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**MANAGEMENT OF ECCLESIASTICAL**  
**INSTITUTIONS' FOREST RESOURCES:**  
**AN EXPLORATORY INVESTIGATION**

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## INDEX OF ACRONYMS

BUE Evangelical Regime Chies

CBD Convention on Biological Diversity

CEC Ecumenical Council of Churches

CEI Italian Episcopal Conference

CNBB National Conference of Bishops of Brazil

CREA Council for Research in Agriculture and Analysis of the Agrarian Economy

CSVPA Specialist Group on the Cultural and Spiritual Values of Protected Areas

EMAS Eco Management and Audit Scheme

ENFIN European National Forestry Inventory Network

FAO Food and Agriculture Organization of the United Nations

ICSC Central Clergy Support Institute

IFAD International Fund for Agricultural Development

IMF International Monetary Fund for Reconstruction and Development

IUCN International Union for the Conservation of Nature

MAB Man and the Biosphere Program

NFLs National Forest Inventories

PAM => WFP World Food Program

RN Rerum Novarum

SCI Sites of Community Importance

SDC Social Doctrine of the Catholic Church

SPAs Special Protection Areas

TEK Traditional Ecological Knowledge

UNESCO United Nations Educational, Scientific and Cultural Organization

UNRRA United Nations Relief and Rehabilitation Administration

WCPA World Commission for Protected Areas

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# 1. OBJECTIVES AND RESEARCH METHODS

The idea of this thesis got born when professor Davide Matteo Pettenella, during the journey towards the Benedictine monastery of Vallombrosa (where he had to take part to a convention), suggested me to deal with ecclesiastical forestry surfaces.

The purpose of this work is make an objective analysis of the already existing and recognized sacred natural sites in the various areas of the world, as well as identify in the management of the ecclesial heritage the virtuous examples of active exploitation of agricultural and forestry properties, with social inclusion and economic and environmental sustainability.

Starting from an exploratory study of worldwide sacred sites, the work analyzes the multicultural European situation and ends with a focus on how the Vatican and all the Italian dioceses, orders and congregations manage lots of green areas, places of worship surrounded by the natural environment and forestry surfaces.

In this work are particularly mentioned and analyzed the important dioceses of Padua, Bolzano-Bressanone, Trento, Arezzo, Perugia, Reggio Calabria, which are among the largest in Italy, and the Cult Buildings Fund.

Thanks to the push given by Pope Francis' encyclical "*Ladato si'. Sulla cura della casa comune*", this thesis also seeks to enhance all those abandoned ecclesiastical, forest surfaces by proposing some management projects.

This work aims to be a starting point for a future project realized starting from Italian dioceses surfaces and involving all the national, ecclesiastical and laical stakeholders.

## 1.1 OBJECTIVES

This thesis is aimed to achieve many results, especially to launch a wide-range planning and enhancing activity involving the sacred forestry goods of the Diocese of Padua.

People must learn that we are all linked in a huge system called Earth. For this we should do things to preserve and maintain biodiversity everywhere.

This is the starting point of my research activity.

The thesis is structured in three main thematic parts:

Bibliographical analysis: aimed to find all the green areas, forestry surfaces, rich in biodiversity and wooden and non-wooden natural resources and all natural sites considered as sacred by some local populations and to make an overview of all the places and the forestry goods with a spiritual and religious value.

The second part focuses on the interest of ecclesiastical institutions about the issues of environment safeguard and enhancement; strictly linked to the spiritual aspect of the relationship with the universe.

The third part strictly focuses on the example of Padua diocese and of other dioceses of Calabria, Umbria, Toscana and Trentino Alto Adige and depicts all the cases of profitable for local populations forestry surfaces enhancement.

In conclusion of the work we propose some ventures which could be launched in diocesan environments.

## 1.2 METHODS AND INSTRUMENTS

To write the thesis I used both paper and electronic documents, data, mappings and cartographies for which I was given permission to consult.

I also used the bibliographic material available at Fondazione Lanza's library.

This kind of research has also been integrated with electronic researches done using scientific search engines and all documents available on-line

I also went to Rome to consult Luca Fiorani, ENEA's physicist and researcher and manager of EcoOne, and Tiziana Longhitano sfp, headmaster of ISCSM and professor at Urbaniana pontifical university.

They both cooperate with Chiara Lubich and Sergio Rondinara, both founders of EcoOne International Commission, a cultural venture for ecology got born in the Nineties and that enjoys Pope Francis' support.

After this consultation emerged the importance to consult the Pontifical Council of Justice and Peace, the Vatican's Library and to visit pontifical villas located in Castel Gandolfo - Albano Laziale.

For all the researches related to funds and institutions involved in the management of sacred forestry surfaces and goods I contacted all the involved managers.

I interviewed them using the "*snowball sampling*" technique, an avalanche sampling method which consists on starting from interviewing a small group of people to gradually augment it.

The guiding lines used to interview people are the following:

- Explanations of the project;
- Questions about willingness of being active involved in the interview;
- Time to reflect;

- Requests for in-depth analysis of some themes;
- Care of technical language;
- Definition of interviewer role.

I then followed all the conversation phases:

- Opening of the conversation;
- Orientation on environmental theme;
- Realization of the conversation: communication and exchange of sensitive data regarding the researches and the management of the territory;
- Analysis of conversation: referring to all the collected data and information;
- Closing of the conversation;
- Interviews have been made face to face, by telephone or e-mail.

Vatican's hierarchical structure also permitted the identification of many institutions interested in enhancing diocesan natural environment, by starting a governance.

All the research activities have been made in total respect of religious and cultural diversity and that permitted the creation of a network of people interested in working together to reach a common goal.

That cooperation also permitted the exchange of that sensitive data which have been essential for a correct writing of the thesis.

## 2. INTANGIBLE CULTURAL SITES AND SPIRITUAL VALUES: THE SACRED NATURAL SITES

The sacred natural sites that have been recognized on every continent, to date, include the most diverse ecosystems and landscapes, such as mountains, water sources, rivers, trees, forests, etc.. From the various contributions, it was possible to identify the geographical dislocation of these sacred sites all over the planet, as shown in Fig. 2.1.

The international institutions, such as UNESCO and IUCN, from the seventies onwards, have dealt more and more and better with these sites, considered sacred especially according to the local indigenous populations, as well as recognizing their value spiritual for all humanity.

This chapter want to briefly illustrate the international agreements that have followed in recent decades.

Then, it wants to make a more detailed picture of the monastic reality that has developed especially in the Christian Catholic Church.

Finally, it is very important to present the reality of the fund for the cult, established by the Italian state, to preserve, maintain and restore the ecclesial assets that had been removed from the properties of the Italian Catholic Church, but which represent cultural and environmental heritage of considerable interest to humanity.



Fig. 2.1 Sacred Natural Sites around the world (www.sacrednaturalsites.org)

## 2.1 INTERNATIONAL LANDMARKS

In the last decades, at international level, many agreements have been stipulated on the cultural and spiritual values of protected areas, already previously recognized and defined by UNESCO and IUCN. In particular, it refers to:

- The Convention on Biological Diversity (CBD), in 1992, that includes the protection and promotion of *“knowledge, innovations and practices of Indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity”*; in this capacity, the CBD calls on parties to *“respect, preserve, and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity, and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices, and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices”* (Article 8).
- The European Landscape Convention, in 2000, that stresses about *“the landscape contributes to the formation of local cultures and that it is a basic component of (...) natural and cultural heritage, contributing to human well-being (...). [It] is an important part of the quality of life for people everywhere (...) and (...) its protection, management and planning entail rights and responsibilities for everyone”*
- The Universal Declaration of Cultural Diversity, in 2001 by UNESCO, which turns out to be a fundamental document which aims *“to ensure respect for the intangible cultural heritage of the communities, groups and individuals”, and to “raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof”*.
- The Declaration on the Rights of Indigenous Peoples, in 2007 by UNESCO, recognizes that *“indigenous peoples have the right to preserve, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions as well as manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties*

*of fauna and flora, oral traditions, literatures, images, sports and traditional competitions and visual and scenic arts”.*

Following the World Congress of Protected Areas in Durban (2003), the significance of governance for protected areas has changed, in the sense that the stakeholders involved in the management of protected areas with spiritual values have been defined, and therefore their powers and responsibilities have been recognized. therefore, starting from the better consideration of existing assets and values, we can fully exploit, with an equitable sharing of costs and benefits, through the implementation of one of the three types of governance defined (Mallarach et al., 2012; Mallarach, 2008; Mallarach and Papayannis, 2007):

- government alone,
- shared governance,
- private owners and indigenous and community conserved areas.

## UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION - UNESCO

In 1972, the great general conference of the United Nations was held in Stockholm and saw bringing together politicians and scientists to discuss the state of the environment in the world, for the first time, as they were increasing land use for intensive cultivation and destruction of forest surfaces.

In order to promote awareness and understanding of the relationships between biological and cultural diversity and thus the protection of particular ecosystems, since the early 2000s UNESCO has launched a series of international conferences and seminars on the protection of biodiversity and the importance of natural sites sacred (Schaaf, 2003), ([www.unesco.org](http://www.unesco.org), at December 2017).

Since the '90s, however, UNESCO has developed two global tools that protect many of the world's most important environmental sites:

- the biosphere reserves, as defined in articles 1 and 3 of the regulatory framework of the worldwide network of biosphere reserves, drawn up in Seville in 1995 (BOX, 2.1);
- The man and the Biosphere Program (MAB), with its World Network of Biosphere Reserves, which in recent years is spreading more and more with the increase in the number of recognized sites, which to date (December 2017) includes 669 in 120 countries.

#### BOX 2.1: Article 1 and 3 of the World Network of Biosphere Reserves Statutory

<b>BOX 2.1</b>
<p><b>From the Statutory Framework of the World Network of Biosphere Reserves</b></p> <p>Article 1: Biosphere reserves are areas of terrestrial and coastal/marine ecosystems or a combination thereof, which are internationally recognized within the framework of UNESCO's Program on Man and the Biosphere (MAB), in accordance with the present Statutory Framework.</p> <p>Article 3: In combining the three functions below, biosphere reserves should strive to be sites of excellence to explore and demonstrate approaches to conservation and sustainable development on a regional scale:</p> <ul style="list-style-type: none"> <li>(i) Conservation – contribute to the conservation of landscapes, ecosystems, species and genetic variation;</li> <li>(ii) Development – foster economic and human development which is socio-culturally and ecologically sustainable;</li> <li>(iii) Logistic support – support for demonstration projects, environmental education and training, research, and monitoring related to local, regional, national and global issues of conservation and sustainable development (see UNESCO, 1996a: Biosphere Reserves: the Seville Strategy and the Statutory Framework of the World Network, page 16).</li> </ul>

In essence, the Convention recognizes that there is a set of places that are of such outstanding universal value that their deterioration or destruction constitutes a loss to the heritage of all humanity, and not just to the country in which they are located. These 1073 cultural and natural places (December 2017) make up the world's heritage.

In order to define the intrinsic cultural value of heritage, UNESCO defines culture as *“a set of distinctive spiritual, material, intellectual and emotional features of a society or a social*

group. In addition to arts and crafts, culture encompasses lifestyles, ways of living together, value systems and traditions” (UNESCO, 2001). Therefore, “the defense of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope” (art.4) (UNESCO, 2001).

Subsequently, in 2003, UNESCO has defined the Intangible cultural heritage as “Traditional, contemporary and living at the same time, because does not only represent inherited traditions from the past but also contemporary rural and urban practices in which diverse cultural groups take part; Inclusive, Representative and Community-base since starting from the recognition by the community, groups and individuals, the social cohesion is nurtured, like a sense of identity and responsibility to the heritage, whose resources, skills and customs are transmitted from generation to generation” (UNESCO, 2003; <https://ich.unesco.org>).

In this context, spiritual values may be understood as another subset of the intangible cultural values of a given society. They include all the values that have a direct relationship with religion, traditional faith or beliefs systems. Since these values are connected with the sacred, they are often considered to be the most significant (Wild and McLeod eds., 2008).

## INTERNATIONAL UNION FOR THE CONSERVATION OF NATURE- IUCN

Given the western vision of the environment and of nature, and the relationship that man has with it, “the result is inherently dynamic since these ‘scapes’ are evolving and adapting to the continuous changes occurring within the environment and society. No human society can exist without the cultural and spiritual values that define our worldviews and shape our interaction with the natural environment. Thus, today’s landscapes and seascapes are a reflection of these values. This key idea is encapsulated in the sentence “Landscapes, our

*innermost being reflected” used to disseminate the European Landscape Convention”* (Mallarach, 2008). Thus, today’s landscapes and seascapes are a reflection of these values. This key idea is encapsulated in the sentence *“Landscapes, our innermost being reflected”* used to disseminate the European Landscape Convention.

According to IUCN, Category V protected areas, which include both protected landscapes and seascapes, the Sacred Natural Site are defined as *“a protected area where the interaction of people and nature over time has produced an area of distinct character with significant ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values”* (IUCN, 1994; [www.iucn.org](http://www.iucn.org)).

The World Conservation Union, is an international organization with governmental and non-governmental members from around the world.

The IUCN, is composed of 6 technical commissions, including the World Commission for Protected Areas (WCPA) bringing together experts on a voluntary basis with the aim of collecting and analyzing the implications for the inclusion of non-material values as an integral element of the protected areas management programs (Putney, 2003).

## 2.2 WORLD RELIGIONS AND SPIRITUAL TRADITIONS

According to available estimates, it can be seen that about 84% of humanity follows an organized type of religion or spiritual tradition.

In particular, the majority (75%) follow one of the four main religions: Christianity (33%), Islam (21%), Hinduism (14%) and Buddhism (6%).

All the followers of the remaining religions (Judaism, Taoism, Sikkim, Jainism, etc.) are less than 1%, referring to primitive spiritual traditions (www.adherents.com. 2008).

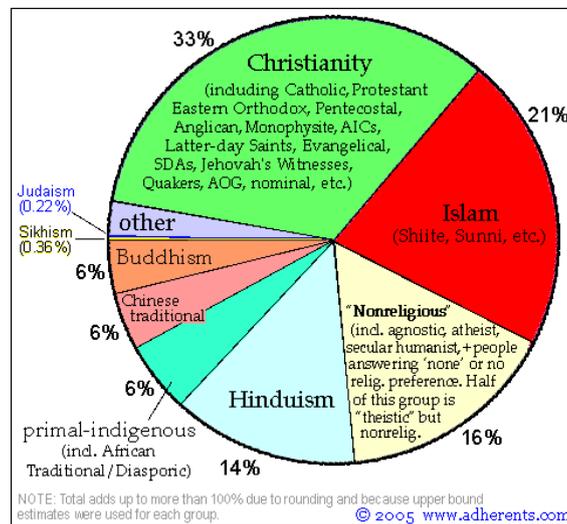


Fig. 2.2 The follows of world religions (www.adherents.com. 2008)

In the contemporary world, however, it should be noted the continuing spread of new forms of spirituality, especially in Africa and Central and South America.

In any case, religious beliefs are and remain the fundamental components of the culture and of the main religions of the world, all interested in issues related to natural biodiversity and environmental protection (Hamilton, 1993; Puspa, 1996; David et al., 1998; McNeely, 2000).

*“In both the Indonesian Muslim case and the Thai Buddhist example, nothing new has been created, but old traditions have been given a new role and meaning. This has happened because the religions have opened themselves up to meet the environmental, scientific, and political groups struggling to make a better world” (Palmer and Finlay, 2003).*

In order to ensure that all cultural and spiritual values are preserved, as Mallarach (2008) argues, it is opportune that:

- each people recognized and has importance of their historical value;
- effective, formal or informal governance systems are envisaged to implement the new world views;
- national and international governments express their support for the conservation of all aspects of the population, otherwise humanity would be extremely impoverished;
- economic and power structures support the lifestyles of local communities.

For detailed information, please, refer to the main literature, available in the following link:

- <http://www.med-ina.org/delos/montserrat.htm>
- <http://www.med-ina.org/delos/Inari%20Workshop.htm>
- <http://unesdoc.unesco.org/images/0013/001333/133358e.pdf>

## 2.3 AREAS AND FOREST HERITAGE WITH SPIRITUAL VALUES OF HUMANITY

The origin of Christian monasticism can be traced back to eighteen centuries ago, when the deserts of Egypt, Palestine and Syria, belonged to the Roman Empire. In fact, these deserts were the privileged places that welcomed the birth of the most ancient Christian monasteries, many of which still exist.

From the earliest times, the aspiration to solitude, more or less complete in the wild nature of the desert - on the edge of asceticism - it has been particularly sought by the aspiring monks, in order to have the conditions to progress spiritually and reach a certain degree of holiness, if not even '*the Adamic state*' (Mallarach, 2008).

However, the positive impact of these communities in the management of natural resources and nature conservation has received much less attention, despite the fact that the monasteries often developed very successfully what we would currently call '*sustainable practices*'.

The careful monastic management, perpetuated during all these centuries, has allowed us to find, to date, a wide range of harmonious monastic landscapes, well integrated in the different ecosystems of the taiga and Siberia, up to the deserts of North Africa, and from the Alps to the Carpathians, up to the coastal wetlands of the Mediterranean.

In fact, many of the landscapes protected according to IUCN category V, the most common in Europe, corresponding to the ancient monastic landscapes that still retain all their peculiarities. (Mallarach, 2008).

Moreover, from the earliest times, the sustainability of agricultural and forestry practices has been growing in step with the growth and spread of monasticism.

This can be found, for example, among the Benedictine orders, and those born from them, such as the Cistercians, the Camaldolese, the Carthusians, that starting from the

rules of the founder, St. Benedict, the Benedictine communities had to transfer their lands in a state of fertility at least equal to what they found in their settlement.

The techniques of good forestry practices can be found, however, among the Benedictine, Cistercian or Camaldolese communities spread in Tuscany, and in particular, in the vast forest areas of the Apennines, where at Camaldoli those techniques were based on the foundation of the Italian legislation on forestry that was subsequently established (Leroux-Dhuys, 1999).

Following the rule of *'Ora et Labora'* (Pray and Work), monastic communities have always been eager to develop efficient self-sufficient strategies which allow them to devote most of their time to prayer, meditation and contemplation. Hermitages, on the other hand, have been traditionally located in wild or rugged country, providing solitude and natural shelter, such as in caves. The hermitic domains can be considered a kind of nature reserve, i.e. IUCN protected area categories I or III.

In the course of the centuries, however, it must also be considered that the periods of monastic expansion varied from region to region, up to periods of particular political or economic crises that arrived to plunder, destroy and ban monastic properties, which were so abandoned (Ruiz & Husillos, 2008).

*"Some monastic forests carefully managed for centuries were razed to the ground in few decades"* (Urteaga, 1989), as they were quickly forgotten and lost numerous traditional varieties of vegetables, and much *'traditional ecological knowledge'* (TEK) and many related best practices, which had been prudently developed over centuries (Mallarach, 2012).

The recovery of all these losses occurred only with the improvement and resolution of political issues, that allowed the re-acquisition of these territories by the monastic orders, with the subsequent restart of the management activities.

To date, between Europe and the Middle East, it is estimated the presence of over 80,000 monks and nuns belonging to over 5,000 monastic communities (Mallarach, 2012).

They are, without question, the oldest democratic and self-organized communities of this part of the world to have a continuous positive impact on nature conservation. This significant, but often overlooked, historical fact can be explained, in part, because monastic communities are based on principles which are deeply coherent with environmental sustainability, such as:

- Stability, discipline, asceticism, sobriety, 'poverty';
- Reducing material needs; increasing time for prayer, contemplation and meditation;
- Orientation not to material profit, but to spiritual benefit;
- The idea of communal rather than private property; the concept of monks as custodians or stewards, never owners;
- Cherished values which include: sacredness, silence, solitude, harmony, beauty;
- Aiming for perfection, or excellence, in the spiritual and material domains;
- Creation/Nature as an image/manifestation of God/Divinity/the Sacred, or as a Teacher. Creation as a gift to be safeguarded and bestowed on future generations;
- All natural living beings living in permanent praise of their Creator.

The values that monastic communities embrace is, therefore, very removed from the mainstream values of Western materialistic societies, and indeed in this sense the monks may be said to share common ground with most traditional communities or indigenous peoples of the world.

Most of the oldest and largest remaining monastic lands of Europe are found inside protected areas of international value (like the Natura 2000 network, established by

the European Union based on bioregional criteria), around monasteries, hermitages, and belonging to different monastic organizations.

Among these, referring to the bibliography of references, are mentioned:

- the entire Athos peninsula in Greece, or Saint Otilia in Germany;
- the Natural Park of Rila, Bulgaria;
- nested inside the national park;
- the Natural Area of National Significance of Poblet, Spain;
- the Franciscan Custody of the Holy Land, that manages numerous sacred sites in Israel/Palestine, Jordan, Syria, Lebanon, Egypt, Cyprus, and Greece;
- the Benedictines who manage a number of particular and complex landscape like the Kalwaria Zebrzydowska, in Poland, a World Heritage Site;
- the Way of Saint James (the first pilgrimage in the world to become a World Heritage Site);
- the Rieunette and Solan monasteries, France;
- Hosios Lukas and Chrysopigi monasteries, Greece;
- the 'Santa Croce in Gerusalemme', Italy;
- the monastery of Solan, in France, and many orthodox monasteries of Romania;
- the monastery Frauenthal and Hauterive Switzerland;
- the monastery of Cystersów, Poland;
- Simonopetra Monastery, Mount Athos, Greece;
- Stift Heiligenkreuz, Austria.
- the Buddhist monasteries of Plum Village, France;
- the Holy Island of Arran, United Kingdom;
- the Virgin Mary of Rodia, Greece; Solan, France; plus

- a number of inter-religious initiatives (like the Ecosite of Avalon developed by the Institute Karma Ling, in France);
- monasteries of Wadi el-Natroun, Egypt; or including strict environmental criteria in all new monastic buildings, such as the monasteries of Siloe, Italy, and Himmerod, Germany.
- the Abbey of Montserrat, Spain.

(Kakouros, 2010; Mallarach and Papayannis, 2007; Mallarach, 2005).

## 2.4 AREAS AND FOREST HERITAGE WITH SPIRITUAL VALUES IN ITALY

In the civilization of ancient Greece, silviculture had a significant importance; most of the forests were considered sacred, belonged to the polis and were run by priests with protectionist and conservative criteria; only a small part was private and could be administered with economic and utilitarian criteria.

the evolution of silviculture, then followed the expansion of the Roman Empire, which it inherited from the Greeks and on the basis of which knowledge and cults, they have developed their techniques, always keeping the subdivision of the sacred forests (*lights*) dedicated to sylvan deities and profane forests, but the latter constituted the majority and were distinguished in *silvae ceduae* (*coppice*) and in *silvae altae* (*high forest*).

With the decadence of the Roman Empire, however, silviculture followed the destiny of civilization and institutions, to arrive at the abandonment of the forests with the establishment of the feudal system.

With the revival of art and culture, around 1500, the interest in the wooded areas also re-flourishes.

In particular, the largest Arsenal of Europe, that of Venice, began to start an active and effective management to ensure the supplies of wood it needed, even through specific administrative provisions and meticulous censuses. So, in Veneto it possible to find the first germs of settling and administrative organization of state-owned forest farms. The other regions of Italy have also expressed interest in the forests.

The modern forestry and forest settling, intended as the first art of forest cultivation and the second as a means of conservation of forest heritage, were born in France in the eighteenth century, where the historic Order of Colbert (1669) affirmed the principle of high public interest related to the conservation of forests and established

the criteria and the limits to be respected in the woodland utilization, to protect and guarantee the conservation of the forest.

What was done in the Republic of Venice in France was more organic.

From the late eighteenth century and throughout the nineteenth century, silviculture and settlement developed according to two different directions that led to the German forest and the French forest.

Forest science in the German countries was born and developed with the foundation of the Forestry School of Tharandt (1813) by Heinrich von Cotta. The address given by the School to the German forestry was purely economic, so the choice of the species to be planted, the crop treatment of the forests and the type of management to do had to meet the economic principle of obtaining the maximum income from woodland utilization.

The German forestry project is one of the first to be carried out on technocratic programs aimed at economic objectives, implemented with the emerging technology and the logic of profit and specialization, without bothering the technological-industrial impact on the biosphere: therefore, it could not to record environmental damage and failure in the long run, which is now observed in these forests destroyed by pests and atmospheric pollution.

The French forest science that developed a silviculture on naturalistic bases was completely different, even if in an initial period the Nancy School, founded by Lorenz in 1824, was influenced by the German School. In fact, also in France were made extensive artificial reforestation such as those of maritime pine in the Land of Gascony for about 1 million hectares, which subsequently suffered considerable destruction due to fires and parasitic attacks.

In Italy, there is a delay in the forest field; the modern forest science begins to take hold after the establishment of the forest establishment of Vallombrosa (1869), thanks to the works of Di Berenger and subsequently of Perona, of the Piccoli, and more recently of Paveri, De Philippis, Patrone, Susmel. The address followed by the Italian School until 1910-15 was the one traced by the two schools already mentioned with not very

positive results, in consideration of the variety and complexity of our forest heritage that could not be cured and managed with methods studied for other forests very different in terms of physical, ecological and economic from those of our country.

Later the use became eclectic, in the sense that no method of settling, governing and cultivation was generalized, but the choice was always the result of a thorough study of the physical and economic environment related to the forest considered (Munich, 2005).

To date, it results in the elimination of the State Forestry Corps, which since its establishment was dedicated to monitoring and management of Italian forest, and the birth of the Carabinieri Forestry Corps, which is a real armed body, which went to replace the historic technical and police body.

It would almost be said: "*Blessed is that country that manages to make environmental policies without having an armed body to manage them*" (Pettenella, 2017).

Regarding the natural and forest sites with spiritual value in Italy, it is possible to identify innumerable, linked to the monastic traditions, and to the wide diffusion of the Vatican State, with its Orders and Congregations which they have widely built, throughout the national territory, agricultural and forest goods and properties with considerable historical, artistic, cultural and environmental value.

These include the main monastic orders, Benedictine and Franciscan, as well as the buildings of worship that are now kept as the Fund of the Buildings of Cult, in afference to the Ministry of Interior of the Italian government.

## 2.4.1 MONASTIC ORDERS

Monasticism, in the West as well as in Italy, has been decisive in the development of rural civilization of the first centuries of the last millennium, and in the definition of the landscape we know today.

Since its inception, the Benedictine Order, with its *monastirium*, carried out a radical transformation of the economy and rural landscape, not only for deforestation, tilling and numerous reclamation for agricultural purposes, but also for innovative techniques management and utilization activities undertaken.

The balance in the management of resources in the Tuscan-Umbrian-Marche Apennines, since the eleventh century, represented a constant in the way of living with and in nature. He generated self-sufficient local models and economies whose presence in the landscape, the characteristics of some ecosystems, culture and local traditions can still be perceived.

The different religious families (Camaldolesi, Vallombrosani, Francescani), settled in the Casentinese and Pratomagno, have over time and with different methods used the forest with a far-sighted approach that went well beyond the needs of the moment.

In particular, for the Camaldoli communities, if initially the approach to the management of forest resources was dictated by spiritual reasons, with the passage of time it was enriched and adapted to the needs of the local populations and to the economic needs that the historical period required.

With their meticulous exploitation of the silver fir to the detriment of the deciduous species of the mixed forest, in particular of the beech, combining the ascetic spiritual symbology and the technical-commercial value of the species, the monks have determined a new ecological balance delineating that landscape, today recognized by everyone as a unique historical and environmental heritage.

Camaldoli is unique because there are no other experiences in which the management of the forest and the environment has entered as an essential part not only in the

provisions, but even in the constitutions of the Congregation, becoming an inescapable part of the monk's duties (Borchi, 1989). Other important experiences among religious institutions, such as the Vallombrosana and the Franciscan traditions of La Verna, do not have these peculiarities.

## CAMALDOLI AND THE CAMALDOLESI MONACES

The sources that tell the origins of the Hermitage of Camaldoli are varied and contrasting.

The most reliable remains the diploma with which Teodaldo di Canossa, bishop of Arezzo from 1023 to 1036, donated in 1027 to the venerable hermit Pietro Dagnino, disciple of Romualdo di Ravenna, the area of "*Campo Malduli*" or "*Amabile*", on which the first laura and the oratory of San Salvatore had been built, together with some farms and tenths of bishop's property in nearby villas (about 160 hectares) (Romano, 2010).

The Monastery of Camaldoli is a monastic organization that is located a few kilometers from the Hermitage of Camaldoli, exactly in the municipality of Poppi, in the province of Arezzo, in Tuscany.

All the Sacred Hermitage of Camaldoli and the Monastery are located within a wonderful natural environment, within the so-called Forests Camaldolesi ([www.monasterodicamaldoli.it](http://www.monasterodicamaldoli.it)).

The Hermitage of Camaldoli is located near the homonymous locality, in the province of Arezzo, diocese of Arezzo-Cortona-Sansepolcro to about 1100 meters a.s.l., inside the National Park of the Casentinesi Forests, Monte Falterona and Campigna. It is very close to the administrative border between the Tuscan province of Arezzo and the Romagna province of Forlì-Cesena.

Man as an element of the ecosystem: this is what distinguishes the Camaldolese approach to forests, among the many examples of management, large and small, ecclesiastics and laity, of which the history of our country is rich. At the same time,

however, cultivating and preserving the forest resource has also meant to protect the monastic institution, both for spiritual needs and for much more temporal budgetary needs.

The forests of Camaldoli preserve nine centuries of spiritual tension, manual labor, land management and protection of the natural environment. Camaldoli is a unique example, because unlike others, the sustainable management of the forest and the environment has entered as an essential part, not only in the provisions, but even in the Congregation's constitutions, becoming an inescapable part of the monk's duties (Urbinati e Romano, 2010).

The conservation of the forest was in fact a spiritual and economic necessity for the community, because the forests offered a guarantee of solitude, opportunities for work and shelter from the cold, as well as aid and financial support. On the other hand, the respect of the Benedictine concept of the *stabilitas loci*, forced the Camaldolese to create with nature a real dialogue capable of bringing benefits to both.

A reciprocal relationship, therefore, in which forest actions and activities were always accompanied by respect for the autonomy and integrity of environmental wellbeing. A real sustainable economy still, to put it in modern terms, to which is added the fundamental point of view of the monk: the spiritual ascesis to which everything is subordinated, including the cultivation of the forests, which is an integral part of the Rule because it is an end in itself or a goal of income, but because it is instrumental to monastic life (Costantini and Romano, 2010).

The question of plant cuts was, without a doubt, the greatest concern that the Camaldolese had during the whole period of their forest management. The principle of the inalienability of the forest was to result in a regulation that prevented exploitation or irreparable damage.

Clear and precise norms, therefore, capable of regulating both such periodicals and occasional ones and thus guaranteeing to the community the wood necessary for the sustenance of the cells and the monastery, as for the sale or for the charitable purposes connected to it.

Salvatore Frigerio, Camaldolese monk, and one of the principal architects of the Camaldolese Forestry Code, defines Camaldoli as follows:

*"... a world that is not just a reserve of trees and animals, but that, precisely because it is a world, is a result of lives, stories, processes, testimonies, research, hardships, struggles and successes, defeats and victories, solitudes and meetings that can not be reduced to a mere technical and economic problem".*

The silvicultural and pastoral practices were necessary to "preserve" their "eremitical desert" and "cultivate" their principal rent provided by the populations of silver fir. It is not by chance, reaffirming the need to preserve the silence and quiet that the hermits needed to listen to the voice of God and men, the link with the environment is taken up and strengthened through the words of the prophet Isaiah reciting: *"I will plant cedars in the desert, acacias, myrtles and olive trees; I will place in the steppe cypresses, elms together with firs"*, as well as a sign of the fertility of the earth rededicated by God.

In one of the most poetic and suggestive passages of Liber, Chapter 49 entitled *De significatione septenarum arborum*, the religious symbolic value of arboreal species becomes a metaphor of spiritual virtues, transforming the natural world into tangible experience of the sacred. Thus, the seven trees listed in the book of Isaiah become a metaphor of the virtues that must belong to the monks, in a surprising mutual confusion.

*So, you will be a Cedar for the nobility of your sincerity and your dignity; Hawthorn for the stimulus to correction and conversion; Mirto for the discreet sobriety and temperance; Olive tree for the fruitfulness of works of joy, peace and mercy; Fir for high meditation and wisdom; Olmo for the works of support and patience; Boxwood because informed of humility and perseverance.*

From the *Liber eremiticae regulae aditae*

In an attempt to achieve, at least in part, the botanical and eremitical universe and jealously preserve the silence that they needed, the process that has seen over the centuries a profound mutation of the vegetable mantle of the Casentino Appennines began. And it is precisely the silver fir (*Abies alba* Mill.), which, in this context, becomes a symbol of the eremitical choice, of the spiritual elevation of the meditation.

*You can be Spruce slender in the high, dense with shadows and turgid fronds, if you meditate the highest truths, and you will contemplate the celestial things, if you will penetrate, with the high summit, in the divine goodness: wise of the things of the high.*

By virtue of the symbolic attributes recognized to it, it was therefore chosen to favor the increase of the fir, which will thus initiate the process which over time transformed part of the mixed forest, originally made of beech, fir, maples, in pure firs. On the other hand, this choice was also dictated by the natural qualities of greater economic yield of the fir, which the Congregation was able to exploit and exploit in subsequent centuries (Romano, 2010).

The Camaldolese Congregation, in its history, has been the sole owner and manager of its forests, whose main "management" characteristics have been reconstructed through the analysis of historical sources, biographers and original local and historical scholars, starting from the very Heremitica rule written by Paolo Giustiniani of 1520, which represents a synthesis of the monastic life and forest management habits handed down in the first 500 years of the Congregation's history, constituting in turn the starting point of the next 400 years.

The Camaldolese community in its 854 years of history came to count among houses, hermitages, monasteries and abbeys, priories and small communities around 350 foundations scattered throughout the national territory. It is important to remember how the active presence of the Camaldolese monks in the area focused mainly on the spread of practical arts: agricultural, silvicultural and handicraft activities, carrying out infrastructural works, recovering abandoned lands, draining swamps and managing cultivated fields and forests, introducing innovative production methods. and participated (Romano, 2010).

The silver firs are the symbol of spirituality and eremitical asceticism. A living and sacred presence within the Camaldolese Community, which must be protected and safeguarded starting from the "Crown" of firs, or that spot that surrounds the Hermitage on three sides with an extension of about 1200 hectares.

## VALLOMBROSA AND THE VALLOMBROSANI MONKS

The Abbey of Vallombrosa is located in the homonymous town of the municipality of Reggello, in the province of Florence and Diocese of Fiesole. In November 1950, Pope Pius XII raised the abbey church to the dignity of a minor basilica.

The congregation of the Vallombrosani rose on the impulse of San Giovanni Gualberto (Box, 2.2), born of an illustrious Florentine family, who in 1036 retired with a few followers to a place called then Acquabella. The monastic reform that was at the base of the new community was destined to play a leading role in the religious, civil and social events of his time and beyond: in his struggle against simony which led him to enter the dispute over the investiture between the papacy and empire, St. John Gualberto promoted the reform of the clergy convinced that life in common and the return to evangelical poverty would lead to the renewal of the Church.

After a first wooden oratory, the Vallombrosian community could move to a stone church (1058), replaced by a larger building in the years 1224 - 1230, while the monastery also took shape and volume. After a phase of great work during the fifteenth century, - which is due to the large cloister, the sacristy, the tower, the refectory with the kitchen - and after a long series of fires and reconstructions, it is in the seventeenth century, with further improvements in the early eighteenth century, that the church assumes the homogeneous and sumptuous aspect it still possesses today.



Fig. 2.3 Representation of the Vallombrosa monastery, 1750 (www.wikipedia.it)

In 1713, at the request of the Vallombrosani, the monastery was elevated to Abbazia and its first abbot was Giovanni Francesco Luci. However, the impressive artistic heritage accumulated over the centuries has undergone considerable depletion following the Napoleonic suppression of convents (1808) and the demanialization of property in the Savoy era (1867); in fact, only since 1949, the Vallombrosani have returned to take possession of the monastery.



Fig. 2.4 Vallombrosa Monastery, side entrance (photo Valentina F.)

The importance of the forest does not only concern the naturalistic but also the historical-forest area. In ancient times, before human intervention, the forest was mainly composed of broad-leaved trees such as beech and turkey oak. It was the monks who introduced the artificial cultivation of the silver fir, beginning the creation of one of the most famous firs of the Tuscan Apennines.

In 1866, the administration of Vallombrosa passed to the Italian State that installed the first Forestry Institute of Italy and started an intense reforestation work as well as a modernization of the road network. We continued the work of spreading the fir, reducing the area of beech forest upwards and chestnut downwards. From 1876 to 1959 the area occupied by abetine more than tripled, limiting the extension of the beech forest. The old chestnut forests have been gradually replaced by pine trees with improving features and numerous experimental particles have been implanted for experimental purposes (*Pseudotsuga douglasii*, *Chamaecyparis lawsoniana*, *Thuja gigantea*, etc.).

Vallombrosa has been, and still is, an important center for the dissemination of forest education: it was in fact its monks who divulged, at the beginning of the nineteenth century, the first rules on the good cultivation of the Apennine forests with particular regard to the silver fir.

In 1869 the Forest School was founded in the Abbey of Vallombrosa where it remained until 1912, when, transformed into a Forestry Institute, it moved to Florence. Twelve years later it was transformed into an agrarian and forestry institute and later in 1936 in the Faculty of Agriculture of the University of Florence.

To date, the Vallombrosa State Natural Reserve covers an area of 1,270 hectares, covered by forest formations of silver fir and numerous particles of exotic species (*Pseudotsuga douglasii*, *Chamaecyparis lawsoniana*, *Thuja gigantea*, etc.) and mixed beech and fir forests; near the abbey of Vallombrosa there is an interesting arboretum of the National Institute of Silviculture ([www.agraria.org](http://www.agraria.org)).



Fig. 2.5 Abbey and, above, the Paradisino - Vallombrosa Nature Reserve (photo [www.agraria.org](http://www.agraria.org))

In particular, until 2003 it was administered by the State Company for State-owned forests and from that year, with the inclusion of the Company in the structure of the State Forestry Corps, by the Corps itself that administers it through the Territorial Office for the biodiversity of Vallombrosa, specifically established.

In the twentieth century, in fact, after World War II, St. John Gualberto was proclaimed "*Celeste principal Patron of God of the Forestry Corps*" (the police force specialized in the repression of crimes committed against the environment and the territory) and all the silversmiths Italian.

The current Abbot General of the Congregation is the reverend Father Don Giuseppe Casetta OSB. Father librarian and archivist is the father Pierdamiano Spotorno OSB. The greatest expert in congregational history is Professor Francesco Salvestrini of the University of Florence.

## BOX 2.2: San Giovanni Gualberto

### BOX 2.2

San Giovanni Gualberto (Villa of Poggio Petroio, 995 - Abbey of San Michele Arcangelo a Passignano, 12 July 1073) was an Italian monk, founder of the Vallombrosian Congregation.

Little is known about John's youthful life, until a close conjo was killed, perhaps a brother named Ugo.

From here on, legend, folklore and history come together.

According to the customs of the time (read the law of the taglione) is Giovanni the provost of the family to the reparatory revenge.

And the revenge was to be consumed outside the San Miniato gate in Florence, tending to an ambush towards the murderer of his brother.

The ambush succeeded, but before Giovanni hit with the final blow the opponent knelt in front of John and put his arms in the form of a cross begged for mercy. John threw the sword and granted forgiveness, something very rare at the time (and perhaps even today). The legend tells us how John went to the nearby Monastery of San Miniato, both to pray and to ask Jesus if he had done well to forgive the killer of the joint. And Jesus answered nodding, in sign of approval with the head, the present Crucifix ([www.abbazie.com](http://www.abbazie.com)).



(1)



(2)



(3)

Fig. San Giovanni Gualberto, fresco by Neri di Bicci, church of Santa Trinita, Florence (1)

Statue of San Giovanni Gualberto in the botanical garden (2)

Polyptych table by Luca di Tommè (3)

For Giovanni Gualberto it was the illumination of life and he took the immediate decision to retire to the annexed Benedictine monastery.

Once he became a monk his commitment was directed to defend the Church from simony and nicolaism. His first adversaries were his own abbot, Oberto, named his superior after the death of Abbot Leone, in 1034 and the bishop of Florence, Atto, both simoniaci. Not being inclined to compromise, and comforted by the monk Teuzzone and not being able to remove them from the city he preferred to retire in solitude. In 1036 after various wanderings together with some monks he arrived at Vallombrosa, then known as Acquabella.

Despite the solitude, however, its monastic ideal remained the cenobitic one, as presented by the Benedictine Rule. In Vallombrosa the Rule was applied in an unusual form, the one then called Vallombrosana. The monks, with prayer, were preparing for direct intervention with the affairs of Florence. Here their antagonist was the new bishop Pietro Mezzabarba, who succeeded him in Atto and simoniaco himself. The victory of the monks took place both thanks to the support of the reform party and thanks to the legend of the ordeal (judgment of God) of Badia a Settimo. Here the monk Peter would have unscathed the fire demonstrating the divine favor and for this he was called "Igneus". After the papal approval, the Vallombrosans experienced a period of great growth.

Giovanni Gualberto died in the abbey of Passignano, a monastery that had accepted his Rule. His relics were kept in the monastery of San Salvi near Florence, but during the siege they were moved to Passignano. On that occasion, the sarcophagus sculpted by Benedetto da Rovizzano was virtually destroyed, whose fragments are now preserved in the Museum of the cenacle of Andrea del Sarto. He was canonized in 1193 by Pope Celestine III; in 1951 Pope Pius XII declared him patron of the Italian Forestry Corps and in 1957 patron of Brazil's foresters.

## THE VERNA AND THE FRANCISCAN MONKS

The Mount of the Verna enters the history of the great holy places of the world thanks to a meeting full of humanity, kindness and spiritual communion.

*"I have in Tuscany a very divolent mountain which is called Mount della Vernia, which is very solitary and salvatic and is too well suited to those who want to do penance, in place removed from the people, or to those who want to live alone. If you liked it, I would gladly give you and your companions for the sake of my soul".*

(Count Orlando Catani of Chiusi della Verna before donating the mountain to San Francesco di Assisi, 1213.)

The sanctuary of La Verna is located on the Tuscan Apennines, located a few kilometers from Chiusi della Verna (province of Arezzo), within the national park of the Casentinesi Forests, Monte Falterona and Campigna. The mountain, covered by a monumental beech and fir forest, is visible from all over the Casentino and from the upper Val Tiberina and has an unmistakable shape with its peak (m 1283) cut vertically from three parts. Above the rock and surrounded by the forest is the large complex of the Sanctuary which, inside its massive and articulated architecture, holds numerous treasures of spirituality, art, culture and history.

In the summer of 1224, Saint Francis (Box 2.3) retired to Mount Verna for his usual periods of silence and prayer. During his stay, he asked God to be able to participate with all his being in the Passion of Christ, a mystery of love and pain. The Lord listened to him and appeared to him in the form of a crucified seraph, leaving him the seals of his passion as a gift. Francis thus also became exteriorly the image of Christ to whom he already resembled with his heart and his life.

The event of the stigmata and the example of life are the most precious good that Francis gives to the friars of La Verna. The demanding legacy of St. Francis as well as personally involving each friar also becomes the main message that the community wishes to transmit to all those who visit La Verna ([www.laverna.it](http://www.laverna.it)).

The Verna, inhabited, loved and guarded by the sons of Brother Francis, is born and has its roots in this historical and mysterious event. *"Because of the singular experience*

that St. Francis had of Christ, thoughtful souls still count him among the high places of the spirit" (Paul VI). It has in itself a thousand messages of beauty, of strength, of silence, of search, of peace ... but all are only a tenuous reverberation of that night in which the Mount of Vernia seemed to have died of flame *isplendidissima*, which shone and enlightened all the mountains and the valleys of the surrounding, as if it were the sun above the earth.

To visit La Verna and to face this mystery a bit, ask to be exposed to this light.

Of great naturalistic interest is the monumental forest of La Verna which has come down to the present day thanks to the skillful work of the Franciscans who have cured it over the centuries, in a perfect harmony between man and nature. The main forest is represented by the association fir-beech, with specimens that reach 50 meters in height and diameters up to 180 cm. In the north-west area of the sanctuary there is the pure beech forest. The forest is also characterized by an extraordinary botanical richness and by the presence of numerous wild fauna that includes four species of ungulates, deer, fallow deer, roe deer and wild boar, in addition to their natural predator, the wolf. There are also numerous bird species, including birds of prey eagle owl and peregrine falcon.

But this "*raw stone intra Tevero and Arno*", as defined by Dante Alighieri (Divine Comedy, Paradiso, canto XI), is also a place of suggestive and engaging architecture, of exciting art, of the naturalistic geological environment that in itself it appears to us like a miracle. In ancient times, not knowing how to explain all this beauty so particular, was born the legend that the rocky Mount of Verna was created following a strong earthquake, with subsequent eruption on the mountain ridge, occurred at the time of Jesus' death on the cross. Then the geologists told us that this great boulder resting on a huge clayey mass is not, like the nearby Monti Simone and Simoncello on the border between Tuscany and Marche, that a fragment of Liguria that wandered over the earth's crust when it was not still solidified ([www.ilbelcasentino.it](http://www.ilbelcasentino.it)).

La Verna for the Casentino is also a symbol, a geographical reference point. From almost every area of the valley this sort of spur is visible on the Apennine ridge.

Due to its unique rock formations, it offers an exclusive charm to lovers of hiking and walking. Itineraries that represent a pleasant interweaving of nature, art, history and spirituality are: Excursion under the Scimmia delle Stimate, visit to La Verna and return from the Bosco delle Fate; From the Verna to the top of Monte Penna through a forest with unique naturalistic aspects in the Park; The route of the Via Romea: a road used for the pilgrimage to Rome but also for La Verna.

The Tourist Promotion Company of the Province of Rieti, on the other hand, along the lines of the Camino de Santiago in Spain, wanted to realize the Way of Francis, retracing all the most significant places and itineraries of the saint's life.

The operative contribution of the State Forestry Corps was decisive for the practical realization of the project, articulated, complex and even a little audacious.

It was a matter of rediscovering the itineraries traveled by Francesco in the Rieti area, to recover ancient paths, deserted cart-roads, to retrace forests, former cultivations in the plains, in the hills, or in the mountains.

*"For the sacred forests. A Buddhist in the places of San Romualdo and San Francesco"* is the title of the very recent book published by the journalist and writer, Paolo Ciampi, who has traveled many times, a pilgrim sui generis, but above all a man who in Buddhism has discovered the roots of another spirituality, which does not prevent him from hearing the call of saints and Christian places. From Romagna to Casentino, up to Camaldoli and La Verna, to discover the wildest Apennines and at the same time themselves, and to be able to say: I have a long way inside ([www.festivalitaca.net](http://www.festivalitaca.net)).

## BOX 2.3: Franciscan Order

### BOX 2.3

With the name Franciscan Order (Ordo Franciscanus) it is indicated, par excellence, that of the Friars Minor as a whole, the so-called "First Order" founded by St. Francis of Assisi in 1209 and whose members - by the same name called Franciscans - « today they are grouped into the three families, independent peers, of the Friars Minor (OFM, formerly called Observants, Reformed, etc.), of the Friars Minor Conventual (OFMConv.) and of the Friars Minor Capuchin (OFMCap.), professing all the identical Rule of the founder (1224), but with constitutions, traditions and characteristics of his own ».

These three male orders, to which the original denomination of "Order of Friars Minor" fully belongs, constitute the Franciscan Order.

Already at the death of Francis of Assisi, indeed in some cases during the life of Francis himself, within the order emerged two distinct trends. On the one hand, some friars aspired to the ascetic and begging life that had distinguished the primitive Franciscan community (even before it became a religious "order"); on the other hand, the great majority of the friars wanted an order dedicated above all to the care of souls, inserted in the city contexts and established in convents belonging to the same order.

In the second half of the thirteenth century the most rigorous friars were recognized above all in the movement of the Spirituals, in which the aspiration to total poverty and the "poor use" (usus pauper) of non-possessed goods was merged with apocalyptic expectations and with a more or less open protest by the Church authorities (especially Pope Boniface VIII). The Spirituals were condemned as heretics by Pope John XXII and suffered a harsh persecution, although some groups survived in central or southern Italy, where they were commonly called "fraticelli".

After the middle of the fourteenth century there was a wide current that came back to support the need for a return to the original ideals of radical poverty: that of the Observants, who undoubtedly had a much less critical attitude towards the ecclesiastical hierarchy than the Spirituals, but which also often found themselves in conflict with the other members of the Franciscan order, the "Conventuals". To the Observants was recognized a partial autonomy in 1415 and within the Observance arose a multitude of reformed groups (Amadeiti, Capriolanti, Clareni, Colettani, Guadalupensi, Villacreziani, etc.); in 1517 all these groups that in various ways were rebuilt in the Osservanza they were united in the Order of Friars Minor, distinct from that of the Conventuals and with their own general minister.

The lay diatribe involved also involved the lay members of the Third Order, in fact these men gathered in fraternity, although not adhering to the religious life proper with the three vows of poverty, chastity and obedience, and not being clerics with the faculty to celebrate Mass and confess, with their poor, penitential way of life and to the aid of the weak and sick in hospitals and hospices for pilgrims, took the Franciscan ideal to the point that they saw the papal authority give them a regulation with the Bull *Supra montem* of 18 August 1289, issued in Rieti by Pope Nicholas IV and directed to the Franciscan 'penitents'.

Over the centuries, the order, or rather the Franciscan orders have been the object of constant attempts at reform. The widest was that initiated by the "Capuchins", friars who tried to combine contemplative life and austere poverty. These friars, characteristic for long beards, took their name from their own hood, longer than that of the other Franciscan branches ([www.wikipedia.org](http://www.wikipedia.org)).

## 2.4.2 REAL ESTATE OF THE FUND FOR THE CULT

It is the fund for the cult, with the initials F.E.C. (Fig. 2.6), a state institute active in the territory for the control of the real estate of the religious properties no longer in the juridical availability of the Church of Rome.



Fig. 2.6 Logo dedicated to the indication of the *Fondo Edifici di Culto*

All buildings that have been granted the status of a religious building of great historical, artistic and cultural value belong to this institute, and all the furniture that is kept in them, objects and furnishings, the relics, paintings and other non-inventoried material.

The FEC, was established by law with its own rule under the number 222 of May 20, 1985, in implementation of agreements already agreed by the Italian Republic with the Holy See in 1984, following which, the Italian State was charged the burden of preserving, maintaining, and protecting the assets that flowed into the fund, many of them coming from the Fund for the Cult and from the Charity Fund in the city of Rome, and from other special Cult Companies, activated during the troubled events of the laws subversive of the nineteenth century.

In Italy, to represent the F.E.C., is the Ministry of the Interior and administers it with the only means of the Department for Civil Liberties and Immigration-Central Management for the Administration of the Fund.

The Ministry of the Interior has a widespread heritage throughout the national territory, consisting of: over seven hundred churches, convents, barracks, a castle, real estate units, rustic funds, farms, woods and forests.

The Fund for the cult is a private institution with legal personality. The origin of its heritage derives from the laws of the second half of 1800 with which the Italian State suppressed the ecclesiastical properties. It is administered through the Central Management for the FEC, supported by a Board of Directors. At the provincial level, it is administered by the prefects.

The mission entrusted to the Fund is to ensure the protection, enhancement, conservation and restoration of assets. With this intention, publications and exhibitions are cured every year, dedicated to the most important architectural and pictorial works. The FEC also participates with the loan of works of art belonging to exhibitions and cultural promotion events of national and international importance. Conservation and restoration are ensured by numerous interventions, carried out in collaboration with the Ministry of Heritage and cultural activities, which are financed directly or through sponsorships.

The heritage is composed of over eight hundred churches of great historical-artistic interest distributed throughout the national territory; moreover, it includes the forest complex of Tarvisio (Ud) and the forest areas of Quarto Santa Chiara (Ch) and of Monreale and Giardinello (Pa) which it preserves thanks to the collaboration with the State Forestry Corps through conventions.

The churches of *Fondo Edifici di Culto* are about 820, most of considerable historical and artistic value. As it proceeds from the North to the South of the Peninsula, the patrimony of ecclesiastical buildings becomes more substantial. Between Piedmont, Liguria and Veneto, the property of the FEC involves a total of 16 sacred buildings, among which stand out the church of Santa Croce and Ognissanti in Bosco Marengo (Alessandria) and the abbey of Praglia in Teolo (Padua). Emilia, Marche, Umbria each

have around 25-30 churches, over 30 Abruzzo: among these we must mention at least the basilica of San Domenico Maggiore in Bologna, San Nicolò (sanctuary of Santa Maria Goretti) in Corinaldo (Ancona), the abbey of the Beato Angelo in Cupramontana (Ancona), San Filippo Neri in Norcia (Perugia), San Bernardino in L'Aquila and the Abbey of San Giovanni in Venere in Fossacesia (Chieti).

In Tuscany, there are about 20 sacred buildings, but with points of absolute excellence in Florence, with monuments such as San Marco, Santa Croce, Santa Maria Novella, Santa Maria del Carmine, Santo Spirito. It should be noted then, in the province, at least the church of Santa Maria Assunta, annexed to a large center of spirituality such as the abbey of Vallombrosa.

Among the approximately 200 churches in Lazio, Rome only has 70, most of which are important as Jesus and Mary at the Corso, San Francesco Saverio del Caravita, San Lorenzo in Lucina, San Marcello al Corso, San Silvestro in Capite, Sant'Andrea della Valle, Sant'Ignazio di Loyola in Campo Marzio, Santa Caterina da Siena in Magnanapoli, Santa Croce in Gerusalemme, Santa Maria del Popolo, Santa Maria in *Ara Coeli* in Campidoglio, Santa Maria sopra Minerva, Santa Prassede in Esquilino, Santa Pudenziana in Viminale, Santa Sabina all'Aventino, Santi Apostoli, Santi Bonifacio and Alessio all'Aventino, Most Holy Name of Jesus in Argentina and many others. In the province of Rieti, particularly the abbey of Farfa in Fara in Sabina.

Furthermore, in Campania the Fund for the cult is the owner of a hundred churches, half of which is located in Naples, also here with relevant examples, such as Maria Santissima del Carmine Maggiore, San Domenico Maggiore, San Gregorio Armeno, San Paolo Maggiore, Sant'Agostino degli Scalzi, Trinità degli Spagnoli and, above all, Santa Chiara, with its marvelous majolica cloister.

If in Puglia the sacred buildings belonging to the FEC are about 50 and about twenty between Basilicata and Calabria, the Fund has the highest number of churches in Sicily, where they are, today, around 270. Of these 35 only in Palermo, between which, bright

jewels like Santa Maria dell'Ammiraglio or Church of the Martorana. In the province, we note, in Monreale, the famous basilica of San Martino alle Scale, annexed to the homonymous abbey. As for the other provinces, those of Caltanissetta and Ragusa each count a dozen churches, the provinces of Catania, Enna and Messina, about twenty each, just under 40 the province of Agrigento. Finally, you can not forget Sardinia with its 20 churches, of which 8 in Cagliari. Among these, the basilica sanctuary of Nostra Signora di Bonaria.

The churches of the Fondo for the cult (FEC) are about seven hundred, distributed throughout the country, all of great historical and artistic interest. These are the most famous and rich in treasures:

- in Florence: Santa Croce, in which Giotto painted 'The Stories of the Life of Saint Francis' and where the wooden crucifix of Donatello is located; Santa Maria Novella, with numerous masterpieces including the Crucifix by Giotto and the Trinità di Masaccio;
- in Rome: the church of Santa Maria del Popolo, which preserves inside the beautiful paintings by Michelangelo Merisi known as Caravaggio, depicting 'The Crucifixion of Saint Peter' and 'The Conversion of Saint Paul'; Santa Maria in *Ara Coeli*; Saint Francesca Romana to the holes;
- in Naples: the church of Santa Chiara, with its splendid "*Chiostro delle Clarisse*" decorated, in 1700, with majolica tiles depicting 64 landscapes; San Gregorio Armeno; San Domenico Maggiore;
- in Sicily: in Monreale, the splendid Abbey of San Martino delle Scale; in Palermo, the church of Santa Maria dell'Ammiraglio, called "La Martorana", which preserves splendid polychrome mosaics; in addition, the splendid church of Santa Lucia ad Adrano in Catania that can be admired through a virtual tour.

The central management of the FEC provides the foundation for the construction of the FEC, the financing of conservation and the restoration of both the architectural

structures and the works of art contained in the same buildings of worship, also taking care of the enhancement activities.

If the most consistent and representative part of FEC it is made up of sacred buildings, however it should be emphasized that many assets belong to the Fund, among which the forest complex of Tarvisio stands out, a vast area of medium and high mountain of about 23,000 hectares that extends between the Alps Carniche and the northern group of the Julian Alps, within the province of Udine. The Forest, still presents in all its integrity and is particularly interesting for both flora and fauna.



Fig. 2.7 Forest of Tarvisio ([www.interno.gov.it](http://www.interno.gov.it))

Who had the opportunity to immerse themselves in this pristine environment, could admire the spruce for which the forest is renowned and whose wood is sought for the creation of musical instruments, and could easily run into deer, chamois, roe deer and ibex etc. But the animal that most characterizes the habitat is without any doubt the "capercaillie" which, together with the symbol of the fir, has been assumed to be the emblem of the Forest itself.

In addition to the numerous organized itineraries that allow you to enter the heart of the Forest and discover suggestive landscapes, in the compendium there are also ski facilities, fortifications, mostly excavated inside the mountains, which testify to the events of the First World War. area was theater, and the Sanctuary of the Madonna del Lussari, which is accessed by a cable car and which is visited not only by local people but also those from neighboring Slovenia and Austria.

Due to its proximity to Slovenia and Austria, which is less than five kilometers from the town of Tarvisio, the Forest has always lived in a European context and can be a valid reference point for the possibility of traveling and comparing with other realities.

### 3. THE VATICAN STATE AND THE CATHOLIC CHURCH

With this chapter, we want to examine the central question of the present thesis work, analyzing in detail the evolution of the state of the Church over the centuries.

After having described, in general, the Vatican State, the services that it is able to offer through its institutional organization, we want to analyze in detail the residence of Castel Gandolfo. This place, which over the centuries has seen the succession of papal domination and has hosted, for more or less long periods, almost all the popes who have followed in the last four hundred years, plays an important role for the protection of the '*place of the Madonnina*', considered sacred by Christian Catholic believers, for the importance it has taken for the repose and reflection of the popes.

It is also important to specify historical notes, as well as to enter into the social doctrine of the church, to better understand how the changes of the popes, has achieved changes in the organization of the Church State, also affected by legislative changes in the Italian state, which is particularly related.

Specifically, the brief analysis of the documents and literature about the protection and safeguarding of creation, it can highlight a particular concern of the Catholic Church developed over the last thirty years. With regard to this, of particular relevance, in the last two years, result the '*Laudato si'*', encyclical of the current pontiff, Pope Francis, of which the most significant texts are reported.

### 3.1 INSTITUTIONAL ORGANIZATION

#### VATICAN CITY

The Catholic Church carries out its mission of proclaiming the truth of the Gospel, for the salvation of all people, and of service to peace and justice, for the benefit of all peoples, and through the various particular and local Churches scattered throughout the world, both through his central government, constituted by the Pope and by the Organisms that assist him in his responsibility towards the universal Church (designated with the name *Apostolica* or Holy See).

The Supreme Pontiff resides in the Vatican City State.

The Vatican City State arose with the Lateran Treaty, signed on 11 February 1929 between the Holy See and Italy, which established its personality as a sovereign body of international public law, established to assure the Holy See, in his status as the supreme institution of the Catholic Church, "*absolute and visible independence and guaranteeing undisputed sovereignty even in the international sphere*", as indicated in the preamble of the Treaty.

The State therefore has the singular characteristic of an instrument of the independence of the Holy See and of the Catholic Church from any power established in this world. In a certain sense, it is a sign of the supernatural character of the Church itself, since the structures of the Vatican State are reduced to the minimum necessary for its functioning.

The term 'Vatican' originally identified the marshy area on the right bank of the Tiber, between Ponte Milvio and today's Ponte Sisto.

During the royal period and throughout the republican age, the territory was known as *Ager Vaticanus* and extended to the north to the mouth of the Cremera, to the south at least as far as the Janiculum.

With a surface area of just 44 hectares, the Vatican City State is the smallest independent state in the world, both in terms of population and territorial extension. Its boundaries are bordered by the walls and, on Piazza San Pietro, by the travertine strip that connects the two wings of the colonnade. In addition to the territory proper to the State, the Vatican jurisdiction extends also on some areas of Rome and outside Rome, which enjoy the right of "extraterritoriality".

#### ❖ **SERVICES**

- Directorate of Security and Civil Protection Services
- Office Philatelic and Numismatic
- Service Telephone
- Vatican Post
- Vatican Pharmacy
- Vatican Television Center

#### ❖ **OTHER INSTITUTIONS**

- Vatican Specola
- Vatican Film Library
- Vatican Radio
- Observer Romano
- Press Office of the Holy See
- Pontifical Academy of Sciences
- Vatican Secret Archive
- Vatican Apostolic Library
- Vatican Publishing Library
- Teutonic Holy Field
- Circolo S.Pietro
- Association SS. Peter and Paul

#### ❖ **MONUMENTS**

- Basilica of St. Peter
- Vatican Museums
- Vatican Gardens
- Photo Galleries

- Webcam
- Castel Gandolfo
- Vatican Palaces



Fig. 3.1 The map of the Vatican City illustrating the main areas open to public

## CASTEL GANDOLFO

Castel Gandolfo, for about four centuries, has been the summer residence of the Popes. The town, located on the ridge of Lake Albano, dominates the surrounding countryside to the sea and the city of Rome.

The remains of one of the most famous villas of antiquity, the *Albanum Domitiani*, the grand country residence of Emperor Domitian (81-96 AD), which developed for about 14 square kilometres, from the Via Appia up to Lake Albano, have become today the pontiff's summer residence. The Pontifical Villas extend over the remains of the central part of the residence, which included, according to the hypothesis formulated by

distinguished scholars, also the *Arx Albana*, located at the end of the hill of Castel Gandolfo, where the Pontifical Palace is now located, and that once housed the centre of the ancient Albalonga.

In this residence, also equipped for the winter season, rich in natural beauty and sumptuous buildings, monuments and works of art, Domitian, the "*bald Nerone*" as Giovenale called it, almost permanently established his residence.

On the death of Domitian, the villa passed to his successors, who however preferred to establish their dwellings elsewhere.

Thus, began the decadence of the imperial villa whose monuments, already deprived of their works of art and of every precious ornament, were systematically demolished to use marble and bricks in the new buildings that gave rise to the first settlement of the town of Albano. Another settlement, mainly of farmers, was built north of the villa on the ridge of the lake towards "*Cucuruttus*" (the current Montecucco) giving rise much later to today's Castel Gandolfo.

For four centuries, the ancient village of Castel Gandolfo has the privilege of becoming the centre of Christianity every year for a few months.

In this minor Vatican, placed on the hill overlooking the Lake Albano and opens to the view of the Roman countryside, in direct contact with nature and the healthy climate of the places, the Pope restores his forces that lavishes without saving for the good of the entire humanity ([w2.vatican.va](http://w2.vatican.va)).

The conservation of flora and fauna diversity (for sighting and the presence of foxes, owls, jays, green woodpecker) distinguishes this place, considered sacred by the Christian Catholic Church also for the conservation of the place of the Madonnina near the fishpond<sup>1</sup> (*peschiera*, Fig. 3.2), since from its origins has been reserved for the care

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<sup>1</sup> The place of the Madonnina is a particular area of the garden where the popes have paused for rest and reflection. In addition to the statue of the Madonna, there is a pool of water containing fishes. This is considered like a sacred site for Cristian Catholic believers.

and rest of one person in the world, the Pope, with his servitude. Only for a few years has it become available every day. This opening prepared by the pope in office, has achieved adjustments regarding the usability and security of visitors.



Fig. 3.2 Sacred area of the Madonnina with fishpond

With a privileged visit conducted by the current general manager of the green areas, dr. Alessandro Reali, and his collaborator, Antonio Rondelli, on the 15th and 16th January 2017, allowed to visit the 55 hectares of the property and see the care and dedication dedicated to the management of the entire monumental and environmental heritage (Fig. 3.3).

In particular, the garden is divided into the following areas:

- Farm, with free-range hens, cows and grazing donkeys;
- Fields of cultivation of hay;
- Olive grove, with the vernacular species probably planted by the Gandolfi;
- '*Viale degli albicocchi*', with the oldest specimens of 80 years;
- Orchard, with pear and peach plants;
- Greenhouse area;

- Vegetable garden;
- Vineyard;
- 'Limonaia', in Art Nouveau style, built in the '30s;
- Avenue of the ancient oaks, with some specimens of about 800 years (Fig. 3.3);
- Garden of mirrors, especially preferred by the grey heron during its migration period;
- Garden of papal coats of arms;
- Escarpment of aromatic plants;
- Avenue of the roses;
- Avenue of cypresses, with some individuals of *Cupressus sempervirens* Mill.;
- Roman Avenue, with the original paving;
- Avenue of the citrus fruits, including the cultivation of guajabo;
- Avenue of the laurels, which runs along the remains of the ancient Roman stables;
- Pomegranate escarpment;
- Viale dei Corbezzoli;
- Avenues of *Pinus pinea* L .

The good quality of the soil, of volcanic origin, allows the sustenance of the innumerable monumental trees of botanical interest, in excellent phytosanitary conditions, as well as the cultivation of many agricultural products, useful for the supply of the Santa Marta canteen, and the sustenance of the residence.

The management, conducted by a dozen people employed in farm work, cultivation and maintenance of the green, is guaranteed throughout the year, although the presence of the Pope is small and restricted to some short summer periods (Reali, 2017, pers. com.).



Fig. 3.3 Location of the summer residence in Castel Gandolfo



Fig. 3.4 Secular individual of *Quercus pubescens* (photo Valentina F.)

### 3.2 INSTITUTE OF LIVELIHOOD OF THE DIOCESAN CLERGY - IDSC

The ICSC - Central Institute for the Support of Clergy - is an organ connected with the Italian Episcopal Conference, established in implementation of the art. 21 of the Norms on the institutions and ecclesiastical assets approved by the Holy See and by the Italian Government with a Protocol dated November 15, 1984.

Since 1985, ICSC has been working alongside diocesan institutes to ensure proper support for priests, guarantee assistance and social security and maintain relations with Italian administrations.

The ICSC is a public canonical legal entity, by its perpetual nature, and is based in Rome. It has the following purposes:

- a) to provide diocesan and inter-diocesan institutes for the support of the clergy with the resources necessary to permit the integration, up to the level set by the Italian Episcopal Conference (CEI), of the remuneration of priests who serve in the diocese;
- b) to carry out integrative and autonomous welfare and social security functions for the clergy;
- c) to maintain relations with the Italian administrations in relation to their activities and in the interest of diocesan and interdiocesan institutes for the support of the clergy.

Furthermore, it may, on behalf of CEI, provide specific activities and services to the same.

*"In the individual dioceses, there is a special institute that collects the goods or offerings, for the specific purpose that is provided for the sustenance of clerics who serve in the diocese, in accordance with canon 281, unless the same provisions have been otherwise" (canon 1274, § 1).*

On the basis of the provisions of the law of concordative derivation, it is up to the Italian Episcopal Conference to integrate and regulate the whole matter. The reference legal sources of the new system are reduced to only two:

- the law n. 222/1985;
- the implementing and integrative provisions of the Italian Episcopal Conference, without delay remaining the norms of the Code of Canon Law and of particular law:

➤ **The organizational structure of the new system is as follows:**

- Institutes for the Support of Clergy at the diocesan and interdiocesan level;
- Central Institute for the Support of Clergy at the national level;
- Italian Episcopal Conference, which has the power to issue, in the canonical order, the necessary provisions for the implementation of the norms, including the statutes of the IDSC and the Central Clergy Support Institute (ICSC).

➤ **The purposes of institutions for the support of the clergy**

The Institute has the exclusive purpose of producing an income for the maintenance of the clergy (Cfr. Law 20 May 1985, n. 222, art. 48).

The administration of the assets entrusted to the Institutes must respond to criteria of great clarity and security: they are not comparable to those of other ecclesiastical bodies, but represent an overall patrimony "*sui generis*", which must be treated with great caution and with due attention to the requirements of concordant loyalty.

➤ **Autonomy of diocesan institutes and powers of the central institute**

Another point concerns the autonomy of IDSCs and the ICSC's powers. To guarantee that the system develops in coherence with the principles that inspired it and in full respect of the discipline, canonical and civil, which regulates it, the law n. 222/1985 requires "*every Institute ..., before the beginning of each exercise, to communicate to the Central Institute its predictive status ... and at the end of each exercise to send a final report to the Central Institute in which they must be indicated the criteria and methods of payment to the individual priests of the sums received*".

In line with the legislative decree, article 12 of the C.E.I. n. 58 attributes to the Presidency of the C.E.I. the competence to decide the necessary interventions, if it were found that in a diocese the provisions in force concerning the maintenance of the clergy

had not been applied correctly. To the Presidency of the C.E.I. it seemed natural to entrust the Central Institute with the task of "*verifying the correctness of the management lines of diocesan institutes*" (by Mgr L. Trivero, former President of ICSC).

❖ **Bodies**

- ✓ ADMINISTRATION COUNCIL
- ✓ COLLEGE OF AUDITORS
- ✓ DIRECTION

❖ **Structure**

- ✓ CENTRAL INSTITUTE FOR THE SUPPLY OF THE CLERGY
- ✓ PRESIDENCY
- ✓ GENERAL MANAGMENT
- ✓ NUMAN RESOURCES AREA ORGANIZATION AND SUPPORT FOR MANAGEMENT IN OPERATIONAL COORDINNATION
- ✓ INFORMATION AREA
- ✓ PRIEST AREA
- ✓ INSURANCE AREA
- ✓ ADMINISTRATION AND CONTROL AREA
- ✓ ACCOUNTING AREA OF DIOCESAN INSTITUTIONS
- ✓ HERITAGE AREA

### 3.3 SOCIAL DOCTRINE OF THE CHURCH AND ENVIRONMENTAL PROTECTION

The social doctrine indicates the set of principles, theories, teachings and directives issued by the Catholic Church in relation to the social and economic problems of the contemporary world.

For the Social Doctrine of the Catholic Church (SDC), the responsibility and the task of determining, according to the changing needs, the political, technical and institutional organization of the State are left to the citizens. This must always meet some requirements:

1. To promote civil coexistence
2. Ensure justice
3. Pursuing the common good, of the whole community and not of a group to the detriment of the legitimate needs of others
4. Ensure and guarantee the right individual and social freedoms
5. Respect religious freedom and the rights of the Church.

In the course of its history, and particularly in the last one hundred years, the Church has never renounced - according to the words of Pope Leo XIII - to say the "word that is right" on the issues of social life.

In the last 120 years, in particular, his teaching has taken shape in a sequence of fundamental documents that, proposing principles and criteria for interpreting contemporary events have provided action directives for the promotion of an integral and supportive humanism. The Compendium of the Social Doctrine of the Church (2004) integrates in an organic vision the rich heritage of these documents, returning it to all Christian faithful and people of good will.

Continuing to elaborate and update the rich heritage of the Catholic Social Doctrine, Pope John Paul II published, for his part, three great encyclicals - *Laborem exercens*, *Sollicitudo rei socialis* and *Centesimus annus* - which constitute fundamental stages of Catholic thought on topic.

Catholic social doctrine also has the value of an instrument of evangelization (*Centesimus annus*, 54), because it relates the human person and society to the light of the Gospel. The principles of the social doctrine of the Church, which rest on the natural law, are then confirmed in the faith of the Church, by the Gospel of Christ.

In this light, man is first of all invited to discover himself as a transcendent being, in every dimension of life, including that linked to social, economic and political contexts.

It appears that the Church cannot stop making its voice heard on the *res novae*, typical of the modern era, because it is up to it to invite everyone to work for a more and more authentic civilization towards the search for an integral human development and supportive.

Current cultural and social issues involve above all the lay faithful, called, as the Second Vatican Ecumenical Council recalls, to deal with temporal things by ordering them according to God (see *Lumen Gentium*, 31). Thus, it is understandable the fundamental importance of the formation of the laity, so that with the sanctity of their life and the strength of their witness, they contribute to the progress of humanity ([www.vatican.va](http://www.vatican.va)).

After the wars, which upset the first decades of the 20th century, the peoples gave life to international organizations, for the cooperation in the reconstruction of the areas devastated by the conflicts.

In 1943 were born: UNRRA (United Nations Relief and Rehabilitation Administration) and FAO (Food and Agriculture Organization of the United Nations).

In 1944: IMF (International Monetary Fund for Reconstruction and Development), in 1945 UN (United Nations).

A few years later, the countries that had been defeated became part of these organizations, enjoying the benefits of reconstruction. The first common commitment was to protect peoples from other wars and to face the knots of international cooperation in the areas of Trade, Investment, Funding, Military Aid, Scientific Collaboration and Technical Assistance.

The official Church at first did not directly contribute to these institutions and made a parallel path, no less solid, from both a theoretical and a concrete point of view. We retrace it briefly.

In 1892 Leo XIII had written the first social encyclical, *Rerum Novarum* (RN), in which it was said that the problems of that time could be solved only through collaboration between all the forces and, among them, the Church would never have left to miss his work in any way (RN, 143).

In 1931, Pius XI launched the *Quadragesimo Anno*, Giovanni XXIII in 1961, the *Mater et Magistra* and in 1963 the *Pacem in Terris*.

From the Second Vatican Council emerge documents such as *Dignitatis Humanae* and *Gaudium et Spes* where, the Church shows herself taken by what the world is living and in the preamble of the latter makes a tender declaration to humanity:

«The joys and the hopes, the sorrows and the anguishes of the men of today, of the poor above all and of all those who suffer, are also the joys and the hopes, the sorrows and the anguishes of the disciples of Christ, and nothing is there of genuinely human that you do not find echo in their heart».

Paul VI presents the new theme of the solidary development of humanity in the *Populorum Progressio* and in the *Octogesima Adveniens* takes up the contents of the *Rerum Novarum* updating them.

1988 is the year of the *Sollicitudo Rei Socialis* of John Paul II, 1991 of *Centesimus Annus*.

Benedict XVI belongs to a context that is closer to our theme, in his speeches he seems sensitive to environmental issues, even though he rarely spoke about biodiversity.

When Paul VI, in 1965, went to the United Nations, his speech has the same perspective of the Declaration of Human Rights and indicates a social and political order based on respect and protection of the human person. Since then, there has been a crescendo of relationships "In recent years, the Holy See has been careful in following what is generally

*referred to as a " structural modification "of international relations"2, an international regulatory framework aimed at seeking common ways of transposing, to support and present issues concerning fundamental human rights, peace, security, conflict, development, use of resources. This required a necessary change in diplomatic activity3, not only in relation to the quantity of international meetings in which the presence of qualified people was necessary, but also in the contents to offer a new cultural proposal, a critical and evangelical contribution within the relations International. For the Church, it is a service to the dignity of the person to whom one feels called by mission and who asks for answers to material needs and protection for spiritual and transcendent aspirations.*

*«In September 2010 in New York - explains card. Bertone - at the UN's high-level meeting on the Millennium Development Goals, the Holy See did not fail to point out that climate change, desertification, the disappearance of biodiversity, the new frontiers of biotechnologies must be tackled decisively and coherence to guarantee the growth of peoples and regions where underdevelopment, poverty and hunger are most evident »4.*

They are the modern Areopaghi in which the Church goes, stays, stops, listens, dialogues, explains.

All this justifies the interest of the Church for justice, or better, for the rights of the human being to a healthy life that is coherent to one's deep being, to the right to the land and its resources, to the correct diet and physical and spiritual health (Longhitano, 2011).

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<sup>2</sup> Card. TARCISIO BERTONE, Secretary of State, The Holy See and the International Community, Inauguration of the Academic Year 2010/2011, of the Pontifical Lateran University, Rome, 23 November 2010.

<sup>3</sup> The CIC canons 362 and 365 regulate international diplomatic activity.

<sup>4</sup> Card. TARCISIO BERTONE, Secretary of State, The Holy See and the International Community, Inauguration of the Academic Year 2010/2011, of the Pontifical Lateran University, Rome, 23 November 2010.

The spiritual dimension of the relationship with creation is rooted in the rediscovery of the task originally entrusted by God to humanity (cf. Gn 2:15). In Scripture, we find the elements that feed attention to landscape and biodiversity.

According to the biblical account of Genesis 1 and 2, the Lord creates in many ways; beyond the form spoken in the text other expressions are used. The Lord creates by doing, separating, embellishing, giving, blessing, etc .... The verb to separate is used five times in Genesis<sup>1</sup>.

The variety of vegetation with its sprouts, herbs, trees ... - reported in Gen 1, 11 -12 - and the insistence on affirming "*each according to his species*" say that the diversity of beings and fruits belongs to the creative action of separating. Creation begins because the light is separated from the darkness, as well as the waters above from those below and the dry appears. Creation is diversity in the sense of distinction that must not be identified with rupture, conflict, the absence of communion. The text affirms that diversity is a condition of existence and the consequences at an anthropological level are evident: each one in order to exist must accept his own diversity and that of others; the difference between beings is vital. Becoming equals would indicate a return to chaos, but diversity offers the possibility of communion, as St. Paul states in 1 Cor 12,16 talking about the members that make up the unity of the body.

According to the account of Genesis 1, 22-28 blessing is another way of creating. Blessing is the last gesture the Lord performs, the culmination of his creative action. Blessing is an action that makes life in the cosmos possible; it means: to give life in abundance, to multiply, to increase to make fruitful, to make the living capable of generating another life while one's own life is given to him. Blessing is a promise, a gift of grace that only the Lord can give in this way.

Benedict XVI in the *Message for the World Day of Peace, 2007* calls for a change in attitudes, value systems and ways of living. He advocates "*a profound cultural renewal*", that implies a "*profound and far-sighted revision of the development model*", a commitment to the right of people to water, food, health, clean air, new sources of energy, and a sense of responsible administration of creation that reflects the solidarity of man with the poor, with other users of the goods of the earth and with the generations to come.

John Paul II considered the Creator's mandate to humanity to dominate the earth and use its fruits (cf. Gn 1, 28) in the light of the virtue of solidarity. «Solidarity - he wrote -, even overcoming selfish attitudes towards the order of creation and its fruits, protects the different ecosystems and their resources, the people who live there and their fundamental rights at the individual and community level (...), preserves the resources guaranteeing their continuity and also their use by successive generations»<sup>5</sup>. In an interview on *L'Osservatore Romano* of 24 February 2010, Cardinal Peter Kodwo Appiah Turkson, from 24 October 2009 president of the Pontifical Council for Justice and Peace, enhances the discourse on solidarity by extending it to the relationship between humanity and nature:

*“The dependence of human life on creation thus demands solidarity between man and nature and requires a judicious and responsible use of natural resources. In many countries, the relationship between man and nature is governed by precise laws and agreements. Where this does not happen, as in certain African regions, the abuse of creation becomes a real threat to the life and peace of humanity”.*

They are the basis of what we willingly call interior human ecology, that is, an integral vision of the person who, in the maturity of his relations, contextualizes, in a concrete existential experience, the evangelical indications of mutual love. 'Next to the ecology of nature there is therefore an ecology that we could say 'human', which in turn requires a 'social ecology' says Benedict XVI in 2007<sup>6</sup>. The inner human ecology does not serve to establish only a renewed and respectful relationship between humanity and creation, instead realizes the environmental conditions to build a civilization of love, allowing integral human development. It is interior because it allows the person to pour his own spiritual glow into the relationships with the individual realities and pushes them to find the sense of a supernatural and natural horizon, inextricably linked<sup>7</sup>.

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<sup>5</sup> JOHN PAUL II, Message to Mr. Jacques Diouf, Director General of the FAO, on the occasion of World Food Day, 2004.

<sup>6</sup> BENEDICT XVI, Message for the World Day of Peace, 2007.

<sup>7</sup> Francis of Assisi is certainly grasping a natural and supernatural bond between beings to the point of seeing them related to each other, all brothers and sisters.

*"The inner ecology favours the external ecology - wrote John Paul II - with immediate positive consequences not only for the struggle against poverty and hunger of others, but also for personal health and well-being. It is a line that must be encouraged to bring out more and more the culture of life and to defeat the culture of death. (...) In fact, if environmental protection was promoted as an end in itself, there would be a risk of seeing the emergence of modern forms of colonialism, which would damage the traditional rights of communities residing in a given territory. The survival and development of local cultures would be hindered and economic resources would be removed from the authority of local governments, the first responsible for the ecosystems and the rich biodiversity present in their respective territories"*<sup>8</sup>.

Benedict XVI, in the Message sent to His Exc. Mgr. Geraldo Lyrio Rocha, President of the National Conference of Bishops of Brazil (CNBB), on the occasion of the annual Campaign of Fraternity of the Brazilian Church, which this year (2011) has as its theme *"Fraternity and life on the planet"* writes that *"the first ecology to be defended is human ecology"*, the wounds and damages inflicted on nature are also due to human egoism, and *"man will be able to respect creatures in the measure in which he cultivates in his spirit a full sense of life; otherwise, he will be led to despise himself and his surroundings, to have no respect for the environment in which he lives"*<sup>9</sup>.

Starting from the international comparison in the consciousness of the hierarchy, a renewed vision of the relationship with the mother earth enters: *"First of all it must be said that it" does not exploit, but is cultivated* "- states mgr. Agostino Marchetto, Permanent Observer of the Holy See to the United Nations Organizations for Agriculture and Food - *We must thus transform into a relationship of communion what has*

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<sup>8</sup> JOHN PAUL II, Message for the 23rd World Tourism Day, 2002.

<sup>9</sup> Cf the original text of the message of Benedict XVI is in Portuguese on the Fides website, at [http://www.fides.org/por/documents/Msg\\_CampFrat\\_Bra\\_09032011.doc](http://www.fides.org/por/documents/Msg_CampFrat_Bra_09032011.doc) - on the Internet in March 2011.

*so far been a relationship of exploitation, bearing in mind that the goods that nature offers to all must be respected also because they constitute the patrimony of the whole human family* <sup>10</sup>.

Dialogue continues within the Church. In the Press Conference to present the Jubilee of the Agricultural World, Msgr. Marchetto explains that the jubilee will include officials from the "FAO, IFAD, PAM, and other secular-inspired officials, who will give the event *"a worldwide, ecumenical, interreligious dimension, and will also show the unity of all men of good will in favour of the Jubilee cause of liberation also from hunger, to finally break the chains of a tremendous slavery, ancient and modern, which oppresses today, according to the most recent estimates, over eight hundred million human beings"*.

They belong to the whole Church because they are connected to the common good, problems such as the use of the riches of the earth and the sea, the advancing of the deserts, the respectful and rational valorisation of nature. Therefore, an evaluative approach is taken to specific issues, such as the non-food use of agricultural products or destined for other products and the production of biofuels.

*«This tendency which, if it can represent an opportunity for the protection of the environment and of the biodiversity widely present in it, is today indicated as the primary cause of an unprecedented increase in prices compared to the past decade, as well as a rapid change the use of agricultural land subjected to intensive crops that impoverish them. All this has a global impact which, while presenting some advantages for producers, is in fact causing negative consequences on the levels of poverty in areas dependent on food imports and on land conservation».*

The World Nutrition Declaration in 1992 recognized that access to healthy and safe food is a universal right. Yet hunger, malnutrition and the consequences of food insecurity still mark millions of people. Therefore, on May 15, 2008, Msgr. Michael Banach, Permanent Observer of the Holy See at the United Nations Office and Specialized Institutions for the Elimination of Hunger, intervenes in Vienna at the 34<sup>th</sup> session of the Council of the United Nations Office for Industrial Development, and

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<sup>10</sup> Mons. AGOSTINO MARCHETTO, Permanent Observer of the Holy See to the United Nations Organizations for Agriculture and Food, to the Press Conference presenting the Jubilee of the Agricultural World.

re-presents the ambivalence between intensive crops and biodiversity, economic compromises and policy choices *"It is an opportunity for the environment and for biodiversity, but some are among the possible causes of rising food prices, unprecedented in the last decade, as well as of a rapid change in the use of agricultural land that could be impoverished by this production"*.

The ecclesial critique is aimed at protecting the interests of the people, especially the poor: *"trade needs should never have priority over the protection of human health and the environment - explains mgr. Martin -. Many subjects (small farmers, breeders, small fishermen) play a central role in preserving and improving biodiversity through the use of seeds and the practice of crops adapted to different environments. In recent times, biotechnological research, carried out by biochemical and agri-food companies in developed countries, has produced genetically modified seeds and plant varieties, using in part traditional knowledge of local communities and the biodiversity of the South. This has led to a tendency to limit the flow of this knowledge through forms of legal protection. The result is that the price of patented seeds has increased compared to others and farmers have become more dependent on private companies. This trend is now also affecting pesticides and fertilizers. We are moving towards a privatization of agricultural research focused on biotechnological research and related to industrial agriculture, with a high content of capital and with phytosanitary, animal health and commercial effects to be evaluated carefully. Patents on plant varieties can also have a negative impact on biodiversity conservation, given that patented varieties tend to replace local varieties and increase monoculture»<sup>11</sup>.*

The Resolutions 3 and 10 of the 25<sup>th</sup> Session of the Conference of the FAO (1989) specify the reference to *«sustainable and environmentally balanced development»* and propose an increase in efforts to *«help governments to formulate conservation strategies, especially in developing countries»*, also through *«the defence and management of biological and genetic diversity»*. *«A field - says Monsignor Marchetto - among the most important not only for*

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<sup>11</sup> Mons. DIARMUID MARTIN, Secretary of the Pontifical Council for Justice and Peace, Trade, Development and Combating Poverty, Some Reflections from the Pontifical Council for Justice and Peace on the Millennium Round, Vatican City, 18 November 1999.

*connections with the conservation of resources and therefore for a sustainable development, but also for the ethical implications that presents»<sup>12</sup>.*

John Paul II had intervened at the week of studies organized by the Pontifical Academy of Sciences in connection with the Swedish Royal Academy of Sciences on "*Tropical forests and species conservation*".

*«The topic you have studied is of importance. It is for the undeniable merit of studies that the value of the biodiversity of the ecosystem is increasingly known and appreciated. However, the increasing depletion of biodiversity is a very serious problem: it is always countless other forms of life. Even the quality of human life, assumed by the dynamic interaction of other species, is impoverished.*

*Unfortunately, the trend with which we are doing is altered beyond their biodiversity so short that they can never be catalogued or studied regarding their possible value for human beings. Is it possible, then, that the indiscriminate destruction of forests prevents futures from resorting to the riches of these ecosystems in Asia, Africa and Latin America? Can a concept of development in which profit is predominant continue to destroy the native lives that inhabit these forests? Can the lack of foresight continue a conflict the processes of the earth, of civilization and of human life itself? If an unjustified search for profit is responsible for ecosystem deforestation, it is a real expenditure against poverty. Thus, the conditions of industrial development have led some countries to dramatically reduce their water reservoirs, the debt is forced other countries to imprudently administer their woodland resources in hopes of reducing this debt. The way to create things for agriculture is often the security of coming. In this case the solution of an urgent problem can create another, equally serious»<sup>13</sup>.*

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<sup>12</sup> Mons. AGOSTINO MARCHETTO, Permanent Observer of the Holy See to the United Nations Organizations for Agriculture and Food - primary sector of human development - to the Press Conference presenting the Jubilee of the Agricultural World, in an intervention for the application in the agricultural sector of sustainable development follows the guiding principles of the Den Bosch Declaration (1991) adopted at the conclusion of the International Conference on Agriculture and the Environment, convened by the FAO: "Sustainable development is considered as an approach able to preserve the land, water, plant and animal genetic resources, which does not degrade the environment and is technically appropriate, economically viable and socially acceptable".

<sup>13</sup> JOHN PAUL II, Discourse to the participants of the study week promoted by the Pontifical Academy of Sciences, in connection with the Swedish Royal Academy of Sciences on the theme "*Tropical forests and the conservation of species*", Vatican City, 18 May 1990.

In 2004, John Paul II recalls *"in a special way the indigenous communities and peoples, whose vast heritage of culture and knowledge related to biodiversity runs the risk of disappearing due to the absence of adequate protection. In fact, one perceives the real danger of an abusive exploitation of their lands and of the destruction of their traditional habitat, as well as of the non-protection of their intellectual property, whose importance is evident for the protection of biodiversity"*<sup>14</sup>.

Benedict XVI, recalling the Message of the 1990 World Day of Peace, Peace with God the Creator, Peace with all Creation, denounces the ecological crisis by listing the phenomena that characterize biodiversity among them: *"climate change, desertification, the degradation and loss of productivity of vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase in extreme natural events, the deforestation of the equatorial and tropical areas"* that generates environmental refugees. People forced to leave their land of origin due to impoverishment and environmental degradation. *"All matters with a profound impact on the protection or the simple exercise of human rights, such as the right to life, to healthy eating, to land, to health, to development"*<sup>15</sup>.

*"Crisis situations - says Benedict XVI - be they of an economic, nutritionist, environmental or social nature - are, after all, also moral crises (No. 5). They - the Pope continues in the same message - call into question the behaviour of each of us, the lifestyles and patterns of consumption and production currently dominant, often unsustainable"* (No. 11). *The crisis can then become "an opportunity for discernment and new planning"* (No. 5).

In this regard, human intelligence, scientific and technological research are called into question. Science and technology are not, however, capable of solving the ecological crisis, because it has deep cultural and ethical roots. They too must be placed in the context of the *"mandate to "cultivate and preserve the earth"* (cf. Gen 2:15), *which God has entrusted to man, and should be oriented to strengthen that alliance between human beings and the environment that must be a mirror of the creative love of God"*<sup>16</sup>.

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<sup>14</sup> JOHN PAUL II, *Message to Mr. Jacques Diouf, Director-General of the FAO, on the occasion of the World Food Day 2004*.

<sup>15</sup> Cf BENEDEICT XVI, *Message for the World Day of Peace, 2010*, n. 4.

<sup>16</sup> BENEDEICT XVI, *Caritas in Veritate*, note 1, 69.

Benedict XVI has a current-real vision of ecological problems; in the Message to the Director General of the FAO, he links economy and ecology, health and spiritual depth of the person.

*«Faced with the pressures of globalization and under the influence of interests that often remain fragmented, it is wise to propose a model of development based on fraternity: if it is inspired by solidarity and oriented towards the common good, it will be able to propose corrections to the crisis in progress. In order to guarantee immediately food safety levels, adequate funding must be devised in agriculture capable of reactivating production cycles, even in the face of growing climatic and environmental conditions. These conditions have a strong negative impact on the rural populations, on the crops and on the processing systems, especially in the countries already tested by the lack of basic nutrition. The most developed countries must be aware that the growing world needs require a substantial contribution from them. They cannot remain closed to others: this attitude would not help to overcome the crisis»<sup>17</sup> (Longhitano, 2011).*

The pastoral care of the custody of creation is widely supported by many interventions by the magisterium, especially by *Laudato sì* di Papa Francesco, dated May 24, 2015, Encyclical Letter on the care of the 'common home'. Pope Francis proposes a revolution: "*What is happening presents us with the urgency of proceeding in a courageous cultural revolution*" (LS, 114).

In line with his predecessors, Pope Francis embraces the environment, economy, society, culture and everyday life, orienting them towards the common good and justice between generations: in a certain sense, he moves us from a black-and-white ecology to a colour ecology.

There is a new and revolutionary cultural paradigm, perhaps the most original from the industrial revolution. Not by chance, Bergoglio invites us to "*end the modern myth of unlimited material progress*" (LS, 78). There is the effort to open a sincere dialogue with contemporary science.

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<sup>17</sup> BENEDICT XVI, Message to the Director General of the FAO, October 2010 - Libreria Editrice Vaticana, translation by "L'Osservatore Romano".

The climatologist Antonello Pasini, in his blog '*Il Kyoto fisso*', recognizes that "*the approach adopted by Pope Francis is certainly that of the science of complex systems*". The theory of complexity is considered the third great scientific revolution of the last century, after relativity and quantum mechanics.

A scientific article by Klaus Colanero abandons the field of the only natural sciences and, after introducing the peculiarity of scientific knowledge - born from the revolution of Bacon, Galileo, Descartes and Newton - explores a new relationship, that between science of nature and values human. In the light of this report, the author draws useful conclusions to establish a correct relationship between person and nature (Fiorani, 2016).

The relationship between person and nature is the backbone of another article by Sergio Rondinara who, even if he deals with the subject from a humanistic point of view, makes an analysis of the cosmos to the human being that leads to recognize that the current crisis environmental, due to a wrong person-nature relationship, is cultural and is not resolved with the mere adoption of technical solutions.

A creator and cosmic theology is aware of that of Pope Francis, therefore, which expresses itself with the affirmation of: "*The whole material universe is a language of God's love, of his boundless affection for us. Soil, water, mountains, everything is the caress of God*" (LS 84). And again: "*The universe develops in God, which fills it all. So, there is a mystery to contemplate in a leaf, in a path, in the dew, in the face of a poor man* (quote from Ali Al-Khawwas). *The ideal is not only to go from exteriority to interiority to discover the action of God in the soul, but also to come to meet him in all things, as St. Bonaventure taught: Contemplation is as much higher as man he feels within himself the effect of divine grace or the more he knows how to recognize God in other creatures*" (LS, 233) (Scalmana, 2017).

Aldo Leopold introduced the concept of "*ethics of the earth*" as early as 1949, and in the 1950s Rachel Carson posed the problem of pollution in *The Sea around us* and in *Silent Spring*.

*«Humanity still has the capacity to work together to build our common home. I would like to express gratitude, encourage and thank all those who, in the most varied sectors of human*

*activity, are working to ensure the protection of the house we share. Those who strive vigorously to resolve the dramatic consequences of environmental degradation in the lives of the poorest in the world deserve special gratitude. Young people demand change from us» (LS, 13).*

*«Not all are called to work directly in politics, but within the society flourishes an innumerable variety of associations that intervene in favour of the common good, defending the natural and urban environment. [...] These community actions, when they express a love that gives itself, can be transformed into intense spiritual experiences» (LS, 232).*

In His encyclical, the Pope continues with His exhortation to promote dialogue between authorities, entrepreneurs and the local population, as well as He is inviting the authorities to transparency in the decisions, to an appropriate information of the people on the various problems.

*«Forecasting the environmental impact of entrepreneurial initiatives and projects requires transparent political processes and subject to dialogue, while corruption that hides the true environmental impact of a project in exchange for favours often leads to ambiguous agreements that escape the duty to inform and to an in-depth debate" (LS, 182).*

*«Participation requires everyone to be adequately informed about the different aspects and the various risks and possibilities, and is not limited to the initial decision on a project, but also implies constant monitoring or monitoring actions. There is a need for sincerity and truth in scientific and political discussions, without merely considering what is permitted by law or not» (LS, 183).*

The Church is called not only to preach the gospel, but also, and above all, to practice it, offering "good examples" of behaviour, also called "New Styles of Life".

*"It becomes particularly urgent in the environmental field, because the relative newness of the problems makes the solutions more problematic and experimental. It is not just a matter of logical coherence between the word and the facts, but of authentic service towards a society that is struggling to find new ways of living together and developing. Unfortunately, ecclesiastical structures have not always shown courage in experimenting with new sustainability practices. Parishes, religious congregations, institutes for the support of the clergy, dioceses have introduced new virtuous practices driven more by economic convenience than by the prophetic*

*anxiety of Christian witness. An emblematic case is the introduction of photovoltaic panels, which were also spread in our speakers only when they were stimulated by substantial contributions and ceased to be exhausted” (Scalmana, 2017).*

The Church can be a witness of this change. And the examples are not lacking.

The Archdiocese of Trento has invested in a cultural centre fed only with non-polluting renewable energies.

The Parish of San Paolo in Alessandria has built a low environmental impact building as a real collector of solar energy, with systems for the recovery and use of rainwater, thermal and acoustic insulation.

To do this you need investments and therefore financing. The energy transition is feasible but finance must transform itself and become ethical and sustainable. Because behind the production and consumption models there are financial decisions that control the use of resources. The financialization of the economy tells us how the levers of change are in the hands of the so-called "*asset managers*" and the shareholders who define the performance objectives. Their decision models need to be modified to support the energy transition. And once again the Church can play an important role in indicating how this is possible.

Recently, some governments have also chosen to reduce public funding on fossil fuels: Norway and Ireland, for example. Catholic organizations are becoming increasingly involved: they are part of the 24% of religious institutions that have decided to disinvest. This is attracting the attention of financial entities that are changing their portfolio offers. There are imitable Church experiences, religious orders and dioceses. For example, Dignity Health, an organization of the Sisters of Mercy in California, has taken on a real strategy model for sustainable finance that is supported on 4 legs:

- a) control financial investments,
- b) switch to a finance for renewable sources,
- c) assume political commitments and sensitize the faithful and men of good will,

d) to help the most vulnerable communities in the energy transition with ethical finance.

On the latter "leg" also Focsiv with its NGO members is carrying out significant interventions in various African countries.

Dignity Health is an organization founded in 1854 in California, when the Sisters of Mercy created St. Mary's Hospital to provide medical care to people, regardless of their economic, social, religious or ethnic status. Through the creation of other hospitals and care facilities in different parts of the country, today it is one of the largest national Catholic health organizations with over 400 centres, including 39 hospitals - 24 Catholic and 15 non-Catholic - in California, Arizona, and Nevada. Their mission is to offer charitable, high quality and affordable health services, especially to people in conditions of marginalization and poverty.

The DivestItaly campaign and the Global Climate Catholic Movement involve, in Italy, 15 organizations belonging to the world of environmentalism, ethical finance and development cooperation, both secular and of Catholic inspiration. Worldwide Churches, religious orders and Catholic associations. The objectives are those of:

- Disseminating the issue of divestment in Italy and increasing awareness of the link between finance and climate change.
- To encourage public and private subjects, in particular Italian Catholic religious institutes, to join the campaign and to undertake divestment commitments from fossil fuels influencing the financial market.

Furthermore, they promote the Campaign:

Citizens for the Air EKOenergy Legambiente IPSIA - ACLI Unimondo Social Update  
ClimAzione Journalists nell'Erba Fairwatch Movement for Degrowth Happy Network  
Climate Earth Day Italy

FOCSIV Italian Climate Network Viracao The Climate Reality Project FIMA Kyoto  
Club Is Our Cultural Foundation Responsibility Ethics Retenergie

The Inter-Diocesan New Styles of Life Network was set up in 2007 by some diocesan bodies, which decide to combine knowledge and experience to promote a movement of God's people on the New Styles of Life in the Church and in society.

The Diocesan Organisms who wish to participate can join the network.

The network is divided into four areas: Central-North, Adriatic, Sicilian and Tyrrhenian. It meets periodically through the meetings of the four areas and every two years together; to define initiatives and carry out common events.



Network activity:

- Interchange of experiences and initiatives
- Interdiocesan Laboratories and Conferences
- Search for pastoral tracks
- Common campaigns on new lifestyles

Aims of the work:

1. To grow the love for Creation and its creatures starting from the biblical message;
2. to stimulate new lifestyles, searching together paths and pastoral paths;
3. to exchange experiences and initiatives, enhancing the resources at a cultural and organizational level, encouraging emulation dynamics;
4. to favour critical skills towards the current development and consumption systems with a profound vision of the human;
5. to organize and promote conferences and workshops;
6. to develop network initiatives (campaigns, themes and actions), also having common words on environmental policies;

7. to involve the dioceses and all their ecclesial structures and bodies, valuing Christians as protagonists of the Church;
8. train and update operators for new lifestyles;
9. to create synergies between the groups and the associations of the territory with common objectives;
10. collaborate with the Custody of Creation group of the CEI to deepen the relationship between God - Person - Environment in the light of Revelation.

At present, there are 83 dioceses that are part of the Inter-Diocesan New Lifestyles Network, divided into 4 areas: 30 of the Central-North Area, 22 of the Adriatic Area, 24 of the Tyrrhenian Area, 7 of the Sicilian Area ([www.reteinterdiocesana.wordpress.com](http://www.reteinterdiocesana.wordpress.com)).

Almost two years after *Laudato Si* (LS), more and more we discover it as a powerful text generator, loved and appreciated by many, although often not yet sufficiently valued in the communities.

But it should not be forgotten - particularly in this 2017 year of the Protestant Reformation - the relevance of the full game of ecumenical references, starting with that of Bartholomew I of Constantinople (LS, 7-9), but also that of Fr. Ricoeur (LS, 59-85) and to J. Moltmann (LS, 79-80).

LS is a text that intends to raise and nurture the sense of care for the common home in "*every person who lives on this planet*" (LS, 3). It is a metaphor that evokes a cohabitation, a living together, and that really seems central to the ethical perspective of Pope Francis. An unprecedented breadth of horizon unfolds, in which the richness of human adventure on the planet is grasped starting from the specificity of the ecological question, assumed and pondered with attention and systematic, effectively taking the look of the environmental sciences (chapter I)

LS is a new narration, which takes social and environmental together; the theology of history (and historical-social action) and the theology of creation and its custody; civil and sustainable. In this direction, he directs the powerful theological meditation of chap. The II, but even more the VI, with the emphasis, placed on a renewed pervasive

spirituality of creation and on a strong educational attention that moves from concrete actions. In short, LS calls for a profound renewal of the interpretative categories: if the Social Doctrine of the Church now offers important tools to take charge of the ecological dimension in all its complexity, however even for those who refer to it there is a strong risk - underlined by Francis - of a "*superficial ecology*" (LS, 59), which covers green patinas with what has always been done or which only grasps the extent of the challenge posed before us in a limited sense.

The profoundly different perspective to which Pope Francis calls is instead effectively expressed by that powerfully vital, transformative expression which is precisely the integral ecology (chapter IV). If ecology recalls the dimension of the house, evoking at the same time the mother of the environmental sciences, the qualification through the integral adjective is important. It does not, however, designate a new, different science: it is rather a look, to link data of different knowledge and to practice careful discernment oriented to praxis. It is an ear, able to listen together to the cry of the earth and the cry of the poor and to do so in all those concrete situations in which they resonate (think of the many environmental migrants who come to our lands). It is - coming out from the play of metaphors - an attention to complexity that does not contrast the human and the natural, but rather integrates them, in a complex synthesis, which does not certainly erase the ontological, anthropological and ethical differences. Or, more explicitly, it is a perspective that leads us to understand ourselves within an extended relationality: it is not only a question of grasping the other's face, but also of perceiving the reflection within and through all those social, economic, cultural and ecological ties. that make us what we are. On the other hand, LS is an Encyclical made to activate shared processes (EG, 222, resumed in LS n. 188) of care of the earth, in research - in dialogue (chapter V) - of sustainable solutions in different fields and precisely in this direction also orients the category of integral ecology.

Orthodoxy is called to find expression in an ortho practice even in the care of the common home. In this sense, important ideas have been offered by Pope Francis in the message sent to the Brazilian church on February 15<sup>th</sup> during the 2017 fraternity campaign:

*"The objective of this year's Fraternity Campaign, inspired by a passage from the Book of Genesis (see 2, 15), is to preserve creation, particularly the Brazilian ecosystems, gifts of God, and promote fraternal relations with the life and culture of peoples, in the light of the Gospel. Since "we can not neglect to consider the effects of environmental degradation, of the current model of development and of the culture of the gap on people's lives" (LS, 43), this Campaign invites to contemplate, admire, be grateful and respect the natural diversity that manifests itself in the different ecosystems of Brazil through the promotion of relationships that respect the life and culture of the peoples living in them. This is one of the greatest challenges in every part of the earth, also because the degradation of the environment is always accompanied by social injustices".*

This reference to the attention of Francis for the Brazilian Church also invites us to that sense of concreteness, which also respond to the practices of integral ecology that affect our Italian reality and which will be, in particular, declined in four areas:

- a. climate (particularly central in chapter I), almost a horizon within which the whole reflection on social and civil is called to move today;
- b. energy, a key point for every possible form of development, a critical hub for a 4.0 economy; in this seminar, it is examined in terms of the green building, to highlight how it is a challenge that is of particular importance to the ecclesial communities;
- c. earth - here understood in the specific form to which it relates the agricultural world, in the forefront to live it as a reality to cultivate and preserve;
- d. pastoral care and spirituality: here too it is a question of cultivating and preserving, but here what needs to be valued is above all a sometimes-forgotten wisdom, making it reborn in a different context.

It is not an exhaustive list: other dimensions could be explored, but only starting from the concreteness of specific areas we can think of grasping wider horizons. This is a seminar to present "*designed practices*"; concrete stories and horizon openings starting from them; a seminar to discover the value of experiences, to highlight the proposals and the questions that they launch in a vast horizon, to meditate on the inspiration of faith that moves them (Morandini, 2017).

The National Ecclesiastical Councilor Coldiretti, don Paolo Bonetti, speaking at the Conference of the CEI on the Custody of Creation, maintains that the guidelines indicated by the social doctrine of the Church the model of development that starts from the earth: taking care of the plains, hills, mountains , of the vegetation, the maintenance of their fertility, the defence of the territory, the quality of food as an educational vehicle, the fight against waste, are values not niche, but new ethical subjects, which promote proximity and creative responsibility, safe bases to do enterprise, and to transform values into development projects, a decisive investment to serve the common good.

In the two encyclicals *Caritas in Veritate* and *Laudato Sì*, respectively by Pope Benedict XVI and Pope Francis, we have an illuminating picture of the dimensions and depths of the social, environmental and human questions intrinsically linked to each other within the integral ecology (LS, 137).

*"There are too many particular interests and very easily economic interest comes to prevail over the common good" (LS, 54). We need to build a leadership that points to the streets, trying to respond to the needs of current generations by including everyone, without compromising future generations" (LS, 53).*

Pope Francis indicates the axis "*work, business and economy*", for a new involvement and for a new project, that is, a new process that expresses the bipolar tension between the fullness glimpsed and the limit with which we confront, for a journey in "*Time is superior to space*" (EG, 22): I choose the horizon, the planning, I follow the dynamics of actions to grasp their complexity, but also the extraordinary opportunities to look with confidence at the future.

Pope Benedict XVI introduces us to the topic with a confident key, and with a reference to the overall picture of social responsibility. "*It is time for discernment and new planning, in particular by recalling that the framework of today's development is polycentric*" (CIV, 21-22). "*The current international economic dynamics, characterized by serious distortions and dysfunctions, require profound changes also in the way of understanding the enterprise*" (CIV, 40). *Old ways of entrepreneurial life are less, but other promising ones are on the horizon*".

Pope Francis in a paragraph of "*Laudato Si'*", emphasizes: "*Entrepreneurial activity, which is a noble vocation oriented towards producing wealth and improving the world for all, can be a very fruitful way to promote the region in which it places its activities, especially if it includes that the creation of jobs is an essential part of its service to the common good*" (LS, 129). These are words that give us a constructive framework in the horizon of the "*common good*", of today's relationship between work, business, economic activity and the market, faced with the challenges and potentialities offered by globalization; that is, a common home for only one human family.

These messages invite everyone to overcome the "separations" between business and ethics, which have characterized so much of our "widespread culture", starting from the years of the economic boom after the Second World War. This is the separation between the market and the business, which had to worry only about making profit and creating wealth, while the State and politics were in charge of solidarity, welfare and, within certain limits, the redistribution of wealth created by the market. What emerges is the weakness of a thought that had no creative force, that did not capture interdependencies and possible transformations and the path of integral development.

In the world of Catholic inspiration and in Italian civil society, these themes had been treated and are still at the centre of the reflections centred on the "*civil economy*" (starting from the book edited by Stefano Zamagni and Luigino Bruni, "*The civil economy*" of 2004, then with the works of the same two authors and Leonardo Becchetti), which now boasts a copious and important literature, as well as concrete experiences, which will be the attention of the next Social Week of Italian Catholics.

Also, the new project "*Job Seekers*" is part of this journey of the Italian Church, thanks to a change of look that focuses on "good practices". The objective, supports an article from the *Avvenire* (Golden Seekers, in search of good practices, the *Avvenire* of 27 February 2017), is to offer local bishops and ecclesial communities the example of possible solutions, concrete elements of hope, ideas for further creative development towards solutions that are also suitable for their territory. In Italy, there are people (administrators, entrepreneurs, educators) and their associations who, despite the difficulties, have found original answers that can stimulate the ecclesial realities to

know their territory, including "the land" object of this report, and to identify opportunities creation of work and solidarity.

What is evident and within our reach is the concept that we can not think of the relationship between economic activity, work and management of economic/natural resources, on the one hand, and integral human development on the other, with the categories of the 60s '. The optimistic separations between economy, politics and ethics, flourished in the years of the economic boom, when the increase in wealth and wealth hid all other needs, today they are reductive and paralyzing.

In this framework and in the light of initiatives already underway, it is absolutely important to follow a path that enlightens the management of the land resources owned by the Institutes of the Support of the Clergy and of the Religious Congregations.

Agriculture is now an opportunity for economic, social and ethical regeneration processes in which sustainability, legality and proximity are compatible with income. The earth is before us as an always open laboratory. The good practices that put the face on the distinctive values of the social doctrine of the Church, give a strategic answer to an inclusive and supportive economy. The land properties of Christian communities can be a tool for creative and fruitful processes starting from the themes of the environment, the climate, the primary resources of the territory, the great Italian biodiversity. The motivation lies in the desire to free the ethical, social and economic potentials of the countryside because they are an extraordinary human, historical, environmental and socio-cultural heritage, involving young people who are giving life to new forms of proximity agriculture, multi ideal and multi-professional, within the subsidiarity framework.

Today, the land properties of the Church can become the terrain of experimentation that brings to life the values of SDC in the life of its communities. In this sense, the Church interprets in the best way the spirit with which those lands were given, and today, they can be brought into play as a service to the common good. After the monks who reinvented the ways of cultivating, today, the lands of the Church can contribute to generating new agricultural entrepreneurship. There are no preconceived solutions,

but horizons, in which the economic and social dimension can be integrated to launch forms of enterprise with virtuous projects of social value and ethics.

The Church should be helped to give not only economic but also social resources to the lands it owns (thousands and thousands of hectares). A more precious opportunity, considering that the new planning of the Rural Development Plan is about to start with specific measures for the new generations investing in the countryside. If the Church's properties are well used they re-qualify the relationship with the territory and are a tool for the growth of local communities, taking into account the approach of young people to the land and the numerous presence of migrants. The lands administered by the Institutes for the Support of the Clergy or by the Religious Congregations, if in synergy with the communities living in the territories, can approach the "Samaritan" economy recalled by Pope Francis. This collaboration can sprout virtuous social and economic circuits, for new processes, on the arduous but exciting paths of the common good.

The agricultural sector today is innovative, multi-functional and multi-professional and is showing enormous vitality, *"but it is not yet very well known by the ecclesial world"* (Message from Cardinal Bagnasco to the assembly of retired Coldiretti, 2015). This understanding would allow a new generation of land managers to grow, integrating dimensions that are traditionally excluded from rigid economic logic. An administration founded on profit alone no longer holds. The administration of the Church's lands must be rewritten to be participatory and constructive. It would be rewarding the Clergy Supporting Institutes that have assumed the role of "territorial animator", and that have included social issues within their strategy, the inclusion of disadvantaged people, anti-corruption, respect for the environment (Bonetti, 2017).

## 4. EXPLORATORY INVESTIGATION OF ECLESIASTICAL INSTITUTIONS' FOREST RESOURCES

This chapter considers the most representative ecclesial realities among all the dioceses of the north Italy, like Padua, Bolzano-Bressanone and Trento, central Italy, like Arezzo-Cortona-Sansepolcro and southern Italy, like Reggio Calabria-Bova, also taking into account the distribution of the sites classified in the different IUCN categories (Fig. 4.1).

In all the dioceses, there is a very high Christian Catholic faith, compared to the local population, as well as the number of priests and religious, an indication of an existing church, widespread and active, and potentially interested in the introduction of an environmental pastoral care improvement of the most ethical and environmentally sustainable lifestyles, as well as the implementation of environmental management projects.

The ecclesiastical forest areas and goods owned by the Dioceses and IDSCs, as recognized by the Italian State as private law entities, are considered and included in the Italian National Forest Inventory as private property, and in particular: private property of other private entities.

As to date there are no other censuses, it is considered important to consider at least the data relating to the Italian national forest inventory, because it can already have a characterization and a description in general, as regards the silvicultural aspect.

The lack of data of the forest properties of the Italian dioceses and of the IDSCs, is linked to various causes, which have followed in the previous centuries, and which have affected all the ecclesiastical possessions. It refers to:

- the various papal dominations and their general provisions;

- the monastic orders to which parish and/or private properties have been donated, sometimes not registered with any written document, but, at the same time, only through verbal agreements;
- the introduction of Law 222/85, which has achieved important changes of ownership, unfortunately not recorded regularly, and which, to date, entail a difficult identification of the actual ecclesiastical properties;
- testamentary donations of donations to parishes without carrying out the transfer of ownership;
- relative autonomy of the dioceses with regard to land management, which do not allow particular comparisons, as the individual initiatives were different among the dioceses, and not centrally coordinated, by the Vatican State.

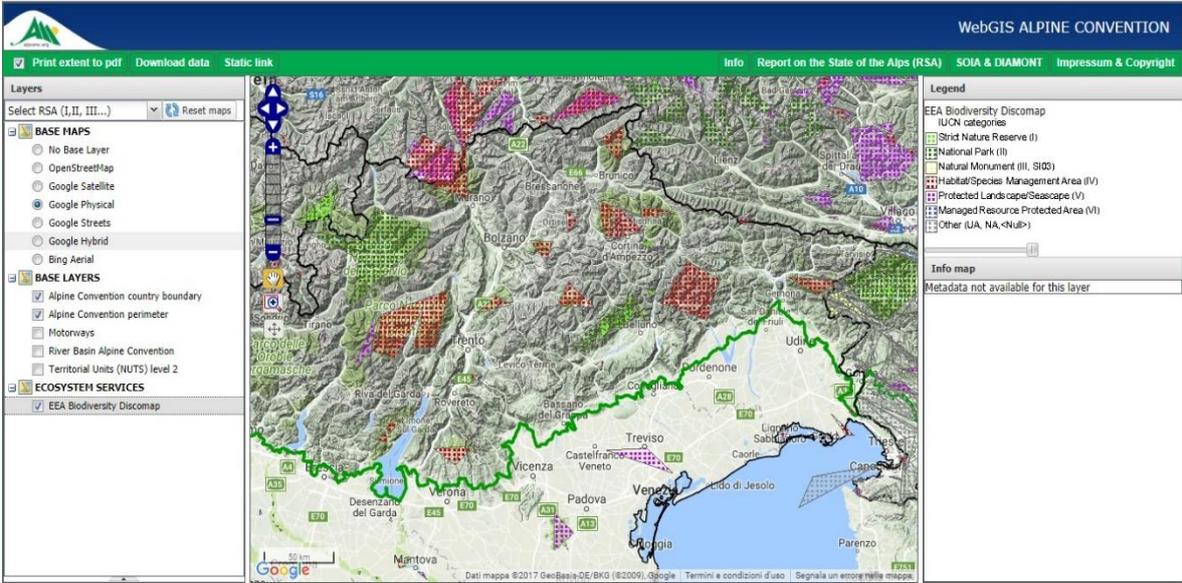
Taking note of all the considerations of the previous chapter, it was deemed necessary to perform privileged interviews, both at administrative office of dioceses and IDSCs, to try to gather useful information for the investigations of this work.

*“It should be noted that the data were collected through direct interviews with the managers responsible and/or consulted on the Italian Land Registry, which is of a geometrical, particle, and non-evidential nature, as it does not constitute proof of the real rights indicated therein position of the represented borders. For the cases of the Autonomous Provinces of Bolzano and Trento, on the other hand, reference was made to the Austrian Land Registry, which is of probative type and therefore systematically records changes in the land rights, with full probative value, in the Land Registry” (Paletto, 2011).*

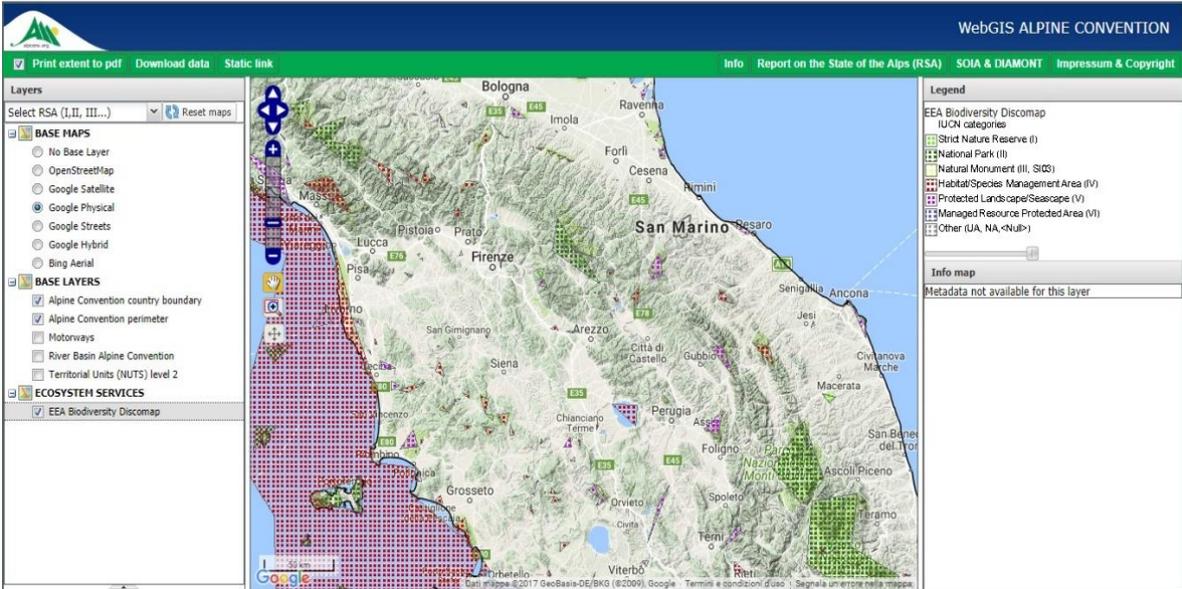
To respond to the plurality of information needs related to the management of the forests of the regional and national territory, as well as the estimation and the statistics related to the quantification of the national forest heritage, both in terms of area and entity of wood resources, understood as volume and biomass (Pompei and Gasparini, 2011), refers were made to the consultation of the second Italian National Forest Inventory (Corpo Forestale dello Stato, 2005) ([www.sian.it](http://www.sian.it)).

As the state of the church is a private entity, and having significant forest properties, even if extremely fragmented and spread over the diocesan territories, could carry out

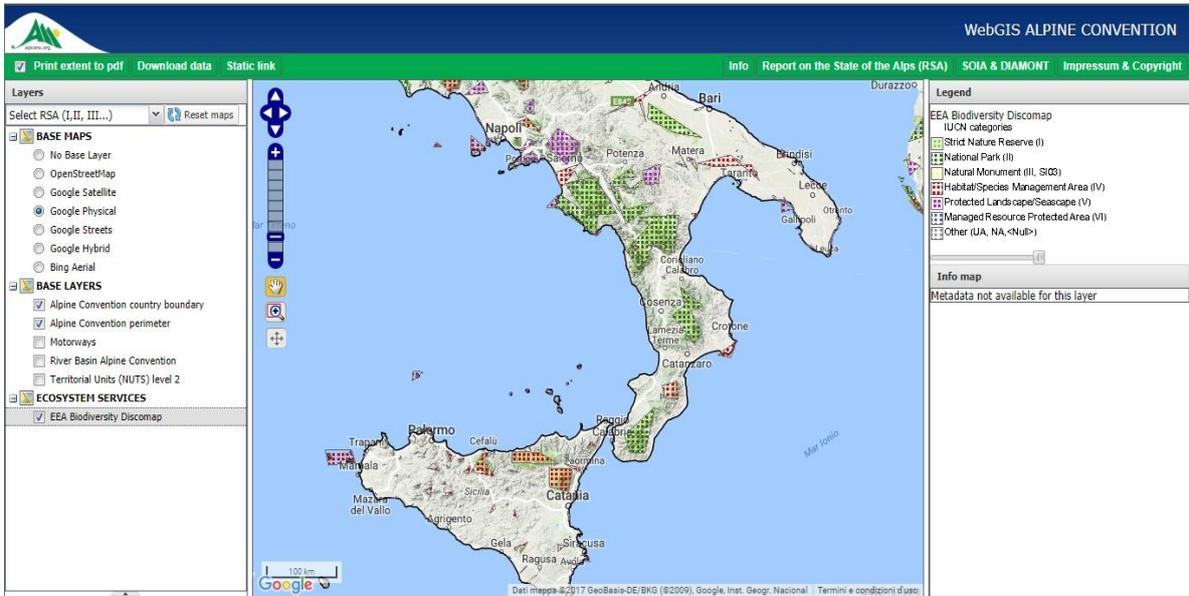
its own forest inventory, on the Italian model, or the autonomous provinces of Trento and Bolzano, and adhere to the European National Forestry Inventory Network (ENFIN), aimed at creating a network of entities and information related to forests and forest management of European surfaces (BOX 4.1).



(a)



(b)



(c)

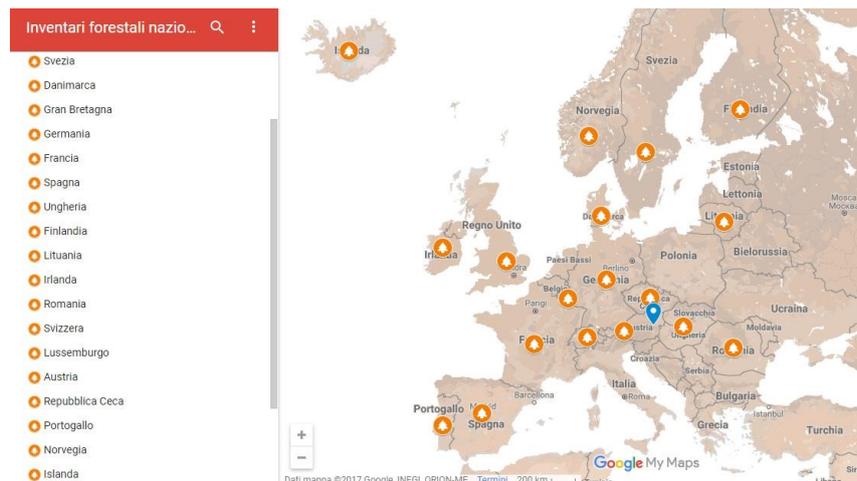
Fig. 4.1 Identification of IUCN sites in the north (a), centre (b) and south (c) of Italy (Source: <http://webgis.alpconv.org/>)

## BOX 4.1: – European National Forest Inventory Network

### BOX 4.1

National Forest Inventories (NFIs) that represent comprehensive, reliable, large-scale monitoring systems. ENFIN serves as a European network to promote NFIs, harmonize forest information and support decision makers in a broad range of forest related policies. The overall objectives of ENFIN are to:

- provide a platform for the harmonization of forest inventory information at European scale
- optimize synergies between NFIs and promote new knowledge and enhanced methods
- support forest policies with harmonized forest information and adapt data collection to new emerging policy needs.



ENFIN is a network of national forest inventory organizations. National and international organizations involved in forest resource assessments and reporting in European countries are also eligible for membership.

- A steering group is elected at the annual meeting. The maximum term for each member is 5 years. A chairperson and a deputy chairperson are elected by the members of the group. The steering group decides on applications for membership. The Steering Group acts as a contact node to ENFIN between meetings and as a center for initiatives to achieve the objectives of the network. Decisions about ENFIN objectives and organization can only be made at the annual meeting.
- Each organization is free to decide in which of the ENFIN projects it participates and which ENFIN decisions it follows.
- ENFIN has no continuous financing but will work for ensuring funding for networking activities and for development projects in line with the overall ambitions. Due to funding requirements, it is likely that new project based structures will be needed in parallel to the organization suggested here. Such structures will be established on a case-by-case basis.
- Thematic or regional groups may be formed for the conduction of specific projects.

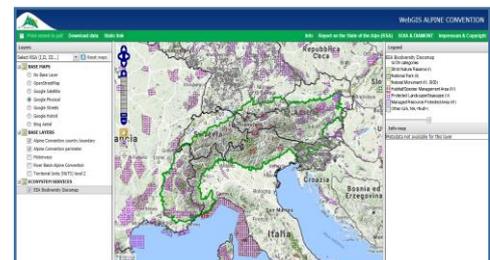
### ENFIN Alps - National Forest Inventories in the Alps

ENFIN Alps is a small group of six ENFIN members with the aim of creating and providing harmonized NFI information about the Alpine region. In 2016 the Swiss NFI took the initiative and invited representatives from Austria, France, Germany, Italy, and Slovenia to the first meeting. Further two meetings followed in 2017 in Trento and Ljubljana.

The group decided to use the Alpine Convention area as project boundary and well established biogeographic regions for the stratification of results. The development of thematic indicators (e.g. forest structure, tree species distribution, close to nature silviculture) will be further elaborated and discussed during the next meeting in Germany 2018.

Duration: started in 2016  
Project Leader: WSL (CH) Adrian Lanz

(<http://www.enfin.info>)



## 4.1 DIOCESE OF PADUA

The diocese of Padua (in Latin: *Dioecesis Patavina*) is a seat of the Catholic Church in Italy suffrage of the patriarchate of Venice belonging to the Triveneto ecclesiastical region. In 2013, there were 1,008,112 baptized out of 1,076,954 inhabitants.

The diocesan territory has a complex conformation: not corresponding to, it includes the Asiago plateau, most of the Riviera del Brenta and the area of the Grappa massif, touching the provinces of Padua (317 parishes), Vicenza (78 parishes), Venice (36 parishes), Treviso (13 parishes) and Belluno (15 parishes) (Fig. 5.2). The territory is, therefore, very varied: northwards, there are mountain areas, southwards to the sea, while the central area extends over the Po Valley. In addition to the city of Padua, which also represents the geographical centre of the Diocese, there are some towns that are real commercial, educational, health and economic centres (Caritas Padova, 2016).

The bishop's seat is the city of Padua, where the cathedral of Santa Maria Assunta is located.

The pontifical basilic of the Saint (Saint Anthony) is not included in the diocesan territory as it is directly subject to the Holy See: it is represented by a papal delegate, currently held by archbishop Fabio Dal Cin, prelate of Loreto and papal delegate of the sanctuary of the Saint Home.

The diocese at the end of 2013 on a population of 1.076.954 people counted 1,008,112 baptized, corresponding to 93.6% of the total (Table 4.1).

anno	popolazione			sacerdoti				diaconi	religiosi		parrocchie
	battezzati	totale	%	numero	secolari	regolari	battezzati per sacerdote		uomini	donne	
1950	837.015	839.024	99,8	1.207	913	294	693		670	3.065	401
1970	860.000	860.051	100,0	1.344	902	442	639		602	4.334	432
1980	956.000	965.040	99,1	1.316	917	399	726		648	3.427	453
1990	982.777	986.387	99,6	1.222	843	379	804	10	601	2.845	459
1999	1.014.030	1.019.578	99,5	1.190	834	356	852	15	596	2.467	459
2000	1.008.967	1.018.354	99,1	1.167	834	333	864	18	558	2.455	459
2001	1.012.128	1.021.648	99,1	1.123	819	304	901	18	516	2.518	459
2002	1.027.874	1.036.547	99,2	1.249	811	438	822	19	492	2.428	459
2003	1.022.451	1.034.223	98,9	1.124	805	319	909	19	482	2.332	459
2004	1.027.662	1.039.117	98,9	1.111	782	329	924	25	479	2.256	459
2013	1.008.112	1.076.954	93,6	1.018	724	294	990	50	395	1.722	459

Tab. 4.1 Statistical analysis of the population of the diocese of Padua (www.wikipedia.it)

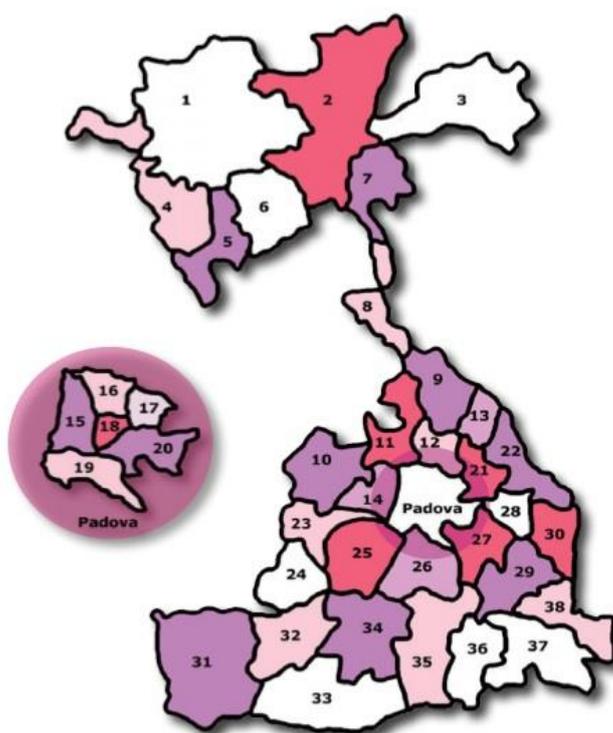


Fig. 4.2 Borders of the vicariates of the Diocese of Padua: Abano Terme (25) - Agna (36) - Arcella (16) - Arzergrande (38) - Asiago (1) Bassanello (19) Caltrano (4) - Campagna Lupia (30) - Cattedrale (18) - Lozzo Atestino (24) Cittadella (8) - Conselve (35) - Crespano del Grappa (7) - Dolo (22) - Este (32) - Legnaro (27) - Limena (11) - Lusiana (6) - Maserà (26) - Monselice (34) - Montagnana-Merlara (31) - Montegalda (10) - Piove di Sacco (29) - Pontelongo (37) Quero-Valdobbiadene (3) - San Giorgio delle Pertiche (9) - San Giuseppe (15) San Prosdocimo (20) - Selvazzano Dentro (14) - Teolo (23) - Thiene (5) - Torre (17) Valstagna-Fonzaso (2) - Vigodarzere (12) - Vigonovo (28) - Vigonza (21) Villa Estense-Stanghella (33) - Villanova di Camposampiero(13)

## SURVEYS OF AGRICULTURAL AND FORESTRY PROPERTIES

The agricultural and forest properties of the diocese of Padua belong to the management of the curia, while other properties are land registry registered in charge by the Diocesan Institute for the Support of Clergy.

With this last institution, despite having had a personal meeting with the administrative director, it was not possible to ascertain the extent of the properties, or where they are located.

On the side of the diocese, however, thanks to the interest of don Gabriele Pipinato, it was possible to meet the architect Claudio Seno, who collected the cadastral data, hereinafter elaborated and summarized in the following Table 4.2.

	N. OF PLOT	CULTURE CLASS	ha	are	ca
	4	HIGH FOREST		204	264
	27	COPPICE	4	771	1167
	5	MIXED FOREST		52	300
	3	RURAL BUILDING		2	76
	5	IUNCULTIVATED PRO.		70	193
	1	UNCULTIVATED STE.		5	30
	1	PASTURE-BUSH		27	13
	4	PASTURE	1	129	65
	1	PASTURE WITH PLA.		9	4
	14	MEADOW	1	341	607
	4	SEMIN. ARBOR.		60	130
	13	ARABLE		129	499
	3	VINEYARD		33	190
<b>TOTAL</b>	<b>85</b>		<b>6</b>	<b>1832</b>	<b>3538</b>
		ha	24	67	38

Tab. 4.2 Classification of cadastral parcels and related sums (pers. Elaboration)

Analysis of the data shows that the properties are located in 8 parishes of 3 municipalities, in the provinces of Vicenza and Belluno. In particular, the total area is about 25 hectares, extremely fragmented (85 plots) and distant from each other, thus excluding the possibility of land gatherings.

Furthermore, it is possible to highlight the data of the largest areas of coppice, but composed of numerous particles, as it occurs for the meadows. The surfaces of the pastures are of the order of size of the meadows, but with a smaller number of particles.

At the forest level, the surfaces are not significant to start a management plan, but it is important to highlight the biological function for the high floristic and vegetation biodiversity that can be found in those areas, also referring to the SIC and SPA areas of the Network Natura 2000n (Fig. 4.3).

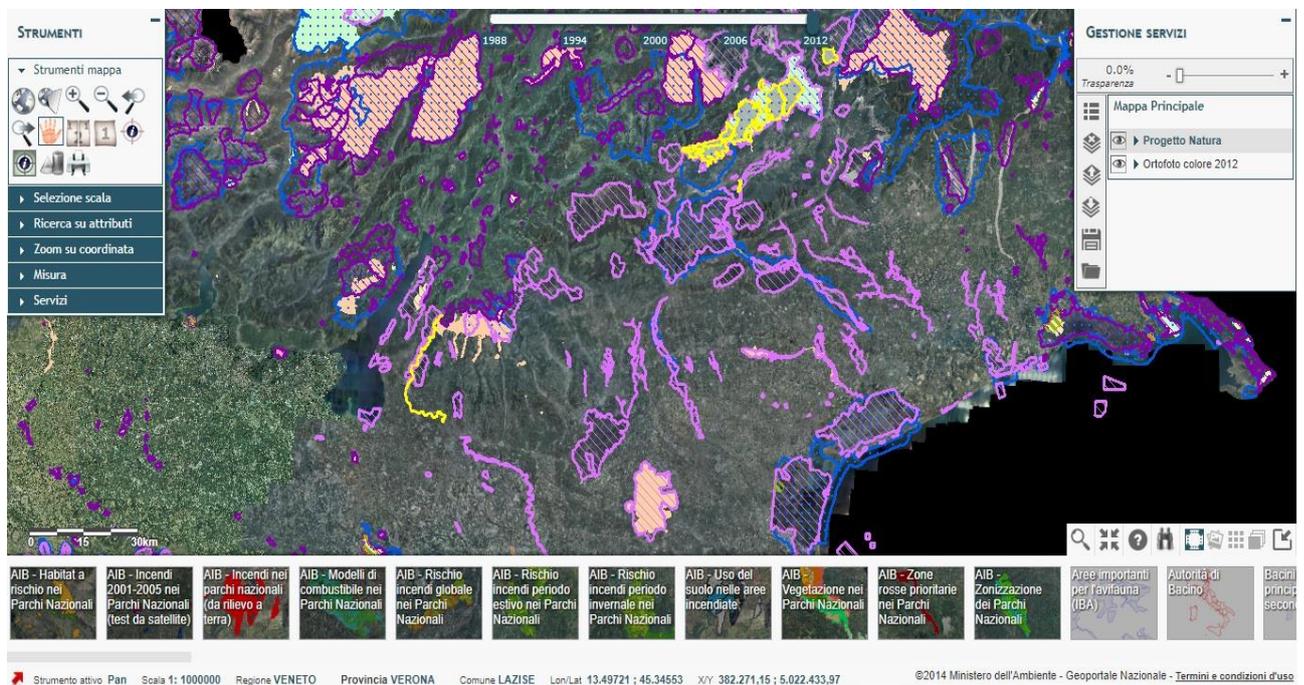


Fig. 4.3 Indication of Sites of Community Importance (SCI) and Special Protection Areas (SPAs) of the Natura 2000 Network in the Veneto region - Alpine-Pre-Alpine arch ([www.pcn.minambiente.it](http://www.pcn.minambiente.it))

## 4.2 DIOCESE OF BOLZANO - BRESSANONE

The diocese of Bolzano-Bressanone (in Italian) or Bozen-Brixen (in German) (Latin: *Dioecesis Bauzanensis-Brixinensis*) is a seat of the Catholic Church in Italy suffrage of the archdiocese of Trento belonging to the Triveneto ecclesiastical region. In 2015 there were 491,900 baptized over 512,100 inhabitants.

The diocese extends its jurisdiction over the entire autonomous province of Bolzano; with an area of 7,400 km<sup>2</sup>, it is the largest among the Italian dioceses and is subdivided into 20 deaneries and 281 parishes (Fig. 4.4).

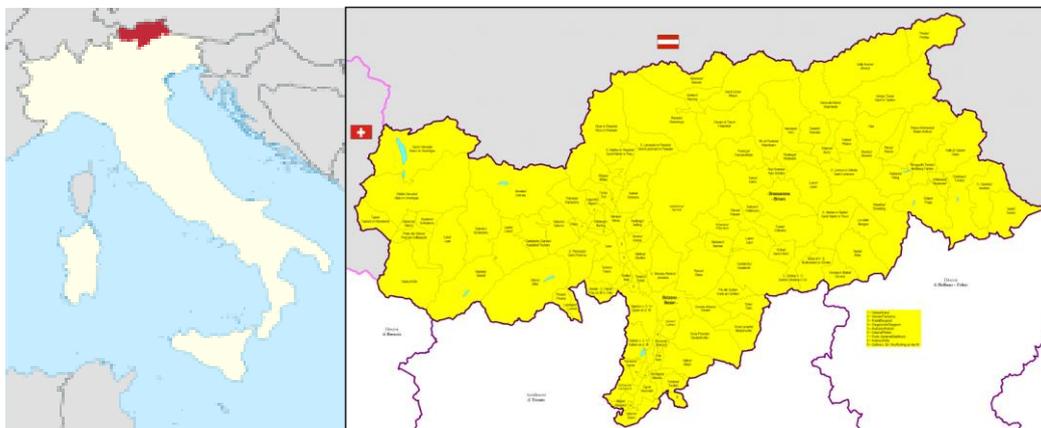


Fig. 4.4 Geographical extension of the diocese of Bolzano-Bressanone

The diocese includes the three linguistic groups of South Tyrol, and therefore the pastoral and administrative organization; the structures are divided between the three linguistic groups: German, Italian and Latin.

Episcopal see is the city of Bolzano, where the co-cathedral of Santa Maria Assunta is located. In Bressanone stands the cathedral of Santa Maria Assunta and San Cassiano. Three minor basilicas also belong to the diocese: the church of the Novacella Abbey in Varna, the Basilica of Santa Maria Assunta of the abbey of Monte Maria in the municipality of Malles Venosta, and the basilica sanctuary of the Madonna di Pietralba in the municipality of Nova Ponente.

The diocese at the end of 2015 on a population of 512,100 people counted 491.900 baptized, corresponding to 96.1% of the total (Table 4.3).

anno	popolazione			sacerdoti				diaconi	religiosi		parrocchie
	battezzati	totale	%	numero	secolari	regolari	battezzati per sacerdote		uomini	donne	
diocesi di Bressanone											
1950	100.039	199.905	50,0	342	233	109	292		178	541	137
1959	105.592	105.728	99,9	390	250	140	270		222	512	137
diocesi di Bolzano-Bressanone											
1970	404.081	407.693	99,1	937	590	347	431		475	1.519	252
1980	428.000	431.078	99,3	795	491	304	538		407	1.217	327
1990	434.000	438.000	99,1	680	426	254	638	1	328	1.003	280
1999	446.300	459.069	97,2	599	372	227	745	5	306	792	280
2000	448.512	459.687	97,6	586	365	221	765	5	289	775	280
2001	457.898	464.601	98,6	578	361	217	792	7	299	749	280
2002	459.833	466.600	98,5	565	349	216	813	11	289	721	280
2003	458.675	466.482	98,3	624	348	276	735	11	336	680	280
2004	461.184	470.055	98,1	550	342	208	838	11	267	668	280
2006	465.365	479.758	97,0	543	339	204	857	13	251	627	280
2012	485.354	503.747	96,3	486	294	192	998	21	229	514	281
2015	491.900	512.100	96,1	455	271	184	1.081	24	226	468	281

Tab. 4.3 Statistical analysis of the population of the diocese of Bolzano, until 1959 and then of the diocese of Bolzano-Bressanone ([www.wikipedia.it](http://www.wikipedia.it))

## SURVEY OF AGRICULTURAL AND FORESTRY PROPERTY

On 22 November 2017, it was possible to meet the dr. For. Georg Wieser, director of the forestry office of the diocese of Bolzano-Bressanone.

With the reform of the law 222/85, what was the Episcopal Table, useful for the sustenance of the bishop, was cancelled and all the assets become the diocese, while all the properties of the parishes pass to the Institute of Supporting the Clergy.

From this moment, the IDSC decides to lease to the diocese all its properties, of about 2000 hectares, managed by the curia, which already had to manage another 2000 hectares divided between the areas of East Tyrol, Bressanone and Belluno.

Also in this diocese, bureaucracy and administration have started to solve all the practices of transfer of ownership, and clearly, by referring to different provinces, each one foresees different practices.

As for the management of the property of Bolzano-Bressanone that reside in the same province, there is the provincial forest service that every ten years renews the plan for all the provincial forest properties, as well as all the surfaces, and the activities, they are recorded and catalogued according to detailed forest maps.

In addition, the same province, in collaboration with the South Tyrolean Farmers' and Farmers' Union, are concerned with giving added value to their forests by certifying them according to the PEFC standards. The forests concerned, are those typical of the Alps, consisting mainly of spruce, larch, Swiss pine and Swiss pine with high productivity.

The ecclesial surfaces are in total around 4000 hectares, with a productivity of 10000 m<sup>3</sup> / year, used by sawmills and local thermal power stations.

Forest utilisation are carried out by commissioned companies, while the ecclesial forestry office has only basic mechanization and 6 seasonal workers.

The mountain area is used by hunters, mushroom pickers and hikers.

Ultimately, the forest areas are actively managed, monitored and valued, with good income to help the diocese's livelihoods (Wieser, 2017, pers. com.).

### 4.3 ARCHDIOCESE OF TRENTO

The Archdiocese of Trento (Latin: *Archidioecesis Tridentina*) is a metropolitan seat of the Catholic Church in Italy belonging to the Triveneto ecclesiastical region. In 2014, it counted 486 000 baptized on 530 308 inhabitants. The archdiocese extends its jurisdiction over the entire autonomous province of Trento. Archbishop's residence is the city of Trento, where the Cathedral of San Vigilio is located.

The territory in 2010 was divided 452 parishes, including the following deaneries: Ala, Arco, Lower Valsugana, Calavino, Cavalese, Civezzano-Piné, Cles, Condino, Fassa, Folgaria, Fondo, Lavis-Cembra, Levico, Lomaso, Valle di Sole, Mattarello, Mezzocorona, Mezzolombardo, Mori, Pergine, Povo, Primiero, Rendena, Riva del Garda, Rovereto, Taio, Tione, Trento, Villa Lagarina. In turn, the deaneries are grouped into 11 pastoral areas.

The Tridentine ecclesiastical province is formed by the archdiocese of Trento and the suffrage diocese of Bolzano-Bressanone.

The archdiocese at the end of 2014, on a population of 530,308 people, counted 486,000 baptized, corresponding to 91.6% of the total.

Similar to the diocese of Bolzano-Bressanone and Padua, statistics are available of the population and therefore of the faithful and religious, from 1950 to 2014 (Table 4.4).

anno	popolazione			sacerdoti				diaconi	religiosi		parrocchie
	battezzati	totale	%	numero	secolari	regolari	battezzati per sacerdote		uomini	donne	
1950	613.500	615.000	99,8	1.717	1.149	568	357		834	2.168	426
1970	425.471	425.782	99,9	1.193	794	399	356		494	1.922	448
1980	442.452	442.873	99,9	1.056	696	360	418		495	1.693	458
1990	440.000	445.165	98,8	940	629	311	468	8	427	1.061	456
1999	461.000	464.398	99,3	841	552	289	548	17	400	864	456
2000	469.000	473.000	99,2	818	541	277	573	19	377	854	456
2001	468.800	470.946	99,5	804	522	282	583	19	374	759	456
2002	469.600	472.816	99,3	770	495	275	609	20	364	744	456
2003	469.840	473.151	99,3	753	484	269	623	18	355	756	454
2004	470.513	477.017	98,6	757	474	283	621	19	344	691	454
2005	471.200	481.500	97,8	756	470	286	623	20	359	629	454
2010	481.232	505.527	95,2	667	402	265	721	28	319	553	452
2014	486.000	530.308	91,6	587	356	231	827	28	268	458	452

Tab. 4.4 Statistical analysis of the population of the diocese of Trento (www.wikipedia.it)

## SURVEY OF AGRICULTURAL AND FORESTRY PROPERTY

With the data provided by the Province of Trento, which has carried out an in-depth study, to be published, through a collaboration with CREA (Council for Research in Agriculture and Analysis of the Agrarian Economy) - Research Unit for Monitoring and Forest Planning, it was possible to know the data related to the properties of private entities in the province of Trento, as well as to estimate the areas.

The small private forest property in Trentino, as in the rest of Italy, is characterized by a very high degree of fragmentation, due to the gradual parcelling carried out during hereditary succession. From this arises an objective difficulty of intervention by the small owners, who often do not even know the real location in the space of their property, therefore, do not have management plans.

Among these private owners is included the curia and the IDSC, as well as countless other ecclesial orders and congregations, or 476 private owners, with 5365 particles, for a total of about 1100 hectares. These areas are therefore not affected by any management planning, except for 61.3 ha managed by the parish of St. John Nepomuceno in Canal San Bovo.

Overall, the Archdiocese has 43 churches and 366 parishes.

In some municipalities, ecclesiastical property is significant because in 17 municipalities it exceeds 10 ha, in 40 it is between 5 and 10 ha. On average, the percentage of the area of ecclesiastical property is equal to 0.26%. However, some municipalities are found where the ecclesiastical property is significant; in 17 municipalities it exceeds 10 hectares, in 40 it is between 5 and 10 hectares (Fig. 4.5)

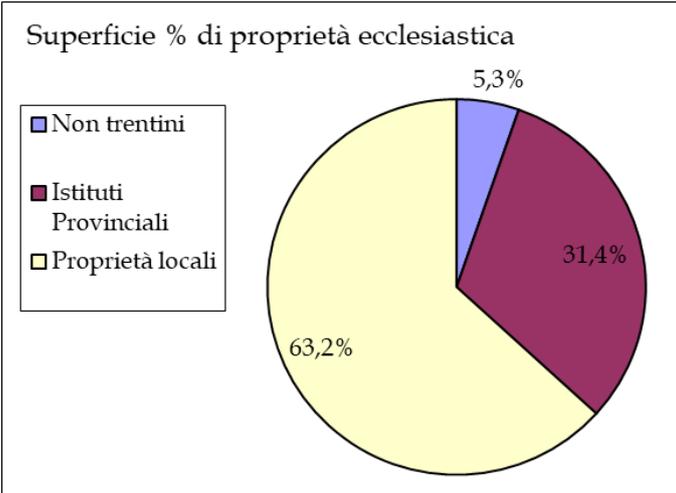


Fig. 4.5 Percentage area of ecclesiastical property compared to small private properties of the autonomous province of Trento (CREA 2017, pers. com.)

The ecclesial forest properties correspond to 1.24% of the 87500 total hectares (22.3% of the provincial forest properties) of the small landowners of Trentino.

#### 4.4 DIOCESE OF AREZZO-CORTONA-SANSEPOLCRO

The diocese of Arezzo-Cortona-Sansepolcro (in Latin: *Dioecesis Arretina-Cortonensis-Biturgensis seu Burgi Sancti Sepulchri*) is a seat of the Catholic Church in Italy suffrage of the archdiocese of Florence belonging to the Tuscan ecclesiastical region. In 2015, it counted 347,000 baptized out of 365,000 inhabitants. The diocese of Arezzo is very ancient. Tradition indicates in Saint Romolo, disciple of Saint Paolo and later legendary bishop of Fiesole, the first evangelizer of Arezzo.

The diocese includes a large part of the province of Arezzo (Arezzo, Cortona, Sansepolcro, Pergine Valdarno, Sestino, Anghiari, Bibbiena, Castiglion Fiorentino, Capolona, Terranuova Bracciolini, Chiusi della Verna, Civitella in Val di Chiana, Castel Focognano, Bucine, Badia Tedalda, Marciano della Chiana, Loro Ciuffenna, Lucignano, Monterchi, Foiano della Chiana, Monte San Savino, Montevarchi, Poppi, Caprese Michelangelo, Subbiano, Monterchi, Pieve Santo Stefano, Ortignano Raggiolo, Talla, Laterina, San Giovanni Valdarno, Chitignano, Castiglion Fibocchi ) and 4 municipalities in the province of Siena (Gaiole in Chianti, Sinalunga, Rapolano Terme, Castelnuovo Berardenga).

Episcopal see is the city of Arezzo (Fig 4.6), where the Cathedral of Saints Peter and Donato is located. The church of Santa Maria Assunta in the city of Cortona and the Basilica of San Giovanni Evangelista in the city of Sansepolcro are concathedrals of the diocese.

The territory, which covers 3,425 km<sup>2</sup>, is divided into 245 parishes.

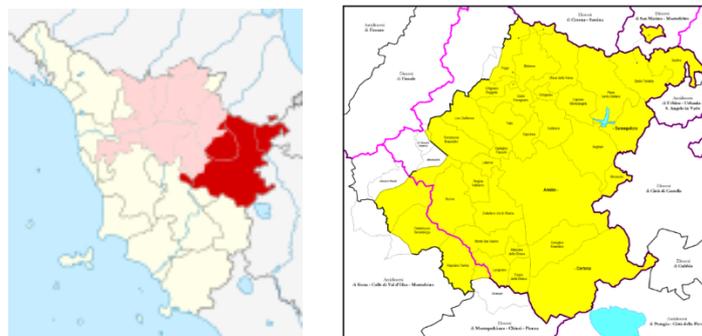


Fig. 4.6 Statistical analysis of the population of the diocese of Arezzo

Currently, the diocesan territory, which is located at the 10<sup>th</sup> place in the list of Italian dioceses, is characterized by a wide geographical and socio-cultural heterogeneity. The data listed in the following table show how the first twenty-five years of life of the new diocese has been marked by a drastic reduction in the number of diocesan priests, a consequence of a decrease in vocations that has taken on more evident tones than elsewhere, and the closure of numerous religious houses, both male and female. This called for a profound rethinking of pastoral activity and of pastoral structures (Table 4.5).

The diocese at the end of 2015 on a population of 365,000 people counted 347,000 baptized, corresponding to 95.1% of the total.

anno	popolazione			sacerdoti				diaconi	religiosi		parrocchie
	battezzati	totale	%	numero	secolari	regolari	battezzati per sacerdote		uomini	donne	
diocesi di Arezzo											
1905	?	250.000	?	712	583	149	?	?	?	?	330
1950	225.000	250.000	90,0	485	355	110	483		150	410	338
1959	285.000	270.000	98,1	433	329	104	612		157	400	324
1970	194.000	205.000	94,6	388	283	103	502		118	527	327
1980	199.800	201.400	99,2	395	287	138	605		154	345	333
diocesi di Cortona											
1905	30.200	?	?	121	85	36	?	?	?	?	50
1950	32.865	32.884	99,9	95	60	35	343		86	103	52
1970	23.075	23.100	99,9	68	54	14	339		21	88	53
1980	24.000	24.200	99,2	61	47	14	393		17	83	53
diocesi di Sansepolcro											
1905	?	60.500	?	218	190	28	?	?	?	?	135
1950	79.500	80.000	99,4	108	90	18	736		21	36	136
1970	45.000	45.000	100,0	136	117	19	330		23	114	136
1980	29.000	29.400	98,6	63	53	10	460		11	53	95
diocesi di Arezzo-Cortona-Sansepolcro											
1990	285.329	288.350	98,9	403	307	96	658	3	141	507	245
1999	259.980	280.000	100,0	374	287	117	695	9	161	312	247
2000	259.980	280.000	100,0	362	245	117	718	9	161	312	247
2001	259.985	281.626	99,4	390	273	117	666	8	135	266	246
2002	259.999	287.099	97,3	372	268	104	698	12	112	255	244
2003	257.000	287.000	96,3	374	270	104	687	12	112	252	244
2004	285.000	300.000	95,0	337	233	104	645	16	108	257	244
2006	290.000	305.000	95,1	325	250	75	692	18	79	253	244
2012	335.000	353.700	94,7	223	177	46	1.502	24	86	410	247
2015	347.000	365.000	95,1	267	172	95	1.299	25	112	305	245

Tab. 4.5 Statistical analysis of the population of the diocese of Arezzo ([www.wikipedia.it](http://www.wikipedia.it))

## SURVEY OF AGRICULTURAL AND FORESTRY PROPERTY

On October 31, 2017, it was possible to interview dr. For. Leonardo Nocentini who, for almost twenty years, has managed of the agricultural and forest areas of the diocese of Arezzo-Cortona-Sansepolcro.

At the end of the nineties, when the curia of the diocese established the forestry office, dr. Nocentini took up his duties by starting the census and direct knowledge of the territory, helping himself with the available cartography.

The initial situation was unclear, deriving from the changes made with the Law 222/85 that allowed the bishops to make the reassignments to the curia, to the individual parishes, and to the Institute of Supporting the Clergy. Since the transfer of ownership had not been registered, it was often important to collaborate with the parish priest of the area, with the officials of the State Forestry Corps, to begin to know and identify the boundaries of the particles, for example, as well as to make contact with potential buyers who could be interested in small areas of forest that for difficult access, for reduced extension, it was convenient for the curia to sell the fund.

Despite the sales, and the unification of the particles, to date 12000 ha of forests are scattered throughout the mountain territory to the diocese. As it is, in the Apennine environment, the forests are coppices composed of oak, chestnut and beech and pine forests resulting from the reforestation of the '40s.

The farsighted predisposition to work following the conditions of:

- Knowledge of the territory through surveys and inspections,
- Traceability of all operations performed, starting the construction of a database,
- Identification of strategies for the valorisation of wood and non-wood assets available,

they allowed him to conduct the work of forestry very well, leading to establish a consortium that brought together 15 different companies, for a total of 300 ha of land areas of ecclesiastical properties. For ten years the consortium has worked well, earning profits every year.

The introduction of the GPS has also achieved the geo-referencing of all the data acquired, thus reducing measurement errors and greatly facilitating the work in the field.

Therefore, the greatest work was that of combining the particles, reprogramming the property and executing active management plans.

This has allowed us to take care of all the property and reduce the risks that result from abandonment, there has been continuous monitoring and use of the wood resource, renewable, and useful as firewood.

The example, unique in Italy, in terms of size and historical continuity, can be replicated in all the other dioceses that have an interest in knowing and enhancing the agricultural and forest properties they possess (Nocentini, 2017, pers. Com.).

## 4.5 ARCHDIOCESE OF REGGIO CALABRIA-BOVA

It was founded in September 1986 by the unification of the two dioceses of Reggio Calabria and Bova. The cathedral of Bova retains the title of Concattedrale.

The Archdiocese of Reggio Calabria - *Rheginen* (sis) has its origin in the preaching of the Apostle Paul in the year 61 AD, of which in the *Acts of the Apostles* 18.13: "*From there (from Syracuse), skirting, we reached Reggio*" (it is commemorated by the liturgy on May 21<sup>st</sup>).

The Archdiocese of Reggio Calabria-Bova has a surface of 1004 square kilometers, and counts n. 25 Municipalities, all in the province of Reggio Calabria: Bagaladi, Bagnara Calabria, Bova, Bova Marina, Brancaleone, Calanna, Campo Calabro, Cardeto, Condofuri, Fiumara, Laganadi, Melito Porto Salvo, Montebello Ionico, Motta San Giovanni, Palizzi, Reggio di Calabria, Roccaforte Greco, Roghudi, San Lorenzo, San Roberto, Sant'Alessio in Aspromonte, Santo Stefano in Aspromonte, Scilla, Staiti, Villa San Giovanni ([www.cattedralereggiocalabria.it](http://www.cattedralereggiocalabria.it))

The Archdiocese is a metropolitan seat of the Catholic Church in Italy belonging to the Calabria ecclesiastical region. In 2014, 279,260 baptized out of 283,720 inhabitants. The territory is divided into 119 parishes, grouped into 11 vicariates: Reggio centre, Reggio south, Reggio north, Bagnara-Scilla, Bova, Gallico-Catona, Melito Porto Salvo, Pellaro, Sant Agatha, Valanides, Villa San Giovanni (Fig. 4.7).



Fig. 4.7 Territorial extension of the Archdiocese of Reggio Calabria-Bova



## SURVEY OF AGRICULTURAL AND FORESTRY PROPERTY

From the surveys carried out between some offices of the diocesan curiae and of the Clergy Support Institutes, it was not possible to find data.

The only information of the curia of the Archdiocese of Reggio Calabria-Bova, is related to 250 hectares of forests owned by the diocese, in the Tyrrhenian area, but currently not managed (Proto, 2017, pers. Com.).

## DISCUSSION

Within the World Commission on Protected Areas (WCPA) of the World Conservation Union (IUCN), the Specialist Group on the Cultural and Spiritual Values of Protected Areas (CSVPA) seeks:

- to investigate the interface between humanity and nature;
- to promote the integrated management of the natural and cultural heritage;
- to harmonize cultural and spiritual aspirations with the conservation of nature.

In this context, the Delos Initiative focuses on the sacred natural sites in developed countries throughout the world (such as Australia, Canada, the European countries, Japan, New Zealand and the United States of America). Its main purpose is to help in maintaining both the sanctity and the biodiversity of these sites, through the understanding of the complex relationship between spiritual / cultural and natural values.

The concept of “*sacred natural site*” is used –both in the framework of the Delos Initiative and of the CSVPA Specialist Group– as a catchword to cover a diversity of types of areas and nuances. These can be translated in the main world languages with quite different terms (such as holy places, inviolable sanctuaries, sacred precincts, spiritual sites, dream sites, places of power and various others) ([www.med-ina.org](http://www.med-ina.org)).

There is a clear correlation between wealth level and environmental quality in Christian countries, which is not as evident in the Hindu or Muslim countries. With a similar level of wealth and population, Christian countries actually offer higher values of environmental quality than those found in countries with other religious traditions. While our analysis can not be concluded that Christianity promotes environmental conservation, the results indicate at least the possibility of rejecting the opposite hypothesis, as Christian countries have not significantly worse indicators than those found in countries representing other religious traditions (Chuvieco, 2012).

The Department of Environmental Ethics "*Foundation Tatiana Perez de Guzman el Bueno*" comes as part of the mutual interest of both institutions in environmental research and

conservation. TPGB Foundation has among its main objectives the study and promotion of environmental values, while the Alcalá University has an extensive background in environmental studies in Spain (it was the second to implement these studies, even before the adoption as formal qualifications for the entire country.). After several months of mutual contacts, it was decided in April 2013 that the collaboration between TPGB Foundation and the University of Alcalá would materialize in the creation of this research chair. Few days later, marks the official act presentation of the Chair, with the assistance of the Chancellor and the Vice Chancellor for Research by the UAH, and the Chairperson and other members of the Foundation TPGB ([www.etica-ambiental.org](http://www.etica-ambiental.org)).

The Chair of Environmental Ethics arises from the interest in addressing environmental problems using an integrative and open vision. It is an initiative to promote educational and research activities in the areas that concern moral and ethical values associated with environmental conservation.

We believe that environmental issues have been mainly addressed in a compartmentalized way, ignoring important sectors of society, as well as relevant aspects of culture and human condition. Reductionist approaches do not facilitate comprehensive consideration of the environment, consisting of physical and biological aspects, but also social, economic and cultural ones, which should also be considered. Although it would be unrealistic trying to cover all these areas from a single initiative, we propose the Chair as a meeting place between all the agents, serving as a modest contribution to a more integrated analysis of the relationships between people and the natural environment.

More specifically, the purpose of the Chair can be summarized in two lines:

- to promote research and education on ethical and moral roots of environmental conservation, including both philosophical and theological issues.
- to encourage interdisciplinary reflection on the implications of these ethical principles ([www.etica-ambiental.org](http://www.etica-ambiental.org)).

The chair of environmental ethics is promoting the spread of the encyclical *Laudato si'*, since it is a magnificent text to guide our relationship with the environment correctly.

A small contribution to this diffusion is the elaboration of a guide to good environmental practices for the parishes "*Siguiendo la Laudato si: Sugerencias para la conversion ecológica de las parroquias católicas*", useful to promote some values that the encyclical proposes ([http://www.eticaambiental.org/cms3/UserFiles/378/File/Guia\\_practicas\\_ecologicas\\_parroquias\\_v3.pdf](http://www.eticaambiental.org/cms3/UserFiles/378/File/Guia_practicas_ecologicas_parroquias_v3.pdf)) (Chuvieco & Burgui, 2016).

Waldensians and Methodists are Christians who belong to the family of churches born from the 16th century Reformation: Protestants or Evangelicals.

The Waldensian movement has been present in Italy since the Middle Ages and has lived in the valleys of western Piedmont until 1848. Only at that time the Waldensians have obtained the freedom to express their faith without incurring persecution. They spread in the country with a work of witness and in South America (Rio de la Plata) with emigration.

The Waldensian evangelical Church is a member of the Federation of Evangelical Churches in Italy, of the World Alliance of the Reformed Churches and of the Ecumenical Council of Churches (CEC). In 1975, he joined the Italian Methodist Church, giving life to the Union of Methodist and Waldensian Churches.

In 2001, in the Baden-Württemberg region of Germany, an environmental management system was designed and developed - called Gallo Verde (Grüner Gockel) - which, in accordance with the European Eco-audit scheme (EMAS - Eco Management and Audit Scheme) - has been adapted to the specific ecclesiastical realities of those areas (churches, kindergartens, reception facilities and hospitals, nursing homes, etc.).

Because there is no doubt: all the communities in the performance of their activities, consume resources, consume energy (electrical and thermal) and produce waste, thus contributing to their share of carbon dioxide emissions (the much "feared" CO<sub>2</sub>). The "Gallo Verde" environmental management system allows the community to significantly reduce its energy consumption significantly, saving money, protecting the environment and the climate.

The "Green Rooster" is an environmental management system, developed according to the European EMAS certification, adapted to the specific situations and possibilities of a church. This system of ecclesiastical environmental management offers the possibility to include the previous individual efforts of our community for environmental sustainability and the protection of resources within a structured and lasting system.

The «Green Rooster», a certificate of ecological management ISO 14001 created by the Germans in 2005 and assigned in these years to more than 400 sacred places between Germany, France, Austria and Ukraine. And now, for the first time, after having reached all the requirements to be able to have it, from January 2013, also in Italy. To win it the Waldensian temple of via Sforza in Milan, which in recent days received the coveted parchment before the Milanese authorities.

A mission taken seriously by the Waldensians who, in recent years, have worked hard to ensure green certification. *«For a small company like ours», says Laura Baldassini, head of the environmental team of the Waldensian center, «it was an effort, human and economic, to achieve the requirements required by the Gallo certification». And the numbers make the difference with the Protestant churches in Germany. «The required parameters and the programmatic lines are rigid. And it's different to do a job in a hundred compared to ten people ". How, for example, to count all consumption. "Collecting data was complicated because we did not know how to do it. But then, in small steps, we managed to do all the calculations. And to collect all electrical consumption and carbon dioxide emissions to study how to reduce and contain them ". A journey begun with the renovation of the temple itself, where all the windows were changed. "Thanks to the new windows we could make better use of natural light, reducing the consumption of electricity".*

A work that, even after certification, the Waldensian temple still wants to expand. *"We are developing a small guide to spread the certification and its criteria to other churches. Not just Protestants, but also other confessions. Putting ourselves at disposal to explain and help the other companies to obtain the Gallo certification" (www.corriere.it).*

The certification phases are as follows Figure:

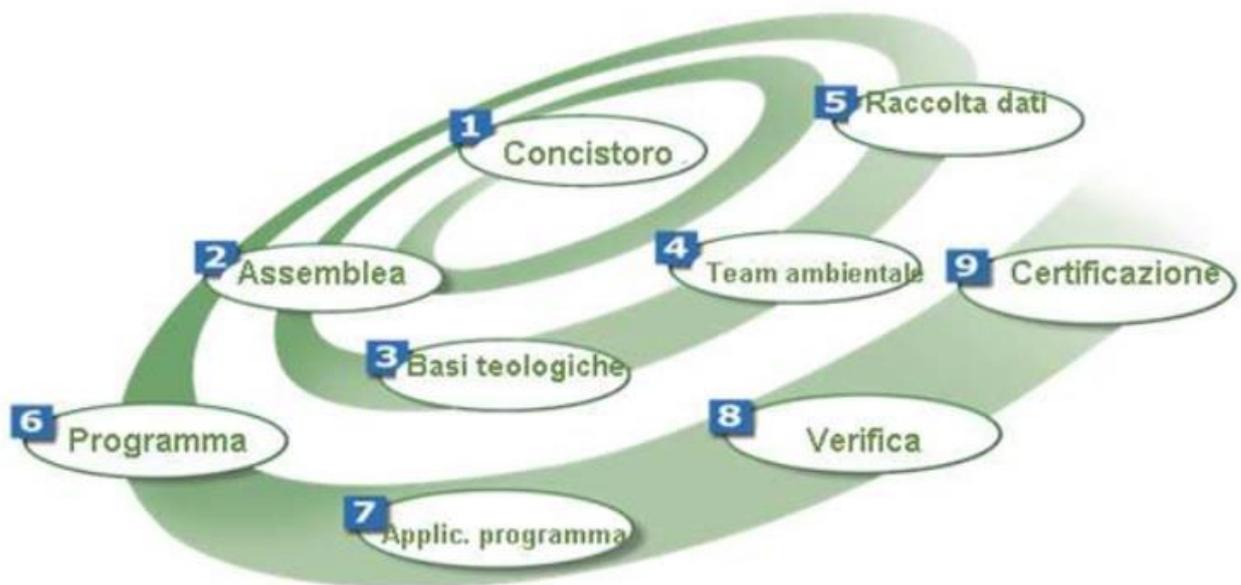


Figure: Phases of certification "Green Rooster" proposed by the Waldensian Church

### 1. Information

Following a specific request, the Environment and Energy Office of the German Evangelical Regime Chies (BUE) sends a representative to your community to present the "Gallo Verde" environmental management system project.

### 2. Decision

The Church Council takes the official decision to join the Gallo Verde environmental management system and appoints an environmental team manager. Alongside these two figures, there is also the environmental auditor who has the valuable function of accompanying both the environmental team and the community throughout the entire process leading to certification.

### 3. Opening event

The opening event or event allows the presentation of the entire "Gallo Verde" environmental management project to the community. It is also a good opportunity to find any interested in joining the environmental team.

#### 4. Environmental / theological guidelines

They are elaborated and discussed within the Environmental Team, to be then presented to the Council of Church (and possibly to the Assembly of the Church) for the necessary approval. The objective of this document (whose length can be contained in a page) is to describe the basic environmental objectives of the community.

#### 5. Data collection

The environmental team acquires the environmental data of the community, ie the monthly consumption of thermal energy (heating), electricity, water consumption, volume of waste, type and quantity of detergents, paper, foodstuffs, etc.

#### 6. Environmental program

It is drafted by the Environmental Team and contains the concrete environmental protection measures that the community undertakes to apply for the entire period of validity of the environmental certification (three years) with specific indication of the timing and of the persons responsible for the application of the individual measures. Insert link of our environmental program

#### 7. Environmental management system

Based on the environmental program, a c.d. an environmental management system which, through an in-progress test in the following months, must allow to verify and highlight the first changes/improvements in the environmental impacts of the community in carrying out its ecclesiastical activity.

#### 8. Environmental statement

It is the most important document of the whole environmental management process because it collects the most important results (numerical, analytical and programmatic) that emerged from all the previous phases of the certification scheme.

#### 9. Environmental certificate "GALLO VERDE"

An independent accredited auditor monitors the entire environmental management system on site and validates the environmental declaration through the affixing of its signature (validation phase). The conclusion of the whole process, from the formal point of view, takes place through the conferment of the "GREEN GALLO" COMMUNITY ENVIRONMENTAL CERTIFICATE which allows to give internal, but above all external visibility to the choice of sustainable environmental management of the community. The environmental team, from now on, will have the task from now on, to verify annually the compliance of the environmental objectives contained in the environmental program. The certificate is valid for four years and may be renewed following a subsequent verification by an accredited third-party verifier.

The Diocese of Padua, in collaboration with *Caritas Padova*, the local institutions and banking foundations, has set up an Extraordinary Fund for Solidarity for the Work, with the aim of providing practical help to families in difficulty due to the loss or precariousness of work. The Fund mainly uses the following instruments:

- job grants
- work skills
- training courses and training internships in companies interested in hiring unemployed people
- public utility projects
- vouchers for accessory work

Recipients of the Fund can be:

- companies, professionals, entrepreneurs interested in training internships or job placement;
- public or non-profit organizations interested in implementing projects of social utility;
- municipalities or their investee companies interested in public utility projects;
- accredited training institutions;

- employment agencies, professional offices, accredited bodies for work placement services.

This is an excellent tool for social inclusion and help for companies wishing to carry out work, including maintenance and land management.

What reported, corresponds to some cultural and concrete initiatives, initiated by various institutions and organizations, in order to correct and improve the relationship between man and nature.

At this point, the Catholic Church can no longer continue to elaborate only theoretical-theological-spiritual documents and interventions regarding the environment and its protection.

Following the example of all these cultural and above all practical initiatives, the creation of an Environmental, Forestry and Territorial Office, established at the central level of the Holy See Catholic Church, is becoming increasingly urgent in order to start projects of study, analysis, qualification and enhancement of environmental and forest resources, of all Italian dioceses and of the world.

In particular, from the analyses carried out in the Italian dioceses considered, there is a serious lack of knowledge of the agricultural and forest holdings by the diocesan offices, as well as by the Clergy Supporting Institutes, which are bound to practice rather profitable activities for the support of the clergy. same.

Moreover, as a consequence of these shortcomings, we do not know the territorial dislocations, the less we respond to the requests for conservation and prevention required by the European community and other international institutional bodies.

Although it has a certain sensitivity to the protection of creation, which has grown more and more in recent years, this is not followed by concrete actions of coordination between the various stakeholders who can be equally interested and involved in the valorisation of the land patrimony.

This work of gathering good practices wants to be a further reference to the awareness and responsibility that the ecclesial organs hold especially in this historical moment of serious crises and environmental changes, and that can not be postponed yet again.

Currently the agricultural and forest properties are abandoned, which state of abandonment is not exactly corresponding to a management mode. Very often, regional policies also provide for compensation to owners of areas of naturalistic interest, but to date, these economic resources are not used by the ecclesial bodies, although they are regularly eligible for remuneration.

As well as the risks associated with abandonment, the lack of monitoring of the areas, the exploitation of the right of unused passage, or the abandonment of special and / or hazardous waste, for abusive cuts of wood in the wooded areas, or the illegal construction of hunting huts, or uncontrolled mushroom picking, etc.

A possible central technical office presupposes the start of other offices in the individual dioceses and in the individual Clergy Supporting Institutes, which allow the carrying out of all the practices of:

- knowledge of the properties and territorial dislocation: intends to carry out appropriate surveys of survey and survey of the surfaces and the topsoil;
- perform a biodiversity assessment and the inclusion of Natura 2000 sites, SCI, SPA sites, UNESCO sites;
- create a data collection, and a specific database that can be updated periodically and, therefore, also easily consultable;
- georeferencing and mapping all the data collected creating an 'ecclesial cadastre';
- planning of actions and activities in the short and long term that allow to evaluate and then use renewable environmental resources, with an appropriate social inclusion, and with relative revenues in terms of economic wealth;
- carry out specific settlement plans concerning forest properties.

Only starting from the knowledge and the awareness of the landed property you get to have an appropriate planning and planning of the activities with profitability and social return.

An eventual collaboration with the civil institutions of the Italian state is also desirable, such as the *Corpo dei Carabinieri Forestali* (former Forest Corps of the State) which have a general picture of the situation of Italian forests, including those of private properties.

These operations are of fundamental importance to create a national network of specialized operators that can work in the various local realities with general and shared guidelines, protracted to the use of environmental resources with ethical, social, environmental and economic sustainability.

If for some, these prerogatives may seem very demanding, if not at the limit of the utopia for others, they have in fact already been applied in the dioceses of Arezzo and Bolzano-Bressanone, as they can demonstrate with their multi-year experiences.

Therefore, starting from the decision-making bodies of the Holy See, it is possible to put into practice all the actions proposed, for the good of the Christian Catholic community and of all humanity.

## CONCLUSIONS

In conclusion of this thesis, we can say that the objectives have been achieved to analyse objectively and identify the real situation regarding the management of sacred natural sites in the world, and therefore of the Vatican State of the Christian Catholic Church.

Through the analysis of the international framework, we have seen how it is important to have institutions that identify and recognize important cultural and spiritual values of the various characteristic places.

Over the last few years, countless initiatives have been developed to recognize these sites, and therefore, in the conception and development of actions and new lifestyles that are more eco-friendly, that is, the most attentive to respect for the environment and its preservation.

With all these developments, even the magisterium of the Italian Catholic Church has expressed itself in recent decades in favour of the development of policies and, therefore, of actions aimed at the environmental protection.

Unfortunately, analysing the real situation of the management of these natural areas, it turned out that does not exist. In other words, from the analysis of the land, agricultural and forestry properties, of the Italian dioceses, in general, these properties are not known, the territorial dislocations are not known, neither has anyone ever been interested to the implementation of an active management plan, that can enhance the resources available, putting them in a circle between the secular and religious institutions and the local population and, also, to obtain income for livelihoods.

The lack of knowledge of these areas, does not allow to calculate and therefore to define the value that these resources have, therefore it is not possible to think of any activity in this regard.

However, the research carried out allowed to get in touch with many different institutional realities, and possible stakeholders who might be interested in creating a national network of people that clash for the change of the current reality.

Therefore, it is desirable for the Vatican State to start developing an ecological pastoral care followed by concrete examples of changes in administrative provisions, for example, aimed solely at profitability, and converting them into projects with more ambitions, environmental enhancement objectives, social inclusion and profitability. Starting from the broadest and most sincere collaboration between all the institutions, professionals, technicians, researchers, associations and local populations, it is possible to start a real constructive and innovative project.

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