

Amazonic Project



CLC - Amazonic Itinerant Team (AIT)



CHRISTIAN LIFE COMMUNITY
COMMUNAUTÉ DE VIE CHRÉTIENNE
COMUNIDAD DE VIDA CRISTIANA

Equipe Itinerante
Juntos Tecendo
Nossa Rede e Missão
na Amazônia



Amazonic Project



CLC - Amazonic Itinerant Team (AIT)

INDEX

• Introduction	3
• CLC perspective regarding the thematic issue of Ecology.	4
• Background of the Pan-Amazon reality	4
• Large projects and socio-environmental impacts in the Amazon region	6
• The experience of the Society of Jesus and the Church from the Amazonic Itinerant Team	8
• Current structure of the AIT	9
• Our CLC perspective for apostolic initiatives and international advocacy as regards to the Pan-Amazon region de la Pan-Amazônia	10
• A specific proposal for the articulation of the CLC in the project of the Amazonic Itinerating Team.	11
• Possible path for articulation with the CLC	12
• Funding levels and the mechanisms proposed for achieving this	13
• FUNDING PROPOSAL FOR THE NATIONAL COMMUNITIES	13
• FUNDING PROPOSAL FOR GOOD WILL DONORS AND THE NATIONAL COMMUNITIE	14
• FUNDING PROPOSAL FOR ALL WORLD CLC MEMBERS	14
• HOW TO PARTICIPATE?	15
• Annex 1. CHART 1. METHODOLOGY BEING DEVELOPED: PROCESS OF INTERNATIONAL ADVOCACY OF CLC	16
• Annex 2. Profile of the CLC volunteer involved in the experience	17

Introduction

The ecology is an unavoidable topic in any approach to the current fundamental problems, in the dynamics of searching for just relations, and in the emergence of new social systems that are being conceived around this essential component of our human development. For many years now, CLC has recognized this thematic issue, or dimension of the Kingdom, as one of the priority elements of our reflection, and as horizon for our joint actions as an apostolic body in response to the most urgent topics in the world today.

Although the logic of social injustice has been changing in form throughout human history, today the dynamics of exclusion continues present as a process of resource accumulation for a few, at the expense of others, and in domination over the most vulnerable groups¹. Today this situation has, likewise, extended to the area of ecology, where the domination of resources, as well as other live processes, is at stake. This is being carried out on a level of unsustainable exploitation due to the limited “carrying capacity” of our planet. This situation compromises the current model of consumption, raising likewise the question regarding our way of life and CLC mission.

Our planet has millions of years of experience in its process of development as an integrated system, and its relation with all the living species has been the framework of autonomy and regulation that has made life possible in all its expressions. Today, the “self-organization” capacity of the planet is jeopardized and, in the face of the effects of the current lifestyle of consumption, its “self-healing” capacity is in a predicament (Vandana Shiva 2001). Scientists of different fields express that the current model of consumption and exploitation is not sustainable, unless categorical changes should occur. What does CLC have to say in view of this situation? We can promote transformation levels based upon the apostolic initiatives, networks, and advocacy such as the ones we want to propose in this document. This is an issue that deeply questions our way of life, and confronts it with the model of simplicity and austerity proposed by Jesus, as well as His mission of building the Kingdom and promoting justice.



¹ These are aspects clearly presented in the Social Doctrine of the Church as aspects that should be the axis of our apostolic action as followers of Christ. The Vatican II documents, the Encyclicals “Populorum Progressio” (1967), “Mater et Magistra” (1961), and the recent one “Caritas In Veritate” (2009), which among many others, speak strongly regarding the responsibility of working to reduce inequities, to offer life and dignified alternatives to all people, to reduce poverty and hunger, and to promote comprehensive human development, including, among many other things, the inalienable Kingdom building actions.

CLC perspective regarding the thematic issue of Ecology

CLC has presented, especially since the Assemblies of Itaiaci and Nairobi, and our international working groups at the United Nations, priority apostolic topics at an international level that have been confirmed in the Assembly of Fatima. The aforesaid topics are ECOLOGY and MIGRATIONS, both complex issues in themselves, but which are also linked in view of the populations forced to move every day, given the conditions of extreme precariousness within their vital environment. These topics have been assumed as priority issues for the CLC United Nations working groups. Besides these topics, there are countless initiatives, experiences and apostolic proposals of great value of CLC on a personal, small community, regional, and/or national community, levels, and even on international level. Nevertheless, it is important to recognise that we have outlined these topics as a result of community discernment, and we have achieved little regarding international articulation on the matter. Therefore, this document seeks to assume the mandates of our Assemblies, to recover the valuable efforts carried out previously, and to give a more specific sense to this confirmation of the call of the Spirit. We see an open door offering us an opportunity to become involved as CLC in the ecological issue, in a concrete experience that we present herein below.

Background of the Pan-Amazon reality².

The Amazon territory, biome (living system) of vital importance for the region of Latin America and for the whole world, represents one of the richest and most complex areas in biodiversity, in traditional cultural expressions, and in wealth of different resources. Historically, the Amazon territory, due to the distance and inaccessibility thereof, and because of the ignorance regarding the same, had been excluded from much of the social politics and state interventions, as well as from attention to priority needs of its population in issues of health, education, production projects and of infrastructure for the population of this territory.

In the contemporary dynamics of the South American region, of the entire continent, and of the world, a model, and a way of progress and development, has been adopted based mainly upon industrialization and foreign trade, achieving the same through the extraction of raw materials and agricultural products, based on the premise that development depends only upon constant growth (as if these were unlimited), seeking any means for supporting that proposal. In the last few decades, due to the petroleum and mineral boom of various countries of the region, the Amazon territory became one of the places of greatest strategic importance for the support of this model of development.

The Amazon went from being the “backyard” to become the “central square”³ due to the presence of the largest petroleum deposits of the region, of utmost importance for the world, and due to the renewed strategic importance of large scale mining, which once again has vital weight in the extraction plans of the governments and the interests of national and foreign companies. Some of the most important mineral deposits happen to be in the Amazon region.

Some authors would call this “the curse of abundance”⁴, because, in spite of being the richest regions of the world in biological, cultural, and natural resources, the situation of poverty and exclusion is generalized, and amidst all these,

²Taken and adapted from the document called “Pan-Amazon: from “backyard” to “central square of the planet” What is our prophetic mission?” from the Amazonic Itinerating Team. Fernando López, S.J., Laura Valtorta Mdl, and Arizete Miranda Dinelly CSA

³ Ibid.

⁴Acosta, Alberto (2010)

wealth has remained in the hands of a few; above all in benefit of the interests of companies from other countries and their governments, or of governments and national economic groups that have done very little to promote a better distribution of income and eradication of poverty.

The great conflict is that in many of the areas where there are main deposit resources in the Amazon, these pertain to the areas that have been specified as native indigenous territories, ecological and nature reserves, and where there is also the presence of indigenous communities, of human groups in voluntary isolation and/or non-contacted communities. Historically they have been obligated to flee to more remote regions of the forest, and where enormous negative impacts, produced by pollution generated by extraction activity, have been observed. These are territories where, due to the phenomenon of colonization and the building of dependency relations, serious impacts have been made upon local cultural identities, on the ancient production practices, on the capacity of self-sustainability of the families, and deep changes on their future perspectives due to the influence of a model of urban-western development. This situation converts cities into hubs of growth, thus favouring the abandonment of the areas of life, and of the traditional practices of the populations that have been efficient protectors of the biodiversity⁵.

Within this Pan-Amazon context,⁶ a new and crucial discussion has initiated regarding the future of humanity and of the planet itself; especially as regards to the models of regional articulation of Latin America and of the entire world, the same being based on this notion of development = economic growth = irrational exploitation of natural resources, and where countries with more economic power continue trying to take advantage of this ongoing situation. For this reason, the more developed countries, but especially the most powerful interest groups, now look with special interest at one of the most strategic and important areas for the future of humanity: the Pan-Amazon region.

Here are some reasons for this growing interest and some deciding factors regarding its strategic importance for the future of humanity⁷: ***“The Pan-Amazon region covers an area of 7.5 million Km². It is distributed throughout 8 countries of South America plus French Guyana⁸. It represents 43% of the area of South America. The Amazon River has more than 1,100 main tributaries and an infinity of streams, with which it weaves the most extensive river network in the world, with more than 25 thousand navigable Km. The Amazon region concentrates 20% of the non-frozen fresh water of the planet, which pours into the Atlantic thus aiding in the regulation of the systemic balance of the ocean. The Amazon biome (living system) is not “uniform”. It is a gigantic archipelago of ecosystems rich in biodiversity. About 34% of the primary forests of the planet are concentrated therein, which is home to 30% to 50% of the fauna and flora of the world. It is es-***

⁵ Currently, 70% of the Amazon population is concentrated in the large cities of the region; with an almost total absence of public policies for the communities of the interior. According to some analysts, this policy of population abandoning the interior of the Amazon region is not coincidental, but rather, it is evilly designed to be able to exploit natural resources from the area while minimising social conflicts.

In view of this concept, we see the importance of strengthening and assisting the Amazon populations in settling within their own territories, seeking always to promote the “good life” of their world views and ancient practices, even in the midst of the new historic turning point in which we live.

⁶ The notion of Pan-Amazon implies observing everything that comprises the living system known as the Amazon in the South American continent. It involves more than 10 countries, entailing likewise a complex living system that is fed from the thaws of volcanoes and flows into the ocean, passing through innumerable territories, ecosystems, communities and cities that depend on this living system.



estimated that the Amazon captures between 80 and 120 billion tonnes of carbon dioxide per year. This enormous Amazon garden, which is under the care of an enormous diversity of “gardeners” (its traditional populations), is fundamental for the climatic and systemic balance of the planet, and consequently, for the present and future of humanity.

The current population of the Pan-Amazon region is reckoned at 40 million. From this number, 3 million are indigenous people, distributed into approximately 400 native groups, who speak 250 different languages pertaining to 49 linguistic families (the most numerous are: Aruak, Karib and Tupí-Guaraní). Furthermore, there are thousands of Afro-descendant communities (with more than a thousand only in the Brazilian Amazon) and an endless number of communities of river-side dwellers, racially mixed and of migrants, colonists, farmers and inhabitants of the Amazon cities. This enormous linguistic and sociocultural diversity is consequence of the capacity of human adaptation to the rich and diverse Amazon biome. The socio-environmental diversity of the Amazon is an enormous wealth for humanity and life on the planet, it is the expression of the diverse face (Trinitarian) of God, whose unity can only be thought and articulated in diversity.

Archaeological research has pointed out that human presence in the Amazon region goes back 11 thousand years; a lot older than the recent European arrival barely 500 years ago. Throughout all the time previous to the colonization, the native populations utilised the natural resources in a wise and stable manner, with intimate reciprocity with the environment in which they lived. They did not depredate the land and they contributed to the enrichment of the biodiversity by carrying species from one place to another”.

Large projects and socio-environmental impacts in the Amazon region⁹.

“Today the Amazon region is being devastated by paper mills and lumber companies, by mining and oil companies, by pharmacists and agribusiness companies, by hydroelectric plants, waterways and large highways that cut across the forest and the territories of the indigenous populations that inhabit therein. The most affected are the indigenous populations and the traditional communities of the region.



This living territory has become an important political and economic card for negotiation between great powers, and one of the first regions entailing the greatest strategic interest for humanity, disputed by the most powerful countries. The biodiversity, along with new energy sources connected with the same, the fresh water, the active principles, the genetic engineering, the strategic minerals, etc. are the elements being disputed by the great world powers. The socio-environmental impacts upon the life of the indigenous populations and traditional communities of the region, including the depredation of their natural resources, are not taken into account.

⁷ Taken and adapted from the document called “Pan-Amazon: from “backyard” to “central square of the planet” What is our prophetic mission?” from the Amazonic Itinerating Team. Fernando López, S.J., Laura Valtorta Mdl, and Arizete Miranda Dinelly CSA

⁸ 1. Brazil (67%), 2. Bolivia (11%), 3. Peru (13%), 4. Ecuador (2%), 5. Colombia (6%), 6. Venezuela (1%), 7. Guyana, 8. Surinam and 9. French Guyana (all the Guyanas 0.1%).

⁹ Taken and adapted from the document called “Pan-Amazon: from “backyard” to “central square of the planet” What is our prophetic mission?” from the Amazonic Itinerating Team. Fernando López, S.J., Laura Valtorta Mdl, and Arizete Miranda Dinelly CSA.

The following is the opinion of the Latin-American Episcopal Conference assembled in Aparecida (Brazil, 2007): “Too often, the conservation of nature is subordinated to economic development, entailing damage to biodiversity, the depletion of water reserves and of other natural resources, including air pollution and climate change as well” (DA 66). “In the decisions regarding the wealth of biodiversity and of nature, the traditional populations have practically been excluded. Nature was and continues to be under attack. The land has been depredated. Water is being treated by companies as if it were a negotiable merchandise, besides having been transformed into something disputed by the great world powers” (DA 84). Pope Benedict XVI himself, in his speech to the youth in the Stadium of Pacaembu, in the city of Sao Paulo (2007), strongly denounced “the environmental devastation of the Amazon and the threats to the human dignity of its populations” (DA 85).

Today, the Amazon depredation and the violence against the traditional and indigenous populations of the region continues with the new extraction cycles and, especially, with the large “development” projects that are being imposed on the region (IIRSA- Project of “Integration of the South American Regional Infrastructure” (IIRSA), www.iirsa.org and PAC- Brazilian version of the aforesaid, “Growth Acceleration Programme”).

The IIRSA was created in a meeting of the Presidents of Latin America carried out in Brasilia in the year 2000. They agreed on generating an economic, social, and political integration process by developing transportation, energy and communication infrastructure throughout the continent; to create new avenues for export in order to reduce transportation costs and thus achieve greater competitiveness on world markets. The region that will be (and already is) the most affected by the IIRSA is the Pan-Amazon: of the ten IIRSA axis, five of them affect it directly. The international economic interests are greater in the Amazon region due to the wealth of the soil and subsoil, the biodiversity, the fresh water, etc.

In order to remove the wealth from the region and transfer merchandise at low cost from one ocean to the other (Atlantic-Pacific-Caribbean), transoceanic highways and waterways connected with hydroelectric plants are implemented, thus crossing the Pan-Amazon both in east-west direction as well as north-south. The socio-environmental impacts upon the region will be (and already are) very serious, as well as the pressure on the legal frameworks of the environmental regulations and, especially, the pressure on the territorial rights, achieved with much effort and suffering in the last decades, of the traditional populations (indigenous people, rivers dwellers, Afro-descendants, etc.).



The large projects in the Pan-Amazon region result in two very strong impacts upon human mobility. On one hand, the large projects require, and quickly attract, an enormous number of migrant workers that arrive, mostly, from other non-Amazon regions, bringing with them another world-view and relation with the mother earth. Many times, this population enters into conflict with the traditional populations of the region, who have another world-view and ways of relating to their environment. On the other hand, the large projects also generate enormous socio-environmental impacts that displace the traditional populations, turning them into “refugees and/or forced displaced people due to environmental reasons”.

With IIRSA and PAC, history repeats itself: Even up to now, this region is taken into consideration based upon “outside” interests and not from the “inside” interests of the Amazon populations. It is important to point out that this development logic regarding the region adopts, as social construct, the idea of the Pan-Amazon being an “empty land” or “nobody’s land”. Of the 100 human groups left in the world without contact with West, 85 are in the Pan-Amazon region and 75 of them in the Brazilian Amazon”.

The experience of the Society of Jesus and the Church from the Amazonic Itinerant Team (<http://equipeitinerante.jimdo.com/>)¹⁰.

The mission of the BAM–Jesuits region of the Brazilian Amazon was birthed in May 1995, from the Jesuit province of Bahia. The total area of this Province is of 3,100,000 Km² (6 times the size of Spain!). An immense region in the heart of the Amazon with 8.5 million inhabitants pertaining to a very large diversity of indigenous populations (more than 100), immigrants from different regions and countries, and “caboclos” (racially mixed people).

Fr. Fernando López, SJ, one of the members of the AIT describes the origins of this initiative: In the face of this challenging reality, the “Amazonic Itinerant Team” was created in 1996. The project is based upon the life of Jesus, on His way of itinerating (“from village to village”) and proclaiming the Kingdom and its Righteousness (Cf. Luke 8:1s). It was also inspired from the lives of some of the first Jesuits, who travelled around the world as “light cavalry” and “pilgrims on a mission”, at the service of the Church and of the Abundant Life.

Fr. Fernando López, s.j., one of the missionaries of this initiatives recounts his experience: likewise, the document of the Amazon bishops, “The Church is incarnated and has planted its tent in the Amazon” (1997), inspired us a lot: light structures that make it possible to meet with communities on site and to have mobility in the mission. The requests for support and formation arising from distant communities, which various bishops and institutions presented, were of great help in carrying out the project. That is how the question arose; why not put ourselves at the service of the communities, organizations and institutions of the region, with a light and mobile structure? Thus, the fundamental intuition was birthed: “To support the initiatives of others”, “to place ourselves at the service of others”, in order to complement their work.



The thrust given by the Fr. Claudio Perani S.J. (Provincial of that region in that time, and founder of the AIT), who sent three Jesuits for the Amazonic Itinerating Team, was fundamental at the beginning, saying: “Devote yourselves to travelling around the Amazon. Visit the communities, the local churches, the organizations. Observe everything carefully and listen attentively to what the people say: their demands and hopes, their problems and solutions, their utopia and dreams. Participate in the everyday life of the people. Observe and keep a record of everything. Take note of what people say, specifically, their own words. Do not worry about the results. *The Spirit will gradually show the way*”. And opening the map of the Amazon, Claudio concluded: “Start from where you can!”

Along the way we defined the general purpose of the project: “To listen, awaken, encourage and support the people, projects and initiatives in the milieu of Riverside Dwellers, Indigenous People and Marginalized Urban People, by travelling around and cooperating with related entities and individuals, so that the poor, excluded, and culturally different people, may become part of their own liberation and history and, be recognized as persons, the favourite children of God. All this in order to evangelise, humanising the most aggressive, oppressive and unjust environments, where human life is being threatened, cultures are being discredited and socio-environmental rights ignored”.

¹⁰ Taken from the text “Mission outdoors in the Amazon. Amazonic Itinerating Team: called and sent to cross borders both ways”. Fernando López, S.J.

The specific objectives are: 1) *To get to know the specific life of the people, learning from them in order to serve them better.* 2) *To contribute with specific consultancies.* 3) *To help in the formation of the communities and of the multiplying agents of the churches, social pastorates, popular movements, as well as social and indigenous organizations.* 4) *To facilitate the exchange between the diverse and rich experiences in existence, endeavouring to weave networks of solidarity and mutual help among them.* 5) *To study and systematise the experiences gained, in order to return them to the people, communities, and institutions with which we work.*

Likewise little by little, some methodological principles were defined as well: “1. *Walk, neither behind, nor in front, but side by side with the people; at the pace of the canoe, where the praxis and the theory are two necessary oars for advancing;* 2. *based upon the logics and life projects of the natives, marginalized urban people and riverside dwellers;* 3. *“disempower ourselves”, to decrease so that they can grow;* 4. *reciprocity and interdependency;* 5. *listening and dialogue;* 6. *insertion and inculturation;* 7. *record, systematise and return the experience;* 8. *exchange experiences and weave networks...*”

Another important element was to begin the project “observing” the Amazon reality and discerning the “specific faces” from the place where we felt the call of God to integrate our life with them. We first responded to the question regarding the people: Who are we going to be with? (And not, what are we going to do?). We asked ourselves: Who are the most marginalized and excluded people in the Amazon region today? From there, the faces of the marginalized urban people, the riverside dwellers, and indigenous people emerged. There are deep interrelations among these three historic people groups in the Amazon. That is why the Amazonic Itinerating Team is comprised of three sub-teams, one for each historical people group. Together we endeavour to study, understand and deepen those three realities so as to respond to them more effectively. Today CLC has established a collaboration agreement with the Jesuit Amazonic Region (BAM) where we’ll work together at a local level with CLC Brazil, but also at a regional and international level through this initiative. This will allow us to have a more sustainable and formal frame to develop this proposal in a collaboration spirit among Society of Jesus and CLC.

Current structure of the AIT

The Amazonic Itinerating Team is open to laypersons and religious people, both men and women, of different congregations, as well as priests and other people or organizations that wish to join forces with the marginalized urban people, riverside dwellers, and indigenous people of this immense Amazon region. The people participating in the project are sent by an institution, which likewise contributes with the support of the same in an inter-institutional approach. Currently the team is comprised of eight institutions (Conegas of Saint Augustine, Daughters of the Sacred Heart of Jesus, Servants of the Most Holy Trinity, Pastoral Commission of the Land, Pro-Indigenous Missionary Council, German Volunteerism SJ, Marists and Jesuits). Furthermore, there are several other institutions that want to join the proposal. The team is distributed into two nuclei: “Trinity” based in Manaus (Brazil); “Three Borders” based in the triple border of Tabatinga (Brazil), Leticia (Colombia) and Santa Rosa (Peru).

In principle, the project will be broken down into small “itinerating cells”, working in the regions along the borders of the Amazon countries, given that these are strategic places where the damage is the greatest and where new and creative possibilities of service are available. Even up to now, the Society of Jesus has continued collaborating with this important project, assuming likewise a genuine attitude of collaboration for the mission, yielding the project management, so that now it is an entirely inter-institutional initiative, where the Jesuits are collaborators and motivators along with other people and institutions.



Our CLC perspective for apostolic initiatives and international advocacy as regards to the Pan-Amazon region¹¹.

We feel a confirmation that the issue of the Ecology is one of our apostolic priorities at international level, and it is unavoidable to consider the Pan-Amazon as a fundamental axis for any initiative related to the environment, where defending life is meant to be impacted¹². The Pan-Amazon becomes a determining ecological enclave for the world, given that it represents an area where there still remains a lot to be done in defence of the environment. It is a place in serious danger and requires significant action on the part of social organizations, a place where the Catholic Church itself has promoted action based upon the speech of Pope Benedict XVI and the approaches presented by the Latin-American Episcopal Conference –CELAM–.

Likewise, as CLC we have recognized the need of working in apostolic networks, given that, with our potentialities and limitations, we need to work as a group in view of the enormous and complex realities such as the environment. We highly recommend taking a look at the document of orientations regarding our methodology of advocacy; there, our perspective, being developed, can be seen in detail, coinciding extensively with this initiative of participation in the Amazonic Itinerating Team –AIT–. In this forum, and regarding the concrete proposal of the same, there is a definition of work in networks with the Jesuits, with the Church, and with other organizations of Christian inspiration.

It is evident that the environmental issue, and other territories with similar conflicts, are present worldwide; nevertheless, here we have verified the existence of multiple elements that can confirm the call to begin our action as CLC in an area, and a project, such as these:

1. Our criteria for seeking the greater good, the most universal, and to act in places where others do not go, is clearly confirmed in the Pan-Amazon region. Especially, due to the complexity of the political, cultural, ecological, social and human situation, and the importance that this territory will have in determining the future of humanity.
2. It is a territory in which the intuitions of CLC are confirmed, given that it works around the issues of ecology and migrations, with a global perspective, as international apostolic priorities.
3. The experience thus confirms the intuitions substantiated by our condition as members of the universal Church, based upon specific promptings given by Pope Benedict XVI himself and by the Episcopate of the region, and where our main apostolic collaborators, the Society of Jesus, have been involved in this work, promoting it for over 15 years.
4. The Jesuits have initiated this proposal showing profound characteristics of our Ignatian spirituality, and, in alignment with collaboration for the mission, they have set up this project as an inter-institutional forum, where a genuine joint work experience and shared management can be achieved, and where the institutional contribution of CLC could be a determining factor.

5. The “bottom-up” perspective is fundamental in this initiative. In fact, the basis for the work of the Amazonic Itinerating Team is supported on that notion of encounter, daily and systematic sharing, discovering the living and suffering Christ in the faces of the most vulnerable people. A proposal of intervention and advocacy on a more extensive level, is being developed based upon this perspective. This reaffirms our perspective of intervention as CLC, which endeavours to obtain a vision based upon an encounter with specific faces, and from there, rising toward the other levels.

¹¹In order to get a better idea of the CLC perspective for the topic of apostolic initiatives and international advocacy, we recommend seeing Annex 1, and the specific document regarding the issue..

¹² Even today, the relation that is given in the Amazon between the environmental issue and the phenomenon of displacement and human mobility, due to socio-environmental conflicts, is widely spoken about. The migratory issue, in a broad sense, is our second international apostolic priority, therefore, the two priority axis that direct our global action are integrated in a critical way in this territory.



6. The initiative of the Amazonic Itinerating Team requires, besides the specific presence of insertion, a regional institutional component that can accompany the experience, provide the organising support, and be the bridge for projections of international advocacy. CLC in Latin America has established regional structures by way of forums for coordination between National Councils and groups of reflection regarding Migrations, Ecology and Advocacy, generating likewise mechanisms to be the link between basic experiences (bottom-up), which then become proposals for action-reflection on international level, with a good regional platform supporting it.
7. The issues of ecology and environmental care involve all of us, especially as CLC from our perspective of contributing to the building of the Kingdom. Therefore, specific action carried out in the Pan-Amazon region would generate, within the international community as a minimum, an awareness-raising process regarding our way of life, including our vision of development and of consumption, with its respective ecological impact as members of CLC. Based upon this, and according to a potential response of the world body confirming the same, which would eventually be granted in the World Assembly 2013, we would propose that an action of global advocacy, in favour of the environment in the Pan-Amazon, be headed by the CLC international apostolic body. This would entail a campaign promoting the protection of this vital territory for humanity and the planet, involving, for this purpose, all levels of our CLC international network, with a strong emphasis on raising environmental awareness; all this in articulation with the Jesuits, the Church, and others

A specific proposal for the articulation of the CLC in the project of the Amazonic Itinerating Team.

During the last few months, the international coordination of apostolic initiatives and advocacy has been in close and constant relationship with the members of the Amazonic Itinerating Team –AIT-, as well as with the Jesuits of the social sector on regional and international levels. Therefore, we trust that, besides the fact that the experience seems to coincide clearly with our own search as CLC, the conditions are adequate to begin a process which would lead to an action where we can involve the entire CLC worldwide, based upon our perspective of advocacy.

In these encounters with those in charge of the AIT, always from our perspective of CLC advocacy (under construction), we have designed a proposal that we present to the entire world community, requesting their support, openness, availability, and suggestions regarding that which pertains specifically to the CLC, in order to start this common mission, projected on a long-term basis.

“It is necessary to descend and go to that place of encounter in order to “see with divine eyes”, to listen and to deeply feel the Amazon region and its populations. Listening to the cry of mother earth as well as the cry of its sons and daughters. One must seek and learn with them, discovering possible solutions to the great challenges we face, based upon their centuries-old experiences and sustainable political life projects. It is fundamental to abandon ourselves in the Spirit with confidence, to enter the road of incarnation and inculturation, of the cross-cultural and inter-religious dialogue”
(Amazonic Itinerating Team).

It is important to point out that there have already been some preliminary intentions of articulation of the CLC with the work of the AIT, which have not been fruitful. This has been carried out, both in relation to institutional articulation, as well as in the personal relationship with volunteers of CLC, who have sought to participate in the Pan-Amazon project and have not been able to do so because of a lack of financial and institutional support.



Possible path for articulation with the CLC:

- Send volunteers who can live the experience representing CLC in the AIT in periods of 2 to 4 years¹³. Other types of stays, for shorter periods and based on specific topics, could also be coordinated according to the priorities of the project.
- Institutional support of CLC for the aforesaid volunteers on various levels:

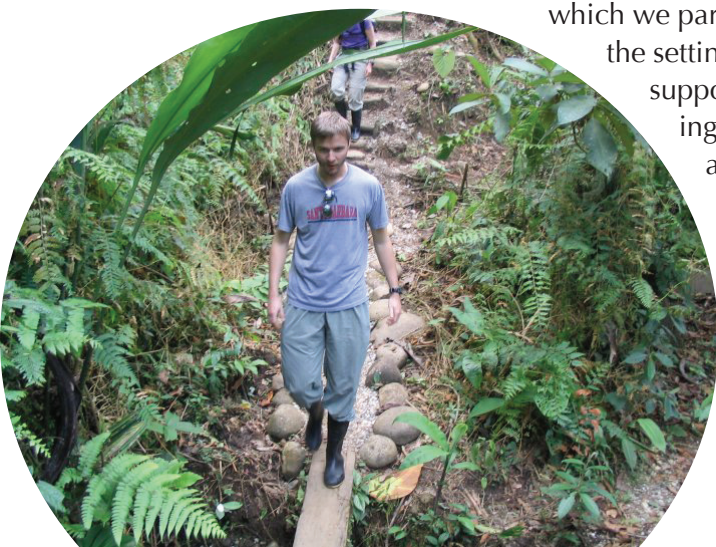
Institutional: Specific presence of CLC as a member institution of the AIT, taking part on their discernment process, monitoring, evaluating and projecting in the initiative. Participating in the annual encounter, at first through the international head of apostolic initiatives and advocacy and from there, by continuing to build the proposal of global articulation.

Financial: Support for the living expenses of the CLC member(s) taking part in the experience (1.2 minimum wages of Brazil = 746 Reales, around USD 450, another contribution for the support of the common apostolic action of around 500 Reales, which is around USD 300, and, finally, a specific contribution for creating a fund for specific expenses, whether related to health or other items, or for ensuring the support of the regional CLC, of around USD 250. This amounts to a total of 1,000 USD on a monthly basis, per volunteer, for supporting the proposal).

Regional: Through the reflection groups in CLC Latin-America, regarding the issues of Ecology and natural resources, and Advocacy. These groups would take part in the designing of the regional and international strategies of advocacy, as well as in the discussion, joint reflection and monitoring of the intuitions presented by the representatives of CLC in the AIT; as well as in the constant and specific monitoring and accompaniment of our CLC envoys throughout the experience.

Advocacy:

- In the face-to-face encounter at the closing of the course called “Political dimension of the CLC social commitment in Latin America” (<https://sites.google.com/a/lacvx.org/cursos/>), the building of an advocacy strategy will be assumed as regards to the Amazon, based upon the experience of the AIT and the possible presence of CLC in an organic way within the same. May 2013.
- This thematic issue, including the experience with the AIT, would be inserted on international level as one of the axis of reflection for supporting the advocacy processes originating from CLC presence in the Amazonic Itinerant Team (from bottom-up). This would be based upon the international coordination of apostolic initiatives and advocacy, seeking likewise to articulate with our United Nations working groups and the international networks in which we participate. From there, we intend to promote and accompany the setting up of international campaigns for dissemination, with the support of the CLC network, thus raising awareness and advocating for the protection of the environment and ecology, creating awareness as well in CLC regarding our way of life, according to our PG, specifically No. 4.



In Annex 2, the profile of the CLC volunteer, operating issues, and topics regarding the decision-making process are presented.

¹³ The dimension and complexity of the territory requires a presence of volunteers for at least 2 years, where the experience of insertion and contact with the different communities and realities will be lived out, which implies a long period of adaptation, and then it is desirable to include a significant presence of stable teams that can give continuity to the experience. This does not prevent other more detailed insertion experiences regarding specific topics of support, including investigative experiences or others to be defined as a group.

Colaboration proposal with a long-term vision.

If we decide to get involved as CLC in an initiative of this nature, especially due to its close affinity with our identity, and from its relation with our discernment at a global level, we should carry out the same with absolute responsibility and with a long-term vision. The complexity of the territory and its dimensions, as presented at the start, require genuine integration with the proposal, therefore we should assume this process with total responsibility, consolidating the same in a gradual way. We will structure it on different levels (local, regional and international), so that we assume this initiative with the expectation of getting involved as world apostolic body.

Funding levels and the mechanisms proposed for achieving this:

1. The proposal for CLC advocacy is based upon the face-to-face presence in the most urgent realities, from there, the bottom-up process is built; therefore, we should guarantee the funding and the stay of at least one CLC member, who will be part of the Amazonic Itinerating Team for 2 to 4 year periods..

This means an approximate investment of: **USD 1,000** monthly during 13 months, given that it implies 12 months out of the year, and we propose an extra month to cover the annual contribution to a CLC volunteer savings fund, who will be dedicating his/her life to the project.

Part of this will cover the stay with a little more of a basic salary, according to the standards of the government of Brazil, thus ensuring a dignified life, which includes public healthcare, enabling likewise the processing of all the legal permits needed for staying in the country. The second part will be the institutional contribution for the apostolic support of the project, for performing the mission activities of our volunteer, for supporting the encounters and the mobilizations throughout the Pan-Amazon region. The air transport costs will be the responsibility of the volunteer, who may seek support from his/her local or national community, or negotiate the same through other supplementary sources.

FUNDING PROPOSAL FOR THE NATIONAL COMMUNITIES:

We request that the largest possible number of CLC national communities get involved on this initiative; the amounts of contribution are open to the possibilities of each community, ensuring that this become a yearly contribution for at least 3 to 4 years to guarantee the stability of the initiative, and reaching an amount of \$1,000 USD per month; 13 months per year (one month will be destined to the follow-up of the volunteer, and to set up a savings fund him/her). In this manner, it will be a long-term commitment, in alignment with the spirit of the proposal.

2. A basic component of our platform, for going from the specific experience to the international vision of our apostolic body, is the regional forum. This forum, as mentioned previously, is a key element for ensuring support for the CLC volunteer(s) on the part of the DSSE, thus guaranteeing constant presence in the inter-institutional articulation forum within the Amazonic Itinerating Team, of which we would take part, and as forum for generating supplies and proposals for promoting CLC advocacy at international level.



FUNDING PROPOSAL FOR GOOD WILL DONORS AND THE NATIONAL COM-

MUNITIES: Given that this component is variable in nature and can be adjusted to funding possibilities, **we ask national communities to help us contact specific people, CLC members of good will, or others with a special interest in the environmental topic, in order to make voluntary contributions.** By making a one-time or annual contributions, a basic budget would be available for building our strategy of international CLC advocacy regarding the ecological topic, thus enabling the support of our action along these lines.

3. The last aspect, alleges that the CLC experience in the Amazonic Itinerating Team can likewise be the catalyst for an awareness-raising process for all CLC members worldwide regarding our way of life, specifically, our contribution to this development model of extractivism and of consumption, which many times is contrasted with our search for a simple way of life, following Jesus model.

In this sense it is good that, just as we are aware of our contribution to this development model and our impact upon the environment, that we also be responsible for this reality, endeavouring to carry out a balanced exercise of what scientists call our “ecological footprints”¹⁴, by performing an economic assessment of the environmental impact of our routine activities. We should consider, especially, our trips by land or air that imply an impact due to the use of hydrocarbons, so that we can contribute economically, that proportional part, toward a CLC action, in order to mitigate the environmental effects of our way of life and of current consumption. To ensure the awareness-raising of their members, and the funding of their own actions for protecting the environment, Catholic organizations and NGOs are increasingly implementing these measures.

FUNDING PROPOSAL FOR ALL WORLD CLC MEMBERS:

WE would like this aspect to be an exercise of self-awareness and self-reflection for all members of the world community. We propose that in every activity, whether personal, professional, or of CLC, we count the cost implied in our moving from one place to another, and to this total value we apply the “ecological footprint” factor, so that we can make an economic assessment of this aspect, thus setting this amount aside, and donating it to a specific fund for the ecological initiatives promoted by CLC. We will be developing the way in which this can be put into operation, but it will most likely be through the National Councils, included in the remittance of yearly quotas, indicating the specific amount for this aspect.

A good reference calculation tool for trips by air, use of car, or other similar items, can be found in this simple webpage: <https://secure.noco2.com.au/?Calculator> Some writers propose that, from the total cost of any trip, one must calculate from 3% to 4% of the cost as “ecological footprint”. We hope that this will be an innovative ap-

¹⁴ This is a very complex concept, but we present a simple and clear definition herein, in order to substantiate the proposal that we as CLC are carrying out, “By consuming resources in an irrational manner, the area of forests, meadows, deserts, mangrove swamps, reefs, jungles, and the quality of the seas of the world is being reduced. The impact of a person, city or country, upon the Earth, in order to satisfy the consumption and absorb the waste of the same, is known as ecological footprint”. Source: <http://www.masr.com.mx/que-es-la-huella-ecologica/>



proach, promoting awareness-raising and not the loss of Ignatian freedom, helping us likewise, to finance this CLC Green Fund. Each member of the community is at liberty to apply this exercise and to assume responsibility thereof.

We request all the members of the World Community “to “keep all these things in your heart”” (Luke 2:51), so we can live out our lives in greater depth and act more efficiently as an apostolic body, advancing with the meek and humble Christ throughout human history, being ever more identified with His mission (PG 8). Mandate of Fatima 4.2 (conclusion).

HOW TO PARTICIPATE?

We kindly request all national communities to send around this document, and to help us seek for the right person who full-fills the profile we look for. We will start out by sending one person to represent us during a period of at least 2 years. The selection of that person will be made through a committee integrated by CLC and AIT members. Candidates are welcome to contact us and express their interest until the end of June 2013, so they can begin the experience around August 2013, in the annual meeting of the AIT. Please send those names or direct them to mauriciol@cvx-clc.net so we can clarify any doubts and respond to any question.

Mauricio López Oropeza

mauriciol@cvx-clc.net

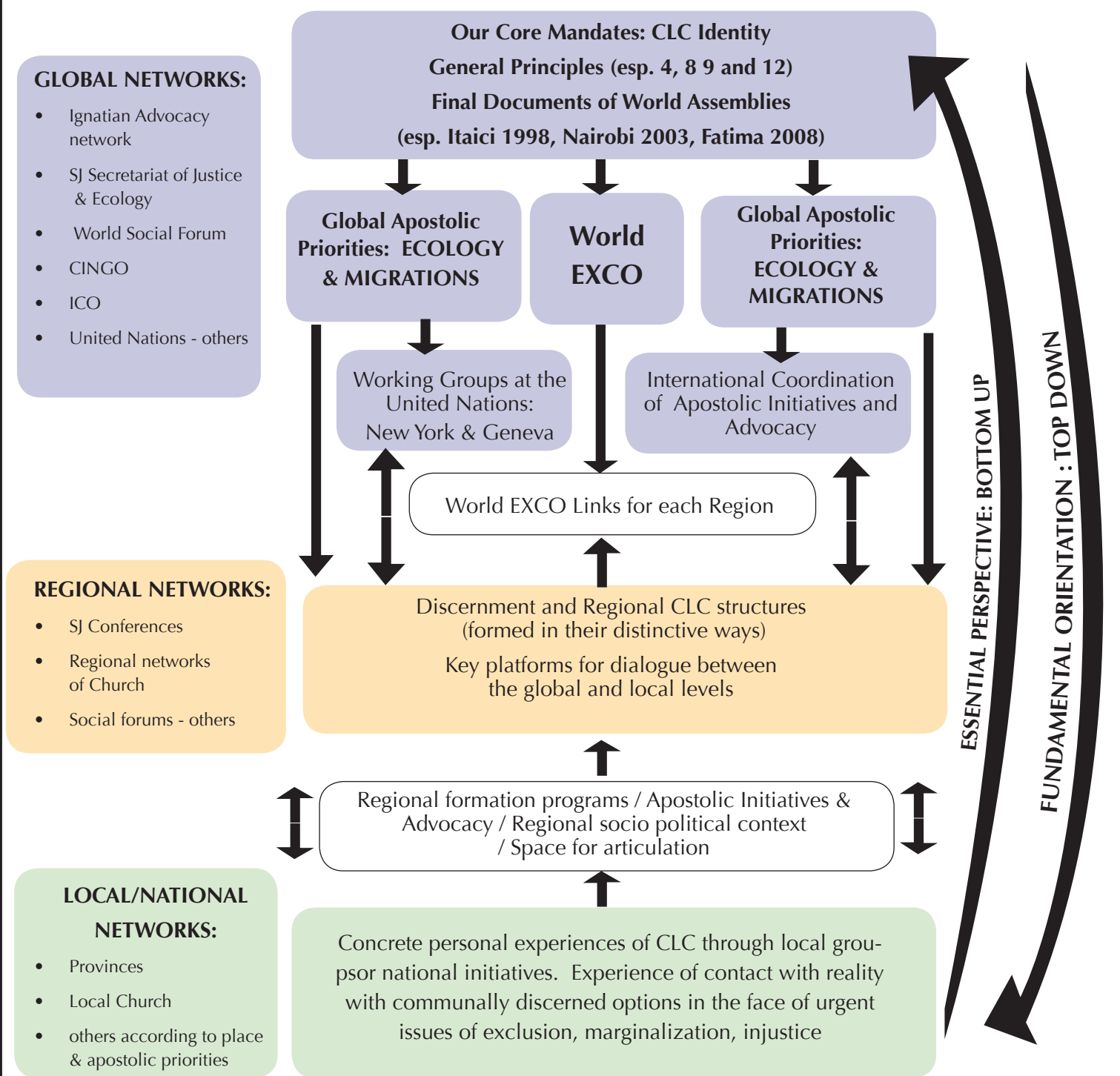
Member of the EXCO

Apostolic Initiatives and International Advocacy



CHART 1. METHODOLOGY BEING DEVELOPED:
PROCESS OF INTERNATIONAL ADVOCACY OF CLC

The Gaze of the Trinity (the Incarnation Contemplation) on the
global reality and its socio-eco-political structures



Annex 2.

Profile of the CLC volunteer involved in the experience

- Make this experience a life choice involving clear discernment, with the support of their small community, and if possible, with the backing from their regional and/or national community, including, by way of EXCO, the support and guarantee of the world community, and with the specific support of the international coordinator for apostolic initiatives and advocacy. All these aspects should be granted in the spirit of the DSSE.
- It should be understood that this experience will imply great demands and challenges due to the complexity and enormity of the Pan-Amazon territory.
- Communication skills and the capacity to communicate on Portuguese or Spanish.
- Openness to the idea that the lives and demands of the same are those that will set the course of action. It is not a matter of arriving with a fixed personal or institutional agenda, instead, it is going to the encounter in order to seek from there the motions that generate more specific proposals for the person in the experience, and then for CLC, thus gradually involving the same.
- Serious comprehension of what community life entails, the austerity and the apostolic discernment thereof.
- Openness for breaking their paradigms in the face of unknown realities. Cultural diversity.
- Each member contributes based upon their own experience, therefore, it is important for them to be mature people, fully developed emotionally, with experience in insertion projects and volunteerism.
- A selection process will be defined and candidates will be chosen (according to available resources), with CLC support on different levels.
- The funding proposal is presented in the following section.

Operating topics:

- CLC support of the DSSE on its various levels, prior, during, and subsequent to the same.
- Articulation with the regional processes of CLC in Latin America, specifically from the reflection groups and from the strategy of regional advocacy that will be developed this year.
- Articulation with international processes, especially in response to the World CLC concerns, so as to draw up possible road maps for action on a larger scale.
- Specific support from the Society of Jesus through the Amazonian region –BAM-.



www.cvx-clc.net

