

INSTRUMENTS OF PEACE

A Franciscan Resource Book for Justice,
Peace and Integrity of Creation

- Part 3: Practice. "How to Do" Section



Order of Friars Minor
Office of Justice, Peace and Integrity of Creation

English
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PART THREE

PRACTICE “HOW TO DO” SECTION

This third part has two sections. The first one describes the structures of the Order in relation to Justice, Peace and the Integrity of Creation. The second part proposes ideas and initiatives on how JPIC can be present in different ministries. This second section is opened with a chapter on the analysis of reality because, whatever our work or activity may be, it must be preceded by this analysis in order to better discern that which God requires of us.

Themes:

1. The Justice and Peace Movement within the Context of the Post-Conciliar Evolution of the Order: Chapters and Plenary Councils
2. Justice, Peace and Integrity of Creation Structures in the Order
3. Inter-Franciscan Collaboration in the work for JPIC
4. Social Analysis
5. Justice, Peace and Integrity of Creation in Specific Ministerial Contexts
 - Daily Life
 - Mission “ad Gentes”
 - Parochial Ministry
 - Word Ministry
 - Education Ministry
 - Formation Ministry

The Justice and Peace Movement Within the Context of the Post-Conciliar Evolution of the Order: Chapters and Plenary Councils

1. Changes produced in the spirituality of Vatican II

It is not an exaggeration to say that prior to Vatican II spirituality was something inward looking and self-centered, showing the following characteristics:

- Salvation is something personal, something for the soul and the afterlife; Christian practice is directed towards winning salvation.
- The world is suspect (the enemy of the soul); “flight from the world” is suggested as a way of perfection.
- Sanctification consists in purification and inner perfection by means of religious, ascetical and moral practices and a life of works of mercy.

In short, there was a concept of God, of Christian salvation and of the mission of the Church that removed people from preoccupation with social problems, from commitment to social change. This spirituality tended to hope that God would intervene at the proper time to correct the evil in the world. So all one had to do was to pray for God's intervention.

It is certain that even before Vatican Council II, especially since *Rerum Novarum*, a notable change was occurring in this kind of spirituality and that the Church was much more occupied with a solution to social and political problems. But it is above all in *Gaudium et Spes* that it became clear that a 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 community of men 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 the social problem. 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 plenitude plus an evaluation of historical reality since here God reveals himself as the Redeemer of peoples. The Council directed the whole Church and every Christian towards service of the world for the construction of the Kingdom. This orientation has been described in the famous opening statement of *Gaudium et Spes*: “The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope the grief and anguish of the followers of Christ as well”(GS 1). Through the Incarnation the Kingdom of God is considered as the transformation of history. It is in history led by the Spirit that the Kingdom of God, with the Church at its service, goes on increasing. Thus a way has been opened in the following directions:

Listening to the world: reading the signs of the times while being in the midst of the world, participating in its joys and worries. In this way there has been an exodus of the Church towards the marginalized.

Embracing the desires, the values, the cries and the successes of the world: freedom,

equality, participation, pluralism, democracy, and preoccupation for justice. Offering a gospel practice based on living witness, service, collaboration and solidarity.

From the teaching of the Council a number of theological advances have later been made: in the promotion of justice as an integral part of the Gospel (Synod of 1971) plus the strong gospel and theological relationship existing between evangelization and human promotion (EN): "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). It is sufficient to recall synods, social encyclicals, statements of bishops, political and liberation theology. In all of these serious attention has been paid to the orientation so many times repeated by John Paul II since the beginning of his pontificate: "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).

As a consequence of the Council's impelling the Church to be preoccupied for the world, in 1967 Paul VI appointed the Pontifical Commission "**JUSTICE AND PEACE**," just as *GS 90* had desired: "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."

2. Centrality of work for justice and peace in the new theology of religious life.

Faced with a situation which found religious life divorced from society, lacking a significant and prophetic force and cast in outdated molds, Vatican II planned an adequate renewal "comprising both a constant return to the sources of the whole of the Christian life (the following of Christ in accordance with the Gospel) and to the primitive inspiration of the institutes and their adaptation to the changed conditions of our time." To that end "Institutes should see to it that their members have a proper understanding of people, of the conditions of the times and of the needs of the Church; so that, making wise judgments about the contemporary world in the light of faith, they may be able to help people more effectively" (PC 2).

Orders, Congregations and Institutes immediately followed the call of the Council and by means of the documents of general chapters, plenary councils and general constitutions we can see how both the documents of the council and other documents of the magisterium, especially *Evangelii Nuntiandi* and the social encyclicals, have greatly influenced a new formulation of religious life in which the evangelizing and prophetic characteristics are fundamental, as indeed they are for the whole Church. Right from the end of the Council certain fundamental and rather general tendencies began to appear in religious life:

To begin with, the option for the poor and for real poverty within the Institutes and communities began to be taken seriously.

In Orders and Congregations, commitment to the promotion of justice and the defense of human rights came to be understood as part of their very mission.

To make these commitments real, there was a movement towards small communities inserted in poor barrios, sharing the conditions of life of the poor and participating in their difficulties and struggles.

The traditional setup, which many religious Institutes had in the areas of education, health care, orphanages, etc. began to be questioned. A current arose in favor of de-institutionalizing and proposing that religious men and women should render their services through institutes distinct from their own religious Institute, whether the former be ecclesial or secular and civil.

These tendencies were confirmed in 1980 by the Sacred Congregation for Religious and Secular Institutes in their document *Religious and Human Promotion*, offering criteria for discernment on the importance and urgency of adequate participation of religious in the integral promotion of people. We find the same in *Consecrated Life*, the post-synodal apostolic exhortation on consecrated life (1996), especially chapter III.

3. Post-conciliar evolution of the Order: Chapters, Plenary Councils, GG.CC.

Since the Council and the 1967 GG.CC., there has been a great effort made among the Friars Minor to understand our vocation in today's world. Since then there has been a whole process of development leading to our 1987 GG.CC., in which the option for justice and peace appears quite clearly. In that process there have been some key moments. Let us see them:

The first important moment was the **General Chapter of Medellín** (1971). Its document *The Formation of the Friars Minor* states that renewal depends to a great extent on the formation of the friars; number 7 says that the concept of Francis corresponds to the needs and aspirations of the modern world. In n.8 it says that "we must become poor with the poor and minors with the minors" (lowly); number 10 speaks of our insertion in today's world and of dedicating ourselves to its great causes (cf. *Octogesima Adveniens*, nn. 5 and 48); and in n. 11 it asks: "Are we the people we ought to be? Do we truly feel called to look after the needs of the world?" and concludes: "This most surely calls for an ongoing conversion on our part, individually and in common." In n. 26 it speaks of minority as a characteristic of franciscan life, saying that "minority makes each friar and the Fraternity instruments of peace."

In chapter V, "Dimensions of formation", Section 4 "Formation for communication with the world," number 52 speaks of "being present in the world" because franciscan life is not a flight from the world; rather is it, after the example of the Incarnate Word, a life in the world to give witness to the certitude of transcendent reality and to discover the good things that God has placed in it. Then number 53 remarks that as a consequence we should be "attentive to the social reality."

In addition to these quotes, the Chapter of Medellín began to speak of the need to insert ourselves in today's world, to respond to the needs of the world. But, as yet, it did not have much to say and, with a certain amount of ambiguity and fear, it did not identify the problems to which replies must be given. Already in the chapter's other document on "The Missions of the Franciscan Order", Chapter V ("We are men of Peace") says that "faithful to our vocation of peace, fundamentally we are men of peace, but we are not committed, since the peace for which we strive is the fruit of justice and love." There is an exclusive option for witness.

The second great moment is the **General Chapter of Madrid's** document: *The Vocation of the Order Today* (1973). Here the accent is laid on today. For if the Life and Rule of Francis - the vocation of the Order is a known quantity and from it our identity is clear, what needs clarification, nevertheless, is the incarnation of that vocation in the here and now. This law of incarnation is fundamental to all Christianity. Without it, without a commitment to man and the world, it is impossible to be a sacrament of salvation.

Chapter VII is entitled "Messenger of peace in the world" and this is its content:

n. 31: Our essential mission consists in living our plan of life: living-creating a fraternity of love and being open to the service of all, living in poverty and work, participating in the hopes of the poor. Our contribution to the Church and to humanity is like this; first and foremost, to give witness by our lifestyle.

n. 33: "Our wish to create a fraternal community in the very bosom of the people brings with it, like it or not, social and political repercussions." And we are warned that we should be aware of partisanship and live the Beatitudes perfectly.

n. 34: setting out from that starting point, it will be possible to have a real share in the political problems and the social struggles of the day. To that end: We must have accurate information which enables us to have an objective analysis of reality, so as to unite our voice with that of the oppressed, we must share in the work of the poor and the marginalized. We must insert ourselves in their manner and way of life.

The General Chapter of 1979. It is since this general chapter, above all, that the Order made a decided option for a commitment in favor of justice and peace. Of the seven priorities which the Chapter established for the Order in the following six years, the fifth requests that the Friars Minor cooperate in building the world through participation in its problems and by a multiple and intensive presence in these. The sixth one says: "conscious of our position as promoters of peace and justice, let us be on the side of those who suffer persecutions and manifold manipulations, living in such a way that our own lives may promote peace and justice."

At the end of the chapter, a document was prepared and approved in which explicit reference was made to the many pressing problems and the difficulty of solving them, such as, hunger, poverty, lack of housing and work, injustice, the problems of children and of the old, the trampling of human rights, the terrible danger of nuclear arms, the degradation of the atmosphere... as also the concrete problems of the moment in different countries of the world (Nicaragua, Vietnamese refugees, Brazil, Rhodesia).

In response to that Chapter, the first letter of the General Definitorium to the Order, dated September 10, 1979, was on the tragic situation of refugees, especially in southeast Asia. On that occasion it announced the setting up in the Order of a Commission for Justice and Peace, manifesting the "franciscan involvement" in these problems, in accordance with the priorities established by the general chapter. In its governing program the general definitorium also announced that each conference of provincials should appoint a commission for justice and peace or at least cooperate with such commissions already established in their region.

Plenary Council of Bahia (1983). Since the early eighties there has been a very clear consciousness in the Order that our mission is to evangelize in the world in which it is

our lot to live and that we must realize clearly whether we really desire to provide an answer to its problems and needs.

Because of the importance of the theme of evangelization in itself and the need for the Order to study it more deeply so as to discern how Franciscans can be “mediators between gospel (franciscan) values and modern culture and society,” this was made the subject of the Plenary Council of 1983 in Bahia, Brazil. Here a suggestive and interesting document, *The Gospel Challenges Us* was approved. Together with the documents of the General Chapters of Medellín and Madrid, this has had the greatest influence on the GG.CC. of 1987. This becomes obvious if we observe how the marginal notes of the articles which the GG.CC. dedicate to the theme make constant reference to these three documents. In fact, in order to understand the message that the present GG.CC. wish to impart, it is essential to read them in the light of these three documents.

In the document of Bahia we are reminded of our duty to contribute to evangelization in the Church (chap.1) and to the construction of justice and peace in the world (chap.4), and we are also reminded of the franciscan and gospel manner in which we must behave since we are Friars Minor, “sent as brothers” (chap.2) and “minors among the poor” (chap.3).

In chapter 4 (“Instruments of justice and peace”), the most original paragraph with reference to former documents is n. 38. Here are suggested concrete initiatives that the friars ought to embrace. These we will enumerate together with the Proposals for Action which the General Chapter of 1985 gave for the following six years, which resume statements of other documents in a similar vein, referring to action rather than theory. Indeed, as Minister General John Vaughn said in his opening address to the Plenary Council of 1983: “We have the information. We have the documentation. We also have the inspiration of many apostolic friars who have preceded us. What we seem to lack now is the imagination and the stimulus to truly face up to the risks and the formidable challenges which the Lord, the Church and the world place before us”:

- a) **To pray** that we may become men of peace with God and humanity, making prayer and fasting part of our efforts for peace
- b) **To support movements** which seek peace in our society by participating personally in them.
- c) **To endorse nonviolent movements in support of peace**, giving our backing to those who, for reasons of conscience, are opposed to wars, especially nuclear wars, and those who oppose the arms race and the traffic in arms; to support those who are imprisoned for their convictions and efforts in the name of justice and peace.
- d) **To develop a pedagogy of peace**, especially for the youth of our seminaries and schools.
- e) **To look for ways of eliminating the injustices which are found in our midst.** This theme should be fully discussed in the local chapter during one year: thus say the Priorities of the Chapter for 1985 so that we can be credible witnesses to the peace of Christ.
- f) **Each province should have a Commission for Justice and Peace** and, where possible, have friars working full-time for justice and peace while supporting friars already occupied in Commissions for Justice and Peace. The representatives of the provinces should form an assembly for Justice and Peace within the conference.

That is the road traversed by the Order after the Council before arriving at the present GG.CC. approved at the General Chapter of 1985, in which the themes of justice and peace are very much in evidence, especially in chapters IV and V.

The General Chapter of 1985: As well as approving the text of the GG.CC., the General Chapter of 1985 published a Six-year Plan (1985-1991) in a short message entitled *Our Call to Evangelization. Proposals for Action*. The chapter understood that in the General Constitutions and in other recent franciscan documents there were three themes which constantly came to prominence: the contemplative dimension of our lives, the option for the poor/justice and peace plus formation in the missionary spirit/evangelization. These became known rapidly in the whole Order as our “three priorities.” Number 23 in this document cites nine concrete proposals in the area of Justice and Peace, some of which are quoted above. Reflection on these proposals, especially in our chapters (general, provincial and local) would give us useful material for reflection on essential elements of our heritage, a useful examination of conscience and an impulse towards putting the proposals into practice.

Three years after the General Chapter of 1985, the plenary council of the Order met in Bangalore, India. This plenary council also published a document entitled *Ministers of the Word..Servants of All*. The council noted with satisfaction that in the whole Order there was “real enthusiasm for the three priorities of the last General Chapter”(n. 14). The council treats of the second priority (Justice and Peace) in nn. 33-44. The Council noted with satisfaction that the interest of the friars in these themes “seemed to be on the right track” (34). “For an ever-increasing number of friars the poor man is not just a brother but a preferred brother” (36). Poverty is seen not just as a vow but also as solidarity with the poor with a view towards his complete liberation (cf. n. 36). An increasing number of provinces have at least one inserted fraternity in poor areas or among the marginalized. Some communities have handed over friaries to be centers for the recovery of alcoholics, of drug addicts and other similar cases (cf. n. 37). The council notes the participation of the friars in peaceful campaigns for justice and peace in many parts of the world and notes with satisfaction that ecology is also a problem that preoccupies a growing number of friars (cf. n. 39). The Council records the creation of Commissions for Justice and Peace in many provinces and conferences and observes with special satisfaction that the Office for justice and Peace in the General Curia “is engaged constantly in the work of animation and coordination... informing about or proposing models and projects in this area” for the Order, for the Franciscan Family and for other sectors of the Church (cf. 40).

The General Chapter of 1991 decided to continue with a fuller treatment of the three priorities of the Six-Year Plan of the 1985 Chapter, situating them in the context of the GG.CC. The Chapter added the words “and the care of creation” to the second priority (justice and peace). The Chapter asked “that the Entities of the Order should examine the concrete steps they have taken or that should be taken in their option for the poor, in their commitment to a society of justice and peace, and to respect for creation,” (*The Order and Evangelization Today*, n. 27), an appropriate argument for an examination of conscience, especially in our Chapters.

In 1996, Minister General Hermann Schalück published a document on evangelization, “*To Fill the Earth with the Gospel of Christ*.” In this document he affirmed a commitment to the defense of life in the evangelizing work of the Friars Minor (Chapter

3, 1c) also emphasized the option for the poor (chapter 3, 2c) among Justice and Peace and Integrity of Creation (chapter 3, 2d), Ecumenical and Interreligious Dialogue (chapter 3, 2c), among the list of priorities.

While searching for God's will in the Scriptures, in our sources, in the happenings of the last six years, in the contemplation of the faces of so many human beings, in the reality of the "signs of the times," the **General Chapter of 1997** decided to approve a service for dialogue, organized into three commissions: ecumenical, interreligious and dialogue with cultures. The conferences were also invited to look at the feasibility of promoting such an initiative (*From Memory to Prophecy*, n. 7:1-2). The Chapter ratified the preferential option for the poor (n. 8:2); it "encourages the realization at conference level and in union with the whole Franciscan Family a concrete commitment in favor of JPIC; a commitment born of our spirituality and constituting the Franciscan contribution to the celebration of the new millennium" (n. 8:3). It also solicited "the General Definitory through the Office for Justice, Peace and Integrity of Creation, in collaboration with all the Conferences and Provinces, to create a network of personnel and resources to intervene in the plight of refugees" (n. 8:4).

Pat McCloskey OFM

2. Justice, Peace and Integrity of Creation Structures in the Order

OFM JPIC Structures

**International Office (Curia, Rome)
Executive Committee**

International Council

Conference Commissions

Provincial Commissions

Inter-Franciscan Commission

- 1) **Province Level**
- 2) **Conference Level**
- 3) **International Level**

The Order hopes “to involve friars full-time for justice and peace where possible and support those friars engaged in this work in Justice and Peace offices of the Order and Provinces” (*The Gospel Challenges Us: Reflections on Evangelization*, Bahia, 1983, #38:5). While the content of JPIC work is specific to each province and culture, some general recommendations are useful regarding JPIC structures at the provincial and conference levels of the Order.

1) PROVINCE LEVEL

Some provinces identify a JPIC animator or team in each local fraternity. Many provinces have a committee of friars (with other full or part-time responsibilities) working on JPIC issues. Other provinces have a JPIC office with a friar working full-time, in some cases he is assisted by a lay staff.

The primary work of the provincial coordinator is to animate the friars of his province in the areas of justice, peace and ecological concerns. He participates through the distribution of information, developing a process of social analysis within the province and participating in programs of action that address social justice concerns. He participates in his conference’s JPIC council/commission.

The 1983 Plenary Council of the Order (Bahia) encouraged the full-time model wherever possible; the 1993, 1995 and 1997 meetings of the International Council for JPIC

reaffirmed this desire.

Friars involved in JPIC ministry of a province need a clearly written job description that should include:

1. A mission statement about JPIC work in the province.
2. A clear description of the lines of authority and accountability with the provincial administration, initial and continuing formation programs, communications office, etc.
3. A policy statement about the competence of the friar/commission/office to make public statements in JPIC matters.
4. A description of membership in and the operation of the provincial JPIC commission or office.
5. Clear expectations regarding animation and advocacy projects.
6. An outline of the types of programs are desired with Inter-Franciscan collaboration.
7. Adequate finances.
8. Expectations of co-ordination with other social and church agencies (e.g., interreligious JPIC groups, diocesan JPIC commissions, human rights organizations, Caritas, Greenpeace, Amnesty International, etc.).

Hopefully the friars(s) involved will have:

1. Interest in JPIC issues.
2. Experience with the poor.
3. Credibility in the province.
4. The time and support from the province to do the work effectively.
5. Access to the friars of the province and to the provincial administration.
6. The ability to communicate well.
7. Good health.
8. Local JPIC representatives in the friaries.
9. JPIC connections within the Franciscan family.

Experience around the Order indicates that inter-Franciscan collaboration cannot substitute for OFM JPIC commissions or offices at the province and conference level.

2) Conference Level

JPIC councils or commissions at the conference level are a development of article 114 of our General Constitutions and General Statute 164. There are similar structures for the areas of formation and missionary evangelization. The Conference's JPIC Council / Commission is composed of the JPIC coordinator of each of the provinces and entities of that particular conference.

a. Chairman, President, Coordinator of the Conference JPIC Council /Commission.

Needs to have the time to be able to work not only at his provincial level but also the time to coordinate the JPIC work at the conference level and to develop the projects of inter-conference collaboration.

b. Council / Commission.

Needs statutes that describe clearly the body's membership, mandate, finances and the lines of authority and communication between the Council and the Conference of Ministers Provincial. Following is an example of Statutes from the English-Speaking Conference (Canada, USA, England, Ireland and Malta).

The Statutes of the JPIC Council of the English-speaking Conference

CONSTITUTION

The Justice, Peace and Integrity of Creation Council (council) is a permanent council of the English-speaking Conference of the Order of Friars Minor (conference) that is composed of justice, peace and integrity of creation (JPIC) representatives from the provinces, vice provinces, and custodies of the conference.

The council meets regularly for three main purposes:

1. To serve as a resource body to the conference, assisting it in addressing and developing, JPIC agenda awareness and projects for implementation.

“Since many human beings are still victims of dehumanizing poverty, injustice and oppression, the brothers should devote themselves, with all people of good will, to restoring the social order, so that it can be based on justice, liberation and peace in the risen Christ. After weighing the causes of the injustice in each situation, the brothers should participate in activities that build up charity, justice and international solidarity.” (General Constitutions, Order of Friars Minor, (OFM), Article 96.2)

2. To provide opportunities for development of expertise, sharing of information and resources, and mutual support to friars and others who are involved in JPIC ministries.

“The brothers should be altogether convinced of the seriousness and urgency of social problems. They should be thoroughly familiar with the Church’s social teaching as well as the teaching about the family and human dignity and pass this on to others. They should examine critically other cultural facets that might be helpful in starting a dialogue to offer a Christian response to these problems.” (General Constitutions, OFM, Article 96.1)

3. To share in and reflect on a common experience involving social awareness and occasionally to take prophetic action. "...the proclamation of the reign of God is inseparable from action on behalf of justice and participation in the transformation of the world " (1971 Bishops Synod)

“The brothers should be aware of the horrendous dangers that threaten the human race. They should speak out courageously against the arms race and every kind of warlike activity as most serious curse on the world and the gravest injury to the poor. The brothers should spare themselves neither toil nor hardship in building up the reign of the God of peace.” (General Constitutions, OFM, Article 69.2)

Statutes and By-Laws

1. The Justice, Peace and Integrity of Creation Council (council) is an established committee of the English-speaking Conference of the Order of Friars Minor (conference)

- a) The council serves as a resource to the conference.*
- b) Social awareness and the development of justice, peace and integrity of creation (JPIC) are its normal areas of contribution to the conference.*
- c) An appointed representative from the conference serves as a liaison between the council and the conference*

- d) *An annual report on the activities of the council is submitted to the conference for review at its October meeting.*
- e) *The council is an available resource to the Office for Justice, Peace and Integrity of Creation of the Order of Friars Minor (OFM) in Rome and participates in the International OFM Justice, Peace and Integrity of Creation Council.*
- f) *The council annually awards the Martin J. Wolf Award to a person or persons who live(s) the gospel in his spirit.*
- g) *The council is a forum for interfamily collaboration.*

II. Membership

A. Members

Each entity of the conference appoints one or more JPIC representatives to serve as members of the council. The conference liaison is also a member.

B. Associate members

Each of the various Franciscan families, i.e., Capuchins, Conventuals, TORs, Atonements, Franciscan Federation, Secular Franciscan Order, Poor Clares, etc., is invited to delegate a representative to serve as an associate member of the council. A similar invitation is extended to the Interprovincial for Missionary Evangelization; the Interprovincial Formation Council, Franciscans International, and the Franciscan Mission Service.

C. Other participants

When appropriate, other persons may be invited to attend council meetings.

The brothers should promote a spirit of unity and cooperation among all members of the Franciscan family so we can proclaim the gospel more effectively. (General Constitutions, OFM, Article 88)

III. Structures

A. Chairperson

The chairperson is elected by the council and serves for a term of three years. The chairperson can be re-elected for an additional three-year term. The council can choose to extend the number of terms beyond two. The chairperson's job description is determined by the council.

If the chairperson is unable to serve, the Executive Committee, in consultation with the conference liaison, will designate a temporary chairperson to serve until the next council meeting.

B. Conference liaison

The conference liaison is an official member of the council, appointed by the conference, to represent the conference at council meetings and to relate to the conference on behalf of the council.

C. Secretary

The chairperson designates a secretary to record the minutes of the council meetings. The secretary is not necessarily a member of the council.

D. Treasurer

The council may elect a treasurer to oversee the financial records of the council. The treasurer is responsible for making an annual financial report to the council and to the conference. The election of the treasurer coincides with the election of the chairperson. If no treasurer is elected, the chairperson serves in that capacity.

E. Committees

1. Executive committee

The council elects an executive committee of two or more members, one of whom is the chairperson, who chairs the committee. The executive committee's job description is determined by the council.

2. Other committees

Committees will be set up by the council when needed. Both members and associate members may serve on committees. Associate members will have an active voice in the work and deliberations of committees. Each committee will elect a chairperson and will report back to the council.

IV. Meetings

A. Frequency

The council ordinarily will meet twice a year.

B. Purpose

Each meeting will try to respect and incorporate the following:

- 1. Addressing, developing and making recommendations on JPIC agenda for the conference and its constituent entities.*
- 2. Mutual support and education for members, associate members, and other participants.*
- 3. Resolutions and prophetic action on JPIC issues.*

C. Voting

- 1. The council normally operates by consensus of its members.*
- 2. If the need arises, a deliberative vote may be taken, each member entity having one vote. A simple majority vote is necessary for passage.*
- 3. At any time, all present may be polled for a consultative vote.*

V. Finances

Each entity is asked to contribute, through its JPIC structure, a dollar amount, based on the annual census of friars of the conference, to fund the ordinary work of the council.

VII. Amendments

A. The Statutes and By-Laws are the responsibility of the council. Amendments must be proposed at one meeting and decided at the next.

B. Amendments are made by the process described in Section IV.C above, with the exception that, if a deliberative vote is taken, a two-thirds majority vote of the member entities present is necessary for passage. Amendments must then be approved by the conference.

Constitutions and By-laws were approved by the provincial ministers of the English-speaking Conference at their October 1997 meeting.

3) International Level

a) JPIC Office, Rome

The International JPIC Office (Rome) was established in 1981. It is to “assist the Minister General and his Definitorium in questions regarding justice, peace and the integrity of creation, conforming thus to the decisions of the General Chapters and Plenary Councils in keeping with the spirit of the General Constitutions and Statutes”. The staff for the Office is appointed by the General Definitorium. Initially the Office

was called the “commission for justice and peace.” By 1985 the term office was used in the General Statutes of the Order (article #120.1).

The directors of the Office were: Marco Malagola (Province of Turin, Italy, 1981-83), Ken Viegas (Province of Pakistan, 1983-85), Gerard Heesterbeek (Province of Holland, 1985-88) and John Quigley (Province of St. John the Baptist, USA, 1988-1997). In July 1997 Peter Schorr, the General Definitor from Central Western Europe, was appointed director for the office and in September 1997, Gearóid Francisco O’Conaire (Central America) was named deputy director.

The Director /Deputy Director attend meetings, give talks to provincial groups and travel within the conferences. To build up communications among the central government of the Order, the conferences and the provinces, the staff of the international Office maintains communications with the ICJPIC members (post and e-mail correspondence), organizes meetings, writes and publishes documentation and information and maintains data banks for different mailings from the Office. The office is also making efforts to integrate a consciousness and methodology of JPIC in the formation programs of the Order.

The JPIC Office has coordinated initiatives that support and promote the brothers and sisters who suffer because of their faith or convictions or activities undertaken for justice, peace and integrity of creation. Some of these initiatives were for friars imprisoned in former Czechoslovakia (1986), the friars and sisters in Bosnia (1992), Franciscans in Rwanda (1994), the confiscation of Palestinian Christian land in Bethlehem (1994), friars who work with the landless of Brazil (1996) and Franciscans working for human rights in Colombia (1997). The Office has written to and spoken with governments and Non-Governmental Organizations; mobilized letter campaigns; made interventions at the UN Commission for Human Rights (Geneva); and initiated the Franciscan Peace Missions in Croatia and Colombia.

b. International Council For Justice, Peace And The Integrity Of Creation (ICJPIC)

“The International Council for Justice, Peace and the Integrity of Creation of the Friars Minor (ICJPIC) is a consultation group, constituted by the General Definitorium, so as to aid the Director of the JPIC Office, the General Definitorium, and the Conferences in an important commitment of formation, conscientization, animation and the Order’s commitment in the area of Justice, Peace and Integrity of Creation.” (Statutes of ICJPIC approved 7 July 1989, revised 9 November 1994 and approved again by the General Definitory in March 1999.) The Assembly of the ICJPIC is convened by the Director of the JPIC Office once in every two years; extraordinary meetings may be arranged with the prior consent of the General Definitorium.

The composition and responsibilities of the International Council are described in articles 2 and 3 of the Council’s statutes (below): “The members of the ICJPIC are the Delegates of the Conferences of Ministers Provincial, one for each of the 15 Conferences, elected by the Conferences according to their Particular Statutes and the Norms of the ICJPIC; the members of the Executive Committee; and such others as may be named by the Minister General.

To be eligible as a Delegate of the ICJPIC it is necessary to be the Promoter of Justice and Peace in a Conference or Province, or at least to have special expertise in this area.

The ICJPIC has met five times:

- **1987 Rome, Italy.** The topic was “Justice and Peace and Formation”. The focus was on the formation program that is inserted among the poor of Manila in the Filipino province.
- **1991 Jerusalem, Israel.** The topic was “Non-Violence”, interaction with the friars of the Holy Land, civil authorities of the Jewish and Palestinian communities. Study of the Israeli-Palestinian situation.
- **1993 New York and Washington, D.C.** Topics in New York: our participation in Franciscans International at the United Nations, the identity of the International Council and in Washington: an exposure to the American Catholic Church (United States Catholic Conference in Washington). Several international JPIC projects for the Order were proposed to the General Definitorium and were approved (e.g. The Croatian Project, a focus on Ecology, support for Franciscans International and the appointment of a OFM friar (Michael Surufka) for the participation of friars in Franciscans International, the publication of *Pax et Bonum* and *Contact* by the Office in Rome. At the conclusion of the meeting the ICJPIC stated that it “*believes that the time is approaching where we and our societies need to have friars freed and trained for full-time ministries in the areas of justice, peace and ecology. The Council strongly favors the development of an international team of friars who would work full-time in areas of justice, peace and ecology. Each of these friars would be selected and trained for a particular area of competence, for example, human rights work, ecology work, refugee work. These friars need not live in Rome. In fact there is preference that they be situated throughout the world and work together in coordination with the General Office in Rome.*”
- **1995 Seoul, Korea.** This meeting produced various projects that were recommended to the General Definitorium for their approval. Most of these were developments of projects initiated by the ICJPIC in 1993. For example: the successful experience of the friars involvement in the Croatian Project during the war gave rise to the concept of “Franciscan Peace Missions” which could involve friars in other countries who needed international assistance or attention during a local civil conflict. The council called for the writing of the JPIC Resource Book at Seoul and gave a clearer focus to our work for ecology by calling it environmental justice. The council also gave its support to the promotion of continuing formational opportunities for friars in international experiences.
- **1997 Rome, Italy.** The ICJPIC made 11 recommendations to the General Definitorium many of which called for continuity in and strengthening of projects proposed in previous ICJPIC meetings. For example, the acceptance of the Franciscan peace Mission in Colombia; the finalization of the Resource Book and the project “Jubilee 2000.”

***Statutes for the International Council for Justice, Peace
and the Integrity of Creation (ICJPIC)***

Art. 1:

The International Council for Justice, Peace and the Integrity of Creation of the Friars Minor (ICJPIC) is a consultation group, constituted by the General Definitorium, so as to aid the Director of the JPIC Office, the General Definitorium, and the Conferences in the important commitment of formation, conscientization, animation and the Order’s commitment in the area of justice, peace and the integrity of creation.

Art. 2:

- § 1 Membership in the ICJPIC is comprised of the coordinators (delegates) of the Conferences, one per Conference, elected by said conference according to their particular statutes and the norms of ICJPIC, the Executive Committee and other members nominated by the Minister General.
- § 2 JPIC coordinators are eligible as delegates for ICJPIC if they are working at the activity of promoting for JPIC in the Conferences, or have some competence in the area.

Art. 3: The tasks of ICJPIC are:

- § 1 promote the knowledge and application of the documents of the Church and the Order regarding the JPIC;
- § 2 collaborate with the Secretariat for Formation and Studies, the Secretariat for Missionary Evangelization as well as with other offices of the General Curia with regard to JPIC and Franciscan spirituality in initial and ongoing formation;
- § 3 analyze the aspects of JPIC in the tradition of the Franciscan charism and their application in today's world;
- § 4 gather and transmit documentation and information regarding JPIC, especially as regards the activity of the Friars Minor;
- § 5 present suggestions, proposals, and projects to the Minister General and to his Definitorium for the animation of the Order in the area of JPIC;
- § 6 present suggestions, proposals, and projects to the Conferences and Provinces.
- § 7 help and encourage the activity of the coordinators;
- § 8 reflect upon the scope and priority that comes from the work of the ICJPIC Assembly and make adequate evaluations for application to the life and activity of the friars;
- § 9 propose modifications of the particular Statutes of ICJPIC for the approval of General Definitorium;
- § 10 present the list of candidates for membership in the Executive Committee.

Art. 4:

- § 1 The Director of the Office convenes the ICJPIC Assembly for JPIC once every two years; extraordinary gatherings can be called with the prior consent of the General Definitorium.
- § 2 The Assembly is run according to the agenda and the work program approved at the beginning of this same Assembly, as proposed by the Executive Committee.

Art. 5:

- § 1 The Director for the JPIC Office, after having consulted the ICJPIC, proposes the Executive Committee to the Minister General and his Definitorium for their approval. Said committee is formed by: the Director of the JPIC Office, the Deputy-Director, and at least four other persons.
- § 2 The Executive Committee is to report to the ICJPIC on its work.
- § 3 The Executive Committee remains in charge for four years; half of the members are nominated every two years.
- § 4 The Executive Committee meets at least twice a year.

Art. 6: The tasks of Executive Committee are:

- § 1 assist the Director of the JPIC Office in the carrying out of the projects and the suggestions made by the ICJPIC Assembly and approved by the General Definitorium;
- § 2 prepare the agenda and work program which is to be approved by the General Definitorium;

- § 3 propose and encourage new initiatives and projects in the area of JPIC;
§ 4 with the Director of the Office for JPIC, prepare an annual report on the activity of JPIC in the Order, which is to be provided to all the Provinces.

c. Executive Committee of the International JPIC Council

“The Executive Committee of the ICJPIC is appointed by the Minister General, having consulted his Definitorium for their approval. Said committee is formed by: the Director of the JPIC Office, the Deputy-Director, and at least four other persons.”
(Article 5.1 Statutes of the ICJPIC.)

Among the tasks of the Executive Committee the most important are the following: to assist the Director of the Office for JPIC in the implementation of the projects and suggestions made by the Assembly of the ICJPIC and approved by the General Definitorium, to prepare the agenda and the work program of the Assembly of the ICJPIC, for the approval of the General Definitorium and to propose and encourage new initiatives in the area of Justice and Peace (Article 6. Statutes of the ICJPIC.)

JPIC Office - Rome

3. Inter-Franciscan Collaboration in the Work for JPIC

1. Principle and Reality of Inter-Franciscan Collaboration.

The Constitutions of all three Franciscan Orders dedicate a chapter to relationships with the whole Franciscan Family. Our General Constitutions dedicate Title II of Chapter III to them.

Art. 55.2 says "The friars are to endeavor with all their might to nourish and promote the full development of this Franciscan charism among all those who are imbued with the spirit of St. Francis; they are to seize any opportunity to come together to offer assistance in common undertakings."

It is a clear indication that since the Second Vatican Council there has been a movement of coming together, of getting to know each other and of later appreciation and collaboration between the great number of Franciscan branches: of the First Order, of the Poor Clares and other female contemplative groups, of the Secular Franciscan Order and the multitude of groups of TOR.

This feeling of Family is the fruit of a new cultural and ecclesiastic sensitivity, which is more universal and ecumenical, and of a greater penetration into the writings of St. Francis and Saint Clare by all. The recent Rules of the Third Order Regular and Secular, as well as the Constitutions of the First and Second Orders, that apply the permanent values of the Rules of Franciscan and Clare to present-day situations, have succeeded in presenting the fundamental values of the Franciscan life. The fundamental Franciscan values that we all share are those that allow us to have one vocation and one charism and to feel ourselves as being of one Family.

It is a movement of communion found on the lower levels - it is propagating among us a certain sense of Family, and also on the highest levels of responsibility among the different Franciscan groups that have jointly published documents on various occasions and that, in 1996, officially founded the Conference of the Franciscan Family -CFF- (comprised of OFS, OFM, Conventuals, Capuchins, CFI-TOR and Brothers of the TOR).

This movement of communion, although still fairly limited, is made real through collaboration in initial and ongoing formation, in historical-spiritual research, in pastoral work, in missionary activity and in commitment to Justice, Peace and Integrity of Creation.

2. Inter-Franciscan Collaboration in the work of JPIC

a) Inter-Franciscan commissions for JPIC

The increasing inter-Franciscan collaboration, although still very limited, is being brought about, perhaps in its most intense way, in the area of work for justice, peace and the defense of nature. This is due to a variety of factors;

- We understand these values to be central to our charisma
- They are parts of the signs of the times
- They offer concrete possibilities for collaboration

- The brothers and sisters most sensitive to these values are usually less attached to their own ideas and are more open to collaboration with all, especially with those who work along the same lines.
- It is also possible that by being still a minority the Franciscans of each branch committed in these areas feel the need to unite in order to have greater power and capacity and to have a greater impact, be it within our family or within society. For some years now, in fact, inter-Franciscan work has been going on in these areas. Indeed, in some countries the Franciscan movement for JPIC was born "inter-Franciscan".

However, even though this inter-Franciscan work has been very positive, especially in facing up to our presence in society, we must not lose sight of the need to carry out an animation of our brothers in each branch on the basis of these values for an option for the poor and for the work for peace and protection of the environment. In some places it has happened that the inter-Franciscan work of minority groups has forgotten the need for animation in each of the branches and provinces.

b) The Inter-Franciscan Commission for JPIC in Rome.

Since the year 1981, the Inter-Franciscan Commission for Justice and Peace (IFCJP) has existed in Rome. It is composed of six delegates from the Conference of the Franciscan Family (CFF), that is, the Secular Franciscan Order, the brothers OFM, Conventuals, Capuchins, The International Franciscan Conference of the Third Order Regular (CFI-TOR) and the brothers of the TOR. This Commission normally meets three times a year. The members of the commission investigate how to collaborate and support the work done by each group. They also answer the questions and appeals that the brothers and sisters of the whole world send them. During the last five years the IFCJP wrote a joint declaration "The characteristics of the work of Franciscans for justice, peace and the ecology". In 1995 they wrote a proposal for the reconstruction of Franciscans International (FI), a proposal presented to the CFF and to the international executive committee of the FI.

3. Franciscans International

Franciscans International is, up to now, the only common international project for evangelization of the Franciscan Family. It was begun as an Inter-Franciscan project in 1983 in the U.S.A. Membership was individual and voluntary and a small annual fee was paid. An office with its personnel was set up in New York. On 3rd. February, 1989 it was registered as a non-governmental organization (NGO) at the Department for Public Information (DPI) of the UN and in its declaration of principles it proposed to work, in collaboration with the UN and other NGOs, in favor of the poor, peace and the integrity of creation.

In the first years of the nineties an International Executive Committee was created. It sought the consultative status of the UN Category of ECOSOC (Economic and Social Council) which was conceded on 4th. August 1994. This allows us have an active and direct voice in proposing questions for the order of the day, of transmitting information on questions of international life, of presenting our preoccupations and solutions to urgent social problems.

During these years it began to be organized in many countries on the different continents by means of personal membership. It participated in the great assemblies of the United

Nations: the Summit on the Environment and Development (1992) in Rio de Janeiro; the World Conference on Human Rights (1993) in Vienna; the World Conference on Population and Development (1994) in Cairo; the World Summit on Social Development (1995) in Copenhagen; the Fourth World Conference on Women (1995) in Beijing; the Second Conference of the United Nations on Human Settlements (1996) in Istanbul; the World Summit on Food (1996) in Rome.

In 1995 the CIFJP presented to the International Executive Committee a proposal that received the support of the Ministers General and of the Presidents of the Franciscan Families. The central points of the proposal were as follows:

- 1) Since the Franciscans International speak in the name of Franciscans throughout the world it should be accountable, in some way, to the elected superiors of the Franciscan Family.
- 2) It is necessary to re-think the model of individual membership since many Franciscans do not see the need to become part of an organization that speaks in its name and of which they are members.
- 3) By giving the status of UN category to FI, the international community is telling the Franciscans that they expect some action on our part. We must make a greater and more concentrated effort to work with the UN and its different organizations (such as UNESCO, the United Nations High Commission for Refugees -UNHCR-, The UN Commission for Human Rights, FAO). This endeavor will require the commitment and active participation of the whole Franciscan Family.

In October 1996, on being officially formed, the Conference of the Franciscan Family assumed the responsibility for the Franciscans International and named a "Working Group" that would discuss and propose new statutes and plan the future of FI. The discussion between Franciscans International and the Conference of the Franciscan Family (CFF), facilitated by the Working Group, will point out the future direction of FI and those to whom they are to give account within the framework of the Franciscan Family and the UN.

4. With the Dominicans in Geneva

For some years Franciscans International have sought a presence in Geneva where many of the policies that directly affect human rights, trade unions and refugees are discussed and approved. The discussion on the possibility of an office intensified over the past five years when the International Executive Committee of FI asked the European Executive Committee to study a practical way of establishing FI at the UN Geneva. In 1996 this subject was discussed and approved by the European Executive Committee. At the same time, Timothy Radcliffe OP, Master General of the Dominican Order, and the Dominican coordinator of JPIC requested the availability of Brothers OFM to collaborate with them in a common office for Human Rights in Geneva. Our response expressed a great interest in this request in conjunction, of course, with our desire to work within the environment of Franciscans International. In February 1997 the European Executive Committee of FI approved a proposal of collaboration between the FI and the Dominicans in a new office in Geneva. We worked together in the meeting of the Commission for Human Rights (March-April 1997) through the participation of four Brothers OFM from different parts of the world who intervened on the subject of The Holy Land, Colombia and others. A little later, in May 1997, a young woman prepared in this field began to work for us as executive director.

5. Final evaluation

The experiences of the last six years show that the advantages and difficulties that accompany collaboration within the Franciscan Family are many. The CFIJP has tried, with relative success, to cooperate in a series of projects. The way is never easy and is complicated by the fact that during seven hundred years we have been identified through our reciprocal differences. It is relatively easy to cooperate in a particular project, the VIII Anniversary of Saints Francis and Clare, for example. However, it is a challenge of great implications to collaborate in permanent projects that presuppose personnel and financial resources as occurs in a common house of studies, a program of international formation or a common endeavor of missionary evangelization. Franciscans International is an example of how advantageous and difficult it can be to try to work together. Lay society does not understand the divisions between the Franciscans and they hope that the "Franciscans" contribute with ease in the projects of peace, in identification with the poor and in their concern for creation.

JPIC Office - Rome

4. Social Analysis

*(From the Manual for Promoters of Justice and Peace,
JPIC Office of the Union of Superiors General, Rome, 1997)*

Introduction

Striving for the transformation of the world is neither a task for naive dreamers nor for hotheaded enthusiasts. Transforming the world implies that we know something of the world and what needs transformation. Any involvement in action for justice must recognize the systemic injustice that is responsible for much of the world's hunger, homelessness, violence and environmental destruction. A significant part of any program of formation for justice, peace and integrity of creation should be concerned with systems or structures of injustice and how and why they function. What is needed is a METHOD or process to examine social systems, and the symptoms of their malfunctioning that lead to injustice. There are a number of useful manuals of social /structural analysis; but perhaps the most comprehensive is Holland and Henriot's *Social Analysis: Linking Faith and Justice*.

It is necessary that JPIC promoters / animators examine justice problems very carefully before they take action to solve these problems. This careful preparation is necessary if they are to understand the problems they are dealing with. A method of examining or analyzing justice problems is required because there is a danger that such problems may be made worse if justice workers are not fully aware of the root causes of these problems.

Social analysis is a popular and effective tool that enables us to examine the structures of society: political, economic, cultural, social, religious - and to uncover the root causes of social injustice. It helps us move from what Donal Dorr calls face-to-face compassion to asking how and why: How did these people get to be poor? Why is unemployment increasing? Social analysis identifies those who hold power, those who make decisions, those who do and do not benefit from these decisions in society. It enables us to see the interconnections and influences that operate in any social system. This method has been further developed by Christian groups who use Christian theological reflection as well as social analysis to develop a plan of action for the promotion of justice, peace and the integrity of creation.

Social Analysis is a call to “open our eyes, ears and mouth.” Mark presents three miracles that are symbolic of Jesus' inviting us to open our ears, our eyes and our mouth in our search to understand the What and How of Mission. He reproaches his disciples saying: “Do you not yet understand? Have you no perception? Are your minds closed? Have you eyes that do not see, ears that do not hear? Or do you not remember? ... “ (Mk 8:18)

healing of the deaf man, Mk 7:31-37.

healing of the blind, Mk 8:22-26; 10:46-52.

healing of the mute, Mk 9:17-27.

Social Analysis invites us to LISTEN, to SEE, to HEAR the cries of the world in which we are living.

The method

The method of social analysis is not difficult to use. It involves the basic SEE, JUDGE, ACT method of the Young Christian Workers and Young Christian Students, later taken up by Latin American theologians in their work with Basic Christian Communities and reflected in much of Liberation Theology.

There are four main steps in social analysis.

(Much of the contents of the following four steps have been taken from, *Working for Justice and Peace* by Tony Byrne CSSp, (Mission Press, Zambia) 1988, p 57-63)

(Before embarking on the actual process of social analysis, it would help to have a discussion on values.)

1st Step: Starting point: the members of the group list the problems for analysis or examination.

- See if there is a connection or link between the injustices.
- Decide which are the most serious and list them.
- See if there is one common name that will describe all these injustices.
- Decide on one specific problem that the group will examine by this method. It is important to remember that it is almost impossible to analyze two problems at the same time.

2nd Step: Structural Analysis

- Describe the problem in detail.
- When did the problem begin?
- Why did it begin?
- When did we become aware that it was a serious problem?
- What brought it to our attention?

Structures in general:

- Begin with a discussion on the structures or organizations in society.
- Examine the problem in question in relation to the structures of society: economic, political, class, cultural and religious.

Economic Structures:

- Who is the cause of the problem?
- Are there multinationals or local companies that would like this problem to continue or would even like it to get worse because they are gaining money from the problem?
- Are there individuals or groups in this society helping to maintain or support this problem because they are gaining financially from it?

Political Structures:

- Who gains power as a result of this problem?
- Are there any politicians or political parties who use this problem to gain or maintain power?
- Who are the people with authority or power who allowed this problem to happen?
- Are there any local community leaders who want this problem to continue so that they will have power?

Class Structures:

- Does this problem help to create, maintain and support social division in society?

- Are there certain people gaining social importance or status because of this problem? Who are they?
- Are there certain individuals or groups of people losing social importance or status because of this problem? Who are they?

Cultural Structures:

- Do our culture and traditions help to create, maintain and support this problem?
- What cultural values and traditions help to make this problem more serious?
- Examine the problem in relation to attitudes or mind structures.

Religious Structures:

- What are the religious structures or Church organizations that might be involved in this problem?
- How do these religious structures or Church organizations help to create, assist or maintain this problem?
- Do some religious or Church organizations gain from this problem?
- Do they use it to maintain importance or increase their membership?

Mind-structures or attitudes.

Injustice is often caused by unjust structures in society. Yet, even if these structures are changed, the problem of injustice still remains because of people's attitudes or mentalities.

These attitudes, sometimes called mind-structures, are difficult to change. To change mind structures or attitudes that create unjust situations, there is a need for conversion. This conversion demands that people should have minds and hearts that “hunger and thirst after justice.”

What attitudes do we have that help to create, maintain and support this problem?
Can we recognize or name some attitudes that we have as individuals or as a community that help to make this problem a serious one?

At the end of Step Two, it would help to take a few moments to answer the following:

- As a result of these considerations and discussions, are we getting a better understanding of the causes of the problem?
- What are the most important insights or new ideas that have surfaced or come to light as a result of this analysis?

3rd Step: Christian reflection on the problem in the light of the Scriptures and the teachings of the Church.

- To find out if the Bible and the teaching of the Church can help to throw new light on the problem:
- What does the Bible say about the problem?
- Can we identify some statements of the Church made by a pope, a council or a group of bishops that can be applied to this problem?

4th Step: Plan action, thinking globally, acting locally:

Plan of action:

- What is the solution to this problem?
- What can we, as a group or as individuals, do about this problem?

- What resources do we have to help us with our plan of action?
- Can we get more resources to help us?
- Is there a part of the problem that we can tackle now?
- What is the first step we should take?
- Responsibilities are shared among the members.
- A time limit is set for each stage of the plan, and for the implementation of the whole plan.
- Financial and other resources are reflected on, and carefully worked out.

EVALUATE:

- What did we set out to do?
- How far did we get?
- What helped us to make progress?
- What hindered progress?
- What do we need to do now? Change objectives? Change methods? Renew our resources?

N.B. (Evaluations need to be done at the various stages of the implementation of the plan; celebrations - including liturgical celebrations - need to be integrated into the whole process of a social analysis)

Another way of approaching this method is to:

SEE

What do we see around us? Why are things the way they are?

JUDGE

In judging a situation what bias do we bring? What lens do we see through? What might our unconscious sense of the issue be? What wisdom and experience of life do we bring to the issue for analysis? Whose wisdom do we relate to - that of the rich or that of the poor?

Have we really made an option for the poor in assessing the situation? Do we listen more to the elite for our sense of reality than to the experience of the poor? Where is the wisdom of the Gospel? Working for justice requires a spirituality deeply rooted in the Scriptures, otherwise our work will be overwhelming and impossible. Called to be evangelizers as well as social transformers, we pray, reflect and search for God's plan to bring about the reign of God. We judge the situation in the light of God's plan.

ACT

Being more aware of what is going on in the world around us and judging the situation from the perspective of the Gospel, it is necessary to act. Collaboration with others in the community (NGOs, other religious denominations, local groups) and where possible, networking internationally is extremely important and likely to be far more effective.

A Practical Approach:

Active engagement with poor and marginalized people, involvement in ongoing social analysis and constant reflection on our attitudes and actions will help to develop the

critical consciousness necessary to contribute to the transformation of the world.

I
am a black woman
tall as a cypress
strong
beyond all definition still
defying place
and time
and circumstance
assailed
impervious
indestructible
Look
on me and be
renewed.

Mari Evans

("I Am A Black Woman" in Margaret Busby, ed., Daughters of Africa (New York: Pantheon Books, 1992), p.300)

"They snatched me off the street. I put up a fight against the security police, but they hit me on the head. My mother and father's faces haunted me. One method used by Iraqi jails epitomizes their barbarity. And that is rape... No matter how much I'd heard about it, nothing prepared me for the actual experience. It lives on inside me. I still bleed a lot. It was done not by just one man, but by a group of them. They stifled my screams and protests. I had to give in. And it was a side show; lots of people came to watch".

Kurdish woman

(Quoted in Amnesty International, *Human Rights are Women's Rights*, 1995 p.85)

As mentioned in Section I, for many women violence is a terrible fact of daily life - violence in war, political violence, sexual violence and domestic violence. Violence was the issue at the Beijing Conference on Women that cut across cultural and geographic boundaries. Ayesha Khanam of the Bangladesh Women's Council stated, "Violence against women is an issue that begs global action." Among the issues of violence raised at the Beijing were the genital mutilation of girls, "dowry deaths" in India where thousands of young brides are killed each year because their families pay insufficient dowries, physical abuse in the home--in the US about one-third of all women murdered die at the hands of a husband or boyfriend--and the use of rape and enforced prostitution as weapons of war. How to stop this violence is a challenge for us all - women, men, lay, religious, Christians and people of other faiths.

Below is an outline of a structural analysis approach to Women and Violence:

Setting the Scene: A parish group is discussing a recently published national survey on domestic violence. The survey indicates one in five women have suffered violence from a male partner. 59% of the respondents knew of other women who had been victims of violence; 13% reported mental cruelty - they had been locked in their rooms, stopped from meeting their friends, verbally abused and deprived of money; 10% had suffered severe physical violence - kicked, pushed down stairs, beaten, stabbed and the victims of attempted strangulation. Others had been sexually abused, threatened with knives and

guns. The editorial in the local paper concludes:

“So while the Government can provide better laws for the protection of women it cannot devise a program which would reduce domestic violence until it knows what is causing this violence. It should set itself this target, and in the meantime do everything it can to support both refuge and rape crisis center.”

Can we respond to this? What can we do? Who is suffering violence in this parish, unknown to us? These and a dozen more questions quickly surface. How might such a group respond using a method of social analysis? It is important to note that the analysis of such an issue would require at least two sessions of two hours.

1st Step: Clarifying the Issue

Search out and share information on domestic violence. Purchase a copy of the survey, perhaps invite a speaker. Outline the history of domestic violence in the country. What political, economic, cultural, social and religious developments in society have contributed to violence against women? Look for the connections and interconnections. What values are at stake here?

2nd Step: Analysis of Structures

Are there economic structures which lead to violence against women, e.g., dowry system, lack of legal and property rights, women as chattel, men as breadwinners, unemployment? Are there forces in society that benefit from the economic dependence of women?

In the political structures who has power? Are there political parties or groups that give tacit support to the use of physical violence against women? Who benefits from having women “kept in their place”? What, if any, ministerial roles do women have in government? Are there groups that view the rise of feminism as a threat? Do women have any rights?

Is there cultural support for violence against women, e.g., a tradition of machismo? What form does social interaction take--women together, men together? Alcohol as an important male ritual? Chastity expected of women, not of men? How much education do men receive? How much education do women receive? How does the media present women--sexual objects, wanton, fickle, brainless?

Do the social structures encourage violence, e.g., employers own their workers and discipline accordingly, poor housing, inadequate health care and social support? Who makes the decisions?

What roles do women have in the religious structures? Are there teachings, traditions and practices that assign women a particular role? How are women depicted in mythology?

In the Bible? In the Church?

Are there connections between the economic, political, social, cultural and religious structures that contribute to violence against women?

3rd Step: Reflection and Prayer

Use a passage of Scripture such as the Samaritan Woman (Jn 4:1-42). What does this passage and what does Scripture say about this issue? How does Jesus respond? Are there teachings of the Church, statements by the pope, bishops and religious leaders which help clarify the issue?

4th Step: Planning Action

What is the solution? Concretely, what do we want to see changed? What resources do

we have in the group to help us respond to the problem of domestic violence? What part of the problem can we tackle now? How do we communicate with the wider parish? What first step will we take? Who are responsible for the various aspects of the plan? By when do we implement the various steps?

Evaluation

It is enormously important to put in place a process for reviewing and evaluating the action plan and the actual action taken.

JPIC Manual of the Commission for Justice, Peace and Integrity of Creation of the
Unions of Superiors General, Rome

5. JPIC in Specific Ministerial Contexts

• Daily Life

We present these options to you as a practical proposal of how to concretize the ideas theoretically offered in the first two parts of the Resource Book. We want to do this in such a way that these ideas become as much as possible a matter of daily life and an historical incarnation of our Franciscan lifestyle.

We distinguish our proposals on two general levels and two particular levels:

General Level:

the provincial level (what the Provincial administration could do);

the local level (what every fraternity and every friar could do);

2. Particular Level:

“Ad intra” (within our structures);

“Ad extra” (outside our structures).

I. Everyday JUSTICE

A. At the provincial level:

1. “Ad intra”

- a) In initial formation, do not discriminate against candidates who have not opted for the priesthood. Give them equal opportunities for studies and for technical formation.
- b) Maintain the right of non-priest friars to hold any office in the province and their right to a certain number of delegates to the chapter.
- c) Provide the greatest care and assistance, direct and indirect, to the aged and ill friars, if possible in their respective friaries. There should otherwise be a comfortable and welcoming infirmary for them.
- d) Help the nearest relatives of the friars in their economic or structural difficulties, even placing at their disposal part of our structures.
- e) At the time of civil elections, furnish every friar, through the provincial JPIC office, adequate and as complete as possible information concerning the platforms and the candidates of the various political parties.

2. “Ad extra”

- a) An annual checking of the accounts, with the determination of a fixed percentage of gross income, fixed annually, to be given back to the poor in the form of a project for human betterment (“promotion”), possibly decided upon by all the friars.
- b) Make use alternately of capitalization and savings such as ethical banks and mutual self-administered funds. Also, forego higher interest. Or forego a personal interest.
- c) Have as a priority the betterment of the structures regarding public worship and welcoming, as well as taking into consideration friars who are not ill.
- d) Verify directly and personally at fixed intervals, through the provincial JPIC office, whether the confidence placed in a political candidate was merited or not.

B. At the Local Level:

1. “Ad intra”

- a) Favor as much as possible and equal distribution of responsibilities, in such a way that all the members of the fraternity be co-responsible participants, according to their charisms, in the good management of the house. Provide for turns for all regarding the more elementary and heavy services, such as cooking and general cleaning of common areas.
- b) Facilitate the possibility of profiting from vacation times by each friar, providing for all the friars the funds needed, not forgetting the vow of poverty.
- c) See that each friar can freely develop his own talents for the service of the fraternity and of the Church.

2. “Ad extra”

- a) If there be need to hire non-Franciscans for domestic work, the first criterion for choosing one should not be his / her productivity and efficiency but the need of the potential candidate.
- b) Pay a just wage to personnel dependent on us, even in the absence of adequate legislation, putting in first place his /her security in society.
- c) Buy and use as much as possible the products of just and cooperative dealers, even if the cost is above average.
- d) Help, support and eventually join religious and civil groups that fight for justice (e.g., Amnesty International, etc.).
- e) Be interested in political and social activity in the area by helping, supporting and eventually forming groups for the defense of the most marginalized, even at the cost of one's own physical integrity and liberty.
- f) Always and everywhere exercise the right to vote. Then, vote for the parties and movements that strive for greater equality among persons and safeguard the freedom of worship and the dignity of the person.

II. PEACE, Our Sister Everyday.

A. At the provincial level:

1. “Ad intra”

- a) Foster as much as possible moments of fellowship and festivity.
- b) Make known as much as possible the “good works” of the friars; facilitate communication; appreciate one another's work. “Communication increases communion.”
- c) Make the evangelical option for nonviolence and antimilitarism.

2. “Ad extra”

- a) Form a group of friars as “emergency peacemakers” (after the example of the International Brigades for Peace - BPA), directly responsible to the provincial minister or the provincial coordinator of JPIC, to be sent to “hot zones” in case of possible conflict. They would contribute, by their nonviolent presence, to peacemaking between the parties. Such provincial groups should be coordinated in their operation by the General JPIC Office.
- b) In the spirit of Assisi, promote a Day of Fasting and Prayer for Peace annually on October 27.

B. At the local level:

1. "Ad intra"

- a) Fraternize as much as possible with improving good manners, greeting each other daily, and sharing with the brethren our joys and sufferings; pray for each other; commemorate and celebrate birthdays and namedays.
- b) Don't try to always "get in the last word." Accept the opinions of others.
- c) Don't feel that one is the victim of the community. Don't victimize anyone.

2. "Ad extra"

- a) Live minority, being subject to all.
- b) Don't criticize, don't call anyone to judgment, even at the cost of justice.
- c) Publicize and support conscientious objection to military service and conscientious objection to military spending.

III. CREATION, Our Common Home

A. At the provincial level:

1. "Ad intra"

- a) Train the provincial and local treasurers to an ecological mentality.
- b) In the course of initial and ongoing formation, provide courses on "human ecology."

2. "Ad extra"

- a) Buy products in recyclable containers;
- b) Publish everything on recycled paper.
- c) Prefer, when possible, means of transportation using methane or liquid propane gas, even if less efficient.
- d) Buy habit cloth which has been treated as little as possible.

B. At the local level:

1. "Ad intra"

- a) Oppose widespread consumerism by choosing a moderate lifestyle, especially in food and clothing, and as far as possible that which is simple and natural.
- b) Don't favor but OPPOSE whatever is "throwaway" in style.
- c) Separate refuse, especially paper, glass and plastic. Each house should have one or more collection places and persons responsible for collecting the materials.
- d) Live in houses heated with methane or natural gas. Where possible, convert from coal or diesel fuel.
- e) Limit the use of energy and water to what is strictly necessary.

2. "Ad extra"

- a) Encourage, support and join, or eventually form, ecological movements which will educate public opinion in a nonviolent manner and will put pressure on community, provincial, regional and national administrations to adopt measures aimed at saving creation (nature). Example: Differentiated garbage collection, a more ecological system of transportation and industry.
- b) As much as possible, use the bicycle as a means of transportation; it is at once healthy and nonpolluting.
- c) If the bicycle is impossible, use public transportation, preferably those run on electricity, natural gas, or "green" gasoline (in that order).
- d) Cultivate the land using natural fertilizers, not for the most efficient production. Respect seasonal cycles of repose.

e) Buy natural products that produce little pollution.

As we said at the beginning, this is a list of proposals which does not claim to be exhaustive and certainly does not embrace all the possible geographical situations of the Friars Minor. We did, however, try to expand our horizons as widely as we could.

It is up to you, good brother, with your conscience to put into your context the message we have tried to offer you in the light of the Gospel and of our legislation. Bring it into your environment and you can become a sign of the love of God for which there is no substitute. This sign will express itself in a lifestyle that is both sober and joyful, following the example of Saints Francis and Clare.

Roberto Cranchi OFM

• Mission “ad Gentes”

From its very beginning Religious Life appears as the Incarnation of God's radical love for his world, as a sign of the radicalness of the Gospel and as a liberating force transforming the world. It is worth remarking that, from its first appearances, Religious Life was not defined as an expression of the pastoral or charitable activity of the Church, but rather as a visible and legible sign of what it means to be Church at the service of the world. Evangelization “Ad Gentes”, often with its dark and bright sides, has been the work mainly of the Religious, both men and women, lay and clerics. In every period some particular aspect of mission has been emphasized:

- The mission “Ad Gentes” could be described as bringing the civility, the law and order of the Reign of God to illiterate, impoverished and often violent people.
- The mission “Ad Gentes” became a project to Christianize the natives of the New World.
- Our mission “Ad Gentes” was to bring as many people worldwide to the truth, which for us at that time meant, into the Roman Catholic Church.

Mission “Ad Gentes” Today

In the last thirty years not only have our lifestyles, clothing and prayer life changed, but our civil societies have changed with incredible speed. Within the Church there have been strong developments in scripture scholarship and theological reflections, as well as an incorporation of the natural and social sciences into our theologies. Our understandings of God, Church and Mission are being affected by these changes.

For centuries the observation of the sun rising and setting daily on the horizon gave people reason to think that we were the center of the universe and that the sun rotated around us. What began as a casual observation grew into a cosmology, that is, an interpretation of the perception. From this cosmology the Christian Church and western civilization constructed a complete worldview encompassing God's design for the human race, the need for salvation, worship, law, ethics, iconography, etc. The new perceptions of Galileo Galilei were not harmless or mere curious observations. Using a simple new lens Galilei introduced a tremendous shift in the perception of the way humanity understood its place and our solar system within the universe. The experience of the new perception forced the previous cosmology and many of its corollaries to crumble and new ones to take their place. This crisis was not without serious problems. This new information was a tremendous threat to the way Christians had understood God, their world and their place in it. The threat to the cosmological underpinnings of society was so strong that it was not only difficult, but even dangerous, to talk to bishops and to try to convince them to see reality in the new way.

Today we are in a similar time of crisis where our cosmological assumptions are changing. Perhaps the new lens that introduced the beginnings of a new cosmology is the lens of the camera through which we saw the earth from the moon. People all through the world have had the common experience of watching other people break the law of gravity, move into space and from the moon watch our planet rotate like a glowing Christmas ornament suspended against a black sky. Together we watched ourselves and our planet, a globe without borders, fragile, alone and brilliant, from a camera that sat on the moon 280,000 miles away.

Today one half of the human race, the women, are defining themselves and their rights vis-a-vis the other half, the men. This is probably one of the most important discussions in the history of the human family. The world is becoming a global village where more people are interested in spirituality but do not identify with a religion. As we learn more about creation and electronically meet new brothers and sisters throughout the world our perceptions change. We not only see nature and one another differently but our understanding of God changes. Fewer people are frightened by the concept of God. All religions are seen as good and helpful for people's journey. More spiritualities are creation-centered and identified with the struggles of the poor and human rights. Physicists who were previously considered the enemies of religion are now giving us lectures on how matter and spirit are aspects of the same reality and that the base of all matter is spirit.

For the first time in history the whole global family can now be simultaneously affected by the same experience at the same time. Television has united us around a new village fire. We watch the Russian White House in Moscow being attacked; together hundreds of millions of people from every country in the world gasps at the same instant as we watch the winning goal of the World Cup being scored in Paris. We can Tele-fax across closed borders, over the heads of despots, giving people hope as well as updated data about human rights violations. Access to information shifted power from factory production output to information. Information gives people the possibility to make choices for their lives.

Over the last ten years or so we have been witnessing a shift in focus: from an ecclesiocentric and/or exclusively Christocentric model of mission (and also of Religious Life) towards a model which, though thoroughly ecclesial and grounded in true discipleship, is open to the horizon of the world to come, of the "new heaven and the new earth", that is of God's Reign. In this way, it is the Reign of God which defines the identity of the Church and which is also bound to re-define Religious Life within the Church. If the identity of the Church is mission, then the Reign of God and its values (peace, justice, divine filiation and human fellowship, unconditional respect for all life, brotherhood/sisterhood of all the nations under one God) become the goal of the Church's mission.

It seems that contemporary theology has reached a fairly strong consensus about the base for the self-understanding of the Church (also of Religious Life): The center of Jesus' life and ministry was the proclamation of the breaking in of the Reign of God by words, gestures ("deeds") and especially through his death and resurrection. Biblical scholars tell us that Jesus' self-understanding consisted in his being the prophet of that new reality which is called the Reign of God. He speaks about a God who relates to every single human being, to the whole of creation, to history in and through which his love will unfold and grow until the end of time. "The Kingdom of God... is the utopian vision of a society of love, justice, equality, based on the inner transformation or empowerment of human beings. A vision in which people will 'act' and 'live together' differently because they will 'be' and 'feel' themselves differently" (P. Knitter).

Vatican II has placed mission at the very center of the Church's self-understanding: The Church is missionary by its very nature. Mission belongs to the very essence of the Church. One could easily say: The Church's identity is mission. In this perspective

mission does not proceed from a special mandate received from some ecclesial authority, but from baptism itself by which every Christian is initiated into that "communio". A "communio" which is not a closed circle' but rather a living body whose nature consists in the act of sharing and self-giving, much the same as Jesus has given himself away for the sake of the "many". In a very clear sense the Church does not exist for itself. It is rather, as *Lumen Gentium* puts it, the "sacrament" of the communion of humankind and of the whole creation with God, the sacrament of God's salvific and liberating plan for his creation.

Mission and Reverse Mission

When we speak about "mission", it is easy to look for a project, a book to publish, a tract to write, a film to produce in order to communicate the "content of the message" in order to change others' lives for the better. But "mission" is not the same as a certain amount of measurable information to be communicated, taught or handed over. It is an attitude of being sent to announce by presence and/maybe by word the Reign of God.

Seven hundred eighty years ago at the time of the Crusades our brother, Francis of Assisi, traveled to the east with the intention of preaching to the Sultan, the enemy of his people. If the Sultan would convert, then there would be peace. Francis was fortunate because the Sultan was a wise and open man. Rather than be angered by Francis' preaching, the Sultan invited him to live in his camp and to continue their discussions over a period of time. Francis experienced another conversion in his life. He did not become Muslim but he returned to Assisi with a great respect for the "Saracens". He was more deeply evangelized himself than was the Sultan. In the First Rule for our life Francis wrote that the brothers who go among the "Saracens or other unbelievers" should live among these people being "subject to all", quarreling with no one and by their lives give witness to their faith as Christians. If and only when it pleases God should they preach and baptize.

Francis gave us a wonderful model of evangelization and mission. We go into a situation that is foreign to us and we live respectfully with people as we come to understand their ways. We do not argue with them and we do not attempt to preach until God makes it clear that we should do so.

Mission is thus an attitude, a viewpoint, an enlightenment (Buddha) which allows us to see what is really here: to see, to experience the humble and simple God living among us or better put: we living within God. Mission is choosing to have your eyes opened and to be a witness to the Reign of God where spirit and matter are in harmony. It is to believe and to hope in the Reign of God that is around us, that is beneath the surface of life, that is within each person. It is a chosen attitude, a disposition toward peace and toward justice, desiring to see all as it is intended to be by God. It has the ability to bring out what is hidden, like "the steward who brings treasures from the storeroom". It is a way of seeing and understanding the world and its people with faith in the Incarnation of God's Love. There is a marvelous story about St Ignatius Loyola that describes this attitude of faith. When St Ignatius was an old man living in retirement, often he was seen in the garden walking among the flowers. Every so often he would wobble up to a plant that was in full bloom. He would push his cane up against the flowers and gently shake them saying, "I know, I know, do not shout about it so loudly"!

Discipleship - A Basic Attitude for All Times

It was not only the content of Jesus' teaching that captured the apostles' attention. It was also his personal interest in them and his calling power. Calling them to see, to be awake to the Reign of God that was within and around them, so that they could be free to be their true selves. In Simon, Jesus saw the hidden strength of a great leader underneath the vacillation of a coward who loudly denied knowing him before a servant girl in Herod's courtyard; it was the hidden gentleness of James and John who both wanted to call down the fire and brimstone of Sodom and Gomorrea upon the Samaritan town which would not give them night shelter; it was the hidden fairness of Zaccheus who promised retribution to all whom he had cheated; it was the hidden integrity within Matthew the apostle and martyr who had been willing to work for the enemy and to collect tax money from his own people. Our mission is to help those who are blind, deaf or indifferent to experience and respond to the Reign of God that is within and around them.

Questions

Dedication to Reign of God will open up many questions about the way we do things when we go about our mission: For example, what would it mean for us as religious to be in China and go to China in the future? What would be the intent of such a mission? The Chinese have the world's oldest continuous civilization. We believe that God has been loving the Chinese people, living and working among them for thousands of years. So why would we feel called to go live among them? What would we need to tell them? or to ask of them?

What lessons are we learning from our recent experience of evangelization in Rwanda? In other parts of Africa? What about the feasibility of religious communities becoming active NGO's associated with the United Nations? How could we preach or witness our faith that Christ has died, Christ has risen and that Christ will come again to the United Nations community?

When we implant the Church or our institute in other countries how mobile, flexible and poor are we? How respectful is our attitude towards the culture and ways of our hosts? Do we retain the ownership of structures and of the young local Churches? Is now the time when the "young" Churches developed by our Institutes should now become themselves active in "sending" missionaries? Why are there not more missionaries from Africa, Asia, Latin America? Do we evangelize by our witness to evangelical dignity and equality among ourselves - lay and clerics, men and women - since we all are bound together by the same fundamental task of evangelization? Do we export our old problems and divisions to the young Churches?

Challenges

What about the renewal of Religious Life and our mission "Ad Gentes"? Lest we fool ourselves, we need to remember that in nature most renewal is through death. Unless the seed fall to the ground and die it will not produce a grain of wheat. Death opens up the possibility of progress and development, a rebirth to a life that is very different from a prior stage. Maybe we are being prepared for the next planting and like the seed can only believe and hope that the unknown future is within us. Perhaps we are now being pulled into the next period, across the threshold. Often there is resistance whenever creation comes to an evolutionary boundary crossing. New energy is created by the fric-

tion caused by the resistance to evolutionary draw forward. This new energy helps to propel creation into its next stage.

All of our institutes need to adapt, both these at home and those abroad, to the issues surrounding us: the challenge to form smaller groups of Christians living a gospel-inspired life among people who are indifferent, blind or hostile to the Reign of God; learning how to live in international and intercultural communities, not just because of necessity but as a public witness to the solidarity of the human race; working and collaborating together, men with women, women with men; praying and working, on a regular basis, with people of other religions; sharing with the scientific community the message that God has become part of creation; speaking on behalf of those who do not have voice at public meetings such as the World Summit on Social Development (Copenhagen), the World Conference on Women (Beijing), the World Conference on Habitat (Turkey).

Lessons about the renewal of Religious Life and our mission "Ad Gentes" can be learned from our smaller brothers and sisters, hydrogen and oxygen molecules, which even though they are so well defined and useful, often merge and find new life when they lose themselves and become our Sister Water, who St. Francis reminds us is precious, useful, chaste and pure. In water, hydrogen and oxygen have a temporary and useful fulfillment that was undreamt. However, each must change, convert, lose itself in order to unite, to become something new. Earlier in history the message of the Incarnation passed from its Jewish home to the west; to Greece and Rome where there was a fusion between the message from the Orient and the culture of the West. In many ways this exchange or union is similar to the fusion of hydrogen and oxygen to make our gentle Sister Water. A question for us: Are we prepared personally or institutionally to bring the molecule of our world and let it merge completely with another's world so that there will be a new understanding of the Incarnation and its ramifications? For example, what if the West were to bring its world of theology and reflection and let it be transformed and inculturated into the teachings of Confucius so that there would be a Chinese Catholic Church?

Much of Religious Life as we knew it is dying and changing into a new life that is yet unknown, undreamt. For the next century, I believe that there will be various experiences of Religious Life in the Church. Not only will they be diverse but they may be functioning out of different ecclesiologies and in very different social situations. In some countries religious communities will prosper as they did fifty, sixty years ago in the north. In other places even with our best intentions and efforts, the answer to our prayers will be fewer numbers and even the disappearance of some communities that served the Church very well in the past. It will also draw out the new forms of Religious Life from the Church for the global society, forms which will be consistent with predecessors in the past but different, perhaps as different as a seed compared to a sapling.

Just as the prospering commune of Assisi was the catalyst for the innovation of Francis and Clare, we can expect that our new world will be the catalyst for the new spiritual leaders, the new forms of life publicly dedicated to God. These new forms of "religious" life will respond in fresh and in bold, different ways to the challenges that come from the evolving global village. They will probably be concerned with opening the eyes of those who cannot see the obvious parts of the Reign of God.

Attention must be drawn to the danger of an incorrect reading of the Religious Life, a danger which exists both in the local Churches of the South as in those of the Northern hemisphere: Some consider only the utilitarian aspect and thus relegate to the background the "raison d'etre", the fundamental charism of Religious Life, which consists in being a humble but nevertheless prophetic sign of God's loving presence in the world and in the whole of creation, in being a sign of the living Spirit which gives birth to an ever new incarnation of the Gospel and witnesses to the coming of the Reign of God within the different cultures of the world. I would like to emphasize the fact that in its deepest dimension, Religious Life is not a resource at the service of pastoral ministry. It is rather essentially important in itself, in and through giving witness to God and the transforming power of the Gospel in the Church and in society. "The apostolate of all religious consists primarily in the witness of their consecrated life, which they are bound to foster through prayer and penance" (CIC 673).

Conclusion:

Some Special Challenges

1. The call to new frontiers

Religious Life refuses boundaries. (Saint Francis: The story of Lady Poverty asking the friars to show her their cells, "Our cloister is the world"). More often than not Religious Life defies strict definitions, the naming of structural elements and geographical limitations. Its very nature is dynamic and not static. Religious Life has often been the primary agent of change within the Church and in society. By its very nature it is a constant pursuit of the "ultimate" in life and history, the continuous search for the fullness of life and of history. Religious Life breathes and celebrates that endtime already now. It is thus proclamation, anticipation and prophecy. Religious Life with its mission "Ad Gentes" is a sign of the Reign of God which is part of the dialectic of the 'already' and the 'not yet'.

Here are some simple questions for your reflection and perhaps your discussion:

- Are we the presence of the Risen Lord in the world?
- Are we the voice of the poor seeking to be heard in a world which is structurally unjust?
- Are we a cry for justice that is not easily silenced?
- Are we the signs and "sacraments" of a compassionate God?
- Are we the alternative to greed, nationalism, consumerism, racism, upward mobility?
- Are we peacemakers, with peace reigning first of all in our own hearts and in our own Institutes?
- Are we a word of hope, a song of encouragement and hope for those who need courage?
- Are we caretakers of our Mother the Earth?
- Are we the gatherers of the alien, the stranger, the widow, the orphan, the migrant, the asylum-seeker, the unemployed, the forgotten?
- Are we a sign of a reconciled Church (the question of being an international Institute..)?
- Are we that special gift to the Church which calls it back to its initial love and discipleship?

2. "Passing over"

Jesus' mission was a personal Passover (*Kenosis*) from what is familiar and secure into a world of sinners, outcasts, the indifferent, the corrupt and the impure. Today, a creative following of Jesus has to contemplate and implement our community's Passover into the lives of the poor, by making our option for the poor a self-emptying into other contexts and other cultures, a true inculturation.

3. Establish an inculturated Church

We speak about the necessity of acting the whole world into the conscious awareness of with integrity to implant a Church which is inculturated but also one which is international ("Catholic"). With having the advantage of history and studies of modern social science today, we should not act impetuously and blindly. We need to be careful to avoid the danger of incommunicability through a superficial and erroneous concept of inculturation. We also need to be cautious of the danger of a new nationalisms which can hide within the language of inculturation and "respect for cultures". An essential part of our mission "Ad Gentes" is to help people avoid being trapped by the destructive elements of tribalism. But before we go to other places to give advice to other brothers and sisters we need to be certain that we have the practice of addressing these same human problems within our institutes.

4. Witness to Gospel Dignity and Equality

This last point brings me to the challenge that we evangelize by our witness to the evangelical dignity and equality that we practice among ourselves. We have continuing historical problems concerning the relationship between lay and clergy, between men and women, and yet all are bound together by the same fundamental task of evangelization. It is important for us as religious institutes to examine ourselves and to ask: Do we export our old problems and divisions to the young Churches? Reconciliation must take place among ourselves on a daily basis if we hope to be witnesses of the Reign of God among other nations, tribes and cultures. The message that we preach by word and deed must be incarnational, that is, it must demonstrate our firm conviction that God takes creation and our societies seriously. Mission "Ad Gentes" must include the wisdom and commitment to the struggle of the poor that is contained within the social teachings of the Church. Our work for justice and peace is an integral part of evangelization. Dialogue is an essential element to our mission "Ad Gentes" - dialogue as evidenced in a public manner by the famous encounter of world religions in Assisi in 1986.

Hermann Schalück OFM

- **Justice, Peace and Integrity of Creation Work in Parochial Ministry**

What we wish to focus on in this section is how can we integrate justice, peace and ecology work within parish ministry?

To help us we offer the following objective: That justice, peace and ecology be a fundamental part of parochial ministry and not just the competence of a few specialists.

Hopefully the following ideas and practical hints might help the parish commitment to justice, peace and ecology. We will look at the following areas:

1. The Triple Ministry of Jesus.
2. The Social and Prophetic Ministries.
3. The Parish and Other Groups.
4. The Education of Leaders.
5. The Understanding of the People.
6. The Role of the Fraternity.

The Triple Ministry of Jesus

Every parish to varying degrees tries to integrate the triple ministry (prophetic, liturgical and social ministries) into its structures and projections.

It is difficult to develop a balanced pastoral approach. Sometimes a ministry of aspects developed to the detriment of others. It is easier to promote and enthuse the people in liturgical and sacramental ministries than for the social and prophetic ones. The objective of a balanced ministry is to make Jesus and his gospel present in its finality and not just aspects that please us or are easier to present.

With clarity on this point, it is easier incorporate justice, peace and ecology into the parish ministry. A good coordination of ministries is fundamental. With this a series of difficulties arises: the self-sufficiency of groups and movements, a breakdown of the unity and the inability to achieve common goals.

We suggest that each parish strive to achieve a coordinated and participative parish council made up of people from the different church groups and ministries. Taking into consideration the pace, the culture and the socio-political and religious situation of the people, it is essential to work out a pastoral plan with priorities that can be evaluated.

The Social and Prophetic Ministries.

The team and commissions responsible for the social and prophetic ministries are directly, but not exclusively responsible for the promotion of justice, peace and ecology in the parish.

According to the parish study of the socio-economic and political reality (diagnosis), where it exists, these commissions can identify areas of human promotion and the most vulnerable groups that require attention. No parish can respond to all the challenges. It is this necessary to make a list of the most important human development priorities to be focussed on and the relevant themes to be reflected upon by the communities and groups of the parish.

If the problem is lack of water, environmental contamination, many displaced people or the rejection of a particular group, it is possible for the parish to engage in a reflective process with the intention of elaborating specific actions to alleviate the situation. Actions should be the fruit of reflection and where possible by the greatest number of parish community members; once the work is carried out, it should be evaluated. Often the results are not as important as the participative process used. Many initiatives will fail, but eventually some will succeed. It is better that projects fail sometimes with everyone involved than the success of a few. It is better to lose a battle and win the war.

At the same time, there will always be specific areas that require immediate action by the few. The number of initiatives or responses to local, national and international problems often isn't the issue, but the coordination of the aforementioned and the information shared with the whole community.

It is not wise to reduce justice, peace and ecology work to a specialized few. If people identify a specific group, knowing human nature, the work will be left to them. All work starts with the few. However, these few should have the overall vision to involve others and be ready to hand over responsibilities and leadership when it is opportune.

The Parish and Other Groups.

1. The parishes aren't the only ones preoccupied with justice, peace and ecology issues. Strength exists to the extent that people are united. The parish should make it its business to get to know all the other groups, organizations and churches that promote life and human dignity: community organizations, political parties, trade unions, associations, municipal councils, Protestant and Orthodox churches, other denominations and religious Orders. Particular attention should be paid to knowing the objectives and projections of the local dioceses and how to coordinate with it.
2. The objectives of all the groups and their practical nature should be critically analyzed.
3. If gospel values are respected, it is better to collaborate with these groups rather than compete with them.
4. It is important to evaluate now and then the coordination and the results of the work to avoid manipulation.
5. The parish should invite other groups to participate in its initiatives where possible and exclude anybody who does not have the right intentions.

Education of Leaders.

1. The leaders of the justice, peace and ecology ministry need an initial and permanent formation: theological, social teaching of the church, Franciscan spirituality, organizational and technical, etc.
2. We suggest that the leaders should have been actively involved for a time in the parish before getting directly involved in justice, peace and ecology issues. It is easy to be swamped or lose the Christian perspective in this work.
3. The promoters need a balanced spirituality.
4. Have had contact with other church groups or at least know them.
5. Appreciated and accepted by the communities.
6. Prudent and capable of risk taking.
7. Not associated with party political leadership.

Understand the People.

Generally people shy away from justice, peace and ecology issues due to fear (in countries of conflict) or because of dualist understanding of holiness or due to badly thought out, poorly supported or failed projects.

One must go at the rhythm of the people. Without a good religious and broadly comprehensive education, not much can be expected. When it becomes obvious that the promotion of life and human rights are a fundamental part of holiness, something can be achieved.

How can one enthuse the people?

1. At the beginning, select projects or simple activities that don't suffocate people. There is nothing like success to motivate.
2. Avoid polemical and risky projects at first.
3. The projects should respond to what the majority feels is important in the beginning.
4. Select responsible and key people: better still if they are motivators.
5. Don't impose projects, no matter how important.
6. Make sure that there is leadership continuity.
7. Clarify objectives and evaluate.

Role of the Fraternity.

1. Accompany the parish diagnostic and planning processes.
2. Listen respectfully to the people's suggestions.
3. Support actively the social ministries initiatives for which justice, peace and integrity of creation has its competence.
4. Support does not necessarily mean the direct involvement or physical presence of the friar.
5. Economic, logistical and motivational support to groups by friars.
6. Avoid protagonism and creating a dependency on the friars.
7. After a while one's participation should become less.
8. We are not eternal in a parish. After we go, the parish community remains along with the justice, peace and ecology work.

Gearoid Ó Conaire OFM

• Word Ministry

Ministry of the Word

Over the centuries, JPIC issues have been part of the friars' word ministry. Because of Anthony's Lenten sermons in 1231, for example, the citizens of Padua passed a law against the imprisonment of debtors. Friar-preachers had a role in the start and spread of pawnshops, allowing people to raise capital without paying high interest rates charged by banks. Writers and preachers have defended the rights of native peoples on several continents. Friars have joined with other parts of the Franciscan Family regarding each of the seven JPIC themes highlighted in Part Two of this Resource Book.

In all of their ministries, the friars face a double challenge identified by St. Francis in the Rule of 1223: to observe the Holy Gospel (chapter one) through a passionate living of the evangelical counsels yet without arrogating to themselves the right to judge those “whom they see wearing soft or gaudy clothes and enjoying luxuries in food or drink” (chapter two). A major reason that Francis of Assisi profoundly influenced his contemporaries and succeeding generations is that he combined a passion for living the Holy Gospel with an acute sense of his own incompleteness in doing so. People have, therefore, seen Francis as an integrated and transparent man, always seeking to respond more generously to God's abundant grace. Francis challenged them and also encouraged them to “begin again.”

When friars have respected the need for humility as well as a passion in living the Gospel, they have succeeded in influencing their contemporaries to improve justice and peace conditions. When friars have excelled in passion for living the Gospel but have lacked humility about their incompleteness in doing so, those friars have been countersigns for the Reign of God and have failed to improve justice and peace conditions.

An imbalance of passion and humility has hampered the evangelical witness of Franciscans in the past and could so do again in the future, in any ministry. Practical experience with the marginalized and the poor will bear rich fruit in every friar's life and ministry. Below are a few possibilities for addressing JPIC concerns through popular preaching, writing and radio/TV/multimedia--regardless of whether friars consciously make a connection between life/ministry and JPIC issues.

Writing

- popular-level articles in Franciscan or other publications regarding initiatives related to the seven themes in Part Two of this Resource Book,
- interviews with Franciscans and others prominent in those seven areas,
- writing Letters to the Editor to praise good articles about JPIC concerns or to protest misrepresentations (e.g., caricatures) in these areas,
- promoting reconciliation within the Church and the human family,
- for Franciscan publications, ensuring justice for staff members regarding wages, pensions and promotions,
- maintaining contact with friars more on the frontlines of these issues (e.g., their contributions in provincial newsletters, visits or personal letters to and from such

- friars),
- engaging in direct part time ministries in one of these seven areas (e.g., prison chaplaincy, soup kitchen, advocacy work), and
- doing scholarly writing (journal articles or books) regarding these seven areas and others related to JPIC.

Radio/TV/Multimedia

- special or continuing broadcasts regarding these seven themes, using interviews as much as possible,
- some radio stations, for example, have regular programs to promote literacy or improve health education,
- use of friar-missionaries and other friars for interviews,
- cooperating with other groups (religious or secular) in producing programs to address these seven themes,
- producing programs addressing these seven themes for use at the provincial or conference level, and
- justice for staff members regarding wages, pensions and promotions.

Parish Missions

- refer to twinning of parishes (within the same diocese, country or on the international level) as something already done or a possibility to be explored,
- reconsider talks already developed; possibly incorporate new material from one or more of these seven themes,
- personal testimony of the preacher about his growing appreciation for one or more of these seven themes,
- to prepare people for the sacrament of reconciliation, incorporate elements from these seven themes into the examination of conscience (e.g., telling racist or sexist jokes),
- urge listeners to become better informed regarding these seven themes,
- consider giving all or part of the mission in a team format with a woman,
- use appropriate AV materials for these themes, and in the talks, address the danger of a privatized religion which has no social consequences.

Retreats

- develop talks incorporating as many of these seven themes as feasible,
- encourage retreatants to reconsider the place of these seven themes in their life, especially their changing understanding of a particular theme and their possibilities for direct action concerning it (e.g., volunteer work),
- use appropriate AV materials for these themes,
- consider giving all or part of the mission in a team format with a woman,
- ask your contact person for this group about the status or recent history of any of these seven themes for that group,
- make reference wherever possible to local initiatives regarding these seven themes,
- recommend books, magazines or movies to continue the retreatants' education and reflection on these seven themes, and share personal experiences of growth regarding these themes.

Patrick McCloskey OFM

• Education Ministry

“If we are to reach peace in the world, we shall have to begin with the children. And if they will grow up in their natural innocence, we won’t have to pass fruitless ideal resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with peace and love for which consciously or unconsciously the whole world is hungering.” Mahatma Gandhi

“... The nations have been brought up with wrong goals. Our schoolbooks glorify wars and cover their atrocities. They indoctrinate children with hatred. I would rather learn peace than hatred, rather love than war. The schoolbooks have to be rewritten. Instead of perpetuating old conflicts and prejudices, educational systems must be filled with a new spirit. Our education begins in the cradle: the mothers of the entire world have responsibility to educate their children in a sense of everlasting peace...”

Albert Einstein

Introduction

We know that for most friars, time and resources are already stretched to the limit. We see that there are tremendous efforts in the educational ministry already underway. Nevertheless we would like to highlight peace and integrity of creation within this ministry - issues that have been somehow neglected by the educational structures all over the world. Since many of our brothers are actively involved in teaching, they can be promoters of these issues, which are essential part of the Franciscan charisma. This Resource Book and this article are not an attempt to be a comprehensive program for universal use. Rather, we look to the commitment and creativity of the friars to influence the necessary changes in their countries’ educational systems in order to include justice, peace and integrity of creation in the content and curricula of schools. We encourage friars to help communicate the importance of teaching justice, peace and integrity of creation, i.e. teaching concern about others, especially the poor and those on the margins of society; reflecting Christian and Franciscan teachings on justice, community and safeguarding of creation.

General outlook

In the contemporary climate of tension among nations with the power to destroy our sister, Mother Earth, the need to develop new initiatives in educating for justice, peace and safeguarding of creation is evident. It is no longer adequate to learn how to avoid conflict but how to promote the positive art of peacemaking; nor is it sufficient to develop new technology to solve the ecological problems in place of developing a loving responsibility for creation. The physical survival of the life on earth and the spiritual survival of human race demand that education for justice, peace and integrity of creation become the core subject of education and not only one theme in it. Such education is understood in the broadest sense as a grassroots pedagogy to be employed in a wide variety of settings. It focuses on the goal of fostering respect for the otherness of all human beings and of all creation and leads toward an ultimate goal of loving them. In an attitude acquired through this type of education, the *realpolitik* of political thinking and of political peace efforts as well as of "sustainable development" may fail to bear witness to “reality.” This kind of education may lead to a call for an alternative politics which would enlarge "realism" of *realpolitik* to encompass the reality of authentic

reconciliation among human beings and of "sustainable development" to consider the good of non-human creation.

There is much conflict in the schools all over the world, conflict that too frequently takes a destructive course. It goes unresolved and tensions build up; assaults on children, teachers and property are commonplace. Educational institutions, which should provide a positive environment for resisting the drift toward violence, are seldom effective in dealing with the cause of antisocial behavior. They often retreat to measures of security and take hostile actions against the offenders.

Yet the very attempt to stamp out violence by methods which are themselves violent towards children and youth in conflict only confirms that violence is an acceptable, if not preferable, method of solving problems in a particular society. Such methods are dehumanizing and fail to provide youngsters with positive alternatives to violent patterns of behavior. They learn more from the ways we respond to aggression and conflict than they will learn from our words. What we say is important, but it has to correspond with what we do.

Many people never develop the attitudes and skills to handle productively the conflicts they face in the course of their lives. Much of their knowledge of handling conflict is acquired haphazardly and in contexts which emphasize destructive methods (television, video and movies). If children were systematically taught how to manage conflicts constructively, they would become less vulnerable to emotional disorders, suicide, violence and other forms of antisocial behavior. Beyond this, we must prepare the younger generation to deal constructively with the conflicts that inevitably occur among nations in our nuclear age.

Nonviolence isn't just about ending wars. It's also about creating peace in our own hearts. To teach peace through nonviolence is to give the young a chance to develop a philosophy of force: the force of justice, of love, of sharing wealth, of organized resistance to corrupt power, the force of ideas. Schools should arm students with ideas and expose them to the history, techniques and practitioners of nonviolence. To choose to live by philosophy of nonviolent force is to choose Jesus over Caesar, Saint Francis over Napoleon, etc. Courses on nonviolence should begin in kindergarten and first grade and then continue through elementary school, junior high and senior high school.

It is often unrealistic to hope to resolve conflicts with nonviolent force (negotiation, compromise, organized resistance, non-co-operation, civil disobedience, civilian-based defense) because these methods are rarely taught in schools. Until recently, teaching of nonviolent conflict resolution skills has been largely relegated to private and pacifist-oriented schools. The effect of the schools' neglecting peace courses is peace illiteracy. Not only should peace be given a chance, but also it should be given a place in the curriculum.

But instead of assigning blame, each of us needs to ask what more we can be doing to reform the schools. It is student themselves who must supply the moral pressure to get peace courses. We have to teach them that this world is theirs and so is the future; to teach them to think of the world they want to live in, what they need to build it and then demand to be taught that.

H. Felder described (1923) the Franciscan movement as “the biggest peace action ever assumed, and the biggest peace ideal ever proclaimed.” The necessity of living this ideal has always been current and challenging for Franciscans. We are challenged to transform the global culture of violence in the direction of a culture of peace. We can find guidance in our great Christian and Franciscan tradition. With opened minds and receptive hearts, peace can be taught and learned.

We have the responsibility to inspire in younger generations the determination and ability to resolve conflict without using weapons. A world in which people can become sophisticated in the skills of problem solving, dialogue and negotiation is a world in which we are educating for survival.

Practical suggestions

To teach successfully, education has to be firmly directed toward practice, i.e. toward the concrete interactions among inhabitants of our common Mother Earth. It is often considered that by acquiring knowledge we are already altering the situation at hand. But we do not. Acquiring knowledge may alter a situation only if this knowledge guides one’s actions and words while interacting with other persons. Consequently, basic principles of education for peace and safeguarding of creation, which involve learning positive reciprocity and unlearning damaging reification, must be put into practice if they are to yield positive results.

Many opportunities exist for religious education programs to focus on Catholic social teaching regarding justice, peace and integrity of creation. Those involved in religious education programs and teaching in schools may want to consider some of the following ideas.

Some suggestions for peace education:

- Incorporating the concern for justice, peace and integrity of creation contained in Scriptures and Franciscan tradition into ongoing educational programs and school curricula.
- On the level of the OFM conference, elaborate manuals, brochures, leaflets, posters, etc. with topics of social and ecological justice and peace.
- Encouraging children to face the anguish of their freedom by making choices and accepting responsibility for those choices (teaching them that responsibility is no punishment but natural consequence).
- Educating youngsters to identify less with their social roles than with their tasks as complete human beings.
- Providing an educational milieu that values and encourages the talents of all children.
- Providing games and educational materials that encourage the development of cooperation as well as competition.
- Encouraging children and students to learn about and offer services to poor children and elderly people as part of their religious education program.
- Sponsoring special projects such as essay contests, visits to local agencies serving needy children, elderly people, poor citizens, etc.
- Providing guest speakers for some school meetings throughout the year (e.g. human rights activists, social workers, ecologists, missionaries, etc.)
- Providing educational opportunities for children in the developed countries to learn about children and cultures of developing nations.

- Practice naming different feelings such as anger, frustration, intimidation, etc. to be able to transform them into creative acts of getting closer to each other.
- Discussing violence in TV programs.
- Promoting a commitment to charity and justice by, e.g., organizing the collection of money which would otherwise be spent, for instance, on buying firecrackers, for Christmas presents, etc.
- Classes could be encouraged to adopt a child in need, providing friendship, assistance, letters, etc. It is important to put a human face on poverty, sickness, etc. Valuable lifetime lessons can be learned from such contact.
- Planning events for disabled children with school children or students.
- Participating in letter writing campaigns or other activities which promote political responsibility and Christian role in shaping policies affecting justice, peace and integrity of creation.
- Planning events that create opportunities for recreational, social and spiritual nourishment, e.g. class retreat, sporting events, parties in nature.
- Sacramental preparation for Confession, First Communion and Confirmation could include drawing attention to Christian responsibility for the state of the world, for social justice, peace and deterioration of creation in order to develop a sound Christian sense of solidarity.
- Planning supervised travel that includes cross-cultural dialogue.
- Taking part in organizing different events on international or national level and trying to include themes of justice, peace and integrity of creation.
- Establishing scholarship funds to help send young people to different national and international events in which the issues of social and ecological justice are dealt with.
- Inviting youth from other classes, schools or parishes to ongoing activities in one's own class, school or parish.

Some hints more oriented to discovering our kinship with nature:

- Trying to integrate ecology in the educational structures.
- Making nature a place of meditation in practicing symbolic (i.e., sacramental) attitude toward nature, giving each creature its name which represents its dignity; using the mystery of nature as a source of inspiration for prayer.
- Celebrating the feast of creation (shabbat) at different occasions, especially at the feast of thanksgiving for the fruits of the Earth.
- Organizing excursions in nature where Mass can be celebrated on different themes such as on brotherhood of God's creatures.
- On the regular basis providing information on the impact which the economy has on the environment and on the relationship between rich and poor countries, areas, nations and peoples.
- Cooperating with the organizations involved in safeguarding of creation and directing certain projects.
- Teaching children to express their happiness and thankfulness in contact with water, air, fire, earth, animals, etc.
- Taking part in children's affection with the beauty and mystery of creation and encourage them to be moved by their amazement to a deep happiness.
- Encouraging children and students to quietly watch a thing until it starts "to watch" us and speak to it till it starts "to speak" to us about its value and place in the life on earth.
- Organizing song contests, essay writing, drawing and painting contests on the different topics in the field of integrity of creation.

- Developing the spirit of vulnerability and sympathy for the weakest in nature--for all human beings and other creatures who suffer.
- Organizing tree planting.
- Organizing actions of collecting recyclable materials in the countries or areas where it is not organized.
- Getting the children used to sharing things and to encouraging adults to share cares, some equipment, etc.
- Using ecological themes as the basis of different ecumenical events.
- Representing a stand that the best protection of nature is gained by new picture of people and their role among other God's creatures.
- Not ever getting tired of praising God and thanking him for the life on earth and for his presence in his creation.

“Peace education is a celebration of life. It will not eliminate conflict. However, conflict can become the impetus for creative cooperative problem solving, empowering a new generation of young people to deal constructively with war, poverty, hunger, racism, environmental degradation, and injustice. Peace Education is not static but active involvement” (Alice Friedman).

Bo_e Vuleta OFM

• Formation Ministry

Ratio Formationis Franciscanae (OFM)

Introduction

There are a multiplicity of references to justice, peace and caring for creation in the *Ratio Formationis Franciscanae*. Unless we can translate these inspiring sentiments into concrete actions, we have nothing to offer to the marginalized, the poor and oppressed of our world. As the former General John Vaughn said in 1985: “We have many documents and words. What the world expects from us are actions.”

What we hope to do in this section is share with you some of these concrete actions that are taking place in provinces around the world. There are obviously many more that won't be referred to here, but hopefully these examples will encourage our friars both in initial and ongoing formation to continue to struggle for a more just and peaceful world in harmony with all of creation.

There are many references to justice, peace and the caring of creation in the *Ratio*. We have chosen six subtitles under which some sections of the *Ratio* are quoted and concrete examples given of lived experiences in the provinces. These subtitles are: Fraternity, Presence, The Voice of the Voiceless, Critical Consciousness, Openness to All, Ongoing Formation.

I. Fraternity:

- a) # (RFF 18)
- # (RFF 21 a)
- # (RFF 28 b)

b) Lived experiences

1) Friars who have practical experiences of involvement in justice, peace and caring for creation issues, in the broadest sense of the word, are invited to share their ideas and struggles with the friars in initial formation. This contact has proved extremely beneficial in many provinces. Younger friars often attribute their later involvement in specific ministries to encouragement by and the testimony of their older confreres.

2) In Africa, USA, Central America and India, friars from different cultural and language groups participate together in initial formation. Some provinces encourage their young friars to study, work or live with friars from other cultures for a period of time during their early formative years. This encourages tolerance and prepares friars for future international challenges together.

II. Presence:

- a) # (RFF 22 b)
- # (RFF 25 a)
- # (RFF 32 a)
- # (RFF 155)

b) Lived experiences

1) Insertion among the poor in small fraternities is common practice in many provinces. In the Philippines, Brazil, Central America, Germany, Italy and Colombia, most friars at some stage in or during all of initial formation live in an inserted community among the poor. The friars do all the house chores themselves. In some cases they cooperate in parishes. Others work in a variety of church and secular apostolates to earn their living. They are generally economically self-sustaining.

Because of the proximity to the people and the simplicity of their lifestyle, the friars have the opportunity to experience the day-to-day struggles of the people, thus giving their theological and academic reflections a more realistic and practical slant.

The novices of the Santa Barbara Province of California spend their second year of novitiate living in a marginalized area on the outskirts of Guatemala City. They learn Spanish and live among the poor for a year before commencing formal studies or trades.

2) Contact with the marginalized:

Most provinces encourage the friars in post-novitiate formation to visit and share with prisoners, the sick, refugees, drug addicts, the elderly and lepers, etc.

3) Support for local organizations

Many provinces (Basque, Central American, Brazilian, Korean, South African) encourage their young friars to participate in and support local community organizations both religious and civil, whose objectives are the betterment of the community. Instead of promoting parallel organizations, solidarity with those already struggling for justice, peace and the caring of creation places the friars alongside the people rather than in leadership positions.

4) In many provinces, young friars take a break from their studies and give a year or more of service to their provinces. Some go to missionary territories of their own or other provinces and work with the poor. Others accompany marginalized groups at home, usually where the friars already have commitments.

III. The Voice of the Voiceless

a) # (RFF 25 b)

(RFF 34 b)

b) Lived experiences

1) Involvement in provincial commissions for justice, peace and caring for creation

In Central America young friars are encouraged to involve themselves in the work of justice, peace and the caring for creation commission. They form an integral part of the team, which does not depend solely on the friars formally appointed by the provincial administration. Some of these friars have been encouraged to prepare themselves in relevant areas through participation in short-term courses, seminars, etc., both at home and abroad. Thus the province is taking steps to insure continuity and preparedness for the future.

2) Friars in many provinces directly and indirectly support organizations that tirelessly work for human rights, i.e., Amnesty International, etc. They join a local branch of the organization and write to governments and relevant authorities, seeking the release of prisoners, many of whom are deprived of their rights and are systematically abused.

IV. Critical Consciousness

- a) # (RFF 32 b)
- # (RFF 79)
- # (RFF 162)

b) Lived experiences

In some provinces the friars set aside an agreed on period of time during their monthly community chapters, to reflect together on themes and issues related to justice, peace, and caring for creation. One of the friars prepares a short analysis about what has been happening at a local and national level in the social, economic, political and religious fields. The others then share whatever they know and whatever consequences this has or might have for the friars and the people. If there are any practical implications, specific tasks are decided upon and responsibilities assigned.

V. Openness to all and rejection of violence

- a) # (RFF 21 b)

b) Lived experiences

1) The friars in the Basque country refuse to do military service, which is obligatory for everyone in Spain. They also refuse to do community or civil services, which are offered as alternatives. In the context, they feel that these services prop up the military ethos. For their objections many have faced up to one-year imprisonment.

2) Sharing Living Space with the Poor

In Australia, Singapore and Thailand, the friars offer hospitality to people suffering from AIDS, sharing their living space with them. Other provinces have openly declared their houses as sanctuaries to refugees, both political and economic. The Irish, some Italian and U.S. Provinces have handed over either permanently or provisionally sections of their buildings for work with the poor and marginalized: drug addicts, AIDS patients, street children, etc.

In Uruguay, the friars in association with the Franciscan Family has opened one of their houses to non-governmental organizations involved in human rights and promotion work, as well as reflecting on these challenges from our charism.

VI. Ongoing Formation

- a) # (RFF 58)

b) Lived experiences

1) Provincial Gatherings

Many provinces organize on a regular basis (on a yearly or every two to three years) a provincial gathering to reflect on justice, peace and caring for creation issues. All the friars are invited. In most cases, the local promoters participate. The purpose is to share work experiences and to agree on future involvement. In some provinces, these gatherings are organized in conjunction with the Franciscan Family. Simply professed friars are encouraged to participate.

2) Many friars join local community organizations that struggle for the betterment of their areas. In general, they avoid protagonistic positions of leadership. Other friars join support groups and work at home to raise consciousness about justice, peace and caring for creation issues in other countries, continents and cultures.

Gearoid Ó Conaire OFM