

# Congress Documents

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## ***Daily Summaries Of Proceedings***

### ***First International Conference for Justice and Peace and the Integrity of Creation:***

***Vossenack, Germany  
October 1-15, 2000***

#### **Sunday, October 1**

Friars arrived during the course of the day and registered for the Congress.

#### **Monday, October 2**

The initial session of the Congress began with a prayer at 8:45 AM. Francisco O’Conaire followed with some general information regarding the meeting, and passed the word to Peter Schorr who formally opened the Congress and reminded all that it is the Spirit who brings us together and who will guide our deliberations. Delegates were then welcomed to Vossenack by Friars Lothar Weber, director of the school, and Alfons Schumacher, rector of the boarding school. Francisco continued by presenting the animation committee, the various working committees, the translators, and those who will provide video and photographic memory of the Congress. Peter followed with practical instructions about the house and the daily schedule.

John Quigley next presented the objectives of our gathering: to share the work and the concerns of the brothers who work at the task of JPIC animation; to encourage one another and to strengthen the role of animators in the provinces and the conferences; to learn how to do the work of animation better; to discuss ways to connect with one another at the conference level and between conferences; to elaborate JPIC proposals at the conference level; and to work toward a written report of our gathering to be shared with the Order. John explained that the meeting would have three phases. The first phase, from the 2nd to the 7th, will be formational and informational, dealing with the general context of our work. The second, from the 9th to the 12th, will center on the work in the provinces and conferences. The last phase, from the 13th to the 15th, will be a meeting of the JPIC Council. If any delegate was interested in presenting a motion to the members of the Congress, he needed to present the motion to Rodrigo Peret, with the signatures of 50 participants. All motions needed to be delivered to Rodrigo by midnight of Monday, October 9th.

The morning proceeded with an ice-breaker that helped delegates know one another better and allowed them to share their fears and expectations in regard to the Congress. It ended with celebration of the Eucharist, presided by Peter Schorr.

The afternoon session was moderated by Rodrigo, and consisted of presentations by Peter Schorr, John Quigley, and Francisco O’Conaire. Peter dealt with “The Foundation and Rationale for JPIC in the Order.” He spoke about how JPIC is integral to our Franciscan mission, and presented three fears that can hold us back in our attempt to implement the values of JPIC fully. First is the fear of taking a stand. Attitudes are not enough; they must lead to action and provoke action. Second is the fear of not knowing our goal: if we do not know where we are going, it is difficult to have any answers to the questions raised along the way. Last is the fear brought on by aggression. Both those who are proponents of JPIC, and those who do not believe that JPIC is an appropriate response to the Gospel, can at times be overly aggressive in their presentation of a viewpoint. Such aggression ends up creating a situation of fear. Peter discussed the situation of JPIC in regard to the present general administration of the Order. Soon after it took office, there was a call for a review of the JPIC office, and the question was mostly a financial one. As a consequence, both work and expenses were reduced in the Rome office. Peter noted how a lot of animation is still needed in the Order for JPIC, and that not enough emphasis is placed on ecology in the Rome office. He proposed that to redefine the question of JPIC, we need to begin with ourselves, with the fraternity. Once we have begun such ad intra work, we can also look ad extra. Comments and questions on Peter’s presentation dealt with financing

JPIC work. (Peter feels that the office needs to be well-financed to function well). Some comments included a concern that some friars are limited, not by fear, but rather by their appraisal of situations through the eyes of privilege. Additionally, there was a request for space during the Congress to speak about banks and their monetary tricks used to oppress the poor.

John Quigley spoke on “A History of JPIC in the Order,” focusing on the last twenty-five years. He noted that social action, peacemaking, identification with the poor, and care for creation have been principal components of Franciscan life since the time of Francis. He brought people closer to God in the person of the suffering Jesus, and helped to create an incarnational theology in western civilization. When John XXIII invited religious to return to the spirit of their founders, noting that one of the strongest threads uniting all Franciscans throughout the world is our commitment to identify with the poor and to work for social justice inspired by the example of Francis. Responding to the call to rediscover our charism, and faithful to the work of the Spirit in the universal Church and the local churches, the Order sought to make explicit its own commitment to the values of JPIC. The General Chapters of Medellin and Madrid, the organization of the Justice and Peace Commission in 1979, the establishment of the JP Office in 1981, the Plenary Council in Bahia, the increasing call for implementation of JPIC values on the provincial level, and

the new Constitutions all contributed to this project. The tension between the charism of JPIC and its institutionalization has been present since the beginning and is a necessary component of the journey. Although at times frustrating, the institutionalization of the process is essential, and guarantees the continuation and growth of the charism within the Order. John continued with an overview of the international OFM JPIC organizational bodies: the JPIC Office in Rome; the International OFM Council for JPIC; the International Animation Committee; and the JPIC Councils at the conference level. John concluded with a reminder that in spite of the strong and encouraging words that have come from the Order and the Church, we need to continue the work of conversion demanded by the Gospel and by the social conditions of our world today. We must overcome criticism and resistance so that we can be in solidarity with the people whom we serve and with our brothers working in threatening situations who need the protection that international solidarity and attention can offer them. Responses to John dealt with the question of fear as a central element of JPIC work, the issue of how many friars are full-time JPIC coordinators, and the manner of preparing ourselves for the kind of work demanded by world conditions.

Francisco O’Conaire brought the work of the day to a close with his presentation on “The current reality of JPIC in the Order.” He began with an overview of what he had seen in his visits to the enti-

ties of the Order during the last three years, highlighting certain projects that might serve as examples of the kind of activity that friars might undertake. He singled out preparation of the JPIC manual and the growing number of full-time provincial JPIC coordinators as signs of growth. He concluded with a list of the strengths and limitations of JPIC work today, and with various suggestions for improving JPIC animation. Francisco spoke of being impressed by what he had seen and optimistic about development of JPIC in the Order. We have excellent animators and good structures built up over the years by eminent and dedicated brothers. Now we are responsible to ensure that this progress continues, and are called to be positive and faith-filled. Our service is to the Lord and to those who are deprived of an equitable share of the planet’s resources. For their sake, let us improve our ability to animate and to take the task seriously. Let us learn from one another and support one another now and in the future. Responses to Francisco spoke of the special problems for JPIC work in Islamic cultures; of the need to help friars understand the issues of JPIC, especially by including the values of JPIC into initial formation; and of the difficulty of communicating JPIC values in Africa.

### **Tuesday, October 3**

Peter Schorr served as moderator. He introduced the work for the morning, which began with a silent reading of Francisco O’Conaire’s text “Towards a

Spirituality of JPIC Animation,” dealing with the challenges of JPIC animation. The text points out how both the Church and the documents of the Order have proclaimed the importance of commitment to JPIC values. Animators are to help create awareness of the suffering and injustices in the world, and to encourage Gospel initiatives to alleviate pain and tackle the underlying causes of exclusion. To do this they need fraternal and institutional support, and a strong and developing spirituality. The article goes on to describe eight aspects of such a spirituality: the work of the animator is to encourage friars to become involved with JP issues and not just do the work himself; he is to serve Jesus in the most vulnerable and excluded of the world by animating the brothers to live JPIC values and include them in their ministries; he must love the brothers, in spite of resistance and lack of response; he must show how love of the poor is central to his work; he needs to develop a truly collaborative spirit; he must struggle to live personally the JPIC dimension of his vocation; he must work at networking at all levels with others who are committed to JPIC values; he needs to be concerned with ongoing formation, keeping abreast of current affairs, listening to critical analysis of events and applying Gospel principles. Although the positions of the Church and the Order in regard to social teaching are not always readily appreciated or understood, the JPIC animator must be personally convinced that the work of incorporation of these values into the life and ministries of the brothers is indispen-

sable for building up God’s Kingdom and without them the Good News has no relevance. He must sow the seed and pray for the harvest in God’s time. The animator cannot be defeatist, nor be disappointed or crushed by the enormity of the challenges. When we see ourselves as God’s instruments and realize that we only partially contribute to solutions, we become freer to act.

John Quigley, Sr. Rose Fernando, FMM, and Rodrigo Peret then offered comments on the text. Based on his great experience with animation, John highlighted the need for clarification of expectations and a good job description, along with clarity on budget issues. Sr. Rose focused her comments on the necessity of seeing “justice” as more than social action; rather, it must be based on a scriptural concept of justice based on “right relationships.” We need to plan well, to be organized, and to evaluate our work, and there must be consistency between our words and our actions. Attention should be paid to three important Franciscan values: minority, reconciliation, and active non-violence. Finally, Rodrigo insisted that commitment to JPIC values not be just another pastoral structure for us, but that it be seen as an integral part of our lives. Animators need to invite other friars to participate in what already exists; the first step is to realize that they are not in it alone, that we need to speak about these things with our brothers who are already involved with their lives. We must work to overcome the perception that JPIC is a private club

for few brothers, and to overcome the fear that causes us to arm ourselves against one another.

Delegates were then sent to working groups to discuss three questions: How do I animate JPIC? What have I learned from my experience this morning? What will I do when I return to my province in regard to JPIC animation?

Peter Schorr initiated the afternoon session by introducing Vicente Felipe who presented the OFM JPIC Resource Manual, along with ideas for its use. Vicente spoke of the growing awareness of JPIC values in the Order, and how the International Council called for preparation of the Manual to help promote these values. He dealt with some of the difficulties inherent in the elaboration of a project of this size, and then proceeded to outline the content of the Manual. The Manual is meant for animators, for formators (although much work still needs to be done in this area), for fraternities to use as an instrument of ongoing formation and prayer, and for many other appropriate ends. Comments and responses at the end of the presentation dealt with the “official” name of JPIC; with the issue of whether or not the Manual has the backing of the General Administration; and of the ways that the Manual can be used in initial formation.

After break, Sr. Rose Fernando spoke on the preparation of another manual, based on the perceived need of a group of JPIC promoters representing more than 50 international Religious Congregations in Rome, and on their own experiences. The

manual contains four sections: facts and figures; biblical foundations for JPIC; social teaching of the Church and social analysis; and re-imagining of the Church, of religious life and of mission. An appendix offers much in the way of practical suggestions.

Delegates then returned to small groups and discussed the following questions: how do we continue to translate, publish and distribute the JPIC resource book? How do we use the resource book to help incorporate JPIC into the life and ministries of the Order? Should conferences produce an additional supplement to the resource book? What aspects should be included? What initiatives already exist? In the evening, Congress participants celebrated the Transitus of Francis, prepared by the Brazilian conference.

#### **Wednesday, October 4**

Delegates celebrated the feast of Saint Francis. Herman Schaluck presided at the Eucharist.

#### **Thursday, October 5**

Francisco served as moderator, and began the day by asking the brothers from Mexico, Central America and the Caribbean to present themselves to the Assembly. At each session the friars from the different regions did the same, and were also asked to be at their regional exposition at break time to explain the display. Francisco then introduced Giuliana Martirani, professor of development

and environmental policy at the University of Naples, who spoke on “The Economic and Socio-Political Forces Affecting Life in the Third Millennium: What We Dare Not Ignore.”

Dr. Martirani began the discussion on the economic reality of our times by first describing the different perspectives from which we can view the process that is underway. She noted that in economic terms it is called globalization; in political terms, it can be called “mondialismo,” or “world-ism;” in religious terms it is universalism; in juridical terms it is internationalization. At this moment in history, it is the process of globalization that is the driving force in the push toward interconnectedness. Employing symbols from the Book of the Apocalypse, she identified the actors in the process of globalization. Multinational corporations are the dragons of the story, and they hold power over the “legal economy” of the world. The dragon shares power (and is being superseded) by the beast; the beast symbolizes the various manifestations of the “Mafia,” which controls the “illegal economy” of the world. In the name of free trade, these globalizing forces are arrayed against social legislation and labor organization; they are depriving the State of its ability to regulate labor and ecological issues; their logic is leading to the destruction of the family.

A decade ago the dragon was characterized by bi-polarity: NATO (the USA) and the Warsaw Pact (USSR). Since the fall of the Iron Curtain the world has become

uni-polar, dominated by the USA, and economic power is wielded by the American block (NAFTA), the European block (EU) and the Asian block (APEC), and to a lesser extent by the Islamic block with its access to petroleum. With a sustained push for open markets and free trade, organizations like the World Trade Organization have become extremely powerful, and pacts like the Multilateral Agreement on Investment are the cornerstone of the new arrangements. The situation gives rise to issues like that of resources (e.g., hybrid seeds and water), and of the size of multinationals in relation to national economies. It also highlights the fact that the entire world cannot consume like the First World. Using the Kosovo war as an example, Dr. Martirani demonstrated how economic power imposes its will to meet its objectives.

Returning to her symbolism, Dr. Martirani maintained that it is the lambs (among whom she numbers the Franciscans) that must stand up to the power of dragon and denounce the logic of globalization. She offered various major channels through which the lambs can work: church organizations (JPIC groups); political internationalism (United Nations); juridical internationalism (campaigns against the death penalty, popular tribunals); the environmental movement; and the feminist movement; among others. She finished by calling on delegates to have a Franciscan heart and a Gandhian mind.

The friars from the East Asia and the South Asia and Oceania Conferences

began the afternoon session by presenting themselves to the delegates. Francisco then introduced Herman Shaluck, who spoke on "The Challenge of Globalization to the Franciscan Family." He began by noting that the process of globalization is both complex and ambivalent. The possibility of greater prosperity is counterbalanced by threats to non-renewable resources, lack of justice and exclusion. The Churches participate in this process, and the question is whether we will be active participants or passive objects, and if we will be able to offer models for alternative globalization. The biblical message points out how globalization has been part of the history of Christianity. With a constant tendency to universalize the message, one can see how it was "contextualized" in new cultural-religious conditions and in the understanding of new addressees in different cultures, without endangering any of its substance. The history of the Church is a history of the ever-new attempts to contextualize, deepen and universalize its message. The Christian religion, especially the Catholic Church, tends, from the very beginning, to be supranational and universal, so the "good news" must be spread throughout the whole world in a globalized manner. The Church offers a common, universally binding vision of man, of the equality of all and of equal rights and partnership between man and woman. It needs to work toward the building up of the human family, and must introduce into the debate on globalization the dimensions of the dignity of each person, of solidarity, of justice and

the liberation of the poor. The Church and the Franciscan family are called to make a "preferential option for the poor," and, according to John Paul II, should oppose "the globalization of profit and misery with a globalization of solidarity." Solidarity needs to be seen as "the firm and constant resolution to work for the common good that is for the good of each and all, because we are responsible for all." Globalization also demands a thorough treatment of the question of unity and diversity, and that of being able to show solidarity in a sustainable way.

Herman finished with some ideas to help stimulate reflection in the Franciscan family. How do we include all members of the Franciscan family in this process? How do we get beyond the daily tasks of maintenance in religious life, to the questions that lead to creative responses to the world and globalization? Can we move beyond fossilized structures, and work to incarnate the charisma and ideals of Francis afresh in today's world? Can our efforts to promote justice and peace be credible if we do not work together and in a networked manner, especially with the Secular Franciscans and the Sisters of St. Clare? Can we consider a fourth vow which would oblige us all without distinction before the God of life to the service of life, freedom and justice, as well as to combat poverty, to work for human rights and for the preservation of "Mother Earth" and her biosphere? How do we guarantee that spirituality and "service to the Kingdom of God and His justice" are linked in our approach to life and min-

istry? How do we develop “alliances of solidarity” not only among Christians, but also with all who struggle to shape the global world in a more human way?

After the presentation there followed a lively session of questions and answers that dealt principally with the attitude that we need to have in the face of increasing globalization, the importance of ecumenical and inter-cultural dialogue, Franciscan witness in an increasingly globalized world, the necessity of being optimistic in spite of the difficulties, and the recognition of the role of women in society.

The Eucharist was celebrated in the evening. Peter Aman presided.

### **Friday, October 6**

David Moczulski presided in a morning Eucharist.

John Quigley served as moderator, and invited the English Speaking Conference to present themselves. He next informed the delegates that from time to time individuals would be asked to give a five minute presentation of their life and ministry, and invited Antonin Kedjana of the Czech Republic to do so. John then explained the morning’s work on the theme “Integrity of Creation and Environmental Justice,” and introduced the speaker for the first session, Wolfgang Sachs of the Wuppertal Institute. Wolfgang spoke of his work to bridge the worlds of environmentalists and socially active Catholics, and to help the move

toward a sustainable society (and showed what this might mean in Germany). He first discussed the icon of globalization and its contradiction. He explained that while the contemporary world moves toward increased interconnectedness and the elimination of boundaries based on an energy-consuming model of development, the bio-physical limits of the earth are becoming more evident. He next detailed the experience of biophysical limits, and the dynamics of global expansion that seeks establishment of a worldwide marketplace. Against this background Wolfgang used the idea of hospitality to highlight the dilemma that we face: is it possible to make the world hospitable for twice its present population without ruining the earth for future generations? He concluded by speaking of how those who consume most must work to “lighten” their use of resources so as to address this dilemma: first by considering efficiency, which seeks better production and technology; and then by considering sufficiency, which seeks greater simplicity of life.

A short question and answer period followed.

Jorge Peixoto OFM Conv., the second presenter, comes from Uruguay, and is presently teaching in Rome. He offered a Franciscan perspective on the challenges we face today, and spoke of the basis of our choice as Franciscans for justice and ecology by looking to Francis and his early followers. From Scotus, we see the gratuity and minority of God’s love for

us; the great God comes to us in the humility of Jesus Christ, and we can only address this God from our limitedness, from our fragility. Like Francis, we need to develop a new rationality in a new heart. We flee injustice since it does not have “heart” and is thus not born of the internationality of God. We also flee unlimited rationality, because it too lacks heart and takes us far from the heart of the loving God whom Francis discovered. This God is a God of the incarnation and of the Cross, and teaches us that we are not here for ourselves, but for the other. Such an attitude leads to disappropriation and poverty, and thus to new hopes, dreams and experiences. For Franciscans to live an authentic life, we are called to live the primacy of love. With Scotus we are called to remember that what exists is not the universal, but the individual who is in dialogue with Love. So Franciscan mission cannot begin with our relationship to the planet. We need to remember three things about our mission. It is necessary to recover the sacramentality of life, of creation: everyone and everything exist for God, not for me. In a world where reason dominates, we need to emphasize fraternity: we seek to do this in a spirit of poverty and minority. We must pursue our mission in the hope of the poor: our hope is not focused on globalization but on hope itself. We find hope in a new kind of life, in a new kind of justice.

Jorge’s presentation brought numerous questions and comments from delegates, but after they were raised, response was

put off until later due to time constraints. The afternoon session began with presentation of the delegates from the English-speaking conference. John Quigley then introduced the presenters for the afternoon session which dealt with Refugees, Internally Displaced Persons and Migrants. Bill Canney, secretary general of the International Catholic Commission for Migration in Geneva, gave an overview of the refugee situation and efforts to deal with it. Joe Rozansky then gave Franciscan perspectives; Jurgen Neitzert provided personal witness and practical responses. The topic is especially important because the General Chapter has given the JPIC Office a strong mandate to do something practical and helpful for these people who are suffering away from their homes.

Bill first contextualized the work of the commission in historical perspective, and then noted that its two goals are international advocacy and work to facilitate and support Catholic action in this area. He provided definitions of different classes of “forced migrants.” The term refugee is used narrowly and is legally binding; we need to be careful in our use of the term and not use it generally for people who are forced to migrate. Internally displaced people are those who have fled their homes but have not crossed a state border. Migrants are those who leave their countries of origin for purely economic reasons. Looking at the numbers, there are about 14 million refugees in the world, 21 million internally displaced persons, and 120 million migrant work-

ers. Bill outlined the ways in which migrants are vulnerable, and commented that globalization is increasing inequality in the world which adds to the number of workers who move from place to place seeking better wages. Bill then presented some characteristics of forced migration today: its increasing feminization, increased moves within regions, increased rural to urban migration, increasing xenophobia, racism and discrimination, increased trafficking in human beings, and how the issue is becoming an increasingly political one. Along with work to alleviate the suffering of forced migrants, we also need to find ways to give them better choices to stay at home with their families.

Joe Rozansky spoke on the reasons why we as Franciscans should be involved in work with refugees, asylum seekers, migrants and ethnic minorities. He reminded the delegates of the letter sent to all friars from then Minister General John Vaughn and his Definitorium in September 1979. Calling the plight of world refugees a grave problem (highlighted by events in Vietnam and Nicaragua), the letter exhorted friars to become involved because of our Gospel commitment to follow Jesus Christ who spoke up for the voiceless. The number of refugees in the world has grown greatly since the letter was published, and this makes our decision more urgent. Joe provided motives from Scripture, from the teachings of the Church, as well as from Franciscan sources and writings to provide a rationale for our involvement. The

talk ended with a reference to Cardinal Paulo Evaristo Arns, who during his time as archbishop of Sao Paulo in Brazil courageously received and defended the many refugees from throughout Latin America who showed up at his doorstep.

Questions were then directed to Bill Canney, who needed to leave early so as to make his flight back to Geneva.

Jurgen rounded out consideration of the topic. He spoke of his work on the Christian/ Muslim dialogue, and against the arms trade. In dealing with these questions he came into contact with refugees (there were large numbers created by the conflict in Kosovo and by conditions in Turkey), and this became an important part of his work. In dealing with Turkish immigrants he saw the poor attitude of government agencies toward these people, and he became increasingly involved in their lives. He shared about how this process has changed his life: it has become more difficult, but also much richer.

### **Saturday, October 7**

Francisco moderated the day, and began with a review of what we have done, and a reminder of where we are headed. He asked friars to jot down ideas from the presentations that might be helpful in our work back in the provinces, and to begin to look for ways to share these ideas with brothers who work in other ministries. He noted that we would take up all the issues again in conference groups. He

also reported that certain delegates have been asked to draft an “inspirational letter” to all the friars regarding our work in Vossenack.

The friars of the Italian Conference introduced themselves.

Francisco then presented the friars who would be speaking on the morning theme of Human Rights: John Quigley with a general perspective; Bill Short with the Franciscan perspective; and Theo van den Brock with personal witness and practical responses.

John Quigley told of his difficult transition from the OFM JPIC Office in Rome, to human rights work at Franciscans International in Geneva. Much of the difficulty arose from the need to employ a new “language:” he could no longer use the familiar Franciscan language and stories that served him in Rome, but needed to learn the language of human rights in order to be effective. He invited Congress delegates to do the same so as to be effective promoters of human rights in today’s world. John spoke of the influence of Francis and his followers on the development of ideas regarding human rights in the West, and how these ideas have become presuppositions for us today (although for some in Islamic countries and Asia, human rights are a Western invention, and they see state rights as most important). John then presented a quick summary of the establishment of the UN Charter on Human Rights and its Commission on Human Rights. Sharp

discussions in the UN around these issues led to the establishment of two covenants (International Covenant on Civil and Political Rights, and International Covenant on Economic, Social and Cultural Rights); it took twenty years to approve the two covenants. But they do provide leverage against abuses of the human rights of people in countries that have signed onto either of these covenants. John used Brazil as an example of how passion, creativity and hard work can force countries to take human rights seriously. People concerned with abuses in Brazil were able to use the Covenant on Economic, Social and Political rights to denounce Brazil and embarrass it into taking action.

Bill Short shared his work at bringing our Franciscan tradition into dialogue with the language and world of human rights. A problem arises because for Francis every good thing is a gift from God. In the language of human rights, however, a right BELONGS to a person or group. So people have human rights, they do not receive them. Human rights do not appear in this form in the early Franciscan tradition, so there is need for translation. We examine the tradition and then translate elements of the tradition into our context today. The two values that allow for such a translation are the human person as the image of God, and the virtue of “cortesia.” The dignity, respect, justice and love that are due every person because he or she is the image of God, reflect the cortesia of Francis and of the tradition. Although it

is not the language of human rights, it points in the right direction. And to extend the translation further, it is not only people but also all creatures that should be treated with dignity and respect, because they all come from God.

Theo van der Broek noted that he has been aware of his calling to JPIC values for twenty five years, but was shocked into greater clarity five years ago by the situation of the copper mines in Timika. Now he and another friar staff the diocesan JP Office. Theo shared four aspects of their work: reporting on human rights violations; socialization of information and insights regarding human rights abuses; efforts toward solutions, especially through dialogue and attempts at reconciliation; and participation in a larger network of interested organizations.

Delegates proceeded to share concrete experiences of how we as Franciscans are promoting human rights. Questions were posed such as: what can we do to involve our brothers and sisters in human rights work; is there a specifically Franciscan dimension for working in the area of human rights? What is it? At noon all returned to the auditorium for questions and answers.

The afternoon began with presentation of the Sub-Saharan Conference, followed by introduction of the speakers for the topic "Peace-Making and Reconciliation." Francisco presented Sr. Rose Fernando, FMM, who gave the general perspective; Johannes B. Freyer, who gave

the Franciscan perspective; and Teddy Lennon who gave the practical response. Rose asked participants to ask themselves: what have we Franciscans done with our vocation of peace making? What are we doing? She decided to limit her talk to dealing with making peace in conflict situations, and noted that the 20th Century was the bloodiest in history. Rose noted an increase in third party non-violent intervention, and offered examples of Franciscans involved in peace-making. This work touches on two core Franciscan values: active non-violence and reconciliation, and it demands the pursuit of right relationships as the basis of peace. Rose concluded by challenging us to rethink all of our ministries, and to re-orient them to non-violence.

Johannes continued the reflection by looking at Peace and Reconciliation in the sources. Francis always used and recommended to the brothers use of the greeting of peace. This reflected his strong and bitter experience with war, which left its mark on him. He compared this bitter experience with his later interior peace that came as a gratuitous gift of God. Poverty was seen as the basis for a spirit of peace that comes from following Jesus Christ. With nothing to defend I am free of fear and can embrace peace. Johannes also showed how both work and contemplation are important in the Franciscan search for peace, and that such peace includes all people and all creatures. Johannes ended with references in the sources to Francis and his movement as instruments of peace.

Teddy Lennon reflected on the involvement of South African friars in the struggle against apartheid. During the time of overthrow, they were concerned with crisis ministry; now they are working on the Truth and Reconciliation Commission. They have worked to heal wounds in creative ways, both for the people and for the friars themselves. At present the friars are also involved in the movement for a gun-free South Africa, in encouraging politicians to be aware of social needs, with other organizations promoting income-generating projects, and in preparing a study of the JPIC resource manual.

The afternoon ended with a question and answer session, and open discussion of the themes presented over the last few days.

### **Sunday, October 8**

Sunday was set aside for a tour of the city of Cologne. Mass was celebrated at noon at the church where Duns Scotus is buried; it was prepared by the West Slav Conference, and Stephen Ottenbreit, Vicar General of the Order, presided and gave the homily.

### **Monday, October 9**

Moderator John Quigley began the morning session by inviting Peter Tindo of Sudan to speak of his life and ministry. Alexandro Castillo followed with a review and some comments on the first week's work, and Francsico gave an ori-

entation to the work of the second week. The first week was a time for formation, information and work in language groups. The second week would be an opportunity to look at our lives and ministries. The focus would be on such questions as: how do we bring JPIC issues into the heart of where we are? how can we be a prophetic presence? how can we find alternative ways to respond to the needs of the people? The three specific areas to be dealt with are life style, pastoral work and formation. Group work would be by conference. On Thursday we looked at what's happening in our Rome JPIC office and at Franciscans International; on Friday and Saturday the JPIC Council met to finalize work and to look at the document that will be sent to the friars throughout the Order.

The session continued with a panel of friars presenting their hopes and expectations for the future of JPIC. The panelists were Mark Schroeder, Fernando Figueredo, Joseph Legonou, Franjo Radman and Peter Aman. They spoke of all sorts of dreams for JPIC work, among them: joint work with different conferences, use of e-mail for efficient communication at all levels, possibility of using the offices of Franciscans International to speak for the needs in our countries, recognition of JPIC values as integral to our spirituality, incarnating JPIC values in our life and ministry, attention to critical needs of brothers involved in JPIC work (like support given to imprisoned brothers in

Yugoslavia during the war), awareness of our need to engage in dialogue with Muslims. After the panelists had spoken, there was an open discussion about the topics that had been raised.

The session continued with a presentation by Johannes B. Freyer about the connection between the life style, activities and self-understanding of the friars on one hand, and JPIC values on the other. Johannes divided his study of the early sources into four periods: 1210-1218(19); 1220-1230; 1230-1257; 1257 to the reform movements. For each of the periods he presented material from both inside and outside the Order on four topics: how people saw the Order; peace; justice; and ecology. He cautioned that we cannot transfer our current ideas of JPIC into the Middle Ages, but was nonetheless able to give a detailed account of the issues in question. In conclusion, he observed that much research remains to be done. A discussion followed the presentation, and questions for Johannes were noted to be answered in the next session.

The afternoon session began with a question and answer period dealing with the talk given by Johannes B. Freyer. It was then announced that the work of the afternoon would be inverted, and delegates received an orientation from John Quigley concerning elaboration of conference JPIC plans, and went to their conference groups immediately afterward.

Following a coffee break, delegates returned for a panel discussion by six brothers on the issue of "Life Style and JPIC." Panelists included Bobby Vadakkal, Nestor Schwerz, Damiano Lanzone, Joseph Legonou, Alain Richard and Jim Hoffman. Among many topics discussed were: begging, network of prayer, participation of lay people, JPIC formation courses, reflections at chapters and retreats, option for the landless, living among the poor, ministry to the suffering in the midst of war, work in prisons and with refugees, need for prayer, option for non-violence, call to challenge market culture in non-violent ways, and work in an emergency over-night shelter.

Evening Mass was prepared by the Bolivarian Conference, and soon afterward all enjoyed a party thrown by the following Conferences: Spain/Portugal, Bolivarian, Southern Cone, and Mexico/Central America/Caribbean.

## **Tuesday, October 10**

Francisco began the morning session by inviting Marco Malagola to speak about the situation in the Holy Land. This was followed by the presentation of the friars of two conferences, Spain/Portugal and the Bolivarian. Francisco then outlined the work for the morning: a report prepared by Mike Kellet on parish work and JPIC values in the Order to be read by Nick Luckas, and a presentation by Agostinho Diekmann on education and JPIC. The parish report shows that a significant number of friars are involved in

this ministry, but does not specifically deal with the values of JPIC. The work appears to be very diocesan: there is much specific work, with little time to be brothers and attend to JPIC issues. The report does not say that JPIC endeavors are not present, but they are not presented as examples.

Agostinho began with personal reflections on his interest in JPIC issues. It started in his family, and as a friar student he was influenced by liberation theology and wanted to live with the poor. The missionaries who came back to Germany and shared their stories about Brazil also influenced him. After studies he moved to Brazil in 1983, and soon after his language studies he began work in the novitiate. After eleven years he became involved in other educational ministries, formally in a primary school, and informally in an adult training center. He has been JPIC animator since 1992, and has found it less difficult to work with students in initial formation than with friars in continuing formation. In regard to his work in education, he learned much from those in the Brazilian Franciscan family, and was inspired by the practices of Franciscans throughout Brazil. Agostinho noted how important it is to create a “critical memory” of significant events, one that is “dangerous” because it encourages us to continue struggling for justice. It is helpful to choose special dates tied to JPIC values that can be useful in the routine of educational activities. He also spoke about “campaigns” that have been inspirational

in his work, like the one for cancellation of the debt, and the Church campaign for peace in the family. He sees as a danger the “me and God” attitude of the Charismatic Movement, which undermines a communal approach to faith, and reminded everyone that to promote JPIC values in education, one must be consistent between word and action. Further, we must create extensive networks with others, including areas where we do not have technical expertise. JPIC values need to permeate all of our formation, evangelization, and mission.

Francisco initiated the afternoon session by reminding delegates that we are looking at areas of our Franciscan life and ministry where we are called to incorporate JPIC values. He then introduced Andreas Mueller, director of Missionszentrale, to speak on the question of mission. He has worked for years in support of missionary work and development. Andreas first recalled the approach to mission that comes to us from Vatican II: all the Church is missionary, and is called to promote a holistic salvation that attends not only to “spiritual things,” but also to the entire person. It plants the seeds of a just and peaceful society. As Franciscans we need to follow our founder who was a witness to life, and reached out to the excluded, especially to lepers, moving from the center to the periphery. We need to see from the perspective of the poor, to be critical, and to strive toward utopia, a new heaven and a new earth. Francis’ commitment to peace thus becomes very contemporary.

Regarding an option for the environment, our basic attitude should be solidarity with the next generation. Power should not be a basic value; rather, we are called to seek love.

Francisco next introduced Gerardo Moore, Definitor General for Latin America, who spoke on JPIC and Fraternal Ministries, that is, ways to animate those who have ministries at the service of the fraternity. Gerry stated that although many friars are resistant or indifferent to JPIC issues, we are nonetheless called to be signs of a new culture of communitarian life and peace, and that every effort in favor of peace, justice, and the safeguarding of creation, is in fact inseparable from the quality of our life according to the Gospel. We must work for a harmony between a specific commitment to bring abundant life to the world, and the daily fidelity to our own vocation. To help friars work at this harmony, those elected or named to fraternal ministries have an important role to play. The animator must first be clearly aware of his identity and thoroughly imbued with Franciscan spirituality. Then he can help the other friars grow in awareness of the link between the life of the friar minor and the values of JPIC. Gerry then proceeded to outline the animator's task with regard to Guardians, the Provincial Definitory, Formation Directors and Bursars. He ended by noting that these are only some of the areas where animators are called to work. He encouraged them to always show courtesy,

tact, creativity, and patience in their ministry, remembering that not all friars or entities move at the same pace.

Florencio Almeida brought the afternoon session to a close with his personal reflection on our work "ad gentes." Florencio is himself indigenous, and is working with indigenous people in the Amazon region of Brazil, in the state of Para. He had moved out of the area for the sake of his education and formation, and returned in 1996 to study the people and the environment. He spoke of encountering the people again, their customs and their culture, their economy of reciprocity. Having been catechized and "civilized" by the Jesuits many centuries ago, they were insulted at being called indigenous. At the same time, they were not willing to call themselves white. Expectations were that the children would grow up, move to the city, be educated, and buy a good house. But the reality was poverty, unemployment, and violence. One of the biggest difficulties facing them was the land ownership question. The land on which they lived had been claimed by lumber companies. Florencio began to work with the people on legislation, history, and a network of communication, and all was tied to a spiritual awakening. Indigenous religious celebrations were held for the first time in 500 years. After two years of study on land rights and much struggle by the people, the lumber companies were expelled. However, the struggle to officially recognize their land continues. Florencio encourages

the youth to stay in school and get a good education. He also participates in a reflection group on indigenous theology. He is a religious presence among the indigenous people, and offers his approach as a new way for the Church to understand these peoples and their culture.

### **Wednesday, October 11**

The morning session began with presentation of two conferences: Belgium/France and North Africa/Holy Land. John Quigley explained that the work of the day would center on JPIC and formation: initial formation in the morning, and ongoing in the afternoon. He then introduced Jose Rodriguez Carballo, General Definitior and Sec-retary of Formation and Studies for the Order. Jose started with a greeting from the Vocation Directors, also gathered in Congress, in Assisi. Before dealing with JPIC values in formation, he felt it necessary to deal with the idea of formation in general. Formation cannot be purely academic, or we touch only the mind, and not the heart and feet of those who come to us. Nor can it simply be a matter of addressing the needs of the person, this would touch only the heart, and not the mind or feet. It must be an integral process, slow and personal. It must be based on the following of Jesus, who was a man for God and for others. We do this in the manner of Francis, which causes us to concentrate on the passion of Christ, on our option for the brotherhood, and on our option of Lady Poverty.

It is a movement from center to periphery, in minority. In applying these principles, the Ratio Formationis Franciscanae calls for a formation that is experiential, practical (in terms of poverty and work), inculturated, and open to new forms of life and service. But in the area of JPIC, much of this work is still theoretical; there is a good deal of accumulated knowledge, but it is not very practical. We need to remember how practical Francis was at the outset of his conversion: soon after he received the call of God to “repair my Church,” he was out carrying stones! There have been lots of “experiments” in formation, not all very positive, but little real experience. We find a divorce between words and experience, unlike Francis who acted first and only then preached. Jose, however, did mention positive signs that he has seen in the many visits he has made to the provinces. There are more inserted formation communities. The poor are not just objects for us, but have become our teachers; Many in formation participate in the JPIC activities of their entities and seminars on JPIC values for those in formation. The challenges that he sees for us in this area are: a move from bourgeois to more inculturated formation; need to form students for the reality of life in the entities; since formation is more demanding today, our life should be more demanding; a move from purely academic to a more practical and experiential formation. Jose highlighted the challenge that formation is too often crafted along the tendencies of the

directors. If he is more contemplative, formation is more contemplative, and so on. The director is only the mediator of formation, and it should not be done in his image. A director cannot pick and choose elements of formation in a partial way, but must work at a comprehensive approach, which includes all aspects of our charism, including JPIC values. We should consider concern for JPIC values as a criterion for solemn profession.

After Jose's presentation, five friars shared their experiences of the inclusion of JPIC values in initial formation. Nestor Schwerz, provincial of St. Francis Province in southern Brazil, spoke of a province-wide commitment to implement many of the principles presented by Jose Carballo, and noted that their fundamental motivation is to be minors in today's world. Reu Galoy of the Philippines told of the collaborative effort between himself as animator and the formation directors to elaborate a plan for inclusion of JPIC values. Markus Heinze of St. Elizabeth Province in Thuringia, Germany, presented how they apply JPIC values in novitiate, and raised the question of whether short, practical experiences are enough, or if the entire novitiate experience needs to be inserted. Joe Rozansky reflected on the role of JPIC values in the post-novitiate program of Holy Name Province in the USA, and noted how contact with Hispanic immigrants and an experience of inculturation in Bolivia have become essential to the

province's overall formation process. Carlos Torres of the Central America province noted the need to make JPIC values a constitutive element of formation in all entities, and called for formation that is comprehensive and concrete. Some questions were asked and left to be answered later in the day. The session ended with the announcement that the letter to be sent to all friars of the Order was being prepared. The first section would offer encouragement, relate what happened at our Congress, and express our hopes for the future. For the second part of the letter, each Conference is asked to prepare a brief comment on its plan for the future, stating what it is concretely committing itself to do.

The afternoon session began with a lively question and answer period, which covered issues of initial formation and aspects of the relationship between JPIC and the general administration of the Order. John Quigley then asked Jose Carballo to continue the session with his presentation regarding ongoing formation in the Order. He first noted that all friars are in formation, there is no difference between initial and ongoing formation. Problems arise when we demand more from friars in initial formation than from those in ongoing formation. There are positive developments: much has been done in the area of JPIC. We have inserted communities, and shared with the marginalized and excluded. Additionally, most friars live simple lives, close to the people; more time dedicated to reflection on JPIC issues, and are "of

the people.” Many brothers participate in JPIC groups, Christian and non-Christian. Regarding difficulties, our life is generally quite comfortable, and some come to us to “move up in life.” We need to ask what it means to live poverty as a Friar Minor in a given context, where are we in society, and with whom we identify. We must also strive to give witness by our lives that we are brothers, and to face the question of brothers who are treated as second or third class people. How do we treat the people who work for us? We need to develop an incarnated and practical spirituality, and to contemplate on those who find themselves in poverty.

Jose’s talk was followed by quick presentations on three concrete projects in the area of ongoing formation. Tom Fox spoke of the Franciscan Central America Pilgrimage, which provides friars with an opportunity to be among the poor of Central America and to study the reality of the region. Rodrigo Peret outlined a course offered in the Brazilian Conference which invites friars to visit different projects inspired by JPIC values, and to spend time reflecting on the theory and praxis of the projects. Henry Beck then reflected on the “twinning” relationship between his province, St. John the Baptist in the USA, and St. John the Baptist province in Pakistan. It is a solidarity project that started with short visits and grew into a formal relationship, allowing for work on joint interests, possibilities for study/ teaching and visits, as well as collaborative efforts at fund-raising.

#### **Thursday, October 12**

Francisco announced that the morning session would include short overviews on the work of the JPIC Office in Rome, the Franciscan Washington Office, and Franciscans International, followed by a presentation on the work of Missions-zentrale by various members of its staff. Francisco offered the overview of the work in the Rome Office, explaining that a more detailed report had already been distributed around the Order. The first task for the Office was to deal with the ten proposals that were put forth at the International JPIC Council meeting held in 1997. These included environmental justice (a decision was made to do this from the perspective of refugees and displaced persons); Franciscan Peace Mission in Colombia; Franciscans International (with support to set up the office in Geneva); animation and communication; JPIC handbook; formation and JPIC; collaboration among conferences; addition of one more staff member in Rome office; revision of statutes; and effort to encourage more full-time JPIC coordinators in the provinces. The other three tasks that the office dealt with were: a report on visit made to the conferences; additional work and projects (like urgent action appeals); and a report on the budget.

Joe Sullivan presented a quick report on the establishment and functioning of the Franciscan Washington Office. The original request for such an office came from Brazil, but during implementation it became clear that the undertaking should be extended to all of Latin

America, in collaboration with North America. In December 1999, a meeting of the JPIC coordinators from all the Americas was held in Washington, D.C., to discuss the process, inaugurate the office, and establish clear guidelines about the functioning of the office. The office is established to help give friars from Latin America access to various institutions (the World Bank, IMF, US Congress, etc.) whose decisions impact the life of their people, and to many non-governmental organizations that work on issues important to them. Requests for action should always proceed through conference JPIC coordinators to the office.

John Quigley began with a short history of Franciscans International, which was established to work on questions of peace-making, care for the poor, and care for all creation. In 1989 it was recognized as a non-governmental organization at the United Nations, and in May of 1997 the Geneva office was opened in conjunction with the Dominicans. John also outlined the structures of the United Nations and the structures of Franciscans International. He finished by explaining the relationship between the Conference of the Franciscan Family (OFM, Conventual, Capuchin, TOR – male and female), and Seculars. The superiors of these six branches of the Franciscan Family serve as sponsors of Franciscans International, and select the members of its executive board.

After a short question and answer period, Francisco presented five members of the staff of Missionszentrale, who gave an overview of the philosophy, structure and work of their organization. It exists to clarify and deepen the Franciscan missionary charism. They support the work of the Franciscan family, conduct general education, do lobby work, publish a newsletter (and they invited the friars to contribute articles), hold international seminars, and fund all sorts of projects that fall within their guidelines. There followed a question and answer period.

Returning from the break, the delegates studied the first draft of the letter that is to be sent to the friars of the Order.

In the afternoon friars returned to their conference groups. First they were to draw up lists of concrete projects that are already functioning well in their provinces. The projects should fall within six areas: human rights, schools, universities, parishes, initial formation and ecology. These projects can later be shared with others who are working in the same areas or thinking of similar projects. Second they were to review the letter that is to be sent to all the friars of the Order from the Congress, and finish their action plans. Finally, delegates were to do their evaluation of the Congress.

The Congress ended with celebration of the Eucharist by the Spanish/Portuguese Conference.

