

focolare
movement

ECOPLAN

EcoPlan
Resource Guide

Listening to the Cry of the Earth, the Cry of the Poor, and the Cry of the New Generations

> The health of the Mystical Body, of humanity, is peace. And the health of the cosmos is ecology. I have the impression that in the future there will be a great ecological development in our Movement because we have to save the natural environment. In the same way that one has to be alive and not dead in order to work at becoming a saint, so too must the planet be alive in order to provide a home for humanity. (…) Our planet is essential for life to exist. Therefore, a healthy ecology is the foundation of peace. We can only build peace and brotherhood on a planet that exists."

Chiara Lubich, Rocca di Papa, June 25, 1991

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Executive Summary

Our world and all that it holds is currently experiencing an ecological and climate crisis that threatens the well-being of every living thing on Earth. With this condition in mind and inspired by the recent teaching of Pope Francis' encyclical *Laudato Si': On Care of Our Common Home*, which builds on existing Roman Catholic social doctrine and the teachings and actions of other faith leaders, the General Assembly of the Work of Mary identified care for creation as one of the priority areas for the Movement over the coming years.

Because of our commitment to a spiritual lifestyle guided by the Gospel phrase: "That all may be one" (John 17:21), members of the Movement are called in a special way at this historic moment to address the relational crisis between the human family and the environment, especially where it impacts the poor and marginalized, and to help heal and restore these relations among everyone. It is against this backdrop that the need for concrete actions suggested by the development of a Focolare EcoPlan was born.

The objective of the Focolare EcoPlan Resource Guide that follows is to provide "in-depth" guidance and direction to facilitate the development of specific local EcoPlans by individual Focolare members, families and local communities. We propose to concretize our commitments to care for people and the planet by using the aspects of our spirituality as the means of integrally responding to both "the cry of the earth and the cry of the poor" that our world faces today. To accomplish this, the spiritual and moral basis for creating EcoPlans is summarized, and a general "roadmap" is provided to help develop and implement local EcoPlans based on our own spirituality of communion.

The goal of our Focolare EcoPlan is to encourage and foster positive changes in the way members of the Movement live out care-for-creation principles in their daily lives and in the activities of the Movement. In this way, all of us - our local communities, our Mariapolis Centers, our little cities and business parks - can become better examples to the world of a society and planet renewed by a Gospel message that is more authentically lived.

In making this commitment for concrete action, we are well aware that our young people the world over are deeply concerned about their future. They make up more than half of the global population, have grown up with the climate crisis, and will have to deal with it for the rest of their lives. Despite this fact, most of them are not included in the local and global decision-making process. As Focolare, we commit ourselves to hearing not only 'the cry of the earth and the cry of the poor", but also their cry, and the cry of future generations that have not been born yet. In line with the final document of the General Assembly in 2021 we commit ourselves with this EcoPlan to creating new structures and opportunities for adults and young people alike to become protagonists by leading the way in making care of creation one of the highest priorities for all of us.

Why a Focolare EcoPlan?

The commitment for creation care has significantly marked the journey of faith communities worldwide over the last decades. In the Roman Catholic Church, Pope Francis, with the encyclical letter Laudato Sì', urgently appeals "for a new dialogue about how we are shaping the future of our planet," and to open "a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all." (Laudato Si', 14).

In Christianity, particularly relevant is the role that His All Holiness Patriarch Bartholomew has played in this context by underlining the profound theological value of nature, while in the Anglican Communion 'care for creation' represents one of its Five Marks of Mission. Worldwide, Hindus, Buddhists, Jews and Muslims are engaging to bring about change for people and planet, motivating ecological action moving from spiritual values embedded in their traditions. More recently, in the run-up to COP26 United Nations climate summit, all major faith leaders, including Orthodox Ecumenical Patriarch Bartholomew, Pope Francis and Archbishop of Canterbury, Justin Welby, issued a pre-COP26 appeal on climate change, making a public commitment for their communities to create plans for the environment.

In the wake of the General Assembly of the Work of Mary (January-February 2021), which identified care for creation as one of the priority areas for our commitment as a movement:

> see in particular § 10-11:
> "review our lifestyles both personally and as a Movement";
> "verify the ecological sustainability of our structures and activities"; and
> "network with other organizations to achieve environmental objectives",

motivated by the teaching and example of Pope Francis and other religious leaders on the protection of our Common Home, in particular through the *Laudato Si Action Platform* and, following the historic meeting on 4 October 2021, with the launch of the *Faith Plans for People and Planet* initiative,

stimulated by the partnership with FaithInvest, an international non-profit organization that helps faith communities develop medium to long-term strategic ecological plans, members of the Focolare Movement have desired to begin and continue an integral ecological journey **to amplify, connect and expand the environmental work that already exists within the movement.** This has been demonstrated during these last few years by recent projects led by the Gen Movement (#daretocare, United World Project), EcoOne, and the Economy of Communion (Economy of Francesco), as well as Focolare members involved in local, national and international faith-based groups (*e.g.*, the Laudato Si' Movement) and non-religious efforts (*e.g.*, the climate strikes and marches, the various 'Conference of the Parties', or COPs, and the United Nations Environmental Programme).

An international task-force in co-leadership with EcoOne has reflected on the specific contribution the charism of unity brings towards **the creation of a strategic ecological plan for the Focolare Movement** to be implemented at local and national levels.

With a "Focolare EcoPlan (FEP)" we wish to:

1. Inspire members and groups in the Focolare Movement to re-examine their lifestyles in relation to safeguarding the planet and the people on it by pursuing ecological action through the various aspects of our spirituality.

2. Recognize that climate change threatens both human well-being and our planet, and that with immediate action, drastic impacts can still be prevented.

3. Recognize that the poor and marginalized are disproportionately affected by climate change and environmental challenges, and that preferring "the least" means finding just solutions.

4. Make a public statement about our commitment as an organization to our neighbors and to the planet according to the guiding principles of integral ecology.

5. Express the spiritual roots of our ecological commitment, emphasizing in particular its strong ecumenical and interreligious dimension.

6. Encourage Focolare communities and realities all over the world to develop their own local-national ecological plans in line with these general orientations.

7. Facilitate the "ecological conversion" recommended for all humanity by the Roman Catholic Church through concrete practices of integral ecology, also through the support of a network of experts.

8. Share the ongoing projects and initiatives taken by members of the Focolare Movement around the world addressing the cry of the earth and the cry of the poor.

The FEP was presented at the 50th anniversary of the United Nations Environmental Programme (UNEP) in June 2022 in Stockholm through the *Laudato Si Action Platform* and the *Faith Plans For People and Planet* platform.

The FEP process will entail a multi-year, action-oriented journey that incorporates planet-positive changes in our daily lifestyles to address the current stresses to both people and our world. In its first phase, it will partially be accompanied by a micro-funding "Seed-Funding Program" to support and encourage the most promising and significant initiatives towards the implementation of local and national EcoPlans within our community.

About the Seed-Funding Program

The "Seed-funding Program" was integrated into the "United World Project" and aims to sustain and encourage significant and promising initiatives in different parts of the world towards the creation of local/national ecological plans for people and planet within the Focolare communities. These initiatives are all being led by the young people of the movement.

Fifteen projects were initially funded in 2022 by FaithInvest and Mundell & Associates, Inc. with up to €1000 each; others are expected to follow. The projects were selected by a jury that took into account four criteria:

1. Orientation of the project towards integral ecology (in favor of people and planet);
2. The project should involve intergenerational efforts with young people playing a significant role in the leadership and implementation of each project;
3. The project must involve the local community (possibly at the national level); and
4. The project should show how spiritual values motivate ecological action (possibly with an ecumenical and interreligious dimension).

About the Eco Task-Force

The international eco task-force is composed of: Juliette Amidi (Lebanon), Yob Doronila (Australia), Thalassia Giaccone (Italy), Ana Clara Giovani (Brazil), Catalina Hinojosa (Ecuador), Tom McGlynn (USA), John Mundell (USA), Sarah Mundell (USA), Elisabeth Ohlbock (Ireland), Stefania Papa (EcoOne central coordinator, Italy), Nino Puglisi (Austria), Alexander Simoen (Belgium).

The work of the taskforce is accompanied by: Etienne Kenfack and Margarite Gomez, the two central councilors for the aspect of the Natural World and Physical Life ("Green Aspect"); Roberto Signor, the head of the Center for Interreligious Dialogue, and Lorna Gold, a Volunteer based in Ireland and chair of the Laudato Si' Movement and Director of Movement Building at FaithInvest.

Inspiration for the Focolare EcoPlan:

"**Were I to leave this earth today** and were you to ask me for a final word about what our Ideal is, I would have to say, certain that it would be understood in its deepest sense: **"Be a family".**

- Chiara Lubich, *Essential Writings*

"**The family is the heart of the culture of life**. In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say 'thank you' as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help **to create a culture of shared life and respect for our surroundings**."

- *Laudato Si'* 213, *Centesimus Annus* 39

"This report [the 2022 Intergovernmental Panel -IPCC- on Climate Change Sixth Assessment Report] is a dire warning about the consequences of inaction. It shows that **climate change is a grave and mounting threat to our wellbeing and a healthy planet**. Our actions today will shape how people adapt and nature responds to increasing climate risks."

- Hoesung Lee, Chair of the IPCC

Ecological Conversion toward an Integral Ecology

All major faiths have issued official statements and declarations in the last few decades emphasizing their commitments to the planet and their sustainable future (for a comprehensive summary of key documents and milestones, see Puglisi and Buitendag[1]). While appealing to sacred texts and spiritual practices to motivate ecological action, they also show great respect for the knowledge gained through scientific discovery and dialogue. A review of the various Christian confessions treatment on the environment from Laudato Si' to the Accra Declaration and the Earth Charter all demonstrate the public nature that faith plays in informing moral approaches to educational, economic and political policies impacting the planet. Public declarations by Muslims, Jews and Hindus over this same time period have uniquely emphasized that the overall health of the individual and society are intertwined with inner well-being, and that the condition of the environment cannot be separated from our own, or managed solely by evaluating leading economic indicators.

For over 50 years, from the writings and speeches of Saint Pope Paul VI to Pope Benedict XVI, care for creation has become an ever-growing concern for humanity and an integral part of Roman Catholic social teaching. In June 2015, Pope Francis published the encyclical *Laudato Si'*: *On Care of Our Common Home* as an urgent appeal to "*every person living on this planet*" for an inclusive dialogue about how we are shaping the future of our planet. Pope Francis challenged the Church and the world to acknowledge the critical state of our environmental crisis, which is tied to our social one, and to join him in embarking on a new path of "ecological conversion" toward an "integral ecology". **Integral ecology emphasizes the deep relationships we have with each other, our Creator, and all creation. As Laudato Si' reminds us: "*Everything is interconnected…and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others*." (LS 70)** These connections, however, have frayed, which has given rise to an ever hotter and dirtier world, increasing the risk of hunger, thirst, sickness, conflict, and migration, a risk that the most vulnerable among us bear unjustly.

1

Puglisi, A. & Buitendag, J., 2022, 'A faith-based environmental approach for people and the planet: Some inter-religious perspectives on our Earth-embeddedness', *HTS Teologiese Studies/ Theological Studies* 78(2), a7582. https://doi. org/10.4102/hts.v78i2.7582.

God has given us within the Focolare Movement a unique charism, a spirituality of unity centered on the phrase, "that all may be one" (John 17:21); a spirituality that we are invited to bring to this shared project of care for people and planet. As a result of being committed to such a lifestyle, we naturally have respect for and an appreciation of diversity. What calls us to care for creation, of which the human family is a part, is our vocation to recognize the needs of others, to take the initiative in loving and to be bridge-builders, supported by our understanding of the Art of Loving, our communitarian lifestyle and our desire for dialogue at all levels. Our ability to restore relations among everyone is especially critical at this moment when the relational crisis between the human family and the environment is in serious conflict and danger. Therefore, **in line with the Work of Mary's 2021 General Assembly's Final Document and with the Focolare EcoPlan, we want to commit ourselves to respond to the cry of the earth, the cry of the poor and the cry of the new generations.**

Our Spiritual Roots

What calls us to care for creation, for the human family and for all living creatures of the world is surely God's invitation that we not only become "custodians," but also protectors and healers of our common home because we are part of it too. How then should we turn this invitation into a reality? If our communitarian lifestyle described by the points of our spirituality provide the guideposts to follow on this journey, then Chiara Lubich's view of the incarnation of God's love based on the values of the Gospel can provide an organized and harmonious means to accomplish this. It is perhaps no coincidence that Chiara used the metaphor of the colors of a rainbow to describe the many ways in which we experience God's love for us, since God also used it after the great flood "as a sign of the covenant between me and the earth." (Genesis 9:13):

> *"Love is light, it is like a ray of light, which, when it passes through a drop of water, unfolds into a rainbow, where its seven colors can be seen. These are all colors of light, which in turn are explained in infinite gradations. And just as the rainbow is red, orange, yellow, green, blue, indigo, and violet, so love, the life of Jesus in us, has different colors, and expresses itself in various ways, different from one another".*
>
> *- Chiara Lubich, November 18, 1997, talk to the Assembly of Men and Women Volunteers of God of the Focolare Movement.*

This orderly way of experiencing and responding to God's love constitutes our rule of life and makes it possible for us to flood the world with the divine and make all social realities new again, including the possibility of creating a '*new heavens and a new earth in which righteousness dwells*.' (Rev. 21:1-4; 2 Peter 3:13). Therefore, we propose to concretize our commitments to care for people and the planet by using these "colors" or aspects of our spirituality as the means of responding to the current ecological crisis.

Connecting to the Laudato Si' Goals

Pope Francis calls us to join together on a pathway of ecological conversion. How will we in the Focolare Movement respond? Everyone – including individuals, families, parishes, religious congregations, businesses, universities and ecclesial movements – is warmly invited to participate in creating specific ecological plans to implement Pope Francis' encyclical *Laudato Si'* which teaches us that care of creation and our common home is a key aspect of our faith. To help guide this effort, seven ***Laudato Si' (LS)* Goals** have been established to assure that key elements of the environmental crisis are addressed:

The **Increased Response to the Cry of the Earth** - a call to protect our common home.

The **Increased Response to the Cry of the Poor -** a call to promote ecojustice for the poor who depend daily on the earth for their sustenance and livelihood and are those most endangered in times of natural disaster.

The **Development of Ecological Economics** - acknowledges that the economy is a sub-system of human society embedded within the biosphere, and that there is a need to find alternatives to the current system.

The **Adoption of Sustainable Lifestyles** - is grounded in the idea of sufficiency and sobriety connected to responsible interdependence.

The **Enhancement of Ecological Education** - is about re-thinking and re-designing curricula and bringing about institutional reform in the spirit of integral ecology.

The **Encouragement of Ecological Spirituality** - recovers a religious vision of God's creation and encourages greater contact with the natural world to "rediscover God in all things."

The **Growth in Community Engagement and Participatory Action** - encourages the development of cultures and policies that protect our common home through the creation of networks at local, regional and international levels.

As indicated above, these ***LS Goals*** call for, as Pope Francis would say, an "ecological conversion" that involves social actions to create new economies based on lifestyle choices that are solidly based on spiritual and ecological teachings. As such, the objective of this Focolare EcoPlan Resource Document is to provide overall guidance and direction to facilitate the development of specific local EcoPlans by individual Focolare members, families and local communities.

The Laudato Si' Action Platform (LSAP)

While *Laudato Si'* is the first papal encyclical to focus on the environment and the social crisis destroying our world, its foundation rests in a long history of Church teaching on creation and the Church's social doctrine. As such, it gave an updated voice and sense of urgency to the current global situation, putting the ancient teachings of our faith in a new light for today's ecological crisis. The Dicastery for Promoting Integral Human Development at the Vatican, in collaboration with hundreds of Catholic organizations, including the Focolare Movement and experts in ecology, has recently developed and launched the **Laudato Si' Action Platform** (LSAP) to help the universal Catholic Church act on Pope Francis' teaching.

Taking a truly ground-up approach, the LSAP*'s* goal is to inspire and empower everyone to take "decisive action, here and now" as we journey towards a better future together." (LS 161) As an online, digital space that offers guidelines and resources, a planning process, and a place for connecting to others taking action, the LSAP offers an open invitation to families/individuals, parishes/dioceses, educational institutions, healthcare and healing facilities, businesses, religious congregations and communities to embark on a seven-year journey toward healing in our relationships with God, our neighbors and the Earth itself. Our global Focolare community has committed to joining this initiative and supporting it in light of our charism's

spirituality of unity and its goal of "that all may be one." (John 17:21). Further details about how to participate in the LSAP process are provided in **Attachment 1**.

The FaithInvest Faith Plan Program

It is, however, not only the Roman Catholic Church with its Laudato Si' platform that is responding to this urgent issue of ecological conversion, but also the different world religions are responding to the "'cry of the Earth and the cry of the poor." Faith Plans for People and Planet is a platform that is coordinated by the organization FaithInvest and supports faith communities all over the world in developing their long-term eco plans by creating a global network to share advice, information and experience. As part of the worldwide ecumenical and interreligious effort coordinated by this non-governmental organization in cooperation with the Vatican, the Focolare Movement will also participate in the planning of its investment and purchasing strategies in order to reduce its dependence on fossil fuels and reduce its carbon footprint. The Faith Plans Program is organized according to the FaithInvest and the World Wildlife Fund's Beliefs and Values Programme and includes representatives of all major faith traditions. For more information and details of the program, including the Seven Key Areas framework, how you can sign up and who is involved, go to the dedicated Faith Plans website at www.faithplans.org.

Creating a Local EcoPlan

The development of local Focolare EcoPlans is the central focus of this global effort to care for our common home. In order to support that effort, this section provides a recommended process and helpful tips on how to go about completing this task. The **Inset Color Spectrum diagram** (see below) expresses the ways in which each of the Focolare Aspects aligns with the **Laudato Si' Goals** and **Faith Plan Areas** to facilitate an understanding of how to create EcoPlans that mirror these relationships. In this way, the goals of both Laudato Si' and the Faith Plan can be addressed with specific actions under each of the Focolare Aspects.



Table 1 provides a more detailed summary of this alignment between the Focolare Aspects and the LS Goals and Faith Plan Areas. This synthesis creates a kind of roadmap for overall planning with the allowance of specific local concrete actions that can be added according to the conditions, culture and abilities of the local community. Additional background materials are also provided in **Attachment 2** to deepen the discussion relating to the Aspects and the LS Goals.

Table 1. The Focolare EcoPlan Allignment with Our Spirituality

ASPECT	RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
ASPECT NAME	Communion of Goods and work	Witness and Diffusion	Union with God	Nature World and Physical Life	Harmony and Surroundings	Wisdom and Study	Unity and Communication
LOVE ...	...leads to communion	...is not closed on itself but reaches out to others	...elevates the soul	...heals. Jesus is the health of our souls	...gathers people together. God is beauty	...is the source of wisdom. Jesus in us enlightens us	...gathers many into one
LAUDATO SI GOALS	Development of Ecological Economics	Growth in Community Engagement and Participatory Action	Encouragement of Ecological Spirituality	Increased Response to the Cry of the Earth	Adoption of Sustainable Lifestyles	Enhancement of Ecological Education	Increased Response to the Cry of the Poor
FAITH PLANS KEY AREAS OF COMMUNITY LIFE	Assets	Partnerships	Wisdom	Celebration	Lifestyles	Education and Youth	Media and Influence
HUMAN CONTENT Concrete aspects	The organization of economy (material goods, work, income, and surplus); communion of material goods; Providence	All activities that help spread the Spirituality of Communion	The practices of piety; our spiritual formation	All that helps the health of the body and soul, especially of others; the works of mercy	The harmony of the environment, care of gathering places, our houses; how we dress; beauty and simplicity	The study of theology and of all sciences	Mass media and all means of communication; sharing news within the worldwide Focolare community
WORD OF LIFE	"Seek first the Kingdom of God, and everything else will be given to you besides" Mt 6:33 "And everyone who has left houses and brothers and sisters..." Mt 19:29	"I have come to bring fire on earth, and how I wish it was already burning" Lk 12:49 "This is how all will know that you are my disciples, if you have love for one another" Jn 13:35	"Only one thing is necessary" Lk 10:42	"Where two or three are gathered in my name, there am I in the midst of them" Mt 18:20	"Look at how the lilies of the field grow. And yet I tell you that not even Solomon, in all his glory, was ever dressed like one of them" Lk 12:27	"Whoever loves me will be loved by my Father, and I will love him and reveal myself to him" Jn 14:21 "Whoever does not love does not know God, because God is love." 1 Jn 4:8	"May they all be one." Jn 17:21 "All are one body." Rm 12:5

ASPECT	RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
HOW WE LIVE THE COLOR RELATED TO ECOLOGY	▪ Sustainability through the communion of goods; shared resources ▪ Purchasing/lifestyle choices (within homes, meeting, Mariapoli); Entrust ourselves to God's Providence, which provides for the needs of those who seek his kingdom. ▪ Voluntary poverty/simplicity (find fulfillment in loving and giving. ▪ To put into practice the "culture of giving." ▪ Have a high regard for work, carrying it out as the will of God	▪ Share the ecological basis of our faith with others in the Focolare, with other Christians, with people of other religions and with those with no religious affiliation. ▪ Witness to our belief that we are all brother and sisters of one Creator, even the non-human parts of creation. ▪ Maintain constant mutual love and strive to "make ourselves one" with every person, placing ourselves at the service of Christ in them, so that the path to unity may unfold for them.	▪ Strive for an ever deeper union with God, with others and with nature and all creation through direct contact. Love of neighbor and the earth is the characteristic pathway by which union with God is experienced and increased. ▪ Expand use of Eco-Prayers, Psalms, Songs, Books and Liturgies that highlight care for creation. ▪ Visit sacred spaces and share time with other Christians and people of other religions.	▪ Care for your health diligently through food choices that are sustainable and locally grown. ▪ Exercise through activities with nature to encourage health and rest. ▪ Understand that suffering of the world and the planet demands actions and responses. ▪ Awareness of the suffering of other countries and peoples affected by destruction of the planet and our own choices.	▪ Proclaim the Gospel with our lives which should speak of respect for creation; beauty, simplicity. ▪ Our lifestyle choices should demonstrate simplicity (houses, furnishings, little cities, our dress and purchasing practices). ▪ Local actions to support community harmony and sustainability. ▪ Demonstrate choices in transportation, food, materials, practice of the 8 R's (reuse, recyle, etc.)	▪ Seek first true Wisdom through formation materials (biblical passages, Chiara Lubich's writings, Church social doctrine, Saints) ▪ Read works of environmental science experts, non-religious environmental activists, materials on ecology, earth science, planet restoration. ▪ Participate in multidisciplinary, ecumenical and interreligious researchand dialogu about basis of beliefs.	▪ Use all mass media to reach the entire world (Facebook, Instagram, Twitter, Webinars, Podcasts, Videos, TV, radio). ▪ Communicate regularly (daily, weekly, monthly, quarterly) depending on the message type; spread positive news ▪ Publicize and share EcoPlans with examples of good practices, awards and recognition.
SPECIFIC LOCAL ACTIONS (FILLED IN ADDITIONAL BY LOCAL COMMUNITY)	▪ Practice local communion of goods with Focolare, neighborhood and church.	⊟ Engage in concrete activities with others that encourage the spread of an ecological spirituality of communion.		▪ Care for the environment, aware that God has entrusted the protection and care of creation to all of humanity.			▪ Share local news with global Focolare

The development of a local EcoPlan can initially be a daunting process, especially if you feel like you are not qualified because you have not done anything like this before. Do not fear! Here are some practical ideas on how you can 1) start the process by creating a local team, 2) reflect on the connection between your lifestyle and the Focolare Aspects (the 'colors') and the **Laudato Si' Goals** or the **Faith Plan for People and Planet Areas**, and 3) come up with some realistic goals and specific actions that can help align your lives better with the hopes and dreams of Laudato Si'. It is important to remember that our EcoPlan is viewed as a multi-year process and will be unique for each local community according to its culture, resources and abilities.

Create Your Team

1. Identify a local Eco Leader (*i.e.*, a person with a passion to work on it) for the Focolare EcoPlan work. If one already exists, connect with them to share your interest and intentions.

2. Identify other community members who have expertise or passion for the environment and social issues who could help, make a list and ask them for help. Are there members of the ecumenical and interfaith communities who might also like to be part of this team?

3. Identify other partners in your area that might want to collaborate in this work, especially if you know someone connected to that organization already (think of the ecumenical/interfaith community, civic organizations that work in ecology and schools, eco NGOs, etc.).

Reflect on the Aspects and Their Connection to Integral Ecology

4. Review the summaries provided in **Attachment 2**.

5. Meditate on the personal examination questions calling for action (**see Attachment 3**).

6. Review the list of potential local actions that could be considered based on your own specific background and local conditions (see **Attachment 3**).

Make the Actions Doable

7. If your local Focolare community sets any goals or focus areas for this year or the next few years, list those here. The idea is to integrate any eco work as much as possible into what your community is already doing so as not to add additional commitments. Rather, part of the goal of the EcoPlan is to identify ways to change small habits within what we are already doing to make them more ecological.

8. If your community will focus on youth, you might create a project promoted with the youth. If your community will focus on formation, think of, perhaps, a film forum series with ecological films to discuss, or find a speaker who can help you learn about Pope Francis' encyclical *Laudato Si*'. If your focus is outreach, you might think about ways to connect with other organizations in your community who are already working on ecology and work with them on existing projects or ask them to help you brainstorm something you could create together.

9. What are the main events or gatherings happening in your community this year? (*e.g.*, the Mariapolis? Run for Unity? World Unity Week? Prayer for Christian Unity? Other…). Are there opportunities to make those events more related to integral ecology in how they are run? Are there opportunities to include formation, experiences, or a concrete project with an integral ecological focus as part of the event program?

Aim for Long-term Change

10. How can you make your local Focolare community gatherings more related to integral ecology on a regular basis? (*e.g.*, collect recycling; not using disposable plates, napkins and cutlery; be attentive to paper use; use QR codes that refer to links or websites; send electronic invitations instead of print; encourage people to carpool to events when it makes sense; use an App to learn how to reduce carbon footpring, etc.).

11. Is it possible to expand your existing local communion of goods efforts in order to reduce unnecessary purchasing, and enhance re-use efforts?

12. Are there people in your community who could provide support to your local church or faith community to help spread a culture of integral ecology, offering workshops, retreats, toolkits, etc. that link it to their faith formation or sacramental preparation?

13. Are there ways to create workshops on things like integrating ecology into areas such as business life, at school, at church, in our neighborhoods?

14. Review your eco goals on a quarterly basis to see how you are doing. Don't forget to acknowledge, share and celebrate your accomplishments.

15. Share your experiences of becoming more sustainable with others in the Focolare community and beyond.

The Focolare Movement's Implementation Plan 2022

As part of the worldwide rollout of the Focolare EcoPlan, several other activities have been proposed by the Eco Taskforce and EcoOne representatives for implementation throughout 2022. These are summarized in **Attachment 4**, and generally relate to three key areas:

- Increased education and communication about creation care and the urgency required for the healing of our planet throughout the Focolare
- Baseline audit and initiation of environmental impact assessment of our Focolare communities
- Increased faith-based programming related to the environment

Governance and Civic Engagement at the Local and Global Levels

All of the aspects mentioned above come together as we integrate our spiritual lives and our interactions with public life in our communities, from the local to the global levels. Engaging in public life is a way to live out love of neighbor and be people of communion on a broader scale—upholding the dignity of the human person, the primacy of relationships of reciprocity, and integrally responding to the cry of the earth and the cry of the poor and marginalized. Ways to engage can include participating in local, state and national elections; sharing ideas and supporting policies that promote the common good; and living out our duties as citizens.

Ecological Resources for Planning

Some selected resources for supporting the development of your local EcoPlans are provided in **Attachment 5**.

ATTACHMENT 1
A SUMMARY OF THE LAUDATO SI' ACTION PLATFORM PLANNING PROCESS

The Laudato Si' Action Platform (LSAP) Process for Participation

There are three requirements to be an active Laudato Si' Participant as part of the LSAP:

1) Complete an annual progress evaluation.
2) Develop and share your yearly Laudato Si' Plan.
3) Develop and share your yearly Laudato Si' Reflection.

More information about these requirements can be found at LaudatoSiActionPlatform.org. The suggested phases of the Laudato Si' Plan process are as follows:

Phase I - Reflect

- Complete a baseline evaluation to establish a starting point.
- Consider how your values are connected with the Laudato Si' Goals.
- Develop and upload an annual reflection document or video on the Laudato Si' Action Platform.
    - Consider the processes that you use to make decisions.
    - Establish the objectives you would like to reach.

Phase II - Act

- Review a suggested list of actions provided by the LSAP.
- Create an annual plan of action and share it on the LSAP.
- Implement the actions you have chosen.

Phase III - Evaluate and Celebrate

- Complete an annual progress evaluation to monitor your progress.
- Reflect each year on your journey.
- Celebrate your progress each year with the Vatican and within your community.
- Create a plan for action for each coming year.

It is anticipated that each of these phases will be cyclical, and that our Focolare communities will undertake reflection, action, and evaluation/celebration each year. In addition, these phases will resonate differently with the unique experiences and rhythms of different Focolare communities across the world. As such, each community's journey will have many aspects common to others but will also have those truly unique components only found in each community.

ATTACHMENT 2
THE LAUDATO SI' GOALS IN RELATION TO THE FOCOLARE ASPECTS

THE LAUDATO SI' GOALS IN RELATION TO THE ASPECTS

The Increased Response to the Cry of the Earth

A Call to Protect Our Common Home

All communities need a "home" that provides it with sheltered spaces where all domestic activity can be performed – sleeping, preparing food, eating and hygiene, as well spaces for work activities and leisure. This allows for the inhabitants to live out an ordered and dignified life, one that has true value and is worthy of the gift of life given to all. Without this, life's meaning is compromised. Although this "home" must contain the community, it must also be open to the outside world, because it is part of larger living spaces with other communities, such as neighborhoods, towns and cities.

If we envision humanity as being on a forward-moving journey toward ecological conversion, where every aspect of life can speak of a harmony between humankind and nature, then we are also called to make our residential homes and buildings expressions of unity, respect, harmony and love for creation. Buildings and their impact on nature must therefore be viewed in the way God would view them, as an integral part of human living. If we consider the people who live in these structures as a new humanity, one made in God's image (a trinitarian God who is both One and Three Persons in relationship), then the human environments in which we live and work should ideally be an expression of this identity and therefore an expression of a loving relationship.

How should the home of a new humanity be "dressed"? It should be dressed in a way that reflects these two previously mentioned characteristics of humanity's identity: 1) that we are an ecologically converted humanity, already in a process of collective ecological conversion, and 2) that we are beings made in the image of a trinitarian God, who makes all things to be in harmony with one another, in the image of the persons of the Divine Trinity. Our houses and buildings must therefore be like those who live in them, in harmony, because everything that is made by God and of God is harmony. Harmony is achieved when the components of natural and human-made environments are in harmony, almost like a loving relationship, where one is interconnected with the other according to the principles of respect, equilibrium, care, health and well-being.

This is why "the dress" of our houses and buildings urgently needs to be in harmony with the natural landscape in which they stand, through operational actions and measures that include adopting renewable energy and energy/water efficiency measures, achieving carbon neutrality, protecting biodiversity, promoting sustainable agriculture and ensuring access to clean water for all. It is also particularly necessary to design these buildings so that their sustainable impact is long-lasting and always in tune with the times and the needs prompted by creation's new or repeated "sufferings and cries of pain."

The Increased Response to the Cry of the Poor

A Call to Promote Ecojustice for All Forms of Life on Earth

The response to the cry of the poor is an appeal to advance eco-justice, aware that we are called to defend human life from conception to death and all forms of life on Earth. A global love that embraces all of humanity calls us to care for brothers and sisters from all parts of the world and from all social, economic, cultural and spiritual conditions. Love in this context, and as a response to the cry of the poor, therefore then becomes a synonym with and an opportunity to live mutual love starting from peoples' needs for sustenance (food), care (health and its social determinants) and sharing of suffering (for example, like experiences with illness, discrimination and death).

One then loves each neighbor as they are, concretely and wholeheartedly, to the point of giving one's life for their integral well-being. This primitive and primary love is a love that brings together and unites the

whole human family and transforms it into a wider family in which familial love is the condition of mutual care. The love that promotes and defends human life is a strong and intense charity... "we have been gentle among you, like a nurse tenderly caring for her own children" (1 Thessalonians 2:7).

All works of mercy are contemplated as a response to suffering, to the poor or even to abandoned humanity, so it is necessary to promote and implement solidarity, with particular attention to vulnerable groups such as indigenous communities, refugees, migrants, victims of discrimination and children at risk, and to plan and improve all social systems and social service programs. These groups are often disproportionately impacted by neglect of the earth and the ecosystem, and so linking our ecological efforts to actions that relieve this particular burden helps address both the cry of the earth and the poor.

The communion of goods, both spiritual and material, is certainly another aspect of this love that cares for the least. In fact, from charity must blossom a desire for greater social balance to the point of realizing the words of the Acts of the Apostles: "There was not a needy person among them". (Acts 4:34).

The Development of Ecological Economics

Acknowledging that the Human Economy is Embedded within the Biosphere

The concept of work becomes important to ecological conversion because it is a way of fulfilling God's will for a harmonious global home. Work should be done as a tribute of love to God, and therefore be orderly, punctual and as perfect as possible.

Work makes it socially possible to support oneself by the sweat of one's brow and to share all or part of the proceeds for the sustenance of those who cannot work. The priority of the care and protection of the dignity of workers must be one of the actions to be pursued in order to develop an ecological economy. Moreover, through work, nature receives the imprint of the human, but this imprint must also be in the image of God, so that humanity's impact on and transformation of the natural world can be a continuation of the work of God the Creator.

In order to be consistent with God's creative work, there are a number of actions that can help repair the harm done to the environment through, for example, sustainable production and consumption, ethical investment, divestment from fossil fuels and any activity harmful to the planet and people, and support for circular economies.

The Adoption of Sustainable Lifestyles

Encouraging Sufficiency and Promoting Sobriety

Restoring a relationship of harmony with nature and its organisms is an enormous act of love because it develops a new humanity for today and tomorrow. Just as we live for others today and for the care of our "common home", so too it is necessary to work for the integral well-being of the people and the planet that will continue into the future.

It is therefore necessary to respond to the vocation of the sons and daughters of God as custodians and protectors of our planet and to our vocation as people of peace and unity who realize that the health of a new humanity is peace itself, while the health of the planet is integral ecology.

Ecology is the basis of peace. We must, through the dazzling splendor of nature, journey back to its author, God, and behind so much beauty and harmony rediscover the presence of the transcendent beneath all that exists. The adoption of sustainable lifestyles on our planet promotes sobriety in the use of resources and energy. Using less and focusing on a culture of giving over a culture of having is an expression of love of neighbor and frees up resources to be more equally distributed to those in need, increasing health, stability and economic success while reducing tensions and conflict.

The Enhancement of Ecological Education

Re-Imagining Human Knowledge in the Spirit of Integral Ecology

Ecological education is about revising and redefining curricula and bringing about institutional reform in the spirit of integral ecology in order to promote ecological awareness and transformative action. Study and, therefore, education, is a means we use to acquire human knowledge in all its breadth, to illuminate it with wisdom and to enable it to serve wisdom. Wisdom, in fact, is like light which, in order to be seen, needs a body to reflect it.

Ecological education is a very important aspect of everyone's life because it is synonymous with the desire to know God, the God who is underneath everything and yet transcends nature. It is the desire to know God as the love that underlies the relationships between all living beings and the environment; to know God as the wisdom that illuminates the social, economic and political relationships among the human family and the environment. All of these are aspects linked to ecology that must be assimilated and communicated with others.

The media is of fundamental importance in disseminating knowledge about integral ecology, but above all it educates people at all levels. The use of media must be effective and up-to-date in order to educate as many people as possible, and to highlight situations and groups that need particular attention and ecological care. It is the very characteristic of the spirituality of unity that requires the use of media and communication tools because they are the means of embodying wisdom and study.

The Encouragement of Ecological Spirituality

Encouraging Greater Contact with the Natural World

Ecological spirituality springs from a profound ecological conversion and helps us to "discover God in all things", whether in the beauty of creation or in the suffering of nature that has been violated and wounded by human impact, as well as in the laments of the sick or the cries of pain of the afflicted.

Science has shown that we are all interconnected through the repeated transfers that elements such as carbon and oxygen make, from organisms to the environment and from the environment to organisms (including humanity), that is, from organic to inorganic components and vice versa. The theory of evolution by natural selection has also demonstrated this interconnectedness, pointing out that from a common ancestor and through countless changes over time, present-day organisms have been interconnected with those in the history of our planet. But, if we are all connected, it means that if in the world there are those who suffer from the absence of water and food or from the devastation of war.....or from loneliness or from sickness.... then I feel it in my flesh that pain and suffering...because it is also our, because we are part of them, and they are part of us. It is not just empathy but divine and human mutual connection.

The root of integral ecology is the unity of the various relational aspects among created beings, the human family and the environment. This unity is an expression of God as the Creator.

The Growth in Community Engagement and Participatory Action

Encouraging Cultural and Political Protection of Our Common Home

Resilience and the valorization of the community involve a synodal pathway of community engagement and participatory action at various levels. To do this, it is necessary to be concrete witnesses of love and unity, peacemakers who act as a link among the different ecumenical, interreligious and spiritual realities. Therefore, it is not a question of being bearers of love, peace and unity, but of actually *being* love, peace and unity.

A concrete witness of love and unity takes place first of all within neighborhood ecosystems, understood as areas of a city that may or may not coincide with pre-existing urban neighborhoods. These ecosystems are the places where an environmentally-sustainable approach to the common good can be implemented (e.g.,

green building practices, water distribution, use of renewable energy, reuse and recycling of sorted plastic, metal, glass, cardboard, etc.). It is at this neighborhood level that adopting such an approach collectively rather than individually can have a bigger impact on situations of social distress (for example, standing up for poor neighborhoods whose rights to a clean environment are more often threatened because polluting industries are more likely to receive permission to build in poor areas over wealthier ones). The neighborhood community then collectively takes care of the urban environment and the people in distress who live in it).

It is necessary to recover the cultural, social, spiritual, environmental and traditional identity of the neighborhood. Then, on the basis of the love for this identity, a neighborhood can collectively develop shared governance norms with the aim of adapting services and standards of sustainability within the community. This same work can then be repeated at state or national levels.

ATTACHMENT 3
PERSONAL REFLECTIONS AND IDEAS FOR DEVELOPING A LOCAL ECOPLAN

Personal Examination Questions for Reflection

To prepare to look at the reality of our lives and how they reflect our concern for the cry of the earth and the cry of the poor, it might be appropriate to perform a kind of "examination of conscience" directed toward our own behavior and lifestyle. The following are possible ideas for doing this:

How can we foster communion and put to better use all goods and resources?

In the Focolare spirituality, love is about giving of ourselves, and that naturally leads us to be generous with our time, talents and, of course, our material possessions. But it also leads us to detach ourselves from material goods and even share our needs with others. Creating this culture of giving is a wonderful way of caring for our planet and freeing up goods for those in need.

How can we influence others to care for the planet?

Love not only circulates goods, but also encourages us to spread ideas to others, to open ourselves up to others in ever-wider concentric circles, connecting with people on ever-vaster scales, to the point of reaching the whole of humanity. We know that God's plan for humanity is that it should form a single family where all are treated as brothers and sisters, as Pope Paul VI wrote in *Gaudium et Spes* (24): "*God, who has fatherly care for all, has willed that everyone should form one family and treat one another as brothers and sisters*." How do our own lives reflect outwardly this concern for creation and for the poor and marginalized?

How can we lift up one another's spirit?

Our relationship with the transcendent is fundamental to the birth and growth of every civilization and, when this root is cut off, a civilization withers and becomes incapable of bearing new fruit. The crisis of the relationship between one's inner self and the "transcendent" that lies beneath everything in creation is intimately linked to living an ethical life, aware of our impact on others and on creation. How do we experience the transcendent in nature?

Symptoms of the disconnect include: a morally disordered life, the absence of ethical principles, the lack of respect for animal and plant life, the violence and abuse of nature in terms of pollution, use of hormones and chemicals for breeding animals, the overuse of land in agricultural production, and the reckless destruction of natural ecosystems. Instead, we can experience the transcendent in nature when we recognize that everything is related: care for the earth is inseparable from care for others, from fraternity, but also from care for ourselves and our inner selves.

Do we recognize that our actions and civic involvement to promote healthy living conditions for all, access to food, access to shelter and dignified jobs are essential to creating an atmosphere that fosters greater transparency and spiritual life?

These crises cannot be separated from one another. We are faced with a single, complex socio-environmental crisis that requires a profound and careful personal and collective ecological conversion.

How can we heal our sick planet?

The sense of intimate connection expressed by this aspect can be translated into a process of consistent ecological practices in everyday life. It is not a question of dwelling on improving the quality of life, or idolizing the cult of physical achievement, or banishing disease, or facing the oblivion of death, or imagining nature in its pristine state, but rather to see every facet of nature and every aspect of our lives as a gift from God. Hence, we perceive, hear, touch, taste, smell, and see the "transcendent" underneath everything. Is our life a reflection of this awareness?

How can we make our planet harmonious again?

The community needs a "place", a home, in the most meaningful sense, so as to gather together, because without a dignified home, even the life that takes place in it loses its dignity. At the same time the house must be open to the outside world, because it is part of larger living spaces such as neighborhoods, villages,

and cities. We have the opportunity to order society according to model of love that exists among the persons of the Trinity, and we can seek to implement this love in the relationships among citizens, groups, institutions, parties, etc.

How can we act with wisdom in caring for our planet?

Charisms have always brought about not only new ways of acting, but also new ways of thinking, new visions of humankind, of the world, of history and of the environment. The path leading to ecological conversion must follow the paths of the search for the truth, for one's cultural heritage, and of how this is transmitted. Therefore, besides spiritual wisdom, it is necessary to have scientific wisdom, which allows people to publicize precise and correct facts, but above all to circulate information that is enlightened and embedded in love.

How can we communicate our care for our planet?

Communicating knowledge and wisdom always needs adequate tools. The process of globalization has made it possible to connect even areas of great inequality in the world. And yet the COVID-19 pandemic has highlighted the reality that marginalized populations in our cities often have less access to communication technology, excluding them from information and resources that can support their flourishing and connect them with society at large. It's necessary to use what means are already available to them to communicate and to increase their access to communication technology so they can participate in ecological care solutions.

Possible Local Activities Aligned with the Aspects

(consider placing selected actions into the **Table 1** Template for easy reference)

Communion of Goods (Red)

- Sustainability through Communion
- Shared Resources
- Purchasing/Lifestyle choices (within homes, meetings, Mariapolis)
- Voluntary Poverty/Simplicity
- The Cry of the Poor – local relationship building and sharing
- Providence – put things into circulation
- Communion of inspirations/intuitions
- The Earth Cube – "Only what is Needed!" (Sustainable lifestyles)
- Exchange, reuse, recycle used goods
- Reduce food waste (both refined and raw materials in restaurants, pubs, food production, farming, livestock breeding) to help and support people in need and experiencing financial difficulty
- Give gifts without expecting a return.
- Resist purchasing items with excess packaging.
- Share transportation (carpooling and car-sharing)
- Create sharing facilities (canteens, zero-waste supermarkets, second-hand shops, etc.)
- Create jobs that facilitate the exchange and sharing of goods (bikers for deliveries, people to sanitize particular areas)
- Encourage use and purchase of second-hand goods fixed by skilled workers
- Encourage redevelopment or creation of zero-impact or regenerative properties
- Purchase financial investments in line with religious or ethical principles (faith invest)

Witness and Diffusion (Orange)

- within the Focolare (internal ecological conversion needed first)
- with other Christian churches (this can become part of our concrete ecumenical dialogue)
- with other religions (this can become part of our concrete interreligious dialogue)
- with people of no religious conviction
- with other environmental activists/groups

- with local neighborhoods
- with the planet itself – restoration/renewal; greening projects
- with political activists (the Movement of Politics and Policies for Unity, others)
- The Art of Loving – "Love Everyone", "Love Concretely", "Be the First to Love"
- Loving is no longer limited only to human beings
- The Earth Cube: "Smile on the World"; visible actions with others
- Create structures to welcome migrants
- Create listening and solidarity structures
- Create dialogue and planning networks between social, political and religious realities
- Strengthen and encourage structures and initiatives for disadvantaged minors and victims of violence
- Create ecumenical and interreligious dialogue initiatives
- Create centers at the service of schools in order to solve problems related to bullying, racism, transculturalism and micro-aggressions
- Provide education on diversity

Union with God (Yellow)

- Finding God in Nature: Nature is the 1st incarnation
- Creation/nature/walks/vacations/retreats
- Eco prayers/psalms/songs/books/theatre/liturgical events
- Season of Creation (Sept 1- Oct 4th); World Day of Prayer; Green Masses; outside sacred spaces
- The Earth Cube: "Discover Amazing Things"; "Everything is a Gift"; "We Are All Connected" (union with God provides basis for action)
- Participate in Pathways for a United World 2021-2023: people, the planet and our ecological conversion – care to imagine
- Visit ecumenical and interreligious spirituality centers to discover the relationship with one's inner self and to learn meditative and contemplative practices of texts and scriptures
- Get to know spiritual journeys offered by different religious orders who are often animated by the deepening of the transcendence present in nature and all of creation
- Join pilgrimages that take you through itineraries which make you encounter creation while you have moments of personal and collective prayer, meditation on texts and scriptures and scripture and praise
- Adopt educational aids in religious and spiritual settings that include an ecological formation open to the transcendent
- Publish books of prayers, invocations and praises concerning creation
- Conduct synodal spiritual retreats immersed in nature away from crowded environments

The Natural World and Physical Life (Green)

- Food: sustainable production; organic and healthy produce; purchase locally
- Exercise/walking/transportation
- Appreciate the value of suffering and illness caused by environmental degregation
- Organize holidays for rest/relaxation that respect nature and are in nature
- Realize that the ecological crisis demands action
- Participate in congresses, webinars and workshops that can increase our awareness to care for our natural world (EcoOne, Dare to Care, Laudato Si' Movement, etc.)
- Visit museums, aquariums, botanical gardens
- Use integral ecology principles in the design of homes and public infrastructures
- Immerse yourself in activities in nature (holidays, study, training)
- Participate in ecological clean-up days in collaboration with environmental associations
- Promote environmental education in every period of life, from pre-school to old age

Harmony and Surroundings (Blue)

- Proclaim the Gospel with our lives–and speak only if necessary (Mother Teresa).
- Our lives should speak of respect for creation, of beauty, of simplicity
- Lifestyle choices (simplicity in homes, clothing, little cities, purchasing practices)
- Choices for transportation, food, materials; the 8 R's (i.e., Rethink, Refuse, Reduce, Repair, Reuse, Rot, Repurpose or Refill, Recycle)
- Local city actions/events/parks/tree planting; using native plants; diversifying trash collection
- The Earth Cube: "SMILE on the World!"
- Organize workshops on growing ornamental and vegetable gardens with sustainable pruning, fertilizing and water use
- Restore and renew derelict and degraded urban areas
- Redevelop municipal gardens and historic homes
- Protect ecologically sensitive redevelopment of urbanized coastlines
- Create child-friendly cities, green areas and playgrounds
- Design sports fields with eco-sustainable facilities
- Support a pet-friendly city with suitable walking areas and waste bins
- Create sustainable activities to preserve the seas and oceans

Wisdom and Study (Indigo)

- Develop formation materials containing an ecological basis according to one's faith tradition.
- Maintain a database of favorite local/global resources (i.e., films, books, articles, etc.)
- Study biblical passages related to creation
- Review Chiara's writings about ecological thought and care for the planet
- Study the Catholic Church's social doctrine – Popes Paul VI, John Paul II, Benedict XVI, Francis, and that of other faith traditions
- Study the saints (Saint Francis, etc.)
- Read texts by environmental experts and inspiring environmental writers in the religious and secular spheres.
- Study the scientific knowledge of climate change and world conditions
- Develop materials in ecology, earth science, planet restoration
- Produce webinars on the relationship between science and faith.
- Understand the indigenous traditions and beliefs that encourage harmony with nature.
- Participate in multidisciplinary, ecumenical and interreligious scientific research groups.
- Create groups of theologians, experts, and ecumenical and interreligious spiritual guides.
- Publish literature on the care and stewardship of creation inspired by the various religions, creeds and philosophies.
- Design ecological and sustainable development plans to spread guidelines and good practices in each part of the world.
- Create a worldwide network of scholars to develop sustainable models and solutions to halt ongoing climate change.

Unity and Communication (Violet)

- Mass media (Facebook, Instagram, Twitter, webinars, videos, podcasts)
- Monthly communications – Conference call (also outside the Focolare Movement)
- Word of Life – monthly sharing of eco-topics (also outside the Focolare)
- Daily Password – daily thoughts (shared with others outside the Focolare)
- The Earth Cube: "NOW is the Time!" (communication is urgent in the present moment)
- Production of videos/films on the beauty of creation and the loving relationships among its inhabitants
- Photographic exhibits on the environment and the harmonious relationship between people and planet
- TV and radio broadcasts emphasizing the connections between faith/science/environment
- Give EcoPlan support through Conference Call updates; examples of good practices; awards to best Focolare/Little City, etc.

- Projects to spread communication devices to the most fragile sectors of society through purchase, donation or restoration and reconditioning of used goods.
- Post ecological challenges on social media (Twitter, Facebook, Instagram, etc.).
- Temporary travelling exhibitions
- Projects to raise awareness about reducing the use of printed paper and on sustainable means of communication.

Note: Many additional specific actions are provided within the Laudato Si' Action Platform at: https://laudatosiactionplatform.org/

ATTACHMENT 4

FOCOLARE MOVEMENT'S IMPLEMENTATION PLAN 2022

Focolare Movements Implementation Plan 2022

Communications Goal: To begin to educate all members about creation care

- Launch the Focolare EcoPlan
- Hold quarterly meetings of the Movement's EcoOne representatives and EcoPlan Task-Force
- Contact local zones showing interest in Creation Care; support them with resources
- Hold video calls and communicate with the Focolare Little Cities and Mariapolis Centers
- Enhance Focolare Movement webpages with supporting ecological information and resources
- Write environmental articles for Focolare publications and worldwide Focolare Global Media group on a quarterly basis
- Represent the Focolare Movement at worldwide environmental events with other groups

Environmental Impact Goal: Implement an Initial Pilot Facility Energy Audit Program

- Recruit Focolare Little Cities and Mariapolis Centers to evaluate sustainability
- Provide people of the Movement trained in sustainable practices to support completion of audits
- Gather data from utility bills and use, provide the Focolare Little Cities and Mariapolis Centers with presentations, support local Creation Care efforts
- Create a global ecological support team

Faith-based Programming Goal: Invite participation by members in faith-based environmental programs

- Communicate information about the resources through network and media
- Send regular communications to Zone Directors and International Center in Rome, highlighting specific resources and programs
- Begin planning for world events in 2023 for, for example, Earth Day (April 22 each year) and Season of Creation (Sept 1 – Oct 4 each year). Other ideas may include:
    - World Day of Prayer – Sept 1 (or St. Francis' feast day)
    - Laudato Si' Cleanup Day – Neighborhood Cleanup by all members
    - Laudato Si' Plant-a-Tree Day
    - Run for Laudato Si': Walk/Bike to Work/School Day – incorporate Creation Care into the Run for Unity event or global transportation event
    - Laudato Si' Zero Energy Day – shutoff all air conditioning/heating
    - Laudato Si' Zero Purchase Day – Anti-consumerism Day

- Begin tracking progress of each zone toward a 25% reduction in their carbon footprint by 2025, and a 50% reduction in their carbon footprint by 2030. Recognize top leaders who can challenge others.

ATTACHMENT 5
ECOLOGICAL RESOURCES FOR PLANNING

Ecological Resources for Environmental Planning

Laudato Si' (Full Encyclical)
https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Laudato Si' Action Platform:
https://laudatosiactionplatform.org/

Laudato Si' Movement Homepage:
https://laudatosimovement.org/

Laudato Si' Discussion Guide:
https://www.usccb.org/issues-and-action/human-life-and-dignity/environment/upload/laudato-si-discussion-guide.pdf

FaithInvest Faith Plans Programme:
https://www.faithinvest.org/faith-plans#:~:text=The%20Faith%20Plans%20Programme%20is,enviromental%20groups%20and%20UN%20bodies

EcoOne Initiative:
http://www.ecoone.org/

United World Project:
http://www.unitedworldproject.org/

Pathways for a United World:
http://www.unitedworldproject.org/en/get-involved/pathways-for-a-united-world/

#DareToCare
http://www.unitedworldproject.org/en/daretocare/

The Earth Cube:
www.TheEarthCube.org

Intergovernmental Panel on Climate Change (IPCC) Sixth Assessment Report, February 28, 2022:
https://www.ipcc.ch/report/ar6/wg3/

Intergovernmental Panel on Climate Change Special Report No. 15:
https://www.ipcc.ch/sr15/

Best Operational Practices:
https://ourcommonhome.org/media/docs/Best-Operation-Practices-Laudato-Si-Sustainability-Pilot.pdf

International Union of Superiors General:
https://www.sowinghopefortheplanet.org/search-resources

Jesuits:
https://www.ecojesuit.com/
https://eco-catholic.com/
http://www.ecologicalexamen.org/

Salesians:
https://donboscogreen.org/resources-en/

School Resources:
https://livinglaudatosi.org.ph/work/laudato-si-schools/

Laudato Si' inspired movies:
https://www.ncronline.org/blogs/media/eco-catholic/reflections-laudato-si-film-festival

Children (Creation Corner)
https://www.youtube.com/hashtag/creationcorner

Children Activities:
https://www.rclbenziger.com/sites/default/files/pdf/ActivitiesWChildren_Laudato-si_Article3_English.pdf

Children Laudato Si' Video:
https://www.youtube.com/watch?v=KOgF2Kgel6k

10 Saints Whose Care for Creation Still Inspires Us Today:
https://laudatosimovement.org/news/10-saints-whose-care-for-creation-still-inspires-us-today/

4 Steps to an Ecological Conversion:
https://laudatosimovement.org/news/what-is-an-ecological-conversion-en-news/

Resource Library and Guide
https://www.kateri.org/library/

Food Ideas for Special Events:
https://livingthechange.net/site/data/000/001/Repairing_Eden_doc(1).pdf

Multifaith
https://www.faithinplace.org/multifaith-environmental-curriculum

Episcopal:
https://www.episcopalchurch.org/ministries/creation-care/

Orthodox
https://www.acton.org/public-policy/environmental-stewardship/theology-e/orthodox-churches-statement-environment

Muslim
https://unfccc.int/news/islamic-declaration-on-climate-change

Accra Declaration
https://en.unesco.org/sites/default/files/declaration_accra.2018-05-03.pdf

The Earth Charter
https://earthcharter.org/wp-content/uploads/2020/03/echarter_english.pdf?x19816

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