude of indifference in relation to others.

They should work together with movements which promote the building of fraternity among peoples: they should be committed to "create worthy conditions of life" for all and to work for the freedom of all people.

GC 18, 1 to 3

In the spirit of minority, they should opt for relationships which give preference to the poor and to those on the fringe of society, whether these be individuals or categories of persons or an entire people; they should collaborate in overcoming the exclusions of others and those forms of poverty that are the fruit of inefficiency and injustice.

GC 19, 2

SITUATION

Left to its own devices, its mechanism will lead the world towards aggravation, and not to mitigation, in the **disparity of the levels of life**: the rich people enjoy a rapid growth, while the poor people develop slowly. The imbalance increases: certain produce foodstuff in excess that are cruelly lacking for others, and the latter sees their exports made uncertain. At the same time, social conflicts have stretched to the dimensions of the world. The strong worry that has taken hold of the poorer classes in the developing countries on their way to industrialisation now gain on those whose economy is almost exclusively agrarian: the peasants become aware, also of their undeserved misery. Added to this the scandal of the glaring disparities, not only **in the enjoyment of goods, but moreover in the exercise of power**.

PP 7-9

OBJECTIVE OBJECTIVE: THE INTEGRAL DEVELOPMENT OF THE PERSON

The Commission is interested in questions of social justice, in the working world, in international life, in the **development in general**, especially in the development of human rights and in social development. It encourages ethical reflection on the **evolution** evolution of economic and financial systems and examines the problems linked to the environment and to the responsible use of earth's resources.

The development is not reduced to simple economic growth. To be authentic, it must be **integral**, that is promote **man and all the man**: in the rise of misery towards the possession of the essential, the victory over social curses, the increase in knowledge, the acquisition of culture, the accrued consideration of the dignity of others, the orientation toward the spirit of poverty, the cooperation for the common good, the will for peace, the recognition by man of the supreme values, and of God who is the source and end, and especially, faith, gift of God welcomed by the good will of man, and the unity in the charity of Christ who call us all to participate as sons in the living God's life, Father of all men.

PP 14 and 21

APPLICATION

VALUES TO PROMOTE FOR AN INTEGRAL DEVELOPMENT OF MAN

- **the universal destination of goods** : God destined the earth and everything contained in it for the use of all men and all peoples, so that all the goods in creation can equitably flow in the hands of all, according to the rule of justice, inseparable from charity. (PIT 21) (GS 69)
- **the right to the private property of goods** : the right to property must never be exercised to the detriment of common usefulness, according to the traditional doctrine of the Fathers of the Church and the greatest theologians. (PIT 21)
- **the value of work**: man must cooperate with the Creator in the completion of creation, and in turn mark his time on earth with the spiritual impression that he himself has received. (PIT 18 and PP 27)
- **the role of intermediary groups** : Programmes are therefore necessary to encourage, stimulate, coordinate, provide and integrate, the action of individuals and intermediary groups. It belongs to the public powers to choose, to actually impose objectives to be followed to attain the goals, the means to reach them, and it is up to them to stimulate all the regrouped forces for a common action. But they must take care to associate this task with the private initiatives and intermediary groups. (PIT 24)
- **the literacy**: is basic education not the first objective of a development plan. The hunger for education is no less depressing than the hunger for food: an illiterate is an underfed spirit. Knowing how to read and write, acquiring a professional education, is to recapture one's self confidence and discover that one can progress with others. (PP 35)
- **family and marriage**: But the natural family, monogamic and stable, as the divine design had conceived it and Christianity has sanctified it, must remain this area of meeting of many generations who help each other mutually to acquire a wider wisdom and to harmonize the rights of persons with other requirements of social life. (PP 36). The family, well-founded on a freely contracted marriage, one and indissoluble, is and must be kept for the primary and natural cell of society. (PIT 16)
- **the demography** : Without the inalienable right for marriage and procreation, there no longer is human dignity. (PP 37)

RIGHTS TO DEFEND

- the right to **existence** and at a **decent level of life**. (PIT 11)
- the right to **objective information** (PIT 12) and to **instruction** (PIT 13)
- the right to **profess one's religion in one's public and private life** (PIT 14)
- the right to **meet and associate** (PIT 23)
- the right to **emigrate and immigrate** (PIT 25)
- the right to **participate as a citizen** in public life (PIT 73-74)
- etc.

DUTIES TO ACCOMPLISH FOR A JOINT DEVELOPMENT OF HUMANITY

- **struggle against hunger:** A world must be built where all mankind, without exception of race, religion, nationality, can live a fully humane life, free from servitudes that come from men and in an insufficiently controlled nature; a world where liberty is not a vain word and where the pauper Lazarus can sit at the same table as the rich. This demands of the latter a lot of generosity, many sacrifices, and lasting effort. Everyone must examine their conscience for a new voice for our times. (PP 47)
- **solidarity duties:** If it is normal for a population to be the first beneficiary of the gifts that Providence has given it as the fruit of its work, no other people can, for any reason, pretend to reserve these riches for its own use. (PP 48) The **superfluous** of rich countries must serve the poor countries. (PP 49)
- **overcoming nationalism** (PP 62) and **racism** (PP 63)
- duty to **welcome** : the duty for human solidarity and Christian charity, multiplying the centres and houses of welcome [...] bringing, with the fervour of fraternal welcome, the example of a healthy life, the esteem of authentic and efficient Christian charity, the esteem of spiritual values (PP 67)

PEACE

Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon. (Rule 19)

REFERENCE TEXTS

Social Doctrine of the Church

No. 488-520

Paul VI

Populorum progressio

Message from the first World Day of Peace

THEOLOGICAL FOUNDATIONS

Wordly peace born of the love of the neighbour is in itself an image and effect of Christ's peace which comes from God the Father. Because the Son incarnate in person, prince of peace, **has reconciled all men with God by his cross, reestablishing unity** of all into one people and in one body.

GS 78

DEFINITION

Peace is a universal value and duty; it finds its foundation in **the rational and moral order of society whose roots are in God himself**, « primary source of the human being, essential truth and supreme good ». Peace is not simply the absence of war nor even a stable equilibrium between rival forces, but it is founded on the correct conception of the human person and requires the edification of an order according to justice and charity.

SDC 494

Peace is the **fruit of an order written in human society by its divine founder**, and must be realized by men who will not cease to aspire for a more perfect justice.

GS 78

Peace can only be founded or affirmed only within the **absolute respect of the order established by God**.

PIT 1

THE SPECIFIC CONTRIBUTION OF SECULAR FRANCISCANS

Peace is the work of justice, the fruit of reconciliation and of fraternal love.

Secular Franciscans are called to be bearers of peace in their families and in society:

- they should care about promoting and spreading peaceful ideas and attitudes;
- they should develop their own initiatives and collaborate, individually and as fraternities,

- with initiatives from the Pope, the local Churches, and the Franciscan Family;
- they should collaborate with movements and institutions which promote peace while respecting its authentic foundations.

CG23,1

OBJECTIVE : PROCLAIM PEACE

Peace was the unique and true line for human progress (and not the tensions from ambitious nationalisms, nor violent conquests, or the creative repressions of a false civil order); we do this because peace is the genius of Christian religion, so that, for a Christian, **proclaiming peace is announcing Jesus Christ**; «He is our peace» (*Ep.* II, 14); his Gospel is the “Gospel of peace” (*Ep.* VI, 15): with his sacrifice on the cross, He accomplished the universal reconciliation, and we, his disciples, called to be «artisans of peace» (*Mt.* V, 9); and is it only from the Gospel, in the end, that peace can effectively come, not to make men weak and cowardly, but to substitute in their souls any impulse for violence and oppression with **manly virtues of reason and of the heart of true humanism**.

We who believe in the Gospel, we make to penetrate in this celebration a marvellous treasure of forceful and original ideas: thus the one of **intangible and universal fraternity of all men, derived from the unique, sovereign and very loving Paternity of God**; coming from the communion that – truly or hopefully – unites us all to Christ, and also to the prophetic vocation that, in the Holy Spirit, calls the human race to unity not only in conscience, but in undertakings and destinies.

A new educational method must **educate** the new generations in the mutual respect of nations, in the fraternity of peoples, in the collaboration of different populations among themselves, and also in view of their progress and development.

WDP

APPLICATION

The Commission employs itself in **making people sensitive to the promotion of peace**, especially on the occasion of the World Day of Peace.

The proposal of dedicating to peace the first day of a new year does not represent, in our mind, as being exclusively religious and Catholic; it would **find the membership of all the true friends of peace**, as if it was their own initiative; it should be expressed in free form, in accordance with each particular character of those who understand how beautiful and important, in the varied concert of modern humanity, is **the agreement of the voices in the world to exalt this fundamental gift that is peace** ».

We have at our disposal a particular weapon for peace: it is **prayer**: with its ~~gies-erveilleuses~~ marvellous energies to invigorate us from a moral view point and to obtain ~~les-facteurs~~ the transcending factors and divine spiritual and political innovations; prayer, with the possibility that it offers to question one's self individually and sincerely about the roots of rancour and violence, that can eventually find itself in each of our hearts.

WDP

~~WDPo-ET-IP~~

JMP

THE INTEGRITY OF CREATION

Moreover they should respect all creatures, animate and inanimate, which “bear the imprint of the Most High”¹, and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship. (Rule 18)

REFERENCE TEXTS

Social Doctrine of the Church

No. 451-487

Pope Francis

Laudato si

THEOLOGICAL FOUNDATIONS

Christian culture has always recognized in all the creatures that surround man as much as the **gifts of God to cultivate and keep with a sense of gratitude towards the Creator**. Particularly, the Benedictine and Franciscan spiritualities have shown this sort of relationship of man with all creation, by sustaining in him an attitude of respect towards each reality in the surrounding world.

SDC 464

DEFINITION

The attitude which must characterize man facing creation is essentially one of gratitude and recognition: the world, in effect, sends us to the mystery of God who has created it and sustains it. Putting in parenthesis the relation with God is equivalent to emptying nature of its profound meaning, by impoverishing it. If, on the contrary, we come to re discover nature in its **creature dimension**, we can establish with it a relationship for communication, grasp its suggestive and symbolic sense, penetrate the mystery's view, which opens to man the passage towards God, Creator of heaven and earth. The world offers itself to man's look as a **trace of God, area where his creative, providential and redemptive power is revealed**.

SDC 487

THE SPECIFIC CONTRIBUTION OF SECULAR FRANCISCANS

Following the example of Francis, patron of ecologists, they should actively put forward initiatives that care for creation and should work with others in efforts that both put a stop to polluting and degrading nature and also establish circumstances of living and environment which would not be a threat to the human person.

GC 18, 4

SITUATION

A vision of man and things without any reference to transcending philosophy has led to refuting the concept of creation and to attributing to man and nature a completely autonomous existence. The link that unites the world with God has therefore been broken: this split has caused both the uprooting of man from earth and, most fundamentally, has impoverished the identity itself. The human being has thus come to consider himself as a stranger in the environmental milieu in which he lives.

SDC 464

The tendency for the “ill-considered » exploitation of the resources of creation is the result of a long historical and cultural process”: Modern era has registered a growing capacity of man to intervene in the transformation. The aspect of conquest and exploitation of resources has become predominant and invasive, and has even today managed to threaten the hospitable capacity of the environment: the environment as a “resource” risks menacing the environment as a “home”. Because of the powerful means of transformation offered by the technical civilization, it sometimes seems that the equilibrium man-environment has reached a critical threshold.

SDC 461

These problems are linked:

- to a culture of waste, that also affects the excluded people as well as items, quickly transformed into rubbish;
- to climatic change and to these serious social, economic, environmental and deliverable repercussions as well as the policies;
- to disposable water quality for the poor that results in many deaths every day;
- to the loss of biodiversity;
- to their consequences on the deterioration of the quality of human life and the social degradation.

LS 22, 25, 29

OBJECTIVE : PROMOTING AN INTEGRAL ECOLOGY

The deep link that exists between environmental ecology and “*human ecology*” must be highlighted more.

SDC 464

We must admitly recognize the environment as a **collective good** (SDC 466-467) and reaffirm the principle of the **universal destination of goods** created by God (SDC 482).

The urgent challenge to safeguard our common home includes the preoccupation of **unifying all the human family in the research for integral and sustainable sustainable development**, because we know that things can be changed.

LS 13, SDC 483

APPLICATION

World Day of Prayer for the integrity of creation (September 1st)

- promotion of a new style of life (SDC 486, LS 203-208)
- reasonable use of biotechnologies, evaluated on ethical criteria (SDC 474)
- education on the integrity of creation (LS 209-215)
- ecological conversion (LS 216-221)

INTERRELIGIOUS INTERRELIGIOUS DIALOGUE

Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon. (Rule 19)

REFERENCE TEXTS

Social Doctrine of the Church

No. 534-537

Vatican II Council

Declaration on the relationships of the Church with non Christian religions, *Nostra Aetate*

Pontifical Council for Inter-religious Dialogue

Letter on the pastoral attention towards the traditional religions

THEOLOGICAL FOUNDATIONS

All peoples form only one community; they have only one origin, since God has made all human kind to inhabit the whole surface of the earth; they also have only one final end, God, whose providence, testimonies of kindness and designs for salvation extend to everyone, until all the chosen ones are reunited in the Holy City, which the glory of God will illuminate and where all peoples will walk in his light.

NA 1

DEFINITION

The dialogue here must be understood according to its different forms. The "**dialogue of life**" and the "**dialogue of action**", or the collaboration in the domain for an **integral human promotion**, will be particularly important in the context of traditional religions.

We must not hide from the ambiguity of this dialogue. In the eyes of persons of little insight, it may sometimes seem to appear as a mark of approval for these religions. It no less importantly that **respect** and **opening** are always necessary. The dialogue with the members of traditional religions is an **expression of charity** that knows no boundaries.

Let 9

In the study of traditional cultures and religions and in the reflection on the way in which Christianity can satisfy the desired pastoral approach, it must keep in mind the many key doctrinal points, such as : the nature revealed in the message that Christ brought us, the **central role of Jesus-Christ**, the **irreplaceable role of the Bible and of Tradition**, the **unity of the Church**, the **role of Peter's Successor** at the heart of the communion of local Churches with the Church of Rome and among themselves.

Let 11

OBJECTIVE : ANNOUNCING JESUS-CHRIST

In the task of promoting unity and charity among men, and also among peoples [the Church] therefore urges its sons, **with caution and charity**, in dialogue and collaboration with the followers of other religions, and **while giving testimony of Christian faith and life**, they recognize, preserve and make headway in the spiritual, moral and socio-cultural values which are found within themselves.

NA 1

The Catholic Church does not reject anything that is true and holy in these religions. It **considers with sincere respect** these manners of acting and living, these rules and doctrines which, though they differ on many connections to what it itself keeps and proposes, nevertheless they often reflect a ray of truth that illuminates all men. However, it announces, and **it must keep announcing incessantly, Christ** who is « the way, the truth and the life » (*Jn 14, 6*), in which all men must find the fulness of religious life and in which God has reconciled all things.

The duty of the Church, in its preaching, is to **announce the cross of Christ as the sign of the universal love of God and the source of all grace**.

NA 2 and 4

APPLICATION

Vatican II Council recommends a serious **theological reflection** in view of a **profound evangelization**.

AG 22

Relationship with traditional religions

It would be opportune that each one of them designate a small group of **competent and experienced persons** capable of undertaking this research. An **oecuminal** oecumenical collaboration in this domain must be encouraged. As well, it would be good to **promote the study and knowledge of traditional Religions**.

Let 13

Relationship with Judaism

The holy Council wants to encourage and recommend the mutual knowledge and esteem, that could especially arise from **biblical and theological studies**, as well as fraternal dialogue.

NA 4

Relationship with Islam

The holy Council exhorts them all to forget the past and sincerely try to come to a mutual comprehension, as well as to **protect and promote together**, social justice, moral values, peace and liberty for all men.

NA 3

PROPOSALS FOR PRAYERS

To become Apostles for Justice

We, the people of this century, laymen of the People of God, Catholics anxious to be faithful and active, sons and brothers of Your Holy Church, we set our gaze upon You, Jesus Christ, our Lord, Master and Saviour of humanity, Light of the world and, enlightened by You, we pray You to reveal to us the vocation for which you call each one of us, a vocation to follow, to listen to your Word, to live in communion with You because You are, O Christ, the way, the truth, the life.

May we never become insensitive to the call revealed in your Gospel which is the secret, the strength and the joy of our true destiny.

May we understand the dignity and necessity of our simple and mysterious Christian life.

May we, that in becoming your disciples and walking in your footsteps, we become free and docile to the mystery of unity, the mystery of your living Church in your Truth and your Charity.

May your Spirit give form and transform our life and give joy to sincere fraternity, to the virtue of generous service, to apostolic fervour.

May our love become always more fervent and inventive towards all our brothers and sisters in Christ in order to collaborate more intensely with them in building the Reign of God.

Also, may we know better how to unite our strengths with all the men of goodwill to fully realize the good of humanity with truth, freedom, justice and love.

We ask this, O Christ, you who lives and reigns with the Father in the unity of the Holy Spirit, one God for ever and ever. Amen.

Paul VI (Prayer for the participants in the activities for lay apostolate - 14.09.1967)

For peace

Lord, God of peace, you have created humankind,
object of your kindness, to be familiar with your glory,
we bless you and give you grace:
because you have sent us Jesus, your beloved Son;
you have made of him, in the mystery of his Passover,
the artisan of all salvation, the source of all peace,
the link to all fraternity.

We give you grace for all the desires, efforts, and
realizations that your Spirit of peace has aroused
in our times, to replace hate with love,
mistrust with comprehension, indifference with solidarity.

Further, open our minds and hearts to the concrete demands of love
for all our brothers and sisters, so that we become even more artisans of peace.
Remember, Father of mercy, of all those whose struggle, suffer and die
in giving birth to a more fraternal world.

May your Reign of justice, peace and love come for women and men
of all races and languages.
And may the earth be filled with your glory!
Amen.

Paul VI

Prayer for the Safeguard of Creation

We praise you, Father, with all your creatures,
that have come from your powerful hand.
They are yours, and are filled with your presence as well as your tenderness.
Praised be you.

Son of God, Jesus, all things have been created by you.
You formed yourself in the maternal womb of Mary,
you are part of this earth, and look upon this world with human eyes.
Today, you live in each creature with the glory of the resurrected.
Praised be you.

Holy Spirit, whom by your light orients this world towards the love of the Father
and accompanies the groan of creation, you live in our hearts
to incite us for good.
Praised be you.

O God, One and Three, sublime community of infinite love,
teach us to contemplate you in the beauty of the universe,
where everything speaks of you.
Awaken our praise and gratitude for each being you have created.
Give us the grace to feel intimately linked to everything that exists.

O God of love, show us our place in this world
as instruments of your affection for all the beings on this earth,
because none is forgotten by you.
Enlighten the holders of power and money so that may avoid the sin of indifference,
love the common good, promote the weak, and take care of this world in which we live.

The poor and the earth implore:
Lord, seize us by your power and light
to protect all life, to prepare a better future,
so that your Reign of justice, peace, love and beauty may come.
Praised be you. Amen.

Pope Francis (Laudato si)

For interreligious dialogue

All powerful and eternal God,
Good and merciful Father;
Creator of heaven and earth, of all things visible and invisible;
God of Abraham, God of Isaac, God of Jacob,
King and Lord of the past, present and future;
only judge of all men, who rewards his faithful with eternal joy!

We, descendants of Abraham according to faith in you, unique God,
Jews, Christians and Muslims,
we stand humbly before you and pray with confidence for this country,
so that men and women believers of diverse religions, nations and cultures
can live in it in peace and harmony.

WE pray to you, O Father, so that can happen
in all the countries of the world!
Reinforce in each of us faith and hope,
mutual respect and sincere love
for all our brothers and sisters.
May we with courage, commit ourselves to building social justice,
to be men of good will, filled with mutual comprehension
and forgiveness, patient artisans of dialogue and peace.

May all our thoughts, words and undertakings,
be in harmony with your holy will.
May everything be done in your honour and glory, and for our salvation.
Praise and glory forever be yours, our God!
Amen.

Pope Francis (06.06.2015)

Reference Index :

AA : *Apostolicam actuositatem*

AG : *Ad gentes*

CCE : *Catholicam Christi Ecclesiam*

GC : *General Constitutions of the Secular Franciscan Order*

SDC : *Social Doctrine of the Church*

GS : *Gaudium et Spes*

IP : *Iustitiam et pacem*

JMP : *Message for the first World Day of Prayer*

Let : *Letter for the pastoral attention towards the traditional religions*

LS : *Laudato si*

NA : *Nostra aetate*

PIT : *Pacem in terris*

PP : *Populorum progressio*