



PRAYER GUIDE



TABLE OF CONTENTS

02	COP30 Prayer
03	Introduction
04	Prayers of the Faithful
13	Daily Prayers & Reflections for COP30
37	About the Authors
40	Credits and Useful Resources

COP30 Prayer

Lord,
You who love us,
You who love Your creation,
come and save us!

At a time when so many men and women
are already suffering from the consequences
of global warming, touch our hearts!

At a time when everyone, young and old, individuals,
communities and states, must make concrete
commitments, draw us into Your surge of love!

At a time when all of humanity is called upon to tune
up for its own future, send us Your Spirit!

Lord,
You who love us,
You who love Your creation,
come and save us!

Jérôme Gué, S.J.

Introduction

Welcome to the liturgical and prayer guide for the **Jesuits for Climate Justice: Faith in Action at COP30 campaign**.

As the world converges at COP30 in Belém do Para, Brazil, the Society of Jesus reaffirms its unwavering commitment to socio-environmental justice through this global initiative. This campaign amplifies the voices of those most affected by the climate crisis and calls for urgent action on key demands:

1) debt cancellation for poor countries, 2) strengthening of the Loss and Damage Fund, 3) a just energy transition, and 4) the promotion of food sovereignty based on agroecological practices.

Rooted in the spirit of the Laudato Si' encyclical and the Paris Agreement on their 10th anniversaries, as well as the fourth Universal Apostolic Preference, this guide invites all to unite in prayer and reflection. Together, let us seek God's wisdom and courage to be agents for a much needed ecological conversion, turning hope into concrete action for our planet and future generations. The fruit of extensive collaboration across apostolates of the Society of Jesus - this guide unites the voices of students from the Fe y Alegría federation, Jesuits, lay collaborators, and members of the Global Ignatian Advocacy Network as we journey together with Hope for the future of our common home at COP30 and beyond.



JESUITS FOR
CLIMATE JUSTICE
FAITH IN ACTION AT COP30



☆ Camila
Moreno

19-06-2025

PRAVERS OF THE FAITHFUL

Olivier Dewavrin, S.J. and Gabrielle Pollet

Sunday, October 5

Lord, in this time similar to that of the prophet Habakkuk, when we see violence and discord raging, teach us to wait patiently and faithfully for the fulfilment of Your word.

We entrust to You in particular the preparation of COP30 on climate change, which will take place in mid-November in Brazil, so that it may bear fruit in justice and peace.

May the negotiators have the common good at heart and work sincerely to put an end to climate change by phasing out fossil fuels.

Sunday, October 12

God of tenderness, as the leper returns to give thanks for his healing, help us to rejoice in the care You take of Your creation.

Grant that the leaders participating in COP30 in Belém may have hearts open to Your call to care for all our human brothers and sisters and the other creatures You have made.

May the preparations under way lead to concrete commitments for a just energy transition, in true solidarity among peoples.

Arialy Andrade



"To plant consciousness today, is to sow life for tomorrow" - Arialy Andrade, Fe y Alegria Ecuador

Sunday, October 19

Lord, You urge Your disciples to pray without losing heart and to seek justice without growing weary.

In these final weeks of preparation for the COP climate summit in Brazil, send Your Spirit of justice to the delegates from all countries who will be sent to Belém, so that concrete action may be taken in favour of global climate justice.

Grant us also to see how we can, at our own level, act for the common good by adopting lifestyles compatible with the care of creation.

Sunday, October 26

O God of peace, as COP30 approaches, help us to be, as You are, attentive to the poor, the oppressed and in particular to the inhabitants of the countries of the South, who are suffering the consequences of climate change to which they have contributed little.

May the COP climate conference in Belém be an opportunity for spiritual and political conversion that will allow creation to be protected and the poor to be heard.

May the dialogue and decisions that result reflect Your love for all living beings.

Cuidemos la madre tierra

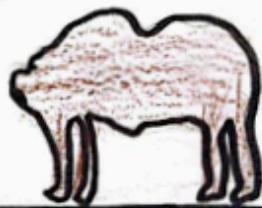


Yhefri Villar D.

4º Primaria

C.E. Nuestra Señora de
Piedad Fe y A

Cobija - Pando
Prov. Kilgo Aluri



"Let's take care of Mother Earth." - Yhefri Villar D., Fe y Alegria Bolivia

Sunday, November 2

God of the living and the dead, You give life back to the righteous and the innocent. We entrust to You all those who have recently suffered from disasters caused by climate change, as well as other living creatures who are suffering or disappearing as a result of our actions on ecosystems.

Help us to rethink our lifestyles so that we stop destroying life. We entrust to You in particular the opening of the COP climate conference in Belém in a week's time.

May these negotiations contribute to building a world where concern for the most vulnerable and for creation prevails.

Sunday, November 9

Lord, You showed Ezekiel in a vision that Your goodness is like a spring that irrigates the deserts.

As COP30 on climate change begins tomorrow in Brazil, may Your word irrigate our inner deserts. In particular, pour a spirit of kindness and gentleness into the hearts of the leaders gathered for these climate negotiations.

May they know how to engage in dialogue and mutual listening in the service of the common good, and may they agree on the necessary phase-out of fossil fuels.



LAS PEQUEÑAS

COSAS pueden hacer

UN GRAN
cambio

Sunday, November 16

Lord God, You showed Malachi a vision of days of furnace, but also the coming of Your Sun of righteousness.

On this day of pause during COP30, calm the ardour of the most vehement and raise up a spirit of justice and shared care.

Inspire sincere and courageous commitments to reduce greenhouse-gas emissions and achieve a just energy transition, so that the rest of the negotiations may live up to Your plan of love for the Earth.

Sunday, November 23

Lord, as COP30 has just ended in Belém, inspire in everyone the desire to make the most of the commitments made, with a sincere concern for the common good.

Support us so that we may have the strength to persevere in concrete actions to better care for the creation

You have entrusted to us. May this climate COP be a spur for our leaders and for each one of us, encouraging us to work with You to build a world that is more just and respectful of each of Your creatures.



Student from Fe y Alegría Venezuela

DAILY
PRAYERS
&
REFLECTIONS
FOR COP30

"En nuestras
manos está proteger
el planeta"



"It is in our hands to protect the planet". - Danitza Coral Amaranto, Fe y Alegría Peru

Monday, 10 November

“Contrary to the technocratic paradigm, we say that the world that surrounds us is not an object of exploitation, unbridled use or unlimited ambition. Nor can we claim that nature is a mere ‘setting’ in which we develop our lives and our projects, for ‘we are part of nature, included in it and thus in constant interaction with it’ [Laudato Si’, §139].

“For this reason, a healthy ecology is also the result of interaction between human beings and the environment, as occurs in indigenous cultures and has occurred for centuries in different regions of the Earth.” (Laudate Deum, 4 October 2023, §25-27)

Reflection

Science and technology provide great opportunities to interact with the world and with nature. However, these interactions require careful discernment, as the power we acquire through scientific research and technological applications can be abused and escape control. Their rapid evolution threatens us and tempts us to forget our dependence on nature’s life-supporting services. We often think about how to use nature to satisfy short-term needs without considering longer-term consequences. We do not see nature as a friendly conversation partner but as a mere object whose resistances must be overcome to satisfy our appetites.

It is necessary to reflect on our motives when we use the power provided to us by science and technology: what is moving us? Are we attempting to dominate nature and assert our own superiority as human beings? Or are we aware of our dependence on the interconnected world around us?

Science and technology are languages, powerful and limited at the same time. Moreover, they are not the only languages human beings use. Restricting ourselves to them means forgetting other aspects of being human. These languages can be spoken respectfully, but that is not always the case. When taken out of context and absolutised, they blind us to reality and to our place within it. Science and technology require respectful discernment: they should allow nature to speak its reality and human beings to know their limits. When used properly, as suggested by indigenous cultures, they provide a rich and co-creative dynamic to reality.

Prayer

That we are capable of science and technology shows the creative role we can play in your creation, God. In human beings, creation acquires great capabilities. This can mislead us: we forget that we are part of nature; we forget that we belong to and depend on nature. The quest for power and the fulfilment of short-term needs may lead us astray and cause us to overlook long-term consequences.

We pray: teach us humility, our roots in the Earth, in the cosmos. That we may use our science and technology in the service of a sustainable future for our world. We ask this through Jesus of Nazareth, who shows us the search for sustainable life. Amen.



"Protect me because I am in danger of becoming extinct and I wish to continue living." - Aylin A., Fe y Alegría Ecuador

Tuesday, 11 November

"We are conscious of the disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise. Many cities are huge, inefficient structures, excessively wasteful of energy and water. Neighbourhoods, even those recently built, are congested, chaotic and lacking in sufficient green space. We were not meant to be inundated by cement, asphalt, glass and metal, and deprived of physical contact with nature."

[Laudato Si' 44.]

Reflection

Walking through a crowded city, we can be both amazed and burdened. Contemplating the great achievements of humanity through science and technology, the hard work of millions, and the pulsating flow of people, we can give thanks that we are able to discover the gifts of life which God grants us. On the other hand, we also feel a sense of lack, because human beings enjoy the right to life and happiness, which are often very difficult to realize in environments cut off from nature and where basic human needs are not fulfilled.

But change is possible. Even under the hardest conditions we can take a step towards making our context friendlier: in our attitudes, our words, our deeds, our way of living, and also at the level of political decisions. It is not a zero-sum game: if we respect each other and create cities and other living spaces according to human dignity, this can also bring about the flourishing of nature and real care for our resources. And the other way around is also true: taking care of our common home is one of the most concrete ways of caring for people, especially for the poor, who are the most vulnerable in a wounded creation.

Prayer

*Loving God, you created us with dignity and placed us in a world full of beauty and life. Yet our cities often wound both people and creation. Teach us to see that caring for one another and caring for our common home belong together. Give us courage to build communities that honor human dignity and allow nature to flourish. And may our care for the Earth become a true way of serving people, especially the poor and vulnerable.
Through Christ our Lord. Amen.*



FRASE*

Solo buscan
comida y agua, por que
su casa fue incendiada

Wednesday, 12 November

"We reject false solutions such as 'green' capitalism, technocracy, the commodification of nature, and extractivism, which perpetuate exploitation and injustice. ... Rich nations must pay their ecological debt with fair climate finance without further indebting the Global South, to recover losses and damages in Africa, Asia, Latin America and the Caribbean, and Oceania."

Extract from A call for Climate Justice and the Common Home by Catholic Episcopal Conferences and Councils of Africa, Asia, Latin America and the Caribbean on the occasion of COP30 (July 2025)

Reflection

Why have years of COP talks not made more progress than they have? Because those who need to change refuse to do so.

So-called "developed" countries have grown rich through exploiting others, including through the grave moral evils of imperialism and colonialism. These countries' early industrialisation poured carbon emissions into the atmosphere for many decades before newly industrialising countries joined them. But they refuse to provide the money that so-called "developing" countries need to deal with the damage already done and ensure that their own economic development will not add to it.

Meanwhile, countries that have grown rich through the production of coal, oil and gas refuse to stop producing them – refuse even to aspire to stop. So climate catastrophe draws ever nearer.

And the proposed "green" solutions seem to involve even more extraction – of "transition" minerals – so that consumer lifestyles can continue without emitting so much carbon, but at the cost of devastating communities and ecosystems through an increase in the mining of copper, nickel, cobalt, lithium, iron ore ...

Pope Francis pointed out in *Laudato Si'* (§21) that "The earth, our home, is beginning to look more and more like an immense pile of filth."

What is needed is a true "ecological conversion". Pope Francis says we need the conviction that "less is more" because "a constant flood of consumer goods can baffle the heart" (*Laudato Si'* §222). We need to hear "both the cry of the earth and the cry of the poor" (*Laudato Si'* §49).

Prayer

Lord Jesus, it is hard not to despair, hard not to be embittered by the injustice and foolishness at work. But it is also hard for those of us with more than we need to accept less so that others can have enough; and hard for those without enough to find ways of surviving which do not add to the problem. Please help us not to despair, not to give up the struggle and not to judge others. Fill us all with wisdom, courage and enormous love. Help us save this gorgeous planet in which You became incarnate and for whose well-being You gave up Your life. Amen.

CUIDA EL AGUA Y YO SERÉ
FELIZ



"Take care of the water and I will be happy." - Karim, Fe y Alegría Ecuador

Thursday, 13 November

"Environmental education has broadened its goals. Whereas in the beginning it was mainly centred on scientific information, consciousness-raising and the prevention of environmental risks, it tends now to include a critique of the "myths" of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism...).

It seeks also to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God. [...] It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care."

Laudato Si §210

Reflection

The conversion to integral ecology is not something improvised by sitting back and doing nothing: it must be prepared, nurtured, and learnt. It cannot depend only on laws imposed on communities or nations, even if these may reduce ecological harm. True change flows from voluntary adherence, and therefore requires pedagogy and sensitivity that meet each person in their lived reality.

We cannot expect communities to change their habits by regulation alone. We all need time to understand, to recognise the weight of our decisions, and to walk a gradual path of transformation in many areas of life: transport, energy, diet, sharing of resources, clothing, technology, heating and cooling, packaging and shopping, even our way of saving or banking. When we perceive how our smallest daily choices are bound to the suffering of peoples and ecosystems, we discover that every purchase becomes a moral act, not merely an economic one. Only then do we begin to think "in the plural," recognising all beings in creation as subjects with dignity, not simply instruments for our use.

This education must be a pedagogy of love: gentle, experiential, rooted in reality, and attentive to the starting point of each person. Whether in schools, families, faith communities, the media, catechesis or parish life, what truly inspires is not imposition but testimony—witness offered with respect and truth. Even if it does not immediately change the world, such testimony carries a dignity that awakens meaning and hope, opening space for God's action in our small history.

Prayer

Spirit of Life, who unites every creature in our common home and beats within us, longing for communion with what is different, grant us the gift of sharing our love for creation with those who resist it. Teach us to value the sacred work of educating in integral ecology, and to walk gently with those around us, guided by your tender pedagogy. May our words and actions bear valuable witness, so that care for the earth may become a language of love, opening hearts to your presence in all that lives. Amen.

Somos guardianes de la Creación



Friday, 14 November

"Money and other political and economic means must serve, not rule."

Letter from Pope Francis to the G8 (15 June 2013 – and many times after that)

Reflection

COP conferences are not about climate change or the sixth mass extinction. COP conferences are about money. "Who will lose how much, if we do A, B or C. Who would pay for ... Who will compensate for... Who will go bankrupt if...?" That's the reason why (fossil) businesses bring more delegates to the conferences than the 10 states together, who are most threatened by climate change. That people will die if we do not do things or delay doing them? Too bad. That wide areas of our world will become uninhabitable, turning billions into "climate refugees"? That's tough. But hey: There are billions of planets in the universe, but only one economy – so let's continue to serve Wall Street!

Does this sound cynical? Well, yes. I am. I always thought that human beings are reasonable and open to scientific predictions. But following the course and outcome of COP negotiations over the last years showed me: At least at the top there are many clever, powerful and influential people who are more greedy than reasonable. Fossil industries have known for decades what their "business model" will cause to our planet and yet they continue as long as one can earn money with it. This is why there are more lobbyists at COP conferences than the ten most affected states from climate change can afford to send there together.

But the worst is: We, the people, permitted them to do it and did not stop them. Now, since all facts are on the table, we, too, are responsible for the course that our planet will inevitably take if we do not stop money from ruling the world. This, of course, requires courage and endurance.

Prayer

Jesus, you showed us the way we should take as individuals and humanity. You warned us in the clearest possible way not to put Mammon in the place which only belongs to the living God and loving Father of all. When businessmen, traders and money-changers violated this truth you were courageous enough to throw them out of God's holy temple. Give us the courage to use the maybe last chance which is offered to us at the COP 30 in Belém. To stop the wrong direction we walk, to stop listening to the wrong prophets, to end the worship of the wrong God. To place ourselves at your side and ensure ourselves of your companionship since you showed us the meaning of uncompromising service, Amen.

*"Cuida la tierra con amor, porque ella es el hogar
que nos brinda vida"*



"Care for the earth with love, because she is the home that gives us life." - Student from Fe y Alegría Venezuela

Saturday, 15 November

55. *"Despite the many negotiations and agreements, global emissions continue to increase. [...] Yet, the necessary transition towards clean energy sources such as wind and solar energy, and the abandonment of fossil fuels, is not progressing at the necessary speed."* [...]

56. [...] *"we risk remaining trapped in the mindset of pasting and papering over cracks, while beneath the surface there is a continuing deterioration to which we continue to contribute. To suppose that all problems in the future will be able to be solved by new technical interventions is a form of homicidal pragmatism, like pushing a snowball down a hill."*

Pope Francis, Laudate Deum

Reflection

To reverse the emission of greenhouse gases (GHG) will take all the ingenuity of human intelligence. A blind faith in our technological and financial tools could however easily lead to a stunted form of action, refusing to consider and address the root causes of our current social, moral and ecological crisis. No tool comes without limits.

Such limits are obvious when it comes to renewable energies. Solar and wind energies, or energy storage, might be key to our future but they do not come without a cost. An electrical grid pays for itself in extracted resources, often mined far from those who benefit from "clean" energy. Does that make us pause and reflect twice on how best to use that energy?

Similarly, markets for carbon emissions might be a valid and effective tool for reducing GHG emissions, provided they are limited to coherent economic zones and designed in such a way as to exert real pressure on economic actors. Alas, there are precious few examples of such markets. Offsetting schemes might provide a clean conscience to some but at best they shift some of the efforts from the rich to the poor. At worst, poorly designed or outright fraudulent, they do nothing or even harm local communities. Are we designing carbon markets with a view to taking responsibility?

Tools, be it green energy or carbon markets, are made to serve a goal. It would be a shame to limit that goal to preserving the status quo in rich countries.

Prayer

Father, give us to better use the gifts you were so generous with: intelligence, curiosity, adaptability. That they might help us to find the tools necessary to correct the excesses born of our greed.

Father, also give us the gifts of wisdom and humility. That we might not be seduced and enthralled by our creations and put ourselves in your place as creator, once again.

Father, finally give us the gifts of justice and charity. That we might never forget the poorest, the weakest, in all of our actions.

Through Christ our Lord, he who made himself the poorest and the weakest of all.

Nombre: Christopher Ordóñez Fecha: 03/06/2025

Título: Protejamos el medio ambiente. Siembra árboles.



Monday, 17 November

"Forests bring the signature of time and eternity. Forests take one back through the centuries; or, put another way, they bring the historic and prehistoric past forward for present encounter. This is grander time than most persons usually realise, but that ancient past is subliminally there; confronting first giants we realise that trees live on radically different scales of time than do we. Trees have no sense of duration, experienced time: they nevertheless endure."

James Holmes Rolston III, *Aesthetic Experience in Forests*, 1998.

Reflection

Contact with nature has a transformative value. The diversity of more-than-human life broadens our experience beyond the everyday and changes our view of the world and ourselves. In a forest, it is possible to experience a radically different life, one that cannot be reduced to human parameters.

For many people, it is an experience of transcendence. But at the same time, we also feel a sense of closeness: we realise that contact with nature plays an important role in understanding ourselves. Biologist Edward Wilson called this ancestral fascination with other living forms and the tendency to establish bonds with them "biophilia". Why do we surround our environments with plants and flowers? Why do we derive pleasure from raising small animals? Why do we feel an instinctive sense of protection towards puppies and kittens? Why are children so curious about animals?

This innate interest reveals a peculiar characteristic of the human condition: our vocation to care, first for each other and then extended to include other forms of life. It is the biblical call to "cultivate and care for the garden." In conclusion, caring for nature allows us to understand more deeply who we are and to become fully human.

Prayer

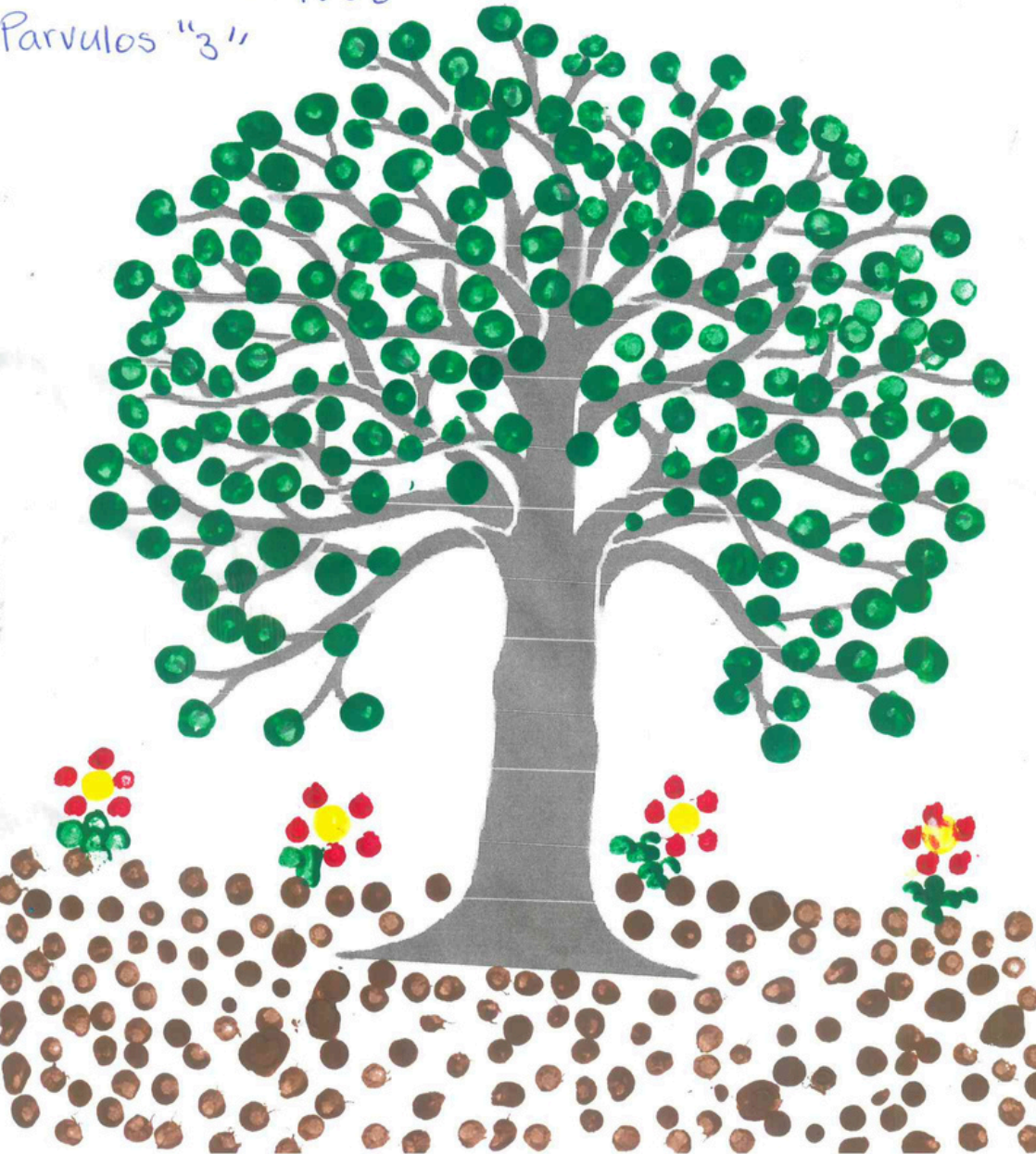
*Lord, you are present in the universe and in the smallest of your creatures.
Help us to always recognise your presence, so that we may grow in love
for you and in respect for every form of life.*

Cuidemos los Árboles

C.27 Cumbre la
Arada

ka choj'besik e Tyob'

Estudiante:
Martín de Paz Pérez
Parvulos "3"



Tuesday, 18 November

"Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. All of these reflect a generous and worthy creativity which brings out the best in human beings."

Laudato Si Chapter 6 (211)

Reflection

In this passage, Pope Francis reminds us that environmental responsibility is not only about grand gestures or sweeping policies, but also about the small, daily choices we make. These choices, though seemingly minor, are acts of love and solidarity with creation and with one another. I am struck by how these practices: avoiding plastic, reducing waste, caring for living beings, are described as "generous and worthy creativity". They are not burdens, but expressions of our deepest values.

In the face of the climate crisis, it is easy to feel overwhelmed or powerless. But this teaching invites us to reclaim agency through intentional living. It affirms that our actions matter, and that they can reflect the best of who we are. As I reflect on this, I feel both challenged and hopeful. Challenged to examine my habits, and hopeful that collective change begins with personal transformation.

This is a call to live ethically and beautifully, to let our care for the Earth be visible in how we shop, travel, eat, and dispose. It is a spiritual discipline, a form of prayer in action, and a path towards justice for the planet and its people.

Prayer

God of all creation, We ask for the grace to live with intention and care. Help us to see the sacred in every choice we make; in what we consume, how we travel, and how we treat the Earth. May our daily actions reflect love, justice, and hope. Give us courage to change, and creativity to inspire others. Together, may we heal what has been harmed. Amen.



LA TIERRA NO ES
DE NOSOTROS,
NOSOTROS
DE LA
TIERRA
SOMOS



Wednesday, 19 November

"[T]here is a great variety of small-scale food production systems which feed the greater part of the world's peoples, using a modest amount of land and producing less waste, be it in small agricultural parcels, in orchards and gardens, hunting and wild harvesting or local fishing... Civil authorities have the right and duty to adopt clear and firm measures in support of small producers and differentiated production. To ensure economic freedom from which all can effectively benefit, restraints occasionally have to be imposed on those possessing greater resources and financial power."

Pope Francis, *Laudato Si* §129

Reflection

Who produces your food? Most of the time we can't answer this question. We don't know the farmer who grows it. We don't know the people who process it. We don't know the shop owner who sells it. When we embrace large-scale global food systems we embrace food without personal connections.

It is hard to feel any responsibility towards the other people and places in large industrial food systems, because the system hides them from us. They are out of sight and out of mind. The lack of responsibility often works both ways: The producers don't feel much responsibility for the consumer so food quality drops, and retailers and consumers don't feel much responsibility for the producers, so prices drop.

When we know where our food comes from, our food becomes more personal. In addition to nourishing our bodies, it also connects us to the places and people who provide it and we feel responsibility for their wellbeing. In local food systems, we are not just grateful for the gifts, but also grateful for the givers.

Let us support small food producers by choosing to buy local food whenever we can. Because they are smaller they are also closer: closer to the earth and closer to us.

Prayer

*Jesus, give us a greater appreciation of and love for small farmers.
Inspire our leaders to protect them from large competitors, so that they can continue to care for the earth and provide daily bread for their communities.
Jesus, Bread of Life, we thank you for making all bread a sign of your love.
And we thank you for giving yourself to us in the Eucharist, the most personal food we can ever eat. Amen.*

Si vas a
tirar algo
en el suelo
¡Que sea
una
semilla!



"If you are going to throw something on the ground, let it be a seed!" - Victoria I., Fe y Alegría Paraguay

Thursday, 20 November

A Woman Cleaning Lentils

by Zahrad (Zareh Yaldizciyan)

*A lentil, a lentil, a lentil, a stone.
A lentil, a lentil, a lentil, a stone.
A green one, a black one, a green one, a black. A stone.
A lentil, a lentil, a stone, a lentil, a lentil, a word.
Suddenly a word. A lentil.
A lentil, a word, a word next to another word. A sentence.
A word, a word, a word, a nonsense speech.
Then an old song.
Then an old dream.
A life, another life, a hard life. A lentil. A life.
An easy life. A hard life, Why easy? Why hard?
Lives next to each other. A life. A word. A lentil.
A green one, a black one, a green one, a black one, pain.
A green song, a green lentil, a black one, a stone.
A lentil, a stone, a stone, a lentil.*

Reflection

A form of power hides in daily manual practices: the power that comes from embodying our work, life, thoughts and actions with all our senses, forming an intimate and powerful connection and unity between body, mind, soul and spirit.

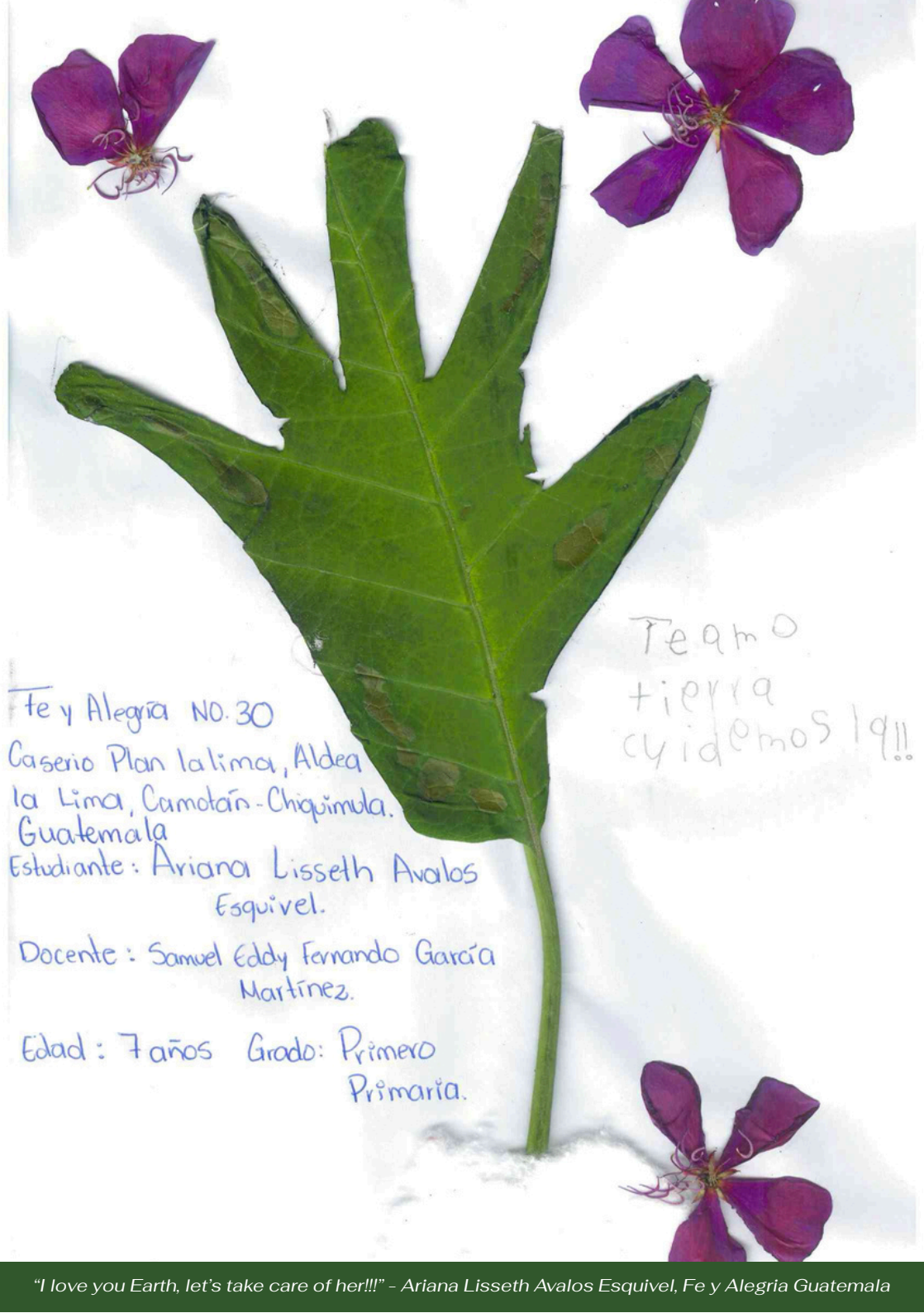
We can spend a few minutes imagining the life of a woman cleaning lentils, harvesting vegetables and cooking a meal with the produce of her land. From the outside, it's a repetitive routine, but every action has meaning in that moment and corresponds to a thought, a dream or a prayer. Every drop of sweat represents a desire for herself, her family and her community. Can we stop our constantly consuming lives and gently immerse our body, mind and soul in the practices of a farming woman? How does she create meaning through her steady, calm actions? How does she experience loss of energy, hope, biodiversity and harvest? How does she experience joy, satisfaction and hope?

Women in rural areas provide food, care and a future for generations of people and places, yet they are among the most vulnerable people on Earth. How can we listen to them more closely? How can our policy actions, studies, and agendas be more closely aligned with their needs?

One answer lies in the words of Pope Francis: "You will change the economic world if you use your hands together with your heart and head"; if we commit to concrete actions that "fertilise the ground day after day" (Economy of Francesco, Assisi, 24/09/2022).

Prayer

Lord, we pray for rural women who care for their families, communities and land, preserving our common Home. May they never lose hope or strength, even when they suffer the consequences of environmental degradation and poverty caused by irresponsible institutional responses to climate change. We ask you to intercede for them by enlightening the minds of those working in public institutions and companies, as well as members of civil society, so that their voices are heard and their initiatives supported.



Fe y Alegría NO. 30
Caserío Plan la Lima, Aldea
la Lima, Camotán-Chiquimula,
Guatemala
Estudiante: Ariana Lisseth Avalos
Esquivel.

Docente: Samuel Eddy Fernando García
Martínez.

Edad: 7 años Grado: Primero
Primaria.

Te amo
tierra
cyidemos 1q!!

Friday, 21 November

"The civil power must not be subservient to the advantage of any one individual or of some few persons, inasmuch as it was established for the common good of all. But, if those who are in authority rule unjustly, if they govern overbearingly or arrogantly, and if their measures prove hurtful to the people, they must remember that the Almighty will one day bring them to account."

Immortale Dei (1 November 1885), Pope Leo XIII

Reflection

Today marks the closing of COP30, when two weeks of hard negotiating come to an end. The outcomes will have consequences, and it's important to remember that these negotiations represent the interests of world leaders and current global priorities. Today's text, from an encyclical of Pope Leo XIII, is quite dramatic, stating that those in authority whose 'measures prove hurtful to the people' must remember that the 'Almighty will one day bring them to account'. Though old-fashioned in language, this resonates powerfully with our climate crisis.

Politicians and delegates have had a chance to pursue the common good—responding to the 'cry of the earth', recognising that climate change affects everyone, especially the poorest, and choosing to help rather than harm people. Whatever today's agreements produce, consequences will follow. If remarkable climate justice emerges, the consequences will be optimistic and opportunity-giving. However, if delegates disappoint by serving the desires of a 'few persons', then the consequences of worsening climate change will be shared by all.

In this Jubilee year, we're encouraged to be 'Pilgrims of Hope', and COP has been a pilgrimage for many. Pilgrims often seek places where remarkable things happen, and many came to Belém hoping for a 'miracle' of radical agreements. Whatever today's outcomes, we must maintain hope—hope that positive measures will make a real difference and disappointing agreements will evolve into something bolder. Hope remains with us throughout all consequences because 'those who hope in the Lord will renew their strength'.

Prayer

Dear God, we give you thanks for COP30 and the opportunity it has given to respond to the 'cry of the earth'. Give us peace to live with the consequences of this conference, to never lose hope in climate justice, and give us strength in our individual pursuit of the common good. Amen.



SOY UN SER VIVO TENGO
DERECHO A VIVIR

ABOUT THE AUTHORS

Benoit Willemaers, S.J. (EOF) is the Secretary for European Affairs at the Jesuit European Social Centre (JESC) in Brussels.

Colm Fahy works as the Ecology Advocacy Officer at the Jesuit European Social Centre (JESC) and will be an in-person delegate at COP30 in Belém.

Federica Ammaturo is a PhD candidate in Economic Geography at the Humboldt University and at the Leibniz Institute IRS, in Berlin. She is the coordinator of the Agriculture and Justice Village within the Economy of Francesco Foundation.

Gabor Nevelos, S.J. serves as the Rector of St Ignatius College in Budapest and is the Eco-delegate for the Hungarian Jesuit Province (HUN).

Gabrielle Pollet is the Ecological Transition Manager for the French-speaking Province of Western Europe (EOF).

Jacques Haers, S.J. is Emeritus Professor in the Faculty of Theology and Religious Studies at KU Leuven and Eco-delegate for the Jesuit Region of European Low Countries (ELC).

Jérôme Gué, S.J. is the Social Delegate of the French-speaking Province of Western Europe (EOF) and has written extensively on ecology and spirituality. His books include, "*Parcours spirituel pour une conversion écologique*."

ABOUT THE AUTHORS

Joan Morera Perich, S.J. (ESP) lives in Spain where he regularly publishes and teaches on issues of ecology and nonviolence.

Jörg Alt, S.J. (ECE) works on research and advocacy at Jesuitenweltweit and is a team member at the Ukama Centre for Social-Ecological Transformation in Nuremberg.

Jules Gibson worked for 14 years as a school teacher of Theology and Religious Studies before recently joining Jesuit Missions UK as the Community Engagement Manager.

Mauro Bossi, S.J. is an editor at *Aggiornamenti sociali*, a monthly magazine of the Jesuit Euro-Mediterranean Province (EUM) of which he also serves as Eco-delegate.

Niall Leahy, S.J. (HIB) serves as the Director of the Jesuit Centre for Faith and Justice in Dublin.

Olivier Dewavrin, S.J. lives in Paris where he works for JRS France and acts as the Eco-delegate for the French-speaking Province of Western Europe (EOF).

Richard Solly is the Advocacy and Campaigns Officer at Jesuit Missions UK and long-standing activist on issues of ecological justice and human rights.



Hoy te ABRAZO...
Mañana te CUIDO

Editorial Team

Colm Fahy

Daniela Alba

Roberto Jaramillo, S.J.

Illustrations

Students from the Fe y Alegria Federation Schools in Argentina, Bolivia, Ecuador, Guatemala, Paraguay, Peru, and Venezuela.

As part of the *“Letters to the Earth” Educational Initiative*.

Under the supervision of Irma Lucia Mariño Vargas.

Graphic Design

Daniela Alba

Useful Resources

- **[Letters to the Earth Education Initiative Materials](#)**
- **[Faith & Ecology Podcast](#)**
- **[Letter from Fr. General, Arturo Sosa, S.J.](#)**
- **[COP30 Guide](#)**
- **[Campaign Brief](#)**
- **[Content Submission Form](#)**
- **[Campaign Policy Brief & Statement](#)**
- **[Subscribe to the EcoJesuit Newsletter](#)**



JESUITS FOR
CLIMATE JUSTICE
FAITH IN ACTION AT COP30



www.ecojesuit.com