



ENTRAIDE &
FRATERNITE
ACTION
VIVRE ENSEMBLE

Our common home

WHAT KIND OF WORLD WILL WE HAVE
IN THE **FUTURE?**

A Christian journey open to all,
to put the *Laudato Si'* encyclical letter
into practice in your community

Introduction

Our common home is in peril¹. The human environment and the natural environment deteriorate together². We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature³. The climate is a common good, belonging to all and meant for all⁴ and we together form a kind of universal family⁵. This is why we need a conversion which includes everyone⁶, as we are free to apply our intelligence towards things evolving positively⁷.

These observations and this call for ecological and social conversion are central to the *Laudato Si'* encyclical written by Pope Francis in May 2015.

Five years later, this text, which has repercussions far beyond the Catholic Church, has not lost the strength of its call to action, as Christians and as citizens of the world. It urges us to change our lifestyles and to act together to care for our common home. An **ecological conversion that includes our relationships with ourselves, with others, with nature and with God** is necessary and must be both individual and collective.

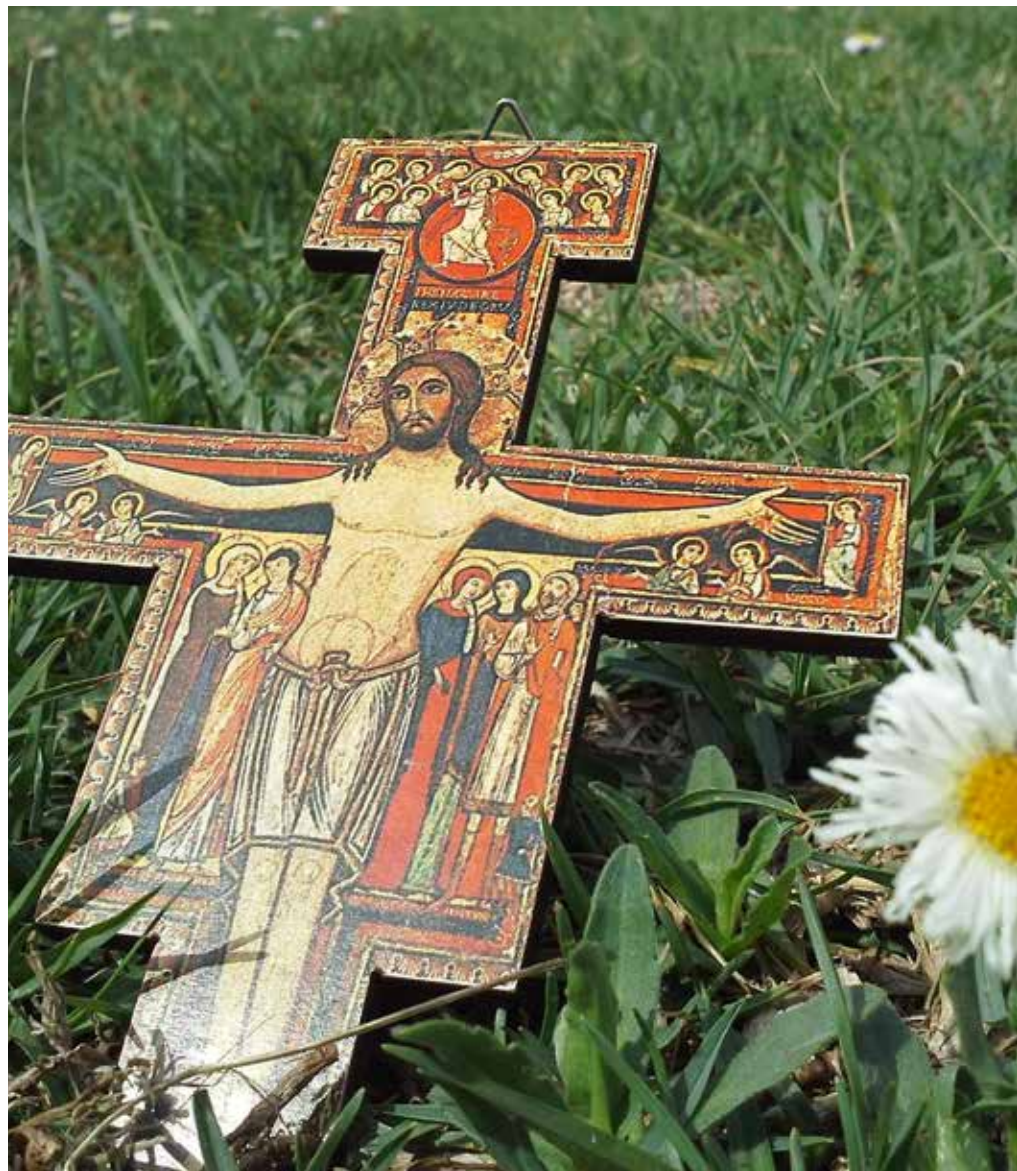
In July 2019, the bishops of Belgium invited us as Christians to take action in our parish or community⁸.

This is why Entraide et Fraternité and Action Vivre Ensemble have designed this journey. It is aimed at Christian communities: parishes, religious communities, layperson groups, schools, youth groups, etc.

and it invites them to open up this journey to citizens and associations that are active in their area. It proposes **following six steps inspired by *Laudato Si'***.

These six steps will take you from **dream to action**, via wonder, lucidity, hope and commitment. They are inspired by the popular education approach in the vein of Joseph Cardijn's 'see, judge, act' model, and also by collective intelligence methods used in transition initiatives.

This module is designed for a small group (around twenty people). However, it aims to **create a momentum** that spreads to the entire parish, the whole community, the whole school and build links with the local



¹ *Laudato si'*, § 161.

² *Ibidem*, § 48.

³ *Ibidem*, § 139.

⁴ *Ibidem*, § 23.

⁵ *Ibidem*, § 89.

⁶ *Ibidem*, § 14.

⁷ *Ibidem*, § 79.

⁸ <https://www.cathobel.be/wp-content/uploads/2019/07/190710-Une-saison-pour-la-creation-.pdf>

community to pool the energies of civic and community associations, to draw inspiration from them and strengthen them.

This is why at least **two steps** have been designed to be **open to wider participation** by parishioners and citizens from all walks of life⁹. And the action plan to be prepared by the group will prioritise working in synergy with associations and citizens outside the group. Depending on the audience, care will be taken to maintain a pluralistic character in these activities, to ensure nobody feels excluded. A moment for prayer or contemplation may be planned before or after activities that are open to the general public.

Putting it into practice

You have the **facilitator's guide** in your hands. If you feel ready to get going, go ahead! Sign up on the website¹⁰ and keep us updated on how your group is evolving. If you'd prefer to have support, contact the regional office of Entraide et Fraternité/Action Vivre Ensemble.

You can implement the project **at your own pace**: one meeting per month, every two months, or per quarter. We do, however, advise you to schedule it and establish its timetable from the outset, so that participants can record the dates in their calendars and know how much time they will be investing (with the proviso that there is no obligation to take part in the entire process, of course). Seeing where and when the journey will end also helps increase motivation. Activities open to the general

public must be planned far enough in advance so they can be widely and effectively promoted.

When you reach the point of choosing one or more actions and of carrying them out, you can contact Entraide et Fraternité. Someone will be available to help support you in these steps up until you implement your projects.

In these pages, you will find **ideas**. Take them for what they are: ideas that you can adapt as you wish, according to your own means and the resources available within your environment, according to the wishes of your group, the local context, etc.

Because we are Christians, our journey will always be guided by **joy and hope**. We will create a supportive environment through opportunities for informal discussion around a drink or a

meal, ensuring the right ambiance and decor, etc. The links we create during these shared moments are as important as the practical actions we will implement!

Here is a preview of the different steps in this module:

1 | Dream - Imagine

What kind of world do we want to leave to those who come after us, to children who are now growing up? [LS160], asks Pope Francis

'Imagination is central to empathy, to creating better lives, to envisioning and then enacting a positive future', says Rob Hopkins, co-founder of the Transition movement. Together, imagine our neighbourhood or our district, our country, our earth as we would like our children and grandchildren to inherit it

Suggestions for a warm welcome

- One or more '*Laudato Si*' **displays** with arrows to guide and welcome participants.
- A large sheet of paper with the **quote of the day** (or another of your choice) on it **to be displayed or projected**, with colours and illustrations (discover your artistic streak or get children to contribute!)
- A person at the entrance to **welcome everyone** in a warm and friendly way.
- A **label** on which everyone writes their **first name** will help facilitate introductions.
- Tablecloths on the tables, books and magazines to read, music in the background...
- Arrange chairs **in a circle** rather than around a table.
- Finish each step by distributing a **bookmark** (non-plastic) bearing the quote of the day, decorated by children or by an artist, so that each person keeps a memory of this shared experience and of the path travelled together, or they could offer it to someone else to share with them or invite them...

⁹ These are indicated by an icon.

¹⁰ https://maisoncommune.be/?page_id=27

2 | Be amazed

People love what has amazed them, and people protect what they love.

Jacques-Yves Cousteau



We encourage you to open this step up to your entire community and, more broadly, to the public as a whole. 'The five senses walk' or a discovery walk to explore edible wild plants or see birds; a chance to connect with nature, to delight in wonder and invite young and old to do the same.

3 | What kind of world do we want to leave to our children?

Our common home is in peril

Laudato si', § 161

We dream of a better world and we are amazed by the wonders of Creation. But we know today that nature and humanity itself are in danger because of human action – and inaction. Pablo Servigne, among others, invites us to express our fears and emotions, to become aware of the scale of the challenges ahead, and to seek to understand what is at stake, to be able to 'bounce back' and not fall prey to despondency.

4 | Seeing and encountering the living things around us

...through the constraints and absurdities of today's world, they waste no time in assembling the conditions of the life they want...

Thomas d'Ansembourg¹¹



This step can also be opened up more widely. You will discover positive initiatives in your area that work to protect nature and to create a more caring and supportive society. You could invite a speaker or organise a visit, to help ignite boundless energy, motivation and inspiration!

5 | Taking action together

The real challenge is believing that we, as ordinary citizens, can bring about change. (...) To see ourselves as creative communities.

Vandana Shiva

Depending on our strengths, the needs you identify, the local context, engage in actions as a community – join an existing initiative or set up your own.

6 | Celebrate

Celebrate, praise, share, tell, meet ... to set off together on new challenges and towards new horizons!

Celebrate and enjoy what you have achieved together. Not to add a full stop and go home; quite the opposite! To look at the path travelled so far and open up new possibilities, using our imagination, energy and collective intelligence to make these possible paths a reality.

¹¹ *Qui fuis-je ? Où cours-tu ? A quoi servons-nous ? [Who am I running from? Where are you running to? What are we here for?]*, p. 192.

Step 1

Dreaming together is already making change happen

Quote of the day: 'What kind of world do we want to leave to those who come after us, to children who are now growing up?' [*Laudato si'*, § 160]

1 | Welcome and introduction

🕒 5'

Suggestion

'Good evening/good morning. Welcome everyone. If you're here today, it's because you feel moved by Pope Francis' appeal to us as Christians, and to all humanity, for an ecological and social conversion. If you're ready, we'll go through all the different steps that will take us from dream to action. The important thing is that we do it together, as a community/parish/school – rather than everyone just doing things on their own or for themselves – by opening ourselves up to our neighbourhood or district and extend this 'we' that is so indispensable today. In this collective approach, we will be guided by the joy and hope of the Gospel, which will support us over the coming weeks and months, even as we turn our gaze to what is going wrong in our world. So, we welcome you. Today, we are going to dream – we will return to this in a moment. To begin this shared experience, we offer you a reading from the New Testament:

'Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne

saying, 'Behold, the dwelling place of God is with man. He will dwell with them and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.' Revelation 21:1-5

For other ideas, see 'Inspirations' below.

2 | Participants' introductions

🕒 15'

The participants pass around an **hourglass** that will show the time they have left to say their first name and their 'internal weather' – their state of mind at the start of this

journey: 'I feel...I want to...I'm hoping that...' Once the sand has run out, they pass the hourglass on to their neighbour. The other participants listen without interrupting (the facilitator reminds them if necessary). Before starting, once the instructions have been explained, you could allow a minute's silence so that everyone has time to prepare what they want to say.

3 | Activity: What kind of world do we want to leave to our children?

🕒 60'

Looking at things and daring to think they could be different ... isn't this the start of change, of ecological and social conversion? As we are invited to do by Rob Hopkins, co-founder of the Transition movement, let's imagine

Inspirations

These texts can be read or displayed on large sheets of paper in the room, or projected. They are also included in the participants' journey log.

For Rob Hopkins (Transition movement co-founder), 'this is the great tragedy of our time: we have forgotten how to imagine. All too easily we delegate tasks that should revive our creativity to machines, screens and computers. Imagination. Reflect, ask questions, consider all the possibilities. This should be part of our day-to-day processes'¹². 'Imagination is central to empathy, to creating better lives, to envisioning and then enacting a positive future. Yet imagination is also demonstrably in decline at precisely the moment when we need it most'¹³.

As Christiane Singer puts it, 'We must tirelessly repeat that what exists on earth is only a shadow of what's possible, one option among a thousand others. We have been invited to play the game of gods, to create, inspired by that which stirs us, that which is abundant and vibrant – and not to tighten the nut of social coercion and so-called economic imperatives'¹⁴.

¹² <https://www.cathobel.be/2018/03/22/plaidoyer-pour-limagination-de-rob-hopkins/>

¹³ <https://www.robhopkins.net/the-book/>

¹⁴ N'oubliez pas les chevaux écumants du passé, Albin Michel, 2005, p. 29.



our neighbourhood, our school, our country ... our earth as we would like to see it in ten years' time.

Objective : to imagine together what our living environment will be like ten years from now, to inspire us and forge links between us...

Method : the 'world café'

'The 'World Café' (...) is a collective intelligence method that reproduces the atmosphere of a café in which participants discuss a question or an issue in small groups around tables. Participants change table at regular intervals. One host stays at the table and summarises the previous conversation to the new arrivals. The new conversations are then 'pollinated' with ideas from previous conversations with other participants. At the end of the process, the main ideas are summarised in a plenary session and the possibilities for follow-up are discussed'¹⁵.

How?

Arrange **three (quite large) tables** with a maximum of 6 or 7 chairs around them (depending on the total number of participants). Try to recreate the friendly atmosphere of a café where people like to chat. Suggestions: a tablecloth, a basket of fresh or dried fruit, a small floral decoration ... basically anything that makes people want to sit down and chat!

Table 1 : my street, my school, my neighbourhood 10 years from now.

Table 2 : my country, my Europe 10 years from now

Table 3 : my planet 10 years from now

On each table, put **a large sheet of paper** and **coloured pens**. The participants divide themselves between the three tables and designate a 'host' (unless this has been done in advance by the organisers) who will remain at the same table to summarise to the other groups what has already been said and drawn.

Each group depicts in drawings their dream version of what their neighbourhood, Europe or the planet will look like in 10 years' time. **No words, just drawings.** The members of the group share, confer and explain...

After 15 minutes, switch places: the host stays but the group moves table. The host summarises what the first group drew, and the second group completes the drawing with their own contributions.

Switch again after 15 minutes.

Then, everyone gathers in a circle (or goes from table to table together) and shares what they've done: a spokesperson appointed in each group in the third round summarises to everyone what is on each sheet of paper (this could be the host, but not necessarily). To keep to time, each spokesperson could be given the time it takes for two hourglasses to empty, for example.

The facilitator says: 'We know that our neighbourhood, our school, our country ... our planet that we've imagined here together today will

not become a reality in ten years. But knowing where we want to go shows us a way forward, and imagining a different future together can inspire us and energise us individually and collectively, to put us on the right track.'

Speaking in turns: each person has up to one minute (using an hourglass passed around) to say how they feel after this exercise.

4 | Conclusion

The facilitator announces the next step: be amazed. They quickly explain the content and give practical information.

To conclude your meeting, you could read together the 'Prayer for our earth' offered by Pope Francis at the end of the encyclical (*see also the appendices*).

You could also sing. Idea: 'le chant de la Terre' (Vangelis, N. Cotillon).

Each person then receives a bookmark with the quote of the day.

5 | Informal discussion with a drink and a snack

This social time will be an opportunity to celebrate the path travelled together at this first meeting. It will allow participants to get to know each other better, to extend the discussions they have started...

Preference is given to fair trade and/or organic and local products, in tune with the spirit of the encyclical.

¹⁵ Source: <http://www.pedagogform-formation-professionnelle.com/2015/02/animer-un-world-cafe.html>. Short link: <https://miniurl.be/r-2jk9>

Step 2

Be amazed



Quote of the day: 'People love what has amazed them, and people protect what they love' (Jacques-Yves Cousteau)

We invite you to experience this step as a parish community or a broader community, by joining a local transition initiative, an anti-poverty association, a movement, a youth organisation... or simply to promote it using posters or in the local press. It is an opportunity to create links, to bring people from different walks of life together. After this activity, new people may want to join the journey.

At the end of the activity, suggest that participants leave their contact details if they want to receive updates about future meetings.

Several possibilities:

- **The five senses walk outside** (see below)
- 'Nature' walk: depending on the season – edible wild plants, mushrooms, discovering birds, a forest... Call on a local nature guide or a person who knows the chosen theme well, a local nature conservation group (e.g. Natagora in Belgium).
- Creating a mandala with elements from nature: gather items found in nature (leaves, twigs, feathers, flowers, pebbles, etc.). Lay out one item that will be the centre, then gradually add items that radiate outwards from the centre, varying the shapes, colours and materials. This activity can be done alone or with several people, and with

children. Explanations and inspirations available here: www.femmeactuelle.fr/deco/loisirs-creatifs/mandalas-nature-serenite-land-art-42325

- Film screening: this is the 'fallback' solution if the weather is really bad, or if you're running out of time or resources to organise an activity in nature. But nothing beats direct contact with 'our sister, mother earth'! Suggestions: My Grandpa's Garden, Nature, Home, or other suggestions you can find here: <https://miniurl.be/r-2jkm>¹⁶

1 | Welcome

(Welcome, reminder of the first step, welcoming new people where applicable).

Even the title of Pope Francis' encyclical invites us to contemplate nature and marvel at Creation. Let's listen to the very first paragraph of the encyclical:

'Laudato Si', mi Signore' – 'Praise be to you, my Lord'. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us: 'Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruits with coloured flowers and herbs.'

Whatever our philosophical or religious convictions, we can surely agree that being amazed and

thankful is the first step to protecting and caring for something. Becoming aware of the beauty and intelligence of living things, (re)making contact with this nature that does us so much good, knowing and feeling that we are mere fragments of it all...

We propose a sensory-based experience. To rediscover our five senses that accompany us every day and which allow us to experience delight. Let's set aside some time and share this moment together.

Form a circle and do the same introductory round and 'internal weather' as in the first step, with the hourglass for time management.

2 | The five senses walk¹⁷

🕒 1h30

Objective: to discover all of nature's beauty in a walkabout, to experience life through our senses.

Plan a walk in nature (fields, woods, park, garden, etc.) where it's possible to stop and rediscover nature using our five senses. The five senses walk can be intergenerational, or a facilitator can accompany the children on their own separate journey with their own discoveries.

Introduction: Our senses allow us to connect with what is around us, particularly with nature. Unconsciously, our brain constantly processes the information transmitted to us by our sensory organs. Our senses allow us to understand, to recognise what surrounds us, but also to react if we smell burning, if an alarm

¹⁶ https://www.senscritique.com/top/resultats/Les_meilleurs_films_sur_la_beaute_de_la_nature/464413

¹⁷ Event inspired by 'La marche des sens' by Entraide et Fraternité's French counterpart, CCFD-Terre solidaire.

sounds, or if our hand encounters a cactus. What our senses tell us can stimulate well-being or anxiety, it can soothe us or anger us.

Today we are invited to become aware of our senses and to use them to be amazed by everything nature gives us, free of charge and continuously, if we take the time to pay attention.'

Let's get going and pause for the first time.

1st BREAK : LISTEN

We are in the world. It affects us and we affect it.

We hear the sound it makes. But do we listen to it?

LISTENING means staying SILENT and setting aside our habits, prejudices and fears.

Let's close our eyes for a minute (or more) and focus on what we hear. Then let's share our observations and our feelings: what did I hear? What did I not hear? What did it awaken in me? How do I feel after this minute of silence and listening to nature?

If you want to go further: is there a sound in nature that particularly affects me? Why? (A memory, an emotion...)

Let's return to our walk for a few minutes and change location.

2nd BREAK : SMELL

Let's close our eyes for a minute and focus on the smells that scent the air we breathe.

Let's talk together: what smells did we detect? Are they pleasant or unpleasant? Do they make us want to move away or move closer? Do they spark our curiosity?

If you want to go further: is there a sound in nature that particularly affects me? Why? What does it awaken in me?

Let's walk again before we stop for a third time, preferably somewhere with a wide range of materials: wood, stone, water, grass, soil...

3rd BREAK : TOUCH

By touching elements of nature, we can build stronger connections with it, and it reminds us that we're not disconnected from nature: we ARE nature! Each person chooses a natural element around them: a tree trunk, leaf, grass, stone, soil, water, flower ... and focuses on being in contact with that element for one minute, eyes closed.

Those who want to share their feelings aloud can then say: when I touch.... I feel...

Notice that the sense of touch also has to do with temperature (perception of temperature is sometimes seen as an additional sense), the wind, the nature of the ground beneath our feet, whether we're wearing shoes or are barefoot.

If you want to go further: is there an element of nature that particularly affects me when I'm in contact with it (water on my hands, pebble in the bottom of my pocket, bare feet on dew, etc.)? What does this generate/evoke in me?

4th BREAK : TASTE

With help from a qualified person, or ensuring you are well informed in advance, let each person taste an edible wild flower, plant or fruit (blackberry, chestnut, hazelnut, etc. depending on the season).

Otherwise, provide plants to share: fruits, aromatic herbs (basil, coriander, parsley, etc.), carrots, radishes (organic and local, of course).

Take the time to savour them by closing your eyes and paying attention to what is happening: is this taste new, known, pleasant or



unpleasant? Does it remind you of another food...?

If you've eaten edible wild plants, how were they different from what you usually eat? Were you reticent about tasting them? Does this act of picking and eating a wild plant or flower trigger anything in you (an awakening, a desire to know more, gratitude, etc.)?

If you want to go further: is there a food that you particularly like the taste of? Did it conjure up a childhood memory? How do you feel when you taste this food?

5th BREAK : SIGHT

Sight is the first sense that comes to mind when we think of being amazed by nature. A beautiful landscape, a sunset, the colours of a flower-filled meadow...It is also a sense that allows us to admire nature without even being in it, thanks to photography and cinema.

For one minute, let's become photographers or filmmakers in real time, with our eyes as our viewfinder.

Options:

- the 'photographers' fix their gaze on a specific point: a tree,

a flower, a path, a stone, a river ... focusing all their attention on what they see (shapes, colours, movement) and trying to disregard the other senses.

- the 'filmmakers' look all around them, staying in one place or moving around (they could zoom in or out, do tracking shots, close-ups), trying to disregard the other senses and focusing on the shapes, movements, interactions, colours – what changes and what stays the same.

Take a minute or two to soak up what you see, so that the image is printed in your mind like a photo. Then we share what inspired us in this moment of silent contemplation: what did this 'photo' or 'filming' session reveal in us, like a photo being revealed on paper in traditional photography.

3 | Conclusion

Coming back to the starting point, we share our feelings after the moment experienced individually and together: how do I feel? What do I take away from it? What does it make me want to say, to do? Does it change anything about my

relationship with nature? Did I truly experience it as a sensory walk, or did my mind start wandering based on my perceptions? (Ensure you keep to speaking times so that everyone who wants to speak has a chance to; listen without interrupting or reacting).

Suggestion: take ten minutes a day outside to connect with nature through your five senses.

The facilitator summarises the first two steps that have been completed and announces the next step: identifying challenges, expressing our fears and emotions.

Each person receives a bookmark with the quote of the day.

To conclude, you could read the following text:

'This creation does not belong to us, for we are all its children. Never be arrogant toward others, for the earth, the trees and all creatures are also its children. Live lightly on the earth, without polluting any part of it. When you take life in order to live, have gratitude.' Pierre Rabhi¹⁸

Then end the activity with informal discussions around a drink, a snack...

¹⁸ <https://www.pierrerabhi.org/des-songes-heureux-pour-ensemencer-les-si%C3%A8cles-sous-verbatim>

Step 3

What kind of world do we want to leave to our children?

Quote of the day: 'We must hear both the cry of the earth and the cry of the poor' *Laudato si'*, § 49

1 | Welcome

'Our common home is in peril' *Laudato si'*, § 161

We dream of a better world (*step 1*) and we are amazed by the wonders of Creation (*step 2*). But we know today that nature and humanity itself are in danger because of human action – and inaction. Let's express our fears and emotions, become aware of the scale of the challenges ahead, and seek to understand what is at stake, to be

able to 'bounce back' and not fall prey to despondency.

Welcome, introductions and 'internal weather': how does each person feel at the start of this third step?

2 | Activity

Objective of the activity:

- sharing what we know about the current challenges for our future

and facing up to it with facts and figures,

- expressing the emotions this arouses in us.

1st PART:

the 'emergence painting': Look at the facts: what do I know?

Equipment: a large sheet of paper, coloured pens.

How?

Starting with the question 'What kind of world do we want to leave to our children?' written in the centre of a large sheet of paper,



each person is invited to write some words that answer the question. Note down **facts, not emotions**. Duration: 10 minutes.

You could also draw, use photos, images cut out from magazines brought along, etc. to complete this first phase of the activity.

After recording all individual reactions, allow a moment of silence in which participants go around the painting and each person chooses an idea that is not their own but which challenges or surprises them, and another that aligns well with what they know. Duration: 5 minutes

Clarification phase in case anything is not clear.

Talking about these choices: one minute per person using an hourglass that is passed from person to person.

Points of caution: The facilitator should ensure that **speaking time is evenly distributed**, that everyone has the chance to speak, avoiding side discussions and staying **focused on facts** (no emotions should be expressed in this section). It's important to explain and remind people about the hourglass and the instructions not to interrupt or react when it's

someone else's turn to speak if necessary.

To conclude this section on facts, we can watch these two short videos:

- the first interviews Yves Cochet, former French minister for the environment and author of 'Devant l'effondrement : essai de collapsologie' on France TV Info. Link: <https://miniurl.be/r-2qd4>
- the second shows the ecological consequences of social inequalities https://www.youtube.com/watch?v=qvFKRrG_N-w

If this was not obvious enough in the emergence painting, it is important to **highlight the seriousness of social inequalities, the threats they represent (populism, violence) and the links between the ecological and social dimensions of the current crisis:**

- on the one hand, it's the very economic and political system that is at the origin of the environment's destruction and the unprecedented increase in social inequalities, in the name of growth and entitlement to profit. The richest ten percent of the population are responsible for 50% of all greenhouse gas emissions.
- on the other hand, as Philippe Lamberts MEP has pointed out¹⁹, once economic growth is no longer possible within the planet's ecological limits, the question of distribution

becomes key. In other words, while we believe that we can indefinitely increase the size of the pie so the poorest can benefit from it, the question of sharing wealth may seem secondary, since there was always this myth of the 'trickle down' effect of wealth from the upper classes to the less wealthy. If the pie can no longer keep getting bigger, we cannot avoid the question of how fairly it is shared.

- finally, as we confront the ecological crisis, rich and poor are not equal when it comes to consequences or measures to be taken. It is the poorest who, whether in the north or south, live in the most degraded and polluted environments. In the south, smallholder farmers are the most affected by climate change, which damages soils and crops. The poorest people

on our planet do not have the means to insulate their homes, buy organic products, or pay for the latest energy efficient innovations (which in turn save money) such as cars or boilers that pollute less.

This makes the current ecological challenge as political as it is individual. Our necessary day-to-day actions are not enough to counter the weight of our leaders' criminal inertia, as they continue to prioritise the economy of immediate profit over the survival of humanity and life on our planet. In recent months we have seen populations around the world rising up and their demonstrations have often been violently repressed.

See, for example, the analysis by Vivre Ensemble: 'Fin du monde, fin du mois'. <https://miniurl.be/r-2qd8>

¹⁹ During the European Parliament's citizens' meeting on 16 December 2019.

If you want to go further:

How do we live with all this? How can we mourn such a future here and now? How can we overcome despair and anger to rediscover the hope and courage to act? A video to watch alone or together: https://www.youtube.com/watch?v=iJ_NBs_huBs (short link: <https://miniurl.be/r-2qd0> (21 min – Pablo Servigne: an inner resilience). 'Déclencher le cercle vertueux en allant dans les ombres' [Activating the virtuous circle by diving into the shadows']

In the appendices to this booklet, you will find:

- A summary of points from the book 'How Everything Can Collapse' (Comment tout peut s'effondrer) by Pablo Servigne and Raphaël Stevens. See also, by the same authors, 'Another End of the World is Possible: Living the Collapse (and Not Merely Surviving It)'.
- A diagram of the evolution of the 'Earth Overshoot Day' and its date by country: this is the day when humanity has consumed all the natural resources that the planet can renew in a year. This day comes a little earlier each year.

2nd PART:

string figure: expressing our emotions

Reminder by the facilitator: 'the more clearly facts are expressed, the stronger the emotional reaction'²⁰.

We need both these to be able to do a good job of analysis and then take action, avoiding catastrophism and denial.

Equipment: a ball of string or wool.

How it works

The participants are in a circle. The person holding the reel of string (or wool) in their hands expresses an emotion or feeling about the facts illustrated in the emergence painting and the video – fear, disbelief, despondency...? They pass the reel to someone else, keeping the end of the string in their hands, and so on. This

creates a net that connects us all. We see the net we have woven: **a net of emotions that holds us back, paralyses us, but also bonds of solidarity that make us stronger, or even a trampoline for bouncing back together.**

If you want to go further

If the group would like to delve deeper into a particular aspect, websites or publications could be recommended (see appendix), a meeting could be organised with an external speaker and opened up to the general public, or a meeting could be organised in small groups around an online conference, book, article, etc. (See the suggestions in the appendix).

Clarification

When we face the possibility of a collapse or 'crash' of our society, we begin a process similar to that of grief – mourning the idea of a better and easier future than the present:

- **Denial** – it's not true, we will find solutions, just like humanity has always done.
- **Anger** – against politicians who do nothing; the rich whose only aim is to get richer, companies that pollute...
- **Bargaining** – this is not something immediate; we still have a few decades ahead of us...

- **Depression** – it's terrible, we have no future anymore, it's getting me down!
- **Acceptance** – OK. We must face up to the evidence: all the indicators are red. The future won't be rosy. What can I do? What can we do together to find the best way of navigating it, to 'choose life' through everything?

To better understand why we are not reacting to the scale of the ecological emergency, we recommend listening to philosopher, Dominique Bourg, in this short, enlightening video (4'20''): <https://www.youtube.com/watch?v=Bkjf0k3kwNY>

²⁰ Pablo Servigne, *How Everything Can Collapse*, p. 24.

3 | A short time for celebration

Overall perspective: 'how can I use my **emotions** and my **reasoning** to build a path to action?'

Different options to choose from:

Sharing

- Time for silence: I become aware, in myself, of my internal states after the journey travelled.
- Sharing (one minute per person, using the hourglass passed around)
- Comparing the dreams expressed in step 1. Moving to reflection: does what we've just heard change how I dream? It doesn't crush our dreams, but could it perhaps redirect them? (See intro: dreams are the stepping stones to the path out (back to the importance of imagination – Rob Hopkins)).

Readings

- a passage from *Laudato Si'*:
'God, who calls us to generous commitment and to give him our all, offers us the light and the

strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him! (*Laudato si'*, § 245) 'Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope' (*Laudato si'*, § 244).

Or

'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. (*Laudato si'*, § 205)

- This text by Fabrice Hadjadj:

'Faith in God implies faith in the gift of being born in such a century and in the midst of such perdition. It commands a hope that transcends all nostalgia and all utopia. If we are here, it is so because the Creator wants us here. We are living through a merciless time, so this is the blessed time for mercy. We must hold our nerves and be sure that we could not have been born in a better time'²¹.

- End with a video of the Pope: 'respect for creation' - 2016 <https://www.youtube.com/watch?v=BegHIACK26Y> short link <https://miniurl.be/r-2qdd> (1'25'')

The facilitator announces the contents of **the next step**: discovering inspiring initiatives in our immediate environment.

End with friendly discussion with a drink and a fair trade, organic, local snack.

Distribute the bookmark with the quote of the day on it.

²¹ *L'aubaine d'être né en ce temps*, Ed. Emmanuel, 2015.



Step 4

Seeing and encountering living things around us



Quote of the dayw: ‘...through the constraints and absurdities of today’s world, they waste no time in assembling the conditions of the life they want...’ Thomas d’Ansembourg²²

You will discover positive initiatives around us that work to protect nature and to create a more caring and supportive society. This will help to ignite boundless energy, motivation and inspiration!

This step can also be opened up more widely. A smaller group will be asked to meet to prepare and announce the activity well enough in advance.

Objectives

- to emerge from a ‘state of paralysis’ and despondency that the group may have fallen into after hearing the facts discussed in step 3: to show that there are people who are taking action together and that we are part of a network which may not be very visible but which is very real.
- learning about positive initiatives that exist locally, creating links and seeking inspiration

Welcome and reminder of the first three steps taken together, using the quotes of the day, for example.

How it works

Ideas, depending on the group’s interests and resources (several meetings could be organised to open up new perspectives and avoid being restricted to a single issue):

- **The ‘solidarity journey’:** in a half-day visit, three or four local initiatives and associations that

fight for social justice (e.g. an association supported by Vivre Ensemble), or nature conservation or transition associations. Suggestion: end with a friendly bite to eat at one of the associations. You could contact Action Vivre Ensemble’s regional coordinator to help you organise this activity. This is generally well received by both participants, who discover initiatives close to home they did not know about or which they’d only ever heard about, and associations that value the exposure and recognition their work receives.

- **Initiatives expo’** where transition and third sector actors come to present the work they do: as well as inviting local associations and initiatives, extend the invitation to representatives from the Financité movement, (future) cooperative banks, for example NewB or Crédal (ethical and solidary finance), a mutual insurance society, a trade union, the Terre-en-Vue citizen cooperative (facilitating access to land for sustainable farming and short supply chain projects), the refugee support citizen platform, a regional social economy enterprise, associations dedicated to spreading awareness on environmental issues such as Natagora or Nature et Progrès, a regional complementary local currency, a local market

gardener or farmer who supplies short supply chain vegetables, anti-poverty associations (e.g. one of those supported by Action Vivre Ensemble). You could also highlight what’s being done at a local or regional political level: planting fruit trees, hedgerows, supporting community currencies... It will, of course, be difficult to bring together representatives from the full range of initiatives that exist. To remedy this, you could present any missing initiatives through a video corner where small presentation videos are projected on a loop (relevant associations will need to be asked), in a slide show, or on explanatory boards. You could combine with a fair trade, organic, local and solidary brunch or bite to eat, to add a social, celebratory dimension!

These two options (particularly the second one) have the advantage of presenting a fairly broad overview of possible initiatives concerning different areas (finance, energy, nature, food, charities, the economy, etc.) in a one-day or half-day session. More focused meetings could, however, be organised if the group is particularly interested in a specific area.

- **Sharing discoveries:** a lighter format in terms of organisation, but will require active participation by each member of the group. From a list of initiatives (see ‘initiatives expo’), everyone (individually or in pairs) searches for information about

²² *Qui fuis-je ? Où cours-tu ? A quoi servons-nous ? [Who am I running from? Where are you running to? What are we here for?]*, p. 192.

an initiative or goes to visit it and presents it to the group at this fourth meeting

- **Seeing what's going on elsewhere:**

- meet a partner from Entraide et Fraternité (during Lent) or screen a film by Entraide et Fraternité: how do men and women in the south deal with their challenges and adapt to climate change (see suggestions on the website: short link: <https://miniurl.be/r-2s66>).
- screen a film: 'Demain [Tomorrow]', 'A million quiet revolutions', 'Après Demain [After tomorrow]', 'Des arbres qui marchent' (Pierre-Paul Renders), etc. that show transition initiatives and actors at home and abroad.
- From the two excerpts from *Laudato si'* shown below learn about justice and ethical challenges in international relations and about actions carried out by Entraide et Fraternité: global south debt, international trade, company regulations ... for ideas, visit the website (and others): <https://www.entraide.be/-Secteur-Politique-51>. 'Inequity affects not only individuals but entire

countries; it compels us to consider an ethics of international relations. A true 'ecological debt' exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time. The export of raw materials to satisfy markets in the industrialised north has caused harm locally, as for example in mercury pollution in gold mining or sulphur dioxide pollution in copper mining. (...).

52. The foreign debt of poor countries has become a way of controlling them, yet this is not the case where ecological debt is concerned. In different ways, developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future. (...) The developed countries ought to help pay this debt (...).'

Celebrate

If circumstances allow (depending on the format you've chosen for this step), you could read, for example:

- this extract from *Laudato si'*:

Humanity still has the ability to work together in building our common home. Here I want to recognise, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.' (*Laudato si'*, § 13)

- a passage from Scripture. (see suggestions in the appendix.)

To stay on track and be inspired for what comes next:

Provide a large sheet of paper and coloured pens and invite participants to write down (three columns):

- 'what I've learned and discovered'
- 'what this makes me want to do/ know more about, personally'
- 'what we could do together'

End by **distributing the quote of the day on a bookmark** and with friendly discussion.

Step 5

Taking action together

Quote of the day: 'The real challenge is believing that we, as ordinary citizens, can bring about change.[...] To see ourselves as creative communities'. (Vandana Shiva)

Depending on our strengths, the needs you identify, the local context, engage in actions as a community – join an existing initiative or set up your own. This step suggests ways of choosing the action(s) the group and community will get involved in. Next comes implementation, which will, of course, take more than just one evening.

To choose and implement the action(s), you could contact Entraide et Fraternité, which can advise and support you as much as possible.

Objective: to choose together the action(s) you are going to engage in within the context of, and with the involvement of, your community/parish, as a way of practically living out our call to ecological and social conversion.

 1h30 – 2h

Inspiration

'The real challenge is believing that we, as ordinary citizens, can bring about change. We are not lone atoms in society, we are a community. We must perceive ourselves as beings linked to each other, not as isolated individuals. As soon as you remove yourself from your isolation, you experience the power of community. The isolation we feel is a construct of this system. For multinationals, it is vital to reduce our identities to that of mere consumers. Let us see ourselves as creative communities. Communities of the earth, human communities, local communities ... and incredible strength will rise up.'

Vandana Shiva, in the film 'A Quest For Meaning'

1 | Welcome

The facilitator reminds participants of the previous steps (helped by the 'quotes of the day'). Each person (using the hourglass) could take it in turns to say how they feel at this stage in the process.

The facilitator explains that the objective of the meeting will be for the group to choose a 'move to action', for its own way of fulfilling the integral ecology explored in *Laudato si'*.

2 | Building your action plan

Inspiration

Before we start choosing our initiatives, let's pause to listen to the advice of Rob Hopkins, one of the founders of the transition movement.

'First of all, **take the chances that come your way** to set up projects that promote the local economy and trade. The return to diversity, and therefore the abandonment of single-crop farming, will create greater momentum that will increase the number of opportunities, leading to the formation of a new virtuous circle'.

Be creative and open. The entire talk by Rob Hopkins in fact tends towards this central idea.

Making concern for others a core focus. Investing in your community is one of the pillars of the transition movement. Caring for others, ensuring their needs are met. For Rob Hopkins, we know when a community is in transition when phrases such as 'WHEN are we going to launch this project?' are used, rather than 'IF the project is launched'. This entails a real change of mentality, adopting a different mindset that allows us to move forward ... together.

Ensure that **communities** regain **ownership**. This point is fundamental for Rob Hopkins. In a project, everyone must be able to feel accountable and participative,

and to want to invest in it, for themselves and for others. **Supporting each other**, thinking long and hard about how we do things and their impact, taking into account other people's experiences and histories, listening to their story.

To succeed in always **forging more bonds** with members of your community. Every day, starting now!

Finally, and this last idea links with the first one and closes our virtuous circle of transition – **transforming our needs into opportunities** – as in the famous Preston model: a small city in decline, where inhabitants wondered why most of their money, their income, their expenses were not reinvested back into their local community. They then decided to promote the circular economy as much as possible and their example is now the subject of study by economists, sociologists and, of course, transitionists!

Source: <https://www.cathobel.be/2018/03/22/plaidoyer-pour-limagination-de-rob-hopkins/>

We're not starting with a blank page:

- In the **first step** on our journey, we dreamed of our neighbourhood, our city, our Europe, our planet. **Let's return to these boards and list together, on a large sheet of paper or a table, the areas covered** by our dreams and their corresponding actions, e.g. social links, energy, mobility, biodiversity, social justice, food...?

We won't be able to tackle all these challenges in one go. To make a

choice, you could do the following: each person assigns different points to the different issues: if there are 6 issues, the one considered to be the highest priority for the community to implement is awarded 6 points, and so on, with 1 point being awarded to the issue deemed to be the lowest priority. A general ranking will emerge from this process. Those who wish to do so can explain the criteria they used: urgency, feasibility, local context and resources, etc. After discussion, the ranking can potentially be reviewed. It is important here to reflect on what is relevant to the community concerned, rather than to the public in general, to increase the actions' chances of success.

Note that it is possible to take action at three levels:

- in the **local community** (pastoral unit, monastery, shared housing, school, youth movement, etc.) This could be inspired by France's 'Green Church (Église verte)' initiative, which proposes actions to promote 'care for our common home' within the parish (buildings, mobility, etc.). See the website <https://www.egliseverte.org>²³. Some of the proposed actions could be applied to a school context. Remember, though, that this initiative focuses primarily on ecological aspects – which it does very well – and only indirectly addresses social inequities. But it also has the merit of taking into account the spiritual dimension of ecological conversion (prayer, celebrations) and its integration into catechesis.
- with **association and local citizen networks**. Nature and social justice initiatives are more effective when they are collective efforts – if their key players connect with each other. We

²³ For the Belgian counterpart of these website and propositions, see https://maisoncommune.be/?-page_id=69





therefore invite you to prepare your action plan in conjunction with the local stakeholders you probably had the opportunity to meet in the fourth step on this journey.

- as part of **structural change**: joining a campaign led by third sector associations for social and ecological justice in Belgium and abroad by raising awareness and mobilising in your local area.

Let's not reinvent the wheel!

In the **fourth step**, you explored what already exists around us. We can see how these initiatives respond to the issues discussed in step 1 and those chosen today.

Depending on your choices, you may decide to:

- **publicise** these initiatives through a feature article for the pastoral unit or school (website, newsletter) or through a case study;
- **invite** members of the community or pupils **to actively participate** in this initiative. e.g. a repair café, an initiative for the pooled purchasing of fruit and vegetables in short supply chains (e.g. AMAPs or GASAPs in Belgium), a carpooling system, a zero waste group, a community vegetable garden, a local exchange trading system (LETS), a community-run restaurant or grocery store, etc.

How? Is there a repair café in your town or neighbourhood? Visit a few to see how they work. We suggest a mini repair café on a Sunday, at a school fair or parish fête or a catechesis gathering, and then regularly keep parishioners or pupils updated about the next repair cafés. The same applies to a 'Zero waste' workshop or other initiatives.

- **set up** your own initiatives, if they don't already exist locally, preferably in partnership with a local association or a transition initiative, publicise them and invite wider local associations and citizens to participate. e.g. organise a 'homemade' making workshop for inexpensive, environmentally friendly household products with an anti-poverty association. Organise a seasonal nature walk (on the theme of edible wild plants, for example) in cooperation with various community and local partners.

Whatever project(s) you choose to undertake, you need to carefully consider:

- how they can address **both ecological and social challenges**;
- how you could try to turn them **into local tools for solidarity and social cohesion**, for example by bringing together people from a range of social and cultural backgrounds.

Ressources

- The website of the Belgian network of transition initiatives: www.reseautransition.be
- The network of responsible consumers website: <http://www.asblrcr.be/> where you will find, for example, a map showing all the citizen transition initiatives in Wallonia and Brussels. Why not add yours to the map!
- The list of associations supported by Action Vivre Ensemble: there must be one near you! <https://vivre-ensemble.be/-toutes-les-associations->
- The list of citizen cooperatives for short supply chains: <https://collectif5c.be/> <http://collectif5c.be/>

Once you've chosen your actions, you can begin to plan them and organise how they will work in practice.

This fifth step does not end with a session, because it is about implementing your projects over the course of months, even years.

You could, however, close this meeting by sharing your 'internal weather', your state of mind. How do I feel after creating these projects? Each person can describe how they feel either with one word or for one minute, using the hourglass that is passed around.

We end by reading together the prayer for Creation by Pope Francis (see appendices).

Shared meal, drink or snack and handing out the bookmark with the quote of the day.

Let's not forget...

- **Be patient and persevere!** We don't have a magic wand. Change doesn't happen in a linear way; there are times when things and people move forward, and others when it feels like we're not moving at all. Perhaps an idea simply needs time to mature, a project needs time to get going, or perhaps you should be asking yourselves whether or not you need to adjust course, review how you're doing things, etc.
- **Communicate! Before** the events or activities, invite a wide range of people via social media, websites, local TV, flyers delivered door-to-door, a newsletter, word of mouth, etc. **After** the events, publish and broadcast a short report with photos to show your achievements and encourage others to join you.
- **Celebrate!** Change brings joy and individual and collective well-being. By celebrating your successes through Eucharistic celebration, a drink or a meal, you are sharing this joy and spreading it beyond your immediate circle. Make others want to get involved!

Step 6

Celebrate

Celebrate and enjoy what you have achieved together. Not to simply add a full stop and go home. Quite the opposite! To look at the path travelled so far and open up new possibilities, possible paths that our imagination, our energy, our collective intelligence can make a reality.

Celebrate, praise, share, tell, meet ... to set off together on new challenges and towards new horizons!

Once the actions have been decided, we invite you to celebrate taking this important step; not just within the group but also for the world outside. This is the time to promote your initiative, to share your goals and your enthusiasm, and to encourage the whole parish (or other) community to support the

journey you've embarked upon. When others see that things are really changing or have the potential to change, they feel inspired to join in.

A 'potluck' meal, an 'organic and local' brunch, a Sunday morning, a discussion where you retrace the progress made and the projects underway; a walk followed by a snack and sharing the group's experience...Once again it's time to unleash imagination and creativity!

Make use of existing events: a parish fête, a day of unity, the 'dimanche autrement' church community initiative, a school fair (the 'Fancy Fair', end-of-year celebration, etc.)

Celebrating how far you've come is important throughout this journey and the actions you will take: to strengthen the bonds that unite you, to stay motivated and to highlight what you've already achieved. Don't deny yourselves these opportunities where you meet simply for the pleasure of meeting, and the ties that bind you together – congratulate yourselves on what you've achieved and allow new utopias to emerge...





Conclusion

At the end of these six steps, there is still so much to be done. But much has already been achieved: a group has been set up or strengthened, bonds have been forged inside and outside the group, dreams and emotions have been shared, projects have been created...All this is an essential part of the conversion to integral ecology that we are called to by Pope Francis in *Laudato Si'*. It is also an essential ingredient in building resilience for dealing with what lies ahead in the years to come. Faced with crises or catastrophes, the 'I/me' will be a source of violence and war, while the 'all of us' that we have established will give mutual support and benevolence the upper hand.

Appendices

1 | A passage from the Bible for each step?

If you would like to align each step of this journey with a passage from the Bible, here are some suggestions:

- **Step 1.** Dreaming and imagining. Isaiah 11:6 'The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.'
- **Step 2.** Be amazed. Psalm 92:4-5 'For you, O Lord, have made me glad by your work; at the works of your hands I sing for joy. How great are your works, O Lord! Your thoughts are very deep!'
- **Step 3.** What kind of world do we want to leave to our children? Romans 8, 22 'For we know that the whole creation has been groaning together in the pains of childbirth until now.'
- **Step 4.** Seeing and encountering living things around us. John 1:39 'He said to them, 'Come and you will see.' So they came and saw where he was staying, and they stayed with him that day.'
- **Step 5.** Taking action together. Matthew 17:20, 'if you have faith the size of a mustard seed, you will say to this mountain, "Move from here to there," and it will move; and nothing will be impossible for you.'
- **Step 6.** Celebrate 'Raise a song, sound the tambourine, the sweet lyre with the harp' (Psalm 81:2).

2 | Step 3

Collapse? Collapsology?

Source: the book by Pablo Servigne, *How Everything Can Collapse*, Seuil, 2015.

- **Definition (p. 15):**
Ni fin du monde, ni crise passagère, un effondrement est « le processus à l'issue duquel les besoins de base (eau, alimentation, logement, habillement, énergie, etc.) ne sont plus fournis à un coût raisonnable à une majorité de la population par des services encadrés par la loi »²⁴.
- **Key elements** of the theory of collapse – *alias* 'collapsology' (*collapsus* = 'a fallen mass': p. 20):
 - ✓ dare to be **lucid**, hope for more and encourage movement: 'we definitely need to tackle the subject one of these days'; conversely, staying in denial leads to two distorted positions (p. 18): succumbing either to apocalyptic narratives or the repeated insistence on progress; it is the absence of rationality that gives room to these sterile and absurd opposing positions of apocalypse and progress;
 - ✓ apply **reasoning**;
 - emphasise the systemic nature (or convergence) of all crises (economic – social – climate);

- show exactly what a collapse might look like (p. 19), rather than 'fantasising about the end of the world';
- work that is not optimistic or pessimistic (p. 21) but holistic (reason – emotions – ethics – intuition: p. 22);
- ✓ work on your **emotions** because 'the more clearly facts are expressed, the stronger the emotional response'
- 'accepting the death of a future that was dear to us' (p. 23) to 'tame these new futures and make them viable' (p. 24);
 - ⇒ Abandoning the dream of 'linear continuity'

In summary, the philosophy of collapsology means:

Working together based on reasoning and emotions to avoid denial and inaction and to organise ourselves collectively.

'It is because catastrophe represents a detestable future that we do not want to experience that we must keep our eyes fixed on it, and never lose sight of it' (J.-P. Dupuy, *Pour un catastrophisme éclairé*, Seuil, 2002, pp. 84-85).

²⁴ Y. Cochet, 'L'effondrement, catabolique ou catastrophique', Institut Momentum, 27 May 2011.

Videos:

- Climat : le thermomètre et le philosophe - '2°C avant la fin du monde [2° C before the end of the world] Special, Dominique Bourg, philosophe - #DATAGUEULE. 4'20"
<https://www.youtube.com/watch?v=v4Z9sjVm7c> short link: <https://miniurl.be/r-2qdb>

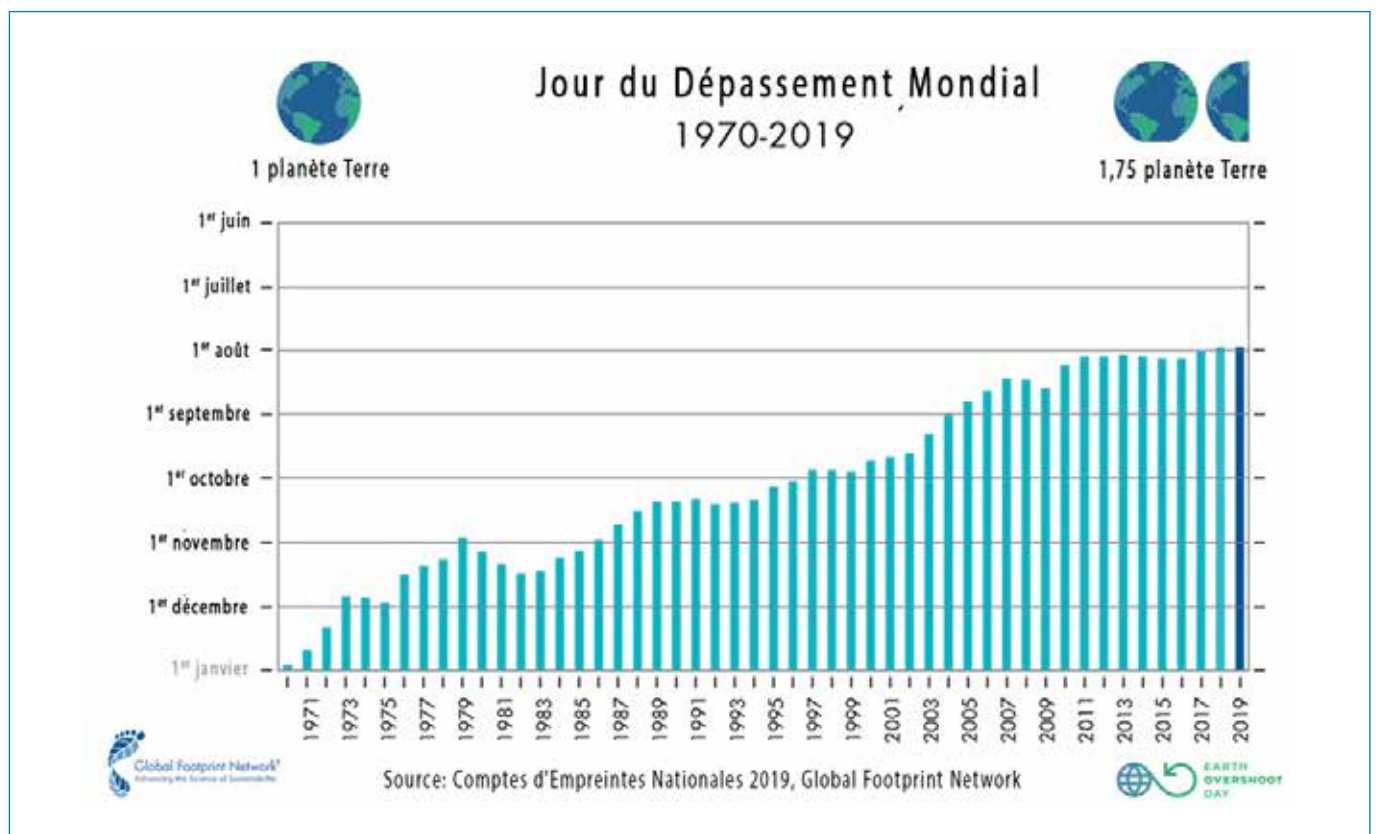
Facts and figures

- Earth Overshoot Day
- Calculated date when the depletion of natural resources takes place
<https://www.consoglobe.com/epuisement-des-ressources-naturelles-et-demographie-cg>

3 | Some suggestions for songs

(source: Église verte)

- Qu'exulte tout l'univers (DV 44-72)
- Let us sing to the Lord - Taizé
- Psaume de la Création (C 556) - P. Richard
- O Seigneur, à Toi la gloire (Z 503) - Emmanuel Community
- Que ma bouche chante ta louange - Emmanuel Community
- Laudato Si - Chemin Neuf
- Que tes œuvres sont belles (A 219-1)
- La terre au Seigneur appartient, Psalm 24 (melody by Lys Bourgeois)
- He's got the whole world in His hands, a well-known spiritual
- Holy Spirit, Living Breath of God, Hallelujah Songbook, No. 35-14 (Norwegian melody)



4 | Meditation texts and prayers

A prayer for our earth (Pope Francis)

*All-powerful God,
you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all
that exists.*

*Pour out upon us the power of your
love, that we may protect life and
beauty.*

*Fill us with peace, that we may live as
brothers and sisters,
harming no one.*

*O God of the poor,
help us to rescue the abandoned
and forgotten of this earth, so
precious in your eyes.*

*Bring healing to our lives,
that we may protect the world and
not prey on it,
that we may sow beauty, not pollution
and destruction.*

*Touch the hearts
of those who look only for gain at the
expense of the poor and the earth.*

*Teach us to discover the worth of
each thing, to be filled with awe and
contemplation,
to recognise that we are profoundly
united
with every creature as we journey
towards your infinite light.*

*We thank you for being with us
each day.
Encourage us, we pray, in our
struggle for justice, love and peace.*

Canticle of the creatures (St. Francis of Assisi)

Praised be You, my Lord, with all
Your creatures,
especially Sir Brother Sun,
Who is the day and through whom
You give us light.
And he is beautiful and radiant with
great splendour; and bears a
likeness of
You, Most High One.
Praised be You, my Lord, through
Sister Moon and the stars,
in heaven You formed them
clear and precious and beautiful.
Praised be You, my Lord, through
Brother Wind,
and through the air,
cloudy and serene, and every kind
of weather,
through whom You give sustenance
to Your creatures.
Praised be You, my Lord, through
Sister Water,
who is very useful and
humble and precious and chaste.
Praised be You, my Lord, through
our Sister Mother Earth,
who sustains and governs us,
and who produces various fruit
with coloured flowers and herbs.
Praised be You, my Lord,
through those who give pardon for
Your love,
and bear infirmity and tribulation.
Blessed are those who endure in
peace
for by You, Most High, shall they be
crowned.
Praised be You, my Lord,
through our Sister Bodily Death,
from whom no one living can
escape.
Woe to those who die in mortal sin.
Blessed are those whom death will
find in Your most holy will,
for the second death shall do them
no harm.
Praise and bless my Lord and
give Him thanks and serve Him
with great humility.

5 | Books and publications

- *'Oeconomicae et pecuniariae questiones'*, Congregation for the Doctrine of the Faith, Dicastery For Promoting Integral Human Development: Considerations for an Ethical Discernment Regarding Some Aspects of the Present Economic-Financial System. On the official website of the Vatican. Short link: <https://miniurl.be/r-2s6b>
- *'Comment tout peut s'effondrer [How Everything Can Collapse]'*, Pablo Servigne and Raphaël Stevens, Seuil, 2015
- *'Une autre fin du monde est possible. Vivre l'effondrement – et pas seulement y survivre [Another End of the World is Possible: Living the Collapse (and Not Merely Surviving It)]'*, Pablo Servigne, Raphaël Stevens, Gauthier Chapelle, Seuil, 2018.
- *'Tomorrow: All Over the Globe, Solutions Already Exist'* and *'Petit manuel de résistance'*, Cyril Dion
- *Le plus grand défi de l'histoire de l'humanité*, Aurélien Barreau

Where to find us?

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