

GUIDELINES FOR THE ANIMATION OF JUSTICE, PEACE AND THE INTEGRITY OF CREATION (JPIC)



**Franciscan Sisters Daughters of the Sacred Hearts
of Jesus and Mary, FCJM**

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ACRONYMS AND ABBREVIATIONS

Sacred Scripture

Col	Colossians
Dt	Deuteronomy
Eph	Ephesians
Ex	Exodus
Gal	Galatians
Heb	Hebrews
Is	Isaiah
Jn	The Gospel according to John
Lk	The Gospel according to Luke
Mk	The Gospel according to Mark
Mt	The Gospel according to Matthew
Phil	Philippians
Ps	Psalms
Rm	Romans

Documents of the Church

CA	Centesimus Annus, Encyclical of John Paul II, 1991
CCC	Catechism of the Catholic Church, 1992
DCE	Deus Caritas Est, Encyclical of Benedict XVI, 2005
EN	Evangelii Nuntiandi, Apostolic Exhortation of Paul VI, 1975
GS	Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, 1965
JW	Justice in the World, World Synod of Bishops, 1971
QA	Quadragesimo Anno, Encyclical of Pius XI, 1931
RH	Redemptor Hominis, Encyclical of John Paul II, 1979
SRS	Sollicitudo Rei Socialis, Encyclical of John Paul II, 1987

Franciscan Material

ER	Regula non bullata (The Earlier Rule)
FC	Founding Constitutions
CD	Constitutions and Directory
RegTOR	Rule and Life of the Brothers and Sisters of the Third Order Regular

Other Acronyms

FI	Franciscans International
JPIC	Justice, Peace and the Integrity of Creation
NGO	Non-Governmental Organization
FCJM	Franciscan Sisters Daughters of the Sacred Hearts of Jesus and Mary

I. INTRODUCTION

These guidelines seek to outline the foundation of our call to the ministry of justice, peace and care for creation. Hopefully, as we grow and develop so will our understanding of this call. The ministry of JPIC is our conscious prayer and action to transform the world in the spirit of the Gospel through lives of justice, peace and care for the integrity of creation.

These values are an essential element of our Christian life. The programmatic declaration of Jesus in Chapter 4 of Luke's Gospel, taken from Isaiah, underlines this idea: "The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord."

In *Justice in the World*, the final document of the Synod of Bishops of 1971, the bishops declared: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel." (JW #6)

In our own Constitutions we are called: "Through our Gospel way of life, which we live in a contemporary manner, we become pilgrims and strangers, witnesses to the kingdom of God, free for service in the Church and contributors to the realization of peace, justice and unity. This demands a continual conversion of heart through which we collaborate in the renewal of the Church and society." (CD #10)

These values cannot simply remain on paper; they must be addressed in concrete ways in our daily lives. The task becomes more difficult in a world that is increasingly complex and violent. The Congregation has taken seriously the challenge to incarnate the values of JPIC. Our documents speak to the need to live this aspect of our vocation, and we have promoted JPIC in our ministries, to support this effort. However, it is important that persons appointed to the JPIC position have the opportunities to grow and develop.

The 2009 General Chapter called for the creation of a JPIC Team with representatives from each of our countries. Of course, at the entity level, it is the leaders in our Areas who are responsible for the animation of the sisters in all ministries, including that of JPIC. Each Area leader was asked to name a representative (JPIC Animator) who will carry out this task more specifically in the name of the FCJM-JPIC Team.

Formation of our Animators has become a priority of the FCJM-JPIC Coordinator in Rome since the 2009 Chapter Statement, and all our meetings include components of creating solidarity and sharing information. Additionally, Animators have requested an orientation manual for all those interested in JPIC, especially those just beginning this work. This booklet is a result of the input received from the General Council, and the Congregational JPIC Team, and many individual members of the Congregation.

We have sought to present something that is both theoretical and practical. It includes the History of JPIC in the Church and the Congregation, the basis of our commitment as a Congregation to JPIC, reflections on the integration of JPIC into all aspects of our life and ministry, and the structures of JPIC in the Congregation. In very practical terms it also deals with the role and mission of the JPIC Animator, criteria for naming JPIC Animators, and the methodology for doing the work.

The section on methodology includes:

- analysis of reality (reading the signs of the times)
- promotion of JPIC spirituality
- collaboration both inside and outside the Congregation
- suggestions for preparing an Area JPIC plan and for animating the daily life of the community
- practical ideas for running a meeting
- the need for effective communication
- an offering of resource materials

The appendices offer:

- concrete suggestions for the development of the JPIC Ministry
- how to do social analysis
- how to implement our values in a specific situation

This booklet does not presume to be comprehensive. We cannot include all the tools necessary for JPIC work, nor can we adequately address all the social and cultural realities that are part of our international Franciscan experience. We hope, however, that this booklet can serve as a foundation for those who serve the Congregation in the fundamental task of JPIC animation. Use this resource in the ways that can best help you. Adapt this resource in ways that will best serve your local reality. Share this material with the Sisters, Covenant Members, Koinonia, Associates, and with people of good will who seek a world characterized by the values of the Kingdom of God.

May this resource booklet serve as a catalyst to help promote Justice, Peace and Care for Creation.

General Council: Sr. Mary Lou Wirtz, Sr. Magdalena Schmitz, Sr. Sheila Kinsey and Sr. Cunera Hasugian

II. THE BASIS FOR OUR COMMITMENT TO JPIC

2.1. HOW AND WHY JPIC AROSE IN THE CHURCH

Before considering the organization of JPIC, we need to understand that Justice, Peace and the Integrity of Creation are, first of all, biblical values. Secondly, they are an ecclesial structure that seeks to promote in the Church, in each Christian, and in all ecclesial organisms, a commitment to these values.

2.1.1. Justice, Peace and the Integrity of Creation: Biblical Values

Justice, Peace and the Integrity of Creation are above all values of the Kingdom of God. As such, God is involved in and committed to the task of making the world a place that is just and reconciled, providing a dignified life to all creatures. Saint Francis was aware of God's mission as Creator, Liberator and Redeemer. Through His most holy will, through the Son and through the Holy Spirit, God has created all things and has made them in His image and likeness. "We thank you for as through Your Son You created us, so through Your holy love with which You loved us You brought about His birth as true God and true man by the glorious, ever-virgin, most blessed, holy Mary and You willed to redeem us captives through His cross and blood and death" (ER XXIII, 3).

Throughout biblical history, in the story of the Exodus (cf. Ex 3, 7-12; Dt 26, 5-11), in the celebration of the covenant between God and the people (Ex 19, 3-6), in the actions and message of the prophets (cf. Is 52,7-10; 55,1-3), in the return from exile (cf. Is 9, 1-6; 45, 20-25), God appears close to His people. He reveals Himself as the one who saves, who frees, who is just and merciful (cf. Ps 103), who protects the poor, the widow and the orphan (cf. Ps 72), who leads the people into a future of hope, peace and reconciliation (cf. Is 2, 1-5). The prophets stand out as the ones who reveal God's plan.

In Jesus Christ, God reveals His desire to recreate humanity and all creation (cf. Col 1, 15-20). In the mystery of the Incarnation, the minority of God shines forth, His condition as servant of humanity (cf. Phil 2, 6-8), His proximity to the poor and the little ones, His decision to be God-with-us. In His programmatic discourse found in Luke's Gospel, Jesus presents Himself as the one who has been consecrated by the Spirit to bring glad tidings to the poor, to proclaim liberty to the oppressed and to captives, recovery of sight to the blind and to announce a year of favor from the Lord (cf. Lk 4,16-19). These are signs of the Kingdom. In fact, the mission of Jesus is centered in the proclamation of and witness to the Kingdom of God.

The core of the Good News proclaimed by Jesus is salvation as a gift of God. It is salvation from all oppression, especially from sin and evil. Kingdom and salvation are two key words in the teaching of Jesus. He proclaims the Kingdom of God untiringly in His preaching, "a completely new teaching in a spirit of authority" (Mk 1,27), and through many signs. "...And among these signs there is the one to which he attaches great importance: the humble and the poor are evangelized, become His disciples and gather together in His name in the great community of those who believe in Him" (EN, 12).

Among the values of the Kingdom of God, justice and peace receive a central place. In the Beatitudes, Jesus declares that those are blessed who hunger and thirst for justice, and for those who are persecuted for this reason, "theirs is the Kingdom of Heaven" (Mt 5, 6.10). Equally blessed are the "...peacemakers; they shall be called children of God" (Mt 5,9). In another passage, Jesus clearly indicates what is important in Christian life, "Seek first the Kingdom of God, and His righteousness" (Mt 6,33). Jesus sought first the Kingdom of God and was persecuted because of it. Jesus is source, the giver, and the cause of peace.

The salvation offered by Jesus involves all aspects of people's lives. He saves and frees us in a holistic way. Like the Good Shepherd, He wants to share His life with us and put Himself at the service of life. He cures people physically and spiritually, forgives sins, reintegrates people into the community, practices table fellowship with sinners and those who are socially marginalized, encourages sharing, approaches lepers and touches them, helps people to get on their feet, motivates them to be of service, denounces the contradictions of the powerful and of the religious and political authorities, values and gives dignity to women and children. He invites everyone to

conversion, to have faith and trust in God the Father, and to have compassion for the poor. He also invites them to hear the Word and to put it into practice, showing love to all, including enemies.

The justice practiced and proclaimed by Jesus is linked to mercy. The peace He offered is not of this world, and is the fruit of profound reconciliation. To propose justice and peace, to put them into practice with renewed efficacy, He chose the path of love to the point of giving His own life. In this way Jesus revealed that the God of the Kingdom is a God of love who offers Himself to save, justify and reconcile the world. The resurrection is confirmation of the saving power of the cross, of self-giving, of service, of fidelity to the loving will of God. The risen Christ is the paradigm of the new humanity. Whoever meets and welcomes Him, and believes that He can change lives, experiences new life, receives His Spirit, becomes a child of God, enters into a new covenant, and becomes part of a new community. This community is composed of brothers and sisters who have been redeemed, who are open to people of all races, cultures, religions, and ethnicities.

All of creation is included in the gift of freedom offered by the Christ event: "...the whole created world eagerly awaits the revelation of the children of God...the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God" (Rm 8,19-21). If all things in heaven and earth were created in Christ, the firstborn of all creation, and if in Him they continue in being, then in His death and resurrection Jesus Christ reconciles all things: the entire universe, everything in the heavens and on earth (cf. Col 1, 15-20).

2.1.2. The Institution of Justice and Peace, Fruit of the Second Vatican Council

It is no exaggeration to say that prior to Vatican II spirituality was generally inward-looking and other-worldly, experiencing little influence by biblical scholarship. It exhibited the following characteristics:

- The world was seen as suspect, and salvation was something that happened in the next life.
- Christian practice consisted of celebration of the sacraments, the liturgy and other religious observances.
- At most, practice promoted local works of charity for the poor, done in a paternalistic way.

Thus the great majority of Christians were not concerned with the social and political problems tied to questions of justice, peace and care for creation.

However, even before Vatican II, some changes were underway in the area of spirituality. Encouraged by the teaching found in documents like *Rerum Novarum*, many in the Church were increasingly concerned with finding solutions to social and political problems. But it was with Vatican II, especially *Gaudium et Spes*, that a clear commitment to social and political action became directly associated with the mission received from Christ: "*Christ did not bequeath to the Church a mission in the political, economic or social order; the purpose he assigned to it was a religious one. But this religious mission can be the source of commitment, direction and vigor to establish and consolidate the human community according to the law of God*" (GS 42).

Among the many contributions of the Council to the Church, one of the most important and one that has already conditioned and directed many others, is its attitude towards the world, historic and current events, and social issues. With impetus from biblical scholarship, the Council succeeded in getting the Church to turn her gaze towards the world and towards history. In *Gaudium et Spes* there is a positive evaluation of the world as something that has been created by God, redeemed by Christ and called to fullness. There is an appreciation for historical reality, the place where God reveals Himself as the Redeemer of humankind. The Council directed the whole Church and every Christian to serve the world by building the Kingdom. This orientation is described in the famous opening statement of *Gaudium et Spes*: "The joys and the hopes, the grief and the anxieties of the people of our time, especially those who are poor or in any way afflicted, are the joys and the hopes, the grief and the anxieties of the followers of Christ" (GS 1).

Through the Incarnation, the Kingdom of God and salvation become associated with the transformation of history. In history the Kingdom of God, led by the Spirit and with the Church at its service, continues to grow and to open itself to the following possibilities:

- **Listening to the world:** reading the signs of the times in the midst of the world, participating in its joys and concerns. This has caused many in the Church to move towards the margins of society.
- **Embracing the desires, values, cries and successes of the world:** freedom, equality, participation, pluralism, democracy, and concern for justice.
- **Offering a gospel practice** based on living witness, service, collaboration and solidarity.
- **Encouraging a concern** to transform the world according to the values of the Kingdom.

A number of theological developments have sprung from the teaching of the Council. One deals with the promotion of justice as an integral part of the Gospel (Synod of Bishops, 1971). Another is the recognition of the strong gospel and theological relationship that exists between evangelization and human development: "It is impossible to accept that the work of evangelization could or should ignore the extremely grave questions so much under discussion today which refer to justice, liberation, development and peace in the world. If that were to happen it would mean ignoring the teaching of the Gospel concerning love of our neighbor who is suffering or in need" (EN 31). We need only recall the synods, social encyclicals, and episcopal statements that have taken seriously the directive repeated so many times by John Paul II: "Man in the full truth of his existence, of his personal being and also of his community and social being...this man is the primary route that the Church must travel in fulfilling her mission" (RH,14).

The Council instilled in the Church a concern for the world. Consequently, Paul VI established the *Pontifical Justice and Peace Commission* in 1967, as recommended in *Gaudium et Spes*: "Taking into account the immensity of the hardships which still afflict a large section of humanity, and with a view to fostering everywhere the justice and love of Christ for the poor, the Council suggests that it would be most opportune to create some organization of the universal Church whose task it would be to arouse the Catholic community to promote the progress of areas which are in want and foster social justice between nations" (GS 90).

On 20 April 1967, Paul VI addressed the recently appointed Pontifical Commission for Justice and Peace:

*"You represent for us the realization of the last vote of the Council (GS 90). Today, as in the past, once the construction of a Church or bell tower is finished, a rooster is placed on top as a symbol of vigilance, for the faith and for the entire program of Christian life. In similar fashion, this Committee has been placed on top of the spiritual building of the Council, and its mission is none other than that of **keeping the eyes of the Church open, its heart sensitive and its hand prepared** for the work of charity which it is called upon to realize in the world..."*

After a ten-year experimental period, Paul VI gave the Commission its definitive status with the *Motu Proprio Justitiam et Pacem* of 10 December 1976. When the Apostolic Constitution *Pastor Bonus* of 28 June 1988 reorganized the Roman Curia, Pope John Paul II changed its title from Commission to Pontifical Council.

2.2. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE: OBJECTIVES AND CALL

2.2.1. Objectives and Call

Pastor Bonus, the Apostolic Constitution of 1988, defined the objectives and call of the Pontifical Council for Justice and Peace in the following terms:

"The Council will promote justice and peace in the world, in the light of the Gospel and of the social teaching of the Church (art. 142).

§ 1. It will deepen the social doctrine of the Church and attempt to make it widely known and applied, both by individuals and communities, especially as regards relations between workers and employers. These relations should be increasingly marked by the spirit of the Gospel.

§ 2. It will assemble and evaluate research on issues related to justice and peace, the development of peoples and violations of human rights. When appropriate, it will inform Episcopal bodies of its conclusions. It will foster relations with all organizations that are sincerely committed to the promotion of the values of justice and peace in the world, whether they are Catholic or not.

§ 3. It will heighten awareness of the need to promote peace, above all on the occasion of the World Day of Peace (art. 143).

2.2.2. Activities

JUSTICE. The Pontifical Council for Justice and Peace is concerned with all that touches upon social justice, including the world of work, international justice issues, and problems associated with development, especially its social dimension. It also promotes ethical reflection on the evolution of economic and financial systems, including their impact on the environment, and the responsible use of the earth's resources.

PEACE. The Pontifical Council reflects on a broad range of questions related to war, disarmament and the arms trade, international security, and violence in its various and ever-changing forms (terrorism, exaggerated nationalism etc.). It also considers the question of political systems and the role of Catholics in the political arena. It is responsible for the promotion of the World Day of Peace.

HUMAN RIGHTS. This question has assumed increasing importance in the mission of the Church and consequently in the work of the Pontifical Council. Catholic Social Teaching has highlighted the dignity of people as the basis for promotion and defense of their inalienable rights.

ECOLOGY We can see that in the beginning there was little concern for ecology. In 1967, however, the same could be said for society in general. The first United Nations Conference on ecology was held in Stockholm in 1972. The book *The Limits to Growth*¹ was published in the same year, and raised a world-wide alarm. Yet the ecology theme was not very evident in the pontificate of Paul VI. It was in the time of John Paul II that the Church developed a greater sensitivity to the issue. In fact, John Paul II dealt extensively with ecology in his teaching, and this ecclesial concern accompanied the growing concern shown by society. It was very strong in the 1980s and reached a high point in 1992 at the Rio Summit on Ecology and Development. Important moments in the Christian world include the first European Ecumenical Assembly in Basil (1989) (its theme was "Peace with Justice," and it issued an inspiring final statement entitled *Peace with Justice for the Whole of Creation*; and the World Ecumenical Assembly in Seoul (1990) entitled *Justice, Peace and the Integrity of Creation*. These two assemblies were promoted principally by the World Council of Churches, which linked ecological problems with those of justice and peace. They helped to popularize the expression "the integrity of creation," which has since been incorporated into the JPIC organisms of Religious Congregations.

In, *If You Want to Cultivate Peace, Protect Creation #11*, Pope Benedict XVI writes about "ecological responsibility, responsibility which should be ever more deeply anchored in respect for "human ecology". . .In a word, concern for the environment calls for a broad global vision of the world; a responsible common effort to move beyond approaches based on selfish nationalistic interests towards a vision constantly open to the needs of all peoples. We cannot remain indifferent to what is happening around us, for the deterioration of any one part of the planet affects us all. Relationships between individuals, social groups and states, like those between human beings and the environment, must be marked by respect and "charity in truth". In this broader context one can only encourage the efforts of the international community to ensure progressive disarmament and a world free of nuclear weapons, whose presence alone threatens the life of the planet and the ongoing integral development of the present generation and of generations yet to come." (World Day of Peace January, 2010)

2.2.3. Justice and Peace in Religious Congregations

Once the Commission for JUSTICE AND PEACE was established, the Episcopal Conferences set about creating Commissions in their respective countries. This task has been accomplished in the majority of countries, and in many dioceses around the world as well. Religious Orders and Congregations also established Justice and Peace commissions, later renamed commissions for "*Justice, Peace and the Integrity of Creation*." Their mission is patterned on that of the Pontifical Council. They seek:

¹ D.H. MEADOWS et al., *The Limits to Growth*, Universe Books, 1972.

- To enlighten the People of God, as well as the members of the Congregation, about issues of national and international justice, development, human rights, peace and the integrity of creation.
- To raise awareness among members of the Congregation of the need to rethink their style of life and mission in a world characterized by great injustice, violence and poverty, in order to make their actions consistent with their beliefs.
- To foster a commitment on the part of religious, Christians, and all citizens in the area of socio-political and civic activities.
- To promote actions in favor of justice, peace and human rights, that would concretize the contribution of the Congregation in these areas.

2.3. THE SPIRITUALITY OF JUSTICE AND PEACE

When Paul VI addressed the appointment of the Pontifical Council, he said that the mission of Justice and Peace is that of “keeping the eyes of the Church open, its heart sensitive and its hand prepared for the work of charity which it is called upon to realize in the world.” This phrase helps us understand the spirituality of JPIC. We witness to our Franciscan values by who we are and all we do. Four Franciscan values act as a leaven for our JPIC efforts: minority, poverty, conversion and contemplation.

2.3.1. Eyes open

Yes, and our ears as well, so we might be truly present to the world. We are called to be attentive to what is happening around us, to hear the cries of the world in which we live and to see life with the eyes of God. We are called to take note of the action of the Spirit in our world, and listen to the calls we receive from the world around us so as to collaborate with this action of the Spirit.

We are called to be like our God, who is attentive and present to all of life and creation. Our God is found principally in the Incarnate Word, Jesus, the Son (cf. Heb 1,1-4). We must find Him in and through the nativity and the manger (cf. Gal 4,4; Rom 1,3; Lk 2,6-7), in and through the bread that is shared, in and through the cross (cf. Jn 6; Lk 22,14.20; Jn 13). And we are all aware of those with whom Jesus generally walked: the poor, the marginalized, those whom the system did not want to survive, to possess things or to be empowered. This is the *kénosis of Jesus*, his self-emptying, which we hear about in the letter to the Philippians.

With the value of **minority**, we recognize our role to influence others through a respectful collaboration in our Gospel mission. We honor the service of others and keep focused on what is important for the common good. We embrace Christ in all of human life.

2.3.2. A sensitive heart

The work of seeing, becoming acquainted with and getting to know the reality and the suffering of the poor is not something indifferent, done from a distance or while seated at a desk. For the knowledge of suffering to move us to work for its elimination, it must affect us, it must reach down to the depths of our being, to the heart, and move us to compassion. We truly know only that which we endure or, better still, suffering which is shared. For the Christian the only genuine knowledge is that which moves us to compassion.

In order to maintain sensitivity of heart and to keep compassion alive it is necessary to be in contact with the people who suffer and their problems. Our social status, our dwelling and our life style can condition our view of reality to a great extent, even to the point of preventing our seeing it and causing us to deserve the reproach of Jesus to his disciples: *Do you still not understand, still not realize? Are your minds closed? Have you eyes and do not see, ears and do not hear?* (Mk 8,17b-18).

Poverty has many expressions in physical, personal and material needs. Through living the gospel life as it is discovered in prayer and in community, we witness to God's love for all people and for the whole of creation, promoting peace, standing in solidarity with the poor, effecting reconciliation and bringing hope to all.

2.3.3. A hand ready for the work of charity which the Church is called to realize in the world

Charity is the love of God which we are called to make present in the world. Welcoming and experiencing God who is love prompts us to place the love of God and of people at the center of our Christian lives. As noted in the First Letter of John, love of neighbor is a sign of the love of God. This charity or love, understood as a relationship of fraternity and solidarity among people, strives to make the "other" greater, to help them possess life more fully and ever more abundantly. It has different manifestations, depending on the kind of relationship that exists between people, and they can be classified in the following way:

- There is a charity that expresses itself in closer, interpersonal relationships. These are relationships where the "other" has a visible face: in the family, among friends and neighbors, in the community, among the poor (where charity is expressed as social assistance).
- There is also a charity that expresses itself in social, structural or political relationships, so-called "political charity."² It is an active commitment, fruit of Christian love for all men and women who are considered brothers and sisters. Its goal is a world that is more just and more fraternal, where special attention is given to the needs of the poorest.

JPIC is committed to promoting all expressions of charity. It has a special calling, however, to promote **political charity**, which seeks to eliminate the causes of poverty and violence. Its *ready hand* should foster the integral development of those sectors of society that are weakest and most marginalized, and work to transform the existing "structures of sin" (cf. SRS 36, 36b, 36c, 36f, 37c, 37d, 38f, 39g, 40d, 46e) which impoverish the lives of so many people.

Responding to God's grace of **conversion** within our hearts and minds, we turn inward to reflect on our Gospel way of life and turn outward in our efforts to promote a more just and peaceful society based on our Gospel life. Our experience has changed us.

According to the words of our foundress Mother Clara Pfaender, "love is the bond within community which reveals itself in mutual support, in apostolic activity and in openness toward all people. It will make us instruments of peace in the spirit of St. Francis; thus we can become a sign of hope in the world" (CD #8).

2.3.4 Feet standing firm as a foundation.

JPIC stands firm and is rooted in our constitutions. "Following the example of our Divine Savior and his holy Mother Mary, the Congregation of the Sisters of St. Francis, Daughters of the Sacred Hearts of Jesus and Mary, endeavors to integrate our contemplative and active lives so that our active life is nourished and strengthened and supported through the contemplative and thus itself becomes rich in blessings" (FC chapter II).

In **contemplation** we experience the presence of God whose deepening love transforms us into a unique presence of Christ. Knowing ourselves deeply loved, we carry messages of hope in an unjust world. Thus, through our loving presence and service, we foster personal and community growth as we respond to the needs of the Church and our contemporary time.

² PIUS XI, "Allocution to the directors of the Federation of Italian Catholic University Students" 18 December 1927 (Discorsi di Pio XI, t.1, D. Bertetto Ed. Torino 1960, p. 743). Cf. *Compendium of the Social Doctrine of the Church*, 210-212.

III. FRANCISCAN JPIC IDENTITY

3.1. JPIC IN FRANCISCAN SPIRITUALITY, IN THE CONGREGATION

3.1.1. JPIC: a dimension of our charism, a way of life and mission

To understand the integration of JPIC in the Congregation it is essential once again to recall that Justice, Peace and the Integrity of Creation are, above all, values; they are a spirituality. JPIC arises from a spirituality centered in God's plan of LIFE for all creation, and we are invited to collaborate in this project. It is nourished by discovery of the compassionate and merciful face of the God of Jesus. This God is revealed in history and encountered in the reality of the people and things around us. It blossoms from a desire to follow Jesus with compassion, in a world that is unjust, broken and violent. It arises from the need to discern the signs of life that the Spirit is birthing today.

While this is true for Christians in general, for us as Franciscans, JPIC is an element and dimension of our charism. This is noted in Article 1 of the Third Order Rule, which reads as a condensed summary of the constitutive elements of our way of life the Brothers and Sisters: *"...to observe the Holy gospel of our Lord Jesus Christ, living in obedience, in poverty and in chastity. Following Jesus Christ after the example of Blessed Francis, let them recognize that they are called to make greater efforts in their observance of the precepts and counsels of our Lord Jesus Christ. Let them deny themselves as each has promised God."* Further Francis exhorts his followers, *'As they announce peace with their lips, let them be careful to have it even more within their own hearts'"* (RegTOR #29).

Living and preaching the Gospel through works of reconciliation, peace, justice and care for creation is not one activity among our ministries. We demonstrate the values of JPIC in parishes, schools, youth ministry, healthcare and other services. It is an essential dimension of our vocation, like prayer, community, minority and evangelization. JPIC is a way of life and mission; through it we are challenged by the great issues of humanity and committed to the cause of all people, that all might live with dignity. Thus, JPIC embraces all our life; it is an integral dimension of our religious and Franciscan life: prayer, community, formation, economics, vows, mission, etc.. All Sisters, whatever their age or ministry, are called to integrate these dimensions in a balanced way throughout the course of their lives.

3.1.2. The History of JPIC in the Congregation

The values of JPIC have been present in our Congregation since its beginning because they are values of the Franciscan spirituality. But it is only since Vatican II that the Congregation has come to understand them in a contemporary sense, as a dimension of social reality. After the Council, there was a great effort on the part of the Congregation to understand our vocation in today's world. From that time until now, there has been a process of discernment in which the option for justice, peace and the integrity of creation has become increasingly clear. Key moments in the process have been the General Chapters and Plenary Councils of the Congregation, as well as the establishment of the FCJM-JPIC Team at the General Chapter in 2009.

In the Acts of the General Chapter 1985 we find,

Goal II: To promote global church and world awareness by being instruments of peace and justice

- Standing in solidarity with our neighbors, especially the poor.
- Protecting all life and the whole earth.
- Recognizing human rights; recognizing women in the Church and the world.
- Being aware of the needs of the world; being open to new ministries.

Following this initiative, General Chapter of 1991 compared JPIC to "...a dynamic Spiral whose energy draws inwardly to the center and thrusts outwardly toward the beyond, and sends us forth in peace and reconciliation to all creation to be the Body of Christ, to live the Good news and to be contemplatives in action."

By General Chapter 2009, we re-stated our focus: "We desire to continue to respond in new ways with courage and flexibility to changing realities: By promoting Justice, Peace, and Integrity of Creation (JPIC) on a congregational level through the development of a team led by a JPIC coordinator." Also in that Chapter Statement: "In response to the struggles of the church and world we are called to live our lives rooted in the Word of God, Franciscan spirituality and the charism of Mother M. Clara."

Furthering the development of our charism, the Plenary Session in 2011 affirmed the direction of JPIC, to become a more conscious expression of our charism: "In the spirit of St. Francis and Mother M. Clara we want to make conscious choices for attention to the poor and other emerging needs of the times, especially in the areas of justice, peace and the integrity of creation (JPIC)."

3.1.3. JPIC in the General Constitutions

JPIC is a multi-dimensional aspect of **our vocation**, and thus appears throughout our Congregational documents, including the Founding Constitution and the Constitution and Directory, as well as the Third Order Rule.

Importance of our internationality. "Our internationality has great significance because it makes possible the growth of unity through bonds which extend beyond borders and cultures. It provides us with greater perspective and this broader vision brings enrichment. Nevertheless, each province has the requisite autonomy in regard to the adaptation of its religious life so that practical norms correspond to its culture, while preserving the pertinent regulations of the constitutions" (CD #51).

Service of the Generalate. "The generalate serves in the promotion of unity within the congregation and in the strengthening of solidarity through mutual exchange among the provinces. The general council has the responsibility of keeping alive the original spirit of our congregation and therefore is an important unifying bond for us" (CD #54).

Our vows help us to integrate JPIC into our daily lives. Through our vows we make a commitment to JPIC.

Through our vow of **obedience**: "We unite ourselves with Christ, who was obedient to the Father even unto death. As religious we strive in faith to hear and follow the will of God. We seek to discover God's will, personally and as community, in sacred Scripture, in our rule and constitutions, in our community and in all situations of our daily lives" (CD#13).

Through **poverty**: "We wish to be of service to all who have a right to our help. We know that we are called to serve first the poor and needy and to devote ourselves to the furthering of Justice and peace, particularly among those with whom we live. Personally and as community we share ourselves and our spiritual and material goods with others. We keep for ourselves only what is necessary for our life and our work" (CD#20).

In **chastity** we realize: "The call to this life for the sake of the kingdom of God is a gift of grace which we can comprehend only through faith. Through our surrender to God with the strength of our whole being, body and soul, we give witness to our undivided love for Christ and in Christ for all people" (CD#25).

Community. Through "sharing our experiences in faith and our efforts to live according to the Gospel unites us deeply, for our strongest bonding is the certainty that the Lord is among us" (CD#29).

3.1.3.1. The option for the poor and for justice

Option for the poor is present in the Third Order Rule: "*And let them be happy to live among the outcast and despised, among the poor, the weak, the sick, the unwanted, the oppressed, and the destitute*" (RegTOR #21). This is based upon our understanding of the way in which God acts, and on our following of Christ: "The Sisters are reminded to care for the sick and the poor with these words 'whatsoever you do to the least of my brethren, that you do unto Me'; and 'I was sick and you visited me'(Mt 25). Furthermore, no manner of loving service for which the Lord gives them

opportunity shall be excluded from their loving concern, be it for children or adults, for the healthy or the sick."(FC Chapter I).

From this social and spiritual perspective, we provide a living witness through our ministry. "We unite our life with God in our daily work, because the same Lord whom we adore is in our midst and it is Christ whom we serve in our neighbor. Our entire life is directed toward participation in the mission of Christ: to bring the world to its fulfillment toward Christ's redemption" (CD #42).

From the perspective of the two great commandments Francis encourages: "The brothers and sisters are to love the Lord with their whole heart, their whole soul and mind and with all their strength, and to love their neighbor as themselves. Let them glorify the Lord in all they do for He has sent them into the world so that they might give witness by a word and work to His voice and to make known to all that the Lord alone is God" (cf Mk 12:30, Mt 22; RegTOR #29).

Living among the poor we learn from them. In communion with the poor, we are also called to defend their rights and to denounce everything that is damaging to them. Solidarity with the poor should lead us to share our goods with them as well. The members should devote themselves to establishing a society of justice, liberty and peace, together with all people of good will. We should analyze the causes of each problem, and participate in international initiatives of charity, justice and solidarity.

3.1.3.2. Peace

The promotion of the values of JPIC encourages collaboration with "*all people of good will*", as together we work for a just and peaceful world. In the establishment of peace, the members have a specific mission as "*instruments of reconciliation*." Being Franciscans, our work for peace leads us on the path of nonviolence. According to the Constitutions, our task of proclaiming and promoting peace should have the following characteristics:

- All the members need to be agents of peace. According to the words of our Mother Clara: "Love is the bond within community which reveals itself in mutual support, in apostolic activity and in openness toward all people. It will make us instruments of peace in the spirit of St. Francis; thus we can become a sign of hope in the world" (CD #8).
- In order to be peacemakers, the members need to be peaceful, building on attitudes of minority. Therefore in their service and work: "Let the sisters and brothers be gentle, peaceful and unassuming, mild and humble, speaking respectfully to all in accord with their vocation. Wherever they are, or wherever they go throughout the world they should not be quarrelsome, contentious, or judgmental towards others. Rather, it should be obvious that they are joyful, good-humored, and happy in the Lord as they ought to be. And in greeting others, let them say, 'The Lord give you peace'" (RegTOR#20).
- The strength of peacemaking action arises from one's witness of life. For this reason the proclamation of peace is to be realized above all in our works. Peace needs to be fostered in the relations between the members. Those who work with us are to be treated with justice. "As they announce peace with their lips, let them be careful to have it even more within their own hearts. No one should be roused to wrath or insult on their account; rather, all should be moved to peace, goodwill and mercy because of their gentleness. The sisters and brothers are called to heal the wounded, to bind up those who are bruised, and to reclaim the erring. Wherever they are, they should recall that they have given themselves up completely and handed themselves over totally to our Lord Jesus Christ. Therefore, they should be prepared to expose themselves to every enemy, visible and invisible, for love of the Lord because he says, 'Blessed are they who suffer persecution for the sake of justice, theirs is the kingdom of heaven' (Mt. 5:10)" (RegTOR#30).

3.1.3.3. The Integrity of Creation

"We treat with reverence all things created by God. They urge us, as they did Francis, to praise of the Creator. We value all things made by humans for the development and welfare of persons, and handle them with respect and responsibility" (CD #22).

Thus, we are invited to have "a reverent attitude" in our relationship to all of creation. Our Constitution expresses the essential outlook we should adopt in relationship to our Sister, Mother Earth.

- **An attitude of respect** – Respect means to look at something attentively: to know nature, to admire it, to contemplate it, to love it. It is an invitation to accept nature and all creation as gift, to sing to the Highest through all creatures, because all of them are an expression of the love of God. Respect leads us to be critical of all forms of exploitation and production that disrespect Nature, that damage it in irreversible ways.
- **To restore our relationship with nature** – Humankind and Nature share a common destiny in that they are both creatures and saved (cf. Rom 8). Franciscanism is certainly a particular way of seeing and relating to God, but it is also a concrete and specific way of being in the world and of treating the creatures of nature: it is structured around the idea of universal relationship, where plants, animals, all things become brother and sister.
- **The role of usefulness** – Nature is useful, but not utilitarian. We do not refer to useful in the economic sense, where things and people can be bought and sold and converted into a quantity of money. Rather, we promote usefulness by acknowledging the integrity of individuals and of all people. It is a usefulness that springs from love, the same love through which the Father desires that all have life in abundance. This all leads to the conclusion that human beings are the primary end of all that exists, and that no other interest can be placed above them. We strive to find forms of production that foster individual and collective liberty, along with responsible creativity that promotes respect for creation. We promote equitable relations between nations and continents, respect for cultural plurality, and a search for those things that can unite us in peace and freedom.

3.1.4. JPIC: The weaving of values into all dimensions of our life

JPIC is an integrative dimension of our vocation, just like prayer, community, minority and evangelization. In our life, all of these dimensions are distinct, yet connected, and woven together to create a fabric of our unique Franciscan way of being.

Living JPIC values affects our prayer and community, and also the way we see reality, the economy, style of life and mission. Living JPIC values makes our prayer and our celebration of the Eucharist more present to the realities of our society and the world around us. It encourages us to apply the Word to these realities, and to read Scripture from the perspective of the poor. Living JPIC values encourages us to foster peace in our relationships with our sisters and brothers, to learn to resolve conflicts in nonviolent ways, and to live pardon and reconciliation. As we consider our lives together, we are encouraged to analyze the signs of the times, to make service to the poor part of our ministry, and to demonstrate our care for creation by promoting a simple life style and an evangelical use of our goods. In the area of evangelization, living JPIC values leads us to give priority to personal and communal witness of life. In order to offer an authentic evangelical witness of life, we strive to live in solidarity with the poor, and work for justice, peace and the integrity of creation.

JPIC values are lived in relationships, in and through our community life. JPIC cannot be lived if it is not based on a personal encounter with Jesus Christ, and on listening to God in the Scriptures, in the Church, in people (especially the poor), and in the events of our world. JPIC cannot be the work of loners who function outside the community, but of members dedicated to life in community and who are committed to communal search and discernment in the development of a community life. The values of JPIC are lived from the perspective of minority, adopting the life and condition of the little ones in society inserted into the reality of the world, practicing respect for creation, and walking the paths of nonviolence and solidarity with the excluded. The work of transformation proposed by JPIC is not simply social work, but it is an evangelizing mission based on the call we receive from the Lord Jesus to announce the Kingdom in word and deed.

3.2. INTEGRATION OF JPIC INTO EVANGELIZATION AND FORMATION AND OTHER MINISTRIES

3.2.1. JPIC in Evangelization and value of witness

Evangelization involves the witness of our lives. "The deepest core of our vocation in the Church is to glorify God through the witness of our life and through our prayer" (CD #32). "When we turn totally toward God, witnessing God before people, prayer becomes the attitude of our entire life as it was with Francis, who was not only a man of prayer but became prayer itself" (CD#37).

Primarily, we seek to evangelize through the witness of our life lived in community, through the quality of our evangelical choices, and through our love for all, especially the most disadvantaged. This method of evangelization is for all the members. Additionally, we seek to evangelize through our witness to the Word or through explicit proclamation, which Saint Francis considered a charism given to some but not to all.

Evangelization leads us to:

- seek effective means of evangelizing in our lives and ministries. Being an evangelizer depends on fidelity to our mission and demands a dynamic and open understanding of this process which places us among non-Christians and non-believers.
- communal witness - a life lived radically, so as to give it meaning, and so as to provoke questions about God and the Kingdom.
- promoting the Gospel message of justice, peace and care for creation.

Dimensions of *Life as Witness* (that is Evangelizing) includes:

- Living that which we profess in a community setting
- Showing love and support in relationships; practicing equality and mutual service, with no discrimination between persons; excluding relationships of power, and eliminating inequality in the use of economic resources
- Relating to workers justly regardless of their level of service
- Dealing with conflict through dialogue and not through power and manipulation; not leaving aside those who are less able to address their concerns, but caring for them lovingly
- Showing mercy in our judgments and attitudes toward drug addicts, those infected with AIDS, prostitutes, homosexuals, the divorced, foreigners, etc;
- Living simply; encouraging in our daily lives eco-friendly behaviors for the care of creation
- Caring for the poor in our Area
- Being close to the poor and defending their rights
- Administering our goods in ethical and evangelical ways
- Denouncing war and the arms race
- Being agents of reconciliation

Other specific forms of evangelization may include:

- Renouncing a privileged position, accepting one of minority
- Listening to and welcoming all, especially the poor
- Promoting enculturation of the faith and the evangelization of cultures, which fosters development of truly human values and the eradication of all threats to human dignity
- Promoting ecumenical and inter-religious dialogue and collaboration.
- Critically analyzing the social and cultural realities around us, and encouraging awareness of Catholic Social Teaching, in order to be able to offer a Christian response to social problems
- Promoting collaboration with "all people of good will" in order to bring about "a society of justice, liberation and peace," and fostering respect for human rights, beginning with the Congregation and the Church
- Making an option for the marginalized, the poor, the afflicted and the infirm, living in communion with them, and exerting every effort so that the poor themselves become more fully conscious of their own human dignity and that they may safeguard and increase it.
- Urging and exhorting the rich and powerful, inviting them to practice solidarity and justice, and calling to conversion those who threaten life and liberty.

3.2.1.1. JPIC in the different areas of Evangelization

The values of JPIC are present in all areas of Franciscan evangelization. They must be first of all present in our Community life and in the witness value of our ministries that is part of any evangelizing task. But they must also be present in the specific work of parishes, schools, cultural activities or the mission *ad gentes*, just to mention some of our more common evangelizing activities. The following are examples of how JPIC values can be promoted in our evangelizing activities:

- Review all activities so as to eliminate any hint of intolerance, division, exclusion or lack of equality. Following Jesus is authentic when we recognize the value of each person, and when we practice mercy, reconciliation, forgiveness, etc..
- Support JPIC values in parishes: catechesis, in the liturgical worship, prayer services and in the charitable action of the community.
- Foster in both catechesis and schools, a special concern for the poor and for situations of social injustice; for peaceful resolution of conflict; for peace in families, in the Church and in the world; and for care of creation. Include educational programs that are organized about peace, human rights and the care of our environment.
- Insert, wherever possible, parishes and schools into the life of the people and the neighborhood where they are situated. Collaborate with other organizations, movements and churches that promote life and human dignity. In our various pastoral ministries, encourage collaboration between people.
- Encourage social ministry in our ministries, in line with our spirituality and tradition. To accomplish this we promote awareness of Catholic Social Teaching in both initial and ongoing formation, and among the laity with whom we work. Basic themes in the social teaching include human dignity and human rights, the universal destination of goods, solidarity, subsidiarity and the common good, poverty and development, peace and ecology. A formation that includes these themes help us to understand better our social reality and its structures.
- Create JPIC Teams or committees in parishes and schools. Composed of diverse representation, they can encourage the entire parish or educational community to work for and to live out the values of JPIC.
- Our mission *ad gentes* includes a commitment to realize the goals of Catholic Social Teaching which form an integral part of the task of evangelization. The Church's model for mission has moved from one that is exclusively ecclesiocentric to one in which the Kingdom and its values (peace, justice, universal relationships, unconditional respect for life and creation) have become the principal objectives of the mission of the Church. In this model, enculturation has an important role, along with dialogue. Dialogue is to be carried out with culture, with other Christians and with people of other religions. In regard to inter-religious dialogue, we can all practice what is called the dialogue of life. That is, we can collaborate on all of those issues that deal with promotion of the poor, defense of human rights and the environment, and peace building.
- Franciscan institutions of higher learning and cultural centers are encouraged to give special emphasis to programs that promote ecology and questions related to peace and active nonviolence. We are challenged to develop a Franciscan theology that responds to the challenges of our times, challenges that deal with the environment, poverty, human rights, peace, justice, ecumenism and respect for life
- All of our ministries need to become aware of and highlight the importance of what has come to be called "environmental justice." This refers to the crucial connection that exists between ecological questions and issues of poverty, peace and justice.

3.2.1.2. Specific JPIC advocacy

Throughout our history, the members of our congregation have addressed very difficult situations and serious injustices. We ground ourselves in prayer, and seek to transform our world in the spirit of Francis, Clare and Mother Clara. In the spirit of the Gospel and Catholic Social Thought, we strive to respond respectfully to all whether they agree or disagree with our positions. Through advocacy efforts, we encourage specific actions to address our social justice concerns. By reflecting upon and sharing our personal experiences around injustices, violence and the concerns for ecology, we create credible positions for others to consider.

As far as possible, our advocacy considers local and global areas of concern that promote justice, build peace and care for creation. We advocate for a consistent ethic of life that addresses the safety and quality of life for all persons. We promote change of attitudes and behaviors in government and business practices to better recognize human rights.

The Congregation recognizes and responds to seven areas for advocacy:

- Migration: Immigration / Refugees / Human Trafficking
- Children and Youth Engagement
- Women's Rights
- Healthcare / HIV-AIDS
- Global Poverty and Distribution of Resources
- Peacebuilding and Nonviolence
- Care of Creation

Within the networking possibilities of the FCJM-Team, the members are able to provide formation resources, encourage all Congregation members and our like-minded associates, to be proclaimers of and advocate for the transformation of our world.

3.2.2. JPIC in Formation

As we saw previously, JPIC values are an integrative dimension of our form of life, that is, they permeate all aspects of our life. They are part of the essence of our charism, just like minority, poverty, conversion, contemplation. We live these dimensions together, as a single whole. Members can highlight one or another dimension in different circumstances, but in the life of the member all elements need to be present. It is of the utmost importance that we recognize and deepen the profound unity we experience as daughters (and sons) of Mother Clara. From our common *way of life* flows an authentic spirituality, integrated and incarnated, which embraces reconciliation and peace; sharing our life with the poor, living with them and like them; respect for creation; and the hope for a new heaven and a new earth.

Francis was greatly influenced by his experience of God as Creator, and by following Christ - whom he met in the San Damiano cross. He heeded the Gospel call to embrace the leper, and claimed himself brother of all people and of all creatures. Conversion for Francis was a lifetime journey, allowing him to pass from a life centered on self to a gradual conformity with Christ.

Following the example of St. Francis, we embark upon our own journey. Upon a solid foundation in the charism of St. Francis, we integrate these JPIC values into the Formation of new members. We strive for growth in our *way of life*, so that we can proclaim the Gospel. Like Francis, we embark on a journey of ongoing conversion, embracing reconciliation, peace, justice and care for creation.

Between initial and ongoing formation there is not only a connection, but there is reciprocal and profound interaction. If formation truly is a continuous process of growth and conversion involving the whole of a person's life, and if Franciscan formation seeks to form members in the totality of our charism, then formation to JPIC values is an essential part of this process and of our entire Franciscan life. And this occurs in the context of a community that lives in history and in the world.

The values of JPIC are essential components of initial formation. Franciscan formation is experiential, practical, and integrated with new forms of life and service. It is characterized by following of the poor, humble and crucified Christ, who is found in the Word, the Eucharist, the Church and the crucified of our world; a practical and incarnated spirituality; openness and fidelity to today's world; insertion and enculturation; and dialogue. It is clear that these key principles have much to do with JPIC. If they are taken seriously, JPIC is assured a relevant role in the entire formative process. If they are left aside, JPIC will also be left aside in formation, both initial and ongoing.

While the values JPIC provides initial and ongoing formation with essential elements for its task, JPIC Animators and the members of Area JPIC Teams realize the importance for further formation. Such formation is not restricted to specific JPIC themes, but also includes all dimensions needed to live our *way of life* authentically.

3.2.3 JPIC IN OTHER MINISTRIES

There are a number of other ministries of the Congregation such as healthcare, housing and various forms of pastoral and educational ministries. JPIC is also integrated into these services. St. Francis has been known to say "Preach the Gospel always. When necessary, use words." Our manner of being speaks of God, and the values of JPIC act as a leaven permeating all that we do. In many of our ministries and institutions we have already named certain values to be practiced.

JPIC Animators can honor and build upon these values of our institutions and corporations since they already describe in some ways the values of justice, peace and the care of creation. The coordination of our values strengthens the voice of JPIC. Gathering the stories of our experiences will also help us to contribute to the universal promotion of human rights.

In our ministries we strive to:

- create places of respect where we honor and accept the basic worth of the person and the importance of all creation.
- provide a safe and non-threatening place to work.
- practice honesty, so that wherever possible, our communications are open and truthful.
- offer opportunities for our people (clients, patients, students, residents, etc.) to discover their true selves through their ability to respond whole heartedly to what they do. To do this we provide processes that enable our people to integrate their personal values with the values of our services.
- promote justice through necessary negotiations and strive for fairness.
- expect accountability and responsibility from ourselves and others.
- nurture wholesome relationships as we seek out ways to demonstrate that we can build trust and support one another.
- provide adequate resources so that our people can do their work effectively, and together engage in sustainable practices.
- recognize and celebrate good work.

The words of love in our Founding Constitution are foundational to our expression of justice, peace and care for creation in our ministries:

"Let love be the queen, the rule, the spirit and the life of the Congregation. It shall so closely unify the hearts and souls of the Sisters that they have but one heart and one soul. It shall shine forth from their faces, from their eyes, from their lips, in their speech, in their manner, in all places and in all things and shall be so efficacious as to produce that fruit of which St. Paul speaks in the words:

Love, is patient and kind;

Love is not jealous or boastful;

It is not arrogant or rude.

Love does not insist on its own way;

it is not irritable or resentful'

it does not rejoice at wrong,

but rejoices in the right.

Love bears all things,

believes all things,

hopes all things,

endures all things." (ICor 13:4-7)

(FC Chapter 28)

Our life together has influence when we draw nourishment from the Gospel. "Our community life receives its form and vitality from Jesus Christ who is its center; love unites us with one another. According to Francis, the Gospel of our Lord is the primary norm for our relationship with one another. Our bond of unity in mutual love should make the Church credible as a community of loving persons" (CD #48).

Our personal, communal and Church prayer is influenced by JPIC. Our responses are informed by the Scriptures, Catholic Social Teaching, timely information and the sharing of the Good News stories of our day. We bring our concerns to our prayer. Our prayer life affects how we are and how we serve one another. We are called to become the presence of Christ in our world. As was true in the life of St. Francis we are to pray for *Christ to teach us what is ours to do*. We are also

encouraged to honor the presence of Christ in others. Be creative in developing informed reflections on issues related to JPIC. There are a number of suggestions being provided by the JPIC Coordinator in Rome as well as other members of the Congregational JPIC Team. Many other organizations prepare some beautifully moving and inspiring prayer services.

3.3. JPIC FORMAL PRESENCE IN THE CONGREGATION

3.3.1. General Organization of JPIC

Generalate

- Congregational JPIC Coordinator and General Councilor

Congregational Level

- FCJM-JPIC Team of country representatives

Local Level

- FCJM-JPIC Team representative
- JPIC Team
- Contact with the Area Leadership

Connection to all the JPIC Ministries--local level

- Animation by JPIC Team Representative
- Recognized JPIC Ministry

3.3.2. Goals of the FCJM-JPIC Congregational

The FCJM-JPIC Coordinator assists the leadership of the congregation by animating and coordinating all efforts related to Justice, Peace and the Integrity of Creation, in conformity with the Rule, Constitutions, the decisions of General Chapters and Plenary Councils of the Congregation.

3.3.3. The Main Tasks of the FCJM-JPIC Coordinator

- To ensure that JPIC becomes part of the life and service of the Congregation in cooperation with the FCJM-Team, JPIC Animators and
- To provide resources on matters determined by the Congregation regarding JPIC

3.3.4. Areas of Animation for the FCJM-JPIC Coordinator

The JPIC Coordinator in Rome develops activities in four principal areas: **Formation, Coordination, Communication** and **Collaboration**.

Formation

- Prepare resource materials
- Publish the JPIC Bulletin

Coordination

- Of International contacts and meetings
- Of the international workshop in Rome

Communication with:

- The Area leaders
- Formation Sisters if country representative of JPIC Team is in formation
- The JPIC Animators who are Team members

Collaboration with:

- The persons responsible for Formation/Studies and for Evangelization (meetings, resource material, courses, workshops, etc.)
 - The Pontifical University Antonianum (JPIC course)
 - Organizations whose expertise is necessary for the JPIC Team and congregational courses and workshops
 - JPIC Promoters in Rome
 - Other organisms of the Franciscan Family, the Church and society

IV. THE ROLE OF THE JPIC ANIMATOR

4.1. CRITERIA FOR NAMING A JPIC ANIMATOR FOR THE FCJM-JPIC TEAM

"In order that the ministry of our community may be more effective, we are open to cooperation on the local, national and international levels." (CD#46) The primary animators of community life are the persons designated as Leaders of the Congregation. The task of the animator is to encourage the implementation of the directions CD and Chapters in regard to our community life with all people and all of creation, minority, solidarity with the poor, our mission of peace and reconciliation, and care for the environment. This is to be done in such a way that these values are fully integrated into **our life** (prayer, community, use of goods, exercise of authority, living the vows, and daily life) and into **our mission** (parishes, schools, mission *ad gentes*, social ministry, etc.). This implies that:

- The Area Leaders choose one or more members who are able to carry out this task.
- The Area Leaders are actively involved in promoting JPIC values, and thus find time to reflect with the JPIC Animator about how best to animate this dimension of our life.
- The Area Leaders supports the work of the Animator and the Team.
- The Area Leaders and the JPIC Animator and Team maintain frequent communication. In order to accomplish this, especially in the provinces with a greater number of members, a provincial councilor might be named to serve as liaison with JPIC; she could participate in the meetings of the Team.
- Since JPIC is a dimension of our charism that is woven through all aspects of our life and mission, the Area Leadership is encouraged to promote collaboration between JPIC, Formation, Evangelization and the other ministries (healthcare, housing and various forms of pastoral and educational ministries).

With the preceding ideas in mind, the following criteria is intended to be helpful for the Area Leaders to consider when naming a JPIC Animator:

- Someone who is prepared, open to learning, and who is well integrated into and esteemed by the community.
- Someone who loves the poor, and who is sensitive and committed to the values of JPIC.
- someone who fits the profile indicated above.
- she should have time and institutional support to accomplish her work.
- It would be helpful to provide a JPIC Team to work with the Animator. Its members will enrich the work of the Animator, making it more objective and more creative. Among the members of the Team, it would be good to consider the presence of someone involved in Formation, as well as someone involved in Evangelization. In some way all the JPIC ministries need to have recognition by the Team.
- The Animator needs to be named for a sufficient number of years, to help guarantee continuity and stability in the work.
- The Animator needs to be encouraged to participate in the formative experiences offered by the Congregation.

4.2. PROFILE OF THE JPIC ANIMATOR AND MEMBERS OF THE TEAM

The following descriptions need to be taken into consideration when naming those who will work in the area of JPIC. They need to:

- Have calm and even temperaments; be enthusiastic and sensitive to JPIC themes.
- Have a clear sense of belonging to the Congregation and community.
- Be close to the members of the local and larger community, have knowledge of and participate in the daily life of these members. The task of the Animators is to be yeast in the dough, salt which gives flavor.
- Be passionate for the God of Jesus and for the God of the Kingdom. This God is passionate for the world and for all people, and wants to bring them to fullness. For this reason, Animators must be dedicated to prayer.

- Be promoters of a spirituality of discipleship, which seeks to continue the mission of Jesus: proclaiming the Good News to the poor, releasing prisoners, giving sight to the blind, freeing the oppressed and proclaiming a year of favor from the Lord.
- Be members who live this task as gift and mission. They accept as a grace the discovery of God's plan which seeks fullness of life for all His children and for all of creation. They realize that the first one involved in this task is God Himself, through the Spirit, and that we are all called to be humble collaborators in this mission, which is basically the "mission of God." Such an attitude allows animators to carry out their task without anxiety or gloominess.
- Be on the lookout for new ways of understanding that are not dominated by ambition or a desire for power or prestige; always remember the attitude of Jesus who stripped Himself of glory to enter into solidarity with us, to make himself brother to all, including the marginalized. Animators seek to live this attitude, putting themselves above no one, and being with the little ones, the less important ones.
- Concern themselves constantly with the process of ongoing conversion and formation, with clear reference to the poor and crucified Jesus, so that they will be aware of their current state and know the changes that need to be made in their own lives, in the reality around themselves, in the world. They seek the presence of this crucified Christ and find Him among the poor and crucified of the world.
- Be able to work together with others as a team.

4.3. THE MISSION OF THE JPIC ANIMATOR AND THE TEAM

The mission is very worthwhile, but at the same time difficult due to its breadth and complexity. It will not always be gratifying. Many seeds need to be planted, and then there is need for patience and perseverance, respecting the processes that never happens as quickly as we would like.

As noted earlier in this document in regard to the mission of JPIC for the Congregation, the basic mission of JPIC Animator and Team in an Area is to work so that the JPIC values become part of the life and mission of the members and the communities. This work needs to be done in collaboration with persons responsible for Formation/Studies, for Evangelization and for other ministries. To this end, Animators work:

- To help the members see that JPIC is not one more theme among others. The commitment to justice and peace arises from the core of our faith in the God of the Bible, the God of Jesus. Animators make it very clear that JPIC is a spirituality, a set of integrative values that are part of our being and of our actions.
- To encourage members to become aware of the reality of the world around us, both near and far: of the great poverty that exists; of the inequalities and injustice; of the need to rethink our lifestyle and mission in light of the Gospel, Catholic Social Teaching and our charism. All of this needs to be done in order to find liberating responses to the problems of the world.
- To inform the members and to form them on issues that have to do with justice, peace, human rights and the integrity of creation; to discover the causes that generate these problems and the people implicated in them. This can be done by offering them reflection material, especially from Catholic Social Teaching and our spirituality, which will help them to develop Christian responses to these situations. This demands a strong commitment on the part of Animators, because today's complex problems will not be solved by naïve explanations. The reading and interpretation of the signs of the times is a demanding exercise, both from the evangelical and spiritual perspective, as well as from the socio-political and economic perspective.
- To implant and maintain among the members a concern for justice, peace and the integrity of creation, encouraging them to live their religious consecration with prophetic determination. To animate all members to live this dimension of our life: it is not something for Animators and JPIC Teams alone (who are called to be animators and not exclusively activists of JPIC). Once again, if JPIC is an essential element of our charism; all members are encouraged to live these values. The work of "animation" requires a balance between *ad intra* activities and *ad extra* activities. The former promote a greater awareness of JPIC among the members; the latter, together with other people of good will, promote justice, human rights, peace, and

the integrity of creation. The *ad extra* activities make concrete our response to these issues.

- To encourage the members and communities to include JPIC values in their lives. To attempt, as much as possible, to move from the theoretical to the practical in daily life: do this by keeping in mind JPIC values in regard to living the vows, in our manner of praying and living in community, and in our work of evangelization.
- To highlight all the positive things that are already being done in the Area in regard to JPIC, both on the individual and on the communal/institutional level.
- To encourage these values in our shared mission with others.
- To promote actions of solidarity and collaboration, and campaigns dealing with JPIC issues; to denounce unjust situations.

4.4. SOME ELEMENTS TO KEEP IN MIND WHEN DOING ANIMATION WORK

- In the attempt to live our charism and identity, reflected in the history of the Order and Congregation, there are many key elements that can help in the task of JPIC animation. For this reason it is important to be conscious of the vision of the Congregation.
- The need to be integrated into the dynamic of the Area, not functioning as a loner on the outside.
- Be respectful of diversity and the differences we find among people, communities and life styles. It is much better to approach our work with this basic respect, allowing us to “connect” and to be heard, rather than having members feel we are trying to impose something that they do not want, or which they feel is not theirs.
- Do social analysis. The process will help us to see more clearly the direction that our work and mission ought to take. The analysis of reality has two aspects. The first deals with the Congregational reality: what desires for internal or external change are present among the members and those with whom we collaborate? The second deals with the reality of the society in which we are located.
- Consider the characteristics that are common to the reality of different parts of the country, and which are judged to be important. They can help to promote a united effort and to overcome the difficulties usually associated with human interaction.
- Offer both theoretical and practical training, promoting it for everyone at all levels, and taking advantage of opportunities that already exist (initial formation, ongoing formation....). Work to create both one-time activities and those which are more permanent. Here there is need for collaboration between initial and ongoing formation. An important place should be given to concrete experiences: situations of exclusion, contact with committed eyewitnesses, solidarity projects.
- Be aware of the human and material resources that are already available to help accomplish our chosen tasks. If we are not aware of them, we risk wasting our scarce resources.
- Begin by using language and practices common to the majority, even if they are not the best. Later proceed to more complicated material.
- Begin with lower expectations for JPIC actions, so as to guarantee viable responses. It is good that all actions have some sort of response and to this end it is important to offer viable proposals, without demand for overly strenuous effort in the beginning. If not everyone responds to a proposal, we would like to involve at least those people to whom the proposal is most centrally addressed.
- Promote proposals with small concrete steps. The journey to utopia happens in small steps with achievable goals. Achievability helps to maintain enthusiasm and encourages progressively greater commitment. It allows for a training process that moves people forward without causing them to become discouraged.
- Make sure your strategies move from the bottom up. They will normally begin from below, but it is important and necessary to have the support of authority. Be sure to work at both ends. Keep the Area Leaders well-informed about what is going on, but collaborate decidedly with the grassroots. They will give substance and continuity to the work, along with other ideas for different approaches.
- Collaborate closely with the such committees for Formation, Evangelization, Education, Parishes, Missions, Healthcare, housing etc.
- Communicate clearly and frequently. Provide information in digestible doses, or you may produce the opposite effect from that desired. Let people know about the

positive undertakings that are going on, the advances. Provide a periodic electronic bulletin, or a printed one if it is more accessible. In appropriate circumstances or on special dates, send simple materials that can help to raise awareness, that can teach, that encourage action. Distribute the JPIC bulletin prepared in Rome to the Sisters, Covenant Members, Koinonia Members and interested lay collaborators.

- Choose a small number of areas in which you will work. Describe them clearly and offer the reasons for choosing them. Highlight their relationship to our evangelical options, and to our religious and Franciscan lives.

V. METHODOLOGY OF JPIC WORK

The theory and organization of JPIC in the Congregation needs to be made concrete in the day to day activities of the animators. But such activity must be based on a solid awareness of the world in which we live, the structures that provide the framework for our reality, the relationship of people to these structures and to one another, and the social movements founded by human actors in response to the world in which they find themselves. To encourage such an awareness, JPIC has generally opted to use the methodology summarized in the verbs TO SEE, TO JUDGE and TO ACT.³ Reflection on the work of JPIC fosters an attitude that seeks to understand deeply the reality in which we live, to judge this reality well by use of the tools we have at our disposal (social sciences, Catholic Social Teaching, other theological reflections, our Franciscan tradition), and to choose concrete plans of action that address the issues identified in our study of reality. Extended use of this methodology, however, has shown that two more elements are to be included to complete what has come to be known as the Pastoral Circle.⁴ They can be summarized by the verbs: TO CELEBRATE and TO EVALUATE. Our work is done in the context of the saving action of Jesus, which has always been celebrated in word and sacrament. JPIC is a set of values, a spirituality, which inspires us with the call of Jesus to share with him the work of establishing God's kingdom on earth. The God of Jesus is a God of love and compassion, a God who loves all peoples of the earth. Our JPIC values challenge us to promote this work, and invite us to celebrate it as an important part of the Pastoral Circle. The fifth and final element of this process is evaluation. Evaluation is necessary to appraise and study the efficacy of our work, to make adjustments when necessary, and to make further plans based on the results attained. In this way, the Pastoral Circle comes full circle, and the entire process is begun once again. We will take all five elements of the methodology into account as we consider below some instruments that can help in these tasks.

5.1. LEARNING TO READ THE SIGNS OF THE TIMES

In order to confront the problems of our world we need to first study them, along with their causes and effects. In scientific terms, this means an "analysis of reality." When we add a theological perspective to this process, it is called "reading the signs of the times." Such a process involves the first two stages of the JPIC methodology: SEEING and JUDGING. "Seeing" is much more than a simple glance at the world. Rather, using the scientific tools available to us, we are invited to conduct a rigorous analysis of social conditions, their causes and the effects they have on people, especially on the poor and oppressed. After the analysis has been done, we are called to "judge" the situations described, making use of biblical insight, the tradition of the Church, theological reflection and the contemporary experience of the People of God who struggle to live their faith in justice. Reading the signs of the times is not something that happens automatically, but needs to be learned and practiced. To assist in this process, two models of social analysis are available in the appendix to this booklet. An additional model for social analysis in the OFM JPIC Resource Book, the "Manual," published in 1999. This resource can be found in the JPIC section of the OFM webpage, <http://www.ofm.org/jpic/>. Be aware to read the signs of the times not only at the local level, but also at the global level. Many organizations exist that can help us in this task, among them are the United Nations, Caritas Internationalis, Amnesty International, the World Watch Institute and Franciscans International.

³ The See, Judge, Act methodology has been accepted in Catholic Social Teaching from Mater et Magistra onward (cf. the document from the Congregation for Catholic Education, *Guidelines for the Study and the Teaching of the Church's Social Doctrine in the Formation of Priests*, issued on December 30, 1988, and found in *Origins* 19/11 of August 3, 1989).

⁴ For more on the Pastoral Circle, see *Building Parish Justice and Peace Groups: A Training Manual*, Session Four, pp. 31-32: <http://www.ofm.org/01docum/jpic/JPICparrEN.pdf>.

5.2. PROMOTING THE SPIRITUALITY OF JPIC

To understand the expression and work of Justice, Peace and the Integrity of Creation in the Franciscan Order, it is important to remember that JPIC is fundamentally and above all a spirituality, a set of values. JPIC is born from a spirituality centered in God's project of LIFE for all of creation. We are invited to collaborate in this project. JPIC is sustained through our discovery of the compassionate and merciful God of Jesus who is revealed in history and encountered in the people and the happenings of the world around us. It springs from our desire to follow the Lord Jesus joyfully and with compassion, in a world that is unjust, fractured and violent. JPIC animators make it clear to all that this is the foundation of our work. Furthermore, it is helpful to find an approach to spirituality that challenges members to reflect on how JPIC is an integral element of all dimensions of our life. There is an ongoing temptation to make spirituality a private concern, something between me and God. We need to widen our notion of spirituality and to see it as did the apostle Paul, as LIFE IN THE SPIRIT. One such approach has been proposed by Donal Dorr in his book *Spirituality and Justice* (Orbis Books, Maryknoll, 1984). Dorr says that we have need of a "balanced" spirituality, and bases his reflection on a passage from the prophet Micah, 6:8: "This is what Yahweh asks of you, only this; that you act justly, that you love tenderly, that you walk humbly with your God." For Dorr, spirituality is like a three-legged stool. It has three components, represented by the three parts of the passage from Micah. All three must be present, or we will fall over. And each component deals with a different conversion that is necessary in our life. Micah 6:8 also is an expression of our vows: to live justly (poverty), love tenderly (chastity) and to walk humbly with our God (obedience).

- a. He begins with the final phrase "walk humbly with your God." This speaks of a religious conversion, which can also be called a personal conversion. I have a one-on-one relationship with God who loves me deeply. This God has counted the hairs on my head, and holds me in the palm of his hand. Like Jesus in the Gospels, who often went off alone to pray, we need to find time to nourish this personal relationship with God.
- b. Dorr then speaks of the middle phrase, "love tenderly." This speaks of a moral conversion, which can also be called an interpersonal conversion. I must be concerned with the people that I see face to face in my daily life, those with whom I have direct contact: the members of my community; the people I work with and serve; my family; the people I meet on the street; and so on. Like Jesus, I need to put concern for these people, for others, at the center of my activity, and must be willing to open myself in trust to these people.
- c. Finally, Dorr speaks of the beginning of the passage: "act justly." This phrase deals with what he calls political conversion, that is, concern for moral matters in public life, or working to change our world into God's kingdom. It demands that we know our world and that we ask questions about the way it is structured. Why are there so many poor people in our world? Who benefits from the present world structures? What sectors of society suffer most the effects of prejudice and exclusion? And many others. When we speak of political conversion, we are not talking about party politics or of becoming involved in political campaigns and elections (although these issues might be included in our work). We are challenged to know our world intimately and to work to make it a place where the values of the kingdom are important, where human dignity is respected, where all people have the right to happiness and the necessities of life. Dorr comments that in the course of history, we have understood and developed the first two conversions, the personal and the interpersonal. We are not accustomed, however, to the third conversion, the political. It needs to become part of our spirituality. Such an incarnated spirituality will provoke us to live more like Jesus and Francis and will be a model for those who come in contact with us.
- d. An added reflection on Dorr's approach to spirituality will help to make it even more contemporary. Dorr wrote his book many years ago, before the environmental crisis had become so obvious. He speaks about the three conversions necessary for a balanced spirituality. Looking at today's problems, however, we need to add a fourth conversion, an "ecological conversion."⁵ This is

⁵ Cf. John Paul II, General Audience, Wednesday, January 17, 2001, #4: http://www.vatican.va/holy_father/john_paul_ii/audiences/2001/documents/hf_jp-ii_aud_20010117_en.html.

especially true for us as Franciscans. Such an addition is not at all difficult. Dorr uses the passage from Chapter 6 of Micah to develop his approach to spirituality. In the beginning of that chapter, God is calling upon the mountains, the hills and the very foundations of the earth to stand in judgment against God's people. The sins of the nation have damaged all the relationships of the people: with God, with one another, with the social network, and even with creation itself. So God calls on creation to judge the people. To repair the damaged relationships, the nation is called to conversion in all areas, including an ecological conversion. For us today, this ecological conversion is an important part of our relationship with God, with one another, with nature and all of God's creatures. In order to find solutions to problems like that of climate change, and diminishing resources, and piles of garbage, we need to first change our attitudes and our way of living in the world.

A final consideration in regard to the spirituality of JPIC is our need to learn to read the Bible from the perspective of the poor. If we look at the Scriptures, we can see that God has a dream for humanity and for the world, a dream of equality, of community, of sharing. However, injustice and broken relationships impede realization of this dream. In the course of salvation history God makes choices, opting for the poor, the oppressed, the widow and the orphan, all those who are deprived of their basic rights as human beings. God shows a preferential solidarity with those who are most in need. Jesus, in his Incarnation, enters into solidarity with humankind, but most especially with the poor and excluded, and such solidarity becomes the horizon of his life and mission. Such a choice does not say that the poor are better than others, or that they are more deserving. It does say, however, that they have greater need, and that their existence confirms the fact that the dream of God has not yet been realized. Reading the Bible from the perspective of the poor means reading it with the eyes of God, and with the intention of working to realize God's dream of justice, peace and the fullness of life for all people and all creatures and the world itself.

5.3. COLLABORATION WITH FORMATION/STUDIES, EVANGELIZATION/MISSION AND OTHER AREAS OF MINISTRY

JPIC animators need to seek ways to collaborate with Formation, Evangelization, and other ministries to promote opportunities that will make such collaboration an important part of their work. Some examples of collaboration:

- By being members of committee.
- By participating in retreats and workshops. .
- By JPIC animators providing workshops on JPIC values.

5.4. COLLABORATION WITH THE FRANCISCAN FAMILY

As a Franciscan Family it is important to support and nurture the development of the Franciscan charism in our common undertakings. The international directors for JPIC from the six branches of the Franciscan Family meet on a regular basis in Rome to find ways to collaborate on important issues like ecology and human rights. Called the Romans VI, the group can serve as a model for regional and national cooperation in the Franciscan family. Another way to encourage this movement toward communion is a commitment to common JPIC endeavors. Such collaboration allows us to have a greater impact both within our family and in society. Some examples of such cooperation:

- **FRANCISCANS INTERNATIONAL.** The Franciscan Family has established a Non-Governmental Organization (NGO) at the United Nations called Franciscans International (FI).⁶ The objective of the organization is to serve all Franciscans and the world community by bringing Franciscan values and ethical principles to the various United Nations forums and agendas. This is done through work for justice, peace and the integrity of creation, and by promoting and protecting human rights. At present, FI has offices in Geneva, New York and Bangkok. Animators should become acquainted with the work of FI, and with the services offered to the Franciscan Family by FI. These services include the possibility of presenting cases of human rights abuse during the special sessions for Human Rights in Geneva. Animators should also seek to provide FI with

⁶ The webpage for FI is <http://www.franciscansinternational.org/index.php> .

information about their country and their region. Such information will help FI in its mission.

- **THE FRANCISCAN SOLIDARITY SEMINAR. (International)** The seminar has been jointly sponsored by Missionszentrale in Germany and the OFM JPIC office in Rome. It is held in conjunction with the World Social Forum, and is meant to bring the Franciscan family together to promote the World Social Forum theme that “a better world is possible.”
- Establishment of the **Franciscan Action Network** in the United States. Franciscans in the US have worked together as a family to establish an advocacy presence in Washington, DC. The decision to create the network was made at a meeting in Baltimore in March 2007, with 135 participants representing all branches of the family. The office opened in March 2008.
- **JPIC Office in Nairobi.** This office of the Franciscan Family of Africa opened in the capital of Kenya in November 2007.⁷ This satellite office of Franciscans International serves as a resource for all those who work in activities related to JPIC.

5.5. COLLABORATION WITH OTHER ECCLESIAL AND LAY ORGANIZATIONS

The principle of coming together as a Franciscan Family can be extended to cooperation with other ecclesial and lay organizations, which will further strengthen efforts to create a more just and a more peaceful world. Members should make an effort to be aware of the organizations that already exist. Some possibilities might be national JPIC commissions, organizations of international cooperation sponsored by bishops, and Caritas Internationalis. Such collaboration needs to be sought at all levels (local, regional and international).

5.6. RELATIONSHIP WITH SOCIAL MOVEMENTS

Catholic Social Teaching and our own Congregational documents make it clear that JPIC work needs to give special emphasis to the poor and marginalized. Members have been very good at taking this recommendation literally and looking for ways to feed the hungry, clothe the naked, house the homeless, and so on. However, we need also be aware that the poor and marginalized are not simply objects of charity, but are also subjects of their own history and important actors on the world scene. They have created many organizations to carry on their struggles for social advancement and for human dignity. Where possible it is good for Animators to work with the social movements, and encourage their entities to do so as well. This allows us to be in the places of social fracture, where we can share our Franciscan spirituality of active nonviolence and reconciliation, and give special importance to prophetic gestures of solidarity. In order to carry out this task, JPIC Animators are encouraged to identify in their respective regions the movements of the excluded, and the groups that work with them and for them. Once identified, Animators can promote collaboration with them. To assist in this task, Animators need to maintain contact with our international bodies, like the JPIC connections in Rome, Franciscans International, and the JPIC Office of the Franciscan Family in Africa located in Nairobi.

5.7. COMMUNICATION

One of the issues highlighted at all of our meetings is that of communication. Animators constantly ask for better communication at all levels of our work, and they can foster such communication in various ways:

- a. The JPIC Bulletin is published regularly. To make the bulletin effective, Animators are asked to respond in a timely manner when requests for information and stories are made. Animators suggest themes and topics for the bulletins. Bulletins are posted on the congregational website and are printed in English, German and Indonesian. Our website utilizes Google translate for the other languages of the congregation.
- b. Once the JPIC Bulletin has arrived, the Animator is encouraged to distribute it to their community members.
- c. If the Congregational JPIC Coordinator is to provide development and coordinate actions, Animators are encouraged to share available resources and information.
- d. Animators need to send any changes in contact information (address, e-mail, phone, fax) to both the JPIC Coordinator and the General Secretary in Rome.

⁷ The webpage for the JPIC Office in Nairobi is <http://www.jpicfa.org/>.

- e. All Animators are encouraged to have good internet access. Most of our communication today is done electronically, making access essential for good animation work.
- f. Each Animator is encouraged to maintain contact with the Animators of the Congregation.

5.8. SHARING URGENT ACTION REQUESTS WITH THE FCJM- JPIC COORDINATOR

At times, JPIC Animators are faced with situations that need the support of our members and people of good will around the world. If you would like the Congregational JPIC Coordinator to send out your request for urgent help, we ask you to follow these simple criteria.

- First, be sure to send us concise information that will give us and others a good idea of the situation. Do not send large amounts of material, as it is difficult to process such a quantity of information.
- Second, include a list of important individuals and organizations who support your position; include as well the position of the local Area Leader and the members of the community.
- Third, suggest prayers and/or a petition for the Congregation to pray in solidarity with you and your request.
- Finally, provide clear instructions as to what should be done. If addresses, phone numbers or fax numbers are necessary, be sure they are correct.

5.9. SUGGESTIONS FOR PREPARING AN AREA ANIMATION PROGRAM

5.9.1. The Context:

- a. JPIC Animators carry out their work in the name of the Area Leaders for their country. For this reason it is important that Animators maintain contact with the Area Leader. Such contact will help animators understand the vision of the Area Leaders and thus make it easier to prepare a program that will further the goals of the community from the perspective of JPIC.
- b. Wherever possible, an Area JPIC Team needs to be formed. Experience shows that it is difficult for an Animator to do the work alone. Animation is much more dynamic when a team can come together to discuss, implement and evaluate the JPIC program for an entity. If an official team is not named by the entity, the JPIC Animator is encouraged to look for appropriate people with whom she can discuss the JPIC work and program. The team meets with the Animator to discuss their common vision for JPIC work, and to elaborate the community plan. These meetings also serve as an opportunity for the ongoing formation of the members involved.
- c. Great care needs to be given to the issue of collaboration between the ministries of the Congregation: JPIC, Formation/Studies, Evangelization and other ministries. Concrete ways to collaborate are included in the community program for JPIC. One possible way to encourage collaboration is to include representatives from the various ministries on the JPIC team. All sectors are encouraged to look for ways to foster Ongoing Formation in the values of JPIC.
- d. One way to provide support and assistance to the JPIC Animator is to have other contacts who serve a point of communication with the other community members, help to provide information about local conditions, and help to implement the JPIC program. Choose contact persons who have some interest in the values of JPIC.
- e. In the process of preparing an Area JPIC program, the Animator needs to become familiar with the appropriate documents and statements of the Congregation and Franciscan Order. General Chapter and Provincial Chapter decisions regarding JPIC should also be consulted. Consider how the Area program for JPIC can incorporate the various suggestions that come from these documents.
- f. There are suggestions for role descriptions of persons promoting JPIC. Consider how these are applicable to your situation.
- g. It is important that the JPIC Animator take seriously the experience of the members. This can be done by arranging to visit the local communities, perhaps in conjunction with a survey that can be sent to all of the members. The Animator can share the information collected with the members, which will in turn help her to discover dynamic ways to promote JPIC values in the community.
- h. As noted above, good JPIC animation is based on a good analysis of the reality in which we live and work. The JPIC Animator promotes a serious analysis of the reality of the

entity and of the region. She can do this herself, or find others who specialize in this task. This analysis should also include an awareness of the global reality in which all local and regional reality is embedded. The Animator can then study the results together with other members and collaborators, and look for actions and projects that can become part of the Area JPIC program.

5.9.2. Preparing the Program

The Area plan needs to be prepared with objectives. (Three years is a good time frame.) Care needs to be taken, however, not to lose sight of the OVERALL OBJECTIVE of our work, which is that JPIC values continue to become part of the daily life and mission of the members.

- a. The first step in preparing a program is to analyze the current situation of the province. The following questions/steps might be helpful for this task:
 - a. What steps have already been taken to integrate JPIC into the life and mission of the Area? Be as concrete as possible in answering how this is happening in the life of individual members, in the communities, in Formation, and in the various ministries such as in parishes, schools, etc..
 - b. What resistance has there been to these efforts? Why?
- b. In light of the reality of the Area, the proposals of the Congregation, and the needs of the country and the world, elaborate a program that is simple and realistic. Be sure that the program defines its objectives clearly, and that all proposals for action include deadlines and the name(s) of the person or persons responsible.
- c. Present the program to your Area Leaders for approval and publication.
- d. Find concrete ways to share the program with the members of the Area, creating through the process opportunities for providing information and promoting formation.

It is essential to conduct an annual evaluation of the Area JPIC work. The evaluation needs to include a look at the overall process; the objectives that were attained and those that were not, with the reasons for each of the results; strong points and weak points of the program; the methodology and tools employed.

5.10. BEST PRACTICES: IDEAS THAT HAVE BEEN SUCCESSFUL FOR OTHERS

- a. Prepare a form and distribute it to the veteran, successful JPIC Animators of the entity. Ask them to describe the different activities they have undertaken, and the methods they have used to share their work with fellow members. How did they invite other members to become involved in JPIC issues?
- b. Take seriously the experience of all the members. Visits to local communities, phone calls to individuals, or a provincial survey, can provide the Animator with good information about member activities that can be related to an overall approach to JPIC. Charitable assistance can serve as a first step to raising awareness of the need for human promotion and for structural change in our societies.
- c. Include other interested collaborators in JPIC planning and projects. They can often provide expertise that we members do not possess. Ecumenical cooperation can also be very effective for concrete projects and activities.
- d. Be sure to communicate with members, often and well. Try to find simple and effective ways to share information with them, and to offer resources for their use. Share the successful activities of the members and collaborators. Sharing prayer resources can also be helpful. Notify members of special days and celebrations (Earth Day, celebrations for Peace, for Human Rights, etc.); prepare and promote liturgies and prayer resources that they might use in their places of ministry.

5.11. SUGGESTIONS FOR JPIC ANIMATION IN DAILY COMMUNITY LIFE

As stated previously, Justice, Peace and the Integrity of Creation are transverse values that are essential to our charism. JPIC is not a collection of extraordinary actions, but rather the form that our Franciscan religious life takes when we seek to live in a global village and in solidarity with the minority. This life is reflected first of all in our style of life, in the day to day actions of our communal living.

- a. **In discussing our community life.** This is an important moment in the journey of a community. "We live in community and seek to integrate contemplation and action so that our life becomes a source of blessing for ourselves and for those whom we serve. (CD #5) According to the words of our foundress, love is the bond within community which reveals itself in mutual support, in apostolic activity and in openness toward all people. It will make us instruments of peace in the spirit of St. Francis; thus we can become a sign of hope in the world" (CD #8) .
- b. Our community life needs to include an **analysis of the reality** in our local surroundings. This will allow the members to know the poor and what they suffer, and will lead the members to find ways to serve them.
- c. Members can live justice in daily life by giving special care and attention to the elderly and the infirmed, by helping with household chores, by eliminating any discrimination against our members, and by treating all workers justly.
- d. Promote community gatherings and celebrations, and share information about "the good works" done by the members. Such activities increase communion and peace.
- e. When choosing themes for ongoing formation, be sure to include those that deal with the problems of society. Learn how to resolve conflict in nonviolent ways. These skills can be applied in the community, in our pastoral work, in the neighborhood. Learn how to practice forgiveness and reconciliation.
- f. When discussing community life, reflect on the need to promote respect and care for Creation. Concrete ways of living this aspect of our lives might be: careful use of goods, energy and water; recycling; resisting the "use it and throw it away" mentality; reducing the use of plastic; encouraging use of public transportation; using products that contain little or no contaminants.
- g. Cultivate the virtues of welcoming and hospitality for all, but especially for strangers or those of different cultures or religions.
- h. Remember in daily prayer and Eucharist the life of the members and the community, the life of the people of the parish, of the neighborhood, of the country, and of the world. Highlight special dates like "Earth Day" or "Human Rights Day," to help remember the needs of society in our prayer.
- i. In regard to evangelical witness, we ought to consider our use of money and goods. Gratitude, restitution and sharing are important values in our charism, and we can live them in diverse ways: designating a fixed percentage of income for the poor, in the form of projects for human development; looking for alternative investment opportunities, like ethical investment funds or ethical banks or micro-credit organizations, so as to give a greater social impact to our money; allowing organizations that perform a social function to occasionally use our facilities for free, or at a reduced rate.
- j. In evangelization:
 - a. Remember that in our evangelizing work that it is important to promote the value of our witness of life, both personal and communal. For this reason, the suggestions listed above should be taken very seriously.
 - b. Promote "social" charity as part of our ministries and evangelizing work, including concern for the excluded, solidarity, human promotion, work for peace and care for creation.
 - c. Promote collaboration between ourselves and others in all aspects of the evangelizing task, but especially in the area of social ministry.
 - d. Encourage the creation of JPIC committees or teams in parishes, schools and other ministries, so that they can promote JPIC values in their respective settings.

5.12. HOW TO RUN A MEETING

Five elements are essential for a productive meeting: good planning, a supportive atmosphere, clarity of purpose, good guidance/facilitation, and evaluation.

- a. Planning needs to take place well before the time of the meeting. It is good to ask the participants to provide dates for when they are available. It is helpful for the Animator to send the agenda to participants for comment and additions. Make arrangements for logistics: a place for the meeting; meals and refreshments; lodging, if participants will be staying overnight. If there is a fee for the meeting, inform participants beforehand.
- b. Establish a warm and welcoming environment for the participants. Check to make sure the room is free of distractions. Create the ambiance of the room that is inviting,

- peaceful and conducive to sharing and reflecting. Have persons greet and assist persons with their needs when they arrive for the meeting. If there is the need for AV resources that these are available and have been checked for proper usage.
- c. If it is important for members to know one another have name tags available.
 - d. Begin and end the meeting with prayer. At the beginning an appropriate song can be sung, along with a reading from Scripture, from Franciscan sources, or from the Social Teaching of the Church. A prayer of thanksgiving can be offered at the end. If possible, different participants can be contacted before the meeting to prepare the prayers. During the meeting itself, all should strive to maintain a supportive, honest atmosphere, living among ourselves the values of dialogue, conflict resolution and peace.
 - e. Goals for the meeting should be clear. People can better prepare for a meeting if they are aware of its objectives. Review the agenda at the beginning of the meeting and leave a time for participants to add other topics they feel are important. Know the expectations and hopes of the participants. Be sure you have scheduled enough meeting time to deal with all topics thoroughly.
 - f. Along with good preparation, a meeting also needs good guidance and/or facilitation. The Animator, or another participant who is proficient, can manage the meeting. Care should be taken that all topics are covered, without becoming bogged down in any one topic. If it is obvious that one topic will need more extended discussion, participants should decide whether it is possible to rearrange the meeting for such a discussion, or whether it should be scheduled for a future meeting. If it is clear that a meeting will be very complicated, or if it seems better that the meeting not be chaired by one of the participants, the Animator is encouraged to consider inviting someone who is skilled in facilitation of meetings. The Animator should also make sure that a secretary be designated to take the minutes of the meeting. Good minutes are necessary to help implement decisions and to share the content of the meeting with others.
 - g. A privileged time needs to be set aside at the end of the meeting to carry out a thorough evaluation of the proceedings. Evaluations will help to correct any problems that may arise, and will allow participants a chance to shape the content and process of future meetings. It also provides an opportunity to begin the planning for possible future meetings, especially regarding the choice of appropriate dates.

5.13. RESOURCES

- a. The JPIC section of the Congregational webpage⁸ is an important resource for all Animators. Most of the material produced by the Congregational JPIC Coordinator, and material produced by many others as well, can be found in the JPIC Worldly Concerns section of the page. <http://www.franciscansisters-fcjm.org/>
- b. There are many Franciscan sources that contain reflections on the Franciscan vision of the work for JPIC, including the relation of JPIC to Formation, Evangelization and Contemplation; specific themes of special interest (option for the poor, peacemaking, integrity of creation, human rights, etc.); and a practical section on how to do JPIC work. They can be found on the OFM website or in booklet form and in various languages. <http://www.ofm.org/jpic/>

There are many people and organizations throughout the world who can help with your JPIC work. The following should be able to provide information or names of people who can give presentations:

1. The Congregational JPIC Coordinator has a number of contacts with other international congregational JPIC Promoters. Each of our countries has a number of NGO's and diocesan organizations who should be able to help you with names of people and organizations in your region that can provide information and service.
2. Every country should have a Conference for Religious, and that conference should have a JPIC office with good information for you.
3. The Bishops' Conference of your country should also have a JPIC office which can provide information and service.

⁸ See <http://www.ofm.org/jpic/> .

4. Organizations like Pax Christi, Franciscans International, Caritas Internationalis, Amnesty International, World Watch Institute, and many others also provide much information to assist you in your work. Their material is easily accessible through their web pages.

VI. APPENDICES

APPENDIX I: SUGGESTIONS FOR JPIC ANIMATORS

Closeness to the Community. The Animator needs to be very close to the members of the community and participate in the every life of her community. Her mission is to be leaven in the dough, a grain of salt which gives taste.

Centered on Christ. The life of the Animator needs to be centered in Christ and her heart turned to the Lord. She needs to pay attention to all the essential elements of the Franciscan charism. The JPIC Animator needs to be "impassioned" with God so as to be "impassioned" with humankind, like the prophets. She transmits the beauty of following Christ according to the form of life which Francis left us.

Knowledge of Reality. She needs to know the reality of the different places of the world where there is any kind of violence, in order to keep the members informed properly, judge situations well, and create in this way a culture of peace, justice and integrity of creation.

Reflection with the Members. She creates an atmosphere of reflection among the members about situations of violence and injustice, and offers them materials for formation and reflection, based especially on Catholic Social Teaching, so that Christian responses can be given to such situations

Collaboration with other Ministries. She collaborates with Formation/Study and for Evangelization in order to be able to reach all the members. This is a way will JPIC enter into their heart, life, and mission.

Information to the Community. She informs the Area Leaders and all the members of the activities planned and of those activities which she, as JPIC Team Representative, intends to carry out, thus making the Area Leaders aware of the anxieties and hopes of JPIC.

Preparation of Projects. If she would develop a JPIC project, she would include with its objectives and means, in collaboration with other projects of the community. The project would be evaluated periodically. At the same time, the JPIC Animator is aware of the activities in the area of JPIC which are being carried out in the Area.

Animation of the Members. She animates the members to participate in the activities of JPIC programmed by the Area, the organizations of social concerns and the local Church.

Collaboration with other Institutions. She collaborates actively with the other JPIC Animators of the Diocese, Conferences, Franciscan Family and of other religious congregations.

Constant Conversion. She feels that she herself is in an on-going process of formation and conversion⁹.

⁹ Rodríguez C. José, *The commitment of the Friars Minor to Justice and Peace* (II European Congress for Delegates of Justice and Peace of the Franciscan Order, Santiago de Compostela, 2004). Adaptations made to this commitment.

APPENDIX II: DEVELOPING A JPIC MINISTRY

NATURE AND PURPOSE

The Ministry for Justice, Peace and the Integrity of Creation (JPIC) of the Congregation offers help and assistance to the Area Leaders and JPIC Team Representatives for promoting, animating and coordinating all that concerns justice, peace and the integrity of creation, in conformity with the General Constitutions, the General Statutes and the decisions of General Chapters and Plenary Councils of the Congregation. The roles of the Congregational JPIC Coordinator, Congregational JPIC Team, JPIC Animator Coordinator and JPIC--Local are described below:

Congregational JPIC Coordinator

- Promotes a context for addressing social concerns from the perspective of our Franciscan spirituality and Catholic Social Thought.
- Provides leadership for the congregational JPIC efforts.
- Develops activities for formation by preparing resource materials and publishing the JPIC Bulletins.
- Develops informed reflections.
- Coordinates the meetings of the Congregational JPIC Team.
- Communicates with the General Council, Area leadership and FCJM-JPIC Team.
- Can discern complex issues in order to offer a stance for the congregation to consider.
- Updates the congregational website with resources and news related to JPIC.
- Collaborates with the JPIC Promoters in Rome and other organizations of the Franciscan Family, the Church and society.

Congregational JPIC Team

- Provides advice and support to the Congregational JPIC Leader in areas of Justice, Peace and Integrity of Creation.
- Collaborates with other members of the Congregational JPIC Team in specific areas related to JPIC.
- Makes resources available for their respective community to use as appropriate.
- Determines ways to become involved in the Church and civic community organizing groups.
- Provides information and resources for the congregation.
- Cultivates a broad perspective that complements the more focused efforts of the other JPIC groups in the congregation.
- Stimulates educational opportunities on topics of social concern. Provides creative input and support for programs and events.
- Provides support for the JPIC Congregation efforts.
- Participates in JPIC Congregational meetings.

JPIC Animator Coordinator

- Promotes a context for addressing social concerns from the perspective of our Franciscan spirituality and Catholic Social Thought.
- Raises awareness on issues by develops activities, by preparing resource materials and publishing the JPIC Bulletins.
- Develops informed reflections.
- Coordinates the meetings of the JPIC Team in the local area.
- Communicates with the Area leadership and community members regarding JPIC.
- Updates the community website with resources and news related to JPIC.
- Collaborates with other organizations of the Franciscan Family, the Church and society.

JPIC Team--Local

- Provides advice and support to the JPIC Leader in areas of Justice, Peace and Integrity of Creation.
- Participates in guided reflections with the JPIC Team related to JPIC issues. Makes these processes available for the community to use as appropriate.
- Can discern complex issues in order to offer a stance for the Province or Council to consider.
- Determines ways to become involved in the Church and civic community organizing groups.
- Provides information and resources for the community.

- Cultivates a broad perspective that complements the more focused efforts of the other JPIC groups in the community.
- Stimulates educational opportunities on topics of social concern. Provides creative input and support for programs and events.
- Provides support for the JPIC Congregation efforts.

FINANCES

The Congregational JPIC Coordinator is financed in the budget for the Generalate. Area JPIC service will be supported financially by the Area budget.

APPENDIX III: MODELS FOR SOCIAL ANALYSIS

The two models for Social Analysis found below are taken from the book Faith Doing Justice by Elias O. Opongo SJ and Agbonkhianmeghe E. Orobator SJ (Paulines Publications Africa, Nairobi, 2007). A third model can be found in the third part of the JPIC Manual "Instruments of Peace" (<http://www.ofm.org/01docum/jpic/suss99EN.pdf>).

Model I: A Simple Format

You do not have to be an expert to do social analysis. Sophisticated analytical tools are sometimes required, but in a pastoral setting you can work effectively in small groups, by exploring a local situation or problem, and going through the following simple questions. The responses you come up with will enable you to gain a wider picture of the situation or problem, and stimulate a desire for a deeper analysis. The questions are presented in four phases: **conversion**, clearing the ground; **description**, getting relevant facts; **analysis**: history, structure, people, values and project; **action plan**: process, infrastructure, networking, sustainability and comprehensiveness. The questions:

Conversion:

- Why are we interested in this issue or problem? Why does it matter to us? What factors have influenced our choice of this issue or problem?
- What do we hope to gain or achieve by examining this issue or problem?

Description:

- What do we notice about the situation here today? Who are the people involved and what are they experiencing?
- What is the issue at stake here? What is the key issue?
- What is our experience of this issue or problem? How does it affect us?

Analysis:

- What changes have occurred in the last 5-10-20 years? What have been the most significant changes?
- What influence does money have on this situation? Why?
- Who makes the most important decisions here in relation to the situation or problem?
- What are the most important relationships among the people involved? Why are they important?
- What are the most important traditions of the people? Why are they important?
- What do the people value and desire most in life? Why?
- If the situation remains the same, what would things be like in the short, medium and long-term future?
- Whose interest is served if the situation remains unchanged? Who will benefit from a total transformation of the situation?

Conclusions:

- What are the fundamental/root causes of the way things are today?
- What have we as a group learned from this process of social analysis?
- What shall we do with the new understanding we now have of the situation?
- Where do we go from here?
- Organize an effective, comprehensive and sustainable plan of action.

In the process of answering the above questions, participants need to try to make links to both faith and justice.

- Believers need to seek to transform faith into action: "Whatsoever you do to the least of my brothers and sisters" (Mt 25); love of God and neighbor (Lk 10).
- Justice is one of the hallmarks of the Kingdom of God. It inspires participants to help ensure that minimum conditions for life are met, and to advocate for just structures in society.

Model II: An Action-oriented Format for Social Analysis

The four steps presented here to do Social Analysis seek to apply principles of Catholic Social Teaching to the understanding of a particular situation with a view to change or transform it. It is presented in this format for purposes of clarity, but does not mean that the steps are to be followed mechanically. The different sections overlap. This model is more action-oriented, and each stage calls up the next:

1. Experience/Reactions – Choose a direct or indirect *experience/event/situation*
 - Questions: What is going on here? What are the observable, most striking features of this particular situation? The experience itself and the questions regarding the experience should generate reactions:
 - Reactions/questions: What feelings and emotions does this situation stir up in me – revolt, shock, fear, determination, indifference, etc.?
 - Tasks: identify concrete, immediate needs. Recognize and name our emotions and feelings.
 - Note: experiencing immediate needs and recognizing our emotions and feelings do not provide a very solid base for engaging social issues. We need *patience* to stand back from the chaos of experience or the particular situation in which we find ourselves, and *courage* to move to another level.
2. Understanding/Analysis – We seek to understand the particular situation:
 - Questions: What are the underlying issues? Why is this situation unjust, unacceptable? Who benefits from it? Understanding the situation requires *critical analysis*:
 - Tasks: Identify the underlying issues, the kind of resources required, the objectives and goals.
 - Note: Analysis is a combination of data, information, careful listening, intense study, concrete immersion and collective discernment concerning the particular situations in which we find ourselves. It is like Jesus telling his disciples “don’t start a project that you do not know how to complete.”
3. Alternative Models:
 - Questions: What would a more just situation look like? What possibilities and probabilities exist? What would God command us to do in this kind of situation? What would Jesus have expected his followers to do in this kind of situation? Analysis and discernment generate *alternative models*:
 - Tasks: Propose *models of response* drawing upon the resources of our Christian faith, the tenets of our Scripture, principles of Catholic Social Teaching, without neglecting the vast resources of local knowledge, indigenous wisdom and traditional institutions.
 - Note: This vision should be elaborated with the *active participation* of all stakeholders, and that includes those who are most affected by the present situation. The vision may well be utopian. But crucially it needs to be bold, workable and adaptable.
4. Translation/Response - translating vision into action:
 - Questions: What action, project, ministry or program *best* embodies the vision? Developing models calls for *implementation*:
 - Tasks: Make a choice and a commitment; opt for a *response*.
 - Note: This does not mean the end of the process; the particular situation will evolve, and new situations will emerge. Therefore, the response of today may need to be reviewed and adapted in order to remain relevant, effective and transforming. The nature of the response could be *charitable*; or *structural, critical and radical (a prophetic action, ministry, program or project)*. It has a long-term objective of liberating people, and its main component is empowerment for transformation.



APPENDIX IV: JPIC CONFERENCE STATEMENT: ROME MAY 3-14, 2011

Franciscan Sisters Daughters of the Sacred Hearts of Jesus and Mary Justice, Peace and Integrity of Creation Team May 3-14, 2011 – Rome -- Conference Statement

In our efforts to transform the world through the presence of Christ in our lives, the following quote from our 2009 General Chapter Statement Living Hope--Creating a Future addresses the development of the congregational JPIC Team:

"We desire to continue to respond in new ways with courage and flexibility to changing realities: By promoting Justice, Peace and Integrity of Creation (JPIC) on a congregational level through the development of a team lead by a JPIC coordinator."

Congregational Members of the JPIC Team:

Sr. Sheila Kinsey, General Counselor and Team Coordinator
Sr. Stefanie Müllenborn, Germany
Sr. Françoise Weber, France
Sr. Glenna Czachor, United States
Assoc. Anneke Caspers, Netherlands
Sr. Monika Harianja, Indonesia
Sr. Maria José Pinto Gonzaga, East Timor
Sr. Raynela Saragih, Malawi
Sr. Maria Eucicléia Penna de Sousa, Brazil
Sr. Cristina Blaj, Romania

Purpose:

The purpose of the FCJM-JPIC Team is to animate the Congregation to respond to our Franciscan Call towards these areas of JPIC:

- Migration / Immigration / Refugees / Human Trafficking
- Children and Youth Engagement
- Women's Rights
- Healthcare / HIV-AIDS
- Global Poverty and Distribution of Resources
- Peacebuilding and Nonviolence
- Care of Creation

Within the networking possibilities of the FCJM-JPIC Team, the members are able to provide formation resources, encourage all Congregation members and our like-minded associates, to be proclaimers of JPIC as an essential dimension of our Franciscan Spirituality.

We are committed to

- increase awareness
- provide informed reflections
- suggest actions

for our Sisters, lay associates, and all like-minded people.

Having met as a Team these days, May 3-14, 2011 in Rome, Italy, we have come to know one another as daughters of Francis, Clare and Mother Clara. As we have shared our stories, and listened to one another, we have discovered a unity in the diverse situations we face in each of our own countries. Wherever we are, whatever the unique issues we face, we are united in the love we have for one another. We return to our own countries, ready to animate the Sisters and our associates, and create a local team to further the efforts of the FCJM-JPIC Team.

APPENDIX V: GLOSSARY

1. **Active Nonviolence:** a process which seeks to resolve conflict in a humane and effective way; it seeks to break the spiral of violence and to create options for a more human alternative. As used in contemporary ethical thought, nonviolence is a philosophy and strategy that involves an activist, non lethal confrontation with evil that respects the personhood even of the enemy, and therefore seeks both to end social evils such as oppression, injustice and invasion and to reconcile the oppressor.
2. **Advocacy:** the act of supporting a cause or proposal.
 - In a political context: An 'advocacy group' is an organized collection of people who seek to influence political decisions and policy, without seeking election to public office.
 - In a social context: The act of influencing a person's or a group's attitude towards a particular issue
3. **Agrofuels (Biofuels):** fuels derived from recently dead biological material, from products of the land. The two most common forms are: 1) bioethanol, produced by the sugar fermentation process, and obtained from corn, sorghum, sugar cane and sugar beets; 2) biodiesel, derived from vegetable oils, and obtained from plants like soybeans and canola. Some people prefer to use the prefix "agro" rather than "bio" for these fuels; "bio" means life, and these products threaten the lives of communities and peoples because they are diverting food crops for use as fuel. Mass production of agrofuels threatens food sovereignty.
4. **Animate – Animation:** the work of animation is a commitment to encourage people to live faithfully and effectively the essential elements of their fundamental life choice. In our life in community, it refers to the task of holding up our core Gospel beliefs, which are spelled out in more detail in the Rule and Constitutions, and challenging the friars to make them concrete in day to day living. JPIC Animators are entrusted with the task of doing this in the areas of Justice, Peace and Integrity of Creation.
5. **Catholic Social Teaching:** "the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from Gospel teaching on humanity and its vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behavior" (SRS 41). For further information consult the following site: http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html .
6. **Charity:** one of the three theological virtues, along with faith and hope. Traditionally, charity called for practice of the corporal works of mercy (feeding the hungry, clothing the naked, giving shelter to the homeless). Today, charity is seen to include a social, structural or political component as well. Beyond concern for the corporal works of mercy, charity is also an active and operative commitment to work for a world that is more just and fraternal, with special concern for the needs of the poorest.
7. **Common Good:** the sum total of social conditions which allow people, either as groups or individuals, to reach their fulfillment more fully and more easily (GS 26). Common good presupposes respect for the person; requires the social well being and development of the group itself; and requires peace, which is the stability and security of a just order (GS 26; CCC 1906-1909).
8. **Community Investments:** a subset of socially responsible investments that allow investors to help a community in need while making a return on their investment. (A common misconception is that these investments are donations, but this is not the case.) Many community investments are put toward community development banks in developing countries or in lower-income areas of developed countries for affordable housing and for venture capital.
9. **Conflict Resolution:** a way or method to resolve or to end conflict which takes place within an atmosphere of love and trust where both parties know that there will be no winners or losers but each is respected for his or her own value. There is an opportunity for personal growth and mutual understanding which then enhance peace between parties.

- 10. Ecological Conversion:** a call for conversion not only from sins against God and neighbor, but against nature (ecology) as well; the sins include exploitation, manipulation and destruction of nature/ecology as a manifestation of human greed and egoism.
- 11. Ecological Footprint:** a resource management tool that measures how much land and water area a human population requires to produce the resources it consumes and to absorb its wastes under prevailing technology. Its fundamental objective is to evaluate the impact that a specific way of living has on the planet, and consequently its degree of sustainability.
- 12. Ecology:** the science of the relationships between organisms and their environments, and the branch of sociology that is concerned with studying the relationships between human groups and their physical and social environments. It is also seen as the study of the detrimental effects of modern civilization on the environment, with a view toward prevention or reversal.
- 13. Environmental Justice:** this phrase links the concepts of ecology and social justice. It highlights the strong relationship that exists between the ecological question, and the issues of justice, peace and the defense of the rights of individuals and peoples. It calls for the fair treatment of all races, cultures, income classes and educational levels with respect to the development and enforcement of environmental laws, regulations, and policies. Fair treatment implies that no population should be forced to shoulder a disproportionate share of exposure to the negative effects of pollution due to lack of political or economic strength. The worldwide attack on ecology has become, in reality, an assault on the poor and a form of environmental racism.
- 14. Ethical Bank:** a banking institution which offers its clients regular banking services, but which chooses to operate in the financial market according to ethical and social principles. It applies these principles in its choice of investments and its use of savings. Some ethical banks also function in the area of micro-credit, providing small loans at low interest to needy customers who would normally have difficulty in obtaining funds from traditional banks. Ethical banks also offer clients maximum transparency in regard to where their money is being invested and how it is being managed.
- 15. Ethical Investment Funds:** they are socially responsible mutual funds that hold securities in companies that adhere to social, moral, religious or environmental beliefs. To ensure that the stocks chosen coincide with the fund's beliefs, companies undergo a careful screening process. A socially responsible mutual fund will only hold securities in companies that adhere to high standards of good corporate citizenship. Their goal is to promote better conditions of life in society and the sustainable development of the planet.
- 16. Fair Trade:** a movement born in the 1960s at a conference sponsored by the United Nations; its theme was *Trade not Aid*. The style of trade promoted by this movement facilitates access of producers from the South to the markets of the North. It guarantees payment of a fair price for the goods, and conditions of equity and solidarity for workers.
- 17. Human Rights:** the basic rights and freedoms to which all humans are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the law.
- 18. Ideology:** The body of ideas reflecting the social needs and aspirations of an individual, group, class, culture or epoch.
An orientation that characterizes the thinking of a group or nation.
Seen negatively, it is thinking that confuses reality with appearances, the particular with the universal. In this context it has generated totalitarian regimes that have been responsible for genocide and many other injustices.
- 19. Incarnated Spirituality:** a spirituality that guides people to be fully involved in human and worldly affairs as a concrete sign of commitment to building the Kingdom of God.
- 20. Inculturation:** the insertion of new values into one's heritage and worldview. This process applies to all human dimensions of life and development. Within contemporary Christianity, inculturation signifies the movement which takes local cultures and their values as the basic instrument and a powerful means for presenting, reformulating and living Christianity. Within this process effective dialogue between Christianity and local cultures takes place, and it becomes the honest attempt to make Christ and his liberating message better understood by people of every culture, locality and time.
- 21. Integral Development:** development which includes all aspects of the person, avoiding the priority of economic development over other human values and dimensions such as the social, cultural, political and religious.

- 22. Integral Evangelization:** evangelization which addresses all dimensions of the human person. Implies that an activity of evangelization should touch all aspects of human life such as religious, social, economic, political and spiritual.
- 23. Integrity of Creation:** a vision that sees creation as an interconnected existence whereby created entities are not separated from one another, but united in a complementary way. Integrity of creation also means that all species are inter-dependent, so that the destruction of one created entity affects the integrity of another created entity, ultimately resulting in all of creation being adversely affected.
- 24. Interculturation:** a dynamic process by which people from different cultures interact to learn about and question their own and each other's cultures. Over time this may lead to cultural change. It recognizes the inequalities at work in society and the need to overcome them. It is a process which requires mutual respect and acknowledges human rights.
- 25. Lobby:** activity aimed at influencing public officials, especially members of a legislative body, to accept certain laws or projects. Activity to influence acceptance of a desired goal. Many activists for social justice have come to see the importance of work to influence government policies in regard to specific JPIC issues.
- 26. Reciprocity:** a reciprocal condition or relationship. A mutual or cooperative interchange of favors or privileges, especially the exchange of rights or privileges of trade between nations.
- 27. Responsible Consumer:** a person conscious of the fact that behind the act of consumption there exists a complex system of production and distribution, and that the very act of consumption can promote or extend certain inequalities. A responsible consumer employs a series of ethical criteria in deciding to purchase goods, and takes into account the social value of that which is being bought.
- 28. Restitutive Justice:** a form of commutative justice by which the rights of the injured person are restored, or reparation is made by giving an equivalent or compensation for loss, damage or injury caused.
- 29. Restorative Justice:** is defined in a number of ways. On the abstract level, restorative justice is fundamentally concerned with restoring relationships, with establishing or re-establishing social equality in relationships. On a more concrete level, restorative justice involves the victim, the offender and the community in a search for solutions which promise repair, reconciliation and reassurance. The unifying concept behind restorative justice is the restoration of relationships.
- 30. Social Commitment:** a firm pledge to apply Gospel values to the task of living in the world, becoming fully involved in human and worldly affairs as a concrete sign of commitment to work for a society that is more just and fraternal, with special concern for the needs of the poorest and the most marginalized.
- 31. Social Justice:** justice that regulates social relationships according to the criterion of observance of the law. Social justice concerns the social, political and economic aspects of society. Above all it is concerned with the structural dimension of problems and their solutions.
- 32. Socially Responsible Investment:** investments that combine traditional criteria with social and ecological criteria in the choice of investment opportunities. The criteria are tied to issues of social justice, economic development, peace and the environment. It is also an instrument used to channel savings into productive activities in sectors that have marginal access to credit (the struggle against poverty, fostering micro-enterprise and small businesses, environmental protection, etc.).
- 33. Solidarity:** "a firm and persevering determination to commit oneself to the common good" (SRS 38). A commitment to stand with an individual, group or cause. Solidarity occurs at both the interpersonal and the structural levels.
- 34. Subsidiarity:** stipulates that "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather support it in case of need and help to coordinate its activities with the rest of society, always with a view to the common good" (CA 48; cf. QA 184-186).
- 35. Sustainable Development:** development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It respects the limited capacity of an ecosystem to absorb the impact of human activities.
- 36. World:** the earth with its inhabitants and all things upon it. It is the vital space where human beings develop their relationships with God, with one another, with nature and with themselves. In the moral sense, influenced by platonic and Manichean doctrines, world can mean "sin," as in the theology of John.