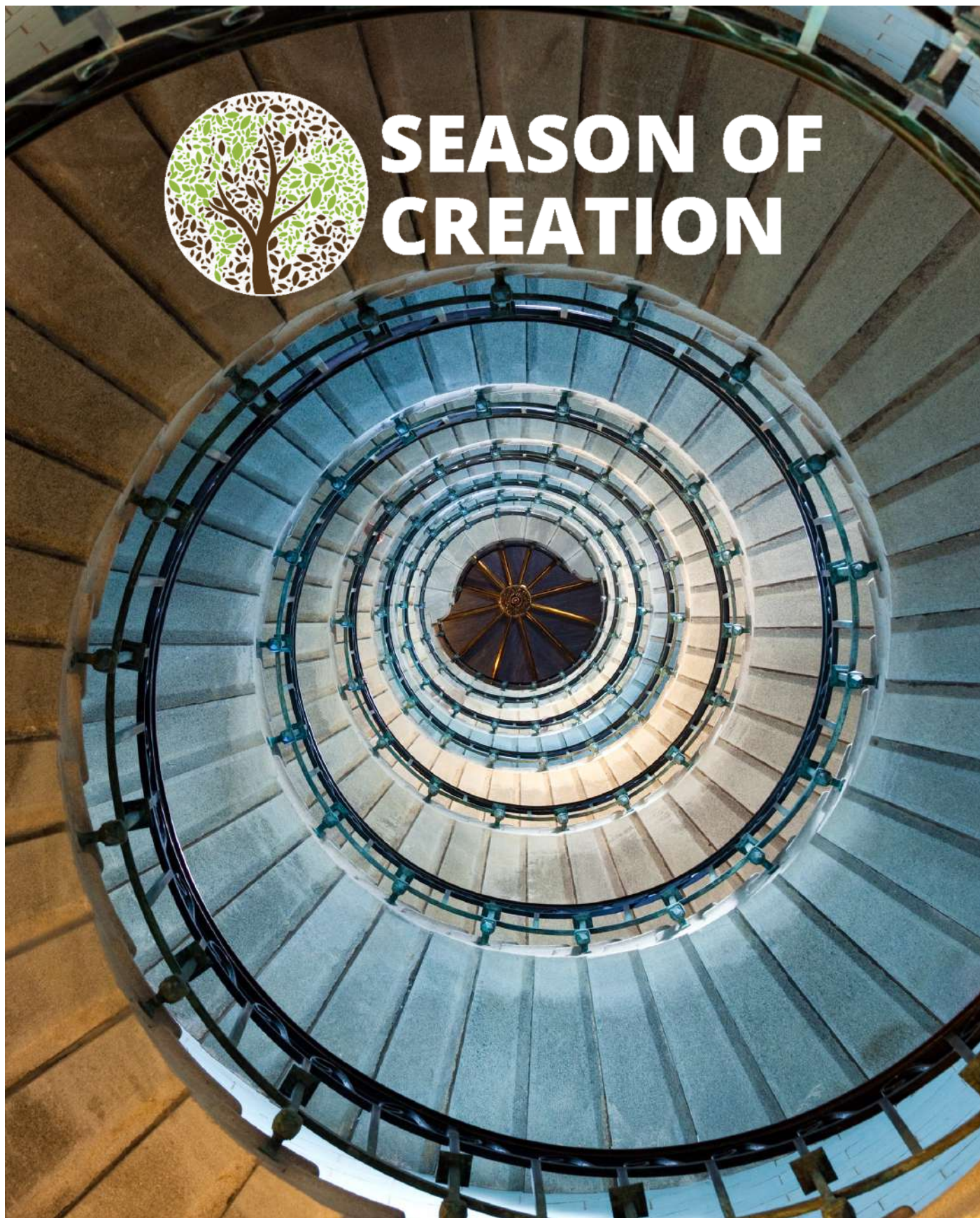


Gabrielite  
Mission

JUSTICE PEACE AND INTERGRITY OF CREATION

# NEWSLETTER



## SEASON OF CREATION



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## Bro. James N A.

I am very happy to bring to you the first news bulletin of the newly formed JPIC International commission. The General Council held on 2.3.2022 constituted the New Commission for Justice, Peace and Integrity of Creation (JPIC). In this issue I am focusing on the new effort of the JPIC in different Provinces specially English speaking Provinces. They just had the meeting of the Convenors of the JPIC Commission of the different Provinces in India under the Chairmanship of Bro. George Padikara, the National

commission in charge of the National Council, JPIC, India. Hope to bring news of the activities of JPIC in different Provinces in India in the next issue of the News Bulletin. In this issue I have tried to recapture the spirit of the JPIC through our different General Chapters. I have also tried to bring out the different issues of JPIC activity and Brothers in charge of different activity in different Provinces as compiled by the Assistant General in charge of JPIC in the Congregation, Bro. James . T.K

I have also tried to bring out the impact of our food habit on Carbon emission and climate change. Also brought out the different issues

addressed by Laudato Si in the Church and how Congregations are advised to implement Laudato Si Action plans in our Educational Institutions. Next issue of the News Bulletin desire to bring out more photos and pictures of the action plans of JPIC activities in different Provinces.

The Season of Creation is a period that brings together the entire Christian community worldwide to pray and take action for the care of the environment. It begins on September 1, 2022 with the World Day of Prayer for the Care of Creation and ends on October 4, 2022, with the feast of St. Francis of Assisi.

We just celebrated the Feast of St Francis of Assisi, who, for the Church is considered as a reformer and who considered everything in the consideration of the creation of the creator as brothers and sisters. He was an avowed proponent of the evil of clericalism in the Church and lived to promote care of creation.

No wonder present Pope took the Saint's name during his pontificate and took him as the inspiration for 'Laudato Si.

As followers of Christ from around the globe,

we share a common call to care for creation. We are co-creatures, and part of all that God has made. Our wellbeing is interwoven with the wellbeing of the Earth. We rejoice in this opportunity to safeguard our common home and all beings who share it.

The Season of Creation is a time to renew our relationship with our Creator and all creation through celebration, conversion, and commitment. It is an annual ecumenical season where we pray and act together as a Christian family for our common home

As you are planning your event, be sure to register it on the website at [SeasonOfCreation.org](http://SeasonOfCreation.org). When you register, your celebration will become visible on the global Season of Creation map to inspire others and increase attendance. We will also contact you to provide additional resources

Encourage sustainable living make sustainable lifestyle changes on an individual level. The Season of Creation is a wonderful time to reflect on how our lifestyles affect the environment and to make a commitment to more sustainable ways of living. The good news is that making more sustainable lifestyle choices

in just a few areas adds up to a big difference overall. As the saying goes, "Let us live simply so that others may simply live." Living simply is a way to ensure our planet is truly a home for all. - Calculate your carbon footprint using an online calculator. Engage a small group of people in your community to join you in the group to pray, reflect, and support one another

COP27: Climate change Important policies are decided at the United Nations' annual climate change conference. Here the world comes together to make binding promises on how to lessen climate change and support the most vulnerable countries and communities as they suffer the impact of a changing climate. COP27 takes place in Egypt November 7 to 18. In the lead up to COP27, and at the event, you can advocate for necessary funds for marginalized communities to help them

implement the many solutions that will work in their circumstances. Particularly important this year. is securing adequate financing for communities to adapt to the loss and damage done to land, livelihoods, cultures, species and peoples by the effects of climate change, and ensuring that the needs of marginalized women are at the center of all climate plans.

The UN convention for Biodiversity COP15: The Fifteenth meeting of the Conference of the Parties on Biodiversity (COP15) will be held in Montreal in December 2022. It is time to hear and amplify what Indigenous peoples, women and girls, migrants, youth and the Earth are saying about their experiences with biodiversity. The world must hear the knowledge of these communities in order to find solutions to the impacts of climate change and the loss of biodiversity. September 1 was proclaimed as a day of prayer for creation for

the Eastern Orthodox Church by Ecumenical Patriarch Dimitrios I in 1989. It was embraced by other major Christian European churches in 2001, and by Pope Francis for the Roman Catholic Church in 2015. In recent years, many Christian churches have begun celebrating the "Season of Creation" (also known as Creation Time) between September 1 and October 4, the Feast of St. Francis that is observed by some Western traditions. St. Francis is the author of the Canticle of the Creatures, and the Catholic saint of those who promote ecology. Several statements from the past few years have called the faithful to observe this month-long season, such as those of the Catholic Bishops of the Philippines in 2003, the Third European Ecumenical Assembly in Sibiu in 2007 and the World Council of Churches in 2008.

## COP 26 What is it?

United Nations Climate Change Conference of 2021, also known as COP 26, the United Nations Climate Change Conference. It was held in the city of Glasgow, Scotland between 31st October 2021 and 12 November 2021 under the co-presidency of the United Kingdom and Italy.

Cop 26 was mainly focussed on four goals which includes the efforts to secure Global Net -Zero by Mid century and keep 1.5 degree with in reach, Adapt to protect communities and Natural habitats, enforcing developed countries to make good on their promise to mobilise at least USD 100 billions in climate finance per year, Work together to finalise the 'Paris Rule book' . The Cop or conference of parties, is the overall decision making body of the United Nations Frame work convention on Climate Change . At the heart of COP26 is the urgent need to reduce green house gas emissions , 80 percent of which comes from energy generation and use.

COP26 and IndiaAt COP26 climate summit Prime Minister of India announced 2070 as the India's target to reach net zero carbon emission. To support his goal four other aggressive pledges were made. These targets are 50% of power will come from renewables by 2030. Reduction in carbon intensity by 45% by 2030. Reduction in projected total carbon emissionby 1 billion tons by 2030.

What will be discussed at COP27 this year?

If COP26 was focused on the 'what', COP27 looks set to focus much more on the 'how'. This year's COP president, Egypt, has said that it wants to move from negotiations and planning to implementation. Many of the commitments made at last year's COP were relatively vague, with no firm plans for how they would actually be achieved. Expect this year's talks to hone in on the precise details of how to make these promises a reality. If previous COPs are anything to go by, countries will be reluctant to agree to firm plans with concrete

milestones, as opposed to 2030 goals which they may be able to wriggle out of later.

Climate finance will be a key topic of discussion this year, with Wednesday 9 November designated as Finance Day in the COP27 schedule. Climate finance has been a long-running issue throughout previous COPs. The pledge of \$100bn per year to poorer nations mentioned in the section above was initially promised in 2009, to begin by 2020. So Egypt, and other less developed countries, will doubtless be keen to firm up details on this to ensure the deadline doesn't slip once again.

Lastly, there is always the risk that this year's COP will be overshadowed by other world events. With war ongoing in Ukraine, energy and food crises, and access to Covid-19 vaccines still a major dividing line between more- and less-developed nations, attendees may be focusing their diplomatic energy elsewhere

# MESSAGE

In his address to the delegates of the 32nd General Chapter on 27 April 2018, in Sala Clementina, the Holy Father Pope Francis said, “At the center of your mission, there has always been attention to the poor and the marginalized. Continue to help them to shape their future, so that they can take their rightful place in society.”

It is true that the poor and the underprivileged have a special place in our mission from the very beginning, thanks to the inspiration of St. Louis de Montfort and Fr. Gabriel Deshayes.

The Congregation's resolve to integrate the Justice, Peace and Integrity of Creation (JPIC) to its varied ministries is highlighted in the Rule of Life and in the messages of the General Chapters, starting with the 29th General Chapter of 2000. Along with the Province Commissions for JPIC, an International Secretariat was established in order to coordinate our JPIC works. Presently, this task has been entrusted to the newly constituted International Commission for Justice and Peace.

It is heartening to note that this Commission has resolved to bring out periodically a News Bulletin to share news and views concerning JPIC.

As per the data made available during the 18th Council of the Institute, the Congregation has 56 Social Service Initiatives (Brazzaville-2, Canada-2, Spain-3, France-3, Bengaluru-6, Delhi-3, North East India-4, Hyderabad-3, Pune-6, Ranchi-3, Trichy-2, Yercaud-1, National Council India-2, Kinshasa-5, East Africa-2, Senegal-7, Thailand-2). Some of these initiatives, such as,

Montfort Social Institute, Hyderabad, India, Adozioni a Distansa, Istrana, Italy, Montfort Community Development Society, Chennai, India, Association Saint-Gabriel Solidarité SGS, Nantes, France, ONG St. Gabriel, Madagascar, MONTFORT NON-FORMAL Education Centre, CHIANGMAI, THAILAND have already carved a niche for themselves in their respective fields.

Responding to the call of the Holy Father Pope Francis, we have placed the concern for the environment at the heart of our mission. All

the entities have already taken some steps to tackle the three planetary crises of climate change, biodiversity loss and pollution. The seven-year action plan to achieve the Laudato Si' goals and its initial implementation have been quite encouraging. It is hoped that this momentum will be sustained by all those who are responsible and that the Montfortian Action for Sustainability will contribute substantially towards the efforts of the Catholic Church for the care of our common home.

The Educational Secretariat's Courses on Laudato Si', Sustainable Development Goals (SDGs) and SDG-1 are well tuned to the needs of the time and they are assisting us to be well-informed global citizens.

I hope that all these initiatives of the Congregation and its entities will be aptly covered in the JPIC News Bulletins. I thank all those who are contributing to its publication, particularly, Bro. N. A. James who is shouldering the main responsibility.

Bro. James T. K., Assistant General

## ISSUES OF JPIC IN OUR GENERAL CHAPTERS

In this section we shall examine the deliberative pronouncements of the Congregation especially through its General Chapters on matters of Justice, Peace and Integrity of Creation. It is important to see how the Congregation has been going through a process of growth and development towards the creation of just and fraternal world.

A preliminary study of the last five General Chapters in this background gives us an idea of what the Congregation has committed herself to, her convictions and her expectations from its members.

**XXVII GC-1988-89: We commit ourselves to promote Justice, Peace and Communion**

The 27th General Chapter reflected on the theme: Our Montfortian Religious Being Our Specific Mission in the Church and for Men"; two central themes intimately linked to each other were prioritized for study during the Chapter. In its preamble it stated boldly thus: "We seek to activate the Montfortian daringness in our life and mission.

We understand the end of the second millennium as a time for change and leadership at every level". In the section on Convictions and Proposals, the 27th General Chapter made some bold, dynamic and radical statements and proposals regarding humanity's struggle, Brothers' participation in justice, peace initiatives and the Congregation's readiness

to launch into these areas. In the subsequent years, if some of those decisions and proposals were to become priorities for Brothers, it would have certainly made an immense difference in the Institute today.

It is important to know that the 27th GC in 1988-89 already had proposed new initiatives regarding solidarity, justice and peace in many of its pronouncements. In the section on proposals, especially in its first six proposals, three major proposals were related to justice and peace initiatives to be carried out at the local, national and international levels. These proposals call for a radical and realistic assessment of our mission, participation in the struggle against the structural aspects of pov-



erty (No.5) and giving our support to the less fortunate - economically poor, handicapped, orphans, immigrants, illiterates, drug-addicts - by establishing partnerships.

**XXVIII GC-1995: Give priority to the Quality of Human Life**

The 28th General Chapter dwelt on the theme: Revitalization of our religious Life: The need of the hour". Held in 1995 it invited each Brother to find out "what is essential for the revitalization of the Institute". The GC emphasized our mission as Brothers, men of God, living Montfortian charism, in the Human and Christian Education of the young. It emphasized this aspect thus: "The Brothers give priority to the quality of human life. This means educating the young to responsibility, solidarity, Justice, respect of human rights and the promotion of women". The 28th GC though spoke about Justice and Peace initiatives, it confined itself to the institutional initiatives: to its schools,

staff, students and parents and limited itself to its privileged field of apostolate- teaching in schools (GC.2.).

Though the members of 28th GC acknowledged that they were aware of the changes in the society, they did not make any daring or bold statements that galvanized the Congregation to move towards Justice and Peace initiatives. It is true that the 28th GC invited all the Brothers of the congregation to enter into the process of revitalization, it did not define clearly what it meant by revitalization and did not offer either a road map for revitalization. But the 28th GC opened the doors for fresh thinking, need for change and the cry for relevance in the Church and the world. Though the chosen theme generated lots of expectations and hope, the final outcome was not much compared to the hopes and aspirations generated by the choice of the theme; and the end result was not much different from the traditional lines, with regard to the understanding

of Justice, Peace and Integrity of Creation.

**XXIX General Chapter-2000: Justice should percolate to all levels of the Institute.**

This General Chapter was an important one in the process of the growth of the Congregation's commitment to justice, peace and integrity of creation. For the first time the congregation chose a clear social theme having a socio-economic and justice- impact in its life and mission. The theme was: "Montfortian Missionary Dynamism for a Just society Towards the Kingdom". The General Chapter began with the Capitulants being attentive to the world and its sufferings. The two independent inspirational reflections on the contexts of the world prepared by the delegates from Asia and by the delegates from Africa, America and Europe (pp.6-13) set the tone for this path-breaking GC.

Compiled by Bro. James N.A

# PROVINCE

## SOCIAL SERVICE INITIATIVES

INFORMATION ABOUT THE PROVINCE SOCIAL SERVICE INITIATIVES / INITIATIVES DE SERVICE SOCIAL

Province No.	Province	Sn.	Name of the Social Service Centre <i>Nom du Centre</i>	Place <i>Lieu</i>	Name of the Brothers involved <i>Noms des Frères impliqués</i>	Name of the Society <i>Nom de la société</i>	Website <i>Site web</i>
1	Brazzaville	1	Institut des Jeunes Sourds de Brazzaville (ISB)	Brazzaville Congo	F. Guy Loufouma F Borel Samba F. Landry Mafouassa	Frères de St-Gabriel	
		2	Case Montfort	Kinsoundi Brazzaville Congo	F. Jean De Dieu Mandilou F. Le Sage Miakamona F. Lopez Zoma F. Hervé Malanda	Frères de St-Gabriel	
2	Canada	3	Service de Nutrition et d'Action Communautaire (SNAC)	Montréal	F. Jean-François Bonang		
		4	Pastorale sociale du Quartier Ahuntsic / Comité Logement Ahuntsic-Cartierville / Carrefour (a'Aide aux Nouveaux Arrivants		F. Jean-Claude Musema		

## PROVINCE - SOCIAL SERVICE INITIATIVES *continued*

INFORMATION ABOUT THE PROVINCE SOCIAL SERVICE INITIATIVES / INITIATIVES DE SERVICE SOCIAL							
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3	España	1	Centro Integrado De F. P. San Gab; Prof. Básica Y Curs. Para Desempi.	La Aguilera (Burgos)	Hno. Angel	Institución Hh. De S. Gabriel	Www.colegiosangabriel.es
		2	Residencia Ciudad Del Bienestar	Aranda (Burgos)	Residencial Virg. De Las Viñ.	Col. Concertado San Miguel	Www.ciudadadelbienestar.com
		3	Col. S. Miguel: Etnia Gitana Y Migrantes Roa (Burgos) Hh. Angel, Agustin	Roa (Burgos)	Hh. Angel, Agustin	Col. Concertado San Miguel	Www.colegiosanmiguel.net
4	France	1	'Association Saint-Gabriel Solidarité	France	M.me Christiane Bretaudeau - Presidente M-Me Catherine Renaud - Secrétaire	L'association Saint-Gabriel Solidarité	Www.meres-saint-gabriel.org
		2	Ong St Gabriel	Madagascar	Bro. Edwin Joseph	Ong Saint Gabriele	
		3	Adozioni A Distanza	Italy	Fr. Mathew Kavumkal - Presidente Fr. Dionisio Santoro - Legale Rappresentante	Associazione Adozione A Distanza Onlus "Madre Teresa Di Calcutta"	Www.adozionidistanza.net

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5	India - Bengaluru	1	Montfort Community Development Society	Chennai	Bro. Joseph Louis. Bro. Stephen Arockiaraj	Montfort Community Development Society	www.mcdschi.org
		2	Montfort School For The Disabled	Belagola	Bro. Jebamalai	Montfort Educational and Charitable Trust of the Brothers of St.Gabriel	
		3	Good News Welfare Society	Kalghatgi	Bro. Niju Thomas. Bro. K.V.Thomas. Bro. Anish Sebastian.	Good News Welfare Society	
		4	Montfort Tech Insitutite	Chennai	Bro. V.U.Thomas	'Montfort Technical Insitutite	www.chennaitech.org
		5	Boys' Town	Singapore	Bro. Dominic Yeo Koh	Boys' Town	www.own.org
		6	Montfort Care	Singapore	Bro. Dominic Yeo Koh	Montfort Care	www.fortcare.org

## PROVINCE - SOCIAL SERVICE INITIATIVES *continued*

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6	India - Delhi	1	St. Montfort Community Development Project	Jehan-girabad, Bhopal	Bro. Monachan KK Bro. Bin Cherian	Montfort Brothers of St. Gabriel	
		2	Montfort Literacy Centre (Second Shift Hindi Medium)	Bhopal	Bro. Monachan KK, Bro. Dinesh Kujur	Montfort Brothers of St. Gabriel	
		3	Montfort Literacy Centre (Second Shift Hindi Medium)	Ashok Vihar, Delhi	Bro. Thampy Alex	Montfort Brothers of St. Gabriel	
7	INE	1	Montfort School & Montfort Dispensary	Baghty, Nagaland	Bro. Joseph Sebastian Bro. Joseph Reddy Bro. James G Sangma	Institute of the Brothers of St. Gabriel. (IBSG)	
		2	Montfort School	Khumtung, Mizoram	Bro. Ananad	Institute of the Brothers of St. Gabriel. (IBSG)	
		3	Montfort School	Boluchugiri, Tura	Bro. David Tirkey	Montfort Centre for Education (MCE)	
		4	Montfort School	Killing, Meghalaya	Bro. Maria Soosai	Institute of the Brothers of St. Gabriel. (IBSG)	

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8	India - Hyderabad	1	Montfort Empowerment Programn	Kusumkot	Bro. Jose Kallely	Brothers of St. Gabriel Educational Society	
		2	Montfort Girijana Seva Samastha	Gopalapuram	Bro. Monson Kuriakose	Brothers of St. Gabriel Educational Society	
		3	COVA	Hyderabad	Bro. Thomas C.A	Private NGO	
9	India Pune	1	(People's Initiative Network	Chadherghat, Hyderabad	Br. Raja Durai, Br. Bulu Pradhan	Brothers of St. Gabriel Educational Society	
		2	Snehanilayam	Suryapet	Br.T.V. Joseph, Br. Sujeet Kiro, Br. Thomas Lourduraj	Brothers of St. Gabriel Educational Society	
		3	Montfort Empowerment Park	Gorai, Mumbai	Br. Marianand, Br. Lourdu Reddy	Brothers of St. Gabriel Educational Society	
		4	St. Joseph Boys Home	Calangute, Goa	Br. Joseph P, Br. Sleeva Reddy, Br. Baktinathan	St. Joseph Boys Home Society	
		5	Montfort Care	Dadar, Mumbai	Br. Ranjit Moovarasu Br. Apoli, Br. Rahul Minj	The Stephen School for the deaf and aphasic Trust	
		6	Montfort Counselling Centre	Uppal, Hyderabad	Br. Yuju Francis	Brothers of St. Gabriel Educational Society	



## PROVINCE - SOCIAL SERVICE INITIATIVES *continued*

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10	India - Ranchi	1	Cambridge School Social service Project (CSSSP)	Cuttack, Odisha	Bro. Thomas John	Brothers of St. Gabriel Education Society	
		2	Montfort Literacy Centre	Patan Bihar	Bro. Kuriakose Chettiath	Jan Seva samarpan	
		3	Birsa Munda High School	Hyderabad	Bro. Markose K. J.	Birsa Education Trust	
11	India - Trichy	1	Social Action Centre	Ayan Poruvai, Palakurichy, Tamil Nadu	Bro. Philipraj, Bro. Cyriac Pulickal	Brothers of St. Gabriel-Tamil Nadu	
		2	Firka Kilaiyur	Manapparai, Tan	Bro. Sahaya Benitto	Brothers of St. Gabriel-Tamil Nadu	
12	India - Yercaud	1	Montfort Community HSS	Kombuthooki, Yercaud, Tamil Nadu	Bro. George Kalangod, Bro. Lawrence Gabriel Bro. Antony P. J.	Montfort Community Trust	www.comty-schoolvercaud.com
	India - National Council	2	Montfort Educatiol Scholarship	340 Students per year	National Council of India	Institute of Bros of St. Gabriel	

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13	Kinshasa	1	Bo Ta Mona Signifie (Lis Ver-ront) Aveugles	Kikwit R.d Congo	Frère Athanase Lukezo	Diocèse De Kikwit Frères De Saint Gabriel	
		2	Bo Ta Mona Signifie (Lis Ver-ront) Sourds-Muets	Kikwit R.d Congo	Bro. Kuriakose Chettiath	Diocèse De Kikwit Frères De Saint Gabriel	
		3	Centre Social « Etincelle» Menuiserie Et Couture Des Jeunes	Kinshasa R.d Congo	Frère Blaise Ndukute	Frères De Saint Gabriel / Kinshasa- Limete	
		4	Centre Social De Couture Saint Gabriel / Isangi	Isangi R.d Congo	Frère Apollinaire Kikota Obara	Frères De Saint Gabriel / Isangi	
		5	Espace Communautaire D'éveil Saint Gabriel / Mombele	Kinshasa R.d Congo	Mme Nadège Mambubingi Frère Innocent Matamba	Frères De Saint Gabriel / Mombele	
14	East Africa	1	Montfort Tailoring Centre	Dar Es Salaam, Tanzania	Bro. Johnson John	Montfort Technical Training Centre	
		2	Bro. Berchmans Memorial Tailoring Centre	Rujewa, Tanzania	Bro. James N. A.		

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15	Senegal	1	Internat Mère Thérèse	Tivaoune Peulh	Frère Dieundonné KOUSSOUBE		
		2	Keur jouboo	Thies	Frère Robert THIAW		
		3	Internat Saint Gabriel	Fatick	Frère Jean Marie Mallé INDOUR		
		4	Internat Saint Gabriel	Ourous	Frère Nestor YACORO		
		5	Internat Saint Gabriel	Dédodugou	Frère Abel NIKIEMA		
		6	Internat Saint Gabriel	Kataro	F. August GUEVE		
		7	Internat Saint Gabriel	Katacody	F. Branabé SARR		
16	Thailand	1	Montfort Home for Education	Chomthong District, Chiangmai, Thailand	Bro. Anurak Nidhibhadrabhorn		
		2	Assumption Technical School	Ta-Uthen District, Nakorn Phanom	Bro. Kittisak Charoensri Bro. Palakorn Pianpan Bro. Somporn Kongvimon		

# How Consumption of Meat Adversely Affects Climate Change

The food production and consumption pattern is very diverse and significantly changing due to the change in economic status, population pressures, urbanization, and lifestyle of people worldwide. The food system adopted by modern society has very serious environmental impacts. The main objective of this paper is to highlight the impacts of consuming non-vegetarian diet on the environment. The production of animal-based (livestock) foods is associated with high carbon footprint which contributes significantly to the acceleration of global climate change. Environmental issues such as global warming and climate change can be minimized by adopting vegetarianism or by lowering the consumption of meat and other animal based products.



There are so many environmental issues and problems i.e., deforestation, pollution, ozone layer depletion, acid rain, biodiversity loss, global warming, climate change etc., which resulted from anthropogenic activities caused by modern human civilization. Modern life style and day-to-day activities has significant environmental impacts. The food production and consumption pattern is significantly changing globally due to the change in economic status, population pressures, urbanization, and lifestyle of people.

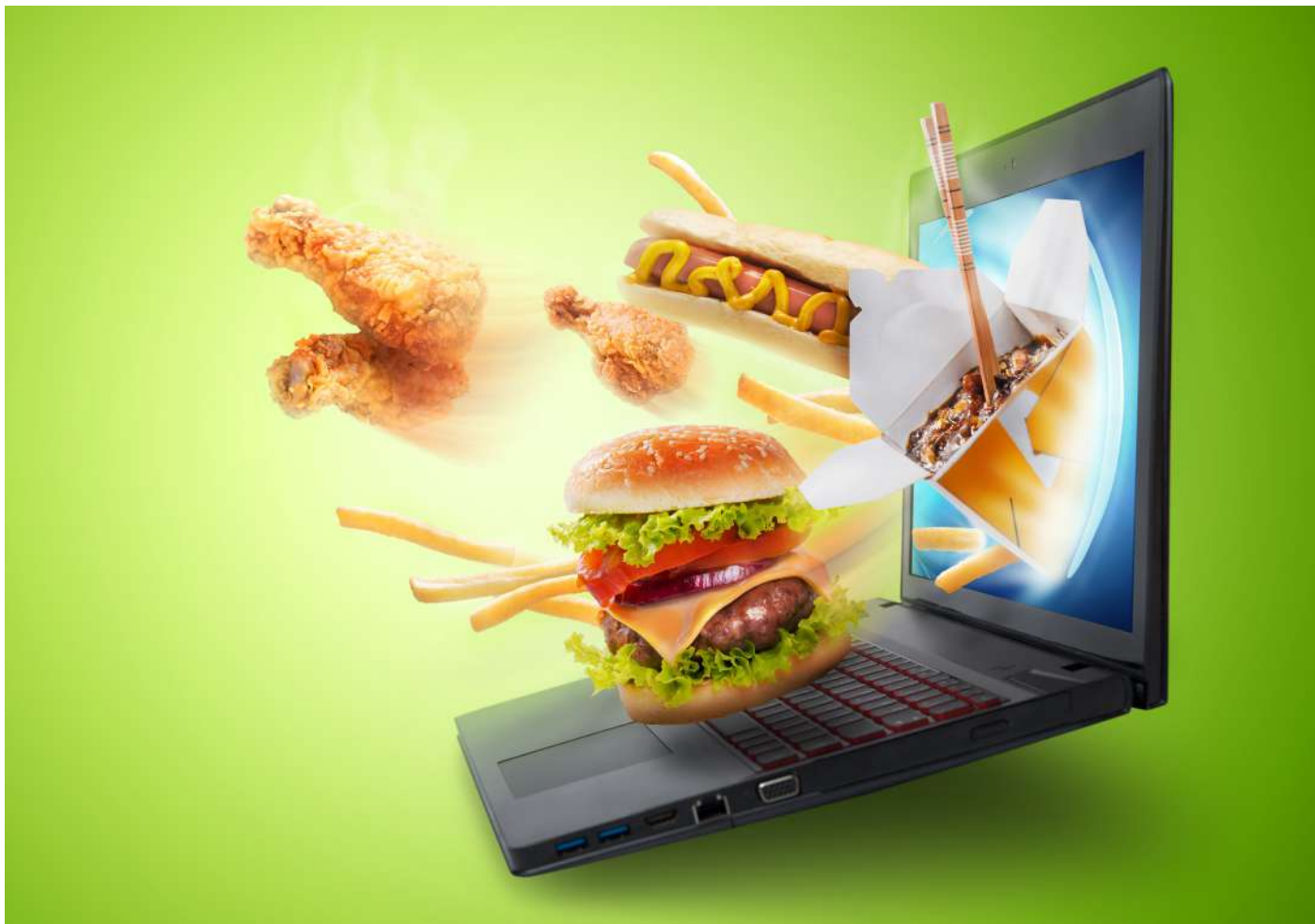
The diet of an individual also influenced by several other factors such as personal preferences, cultural, geographical, and environmental factors.

The tendency of eating non-vegetarian food (meat) has become a fashion which has boost up the non-vegetarian food market globally . In developing countries, the consumption and production of non-vegetarian food is growing rapidly as per capita income is growing . The world's livestock sector is growing at an unprecedented rate to meet the demand of meat. Food production is responsible for environmental degradation mainly in developed countries. The environmental consequences of food production have gained a lot of attention in recent years. Meat production contributes significantly to the acceleration of global climate change by adding a large quantity of greenhouse gases (GHG), i.e.

mainly carbon dioxide (CO<sub>2</sub>), methane (CH<sub>4</sub>) and nitrous oxide (N<sub>2</sub>O), to the environment. The CO<sub>2</sub> generated by fossil fuels used to power farm machinery, transport, to store and cook foods; CH<sub>4</sub> from enteric fermentation in ruminant livestock and N<sub>2</sub>O released from soils mainly after the addition of fertilizers. The total emission from global livestock is 7.1 gigatons (GT) of CO<sub>2</sub> equivalent per year which is about 14.5% of the world's GHG emissions . The emission of GHG due to meat production contributes to global warming and climate



# Global Food Production and Consumption



The world population is increasing exponentially (1.11% per year) and was estimated to have reached 7.5 billion in April, 2017. According to United Nations estimate, it will further increase to 9.7 billion in 2050 and 11.2 billion in the year 2100 .

This growth, along with rising incomes in developing countries is driving up global food consumption. The consumption of dairy products, eggs, and meat is increasing worldwide, and this will intensify the environmental impacts related to livestock production .

On the basis of diet, world population can be classified into three categories i.e., vegans, vegetarians, and non-vegetarians. The proportion of vegetarians in different countries

of the world is very low ( $\leq 10\%$ ) except, India, Israel, Australia, Sweden, and Italy, where this value is 29-40% , 13% 2-11.2% 10% and 7.1-10% , respectively, and it can be concluded that major proportion of population is consuming non-vegetarian diet.

In developing countries, the demand for livestock products has significantly increased since the early 1960s whereas share of cereals, roots and tubers, is declining. From 1966 to 1999, per capita meat consumption rose by 150% and that of milk and dairy products by 60%. By 2030, per capita consumption of livestock products could rise by a further 44% .

The most significant growth in per capita consumption of livestock products has

occurred in East and Southeast Asia. In China, per capita meat consumption has quadrupled, consumption of milk has increased up to ten times, and egg consumption has increased eight times between 1980 and 2005

The diet in western countries is characterized by a high intake of livestock products (fat and meat) that is above dietary recommendations . Annual meat production is expected to increase from 218 million tons in 1999 to 376 million tons by 2030 which is about 1.7 times . In 2008, meat production was estimated to 280 million tons and by 2050 nearly twice as much meat will be required to meet out growing population needs . In developing countries, demand is expected to grow faster than production which results in a growing

trade deficit. An increasing share of livestock production will most likely come from industrial sector. In present scenario, production from this sector has grown twice as fast as that from traditional mixed farming systems and about six times faster than that from grazing systems. According to the Food and Agriculture Organization (FAO), the world fisheries production was 93.2 million tons captured by commercial fishing in wild fisheries, including 48.1 million tons produced by fish farms in 2005. By 2030, annual fish consumption is expected to rise to 150-160 million tons per year.

## Food Consumption in India

In India about 30-40% of population consumes vegetarian diet. Since last decade, globalization has played an important role in the transformation of food consumption patterns in India. There has been a significant increase in imports of fruits such as apple, dry fruits and processed food products. However, income-induced diet diversification has resulted in consumers moving away from inferior cereals such as bajra and jowar to superior grains such as wheat and rice and more recently from cereals to high value food products such as milk,

vegetables, egg, fruits, and meat. According to report published by National Council of Applied Economic Research, New Delhi, per capita rice consumption in rural households has declined from about 83 kg in 1987-1988 to 73 kg in 2009-2010. A similar trend was noticed in the urban households where per capita rice consumption declined from 64 kg in 1987-1988 to 55 kg in 2009-2010. The trend in wheat consumption shows a similar pattern as that of rice and has declined from 54 kg per year during 1997-1998 to below 52 kg in 2009-2010. In urban households, the decline was more significant from around 54 kg to 50 kg. On the other hand,

consumption of pulses has declined due to limited availability in the global market. Per capita consumption in urban households

declined from 12 kg in 1999-2000 to 9.6 kg in 2009-2010 and from 10 kg to 8 kg in rural households. While the consumption of edible oils has increased significantly (during 1987-88 to 2009-10) both in rural and urban households with 4 kg to 7.7 kg and 6.6 kg to 10 kg per capita per year in rural and urban households, respectively.



The milk consumption in rural households increased about 28% from 39 kg in 1987-1988 to 50 kg per capita per year in 2009-2010, whereas in urban households per capita consumption increased

about 25% from 52 kg to 65 kg during the same period. During 1987-1988 to 2009-2010, average per capita poultry meat consumption registered an exponential growth of about 525% i.e., from 0.240 kg to 1.5 kg in rural households and about 816% from 0.240 kg to 2.2 kg in urban areas. The higher poultry meat consumption is attributed to larger supplies and its relatively lower prices than other categories of meat such as mutton. Per capita consumption of eggs also registered a significant growth from 17 eggs to 32 eggs in urban households

and from 6 eggs per year in 1987-1988 to 21 eggs in 2009-2010 in rural households. This significant growth in poultry sector is due to the larger availability of feed stocks (such as maize and soybean meal) and better infrastructure. According to data from the central government's sample registration system baseline survey (SRSBS) (2014), Telangana tops the list of 21 big states in the country in non-vegetarianism (98.8% men and 98.6%

women) followed by West Bengal (98.7%

men and 98.4% women) and Andhra Pradesh (98.4% men and 98.1% women). These two states (Andhra Pradesh and Telangana) are also the largest producers of egg and meat. Andhra Pradesh stands second in egg production in the country with 1309.58 crore eggs whereas Telangana stands third with 1006 crore eggs. In meat production, Andhra Pradesh is at fourth with 5.27 lakh metric tons and Telangana stands at sixth with 4.46 lakh metric tons. Andhra Pradesh also tops the country in exporting

buffalo meat and is well known for its shrimp exports. Among the South Indian states, Karnataka has the lowest number of non-vegetarians. On the other hand, Rajasthan has the highest number of vegetarians with 73.3% men and 76.6% women followed by Haryana with 68.5% men and 70% women.







# Carbon Footprint of Non-Vegetarian Diet

. In general, the accurate calculation of total carbon footprint by any activity such as land clearance, production and consumption of food, fuels, manufactured goods, materials, roads, buildings, transportation and other services, is not possible because of insufficient knowledge and data about the complex interactions between contributing processes. Livestock production is a major anthropogenic source of pollutants such as CO<sub>2</sub>, CH<sub>4</sub>, NH<sub>3</sub>, and N<sub>2</sub>O, which affects soil characteristics and cause global warming . Livestock production affects the natural environment in two ways i.e., directly and indirectly. Direct impact caused by the emissions directly produced by the animal from enteric fermentation of fiber by ruminants, manure and urine excretion while indirect impact caused by indirect emissions from feed crops used for animal feed, emissions from manure application, CO<sub>2</sub> emissions from

fertilizer production, emissions from processing and transportation of refrigerated livestock products [ A vegetarian's foot print is about half that of a non-vegetarian and for a vegan it is even lower. An average American's diet has a carbon foot print of around 2.5 ton CO<sub>2</sub> equivalent (CO<sub>2</sub>e) per person each year but for a meat lover this is about 3.3 ton CO<sub>2</sub>e, and for those who don't consume beef, it is 1.9 ton CO<sub>2</sub>e, for vegetarian it is 1.7 ton CO<sub>2</sub>e and for the vegan it is 1.5 ton CO<sub>2</sub>e . In 2002, Gerbens-Leenes and Nonhebel have developed a model to measure the CO<sub>2</sub>e and land required for production of 1 kg meat. According to this model, CO<sub>2</sub>e for beef and pig is 14.8 kg and 0.9 kg, respectively, where as land requirement is about 20.9 m for beef and 7.3 m for pig. As a comparison, 1 gallon of gasoline emits approximately 2.4 kg of CO<sub>2</sub> . It means that consumption of 1 kg of beef thus has a similar environment impact as

6.2 gallons of gasoline, or driving 160 highway miles in the average American mid-size car. In 2002, CO<sub>2</sub>e produced from livestock and poultry farming was around 982 million metric tons whereas it is going to be approximately three times (2753 million metric tons) by 2050. Such a large amount of emissions undoubtedly affects the global climate. Scarborough et al., (2014) reported GHG emissions in kg of CO<sub>2</sub>e per day (d) which were 7.19 for high meat-eaters (>=100 g/d), 5.63 for medium meat-eaters (50- 99 g/d), 4.67 for low meat-eaters (<50 g/d), 3.91 for fish-eaters, 3.81 for vegetarians and 2.89 for vegans [36]. This data shows that GHG emissions in high meat-eaters are approximately twice as high as those in vegans.



# Environmental Impact

The environmental impacts of the human diet are mainly depends on the type of diet consumed, its quantity, and origin. Dairy products, eggs, fish, and meat have the higher environmental impacts, while starchy products, vegetables, legumes, and fruits have the lower impacts.

Global warming is directly related to the concentration of GHG in the atmosphere and global warming further leads to climate change. As the demand of livestock products and meat will grow in future the production of CO<sub>2</sub>e responsible for climate change will also increase.

Livestock products are associated with higher GHG emissions than plant-based products (such as vegetables, cereals, and legumes) with the exception of those transported by airplanes. Currently, the global food system is estimated to contribute to 30% of global GHG emissions. With the rise in global population, the consumption of most resource-intensive food products (dairy and meat) will increase and further accelerate the environmental losses. According to different studies carried out in UK, Netherlands and Sweden,

dairy and meat products account for over 50% of the GHG emissions associated with food in each country. In UK, drinks and sugary foods contribute around 20% of emissions. The other dietary components vary by country while bread, pastry and flour account for around 10% of emissions as do potatoes, fruit and vegetables.

Latin America has the highest regional GHG emissions (per capita) mainly due to large cattle populations in the beef exporting countries. Cattles produce a large amount of CH<sub>4</sub>, a potential global-warming gas, into the atmosphere. A dairy cow produces about 75 kg of CH<sub>4</sub> per year, equivalent to over 1.5 metric tons of CO<sub>2</sub>. CH<sub>4</sub> is about 28 times more accountable for global warming than CO<sub>2</sub>. Globally, CH<sub>4</sub> emission from livestock contributes around 6% of GHG. Cow, sheep and goat emit CH<sub>4</sub> through the digestive process. That is why atmospheric concentrations of CH<sub>4</sub> increased by 150% over the past 250 years, while CO<sub>2</sub> concentrations increased by 30%. As meat and dairy products consumption increase, CH<sub>4</sub> emission is predicted to raise by up to 60% by 2030 which is would be the serious environmental impacts

in near future. The carbon footprint associated to non-vegetarian's diet is about twice the vegetarian's and vegan's diet. It means that non-vegetarians are contributing more for climate change which further leads to ecological imbalance, natural disasters, global food insecurity, biodiversity loss and social & economical issues.

On the basis of above discussion, it is clear that the current scenario of food production and consumption, mainly non-vegetarian, is not environmentally sustainable. Hence, there is an urgent need to consume low carbon footprint diet (vegan or vegetarian) that have lower environmental impacts.

Environmental issues such as global warming and climate change can be minimized by adopting vegetarianism or by lowering the consumption of meat and other animal based products. It should be mandatory on the part of government to

label carbon footprint value on food products that would further helpful for consumers to choose low impact food products. In this context, environmental educationist can play a vital role by making children aware of environmental education.



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# Some Reflections On Laudato Si

## Introduction

In Pope Francis' Encyclical Laudato Si' – Care for Our Common Home, dated 24th May 2015, has been a subject of discussions and deliberations not only at the level of Church leaders and Church institutions, but also by the World Leaders and the Scientific Community, because of its impact on the whole humankind. In this Encyclical the Pope criticizes consumerism and irresponsible development, laments environmental degradation and global warming, and calls all people of the world to take swift and unified global action. During the 'Laudato Si', Special Anniversary Year (2020-2021), Vatican's Dicastery for Promotion of Integral Human Development launched a new

program and public commitment for various institutions to begin a seven-year journey to total sustainability, Laudato Si' Action Platform, in the spirit of Laudato Si', with seven specific goals to achieve

"Together with the whole Church and other stakeholders in our education mission, we will engage with the global goals of Sustainable Development. We will draw inspiration from the life example of St. Francis of Assisi and from the Social Teachings of the Church, particularly from the Encyclical Laudato Si' " "We will study and engage with Laudato Si' in our education mission."

The coming decade is crucial. Society needs to reduce carbon dioxide emissions by 45 per cent by 2030 compared to 2010 levels, and reach net zero emissions by 2050 to limit warming to 1.5 °C as aspired to in the Paris Agreement, while at the same time conserving and restoring biodiversity and minimizing pollution and waste.

The need of the hour is to engage every Brother, Teacher, Student and anyone associated with our mission, in promoting total sustainability, considering the global climate emergency that threatens the balance of our eco system.

## Laudato Si' Goals

### Responding to the Cry of the Earth:

The Response to the Cry of the Earth is a call to protect our common home for the wellbeing of all, as we equitably address the climate crisis, biodiversity loss, and ecological sustainability. Actions could include the adoption of renewable energies and energy sufficiency measures, achieving carbon neutrality, protecting biodiversity, promoting sustainable agriculture, and guaranteeing access to clean water for all.

### Responding to the Cry of the Poor:

The Response to the Cry of the Poor is a call to promote eco justice, aware that we are called to defend human life from conception to death, and all forms of life on Earth. Actions could include projects to promote solidarity, with special attention given to vulnerable groups such as refugees, migrants, exploited house helps in urban areas and children at risk, analysis and improvement of social systems, and social service programmes.

### Ecological Economics:

Ecological Economics acknowledges that the economy is a sub-system of human society, which itself is embedded within the biosphere – our common home. Actions could include sustainable production and consumption, ethical investments, divestment from fossil fuels

and any activity harmful to the planet and the people, supporting circular economies, and prioritizing care labour and protecting the dignity of workers.

### Adoption of Simple Lifestyles:

The Adoption of Sustainable Lifestyles is grounded in the idea of sufficiency, and promoting sobriety in the use of resources and energy. Actions could include reducing waste and recycling, adopting sustainable dietary habits (opting for a more plant based diet and reducing meat consumption), greater use of public transport, active mobility (walking, cycling), and avoiding single use items (e.g., plastic, etc.).

### Ecological Education:

Ecological Education is about re-thinking and re-designing curricular and institutional reform in the spirit of integral ecology in order to foster ecological awareness and transformative action. Actions could include ensuring equitable access to education for all and promoting human rights, fostering Laudato Si' themes within the community, encouraging ecological leadership (students, teachers), and ecological restoration activities.

### VI. Ecological Spirituality:

Ecological Spirituality recovers a religious vision of God's creation and encourages great-

er contact with the natural world in a spirit of wonder, praise, joy and gratitude. Actions could include promoting creation-centred liturgical celebrations, developing ecological catechesis, retreats and formation programmes, and praying in nature.

### Community Engagement and Participatory Action:

Community Engagement and Participatory Action encourage the development of cultures and policies that protect our common home and all who share it. Actions could include promoting advocacy and developing people's campaigns, engagement with decision-makers, and encouraging rootedness and a sense of belonging in local communities and neighbourhood ecosystems

### What Are Laudato Si Action Plans

Your plan will outline tangible actions that your community will take to meet the seven Laudato Si' Goals. And over the next seven years, your plan will measure your progress. From parishes and institutions to individuals, everyone is invited to develop a plan

Compiled by Bro. James N.A

