



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

OFFICE FOR JUSTICE, PEACE AND THE INTEGRITY OF CREATION

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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
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)
FEGC	To Fill the Earth with the Gospel of Christ, The Minister General to the Friars Minor on Evangelization: From Tradition to Prophecy, Rome 1996.
GGCC	General Constitutions of the Order of Friars Minor, Rome 2004
GGSS	General Statutes of the Order of Friars Minor, Rome, 2004
OFI	Our Franciscan Identity, General Secretariat for Formation and Studies, Rome 1993
PPSS	Particular Statutes for JPIC, Rome 2005
RFF	Ratio Formationis Franciscanae, Rome 2003
RS	Ratio Studiorum OFM, Rome, 2001

Other Acronyms

FI	Franciscans International
JPIC	Justice, Peace and the Integrity of Creation
NGO	Non-Governmental Organization
OFM	Order of Friars Minor

1.

INTRODUCTION

The values of Justice, Peace and Integrity of Creation 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." The bishops declared that: "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" (*Justice in the World*, final document of the Synod of Bishops, 1971). The General Constitutions of the Order echo and reinforce this commitment: "The friars, as followers of St. Francis, are bound to lead a radically evangelical life, namely: to live in a spirit of prayer and devotion and in fraternal fellowship; they are to offer a witness of penance and minority; and, in charity towards all humankind, they are to announce the Gospel throughout the whole world and to preach reconciliation, peace and justice by their deeds; and to show respect for creation" (GGCC 1,2).

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 Order of Friars Minor has taken seriously the challenge to incarnate the values of JPIC. Our documents speak repeatedly of the need to live this aspect of our vocation, and we have strong and comprehensive JPIC structures, at all levels, to support this effort. However, all documents and structures depend on the dedication, training and work of those responsible for the animation of these val-

ues in our midst. Of course, at the entity level, it is the Provincial and his Definitory who are responsible for animation of the friars in all areas, including that of JPIC. Just as in other areas, however, the GGSS call for nomination of JPIC Animators who will carry out this task more specifically in the name of the Provincial and Definitory.

Formation of our Animators has been a priority of the JPIC Office in Rome since its creation in 1980, and all of our meetings include a component of training and formation. But Animators have also been asking for something in writing, orientations for all those interested in JPIC, especially those just beginning this work. The JPIC Office made this a part of its program for 2003-2009, and the program was approved by the General Defintory. Two years ago the International JPIC Council entrusted the task of preparing this material to the friars of the Rome Office. For two years we have been working on the project, enlisting the help of the Animation Committee, the International Council, and many individual Animators. The result is this booklet.

We have sought to present something that is both theoretical and practical. It includes the history of JPIC in the Church and the Order, the basis of our commitment as an Order to JPIC, reflections on the integration of JPIC into all aspects of our life and ministry, and the structures of JPIC in the Order. 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 covers analysis of reality (reading the signs of the times), promotion of JPIC spirituality, collaboration both inside and outside the Order, suggestions for preparing a provincial JPIC plan and for animating the daily life

of the friars, practical ideas for running a meeting, the need for effective communication, and an offering of resource materials. The appendices offer concrete models for JPIC statutes in an entity, how to do social analysis and 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 book can serve as a foundation for those who serve the Order in the

fundamental task of JPIC animation. Use this resource in the ways that can best help you. Adapt it in ways that will best serve your local reality. Share this material with the friars 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.

Joe Rozansky, OFM
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JPIC Office, Rome

January, 2009

“Justice, Peace and the Integrity of Creation are above all values of the Kingdom of God.”

2.

THE BASIS FOR OUR COMMITMENT TO JPIC

2.1.

HOW AND WHY JPIC AROSE IN THE CHURCH

Before considering the organization of JPIC, one needs 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 Himself 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, the *Magna Carta* of the Kingdom of God, 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 Himself sought first the Kingdom of God and His justice, and showed hunger and thirst for justice and was persecuted because of it. He Himself was the 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 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 sons 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 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, other worldly, and little influenced 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 po-

litical problems tied to questions of justice, peace and care for creation.

Certainly, even before Vatican II, 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, history 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 griefs 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 griefs 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 ACTIVITIES

2.2.1.

Objectives and Mandate

Pastor Bonus, the Apostolic Constitution of 1988, defined the objectives and mandate 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).

““ *The salvation offered by Jesus involves all aspects of people’s lives.* ””

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.

AND 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.

2.2.3. Justice and Peace in the 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:

- 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, vio-

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

lence 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

Paul VI 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.

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.

Franciscan minority is based on this kind of God. Minority is the Franciscan perspective from which to view reality, to judge it critically, and to participate in it. It is the reality of those who are preferred by Jesus and Francis: the poor, the destitute, the defenseless (cf. GGCC 97,2; RFF 143; 162; 180).

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 a desk. For the knowledge of suffering to move us to work for its elimination, it must have an effect upon 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, that which is shared suffering. For the Christian the only genuine knowledge is that which moves us to compassion. As I. Ellacuria would say: that which moves us to *take charge of and to carry* the suffering of the people.

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 to a great extent our view of reality, 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). We Franciscans have a clear understanding from Francis and our General Constitu-

tions (GGCC) about our social position and how we are called to exercise compassion. We are called to *live as minors among the poor and the weak* (ER 9,2; cf. GGCC 66,1; 97,1), and to suffer the consequences of that solidarity which may sometimes result in a lack of understanding and the suffering of the cross (cf. GGCC 99).

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” or “others” 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.

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.

“The values of JPIC have been present in our Order since its beginning because they are values of the spirituality of Francis.”

3.

FRANCISCAN JPIC IDENTITY

3.1.

JPIC IN FRANCISCAN SPIRITUALITY, IN THE GGCC AND IN THE ORDER OF FRIARS MINOR

3.1.1

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

To understand the structures of JPIC in the Order 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 1,2 of our GGCC, which reads as a condensed summary of the constitutive elements of our way of life: *"The friars, as followers of St. Francis, are bound to lead a radically evangelical life, namely: to live in a spirit of prayer and devotion and in fraternal fellowship, they are to offer a witness of penance and minority; and, in charity towards all mankind, they are to announce the Gospel throughout the whole world, and to preach reconciliation, peace and justice by their deeds, and to show respect for creation."*

Living and preaching the Gospel through works of reconciliation, peace, justice and

care for creation is not one activity among others: parishes, schools, youth ministry, care for the Secular Franciscans and religious women, missions, etc.. Rather, it is an essential **dimension** of our vocation, like prayer, fraternity, 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 a central axis which passes through all the dimensions of our religious and Franciscan life: prayer, fraternity, formation, economics, vows, mission, etc..** All friars, 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 Order

The values of JPIC have been present in our Order since its beginning because they are values of the spirituality of Francis. But it is only since Vatican II that the Order has come to understand them in the more contemporary sense, as a dimension of social reality. After the Council and the revision of the GGCC in 1967, there was a great effort on the part of the Order to understand our vocation in today's world. From that time until promulgation of the current GGCC, 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 Order, as well as establishment of the Justice and Peace Office at the General Curia in 1980. A description of the process, along with the discussions from

Chapters and Plenary Councils, can be found in the third part of the JPIC Manual *“Instruments of Peace.”*³

3.1.3. JPIC in the General Constitutions

JPIC is a **transverse dimension of our vocation**, and thus appears in all chapters of the Constitutions. However, it is treated most specifically in Chapters IV and V, which deal with minority and evangelization.

3.1.3.1 The option for the poor and for justice

1. Option for the poor is primarily present in the GGCC as an option for insertion, as noted in Article 66,1: *In order that they may follow more closely and express more clearly the self-emptying of the Savior, the friars are to have the life and conditions of the little ones in society, always living among them as minors. In this social environment they are to work for the coming of the Kingdom.”*
2. This option for the poor is based upon our understanding of the way in which God acts, and on our following of Christ; it is an obligation for all friars: *“After the example of Saint Francis, whom the Lord led among lepers, each and every friar is to give preference to the “marginalized,” to the poor and oppressed, to the afflicted and infirm; rejoicing when they live among them, they are to show them mercy”* (GGCC 97,1).
3. From this **social and spiritual** perspective, the friars can *“display a prophetic image by the example of their lives, in order to refute ‘the false values’ of our age”* (GGCC 67) and to

contribute to the coming of the Kingdom (cf. GGCC 66,1).

4. Living among the poor we learn from them (cf. GGCC 93,1); we observe current events and read the reality around us from their perspective (cf. GGCC 97,2). In this way we can truly serve them, and *“the friars are to exert every effort so that the poor themselves become more fully conscious of their own human dignity and that they may safeguard and increase it”* (GGCC 97,2).
5. Once in communion with the poor we are also called to defend their rights and to denounce everything that is damaging to these rights (cf. GGCC 69,1 and 2; 97,2).
6. The friars must defend the rights of the poor in a spirit of minority, renouncing all temptation to power and violent action (cf. GGCC 69,1), and being sure to neither despise nor judge the powerful and the rich (cf. GGCC 98,1).
7. Solidarity with the poor should lead us to share our goods with them as well (cf. GGCC 72,3).
8. The friars should devote themselves to establishing a society of justice, liberty and peace, together with all people of good will. They should analyze the causes of each problem, and participate in international initiatives of charity, justice and solidarity (cf. GGCC 96,2).
9. *“(The friars) are also to work humbly and staunchly in the bosom of the Church and of the Order, so that the rights and human dignity of all may be promoted and respected”* (GGCC 96,3).
10. To *“those people who threaten life and liberty”* the friars are *“to offer them the good news of reconciliation and conversion”* (GGCC 98,2).

³ <http://www.ofm.org/01docum/jpic/suss99EN.pdf>

3.1.3.2 Peace

According to the Constitutions, our task of proclaiming and promoting peace should have the following characteristics:

1. All the friars should be agents of peace (cf. GGCC 68).
2. In order to be peacemakers, the friars must be peaceful, building on attitudes of minority (cf. GGCC 68,2).
3. The strength of peacemaking action arises from one's witness of life; for this reason the proclamation of peace must be realized above all in our works (cf. GGCC 1,2). Peace should be fostered in the relations between the friars (cf. GGCC 39) and those who work in our fraternities must be treated with justice (cf. GGCC 80,2).
4. In our evangelizing work it is essential to proclaim peace (cf. GGCC 68,2; 85).
5. In order to build the Kingdom, beside proclaiming peace, the friars must denounce *"every kind of warlike action and the arms race as a very serious calamity for the world and a very great injury to the poor"* (GGCC 69,2).
6. The promotion of justice and peace demands collaboration with *"all people of good will"* in the construction of a society of justice and dignity (cf. GGCC 96-98).
7. In the establishment of peace, the friars have a specific mission as *"instruments of reconciliation"* (cf. GGCC 1,2; 33,1; 70; 98,2).
8. Being Friars Minor, our work for peace leads us on the path of non-violence (cf. GGCC 68,2; 69,1; 98,1).
9. Our task of promoting reconciliation and universal brotherhood includes at-

titudes of respect and care for nature which is *"threatened from all sides"* (GGCC 71).

3.1.3.3 The Integrity of Creation

Article 71 of the GGCC states: *"Following in the footsteps of Saint Francis, the friars are to maintain a reverent attitude towards nature, threatened from all sides today, in such a way that they may restore it completely to its condition of brother and to its role of usefulness to all mankind for the glory of God the Creator."* While the text is short, it expresses an essential attitude we should have in regard to our sister-mother earth. It invites us to have "a reverent attitude."

1. **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 its creatures 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.
2. **To restore it to its condition of brother** – 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 brotherhood, where plants, animals, all things become brother and sister.
3. **Its role of usefulness** – Useful, but not utilitarian. It is not useful in the economic sense, where things and people can be bought and sold and converted into a quantity of money. Rather, we are dealing with usefulness that promotes 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 need to find forms of production that foster individual and collective liberty, along with responsible creativity that promotes respect for Creation. We must 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 and transverse values.** **The meaning of transversality**

JPIC is a dimension of our vocation, just like prayer, fraternity, minority and evangelization. In the structuring of our life as Friars Minor, all of these dimensions are decisive and transverse, and they are intimately related, interdependent, and each one of them demands the others.

- Living JPIC values affects our prayer and fraternity, 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, to read Scripture from the perspective of the poor, and to include the poor in our homilies and catechesis. Living JPIC values encourages us to foster peace in our relationships with our brother friars, to learn to resolve conflicts in non-violent ways, and to live pardon and reconciliation. As we prepare our Fraternal Life Project, it encourages us to analyze the signs of the times, to make service to the poor part

of our project, 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 which, according to the GGCC (Art 89,1), *“is a kind of initial step and the first method of evangelization. It can and must be given by all the friars...”* In order to offer an authentic evangelical witness of life, we must live in solidarity with the poor, and work for justice, peace and the integrity of creation. In all of our ministries, it must be clear that *“...what is considered evangelization is not only the explicit announcement of the Christian Message, but also the authentic promotion of man, the struggle for human rights, the commitment to justice and peace...”* (OFI, p. 89; cf. EN, chapters II and III).

- The other side of the coin is that 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 Fraternity, but of friars dedicated to life in Fraternity and who are committed to communal search and discernment in the development of a communal life project. The values of JPIC must be lived from the perspective of minority, adopting the life and condition of the little ones in society (cf. GGCC 66,1), inserted into the reality of the world, practicing respect for creation, and walking the paths of non-violence 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. It is the task of humanization and of universal brotherhood.

3.2

INTEGRATION OF JPIC INTO EVANGELIZATION AND FORMATION

3.2.1

JPIC in Evangelization

In specifying the methods of evangelization, the GGCC follow the scheme proposed by Saint Francis in the Earlier Rule, XVI: *“As for the brothers who go, they can live spiritually...among (them) in two ways. One way is not to engage in arguments or disputes but to be subject to every human creature for God’s sake and to acknowledge that they are Christians. The other way is to announce the Word of God, when they see it pleases the Lord...”* (cf. GGCC 89):

- First of all, we seek to evangelize through the witness of our life lived as minors in fraternity, 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 friars.
- Second, 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 friars.

This priority given to witness is a guiding principle of the GGCC and leads to various consequences:

- All brothers must seek to recover the evangelizing meaning of their lives and ministries. Being an evangelizer does not depend on Holy Orders, or on dedication to preaching, or on participation in ecclesial pastoral institutions like a parish. Rather, fidelity to our mission demands a dynamic and open understanding of this process which places us among non-Christians and non-believers.

- Beyond individual witness, there is also need for communal witness. The life of the brothers must be lived radically, so as to give it meaning, and so as to provoke questions about God and the Kingdom. This is the affirmation made in Article 67 of the GGCC: *“...the friars are to display a prophetic image by the example of their lives, in order to refute ‘the false values’ of our age.”*

- Finally, evangelization *“is not only the explicit announcement of the Christian Message, but also the authentic promotion of man, the struggle for human rights, the commitment to justice and peace...”* (OFI, p. 89).

a) From the perspective of life witness:

- Regarding fraternal life (cf. GGCC 87) and minority (cf. GGCC 85);
- Living that which we profess (cf. GGCC 86);
- Showing love and support in fraternal relationships; practicing equality and mutual service, with no discrimination between clerics and lay brothers; excluding relationships of power, and eliminating inequality in the use of economic resources between individuals, Fraternities and Provinces (cf. GGCC 38; 40; 41);
- Doing the domestic work in our fraternities; and when others are needed for this work, to treat them justly (cf. GGCC 80);
- Dealing with conflict through dialogue and not through power and manipulation; not leaving aside those who are intellectually less gifted or those who are physically weak, but caring for them lovingly (cf. GGCC 44);
- Showing mercy in our judgments and attitudes toward drug addicts, those infected with AIDS, prostitutes, homosexuals, the divorced, foreigners, etc;

- Living simply (cf. GGCC 48,2; 67; 72,2); encouraging in our daily lives eco-friendly behaviors for the care of creation (cf. GGCC 71);
- Welcoming the poor who come to our door (cf. GGCC 51; 52);
- Being close to the poor and defending their rights (cf. GGCC 66; 69);
- Administering our goods in ethical and evangelical ways (cf. GGCC 53; 72,3; 82).
- Denouncing war and the arms race (cf. GGCC 69);
- Being agents of reconciliation (cf. GGCC 70).

b) From the perspective of Chapter V of the GGCC, which deals most specifically with evangelization:

- Renouncing all privileges, except that of minority (cf. GGCC 91);
- Listening to and welcoming all, especially the poor (cf. GGCC 93,1-2);
- Promoting inculturation of the faith and the evangelization of cultures, which will foster development of truly human values and the eradication of all threats to human dignity (cf. GGCC 92; 94);
- Promoting ecumenical and inter-religious dialogue and collaboration (cf. GGCC 95,1-3);
- 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 (cf. GGCC 96,1);
- 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

Order and the Church (cf. GGCC 96,2-3);

- 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 (cf. GGCC 97,1-2);
- Humbly exhorting the rich and powerful, inviting them to practice solidarity and justice, and calling to conversion those who threaten life and liberty (cf. GGCC 98, 1-2).

3.2.1.1

JPIC in the different areas of Evangelization

The values of JPIC are to be present in all areas of Franciscan evangelization; they are transverse values, since they are characteristic of our spirituality. They must be first of all present in the Communal Life Project and in the witness of Fraternity 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:

- All activities, both fraternal and pastoral, should be reviewed 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..
- In parishes the transverse JPIC values must appear in catechesis, in the liturgy and in the charitable action of the community.
- In both catechesis and schools, special concern should be fostered 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. Educational programs should be organized about peace, human rights and the care of our environment.

- Parishes and schools must be inserted into the life of the people and the neighborhood where they are situated, and should collaborate with other organizations, movements and churches that promote life and human dignity (cf. GGCC 93,1; 95; 96,2).
- In our various pastoral ministries, we should encourage collaboration between friars and laity.
- Our ministries, in line with our spirituality and tradition, and as fostered by Chapter V of the GGCC, should encourage social ministry. To accomplish this we must promote awareness of Catholic Social Teaching in both initial and ongoing formation, and among the laity with whom we work (cf. GGCC 96). 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. Much of what is written in the GGCC, however, especially in Chapters IV and V, and in the *Ratio Formationis* (RFF), is not understood by the friars because they have not been formed in Catholic Social Teaching. And lack of understanding makes it much more difficult to live these principles. We need a formation that will help us to understand better our social reality and its structures.
- Parishes and schools are places especially suitable for the creation of JPIC teams or committees. Composed of religious and laity, they can encourage the entire parish or educational community to work for and to live out the values of JPIC.
- Our mission *ad gentes* should also include 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 brotherhood, unconditional respect for life and creation) have become the principal objectives of the mission of the Church. In this model, inculturation has an important role (cf. GGCC 92; FEGC 134-142), along with dialogue. Dialogue is to be carried out with culture, with other Christians and with 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 should give special emphasis to programs that promote ecology and questions related to peace and active non-violence, as noted in the proposals of the General Chapter of 2003.⁴ 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 (cf. RFF 227; RS 142).
- All of our ministries must become aware of and highlight the importance of what has come to be called "environmental justice"; it refers to the crucial connection that exists between ecological questions and issues of poverty, peace and justice.

3.2.1.2 Specific JPIC projects

While it is true that JPIC values are present as transverse values in all of our work, the gravity and urgency of so many prob-

⁴ Proposals of the General Chapter of 2003, 41.

lems having to do with poverty, violation of human rights, violence and ecological deterioration should lead us to create specific JPIC projects. These can include projects that are supported by the friars, like *Baketik* in the Basque country of Spain,⁵ a center for peace and the ethical resolution of conflict; the *Pace e Bene* fraternity in Las Vegas (USA),⁶ dedicated to promoting non-violence; and the Circles of Silence,⁷ promoted by the friars in France. But they should also include fraternities that are created to respond preferentially to these challenges, like the fraternities that live with and accompany the landless in Brazil and the displaced in Colombia; the fraternity that promotes an Eco-Pastoral Project in Indonesia, etc..

3.2.2

JPIC in Formation

As we saw previously, JPIC values are a transverse dimension of our *forma vitae* (cf. GGCC 1,2; RFF 62), that is, they permeate all aspects of our life. They are part of the essence of our charism, just like prayer, fraternity, minority and mission. We live these dimensions together, as a single piece. Friars can highlight one or another dimension in different circumstances, but in the life of the Friar Minor all elements must be present. It is of the utmost importance that we recognize and deepen the profound unity of our *forma vitae*. From it 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.

The *Ratio Formationis Franciscanae* (RFF) seeks to form friars in the *forma vitae*

and for the *forma vitae*. The experience of God as Father and the following of Christ - whom he met in the San Damiano cross, in the embrace of the leper, and in hearing the Gospel (cf. RFF 36) – made Francis the brother of all people and of all creatures (cf. RFF 37). It was a journey of ongoing conversion for him, allowing him “...to pass from a life centered on self to a gradual conformity with Christ” (RFF 38). And it is exactly on this solid foundation that the integration between Formation, Evangelization and JPIC occurs. Growth in our *forma vitae* so that we can proclaim the Gospel is possible only if the journey of ongoing conversion makes us people capable of reconciliation, peace, justice and care for creation (cf. RFF 86). This is a manifestation of the original plan of God for creation, a creation which is good in itself.

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” (RFF 2), and if Franciscan formation seeks to form friars 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 Fraternity that lives in history and in the world.

Formation to our total charism, including the values of JPIC, demands that we apply the principles of Franciscan formation found in the RFF: it must be experiential, practical, inculturated and open to new forms of life and service. It also demands that we apply the spiritual and pedagogical principles of the RFF which are key to a spirituality of JPIC: the 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 inculturation; dialogue. It is clear that these principles, these key elements, have much to do with JPIC. If

5 The webpage for Baketik is <http://www.baketik.org>.

6 The webpage for Pace e Bene is <http://paceebene.org>.

7 The webpage for the Circles of Silence is http://www.cercladesilence.info/les_cercles_de_Silence/accueil.html.

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.

It needs to be said, however, that if on the one hand JPIC provides initial and ongoing formation with essential elements for its task, on the other JPIC Animators and the members of provincial JPIC Commissions must also realize their need for further formation to carry out their task well. Such formation is not restricted to specific JPIC themes, but should include all dimensions needed to live our *forma vitae* authentically.

3.3

JPIC STRUCTURES IN THE ORDER

3.3.1.

General Organization of JPIC

a) At the General level

- The General Office for JPIC is composed of an Animator, an Assistant and, “if it seems opportune, by a general Definitor as a link with the General Government” (cf. PPSS Art. 3, 1);
- The International Council for JPIC (cf. GGSS, Art. 40, 1);
- The Animation Committee (cf. PPSS Art 3, 3).

b) At the Conference level

- A JPIC Commission, composed of members from each Entity (cf. GGSS Art. 41, 1).
- A President (Coordinator or Delegate).

c) At the Entity level

- A Commission or Council, wherever possible (cf. GGSS Art. 42, 1);
- An Animator;

All Conferences and Entities should draw up Particular Statutes for the service of JPIC (cf. GGSS Art. 40, 2; 41, 1; 42, 3).

3.3.2.

Goal of the General Office for JPIC

“The General Office for Justice, Peace and the Integrity of Creation (JPIC) at the Curia of the Friars Minor assists the Minister General and his Definitorium by animating and coordinating all that which has to do with 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 Order” (PPSS Art. 1).

3.3.3.

The Main Tasks of the General Office for JPIC

- a) “To ensure that JPIC becomes part of the life and service of the Order by collaborating with the Secretariat for Formation and Studies as well as with the Secretariat for Evangelization, in cooperation with the JPIC Animators and Commissions of all levels” (GGSS Art. 39, 1).
- b) “To instruct the Friars on matters regarding JPIC” (GGSS Art. 39, 2)

3.3.4.

Areas of Animation for JPIC Office:

The friars in the JPIC Office develop activities in four principal areas: formation, coordination, communication and collaboration.

a) Formation:

- Prepare resource materials;
- Publish the bulletin “Contact”;

b) Coordination:

- Of International Congresses;
- Of the meetings of the International Council and the Animation Committee;

c) Communication with:

- The General Government;
- The Presidents of the JPIC conferences;
- The JPIC Animators of the Entities;

d) Collaboration with:

- The general Secretariats for Formation/Studies and for Evangelization (congresses, resource material, courses, workshops, etc.);
- The Pontifical University Antonianum (JPIC course).
- Conferences and Entities in the planning and execution of courses and workshops;
- The Commission for Ecumenical and Inter-religious Dialogue;
- Other organisms of the Franciscan Family, the Church and society.

“The values of JPIC are to be present in all areas of Franciscan evangelization; they are transverse values, since they are characteristic of our spirituality.”

4.

THE ROLE OF THE JPIC ANIMATOR

4.1

CRITERIA FOR NAMING A PROVINCIAL JPIC ANIMATOR

The primary animators of provincial life are the Provincial and his Definitory. Their primary task is to encourage the friars, and the Province as a whole, to live evermore faithfully our *forma vitae*, as expressed in the GGCC, General Chapters and Plenary Councils. In this case, the provincial JPIC Animator (along with the JPIC Commission) act as their delegate to animate this dimension of our life. The task of the animator is to encourage the implementation of the mandates of the GGCC and Chapters in regard to brotherhood 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, fraternity, use of goods, exercise of authority, living the vows, and daily life) and into **our mission** (parishes, schools, mission *ad gentes*, social ministry, care of the Secular Franciscans, etc.).

This implies that:

- The Provincial and Definitory need to choose one or more friars who will best be able to carry out this task. Friars should not be named for this service simply to fulfill the letter of the law (as found in the GGSS).
- The Provincial and Definitory need to be actively involved in promoting JPIC values, and thus should find time to reflect with the JPIC Animator about how best to animate this dimension of our life.
- The Provincial and Definitory should clearly support the work of the Animator and the Commission.
- The provincial government and the JPIC Animator and Commission should maintain frequent communication. In order to accomplish this, especially in the provinces with a greater number of friars, a provincial Definitory might be named to serve as liaison with JPIC; he could participate in the meetings of the Commission.
- Since JPIC is a dimension of our charism that passes through all aspects of our life and mission, the provincial government should promote collaboration between JPIC, Formation and Evangelization.

With the preceding ideas in mind, the provincial government should consider these criteria when naming a JPIC Animator:

- Name a friar who is prepared, and who is well integrated into and esteemed by the province.
- Name someone who loves the poor, and who is sensitive and committed to the values of JPIC.
- Name someone who fits the profile indicated above.
- The Animator should not be overly busy with other jobs; he should have time and institutional support to accomplish his work.
- It would be helpful to provide a JPIC Commission 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 Commission, it would be good to consider the presence of someone involved in Formation, as well as someone involved in Evangelization.

- The Animator should be named for a sufficient number of years, to help guarantee continuity and stability in the work.
- The Animator should be encouraged to participate in the formative experiences offered by the Order and by the Conference.

4.2

PROFILE OF THE JPIC ANIMATOR AND MEMBERS OF THE COMMISSION

The following concerns should be taken into account when naming those who will work in the area of JPIC. They should:

- Have calm and even temperaments; be enthusiastic and sensitive to JPIC themes.
- Have a clear sense of belonging to the Order and Province.
- Be close to the friars of the local and provincial Fraternity, participating in the daily life of the local community and Province. The task of the Animators is to be yeast in the dough, salt which gives flavor. For this reason, they cannot be seen as “foreign bodies” in the life of the friars; such a situation would gravely damage the noble cause they believe in and for which they are working.
- 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 brothers who live this task as gift and mission. They should 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 should 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 will allow 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 must 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 must be made in their own lives, in the reality around themselves, in the world. They should 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 COMMISSION

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 happen as quickly as we would like.

As noted earlier in this document in regard to the mission of the JPIC Office for the Order, the basic mission of the JPIC Animator and Commission in a Province is to work so that the JPIC values which appear in the GGCC (especially Chapters IV and V) become part of the life and mission of the friars and the fraternities. This work should be done in collaboration with the Secretariat for Formation/Studies, as well as with the Secretariat for Evangelization (cf. GGSS 39,1).

To this end, Animators must work:

- To help the friars see that JPIC is not one more theme among others. It is not something optional, done on a voluntary basis. The commitment to justice and peace arises from the core of our faith in the God of the Bible, the God of Jesus. Animators should always make it very clear that JPIC is a spirituality, a set of transverse values that are part of our being and of our actions.
- To make friars 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 friars and to form them on all 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 friars a concern for justice, peace and the integrity of creation, encouraging them to live their religious consecration with prophetic determination. To animate all friars to live this dimension of our life: it is not something for Animators and JPIC Commissions alone (who are called to be animators and not exclusively activists of JPIC). Once again, if JPIC is an essential element of our charism, it must be made clear that this commitment is not optional; all friars have a responsibility 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 friars; 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 friars and Fraternities to include JPIC values in the process of creating or updating their personal or fraternal Life Project. 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 Province in regard to JPIC, both on the individual and on the communal/institutional level.
- To encourage these values in our shared mission with the laity, especially with the Secular Franciscans.
- 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 GGCC and in the history of the Order, 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 Order.
- The need to be integrated into the dynamic of the province, 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 friars 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 provincial reality: what desires for internal or external change are present among the friars and those with whom we collaborate? The second deals with the reality of the society in which the province is located.
- Consider the characteristics that are common to the reality of different parts of the Province, 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...). Where possible, 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 provincial government 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 provincial committees for Formation, Evangeli-

zation, Education, Parishes, Missions, 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 CONTACT (the JPIC bulletin prepared in Rome) to the friars and 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.

*“ Many seeds need
to be planted,
and then there is need
for patience and
perseverance, respecting
the processes that never
happen as quickly
as we would like. ”*

5.

METHODOLOGY OF JPIC WORK

The theory and structure of JPIC in the Order must 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.⁸ Reflection on the work of JPIC must foster 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 should be included to complete what has come to be known as the Pastoral Circle.⁹ 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 must first study them, along with their causes and effects. In scientific terms, this demands 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" demands 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

⁸ 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).

⁹ 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>.

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. There is another 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/>. Friars should also be aware that it is necessary 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 the United Nations, Caritas Internationalis, Amnesty International, the World Watch Institute and Franciscans International.

5.2 PROMOTING THE SPIRITUALITY OF JPIC

To understand the structures and work of Justice, Peace and the Integrity of Creation in the 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 must 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 friars 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.

- 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 friars 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."¹⁰ This is 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 relation-

ships 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 must be 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 must 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 fraternity, 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.

¹⁰ 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.

5.3

COLLABORATION WITH SECRETARIATS FOR FORMATION/STUDIES AND EVANGELIZATION/MISSION

At the General Curia in Rome, the administration of the Order has made it clear that the office of JPIC should seek to collaborate with the two secretariats in the work of animating the friars. The documents of all three services for the Order call for programs that demand cooperation, but at times such cooperation is made more difficult because the concrete structures needed to foster such collaboration do not exist. All JPIC animators should seek to collaborate with Formation and Evangelization, and to promote structures that will make such collaboration an important part of their work.

Some examples of collaboration:

- In the province of Our Lady of Guadalupe (Central America, Caribbean and Haiti), the JPIC animator is an ex officio member of the provincial formation team, along with the secretary for Evangelization.
- In Brazil, JPIC at the conference level has sponsored a yearly 15-day retreat/workshop. This event is based on contact with the people who live in the place where the retreat is held. In this way it seeks to integrate all the different aspects of our charism.
- In many different entities, JPIC animators provide workshops on JPIC values to the different levels of formation.

5.4

COLLABORATION WITH THE FRANCISCAN FAMILY

Article 55,2 of our GGCC encourages friars “to nourish and promote the full devel-

opment of the Franciscan charism among all those who are imbued with the spirit of Saint Francis; they are to seize any opportunity to come together to offer assistance in common undertakings.”¹¹ 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).¹² 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 Asia (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 information about their country and their region. Such information will help FI in its mission.

11 On inter-Franciscan collaboration in JPIC work cf. <http://www.ofm.org/01docum/jpic/suss99EN.pdf>, pp. 150-153.

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

- **The Franciscan Solidarity Seminar.** 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. The OFM friars in the US have worked with the rest of the family to establish an advocacy presence in Washington, DC. The decision to create the network was made at a meeting in the city of 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 2007.¹³ It will serve 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. Friars 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 should be sought at all levels (local, regional and international).

¹³ The webpage for the JPIC Office in Nairobi is <http://www.jpicfa.org/>.

5.6

RELATIONSHIP WITH SOCIAL MOVEMENTS

Catholic Social Teaching and our own OFM documents make it clear that JPIC work needs to give special emphasis to the poor and marginalized. Friars 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 must 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. The OFM International Council for JPIC, meeting in South Africa in 2004, proposed that all animators work with the social movements, and encourage their entities to do so as well. This will allow 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 must identify in their respective regions the movements of the excluded, and the groups that work with them and for them. Once identified, Animators should promote collaboration with them. To assist in this task, Animators should maintain contact with our international bodies, like the Rome JPIC Office, Franciscans International, and regional JPIC offices in Nairobi and Washington.

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 CONTACT is published every month. To make the bulletin effective, however, Animators must provide information about the work being done at the grassroots. Choose a JPIC activity that is happening in your entity. Write a half-page summary of the activity, and send it to the office in Rome. It is best if it is written in one of the official languages of the Order (Italian, Spanish or English), but the friars in the office will do their best to publish any material sent.
- b. Once CONTACT has arrived, the Animator should distribute it to as many friars and contacts as possible. In some cases, this might demand translation of the bulletin. Such a task requires significant work, but ability to use CONTACT in the mother language of the region is a good tool for animation.
- c. If the Rome Office is to serve as a clearinghouse and center for JPIC, Animators must share with the office all available resources and information.
- d. Animators should send any changes in contact information (address, e-mail, phone, fax) to both the JPIC President of the Conference and to the JPIC office in Rome. Incorrect or out-dated contact information is a cause for much lost time.
- e. All Animators should make it a priority to have good internet access. Most of our communication today is done electronically, making access essential for good animation work. They should also encourage all friars of the entity to have internet access, wherever possible.
- f. Each Animator should maintain contact with the Animators of the other Entities of the Conference, as well as with the Conference JPIC president.

5.8

SHARING URGENT ACTION REQUESTS WITH ROME JPIC OFFICE

At times, JPIC Animators are faced with situations that demand the support of friars and people of good will around the world. If you would like the office 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 the office is not able to process such a quantity of information. It is best if the information is sent in Italian, Spanish or English.
- Second, include a list of important individuals and organizations who support your position; include as well the position of the local provincial and the friars.
- 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 A PROVINCIAL ANIMATION PROGRAM

5.9.1.

The Context

- a. JPIC Animators carry out their work in the name of the Provincial and the provincial administration. For this reason it is imperative that Animators maintain contact with the Provincial and Definitory. Such contact will help animators understand the vision of the provincial administration and thus make it easier to prepare a program that will further the

goals of the province from the perspective of JPIC.

- b.** The General Statutes of the Order (cf. Art. 42,2) note that, where possible, a JPIC Commission should be formed in the entity. 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 should look for appropriate people with whom he can discuss the JPIC work and program. The team should meet with the Animator to discuss their common vision for JPIC work, and to elaborate the provincial plan. These meetings should also serve as an opportunity for the ongoing formation of the friars involved.
- c.** Great care should be given to the issue of collaboration between the three services of the Order at the provincial level: JPIC, Formation/Studies, and Evangelization. Concrete ways to collaborate should be included in the provincial program for JPIC. One possible way to encourage collaboration is to include a friar from Formation on the JPIC team, along with a friar from Evangelization. All sectors should look for ways to foster Ongoing Formation to the values of JPIC.
- d.** One way to provide support and assistance to the JPIC Animator is by nominating local Animators throughout the entity. They can serve as a point of communication with the other friars of the entity, help to provide information about local conditions, and help to implement the provincial program. Care should be taken to choose Animators who have some interest in the values of JPIC.
- e.** In the process of preparing a provincial animation program, the Animator should become familiar with the appropriate documents and statements of the Order. The small booklet prepared by the Rome JPIC Office, "JPIC Quotes," provides a handy compilation of the JPIC references in the principal documents of the Order. General Chapter and Provincial Chapter decisions regarding JPIC should also be consulted. How might the provincial program for JPIC incorporate the various suggestions that come from these bodies?
- f.** The General Statutes of the Order (Article 42) state that each entity should have Particular Statutes for JPIC. Does your entity have such Statutes? If not, you should begin the process of creating them. If they do exist, do they need to be updated?
- g.** It is important that the JPIC Animator take seriously the experience of the friars. This can be done in a very fraternal way by arranging to visit the local friaries of the entity, perhaps in conjunction with a survey that can be sent to all of the friars. The Animator can share the information collected with the friars, which will in turn help him to discover dynamic ways to promote JPIC values in the entity.
- 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 should promote a serious analysis of the reality of the entity and of the region. He can do this himself, 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 friars and collaborators, and look for actions and projects that can become part of the provincial JPIC program.

5.9.2.**Preparing the Program**

- a. The provincial plan should be prepared for three years, with objectives and a separate program for each of the three years. Care should 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 friars.
- b. The first step in preparing a three-year program is to analyze the current situation of the province. The following questions/steps might be helpful for this task:
 - What steps have already been taken to integrate JPIC into the life and mission of the province? Be as concrete as possible in answering how this is happening in the life of individual friars, in the Fraternities, in Formation, and in the various provincial ministries: parishes, schools, etc..
 - What resistance has there been to these efforts? Why?
- c. In light of the reality of the province, the proposals of the Order, 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.
- d. Present the program to the Definitory for approval and publication.
- e. Find concrete ways to share the program with the friars of the province, creating through the process opportunities for providing information and promoting formation.

It is essential to conduct an annual evaluation of the provincial JPIC work. The evaluation should 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 friars. How did they invite other friars to become involved in JPIC issues?
- a. Take seriously the experience of all the friars. Visits to local friaries, phone calls to individuals, or a provincial survey, can provide the Animator with good information about friar 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.
- a. Include laity and other interested collaborators in JPIC planning and projects. They can often provide expertise that we friars do not possess. Ecumenical cooperation can also be very effective for concrete projects and activities.
- a. Be sure to communicate with friars, 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 friars and collaborators. Sharing prayer resources can also be helpful. Make friars aware of special days and celebrations (Earth Day, celebrations for Peace, for Human Rights, etc.); prepare liturgies that they might use in their places of ministry.

5.11

SUGGESTIONS FOR JPIC ANIMATION IN DAILY FRATERNAL 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 universal brotherhood and minority. This life is reflected first of all in our style of life, in the day to day actions of our communal living. We offer here some suggestions for animating JPIC values in daily fraternal life.¹⁴

- a. In preparing our Fraternal Life Project.** This is an important moment in the journey of a Fraternity. The Fraternal Project ought to take into account the principal dimensions of our Franciscan *forma vitae*, which are found in the Rule and in the GGCC: prayer, fraternity, minority, evangelization. In this process, JPIC Animators should remind the brothers what Chapter IV of the GGCC says about minority, and what Chapter V says about promotion of justice and peace in the task of evangelization (cf. GGCC 91; 93,1-2; 95,1-3; 96,1-3; 97,1-2; 98,1-2). The friars should dialogue about all of these aspects as they prepare the Fraternal Life Project.
- b.** The Fraternal Life Project should surely include an **analysis of the reality** surrounding the fraternity. This will allow the friars to know the poor and what they suffer, and will lead the friars to find ways to serve them. Concern for the poor is a characteristic of Franciscan fraternity.
- c.** Friars can live justice in daily life by giving special care and attention to the elderly and infirm friars, by helping with domestic chores, by eliminating any discrimination against lay brothers, and by treating all workers justly.
- d.** Promote fraternal gatherings and celebrations, and share information about “the good works” done by the brothers. 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 fraternity, in our pastoral work, in the neighborhood. Learn how to practice forgiveness and reconciliation.
- f.** When preparing the Fraternal Life Project, reflect on the need to promote respect and care for Creation. Concrete ways of living this aspect of our lives might be: austerity in the 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 brothers and the fraternity, 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

¹⁴ For further reflection on this topic see *Instruments of Peace: A Franciscan Resource Book* (JPIC Manual), Part Three, Chapter 5, “Daily Life.”

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:
- Remember that in our evangelizing work we must give priority to witness of life, both personal and communal. For this reason, the suggestions listed above should be taken very seriously.
 - 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. Such concern should be given the same weight as catechesis and the sacraments (cf. DCE, 22, 25).
 - Promote collaboration between friars and laity in all aspects of the evangelizing task, but especially in the area of social ministry.
 - Encourage the creation of JPIC committees or teams in parishes and schools, 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 fraternal atmosphere, clarity of purpose, good guidance/facilitation, and evaluation.

- a. Planning should take place well before the time of the meeting. Participants

should be asked to provide dates when they are available. The Animator should 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. 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 fraternal atmosphere, living among ourselves the values of dialogue, conflict resolution and peace.
- c. 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. Be sure you have scheduled enough meeting time to deal with all topics thoroughly.
- d. 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 should consider inviting some-

one 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 absolutely necessary to help implement decisions and to share the content of the meeting with others.

- e. A privileged time should 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 OFM webpage¹⁵ is an important resource for all Animators. Most of the material produced by the JPIC Office in Rome, and material produced by many others as well, can be found in the “resources” section of the page.
- b. The Franciscan Resource Book, or the “Manual,” entitled *Instruments of Peace*¹⁶ is a very useful tool for Animators. It contains 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.
- c. Numerous resource booklets exist to help with your work. They can be found on the OFM website or in booklet form.

Among them are:

- “Instruments of Peace: Led by the Spirit,” proceedings of the First International Congress for JPIC, held in Vossenack, Germany, in October 2000 (General Curia, 2001).
- “Franciscan Nonviolence: Stories, Reflections, Principles, Practices and Resources,” Pace e Bene Nonviolence Service (Las Vegas, 2003).
- “Water for Life! In Defense of our Sister Water,” prepared by the Ecology working group of the JPIC promoters of Rome in June 2003.
- “Global Warming and Climate Change,” prepared by the Global Warming working group of the JPIC promoters of Rome in March 2002.
- “The Lord Give You Peace: A New World is Possible,” a pamphlet to help implementation of the JPIC proposals from Chapter 2003, prepared by the JPIC Office in Rome.
- “Embracing the Excluded of Today,” proceedings of the II International Congress for JPIC, held in Uberlândia, Brazil, in February 2006.
- “JPIC Quotes,” a compilation of JPIC citations from the principal documents of the Order, prepared by the JPIC Office in Rome in 2006.¹⁷
- “Breaking with Business as Usual: Achieving the Millennium Development Goals,” prepared by a team of JPIC promoters in Rome in 2007, together with Caritas Internationalis.
- “Building Parish Justice and Peace Groups: A Training Manual” Lumko Institute, South Africa.¹⁸

¹⁵ See <http://www.ofm.org/jpic/>.

¹⁶ See <http://www.ofm.org/01docum/jpic/suss99EN.pdf>.

¹⁷ “JPIC Quotes” can be found at <http://www.ofm.org/01docum/jpic/jpicSUSSeng.pdf>.

¹⁸ “Building Parish Justice and Peace Groups can be found at <http://www.ofm.org/01docum/jpic/JPICpar-EN.pdf>.

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:

- The JPIC Office in Rome. The e-mail address for the office is pax@ofm.org, and the office phone number is +39-06-6849-1218.
- The JPIC President of your conference. Each conference has a JPIC President who should be able to help you with names of people and organizations in your region that can provide information and service.
- Every country should have a Conference for Religious, and that conference should have a JPIC office with good information for you.
- The Bishops' Conference of your country should also have a JPIC office which can provide information and service.
- 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.

“ 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 ”

6.

APPENDICES

APPENDIX I: THE DECALOGUE FOR JPIC ANIMATORS

Closeness to the Fraternity. The Animator should be very close to the friars of the local and provincial fraternity and participate in the everyday life of his fraternity and province. His mission is to be leaven in the dough, a grain of salt which gives taste. To do this, the JPIC Animator should not feel he is, or be seen to be, a “foreign body” in the everyday life of the Friars, as this would gravely damage his work in favor of the noble cause in which he believes and for which he works.

Centered on Christ. The life of the Animator should be centered in Christ and his heart turned to the Lord. He must pay attention to all the essential elements of the Franciscan charism. The JPIC Animator must be “impassioned” with God so as to be “impassioned” with humankind, like the prophets. He should transmit at all times the beauty of following Christ according to the *forma vitae* which Francis left us.

Knowledge of Reality. He must profoundly know (a superficial knowledge is not enough for solid judgments) the reality of the different places of the world where there is any kind of violence, in order to keep the friars informed properly, judge situations well, and create in this way a culture of peace, justice and integrity of creation.

Reflection with the Friars. He should create an atmosphere of reflection among the friars about situations of violence and injustice, and offer them materials for formation and reflection, based especially on Catholic Social Teaching, so that Christian responses can be given to such situations (cf. GGCC 96,1).

Collaboration with the Secretariats.

He should collaborate intensely with the Secretariats for Formation/Study and for Evangelization in order to be able to reach all the Friars. Only in this way will JPIC enter into their heart, life and mission.

Information to the Fraternity. He should inform the Minister Provincial, his Definitory and all the friars of the activities planned and of those activities which he, as Delegate, intends to carry out, thus making the Friars with responsibility for government participants in his own anxieties and hopes.

Preparation of Projects. He should draw up a JPIC project, with its objectives and means, in “communion” with the Fraternal Life Project of the province. The project should be evaluated periodically. At the same time, the JPIC Animator ought to coordinate the activities in the area of JPIC which are being carried out in the province.

Animation of the Friars. He should animate the friars to participate in the activities of JPIC programmed by the province, the Conference and the local Church.

Collaboration with other Institutions. He should collaborate actively with the other JPIC Animators of the Diocese, Conference, Franciscan Family and of other religious congregations.

Constant Conversion. He should feel that he himself is in an on-going process of formation and conversion¹⁹.

¹⁹ 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).

APPENDIX II:

MODEL JPIC STATUTES FOR AN ENTITY AND FOR A CONFERENCE

A: MODEL STATUTES FOR AN ENTITY

SPECIAL STATUTES FOR JUSTICE, PEACE AND THE INTEGRITY OF CREATION (JPIC) OF THE PROVINCE OF

NATURE AND PURPOSE

Article 1.

The Office for Justice, Peace and the Integrity of Creation (JPIC) of the Province of _____, offers help and assistance to the Minister Provincial and his Definitory 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 Order.

Article 2.

The main tasks of the Office for Justice, Peace and the Integrity of Creation, in dependence on the Minister Provincial, are:

1. To assure that JPIC becomes a part of the life and service of the Province. This should be done in collaboration with the Secretariat for Formation/Studies and the Secretariat for Evangelization.
2. To instruct the friars about questions regarding JPIC (GGSS Art. 39, 1-2).

ORGANIZATION

Article 3.

The JPIC service of the province will be

coordinated by the provincial Animator. He will be named soon after the Chapter for a period of three years.

Article 4.

The province will name a JPIC Commission to assist the Animator in his task. Members should include a representative from the secretariat of Formation/Studies, a representative from the secretariat of Evangelization, friars from different ministries of the province, and lay people with whom we work. Where possible, the province will name local JPIC Animators for its various friaries and ministries.

Article 5.

The tasks of the Animator, with the assistance of the JPIC Commission, include:

1. Inform the Minister Provincial and his Definitory about all commitments and activities of the Office. Present, at the end of each year, a report on the JPIC activities of the province and a detailed program for the coming year, to be approved by the Definitory.
2. Coordinate the activities of the office.
3. Collaborate with all the services of the province, especially with Formation/Studies and Evangelization, to ensure that JPIC become an important element in the life and work of the province.
 - Prepare programs for the postulants, novices, temporary professed and Ongoing Formation.
 - Prepare resource materials for the province on issues related to JPIC.

4. Promote good communication:
 - With the friars of the province. Visit the local fraternities; keep the friars informed about JPIC activities; distribute the JPIC bulletin CONTACT.
 - With the JPIC Office in Rome.
 - With the JPIC Commission of the Conference.
5. Prioritize, organize and implement the tasks proposed by the Order, the conference and the province.
6. Propose to the Minister Provincial competent people for animation of specific JPIC projects.
7. Collaborate with the Franciscan Family, with the local Church and with other organizations that have objectives similar to those of the JPIC office.
8. Redact and preserve the minutes of JPIC meetings.
9. Be aware of and participate in JPIC activities at the level of the conference and the Order.

FINANCES

Article 6.

The provincial JPIC service will be supported financially by the provincial budget.

Article 7.

The Animator, together with the Commission, will prepare an annual budget and send it to the Minister Provincial and the Definitory for study and approval.

Article 8.

The Animator will prepare an annual financial report detailing the expenses for the various JPIC activities and submit it to the Minister Provincial and the Definitory. The Animator will inform the pro-

vincial treasurer about expenses every six months.

B: MODEL JPIC STATUTES FOR A CONFERENCE

SPECIAL STATUTES FOR JUSTICE, PEACE AND THE IN- TEGRITY OF CREATION (JPIC) OF THE CONFERENCE OF

In an Assembly held on _____ in _____, the Provincial Ministers and Custodes of the _____ Conference reviewed and approved these Particular Statutes for JPIC. They were prepared by the JPIC Animators of the Conference.

NATURE AND OBJECTIVES

Article 1.

The Justice, Peace and Integrity of Creation Commission of the Franciscan Conference of _____ is an organization of the same conference which animates, raises awareness and promotes actions in regard to the issues of justice, peace and ecology. This work is carried out in both the fraternal life and the ministry of the Entities.

Article 2.

The primary objectives of the JPIC Commission are:

1. Foster interprovincial collaboration and participation of the Provinces in issues related to justice, peace and the integrity of creation through common projects.
2. Promote further study for the provincial JPIC Animators in regard to these issues.

3. Help friars of the conference Entities understand the importance of the option for the poor, and of work in favor of justice, peace and the integrity of creation, as we seek to live out our Franciscan and Evangelical vocation.
4. Promote among the friars a style of life that reflects these Franciscan and evangelical values.
5. Foster in our fraternities, parishes and schools a concern for JPIC issues through courses, by sending information and catechetical/liturgical materials, through solidarity campaigns and other activities.
6. Coordinate our activities with those of the JPIC Office at the General Curia and with the International JPIC Council of the Order.
7. Collaborate with the JPIC Commission of the Franciscan Family.
8. Collaborate with non-Franciscan organizations which work on JPIC issues.

ORGANIZATION OF THE COMMISSION AND ITS MEMBERS

Article 3.

The JPIC Commission of the _____ Conference is formed by the JPIC Animators of each of the Entities of the Conference. (If it seems opportune, a Minister Provincial can be named as liaison to serve as a link between the Conference and the Commission.)

Article 4.

The members of the Commission will meet at least once a year in ordinary session, and in extraordinary session in case of necessity.

Article 5.

The members of the JPIC Commission

are to elect a President (coordinator) and a Secretary from among their members. These elections are to be confirmed by the conference. The President and Secretary are elected for a three year term; they can be re-elected for a second three-year term, but not for a third.

Article 6.

The functions of the President are:

1. General coordination of the Commission, and serve as its representative.
2. Convoke and preside at meetings of the Commission.
3. Prepare, together with the Secretary, the agenda for meetings.
4. Encourage execution of the decisions of the Commission.
5. Participate in the meetings of the International JPIC Council of the Order.
6. Maintain contact with the JPIC Office at the General Curia and with the JPIC Presidents (coordinators) of the other OFM conferences.

Article 7.

The functions of the Secretary are:

1. Keep the minutes of Commission meetings and send them to Commission members and to the General Secretary of the conference.
2. Keep the Archives in Order.
3. Keep the financial records of the Commission, and update Commission members and the conference on the economic situation of the Commission.
4. Help the President prepare the agenda for Commission meetings.
5. In the absence of the President, the Secretary assumes his responsibilities.

FINANCES

Article 8.

For conference meetings, travel expenses will be paid by each Entity, and

expenses for hospitality will be covered by the host Entity.

Article 9.

The Commission will prepare an annual budget, to be approved by the Conference. The budget will include expenses of the JPIC President in his role as representative of the conference. These expenses will be shared by the Entities of the conference.

Article 10.

The Secretary will present an annual economic report to the members of the Commission and to the Assembly of Provincial Ministers and Custodes of the conference.

Date of approval of Particular Statutes.

“ JPIC is a dimension of our vocation, just like prayer, fraternity, minority and evangelization ”

APPENDIX III:

A MODEL FOR SOCIAL COMMITMENT

STRUGGLE IN DEFENSE OF THE PEOPLE ON THE ISLAND OF LEMBATA (INDONESIA)

THE FACTS

In May 2007 the OFM JPIC Office of Indonesia received a letter from the “Forum of Communication about the problem of the Mines on Lembata” (a network of NGOs, among whom is included the Divine Word congregation). The Forum asked the JPIC Office to accompany and support the people of Lembata in the struggle for defense of their economic and social rights against the P.T. Merukh Company. Together with German transnational corporations, Merukh wants to exploit the minerals found on the island: copper, gold, zinc, lead and tin.

Although the local government says that the project will increase local income and better the lives of the people, it will more certainly endanger their way of life, since they live by fishing and agriculture. Along with the economic and social rights of the people, it also threatens the ecosystem of the island, which in turn threatens the existence of the people. For this reason, in March 2007 all parish priests of Lembata signed a letter rejecting the project.

The JPIC Office, after consulting the Provincial, sent two members of the JPIC team, a friar and a layman, to investigate the situation in June 2007. They were in Lembata for about two weeks and met with NGOs, the local government, the Regional Assembly and some leaders of local associations. They analyzed the results of their investigation, discussed them with the JPIC team, and then the JPIC Office published a document stating its position. The document included: (1) a description of the economic, social and ecological reality of the island; (2) the time line of mineral ex-

ploration on Lembata since 1925, and the history of the agreement between the P.T. Merukh Company and the government of Lembata; (3) the response of the people to the project; (4) the reasons given by the people for rejecting the mining project; (5) recommendations. The document has been distributed among the friars, and has also served to make the people aware of the issue.

The OFM JPIC service has, together with other organizations, used mass media (TV, newspapers, etc.) to publicize this situation. Another task they have undertaken, together with the Divine Word Missionaries and other local organizations, has been to help the people understand the mining industry and its impact on life and the environment, and to promote a nonviolent, patient and peaceful struggle.

REFLECTION

We find in this story a series of elements that can serve as models for our JPIC work:

1. First of all, the Provincial JPIC Office has a team formed by various religious and lay people. One friar does not work alone. This enriches the work and makes it more solid. It is a shared ministry and includes both religious and laity.
2. The JPIC Office is open to requests from the community and is able to dialogue and collaborate with other organizations, both religious and secular.
3. To begin work on an issue, the Office contacted the Minister Provincial. In this way the work was done in communion with the Province.
4. The work began with a serious analysis of the situation *in situ*, and includ-

ed listening to all parties involved, but especially to the people affected. The analysis covered the history and causes of the situation, and studied the different dimensions of the issue: economic, political, social, ecological, etc.. The dignity of the people involved was at the heart of the process, and not economic greed.

5. The analysis carried out by two members of the team was later studied by the entire JPIC team; a report was then prepared in which they presented their well-grounded opinion in regard to the issue. The report was distributed to the Province.
6. From this point the JPIC team began its work in society, supporting what they had come to see as the just position: defense of the rights of the people.
7. They worked together with other organizations that were defending the

same cause. This cooperation made them stronger. Working in network is essential for JPIC work.

8. They made sure to keep people informed about the situation, its causes and its consequences. Clear information, beyond the specific interest of those presenting the information, is key to raising people's awareness of the situation and to attracting support for the cause.
9. Another important element was the educational work that was undertaken, helping the people to analyze the situation and understand the possible consequences for their lives and for the environment.
10. Finally, the social struggle was undertaken using nonviolent, peaceful and patient means. Resolve and strength are needed to promote justice, but without using violence of any type.

“*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*”

APPENDIX IV: 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 should try to make links to both faith and justice.

- Believers should 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 feel-

ings 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.

“ 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. 2.1.3 ”

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 as friars, 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, ei-

ther 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 inequality

ties 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.



“ 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” which impoverish the lives of so many people. 2.3.3

