



UNDERSTANDING JPIC

***(Justice, Peace and the Integrity of Creation)
Canadian Edition***

A Primer for Formation and Animation

by

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Ordo Franciscanus Sæcularis
(Secular Franciscan Order)



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From Gospel to Life

**“And what does the Lord require of you?
To act justly and to love mercy and to walk humbly with your God.”
Micah 6:8**

“Your love is for justice; your hatred for evil.” Ps 45

**“Blessed are the peacemakers: for they shall be called the children of God.”
Mt 5:9**

**“The Lord God took man and settled him in the garden of Eden
to cultivate and take care of it.” Gen 2:15**

**“But be doers of the word, and not hearers only,
deceiving yourselves.” Jas 1:22**

“I by my works will show you my faith.” Jas 2:18

**“Little children, let us stop just saying we love people,
let us really love them, and show it by our actions.” 1 Jn 3:18**

This Primer was inspired by
Guidelines for the Animation of Justice, Peace and the Integrity of Creation
(JPIC)

by Joe Rozansky, OFM and Vicente Felipe, OFM
OFM, JPIC Office, Rome, 2009
and by

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FOREWORD by J. Rozansky, OFM

In the summer of 1975 I finished my theological studies in Washington DC, packed my bags and headed south to begin a ten-year adventure as a missionary in Brazil. On September 15 I arrived in Brasilia, the national capital. Our mission was in the state of Goiás, in the heart of Brazil. My first assignment was at Saint Francis, a primary and secondary school that we ran in the city of Anápolis. While there, I learned very quickly that, in fact, my theological studies were not yet “finished” and that I needed to learn how to apply my book knowledge to the concrete situations of everyday life.

After five years I was transferred to the state capital, Goiânia. I continued working in education, both at a newly created institute for philosophy and theology (where various religious communities sent their candidates), and at the Catholic University of Goiás. The distance between Anápolis and Goiânia is only about 45 kilometers, but the difference between the two cities could hardly have been greater for me. I was rudely awakened to the fact that the military was in charge of Brazil, and that they ruled with an iron fist. As I met people who were tortured, families who had lost loved ones through assassination and exile, and people who were willing to risk themselves to promote the common good, I learned what was really going on in Brazil. Those who spoke out against the situation were labeled “communists” and “trouble-makers,” and they were persecuted.

The bishop of Goiânia, Dom Fernando Gomez, was strong in his denunciation of the injustices wrought by the government and in his defense of those persecuted by the military. He insisted that all pastoral workers (clergy, religious and laity) participate in the monthly diocesan meetings so that we could learn about and reflect on the situation of the country. Essentially, Dom Fernando put the diocese and its structures at the service of work for justice and peace.

My experience in Goiânia taught me that it is absolutely necessary to learn how to read the “signs of the times,” to be aware of the social, political and economic conditions that surround us. It became the foundation for a commitment to Justice, Peace and the Integrity of Creation (JPIC) that has become part of my life and ministry. I learned that although theory is important it will not be truly fruitful unless accompanied by concrete action that reveals and promotes the dynamic of the Reign of God in our midst, here and now. The military in Brazil began to surrender power in 1985; in great part their

decision was due to the long struggle of many, including many people of faith. All of us are called to cultivate a living faith, one that seeks to transform our world into the Reign of God, where everyone can enjoy justice and truth and peace and love.

More recently, in 2005, I was invited to serve as the Director of our OFM Rome Office for JPIC. One of my tasks was to organize an annual JPIC course in Rome. The course is meant primarily for my brother friars, especially those who serve as JPIC animators around the world. But we wanted to open the course to other interested individuals, both religious and lay, particularly those from the Franciscan family.

As we were preparing one of these annual courses I received an e-mail from Andrew Conradi, a Secular Franciscan. He was becoming increasingly involved in JPIC work for the Seculars in Canada: he had been named a regional director of JPIC in 2008, and was then appointed National JPIC Animator of the Canadian Fraternity in 2009. He was interested in participating in our course, and we were happy to receive him. He was also invited to take part in the special morning sessions reserved for our own JPIC animators. He participated with passion and conviction, and has done all he can to bring the message back to the Secular Franciscans in Canada. He has since been invited to accept the position of JPIC Animator for the OFM province in Western Canada.

When Andrew contacted me a few months back about the possibility of doing the foreword to a manual he was preparing to promote JPIC values and work among the Seculars in Canada, I was more than happy to accept. I am convinced that JPIC is an integral part of who we are. It is a set of values and a spirituality that penetrate all aspects of our life and ministry. JPIC should be part of our prayer life, our fraternal life, our formation programs and our efforts to promote evangelization. As the Bishops in Synod reminded us in 1971, the work for justice is constitutive to living the Gospel.

In order to promote JPIC among the brothers and sisters, there are the two essential tasks for an Animator of JPIC. They are:

- To ensure that JPIC becomes a part of the life and service of the brothers and sisters, and
- To facilitate understanding of matters regarding JPIC.

This manual strives to address both of these tasks. It is an invitation to the Secular Franciscans of Canada to make JPIC part of their commitment to the Order, to the Church and to the world. It provides resources to further understand the meaning of JPIC and concrete ways to make it part of life and ministry. As Andrew points out, the insistence in the Secular Rule on apostolic activity is a rather recent one, and implementation has been a challenge for Seculars around the world. However, he shows how this commitment is an historical one and provides the rationale for once again making it an essential part of Secular Franciscan life and ministry.

It is appropriate that Andrew prepare this manual, since he too has experienced the cruelty and injustice the world can offer. Some of Andrew's earliest experiences were of World War II. His house in South East England was bombed and the roof blown off; he played in bombed sites in London after the war; from a train he shared sandwiches with starving children in the Netherlands and saw the complete and utter destruction of towns in Germany; and he saw the state of refugees arriving by train from the Russian Occupied Zone of Germany. He served in the British and Canadian Armies (commanding a Canadian armoured regiment) during the Cold War and often wondered whether he would survive if it developed into a hot war because the life expectancy of a combat officer in the expected combat scenario was projected in days not months. He has worked with *campesinos* on coffee farms in Nicaragua and Mexico. His commitment to Fair Trade was cemented in 1999 in a *comunidad* called Acteal, in the municipality of Chenalhó in "Los Altos" (the Highlands) of Chiapas, Mexico, where 45 Tsotsil Maya people were massacred by paramilitaries 18 months before on 22 December 1997. The victims, mainly women and children, were members of a pacifist Christian, largely Catholic, group "Las Abejas," most of whom were praying for peace. Part of the background to the massacre was the Zapatista uprising and political hostility; Andrew was warned he would put himself at risk to visit and encourage them.

I thank Andrew for his personal passion and commitment to JPIC and to the promotion of JPIC in the Secular Fraternity of Canada, and offer him my support and assistance in this holy task. This manual will surely be an effective tool for his ministry of service. May God, through the intercession of Francis and Clare, illumine our paths as we seek to promote the values of God's Reign here in our world!

Joseph Rozansky, OFM

September 3, 2013

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1. PREFACE

1.0.1. The author is a layman unschooled in theology or philosophy who became interested in Catholic Social Doctrine (CSD or Teaching – CST) in 1998 when he became a member of the Canadian Catholic Organization for Development and Peace (CCODP) which is also Caritas Canada. Later that same year he became an OFS enquirer and was professed as an OFS brother on 19 May 2000 in St Francis Fraternity, Vancouver, BC.

1.0.2. In 2008 he was appointed to the newly created position of Director for JPIC of Our Lady of the Angels Regional Fraternity (Western Canada) and subsequently elected to this position on the Regional Council with *voice and vote* in 2010 at the triennial Regional Chapter. In 2009 he was appointed National JPIC Animator of the National Fraternity of Canada, a newly created resource person position (with a *voice but no vote* on the National Council) and reappointed by the National Council in 2012. In 2011 he was one of two OFS who attended the OFM JPIC Animators Course at the Pontifical University Antonianum in Rome and in 2013 he was elected to the position of JPIC Animator for the OFM Province of Christ the King (Western Canada).

1.0.3. This is the original (Canadian) edition of a Secular Franciscan primer on Animation for Justice, Peace and the Integrity of Creation. It contains some specifically Canadian content which could be deleted and replaced by other national content should other National Fraternities wish to base their own editions on this one. The author wrote this primer for three reasons. First because, as the first officially appointed JPIC Animator in the OFS in Canada, he embarked on a journey of discovery himself and felt a need to record what he learned through this “on the job training” that he thought was essential or useful so that it could be passed on to his successor animator. Second, as other OFS entities in Canada increasingly recognised the need for JPIC formation and information they turned to him for help and he happily passed on his experience and knowledge gained. Third, the CIOFS Presence in the World [now JPIC] Coordinator Attilio Galimberti, ofc was in favour of such a document and finally, the OFM JPIC Office offered its *Guidelines for the Animation of Justice, Peace and the Integrity of Creation (JPIC)* to other congregations to develop their own guidelines through the USG/UISG Congregational JPIC Guidelines’ Project.

1.0.4. The author found that JPIC formation is problematical because it is not covered in depth during initial formation for profession in the OFS. It is left to continuing formation. Neither initial nor continuing formation are standardised and, particularly continuing formation, may be hit or miss. What the OFM said about itself, applies equally to the OFS: “Promote JPIC values at all levels of Initial Formation, including vocation promotion, so that those in our formation programs can understand from the very beginning that these values are not optional but form part of our DNA.” (ICJPIC, 2012, Nairobi, n. 60)

1.0.5. It is the author’s personal opinion that more time should be devoted to JPIC in initial formation (orientation, enquiry and candidacy), as well as in continuing/ongoing formation. The paucity of time presently devoted to JPIC is not surprising given that the Third Order Secular of St Francis only recovered its autonomy and secularity, and achieved unity as the OFS, through the “new” Pauline rule in 1978. This has slowly led to a recovery of greater emphasis on apostolate rather than mere pious self-sanctification. It has re-awakened a greater awareness of the role JPIC plays in Franciscan spirituality. In this the OFS mirrors the Franciscan Family and Church as a whole since Vatican II. The author hopes this primer can be used to supplement initial and ongoing formation in JPIC so that it achieves greater emphasis and better reflects its place in the Rule and General Constitutions.

1.0.6. Benet Fonck, OFM in *Fully Mature with the Fullness of Christ*, used by many North American OFS fraternities for formation, wrote: “Formation must be OPEN-ENDED; that is, it is meant to prepare the candidate to live out their vocation in a practical way in the real world, to look at the world situation and accurately read the signs of the times, to become interested and involved in the real human concerns and not to be indifferent to human problems. It is an attitude of evangelical charity, a way of dissolving that self-centeredness which is found in daily living, a means of critiquing the events and situations and materials (even the press and TV) which constitute ordinary life in the world.” (1995, 19-3)

1.0.7. Lester Bach, OFM Cap, in *Catch me a Rainbow Too*, also used by many North American OFS fraternities for formation, states: “Sacred secularity requires us to be attentive to the issues raised by justice. ... Our Franciscan calling puts us in the midst of justice issues. ... Sacred secularity challenges us to work for justice ...” (1999, 261) And indeed to work for any or all JPIC issues.

1.0.8. What is needed is a *ratio* or programme of formation and study at two levels – one, the JPIC animators, (local councillors, regional directors and the national animator) and two, the local fraternity members. Perhaps this primer may be a start but such a *ratio* will need to be formulated by Directors of Formation in conjunction with JPIC Animators and recognised as part of evangelisation. Attitudes need to be changed and so patience will be necessary because this will take time. (ICJPIC, 2012, Nairobi, n. 49) Until that happens the author hopes this primer will serve as an interim source of formation or at least a source for personal formation and reference. He believes this primer includes what OFS JPIC Animators, Directors, Councillors or Resource Persons at all levels in Canada either must know, should know, and some of what they could know, about JPIC.

1.0.9. We could look at a Moodle (Modular Object-Oriented Dynamic Learning Environment), a free source e-learning software platform. OLOTA Region (Western Canada) has tried one on JPIC. It attracted a total of 25 people and about a third actually participated rather than be merely passive readers and observers. It lasted for seven topics of one week each. We could do one for those interested in taking a *Canadian OFS JPIC Animation* Course based on this primer and open to anyone.

1.0.10. Two days after writing the above paragraph the author learned that: “The CIOFS Presidency, during its meeting in October 2012, entrusted the Presence in the World Commission with the task of offering a brief, web-based formation course to help Secular Franciscans better engage in the social realm by meeting the challenges set forth in the *Conclusions* from the 2011 OFS General Chapter in Sao Paulo (Brazil).” From what has been posted to date (17 July 2014), it well complements this document e.g. Dossier No 9 “*Service and Participation in Politics*.” Click on PIWC Formation Program <http://www.ciofs.org/portal/index.php/en/presence-in-the-world/piwc-formation-program>

1.0.11. "Who will grant me that my words may be written ? Who will grant me that they may be marked down in a book ?" (Job 19:23) The author has attempted to let others more qualified say what needs to be said in their own words. Thus this work is very much a compilation of both the Franciscan Intellectual Tradition (FIT) and the Franciscan Spiritual Tradition, which in JPIC, have not always received the attention or emphasis they merit. The author has attempted to re-affirm and focus attention on them. He is also convinced

that as Catholics, Franciscans, OFS and Canadians, we need to be aware of our own history, in all those categories and its majesty and shortcomings.

1.0.12. This work is a work in progress, and probably should always be a work in progress. Since it will be available electronically it can be easily amended and kept up to date, i.e. it is a living document that will evolve. Perhaps it could become a wiki. Suggestions for improvement are solicited and will be gratefully received and seriously considered. Please send them to apconradi@telus.net

1.0.13. As will be obvious, the author is no *peritus* (expert), but although he does have some practical experience and knowledge, recognises in all humility: “Not that we are competent of ourselves to claim anything as coming from us: our competence is from God.” 2 Cor 3:5-6. But he does take seriously the meaning of *animator* as *driving force*, the usual translation of the Latin word *animator* and *promoter* [Latin *instimulator*].

2. INTRODUCTION

2.0.1. The concepts of *Justice* and *Peace* used by Christians spring from the Old Testament. Edward Kessler writes that Jewish rabbis say that the Torah (i.e. certain books of the Hebrew Bible and their commentaries) starts and ends with justice. “Like Christianity, Judaism teaches that God wishes humankind to pursue justice and mercy, to have a proper regard for each person and to make a contribution towards the emergence of a better social order. This is a theme that is commonly found in the Hebrew Bible and, of course, is well attested in the New Testament and later Christian writings. ... Thus, the Hebrew Bible asserts that humankind has a special status. Each person, Jew and non-Jew, is regarded as a child of God. Indeed, this 'divine seal' underpins the Jewish concept of justice since it means that human beings, individuals and peoples, have certain rights which are so fundamental that no one can take them away, not even the mightiest king.” (Kessler, no date, 69 and 73)

2.0.1.a. Both justice and peace are mentioned frequently in the Old Testament. Three examples follow: Isaiah 1:17: “Learn to do right! Seek justice, encourage the oppressed.” Micah 6:8: “And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” Psalm 34:14: “Depart from evil, and do good; seek peace, and pursue it.”

2.0.1.b. Later on, we consider the relationship between charity and justice (and peace). According to the Torah, Jews have an obligation to give at least 10% of

their net income to the needy, which today we would characterize as charity. It is worth noting for reflection that the word charity comes from the Latin *caritas*, meaning *love*, while the Hebrew word for charity is צדקה, *tsedakah* meaning *justice*. What a wonderful idea to combine the concepts, as CSD does!

2.0.1.c. The word *peace* comes from the Latin *pax*, meaning "freedom from civil disorder." In Canada the phrase "peace, order and good government" is the introductory phrase of section 91 of the British North America Act (now the Constitution Act), 1867. The English word came into use in various personal greetings from c.1300 (earlier for Franciscans!) as a translation of the Hebrew *shalom* שָׁלוֹם. It can refer to either peace between two entities (e.g. between man and God or between two states), or it can encompass diverse meanings. To restrict its meaning merely to a narrow interpretation of the Latin concept of peace, overlooks the multiple other meanings of the Jewish concept which include: completeness, justice, good health, safety, well-being or welfare, prosperity, equity, security, good fortune, compassion and friendliness.

2.0.1.d. The first Holy See curia office to address the issues of justice and peace in modern times was the Pontifical Justice and Peace Commission, founded in 1967 as an outgrowth of the Second Vatican Council.

2.0.1.e. The term *JPIC* came out of the 1983 Sixth World Council of Churches Assembly in Vancouver, BC, Canada, which initiated the *Conciliar Process for Justice, Peace and the Integrity of Creation (JPIC)*. Reverend Dr Lukas Vischer, was a renowned Swiss Reformed theologian and observer at Vatican II. He wrote this about the 1983 Assembly: "It is not clear from the Assembly report just how the formula "justice, peace and the integrity of creation" came into being. It was not the result of any real debate, nor was it ever knowingly adopted by the delegates. (It is not even mentioned in the index of the Vancouver Report!) It was not until after the Assembly that it began to attract attention." (Vischer, 1993) Further consideration of the term *JPIC* and its constituents is given later under "**Second - Catholic Social Doctrine.**"

2.0.2. "JPIC is a set of values, a spirituality, which inspires us with the call of Jesus to share with him the work of establishing God's kingdom on earth." (Rozansky and Felipe, 2009, 33). JPIC is a dimension of living Franciscan spirituality, of our vocation to live as Secular Franciscans according to the OFS Rule. All of the dimensions of our life such as prayer, fraternity, evangelization and apostolate are permeated by the values of JPIC i.e. JPIC transverses all aspects of our lives. Transverse literally means *to cut across* and JPIC values are inextricably linked together and their transversality affects everything we do

and they are an essential element of our Christian life in trying to live the OFS Rule.

2.0.2.a. As the OFM (Rozansky and Felipe, 2009, 20) explains it, JPIC values: “are intimately related, interdependent, and each one of them demands the others. Living JPIC values will affect our prayer and fraternity, and also the way we see reality, the economy, style of life and mission. Living JPIC values makes our prayer and our celebration of the Eucharist more present to the realities of our society and the world around us. It encourages us to apply the Word to these realities, to read Scripture from the perspective of the poor,” We should always include the poor, justice, peace and creation in our thoughts, prayers and actions. This is further considered later under **Fourth - The Link between Prayer & Action** (e.g. especially The Eucharist and The Way, or Stations, of the Cross).

2.0.2.b. In other words we are called to be active and engaged. The word *synodus* means walking together and in 1971 the Synod of Bishops declared that: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel” (*Iustitia in Mundo (JM)* or, n. 6). Although oft repeated, it requires frequent repetition especially so in relation to the New Evangelisation (a concept first spoken of by Bl John Paul II at a meeting of the bishops of Latin America in Puebla, Mexico, in 1979 which meeting also implanted the phrase *preferential option for the poor* in CST) and the Year of Faith 2012. “The Social Doctrine, as Blessed Pope John Paul II taught us, is an integral part of the evangelizing mission of the Church (cf. Encyclical *Centesimus annus*, 54), and all the more reason why is it considered important for the New Evangelization (cf. *Ibid.*, 5; Encyclical *Caritas in Veritatis[sic]*, 15).” (Benedict XVI, 5 December 2012)

2.0.3. Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace addressed the Synod of Bishops (15 Oct 2012) in words that sound very Franciscan, taking up Bl John Paul II’s description of Catholic Social Teaching as “an instrument of evangelization.”

“Evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man’s concrete life, both personal and social’. [...] Testimony to Christ’s charity, through works of justice, peace and development, is part and parcel of evangelization, because Jesus Christ, who loves us, is concerned with the whole person.”

2.0.4. Although St Francis of Assisi is reputed to have said: “Preach - use words if you must,” actually what he wrote in Chapter 17 of the Rule of 1221 was: “All the Friars . . . should preach by their example.” (Habig, 1983, 44) In some translations “example” is rendered as “deeds” or “works.”

2.0.5. The first rule of the OFS was the First Letter to the Faithful (*Recensio Prior*) written in 1215, which is now included in the current Pauline Rule of the OFS (*Seraphicus Patriarca*, 1978) as the Prologue. In this we find: “We give birth to him [Christ] through a holy life which must give light to others by example.” (Prologue: Exhortation of St. Francis to the Brothers and Sisters of Penance)

3. THE BASES OF OUR COMMITMENT TO JPIC

The Five bases

3.0.1. There are five bases for OFS commitment to JPIC: (1) the Bible; (2) CST or CSD; (3) Franciscan spirituality and vision, especially as expressed in the FIT as expounded and exemplified by the Franciscan Family; (4) prayer and action; and, of course, of great importance – (5) the OFS Rule and General Constitutions. Together they all propel and orient the OFS to take seriously the challenge to incarnate the values of JPIC in our fraternal and personal daily lives. These values cannot simply remain on paper; they must be addressed in concrete ways requiring daily conversion. We have many documents; what Francis would expect is conduct and action to set an example.

3.0.2. JPIC values are, first of all, biblical values, ones which give rise to an ecclesial structure that seeks to promote in the Church, in all ecclesial organisms and all Christians, a commitment to these values.

3.1. First - The Bible

Justice, Peace and the Integrity of Creation are, above all, values; they are a spirituality. Laity were not always encouraged to read the Bible in the vernacular (see also Lay Apostolate). In England for years in the Middle Ages the non-noble laity could not access the gospels in the English vernacular although the nobility had them in French. Unless commoners could read Latin or French they were out of luck. And of course most people could not read English let alone Latin or French and so were dependent on the clergy to bring them the Bible and interpret it; but not all clergy were well educated. Some revolutionary “heretically minded” Englishmen thought the laity should have access to the Bible directly and in English. They were far ahead of their time and were persecuted and some put to death. Two renowned examples are John

Wycliffe (1320-1384) and William Tynedale (1494-1536).

3.1.2. Above all, JPIC values are values of the Kingdom of God. “The Kingdom of God is ... Justice, Peace and Joy in the Spirit.” (Rm 14:17). OFS Rule 14 informs us: “Secular Franciscans, together with all people of good will, are called to build a more fraternal and evangelical world so that the kingdom of God may be brought about more effectively.” The “Kingdom of God” could be described in contemporary terms as a just world order -- one with compassion, solidarity and the common good at its centre. As such, God Himself is involved in, and committed to, the task of making the world a place that is just and reconciled, providing a dignified life to all creatures. St Francis of Assisi was aware of God’s mission as Creator, Liberator and Redeemer. Pope Francis writes: “The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that He reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society.” (2013, *Evangelii Gaudium*, n. 180)

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

3.1.4. The core of the Good News proclaimed by Jesus is salvation as a gift of God. It is salvation from all oppression, especially from sin and evil. Kingdom and salvation are two keywords in the teaching of Jesus. He proclaims the Kingdom of God untiringly in His preaching, “a completely new teaching in a spirit of authority” (Mk 1:27), and through many signs. “And among these signs there is the one to which he attaches great importance: the humble and the poor are evangelized, become His disciples and gather together ‘in His name’ in the great community of those who believe in Him.” (Paul VI, 1975, *Evangelii Nuntiandi*, n.12)

3.1.5. Among the values of the Kingdom of God, justice and peace receive a central place. In the Beatitudes, the *Magna Carta* of the Kingdom of God, Jesus declares that those are blessed who hunger and thirst for justice; and for those who are persecuted for this reason, “theirs is the Kingdom of Heaven” (Mt 5, 6.10). Equally blessed are the “peacemakers; they shall be called children of God” (Mt 5, 9).

3.1.5.a. The Beatitudes are a prescription for action; so wrote Elias Chacour, Melkite Catholic Archbishop Emeritus of All Galilee, in 2014. He uses his familiarity with Aramaic to bring fresh insights to the Beatitudes:

“ ‘Blessed’ is the translation of the word *makarioi*, used in the Greek New Testament. However, when I look back further to Jesus’ Aramaic, I find that the original word was *ashray*, from the verb *yashar*. *Ashray* does not have this passive quality at all. Instead, it means ‘to set yourself on the right way for the right goal; to turn around, repent; to become straight or righteous.’ ...

To me, this reflects Jesus’ words and teachings much more accurately. I hear him saying, “Get your hands dirty to build a human society for human beings; otherwise, others will torture and murder the poor, the voiceless and the powerless. Christianity is not passive but energetic, active, alive, going beyond despair.” (<http://www.cpt.org/resources/worship/services/be-attitudes>)

3.1.6. Jesus clearly indicates what is important in Christian life: “Seek first the Kingdom of God, and His righteousness” (Mt 6, 33). He showed a hunger and thirst for justice and was persecuted because of it. He Himself is the source, the giver and the cause of peace. Francis echoed this: “Seek first the Kingdom of God and His justice.” (*Rule Herm.3*)

3.1.7. After the October 2008 Synod, Benedict XVI addressed the word of God and JPIC. He has this to say on the word of God and commitment to justice in society (2010, *Verbum domini*, nn. 100-103):

“God’s word inspires men and women to build relationships based on rectitude and justice, and testifies to the great value in God’s eyes of every effort to create a more just and more liveable world.[327] The word of God itself unambiguously denounces injustices and promotes solidarity and equality.[328] In the light of the Lord’s words, let us discern the “signs of the times” present in history, and not flee from a commitment to those who suffer and the victims of forms of selfishness. ... the Synod Fathers wished to say a special word to all those who take part in political and social life. Evangelization and the spread of God’s word ought to inspire their activity in the world, as they work for the true

common good in respecting and promoting the dignity of every person. ... It is primarily the task of the lay faithful, formed in the school of the Gospel, to be directly involved in political and social activity. For this reason, the Synod recommends that they receive a suitable formation in the principles of the Church's social teaching.[330]" (emphasis added)

3.1.8. This primer does not go into detail on the many references in the Bible applicable to JPIC. It is considered un-necessary because we read the Bible in the Divine Office every day. Neither is this the place to give a more detailed account of CST because the encyclicals and other documents are easily found and available on the internet. The FIT is a different matter, its retrieval and the renewed emphasis on it being fairly recent, and so considerably more space has been devoted to it in this primer.

Bible and Newspaper

3.1.9. Karl Barth (1886-1968) was a Swiss Reformed theologian whom Pope Pius XII described as one of the most important theologians since St Thomas Aquinas. Although invited to Vatican II, ill health prevented Barth from attending but his influence was obviously felt as suggested by this title: *L'ombre de Karl Barth à Vatican II* (The Shadow of Karl Barth at Vatican II), by Gilles Routhier of l'Université Laval, Québec.

3.1.10. Although *secular* means concerned with the world and its affairs, the OFS are not completely of the world, rather they are in it, trying to make it holy in concrete ways and deriving joy from its beauty and its gifts. The OFS Rule n. 4 tells us to carefully read the gospel, "going from gospel to life and life to the gospel." One way to do this is to carefully read the newspaper.

3.1.11. In a 31 May 1963 *Time* magazine interview, Karl Barth recalled advising young theologians in the 1920's "to take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible." This famous oft-quoted statement makes sense for Secular Franciscans who live in the world. Today we need to add a laptop to the newspaper and master the electronic media. One must be well aware of the perils of the internet. Awareness of authors' positions and discernment are essential. This use of newspapers/internet and bible fits well with the *see, judge, act* methodology of JPIC.

3.1.11.a. Let us not forget our own inspiration, which must come from the Holy Spirit within us all, for as Jean Vanier said: "There is that little compass within

each of us where we know what is right, what is just, what is good, what is true.” (Jean Vanier, 2015). But sometimes we need awareness and education to *see, judge, act*.

3.1.11.b. Pope Francis, in his Apostolic Exhortation *Evangelii gaudium* (EG, 24 November 2013), challenges us to go out of ourselves and to welcome the concrete reality: “the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us with their pain and their pleas, with their joy which infects us in our close and continuous interaction” (EG, n. 88). In today’s world we can virtually do this through the various media, not just newspapers; not that this is better than physical face-to-face encounters but in the absence of such encounters it is better than remaining unaware and unaffected.

3.2. Second - Catholic Social Doctrine (or Teaching)

3.2.0. First we should know that Catholic Social Doctrine (or Teaching) is a branch of moral theology, which is concerned with “how one is to act” in contrast to dogmatic theology which proposes “what one is to believe.” Papal social encyclicals like *Laudato Si’* (Francis, 2015) are part of the ordinary Magisterium of the Church. Vatican II’s great constitution on the Church, [Lumen Gentium](#), makes it clear that the faithful are to adhere to all this teaching “with religious assent.” (n 25).

Pre Vatican II

3.2.1. Prior to Vatican II, with some notable exceptions, spirituality was generally inward looking and other worldly, and so the great majority of Christians were not concerned with the social and political problems tied to questions of justice, peace and care for creation. They were concerned with living a holy life and practicing charity rather than confronting the root causes of poverty and injustice or the *structures of sin* (a term then not yet in use).

3.2.2. OFS examples include Louis IX of France and Elizabeth of Hungary (both patrons of the OFS), Rose of Viterbo, Angela of Foligno, and Elzear and Delphine. Thomas More was an exception and in a class of his own, being concerned with freedom of conscience and justice but, understandably, not in a way we would characterize as modern concern for JPIC. He is the Patron Saint of Politicians and Public Servants. St Joan of Arc is also in a class of her own.

3.2.3. However, there were important exceptions to this inward looking which

include, e.g. Franciscan friars such as Bartholomew the Englishman (1203-1272); Roger Bacon (1220-1294); Bernadino de Sahagún (1499-1590); and concern with the concept of *Just Price* and the *Montes Pietas* described below. Perhaps the actual beginning of modern Papal concern for social justice was Gregory XVI's Apostolic Letter *In Supremo Apostolatus*, 1839, condemning the slave trade (although it was not the first to condemn slavery which was Paul III's *Sublimus Dei*, 1537); followed by the Bishop of Mainz, Wilhelm von Ketteler, in *The Worker-question and Christianity* (1864), and Leo XIII's *Rerum novarum* (1891) generally considered the first social doctrine encyclical.

3.2.4. Some later Canadian examples of outward looking are: The Farmers' Bank of Rustico, PEI, 1864; Church support for the Métis in the Red River Rebellion, 1869-70; the *caisse populaire* in Québec, 1900; Québec youth in the *Ligue de Sacré-Coeur*, 1910; the Antigonish Movement, 1913 and Peoples' School, 1921; Canadian Catholic Confederation of Labour, 1921; *Jeunesse Ouvrière Chrétienne*, 1932; some forms of Catholic Action e.g. Friendship House, 1930 and Madonna House, 1954; Rosary Credit Union, 1940 in Vancouver; Institute for Social Action, St. Patrick's College, Ottawa, 1949; the Coady International Institute, 1959; and the Interamerican Cooperative Institute, 1964 to name a few.

Types of Justice

3.2.5. "For the Formator, it is useful to be able to classify various types of justice:

Legal Justice: In its daily form, this is restricted to the object of legal activity, exercised by those in authority and the fulfilment of laws in relation to the common good.

Commutative Justice: which is regulated by the private right of contract according to the principle of give and take, e.g. buying and selling. Examples of violations of commutative justice would include theft, fraud, unjust damage etc.

Distributive Justice: this regulates the measure of privileges, burdens or charges, and obligations of the individual vis a vis the community. Distributive justice is violated by fanatical partisanship favouring individuals or a class, in opposition to the common welfare.

Vindictive Justice: an effort to restore violated justice by means of punishment which is in proportion to the guilt. The aim of vindictive punishment should have no other purpose in mind than the furtherance of the common welfare. (I might add here, vindictive punishment such as the 'death penalty' would, or at least, should be totally unacceptable to any franciscan).

Social Justice: This is the kind of justice most often referred to today when we

say we say that we are working for peace and justice. It is closely linked with the other forms just stated, yet it has a different emphasis. Social justice looks beyond - in the interest of the community as a whole. Especially it looks to those who are economically and politically weak. Social Justice demands that those who 'have', whether individually or collectively, may be obliged to help those who 'have not'. This obligation is not one only of charity, but one in justice. The foundation for such an obligation lies in the social nature of the human person and the social purpose of material goods on the earth. One of the vexed questions today in social justice is the complex problem of structural injustice.” (O’Mahony, 1993, no page number)

The Term *Social Justice*

3.2.6. The term *social justice* was first used in 1840 by a Sicilian priest, Luigi Taparelli d’Azeglio, SJ. In his *Theoretical Treatise on Natural Right Based on Fact*, 1840-1843, he elaborated a natural law approach to politics that became a hallmark of Catholic Social Doctrine. Natural law theory holds that morality is a function of human nature and reason which can discover valid moral principles by looking at the nature of humanity in society. Taparelli supported revival of the philosophical school of St Thomas Aquinas, and his social thought influenced Pope Leo XIII. Pope Pius XI introduced the term into Catholic teaching in his encyclical, *Studiorum Ducem* (1923). He later made extensive use of it in two important social encyclicals: *Quadragesimo Anno* (1931) and *Divini Redemptoris* (1937).

Natural Law

3.2.7. On Natural Law, Benedict XVI wrote (2010, *Verbum domini*, n. 101, emphasis added):

“I would like also to call the attention of everyone to the importance of defending and promoting the *human rights of every person, based on the natural law written on the human heart*, which, as such, are “universal, inviolable and inalienable”.

and further (Benedict XVI, 5 December 2012, emphasis added) said:

“The foundation and meaning of human rights and duties depend on the integral anthropology that derives from Revelation and from the exercise of natural reason, as Blessed John XXIII reminds us, in fact, in *Pacem in terris* (cf. n. 9). ... In fact, the rights and duties ... depend primarily on the natural moral law -- inscribed by God on the conscience of every person -- and, hence, ultimately, on the truth about man and society.”

3.2.8. As Sheridan (1987) has written, CST is: “a body of ethical principles

deriving from Christian doctrine on the nature, dignity and destiny of the human person and family. ... from Leo XIII to Pius XII this teaching was couched in scholastic language and categories, part of a highly developed philosophy of natural law.” Sheridan goes on to state that the encyclicals of John XXIII and a basic Vatican II document *Gaudium et Spes* (The Church in the Modern World, 1965) shifted the basis of CST from natural law to revelation and the Gospel. CST “begins to be appreciated and presented increasingly as evangelization ...” (17)

3.2.9. As Brian Davies, an English Catholic specialist in social doctrine, has written:

- “CST has moved away from a deductive, rather narrow adherence to natural law ethics towards a more objective approach based on human experience, with scripture as the new touchstone. This is particularly evident in the encyclicals of John Paul II. The resulting change has brought a new radicalism that sees the obligations of the rich towards the poor as part of the co-responsibility for creation and a share in God’s covenant with the poor.
- Primacy of love: Instead of CST being primarily based on reason, more recent documents have been increasingly shaped by the primacy of love, understood as including the biblical themes of justice, mercy and option for the poor. Reason is not discarded but put in its proper place.
- Action oriented planning: The starting point of pastoral and social reflection is people – with all ‘the joys and hopes, the griefs and anxieties’ ([Gaudium et Spes](#), paragraph 1). In their struggle for justice and peace, the outcome of the process is action. The emphasis is on right doing (orthopraxis) and not just right thinking (orthodoxy). Earlier CST methodology often led to social idealism, isolating reason from the whole pastoral cycle process.” (no date, online)

Vatican II & Pact of the Catacombs

3.2.10. Well before the Second Vatican Council (1962-65), as the Canadian Catholic Bishops wrote in January 1945, as World War II was drawing to a close, and as Nazism was being defeated and Communism (Marxist Socialism) was being spread by occupation of the Red Army:

“Realistically and objectively it is abundantly clear that there always has been and is, only one struggle in human lives. It is the warfare between the forces of good and evil. ... The state exists for the common good. It is a natural instrument to promote and safeguard the rights of the individual and of the family in view of the good of all. Its authority

comes from God. Its law is a moral law, governing moral beings. It must give justice to all. ... This means political freedom, economic development and protection of neutrality. ... To racial minorities belongs the right to their culture and to their language. ... Your love of truth and your practice of justice and charity in word and most of all in deed, will finally prevail.” (National Board of the Canadian Hierarchy, 18 January 1945, nn. 4, 8, 9, 10, 13)

3.2.11. Among the many contributions of Vatican II to the Church, one of the most important is its attitude towards the world, history and social issues. This orientation is described in the famous opening statement of *Gaudium et Spes*: “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.” (1965, n.1)

3.2.12. Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace spoke on "Vatican II: A Council of Justice and Peace" at Regis College, Toronto, ON (26 September 2012). As mentioned above, the orientations of the Second Vatican Council define the mission of the church whereby evangelization is inseparable from work for human development and reconciliation. How can this vision inform, form and orient new generations to act ethically and evangelize the social order of our world?

3.2.12.a. The importance of Vatican II’s vision and intended impact was perhaps best summarised by John W. O’Malley, SJ (quoted by Robert Blair Kaiser in the *2012 Tablet Lecture* on the 50th anniversary of the Council’s opening):

“two different visions of Catholicism: from commands to invitations, from laws to ideals, from definition to mystery, from threats to persuasion, from coercion to conscience, from monologue to dialogue, from ruling to service, from withdrawn to integrated, from vertical to horizontal, from exclusion to inclusion, from hostility to friendship, from rivalry to partnership, from suspicion to trust, from static to ongoing, from passive acceptance to active engagement, from fault finding to appreciation, from prescriptive to principled, from behaviour modification to inner appropriation.”

<http://m.thetablet.co.uk/blogs/381/24>

3.2.12.b. The more progressive Latin American bishops also soon realized that the great majority of bishops at Vatican II did not feel comfortable discussing poverty. Some wished to be faithful to the inspiration of John XXIII, among them a good number of Latin Americans. They met regularly and quietly in Domus Mariae to discuss the topic of "the poor Church." On 16 November 1965, a few days before the end of the Council, about 40 of the bishops celebrated the Eucharist together in the catacombs of Saint Domitila. They asked for the grace "to be faithful to the spirit of Jesus," and at the end of the celebration they signed what they called "*the Pact of the Catacombs*." The "Pact" was conceived as a challenge to the "brothers in the episcopacy" to lead a "life of poverty" and to be a "poor servant" Church, as was the desire of John XXIII. Here are some excerpts:

" ... conscious of the deficiencies of our lifestyle in terms of evangelical poverty. ... We will try to live according to the ordinary manner of our people in all that concerns housing, food, means of transport, and related matters. ... We renounce forever the appearance and the substance of wealth, especially in clothing (rich vestments, loud colors) and symbols made of precious metals (these signs should certainly be evangelical). ... We do not want to be addressed verbally or in writing with names and titles that express prominence and power (such as Eminence, Excellency, Lordship). We will do everything possible so that those responsible for our governments and our public services establish and enforce the laws, social structures, and institutions that are necessary for justice, equality, and the integral, harmonious development of the whole person and of all persons, and thus for the advent of a new social order, worthy of the children of God. (Kloppenburger, OFM, 1966 & Sobrino, SJ, 2009)

3.2.12.c. From Vatican II this says it well for us:

"Christ's redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led by the same Christian conscience." (Vatican II, AA. 5.)

Justitia in Mundo (JM) / Justice in the World

3.2.13. The 1971 Synod of Bishops' concluding document was a ground-breaking, inspiring and courageous document called *Justitia in Mundo (JM)* or Justice in the World. "This document was—and still is—one of the most important documents that has ever been issued by leaders in the Church." (Dorr, 2011,1) "This still timely document on social justice was affirmed in 1971 by a vote of 94% of the bishops at the Roman Synod which was held that year and was devoted to the obligations laid on the Church by the Gospel itself to hunger and thirst—and act—for justice." (Ryan, 2012, no pagination)

3.2.14. Drafting the preparatory document for the Synod was delegated to the new Pontifical Justice and Peace Commission (now Council for Justice and Peace) (then President Cardinal Maurice Roy of Québec). Canadian born Philip Land, SJ, was the chief drafter supported by associates of the Pontifical Justice and Peace Commission such as the eminent English Catholic lay woman, Barbara Ward (Ryan, 2012, no pagination).

3.2.15. Fr Donal Dorr, SPS is, among other things, a theologian and activist in JPIC who has served as a consultor to the Pontifical Council for Justice and Peace. His latest book is titled *Option for the Poor and for the Earth; Catholic Social Teaching* (Orbis, Maryknoll, NY, 2012). His thoughts on *JM* have been used extensively in this consideration of it. He is not alone in his interpretations which are echoed by Peter Henriot, S.J., who served for 21 years as the director of the Jesuit Centre for Theological Reflection in Lusaka, Zambia and is currently engaged in Jesuit educational work in Malawi. (Henriot, 2011) In a talk Fr Dorr gave on *JM* (which he refers to as *JW*), he explains the meaning of the word "constitutive" in this oft quoted paragraph: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel" (*JM*, n. 6). Fr Dorr said: "The word 'constitutive' means 'essential'. So the document is saying that if the Church in any given situation is not working to promote justice, then it is failing to be what Jesus calls it to be. ...an essential aspect of living out our faith is to work to overcome injustice and to create a world of justice, peace, reconciliation, and respect for the environment." (Dorr, 2011, 1 & 2) "Instead of understanding the word to mean "necessary" or "essential," some have interpreted it to mean only "integral" (simply one part among many in the evangelical message) or merely "helpful" (assisting the work of spreading the Gospel). But when *constitutive* is taken to mean an absolute requirement, then work for justice cannot be ignored in any ecclesial project." (Henriot, 2011)

3.2.16. Popes Paul VI, John Paul II and Benedict all have affirmed this essential link between faith and justice – and, just as essentially, between love and justice. Pope Francis seems to agree as his early statements suggest: “The vocation of being a “protector” means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God’s creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about.” (Pope Francis, 19 March 2013) and “There is much that we can do to benefit the poor, the needy and those who suffer, and to favour justice, promote reconciliation and build peace.” (Pope Francis, 20 March 2013)

3.2.17. *JM*: “While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and life style found within the Church herself.” (n. 40). This has implications for the handling of sexual abuse and finances, among other things, in the church.

3.2.18. *JM* proposed that women and laity be given more responsibility, and recognized:

“ ‘everyone’s right to suitable freedom of expression and thought’ including ‘the right to be heard in a spirit of dialogue which preserves a legitimate diversity within the Church’ (n. 44). Furthermore, it insists that: ‘The form of judicial procedure should give the accused the right to know his accusers and also the right to a proper defense’—and that the procedures should be speedy (n. 45). In putting forward these principles or guidelines the document was issuing a strong challenge to the prevailing practice and views in the Vatican.” (Dorr, 2011, 4) Dorr finds that “It is quite shocking that it has not been acted on effectively and particularly that the proposal to set up a mixed commission to examine the role of women has never, to my knowledge, been acted on by the Vatican and has been left hanging in the air.” (Dorr, 2011, 4)

3.2.19. *JM*: “... on structural injustice. This is described in very vivid terms as ‘a network of domination, oppression, and abuses’ (JW 3), and ‘international systems of domination’ (JW 13). The document does not oppose personal conversion to structural reform, but speaks of ‘the objective obstacles which

social structures place in the way of conversion of hearts’ (JW 16). It goes on to warn about the dangers of ‘a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces. (JW 16).’ (Dorr, 2011, 5) Later on structural injustices were referred to as “structures of sin” (Bl John Paul II, 1987, *Sollicitudo rei socialis*, e.g. nn. 16, 36, 37).

3.2.20. “One of the most remarkable and admirable features of the synod document is the emphasis it puts on the environmental issue—long before this had become a major theme for many governments. There is an almost lyrical quality to a phrase used in an early paragraph—‘the small delicate biosphere of the whole complex of all life on earth’ (JW 8). The document is quite radical in pointing out that that it is simply not possible for all parts of the world to have the kind of ‘development’ that has occurred in the wealthy countries.”(Dorr, 2011, 5)

3.2.21. *JM*: “calls for ‘a certain sparingness’ by Church people in the use of temporal possessions (JW 47) and for an ‘examination of conscience’ in regard to ‘life style’ (JW 48). It also says that the lifestyle of bishops and ministers of the Church must be looked at, noting the danger that their possessions and privileges may hinder the Church in its proclamation of, and witness to, the Gospel. Frugality is important both in order to be in solidarity with the poor, and also for ecological reasons. The document was ahead of its time in seeing the inseparable link between ‘an option for the poor’ and ‘an option for the earth’.” (Dorr, 2011, 6)

3.2.22. “According to ‘Justice in the World’ there is one central issue which lies at the heart of the structural injustices of today’s world: lack of participation by people in determining their own destiny. There is a ‘concentration of wealth, power and decision-making in the hands of a small public or private group’ (JW 9). The poor are left in a marginal position, ‘voiceless victims of injustice’ (JW 20). So the document calls on ‘the developing peoples’ to take their future ‘into their own hands’ (JW 17) and wants Church leaders to make a definite option in favour of empowering the powerless, the oppressed, the victims of structural injustice.” (Dorr, 2011, 6)

3.2.23. To summarise, *JM* (or *JW* as Dorr calls it) “brought the Church's social ministry from the “fringe” (a common thought that it was up to religious communities to do these ministries) to the very center of what it means to be Christian as part of the renewal of Vatican II. A wide variety of justice and

peace reflection centers as well as advocacy offices were formed to attend to the many issues that were raised by the Synod.” (Puopolo, 2011, emphasis added)

3.2.24. This is all very well, but: “... unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility.” [*JM*, n. 35] Or as we say today: it is not enough to “talk the talk” - we have to “walk the walk.” The OFS has to actually live its Rule. Otherwise why should anyone take us seriously?

3.2.25. Some afterthoughts on *JM*. First, why could I only find it in Portuguese on the Vatican website? To find a copy in English I had to use google! (See bibliography: Synod of Bishops 1971). Second, why is there no reference to it in the *Compendium of the Social Doctrine of the Church*? Third, why was there official silence on *JM*’s fortieth anniversary in 2011? Does it reflect the fear in some quarters of the church about liberation theology and/or a power struggle between the Roman Curia vs the Bishops on implementation of collegiality? (Dorr, 2011, 3) We will have to draw our own conclusions. Whatever the case, let us hope that Pope Francis will address these problems.

Synod 2012

3.2.26. The Synod of Bishops, 2012, *Instrumentum Laboris*, n. 57:

“Many responses [since Vatican II] have highlighted a variety of urgent situations in this sector [*i.e. civic life*], namely, a commitment to peace; the development and liberation of peoples; better international regulation and interaction of national governments; the search for possible areas of listening, coexistence, dialogue and collaboration between different cultures and religions; the defence of human rights and peoples, especially minorities; the promotion of the most vulnerable; and the integrity of creation and a commitment to the future of our planet.”

3.2.27. In his Angelus message of 10 October 2012, Pope Benedict XVI described the documents of Vatican II as “a compass guiding the ship of the Church” in our time. He explained how the Council is “the starting point for a new relationship between the Church and the modern age” in order “to show our world ... the requirements of the Gospel in all its greatness and purity.”

3.2.28. Thus we can say Vatican II re-kindled and instilled in the Church a concern for the world. Consequently, Paul VI established the Pontifical Justice and Peace Commission in 1967 and said: “its mission is none other than that of

keeping the eyes of the Church open, its heart sensitive and its hand prepared for the work of charity which it is called upon to realize in the world..." (20 April 1967) This phrase helps us understand the spirituality of JPIC and is another way of expressing "*See, Judge, Act*" thus: "see (eyes), judge (heart), act (head and hands)."

3.2.29. In 1988 the *Commission* became the Pontifical *Council* for Justice and Peace. Its objective and mandate are to: "promote justice and peace in the world, in the light of the Gospel and of the social teaching of the Church" (Apostolic Constitution *Pastor Bonus*, n. 142). See www.justpax.va . In 2004 it authored the *Compendium of the Social Doctrine of the Church*. For a series of articles by Zenit on the *Compendium* see http://www.catholiceducation.org/articles/social_justice/sj00186.html

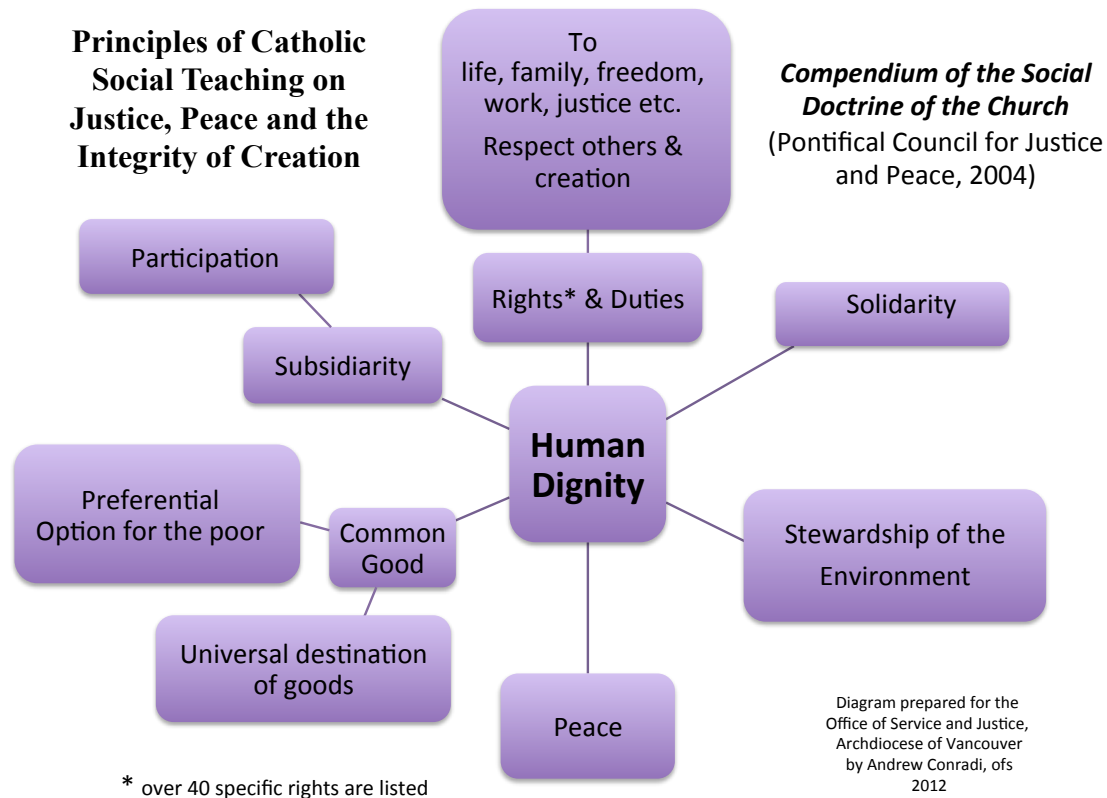
Principles or Pillars & Themes of CSD: How many are there?

3.2.30. The Zimbabwean Catholic Bishops Conference (2011) wrote that:

"The Catholic Church has over the years developed *ten principles* that form the pillars of its social teaching. The ten principles provide criteria for judgment and directives for action in matters of justice, integrity, truth and social well being. They are, the Dignity of the human person; the Common good; Option for the poor; Human rights and responsibilities; Participation; Subsidiarity; Solidarity; Economic justice; Stewardship of God's creation; and Promotion of peace." (*emphasis added*)

3.2.31. The Assembly of Catholic Bishops of Ontario (2013, 2) following the CSDC (n.160) stated: "There are *four fundamental principles* of the Church's Social Teaching: the dignity of the human person; the common good; subsidiarity and solidarity. ... From these basic principles flow the other principles of the Church's Social Teaching ..." In the March 2013 PIWC Formation dossier ([PIWC Formation Program](http://www.piwcanada.org/formation-program)) these same four principles are the ones that Fr Amando Trujillo Cano, TOR (OFS General Assistant) and Gianluca Lista, ofs, characterized as "permanent, general and fundamental, and are considered as the very heart" of CSD. The British website <http://www.catholicsocialteaching.org.uk/> outlines *six themes* : Human Dignity; Community & Participation; Care of Creation; Life & Work; Peace; and Solidarity. The US Catholic Bishops teach that there are *seven themes* of CST, i.e. Life and Dignity of the Human Person; Call to Family, Community, and Participation; Rights and Responsibilities; Option for the Poor and Vulnerable; The Dignity of Work and the Rights of Workers; Solidarity; and

Care for God's Creation. (USCCB, 2005, online) In total the Compendium of the Social Doctrine of the Church describes *eleven principles* of CSD which are presented diagrammatically below:



3.2.32. “The motto of the pontificate of my esteemed predecessor Pius XII was *Opus iustitiae pax*, peace as the fruit of justice. Today one could say, with the same exactness and the same power of biblical inspiration (cf. Is 32:17; Jas 3:18): *Opus solidaritatis pax*, peace as the fruit of solidarity.” (Bl John Paul II, 1987, *Sollicitudo rei socialis*, n.39)

3.2.33. “When the promotion of the dignity of the person is the guiding principle, and when the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are laid.” (Bl John Paul II, 1 Jan 1999) or in other words: “Fraternity, the Foundation and Pathway to Peace” (Pope Francis, 1 Jan 2014)

3.2.34. Catholic Social Doctrine:

“rests on one basic principle: individual human beings are the foundation, the cause and the end of every social institution. On this basic principle, which guarantees the sacred dignity of the individual, the Church constructs her social teaching.

But today, more than ever, it is essential that this doctrine be known, assimilated, and put into effect in the form and manner that the different situations allow and demand.

It is therefore our urgent desire that this doctrine be studied more and more We would also like to see it added to the religious instruction programmes of associations of the lay apostolate. It must be spread by every modern means at our disposal.”

(John XXIII, 1961, *Mater et Magistra*, nn. 218-223, emphasis added)

3.2.35. CST is concerned with “integral human development” (Paul VI, 1967, *Populorum Progressio*, n.14) and when the interrelationship of the aspects of the whole human is neglected, whether in interpersonal relationships or in the structures of societies, perhaps through “structures of sin” (Bl John Paul II, 1987, *Sollicitudo rei socialis*, nn. 16, 36, 37), quality of life is diminished.

3.2.36. Basic knowledge of Catholic Social Doctrine is essential for Franciscans concerned about JPIC because “ ... to teach and to spread her social doctrine ... is not a marginal interest or activity, or one that is tacked on to the Church's mission, rather it is at the very heart of the Church's ministry of service ...” (CSDC, n. 67)

3.2.37. Pope John XXIII in *Mater et Magistra* said that “it is not enough merely to formulate a social doctrine. It must be translated into reality”. The Holy Father proposed that the *See, Judge, Act* methodology be used to do this. (*Mater et Magistra*, 1961, n. 236). See further consideration below.

Solidarity

3.2.37.a. Let us take a brief look at one key principle of CST - solidarity. Saint John Paul II (1987, *Sollicitudo rei socialis*, n. 38) wrote: solidarity “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.”

3.2.37.b. Pope Francis elaborated on what solidarity really means at the first World Meeting of Popular Movements (28 Oct 2014):

“It means thinking and acting in terms of community, of prioritising the life of all over and above the appropriation of goods by the few. It also means fighting the structural causes of poverty, inequality, unemployment, lack of land and housing, and the denial of social and labour rights. It means facing the destructive effects of the empire of money: forced displacement, painful migration, human trafficking, drugs, war, violence and all these situations that many of you suffer and that we are all called upon to transform. Solidarity, in its deepest sense, is a way of making history and this is what the popular movements do.”

***Pacem in terris* / Peace on Earth (St John XXIII, 1963)**

3.2.38. The day of writing this paragraph was the 50th anniversary of John XXIII’s *Pacem in terris* which had a momentous impact on the Catholic Church’s view of the world. It recognized the growing rights of workers, the advancement of women, the spread of democracy and an affirmation that war was not the way to obtain justice. It was the first encyclical addressed, not just to Catholics, but “to all people of good will,” and laid the foundations for the attainment of a just and lasting peace.

3.2.39. It is a text we can appreciate better now than we could fifty years ago, given the prophetic vision of the world it presents, which at the time was heading towards globalization and possible annihilation.

3.2.40. The building of the Berlin Wall in 1961 by the East Germans had raised tensions enough, but the Cuban missile crisis of October 1962, brought the superpowers to the brink of a third world war, and terrified people around the world with the spread and threat of nuclear weapons.

3.2.40.a. After the fall of the USSR the world learned that Soviet submarine flotilla Commander Vasili Alexandrovich Arkhipov is credited with saving the world from the catastrophe of nuclear war in 1962 by refusing to fire a nuclear torpedo at US Navy vessels trying to force his submarine nearing Cuba to surface. The USN was using non-lethal depth charges but the Soviet submariners did not know that. Another close and potentially dangerous confrontation occurred in 1983. On 26 September 1983 Lieutenant Colonel Stanislav Petrov of the Soviet Air Defence Forces correctly identified an incoming missile threat as false, due to a system malfunction. If he had not had the courage and confidence to do that, a retaliatory strike would have been launched with the expected mutually catastrophic consequences known as

MAD (Mutually Assured Destruction). This was the backdrop to NATO Exercise Able Archer (early November 1983) which simulated a NATO vs Warsaw Pact confrontation resulting in nuclear war. The Soviets thought this might be a cover for an actual nuclear strike and the danger was they would launch a pre-emptive strike. This was averted by information provided by Colonel Oleg Gordievsky of the Soviet KGB who was secretly working for the British Secret Intelligence Service. His information led NATO to scale down the exercise and allay Soviet fears.

3.2.40.b. Let us not forget that most wars are actually started or continued due to wrong assumptions or miscalculations of how opponents will react to a given course of action by a proponent and often has produced very different political outcomes to those originally intended in spite of von Clausewitz' view of war as a means for achieving political ends. This is the law of unintended consequences.

3.2.41. The Pope was very distressed to see the arms race, particularly the enormous cost and resources devoted to it, and appealed for a process of disarmament by every nation. That said, the end of the Cold War (1989 Fall of the Berlin Wall), which stopped short of all out war between NATO and the Warsaw Pact, has been attributed to the determination and example of an unlikely trio: Ronald Reagan (Star Wars vs the Evil Empire), Margaret Thatcher (the Iron Lady and the Falklands) and Bl John Paul II (support for Lech Wałęsa, leader of the Polish Trade Union *Solidarność*). Previously Stalin had asked: "How many divisions does the Pope have?"). Undoubtedly they all played an important part but let us not forget the key role of Mikhail Gorbachev. What were the lessons (re-) learned? That compromise and negotiation are better than war?

3.2. 42. The encyclical starts out on the building blocks of human dignity and human relationships. From these core values, it explains how each country has the right to existence, to self-development, and the means to achieve their development. Minority groups should be protected and be allowed to live in association with the other peoples within a state.

3.2.43. John XXIII also repeated the appeal he made in his previous encyclical, *Mater et Magistra*, that every nation must assist other nations in economic development. The continued integration of the world economy has meant that no state can pursue its own interests in isolation. Growing economic

interdependence requires cooperation. John XXIII made a plea for Catholics to assist non-Christians and non-Catholics.

3.2.44. The encyclical supported the objectives of the UN, as it promotes peace and protects human rights. *Pacem in Terris* paved the way for strong involvement of the Catholic Church and faith-based organizations in the promotion of human rights, justice, peace-building and peaceful resolution of conflicts. In the years that followed its release, Bishops' conferences created many human rights centres, and Catholic peace movements sprang up all over the world.

3.2.45. *Pacem in terris* ends with an exhortation to uphold the *four pillars of peace – truth, justice, love and freedom* - virtues that need to be pursued and concretized. As a living document, how do we keep the message of *Pacem in Terris* alive?

3.2.46. The challenges it places before us remain, and there can be no talk of peace without development and, therefore, without justice. These are the themes which have been taken up by Paul VI, Bl John Paul II, Benedict XVI and Pope Francis.

3.2.47. In his Easter 2013 address, Pope Francis challenged today's Church leaders to go out into the streets and into a world that is "torn apart by violence... still divided by greed looking for easy gain, wounded by selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this twenty first century..."

3.2.47.a. Continuing in this vein, Pope Francis said to the youth of Argentina (25 July 2013): "But I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets, I want us to resist everything worldly, everything static, everything comfortable, everything to do with clericalism, everything that might make us closed in on ourselves. The parishes, the schools, the institutions are made for going out ... if they don't, they become an NGO, and the Church cannot be an NGO. May the bishops and priests forgive me if some of you create a bit of confusion afterwards. That's my advice. Thanks for whatever you can do."

3.2.48. Today, we are reminded once again of the concluding words in *Pacem in Terris*: "Peace is but an empty word, if it does not rest upon... an order that

is founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom.”

Peace & War

3.2.49. There has always been tension between the right of self-defence and a strict interpretation of turning the other cheek (Sermon on the Mount); between the concept of a Just War and non-violent resistance. It is only since John Paul II and his experience of the Polish Trade Union *Solidarność* (Solidarity) and its resistance to the Communist Government that non-violent resistance has become a core teaching of the Catholic Church. For a short article on Just War click on <http://www.catholicpeacefellowship.org/nextpage.asp?m=2198>

3.2.49.a. We should not forget that St Joan of Arc had Franciscan connections and influences. Although the evidence is not clear she is thought to have been a Franciscan Cordbearer and she definitely believed that her cause called for a just war. She is the Patron Saint of Women Soldiers.

3.2.49.a.1. St Martin of Tours is the patron of Canadian Military Chaplains but San Giovanni da Capestrano, OFM (St John Capistrano) is the patron of military chaplains in the USA. About 30 of the first *Franciscains-Récollets* (Recollects, a reformed branch of the Franciscans) in what is now Canada were *aumôniers militaires* (military chaplains) with the troops and forts in New France. (Bacon, 2013, no page number)

3.2.49.a.2. Archbishop Paul-André Durocher, President of the CCCB, wrote in a statement on the 100th Anniversary of World War I (2014):

“I also want to emphasize the invaluable role played by military chaplains – those priests, deacons and lay people who accompany our soldiers and their families, giving them advice and encouragement, watching with them, praying with them, crying with them. They are true beacons of hope, especially in the dark areas of engagement and fighting.”

The Archbishop also wrote:

“.... the horrors of war should never be praised, celebrated or honoured. However, we should honour the soldiers who, out of the conviction of fighting evil, accepted to suffer misery, pain, injuries, and even death. Their sacrifices, and those of their families and friends, should not be forgotten. These were the first victims of the war. Let us gather and mourn their deaths. Let us grieve their shortened lives. On their behalf, let us make a commitment to build peace.

Since that time, Canadian armies have often displayed great humanity, even in the midst of horrible conflagrations. Over the decades, their peacekeeping role and rescue missions in disaster areas have benefitted many. This is a role we must maintain and enhance.

Sometimes, war invades the hearts of some of our military and pushes them into violence and despair. That is a call for us to support our soldiers, those on active duty and those who are veterans, as well as their families and loved ones.” (CCCB, 2014, emphasis added)

3.2.49.b. Cardinal Peter Turkson, head of the Pontifical Council for Justice and Peace, gave the keynote address at the Catholic University of America at a conference entitled *Peacebuilding 2013: Pacem in terris at 50* (9-10 April 2013) Some of his comments follow:

“Very briefly, peace is an attribute of God himself: 'God is peace' (Judges 6:24). Creation aspires to peace. Violence is caused by interpersonal and social relationships, and violence and peace are mutually incompatible. Peace is not merely the absence of war but represents the fullness of life (cf., Mal 2:5); it is a gift of God; and it involves obedience to His plan. It produces fruitfulness (Isaiah 48:19), well-being (cf., Isaiah 48:18), prosperity (cf., Isaiah 54:13), absence of fear (cf., Leviticus 26:6), and profound joy (cf., Proverbs 12:20).

The promise of peace runs through the entire Old Testament; it is the messianic attribute par excellence, in which all other beneficial effects of salvation are included. The Hebrew word 'shalom' expresses this fullness of meaning in its etymological sense of 'completeness' (cf. Is 9:5ff; Mic 5:1-4). The kingdom of the Messiah is precisely the kingdom of peace.” (Turkson, 2013, online)

3.2.50. Although Cardinal Turkson cites Europeans in the following, his comments could just as easily have been applied to Egyptians, Persians, Chinese, Mongols, Incas, Zulus or in fact any empire at any time in history (and perhaps the Crusades?):

“Here is the origin of conflicts. Envy and greed and other base human tendencies have not disappeared, they are still present and they continue to motivate even what we call diplomacy and national interests. Often these tendencies are disguised by the terms 'security', 'national security', 'the priority of security'. Such interests have a largely egotistic origin and lead to many of these consequences. For example, how did the first Europeans settle in North or South America during the 16th century? With better weapons than what the native peoples had. Or how did

Europeans colonize Africa? Always with better tools of war. Weapons have always been the most important element in the spread of power and domination: an imposition always motivated by one thing only, the quest for goods and wealth. This tendency unfortunately still obtains today.” (Turkson, 2013, online)

3.2.50.a. What Cardinal Turkson was describing in the previous paragraph has been comprehensively described by Dr Walter Wink (1935-2012, American Methodist minister and theologian), in different but similar terms thus: "This overarching network of Powers is what we are calling the Domination System. It is characterised by unjust economic relations, oppressive political relations, biased race relations, patriarchal gender relations, hierarchical power relations, and the use of violence to maintain them all, ... from the ancient Near Eastern states to the Pax Romana, to feudal Europe, to communist state capitalism, to modern market capitalism." (Wink, 2010, 39)

As Franciscans we are called to oppose the injustice, inequity and oppression of the “Domination System” through prayer, and non-violent resistance including formation/education, advocacy and political action.

3.2.50.b. The Vatican’s role in promoting peace is a relatively recent one in the history of the papacy. Until the loss of the Papal States in 1870, when the Holy See ceased to be a territorial power, far from tirelessly advocating for negotiation and dialogue, popes often justified war and even waged it themselves. Medieval popes called nine Crusades over 200 years against Muslims in the Holy Land and elsewhere, four within the lifetime of Francis. Francis himself was on the Fifth Crusade (1217-1221), and was appalled by the conduct of Christian soldiers. This was the background to his encounter with Sultan Malek el-Kamil in Damietta, Egypt in 1219. Crusades were called against heretics elsewhere e.g. the Albigensian Crusade (1209–1229) against the Cathars in France. Until the late 19th century, the papacy had its own army. Pope Julius II (reigned 1503-1513), in armour, led his troops in battles against rival Italian rulers and France. It was only in the 20th century that the Pope emerged as a reliable voice against war as a way of resolving international disputes. That change certainly reflects the increase in destructive power of conventional, nuclear, chemical and biological weapons, which has made the conditions set by Catholic Social Doctrine for waging a *Just War* almost impossible to meet.

3.2.50.c. “115. In the centuries between the fourth century and our own day, the theme of Christian non-violence and Christian pacifism has echoed and re-

echoed, sometimes more strongly, sometimes more faintly. One of the great non-violent figures in those centuries was St. Francis of Assisi. Besides making personal efforts on behalf of reconciliation and peace, Francis stipulated that laypersons who became members of his Third Order were not "to take up lethal weapons, or bear them about, against anybody."

116. The vision of Christian non-violence is not passive about injustice and the defense of the rights of others; it rather affirms and exemplifies what it means to resist injustice through non-violent methods." (US Bishops, 1983, n.115, 116)

Responsibility to Protect (R2P) & the Just War doctrine

3.2.50.d. The Canadian Government established the International Commission on Intervention and State Sovereignty (ICISS) in September 2000 to answer the question of when intervention was permissible. In February 2001, at the third round table meeting of the ICISS in London, Michael Ignatieff and two others suggested the phrase "responsibility to protect" as a way to avoid the "right to intervene" or "obligation to intervene" doctrines and yet keep a degree of duty to act to resolve humanitarian crises. The African Union in 2002 adopted the right "to intervene in a Member State pursuant to a decision of the Assembly in respect of grave circumstances, namely war crimes, genocide and crimes against humanity."

3.2.50.e. The ICISS argued that any form of military intervention should be guided by the following six criteria to be justified as an extraordinary measure of intervention:

1. Just cause – Is the threat a "serious and irreparable harm occurring to human beings"?
2. Right intention – Is the main intention of the military action to prevent human suffering or are there other motives?
3. Final resort – Has every other measure besides military intervention been taken into account? (This does not mean that every measure has to be applied and failed, but that there are reasonable grounds to believe that only military action would work in that situation)
4. Legitimate authority
5. Proportional means – Are the minimum necessary military means applied to secure human protection?
6. Reasonable prospect [of success] – Is it likely that military action will protect human life, and are the consequences of this action sure not to be worse than no action at all? (http://en.wikipedia.org/wiki/Responsibility_to_protect)

3.2.50.f. These closely echo the criteria for fulfilling the requirements of a *Just War* in Catholic doctrine (see CCC, 1994, n. 2302-2317; CSDC, 2005, n. 497-520)

3.2.50.g. The *Responsibility to Protect* principle, sometimes referred to as R2P, was adopted unanimously by the UN in 2005. It holds that sovereign states have a responsibility to protect their own citizens from avoidable catastrophe, but that when they are unwilling or unable to do so, that responsibility must be borne by the broader community of states.

3.2.50.h. After the international community failed to prevent the mass murders in Somalia (1993), Rwanda (1994) and Srebrenica, Bosnia (1995) and in light of the successful NATO Kosovo intervention justified as a “humanitarian war” (1998-9, which however did not gain UN Security Council approval for political reasons), the UN adopted this principle. Libya (2011) was the first case where the UN Security Council authorized a military intervention citing the R2P.

3.2.50.i. R2P is open to double standards and abuse in implementation due to political & ideological favouritism as the use of Security Council vetos shows.

3.2.50.j. Without mentioning R2P, The Compendium of the Social Doctrine of the Church (2005) states: “The international community as a whole has the moral obligation to intervene on behalf of those groups whose very survival is threatened or whose basic human rights are seriously violated. ... The principle of national sovereignty cannot be claimed as a motive for preventing an intervention in defence of innocent victims.” (506). Fr Raymond de Souza: “In 2008, during the last papal visit to the United Nations, Pope Benedict XVI organized his remarks around the responsibility to protect doctrine — the diplomatic and moral principle that when atrocities are being committed, an obligation falls upon the international community to intervene to protect the civilian population, before matters descend to a humanitarian crisis of refugees. “It is indifference or failure to intervene that do the real damage,” Benedict XVI said. (National Post, 22 Sep 2015)

UN Peacekeeping

3.2.50.k. UN Peacekeeping was born at a time when Cold War rivalries frequently paralyzed the UN Security Council. Peacekeeping was primarily limited to maintaining ceasefires and stabilizing situations on the ground, providing crucial support for political efforts to resolve conflict by peaceful

means. Those missions consisted of unarmed military observers and lightly armed troops with primarily monitoring, reporting and confidence-building roles. The first of this kind was in 1948.

3.2.50.l. The earliest armed peacekeeping operation was the First [UN Emergency Force \(UNEF I\)](#) deployed successfully in 1956 to address the Suez Crisis. UNEF I was Canadian Prime Minister Lester Pearson's creation, and he is considered the father of the modern concept of [peacekeeping](#). Pearson was awarded the 1957 Nobel Peace Prize for his efforts.

3.2.50.m. The [UN Operation in the Congo \(ONUC\)](#), launched in 1960, was the first large-scale mission having nearly 20,000 military personnel at its peak. ONUC demonstrated the risks involved in trying to bring stability to war-torn regions - 250 UN personnel died while serving on that mission, including the Secretary-General Dag Hammarskjöld.

<http://www.un.org/en/peacekeeping/operations/early.shtml>

3.2.50.n. Peacekeepers monitor and observe peace processes in post-conflict areas and assist ex-combatants in implementing the [peace agreements](#) they may have signed. This is the traditional or Chapter VI operation. More recently, the expression *Chapter VI 1/2 operation* has been applied by some to peacekeeping operations belonging to the "grey area" between traditional peacekeeping (undertaken under Chapter VI) and peace enforcement (undertaken under Chapter VII), and still lacking solid doctrinal foundations, as well as to the increasing phenomenon of peacekeeping with use of force or implied use of force, launched as a humanitarian intervention in civil wars or among factions operating in societal chaos.

3.2.50.o. UN peacekeeping operations are very problematical and have not always been successful; about a third are considered to have failed.

3.2.50.p. In 1988, UN peacekeepers were awarded the Nobel Peace Prize.

Peace operations with or without the UN e.g. Iraq 2003 & 2014

3.2.50.q. In 2003 Pope Saint John Paul II adamantly opposed the war in Iraq, and sent Cardinal Pio Laghi, the former Papal Nuncio in the U.S., to meet with George Bush personally. On March 6, 2003, Laghi told Bush that his proposed war in Iraq would be a “disaster. ... You might start, and you don’t know how to end it. ... It will be a war that will destroy human life.” Given the Papal opposition, the US Military Ordinary, amidst “complexity” and

“confidentiality,” could only “presume” Bush’s integrity, “hoping” that he was telling the truth. The unintended consequence was that it has virtually led to the annihilation of Christianity in the Middle East. And yet, the former president has remained curiously silent in public about the plight of his fellow Christians, millions of whom have been faced with persecution, taxation (the *jizyah*), death or exile as refugees.

3.2.50.r. Two years ago, Archbishop Timothy Broglio, Archbishop of the US Military Ordinariate, daintily told C.A.N. News that “Yes, you can say in a certain sense that the invasion of Iraq did provoke this tremendous diminution of the Christian population in Iraq.”

3.2.50.s. Patriarch Louis Raphael Sako, the Chaldean Archbishop of Kirkuk, was less ambiguous. He condemned the foul fruits of Western intervention in the Middle East: “Intervention by the West in the region did not solve the problems of those countries, but on the contrary, produced more chaos and conflict. Honestly, 1,400 years of Islam could not uproot us from our land and our churches, while the policies of the West have scattered us and distributed us all around the world.”

(<http://bellarmineforum.org/2014/05/07/from-under-the-rubble-catholics-war-and-unintended-consequences/>)

3.2.50.t. Patriarch Sako has changed his tune, or has he? On 7 August 2014 because of the attacks by the Islamic State on about one hundred thousand Christians in villages on the plain of Nineveh, the Chaldean Patriarch of Babylon, Louis Raphael Sako, President of the Assembly of the Catholic Bishops of Iraq wrote: “There is need of international support and a professional, well equipped army” to defend Christians and others (e.g. Turkmens, Yazidis, Shite Muslims). But who will provide that army?

3.2.50.u. Pope Francis said on 18 August 2014:

“In these cases where there is unjust aggression, I can only say that it is licit to stop the unjust aggressor. I underscore the verb 'stop'; I don't say bomb, make war -- stop him. The means by which he may be stopped should be evaluated. To stop the unjust aggressor is licit, but we nevertheless need to remember how many times, using this excuse of stopping an unjust aggressor, the powerful nations have dominated other peoples, made a real war of conquest. A single nation cannot judge how to stop this, how to stop an unjust aggressor. After the Second World War, there arose the idea of the United Nations. That is where we should

discuss: 'Is there an unjust aggressor? It seems there is. How do we stop him?' But only that, nothing more."

3.2.50.v. However, when asked about the military airstrikes conducted by the US Air Force, Archbishop Giorgio Lingua, the Vatican nuncio to Iraq, told Vatican Radio, "This is something that had to be done, otherwise [the Islamic State] could not be stopped." Or as the Pope's envoy to Iraq, Cardinal Fernando Filoni, said: "This is defending the right of defending these poor, simple people who are unable to defend themselves." As Drew Christiansen, SJ, said: "The pope deals in principles; the nuncios deal with the politics." It seems the closer one is to the problem the more likely is force to be condoned as necessary and just.

3.2.50.w. Finally let us consider this: Canadians have an "irrational love affair with "UN peacekeeping" which many believe can and should be Canada's role in the world. They worship a myth, not grounded in reality. First, peacekeeping is a dangerous business; 3,386 members of UN peacekeeping missions have been killed since 1948, including 121 Canadians, and the trend is worsening. Second, peace operations are no less worthy just because they are not UN-led. Increasingly, the UN has had to mandate other organizations (NATO, EU, African Union) to undertake the really difficult peace operations (Balkans, Afghanistan, East Africa, Congo). And third, Canadian decisions to participate in peacekeeping have been motivated by realpolitik not altruism — to keep otherwise inconsequential regional disputes becoming major wars and leading to nuclear confrontation. Bottom line: the creation of conditions for peace today requires combat-capable forces, not observers in blue berets." (Paul H. Chap in : J.L. Granatstein, Brig. Gen. (ret) Don McNamara and Hugh Segal, excerpted from *O Canada: Who Stands on Guard for Thee? An Open Letter to the Political Party Leaders*. Published by the Vimy Institute. (from National Post, 28 Sep 2015)

Creation

3.2.51. At first, for the Pontifical Justice and Peace Commission, the environment (creation) was not in the forefront, but that changed with St John Paul II who dealt extensively with it in his teaching, and this ecclesial concern accompanied the growing concern shown by society. When St John Paul II, declared St. Francis of Assisi patron of ecologists, in the Apostolic Letter *Inter Santos* on 29 November 1979, he wrote: "He offers Christians an example of genuine and deep respect for the integrity of creation. As a friend of the poor who was loved by God's creatures, Saint Francis invited all of creation - animals, plants, natural forces, even Brother Sun and Sister Moon - to give

honour and praise to the Lord. The poor man of Assisi gives us striking witness that when we are at peace with God we are better able to devote ourselves to building up that peace with all creation which is inseparable from peace among all peoples.” In a *Declaration on the Environment*, Bl John Paul II and Patriarch Bartholomew I of Constantinople stated: “Within a single generation, we could steer the earth toward our children’s future.” (10 June 2002)

3.2.52. There has long been a growing awareness of the close relationship between justice for the poor and justice for creation (or an option for the poor *and* an option for the earth). In fact, it was drawn to the attention of the 1971 Synod of Bishops by Barbara Ward. The origin of the term JPIC was mentioned earlier. Important moments in the Christian world include the first European Ecumenical Assembly in Basel, Switzerland (1989) (its theme was “Peace with Justice,” and it issued an inspiring final statement entitled *Peace with Justice for the Whole of Creation*). This was followed by the World Ecumenical Assembly in Seoul, South Korea (1990), whose theme was *Justice, Peace and the Integrity of Creation*. These two assemblies were promoted principally by the World Council of Churches, which linked ecological problems with those of justice and peace. They helped to popularize the expression “the integrity of creation,” which has since been incorporated into the JPIC entities of many Catholic and other Religious Congregations.

3.2.53. “What exactly do we mean by ‘creation’? Creation is not the same as ‘nature’; neither is it properly a scientific or philosophical term. Creation is a thoroughly religious concept. Creation means that to understand everything that exists at its deepest level, it must be seen in its relationship to God. [cf. contuition] Creation is concerned not only with beginnings but with every single moment of existence.” (Guinan, 2006, 32, emphasis added)

3.2.53.a. Pope Francis wrote in *Laudato si’*: “In the Judaeo-Christian tradition, the word “creation” has a broader meaning than “nature”, for it has to do with God’s loving plan in which every creature has its own value and significance. Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.” (2015, n.76)

3.2.54. “We are startled to learn that creation itself is made for Christ – not Christ for creation. We think that Christ saves us *from* the world and we find it

hard to believe that Christ saves us *for* the world.” (Delio, 2005, 160) For Seculars this must be reassuring!

3.2.55. St John Paul II, in his Message for the World Day of Peace, 1 Jan 1990, wrote: “The proper ecological balance will not be found without directly addressing the structural forms of poverty that exist throughout the world.” This theme of justice for the earth and justice for the poor were linked in the book by Leonardo Boff: *Ecologia: grito da terra, grito dos pobres* (1993, Ed. Ática, São Paulo, “*Ecology: cry of the earth, cry of the poor*”). Focusing on the threatened Amazon basin of Brazil, Boff traced the ties that bind the fate of the rain forests with the fate of the indigenous peoples and the poor of the land. There was a UN conference entitled *Cry of the Earth* in 1993 but Boff linked the two cries.

3.2.56. Boff, a Franciscan for 25 years, had been an OFM priest and for 22 years a professor at the Franciscan Institute in Petrópolis, Brasil but, when silenced and denied permission to publish views which differed from the Vatican’s, resigned from the priesthood in 1992. Regardless, Boff is still considered by most to be part of the Franciscan family in spirit, and this phrase was adopted by the Québec Bishops in 2001 and repeated by the Social Affairs Commission, Canadian Conference of Catholic Bishops: “The cry of the earth and the cry of the poor are one.” (CCCB, 2003, n.17) “For example, environmental degradation generates poverty, loss of the means for survival, migration and displacement, especially among indigenous peoples. The global attack on the environment has become, in fact, an attack on the poor.” (ICJPIC, 2012, Nairobi, n.13)

3.2.56.a. Pope Francis wrote in *Laudato si’* (2015): “Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.” (n. 91) and “Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism”.^[70] Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.” (n. 92)

3.2.57. Benedict XVI firmly places man in creation in these words in *Caritas in Veritate*: “The Church has a responsibility towards creation and she must assert this responsibility in the public sphere. In so doing, she must defend not only

earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction.” (2009, n. 51)

3.2.58. Following this theme of protection it is fitting to recall how the first Jesuit Pope, and the first Pope to take the name Francis, said in his homily at his installation mass: “The vocation of being a “protector”, however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God’s creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about.” (19 March 2013)

3.2.58.a. Pope Francis (6 August 2015), inspired by St. Francis of Assisi, whose Canticle of the Creatures inspires so many people to live in praise of the Creator and with respect for creation, and following the example of Ecumenical Patriarch Bartholomew, announced a World Day of Prayer for the Care of Creation to be observed annually on 1st September. The Holy Father wrote: “... , first of all we must draw from our rich spiritual heritage the reasons which feed our passion for the care of creation, always remembering that for believers in Jesus Christ, the Word of God who became man for us, “the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.” (ibid.,/[*Laudato Si'*], 216). The ecological crisis therefore calls us to a profound spiritual conversion: Christians are called to “an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them.” (ibid., 217). Thus, “living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.”(ibid).” This last sentence leaves no room for doubt of the importance for Catholics to care for creation.

3.2.59. To summarise CST on creation, the Episcopal Commission for Justice and Peace of the CCCB, in “Building a New Culture – Central Themes in Recent Church Teaching on the Environment,” has outlined eight central themes in recent Church teaching on the environment. “These reflect on how a Catholic approach to economic questions, social justice, and environmental questions are necessarily viewed in relation to each other.” The eight central themes are the following: our creation in God’s image; creation’s intrinsic

order; the relationship of “human ecology” to environmental ecology; responsible stewardship; the morality of caring for the environment; solidarity; creation and spirituality; and necessary responses to environmental problems.” (CCCB, 2013)

Pro-Life & JPIC

3.2.60. Traditionally pro-life issues (abortion and euthanasia etc.) and marriage and family, although closely related under the umbrella of the social doctrine of the church and based on human dignity, are normally separated from JPIC for practical purposes of administration and action.

3.2.61. However, we were twice reminded that they are intimately related by Benedict XVI. First, in an address to the Diplomatic Corps (11 Jan 2010) Pope Benedict XVI stated, “If we wish to build true peace, how can we separate or even set at odds, the protection of the environment and the protection of human life.” Then in his message for World Peace Day 1 January 2013 which ties together defence of human life, food insecurity, religious freedom and economic development in a far reaching reflection on the need to establish right relationships between people and recognise that, in God, we are one human family. (Benedict XVI, 8 December 2012) Again these are examples of transversality.

3.2.62. Here in the Pope’s words are some key statements: “The peacemaker, according to Jesus’ beatitude, is the one who seeks the good of the other ... Peace is principally the attainment of the common good in society at its different levels ... it can be said that the paths which lead to the attainment of the common good are also the paths that must be followed in the pursuit of peace. ... 4. The path to the attainment of the common good and to peace is above all that of respect for human life in all its many aspects, beginning with its conception, through its development and up to its natural end.” (emphasis added)

3.2.63.a. Sadly too often the Church is divided into those who support pro-life and those who support JPIC. All should remember that though they may think and act as opposite sides of the coin, it the same coin, as Benedict XVI tried to remind us in his normal academic way. As Franciscans we are called to support not one or the other but both pro-life and JPIC. It is inconsistent to disregard the truly seamless garment of human dignity and life. One thing for Franciscans to avoid is joining attacks not supported by the Bishops but orchestrated against those who are following their conscience in supporting

Catholic organisations which are supported by the Bishops. See the remarks of Dr Joaquin Navarro-Valls under Collaboration below. Life Site attacks on CCODP are a case in point. Fr Thomas Rosica, CSB (CEO of Salt and Light TV) said: “We have an agency in Canada functioning called LifeSite. It purports itself to be a news service for the areas and issues of life. I will say very publicly to those listening - it is not credible, it does not speak for the Church, it is not ethical, it is not honest. ... I encourage people to know that this is not an authentic instrument at the service of unity and at the service of the Church. It is causing division. For the 1/10 of kernel of truth that they purport to uncover (and there is truth in what they do) 9/10 is exaggeration. It is bombastic, it is derisive and it is divisive. ... I think we have to be very clear and say that part of the work of Satan is to divide ... to pit people against each other, and they are succeeding quite well.” (Sirius Radio, Catholic Channel, 9 Sep 2009)

3.2.63.b. CCODP is defended, supported and guided by the CCCB. In terms of pro-life information and activity, I strongly suggest that OFS members support and rely on The Catholic Organization for Life and Family (COLF) which was jointly founded by the CCCB and the Knights of Columbus. Its mission is to promote respect for life, human dignity and the essential role of the family. It is supported by the CCCB.

3.2.64. Again let us always remember: “*The principles of the Church's social doctrine must be appreciated in their unity, interrelatedness and articulation.* ... A deep theoretical understanding and the actual application of even just one of these social principles clearly shows the reciprocity, complementarities and interconnectedness that is part of their structure.” (CSDC, n.162)

3.2.65. The links between pro-life and the various elements of JPIC can be summarized thus: “If you want peace, defend life!” (Paul VI, 1977); “If you want peace, struggle for justice.” (Paul VI, 1972); and “If you want to cultivate peace, protect creation.” (Benedict XVI, 2010) Considering that “Francis saw beauty everywhere: in the simplest flower, in the poor, suffering Christ, in the leper, in the outcast, and in the stranger. ” (Ingham, 2009, 10) let us remember in light of justice for the poor and the earth: “Justice makes the whole world beautiful because the deformed it makes beautiful, the beautiful [it makes] more beautiful, the more beautiful [it makes] most beautiful.” (Ingham, 2009, 40, quoting Bonaventure)

Role of the Laity & the Magisterium

3.2.66. *Laos* is Greek for *people* and *laity* used here can be defined as *People of God*. For the OFS as laity our role is clear: “The Church ... cannot and must not remain on the sidelines in the fight for justice ... The direct duty to work for a just ordering of society, ... is proper to the lay faithful.” (Benedict XVI, 2006, *Deus Caritas Est*, n. 28, emphasis added). As OFS are we the lay faithful or the People of God? Is there a subtle difference and does it matter? What is our role in the *magisterium*? What of “co-responsibility”? (see below under Catholic Action).

3.2.67. On the magisterium and the laity, we might do well to consider that Bl John Henry Newman said that there are three magisteria in the church: the bishops, the theologians and the people. Some thoughts by Dom Bede Griffiths, OSB Cam follow:

“ “Magisterium” comes from the Latin *magister*, a master, and signifies authority to teach. Strictly speaking there is only one such authority in the Church and that is the Holy Spirit whom Jesus promised to his disciples to “lead men into all truth”. ...

But there are in fact four organs of the magisterium. The first is that of the pope and the Roman Curia, which is concerned with the day-to-day administration of the Church. But that is subordinate to the authority of the bishops in communion with the pope who constitute the magisterium properly speaking. This was made clear at the Second Vatican Council.

...

But it is here that a third organ of the magisterium came into play. The bishops were accompanied by *periti*, or expert theologians, who advised the bishops and were actually responsible for developing the understanding of the Church which emerged at the Council. In a sense it is to the theologians that the word magisterium properly applies, since a theologian is a *magister sacrae doctrinae*, a master of sacred doctrine, who has been commissioned to teach theology in the name of the Church. The theologian, of course, does not speak or act on his own, but as a member of the Church in co-operation with his fellow theologians. There is still another organ of the magisterium, perhaps the most important of all, and that is the laity. The laity consists of the people (*laos*) of God.

Strictly speaking, it is the laity, the people of God, who constitute the Church, while popes, bishops and priests are “ministers” chosen from among the laity and commissioned by the Holy Spirit to act in the name of the Church.” (Griffiths, 1990, emphasis added)

3.2.68. The foregoing assumes importance because: “While the hierarchy has the role of teaching and authoritatively interpreting the moral laws and precepts that apply in this matter, [i.e. improving the temporal order,] the laity have the duty of using their own initiative and taking action in this area – without waiting passively for directives and precepts from others.” (Paul VI, 1967, *Populorum Progressio*, n. 81, emphasis added). As the Catechism of the Catholic Church reminds us, “It is necessary that all participate, according to his position and role, in promoting the common good. This is inherent in the dignity of the human person ... As far as possible citizens should take an active part in public life” (nos. 1913-1915).

3.2.69. Echoing “from gospel to life and life to gospel” Paul VI elaborated in 1975, *Evangelii Nuntiandi* (nn. 70 & 20):

“Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must exercise a very special form of evangelization..... Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. But evangelization would not be complete if it did not take account of the unceasing interplay of the gospel and of man’s concrete life, both personal and social.”

Catholic Action

3.2.70. In December 1922, Pius XI (Pope 1922-1939) issued *Ubi Arcano Dei Consilio*, an encyclical letter that introduced the terms “*Catholic Action*” and “*lay apostolate*.” (See also Lay Apostolate below). *Catholic Action* was a programme promoted by Pius XI and was defined as *the participation of the laity in the apostolate of the hierarchy*. See below (Previous Rules) for the effect this eventually had on the OFS. *Catholic Action* adopted the *See, Judge, Act* method (see below).

3.2.71. Benedict XVI (2012), in a Message to the International Catholic Action Forum, clearly stated that the responsibility of the laity in the New Evangelization is one of *co-responsibility* with the clergy:

“Co-responsibility requires a change in mentality, particularly with regard to the role of the laity in the Church, who should be considered not as “collaborators” with the clergy, but as persons truly “co-responsible” for the being and activity of the Church.... At this stage in history, work in the light of the Church’s social teaching to become a

laboratory of “globalization of solidarity and charity”, in order to grow with the entire Church in the co-responsibility of offering a future of hope to humanity, by having the courage to make even demanding proposals.” (emphasis added)

<http://www.zenit.org/en/articles/papal-message-to-catholic-action>

Thus this duty and responsibility is reinforced and becomes even more challenging for the laity and especially Secular Franciscans in light of the OFS Rule and General Constitutions.

Charity and Justice

3.2.72. Benedict XVI on charity:

“Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones). For the Church, instructed by the Gospel, charity is everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first Encyclical Letter, “God is love” (*Deus Caritas Est*): *everything has its origin in God's love, everything is shaped by it, everything is directed towards it.* Love is God's greatest gift to humanity, it is his promise and our hope.” (2009, *Caritas in veritate*, n. 2, emphasis added).

3.2.73. Paul VI mentioned “the work of charity” when he established the Pontifical Justice and Peace Commission. To clearly comprehend JPIC it is essential to understand the relationship between charity and justice – and the uses of the word “charity.”

3.2.74. Charity and justice are closely related but different – and both are based on agápe/ caritas/ love. “A charity that loves and serves the person is never able to be separated from *justice*.” (Bl John Paul II, 1988, *Christifidelis laici*, n. 42) “Social charity makes us love the common good.” (Pontifical Council for Justice and Peace, 2005, n. 207).

3.2.75. “Charity” has two meanings: first, agápe / caritas / love; and second, immediate relief aid, i.e. provision of necessities (food, clothing, shelter, medical aid etc.) with little attempt to solve underlying problems and often given in the form of a charitable donation of money (for which a tax receipt

may be given).

3.2.76. These two meanings are beautifully illustrated by the following papal quotation where in the first sentence charity means ‘love’ and in the second sentence it means the common definition of charity as ‘relief aid’:

“Charity will never be true charity unless it takes justice into account ... Let no one attempt with small gifts of charity to exempt themselves from the great duties imposed by justice.” (Pius XI, *Divini Redemptoris*, 1937, n. 49)

3.2.77. “Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the *promotion of justice*.” (John Paul II, 1991, *Centesimus annus*, n. 58)

3.2.78. The two feet or pillars on which Catholic Social Action stands are Charity and Justice:

CHARITY & JUSTICE

the differences

Charity Social Service	Justice Social Change
Scriptural reference example: Good Samaritan This Gospel parable does not attempt to analyse the causes of highway robbery. The Samaritan provides immediate and temporary relief.	Scriptural reference example: Exodus Moses fundamentally challenges the institutional system of slavery by demanding: “Let my people go.” He does not ask for immediate and temporary relief in the form of food and medicine for the Jewish slaves.
Private, individual acts	Public, collective acts
Responds to immediate need	Responds to long term need
Provides direct service e.g. food, shelter, clothing, medicine	Promotes institutional social change e.g. universal suffrage and education leading to action to empower the poor and marginalised
Requires repeated actions	Resolves structural injustice
Directed at the effects and symptoms of social injustice	Directed at the underlying causes of social injustice

Examples:

Homeless shelters, food banks, clothing drives, emergency relief services	Education about injustice and action to promote minority, (especially women's) economic and human rights. Legislative advocacy, changing government, corporate or cultural policies or practices, community-based organizing and development
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3.2.79. In 2009 Pope Benedict XVI had this to say about the relationship between charity and justice in *Caritas in veritate* (emphasis added):

“Charity goes beyond justice ... Justice is inseparable from charity and intrinsic to it ... Justice is the primary way of charity ... Charity demands justice ... Charity transcends justice. (n. 6)

The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them... This is the institutional path - we might also call it the political path - of charity. (n. 7)

Indeed, the individual who is animated by true charity labours skilfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely[\[75\]](#).”(n. 30)

3.2.80. As noted in the First Letter of John, love of neighbour is a sign of the love of God. “It is not possible to love one’s neighbour as oneself and to persevere in this conduct without the firm and constant determination to work for the good of all people and of each person, because we are all really responsible for everyone.” (CSDC, n. 43)

3.2.81. We are called to respond to a wide range of situations as the Bishops in *Gaudium et Spes* (1965, n. 27) remind us (the words underlined refer especially to JPIC or pro-life):

“In our times a special obligation binds us to make ourselves the neighbor of every person without exception and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" (Mt. 25:40).

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonor to the Creator.” (emphasis added)

Political charity

3.2.82. In *Deus Caritas Est*, Benedict XVI (2005, n. 28) said that: "the Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest." *Caritas in veritate* (n. 7) describes the political path of charity which is further placed in context by Rozansky & Felipe (2009,15):

“There is a charity that expresses itself in closer, interpersonal relationships. These are relationships where the “other” has a visible face: in the family, among friends and neighbors, in the community, among the poor (where charity is expressed as social assistance).

There is also a charity that expresses itself in social, structural or political relationships, so-called “political charity.”¹ It is an active commitment, fruit of Christian love for all men and women who are considered brothers and sisters. Its goal is a world that is more just and more fraternal, where special attention is given to the needs of the poorest.

JPIC is committed to promoting all expressions of charity. It has a special calling, however, to promote political charity, which seeks to eliminate the causes of poverty and violence. Its ready hand should foster the integral development of those sectors of society that are weakest and

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

most marginalized, and work to transform the existing “structures of sin” (cf. SRS¹ 36, 36b, 36c, 36f, 37c, 37d, 38f, 39g, 40d, 46e) which impoverish the lives of so many people.” (emphasis added)

3.2.83. As the Bishops of Ontario (1998) stated:

“Our first concern is to remind all Roman Catholics of their duty to become informed, to vote and to be involved politically, at the very least in the sense of knowing the issues and the policies of the parties with regard to them. ... Pope Pius XI spoke of "political charity" as one of the highest forms of the virtue of charity. In more recent times, the Church has told us that "a merely individualistic morality" will not suffice, and that Christians must "give an example by their sense of responsibility and their service of the common good." "Christians who take an active part in present day socio-economic development and fight for justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and to the peace of the world". (The Church in the Modern World, No. 30, 75 and 72).” (emphasis added)

3.2.84. “I wish to appeal with simplicity and humility to everyone, to all men and women without exception. I wish to ask them to be convinced of the seriousness of the present moment and of each one's individual responsibility, and to implement—by the way they live as individuals and as families, by the use of their resources, by their civic activity, by contributing to economic and political decisions and by personal commitment to national and international undertakings—the measures inspired by solidarity and love of preference for the poor. This is what is demanded by the present moment and above all by the very dignity of the human person, the indestructible image of God the Creator, which is identical in each one of us.” (Bl John Paul II, 1987, [*Sollicitudo Rei Socialis*](#), n. 47, emphasis added)

3.2.85. “It is a mistake to think that, because we have here no lasting city, but seek the city which is to come, we are entitled to shirk our earthly responsibilities; this is to forget that by our faith we are bound all the more to fulfill these responsibilities according to the vocation of each...” (CDF, 2002, The Participation of Catholics in Political Life, n. 9). Pope Benedict XVI said to the Pontifical Council for the Laity on 15 November 2008: "I confirm the necessity and urgency of a new generation of Catholics working in politics, that they be coherent with the professed faith, that they have moral firmness,

¹ Sollicitudo rei socialis

the capacity of educated judgement, professional competence and passion for service to the common good."

3.2.86. Finally let us remember this: "As far as the Church is concerned, the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action." (Bl John Paul II, 1991, *Centesimus Annus*, n. 57) and we have seen that the 1971 Synod of Bishops stated: "in [Apostolic Letter] *Octogesima Adveniens* is found a summary of guidelines for political action." (n. 56, emphasis added) Pope Francis (11 June 2013) said: "To be involved in politics is an obligation for a Christian. We Christians cannot "play Pilate," wash our hands: we can't do this. We must be involved in politics, because politics is one of the highest forms of charity, because it seeks the common good. And lay Christians must labor in politics. You will tell me: "But it's not easy!" But neither is it easy to become a priest. They are not easy things in life. It's not easy. Politics has become too soiled, but I ask: why has it become soiled? Why have Christians not become involved in politics with an evangelical spirit? With this question that I pose to you, it's easy to say "the fault is somebody else's." But, what do I do? It's a duty! To work for the common good is a duty of a Christian! And so many times the place to work in is politics. There are other ways: However, political activity for the common good is one of the ways. This is clear."

Political Advocacy & *Parrhesia*

3.2.87. Advocacy here is defined as speaking up on behalf of the powerless and voiceless in society to promote justice for people and creation through influencing politicians in the formulation of legislation and corporate executives in the formulation of corporate policy and practice. "In the face of suffering or violence, poverty or hunger, corruption or abuse of power, a Christian can never remain silent," said Benedict XVI (17 March 2009).

Elaborating on this he said to the [Pontifical Council of the Laity](#) during the "Witnesses to Christ in the political community" gathering – 21 May 2010:

"It is also the duty of the laity to participate actively in political life, in a manner coherent with the teaching of the Church, bringing their well-founded reasoning and great ideals into the democratic debate, and into the search for a broad consensus among everyone who cares about the defense of life and freedom, the protection of truth and the good of the family, solidarity with the needy, and the vital search for the common good." (emphasis added)

3.2.88. When the "*See, Judge, Act*" method (see below) is joined with what St

Bonaventure called *contuitio* (see below), St Clare's path to prayer (see below), *lectio divina* (see below) as described in *Verbum domini*, and the political path of charity, it leads inevitably to advocacy for the “*anawim*” (Ps 37:11 & Mt 5:5) or “lesser ones” as Francis called them. They are the humble, vulnerable, outcasts, lowly, meek, oppressed, poor, and the widows and orphans. Especially for the voiceless, advocacy gives them a voice by speaking for them.

3.2.89. As Franciscans let us remember that Francis wrote a *Letter to the Rulers of the People* (Habig, 1983, 115). Although it was not about politics or social justice (a term not yet then invented), but about the Eucharist, perhaps our tradition of political advocacy and speaking to power can be said to have started then. This becomes plausible when one reflects on what the Eucharist asks us to remember (see Eucharist).

3.2.89.a. Also relevant is this: Lutheran pastor Dietrich Bonhoeffer, an anti-Nazi dissident jailed in April 1943 and hanged 9 April 1945 in Konzentrationslager Flossenbürg once said, “Silence in the face of evil is itself evil: God will not hold us guiltless. Not to speak is to speak. Not to act is to act.” Let us also remember some secular quotations of relevance to politics - first from Plato: “The price of apathy towards public affairs is to be ruled by evil men” and three from Edmund Burke: “The only thing necessary for the triumph of evil is for good men to do nothing”; “Bad laws are the worst sort of tyranny” and “All tyranny needs to gain a foothold is for people of good conscience to remain silent.” Vladimir Ilyich Lenin, the Russian revolutionary who founded Bolshevism which became Soviet Communism, wrote, in *Letters on Modern Atheism*: “I made a mistake. Without doubt, an oppressed multitude had to be liberated. But our method only provoked further oppression and atrocious massacres. My living nightmare is to find myself lost in an ocean of red with the blood of innumerable victims. It is too late now to alter the past, but what was needed to save Russia were ten Francis of Assisi's.” Finally this from Adolf Hitler: “What good fortune for governments that the people do not think” and a more recent quotation from Albert Einstein: “The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing.”

3.2.90. Advocacy is an important strategy and tool for all kinds of charity, pro-life and JPIC social action; and was specifically called for by the XIII General Chapter of the OFS in 2011 (see FIOFS, CIOFS & Presence in the World Commission). Advocacy is the main ministry of Franciscans International as

mentioned below. The website of Catholic Charities of the Archdiocese of Toronto has a “Social Justice/ Advocacy” button. The Office of Service and Justice of the Archdiocese of Vancouver is engaged in advocacy for, or promotion of, Fair Trade, refugees and migrants, prisoners, organisation of community groups and alliances etc.

3.2.91. The Catholic Bishops Conference of England and Wales encouraged creation of the Caritas Social Action Network (CSAN) which is the social action arm of the Catholic Church in England and Wales. It engages in “advocacy” – speaking up on behalf of the powerless and voiceless in society. As its website states: “Influencing policy is a key part of our work to protect the poor and vulnerable.” *The Tablet* (8 December 2012) stated: “The idea behind CSAN was the feeling among bishops that this “advocacy” task is best done by laypeople who have direct knowledge of the problems they are speaking about.”

3.2.92. MISEREOR is the German Catholic Bishops’ Organisation for Development Cooperation. This is how MISEREOR explains the need for advocacy: “MISEREOR’s approach is to fight the causes of injustice, because it is not enough to just alleviate its impacts. For this reason, MISEREOR aims to influence public opinion and policymaking. Political education, the exchange of experiences and networking are key elements of this work. This is how MISEREOR helps enable its partners and the beneficiaries to overcome structural injustices through their own efforts, and succeed in the struggle for working and living conditions that uphold human dignity.” (<http://www.misereor.org/en/about-us/advocacy.html>)

3.2.93. The Archdiocese of New York has a “Catholic Advocacy Network” to “implement the Bishops’ legislative advocacy strategies ... which organizes and mobilizes grassroots e-mail advocacy in support of the positions of the Church on public policy matters.” The US Conference of Catholic Bishops (2013) has a webpage entitled “What Your Advocacy Has Accomplished” and their Action Network has eight policy areas.

3.2.94. There are two forms of advocacy. One form of advocacy speaks for the voiceless, obviously because they have little or no voice. Another form is to speak in solidarity with those whose voice benefits from amplification. This latter form is part of “empowerment” or “accompaniment” or “community organizing,” which all work *with* rather than *for*, disadvantaged groups to help themselves.

3.2.95. Some social actions require working *both with and for* the *partner* being accompanied. For instance in the case of mining, CCODP works with partners in the Global South. These partners also ask Canadians to lobby the Canadian government, MP's and Canadian mining companies on their behalf i.e. *for* them thus giving the accompanied partners the benefit of an amplified voice in Canada.

3.2.96. All are responsible to help themselves as far as they are able. The following citation only applies to those able to work: "He who does not work, neither shall he eat." (2 Thes 3:10) It is an admonition against laziness and social parasitism. Unquestionably the *anawim*, lesser ones, unemployed, children, elderly and disabled etc. must always be helped. For the unemployed: "... we have to say: "He who does not work, has lost his dignity", because "he cannot find any opportunities for work". On the contrary: "Society has stripped that person of dignity." (Pope Francis, 1 May 2013)

3.2.97. The OFS calls for a capacity for indignation about injustice to humans and creation, a characteristic of prophets and those who engage people's consciences. The term *parrhesia* is used of Sts. Paul and John when they spoke before the assembled leaders, elders, scribes and priests in Jerusalem after the resurrection of Jesus (Acts 4:13). Pope Francis also applied it to Sts John XXIII and John Paul II whom he said were "filled with the *parrhesia* of the Holy Spirit." *Parrhesia* means to speak clearly and boldly without fear or hesitation. Benedetto Lino, ofs, (a CIOFS Presidency Councillor) wrote this about *parrhesia* recently: "Today, more than ever, we should ask the Lord for the grace of *parrhesia*, for each one of us, for the whole SFO [*sic*] and for our churches." We should remember that in practicing *parrhesia* we must speak boldly and but never forget to listen with humility. *Parrhesia* applies to all JPIC activity and especially to Franciscan Voice Canada. Has the OFS shown it dares to do this? For the OFS in Canada, the OFS Franciscan Voice Canada (see below) is the model of how to act as advocates recommended by the National JPIC Action Plan (2012).

3.2.97.a. Here is what Pope Francis said to the World Meeting of Popular Movements, Santa Cruz, Bolivia, 9 July 2015:

"Let us begin by acknowledging that change is needed. Here I would clarify, lest there be any misunderstanding, that I am speaking about problems common to all Latin Americans and, more generally, to humanity as a whole. They are global problems which today no one state

can resolve on its own. With this clarification, I now propose that we ask the following questions:

Do we realize that something is wrong in a world where there are so many farmworkers without land, so many families without a home, so many laborers without rights, so many persons whose dignity is not respected?

Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat?

So let's not be afraid to say it: we need change; we want change."

<http://www.news.va/en/news/pope-francis-speech-at-world-meeting-of-popular-mo>

3.2.98. Action for, or with, the lesser ones will often lead to misunderstanding. In the famous words of Brazilian Archbishop Dom Hélder Câmara (1909-1999): "When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist." When this happens we must be patient and seek to inform through dialogue, remembering *Gaudium et spes* n. 92:

“ ... the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigor.

Such a mission requires in the first place that we foster within the Church herself mutual esteem, reverence and harmony, through the full recognition of lawful diversity. Thus all those who compose the one People of God, both pastors and the general faithful, can engage in dialogue with ever abounding fruitfulness. For the bonds which unite the faithful are mightier than anything dividing them. Hence, let there be unity in essentials; freedom in doubtful matters; and in all things charity.” (emphasis added)

Collaboration

3.2.99. “ In the same spirit we likewise commend collaboration with all believers in God in the fostering of social justice, peace and freedom; indeed we commend collaboration also with those who, even though they do not recognize the Author of the world, nevertheless, in their esteem for human values, seek justice sincerely and by honorable means.” (*Justice in the World*, 1971, n. 62)

3.2.99.a. A great man, Nelson Mandela, had a Methodist Christian education

(and according to Archbishop Desmond Tutu, date not given) did go to church and sometimes would receive holy communion, although it was: “a very, very private part of his life, and he didn't find it easy to invoke or ...” Explainable of course because Mandela could see the support given to apartheid by the Dutch Reform Church. Nelson Mandela, said in July 2005 in Johannesburg at a Live 8 concert: “As long as poverty, injustice and gross inequality persist in our world, none of us can truly rest.” It is easy to collaborate with such people.

3.2.100. Cardinal Dolan: “ the teaching of the Church, so radiant in the Second Vatican Council, is that the posture of the Church towards culture, society, and government is that of *engagement* and *dialogue*. In other words, it’s better to invite than to ignore, more effective to talk together than to yell from a distance, more productive to open a door than to shut one.” (Dolan, 2012, no pagination)

3.2.101. Engagement and advocacy lead to collaboration not just between Catholic agencies but with others; in fact we have a duty to collaborate as expressed by Benedict XVI in *Caritas in veritate* n. 57:

“Fruitful dialogue between faith and reason cannot but render the work of charity more effective within society, and it constitutes the most appropriate framework for promoting *fraternal collaboration between believers and non-believers in their shared commitment to working for justice and the peace of the human family*. In the Pastoral Constitution *Gaudium et Spes*, the Council fathers asserted that “believers and unbelievers agree almost unanimously that all things on earth should be ordered towards man as to their centre and summit”[136]. For believers, the world derives neither from blind chance nor from strict necessity, but from God's plan. This is what gives rise to the duty of believers to unite their efforts with those of all men and women of good will, with the followers of other religions and with non-believers, so that this world of ours may effectively correspond to the divine plan: living as a family under the Creator's watchful eye.” (emphasis added)

3.2.101.a. “ “Doing good” is a principle that unites all humanity, beyond the diversity of ideologies and religions, and creates the “culture of encounter” that is the foundation of peace: this is what Pope [Francis] said at Mass this morning at the Domus Sanctae Martae, ... Wednesday’s Gospel speaks to us about the disciples who prevented a person from outside their group from doing good. “They complain,” the Pope said in his homily, because they say, “If he is not one of us, he cannot do good. If he is not of our party, he cannot do good.” And Jesus corrects them: “Do not hinder him, he says, let him do good.” The

disciples, Pope Francis explains, “were a little intolerant,” closed off by the idea of possessing the truth, convinced that “those who do not have the truth, cannot do good.” “This was wrong . . . Jesus broadens the horizon.” Pope Francis said, “The root of this possibility of doing good – that we all have – is in creation. . . . And we all have a duty to do good. And this commandment for everyone to do good, I think, is a beautiful path towards peace. If we, each doing our own part, if we do good to others, if we meet there, doing good, and we go slowly, gently, little by little, we will make that culture of encounter: we need that so much. We must meet one another doing good.” (Vatican Radio, 2013)

3.2.102. Collaboration with groups on specific issues in accordance with CSD can sometimes lead to difficulties when the same collaborator also espouses other ideas at odds with CSD. When faced with this let us be guided by the Holy See’s lead as indicated by its policy of general support for the United Nations while clearly disassociating itself from certain UN programmes and policies that promote agendas at variance with CSD. This was aptly described by Vatican spokesman Dr Joaquin Navarro-Valls at the Concluding Session of the Fourth International Conference of Women in Beijing on 15 Sept 1995. He characterised the conference documents as “perplexing” and went on to state that:

“.... in associating itself with such a mixed document, the Holy See has been guided by the characteristic approach of John Paul II to other flawed human enterprises -- seeking to lift up and develop what is true and helpful while naming and vigorously denouncing what is false and harmful to human flourishing.”

3.2.103. In *Intima Ecclesiae natura (On the Service of Charity)* Benedict XVI (2012) laid down rules to be followed by Catholic charitable organisations to ensure they are under the control of the bishops and operate in accord with CST. Since this is so recent it may take time for its implications to be clearly interpreted, understood and implemented. Obviously co-responsibility of the laity and the laity’s duty to use its own initiative and take action (mentioned below) have limits and there will be differences of opinion. In going from gospel to life as Fr Dennis Vavrek, OFM (homily 9 June 2013) pointed out, we might reflect on the fact that when Jesus raised a widow’s son from the dead (Lk 7;11-17) He did not lay down conditions for doing this. But He did say to the adulterous woman (Jn 8:11): “Go and sin no more.” There is “a time to keep silence, and a time to speak” (Ec 3:7); a time for admonishment and a time for forgiveness and collaboration, and a time for both. A time for: “Judge not lest

ye be judged” (Mt 7:1) and a time for "Open thy mouth, judge righteously, and plead the cause of the poor and needy." (Prov 31:9)

See, Judge, Act

3.2.104. The *See, Judge, Act* model is the process by which the Catholic Church reads the signs of the times and responds to JPIC and other temporal issues. Belgian priest, later Cardinal, Joseph Cardijn (1882-1967), ministered to poor workers and in 1912 founded the *Jeunesse ouvrière chrétienne* (JOC - Young Christian Workers). It received approval from Pius XI in 1925. Cardijn wrote in 1896: “In order to act well, it is necessary to see and judge well.” The process of *See, Judge, Act* has become a potent way of reading the signs of the times and engaging in action for justice in a way that is transformative. Although long practiced by the JOC and similar Catholic Action organisations it received a boost during Vatican II and is widely known and used in the Catholic Church.

3.2.105. Pope John XXIII spoke about the *See, Judge, Act* method during the Second Vatican Council in 1961 and in *Mater et Magistra* wrote that “it is not enough merely to formulate a social doctrine. It must be translated into reality. And this is particularly true of the Church's social doctrine, the light of which is Truth, Justice its objective, and Love its driving force.” (n. 226) His solution was the *See, Judge, Act* methodology (1961, *Mater et Magistra*, nn. 236 & 237):

“There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act. It is important for our young people to grasp this method and to practice it. Knowledge acquired in this way does not remain merely abstract, but is seen as something that must be translated into action.”

3.2.106. This method, for “reading the signs of the times,” became widespread in the social-pastoral work of many bishops’ conferences and national and diocesan justice commissions. It will be outlined in more detail under Methodology of JPIC Work.

3.2.106.a. It has deep roots in the Roman Catholic Church. The method that we now know as the See, Judge, Act has a long history that can be traced to the mid 19th century "Observation Method" developed by Frédéric Le Play. Le

Play was a classmate and friend of Alphonse Gratry at the Ecole Polytechnique in Paris during the 1820s. Another of Le Play's friends, was the philosopher Léon Ollé-Laprune, who spoke of the need to "see clearly, judge well and conclude (decide)". The work of these men was in turn picked up by Marc Sangnier and the leaders of the Sillon movement at the turn of the 20th century. The Sillon transformed Le Play's "method of observation" into their "method of democratic education" for promoting and maximising "the consciousness and responsibility" of each person through their study circles. A Sillon counsellor, the Dominican philosopher, AD Sertillanges wrote of the need to "seek, judge, and act".

3.2.106.b.

These methods also proved influential in Belgium where a young Victoire Cappe gave a talk in 1911 divided into three parts, namely facts, principles and solutions. These were some of the intellectual and methodological roots of the *jocist* method developed by Belgian priest, later cardinal, Cardijn that has since become famous as the "See Judge Act" method. (seejudgeact.org. No date) Christian socialist Paulo Freire's famous *Pedagogia do Oprimido*, 1968, (*Pedagogy of the Oppressed*, 1970) was also based on this method but also includes Marxist analysis, which gets it into trouble with the Church!

3.2.106.c.

"Raised in a Roman Catholic home, Freire insisted that he never abandoned his faith despite the strong influence of Marxist philosophy in his writing. Rarely mentioned in biographies is his participation in Catholic action movements and the influence of Latin American liberation theologians in the development of his ideas." (Clare, no date) His ideas can perhaps be summed up in this quotation from him: "Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world." (<http://seminariumblog.org/general/semclass/pop-culture-pedagogy-danger-seminary-curriculum/>)

3.2.107. In their "Message to the People of God," the Bishops, united at the Synod on "The New Evangelization for the Transmission of the Christian Faith" declared: "A field in which the light of the Gospel can and must shine in order to illuminate humanity's footsteps is politics. Politics requires a commitment of selfless and sincere care for the common good by fully

respecting the dignity of the human person from conception to natural end, honoring the family founded by the marriage of a man and a woman, and protecting academic freedom; by removing the causes of injustice, inequality, discrimination, violence, racism, hunger and war. Christians are asked to give a clear witness to the precept of charity in the exercise of politics. (Synodus Episcoporum, XIII Ordinary General Assembly of the Synod of Bishops 7-28 October 2012, Message, n.10)

3.2.107.a. The Bishops then tie together charity, justice, the new evangelisation, social doctrine of the church and social and political life in these sentences (n.12):

“The gesture of charity, on the other hand, must also be accompanied by commitment to justice, with an appeal that concerns all, poor and rich. Hence, the social doctrine of the Church is integral to the pathways of the new evangelization, as well as the formation of Christians to dedicate themselves to serve the human community in social and political life.”

3.2.108. A thought-provoking quotation on action or *praxis*: G.K. Chesterton who, in *What's Wrong With The World* (1910), reminded us that: “Christianity has not been tried and found wanting; it has been found difficult and not tried.”

3.2.108.a. If we look at the world through the eyes of Pope Francis’ Apostolic Exhortation *Evangelii Gaudium* (2013) it is clear he and the Church have *seen, and judged* as these headings and paragraphs indicate: “[No to an economy of exclusion](#) [53-54] [No to the new idolatry of money](#) [55-56] [No to a financial system which rules rather than serves](#) [57-58] [No to the inequality which spawns violence](#) [59-60] [The economy and the distribution of income](#) [202-208] [Concern for the vulnerable](#) [209-216]

Liberation theology

3.2.109.a. Much has been written about “liberation theology,” which grew out of Latin America and received impetus from the Latin American bishops’ conference in 1968 in Medellin and the 1979 conference in Puebla. The latter produced a document explicitly entitled “A Preferential Option for the Poor.” Liberation theology arose as a Catholic response to the Marxist movements that fought Latin America’s military dictatorships in the 1960s and ’70s. It criticized the church’s close relations, including often overt support, with the regimes. It affirmed that, rather than just focusing on seeking salvation in the afterlife, Catholics should act in the here and now against unjust societies that breed poverty and need. A progressive theological current that emphasizes the

Catholic Church's closeness to the poor and the marginalized but was subject to decades of hostility and censure is now finding increasing favor in the Vatican under Pope Francis. What we would do well to remember is that although controversial, liberation theology has not been condemned by the church. In fact, Paul VI in *Evangelii Nuntiandi* (1975, nn. 25-39) wrote about the desire of the oppressed for liberation. What was condemned was any reliance on Marxism especially class warfare and its associated violence. These were the *certain aspects* of some "theologies of liberation" (n. 3) that were condemned in *Instruction on Certain Aspects of the "Theology of Liberation"* (Congregation for the Doctrine of the Faith, 1984). Marxist categories were used by some liberation theologians to help analyse and understand reality (I too was taught them in Comparative Economics at McGill University in 1965. I found them helpful but did not accept them as "gospel" and was not turned into a Communist!). In fact this document and its follow-up *Instruction on Christian Freedom and Liberation* (Congregation for the Doctrine of the Faith, 1986) contain perhaps two of the greatest defences of the bases of the *preferential option for the poor* ever written. This is maybe why some, even some of those theologians who accompany the poor on foot as opposed to from a desk, and who are truly pastoral, practice liberation theology but prefer to refer to it in terms of the *preferential option for the poor* rather than *liberation theology*.

3.2.109.b. Perhaps what an OFS JPIC animator needs to know about liberation theology can best be summed up by John L. Allen, Jr (in the National Catholic Reporter, 2007):

- “... the legacy of liberation theology can be expressed in four concepts:
 - A “preferential option for the poor”
 - The concept of “structural sin”
 - “Base communities”
 - The “see, judge, act” method”

3.2.109.c. It might be helpful to bear in mind that Peruvian theologian Gustavo Gutierrez, who coined the term *liberation theology* (*Teología de la liberación: Perspectivas*, Lima: CEP, 1971) “once said that ninety percent of the movement is the preferential option for the poor.” (Allen, 2007) and Fr Joe Nangle, ofm (2011) who was in Peru when liberation theology was developing has said “Liberation theology is a process rather than a body of theology: a way of doing theology.” He went on to outline what is known under several different names i.e. the *see, judge, act* method, also known as *praxis* or the *pastoral cycle* as the way it is done. As mentioned elsewhere in this document, *see, judge, act* pre-dates liberation theology and is well accepted by the church.

3.2.109.d. “The Latin American ecclesial and theological movement known as “Liberation Theology”, which spread to other parts of the world after the Second Vatican Council, should in my opinion be included among the most important currents in 20th century Catholic theology.” (Mgr Gerhard Ludwig Müller, Prefect of the Congregation of the Doctrine of the Faith, quoted by Valente, 2013) It “was closely scrutinised by the Ratzinger-led Congregation for the Doctrine of the Faith. The movement was not criticised once during this time.” (Valente, 2013) Mgr Müller suggests there is “a bad and a good” liberation theology and the necessity of having to distinguish between the two. (Müller, 2013, online) “La théologie de la libération, d’une certaine façon, a imprégné toute l’Église catholique. Les critiques de Jean-Paul II et de Benoît XVI contre le néolibéralisme le montrent. ... Comment parler de Jésus sans mentionner les graves problèmes économiques qui touchent tant de pauvres ? [Liberation theology, in a certain way, has impregnated the whole Catholic church. The critiques of John Paul II and Benedict XVI against neo-liberalism show that. How to speak of Jesus without mentioning the grave economic problems that touch the poor so much?]]” (Frei Betto, OP, 2013 in *Le Monde*)

3.2.109.e. The fact that opposition to liberation theology was political is incontrovertible as Mgr Müller makes obvious:

“the satisfaction of depriving the Liberation Theology movement of all meaning was intensified by capitalism’s sense of triumph, which was probably considered to have gained absolute victory. It was seen as an easy target that could be fitted into the same category as revolutionary violence and Marxist terrorism,” Müller said. He referred to a secret document prepared for President Reagan by the Committee of Santa Fé in 1980 (so 4 years before the Vatican’s first Instruction on the Liberation Theology movement), requesting that the U.S. government take aggressive action against the movement, which was accused of transforming the Catholic Church into “a political weapon against private property and productive capitalism by infiltrating the religious community with ideas that are less Christian than communist.” Müller said: “The impertinence shown by the document’s authors, who are themselves guilty of brutal military dictatorships and powerful oligarchies, is disturbing. Their interest in private property and the capitalist production system has replaced Christianity as a criterion.” (in Valente, 2013)

3.2.109.f. Leonardo Boff, wrote *Francis of Assisi, A Model for Human*

Liberation in 1981. In Chapter 3 he writes about Francis and liberation theology. Perhaps now that “The war between the Liberation Theology movement and Rome is over” (Valente, 2013), this book will find its way back onto our reading lists and receive the attention it deserves.

3.2.110. At the risk of oversimplification we can say that the church applies theology rather than ideology, and rejects the mixing of Catholic theology with Marxist ideology’s rejection of God and love as a basis for social action and its reliance on violence that is associated with class war, and the dictatorship of the proletariat. As Pope Francis wrote in *Lumen Fidei* (2013, n.51): “Faith and the common good. Precisely because it is linked to love (cf. *Gal* 5:6), the light of faith is concretely placed at the service of justice, law and peace. ... Faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women of our time.”

A Summary of what the Church has done and why

3.2.110.a. Robert Calderisi, former director of the World Bank stated: “As a result of its work in basic health and education — and despite its obtuse views on birth control — in the last 50 years the church has probably lifted more people out of poverty than any other civic institution in history.” (Calderisi, 2013). If this is true for the last 50 years during which many institutions were involved in health and education, then how much more true would it be for the centuries before when the Church was one of the few institutions involved in health and education? Health care and education are examples of how charity and justice are inter-woven.

3.2.110.b. As Bishop Robert has written: “Christianity puts a powerful stress on the miraculous, on eternal life, on the active providence of God, on healing grace, and on the divinity of Jesus. If such an emphasis is naïve, then every biblical author, every doctor of the Church and every major theologian until the 19th century was naïve. The reason a supernaturally oriented Christianity grows is that it is congruent with the purposes of the Holy Spirit, and also that it presents something that the world cannot. A commitment to social justice, service of the poor and environmentalism is obviously praiseworthy, but such a commitment could be made by decent atheists, agnostics, or secularists. Though it follows quite clearly from a supernatural sensibility, it is not, in itself, distinctively Christian. Accordingly, when Christianity collapses into purely this-worldly preoccupations — as it has, sadly, in much of Europe — it rapidly dries up.” (Aleteia, 10 Dec 2015). But Franciscans are aware of this danger and are both in the world and physically of it but able to be spiritually

detached, seeing the material world -- not for *what* it is but for *how* it is -- God's creation." As Angela of Foligno, a lay Franciscan, said: "This world is pregnant with God!" (below under FIT, see 3.4.9.)

Laudato Si': On Care for Our Common Home (Pope Francis, 2015)

3.2.111. This encyclical letter is a landmark document whose importance cannot be stressed too much and will be a foundational inspiration for all Franciscans, and the whole world to whom it was addressed. It already has had great impact and not just on Catholics. In the video *Laudato Si' - A Canadian Response* (35 minutes, produced by Kevin Moynihan, 2015):

https://www.youtube.com/watch?v=Bti86O_Tw5A Tony Clarke says that *the cry of the earth and cry of the poor* are: "The voice of God." The Franciscan Leonardo Boff, was the first to link these cries in 1993. The Quebec Bishops in 2001, followed by the Canadian Bishops in 2003, said these cries are one. This is summarized by the Franciscan concept of *Universal Kinship*: not dominion but care of kin (family) & stewardship of the gifts of creation (OFS Rule 18). At 18:56 minutes into the video) n.135 raises the question of making our concerns known and begs the question of how to do that! We know we must speak boldly!

3.2.111.a. In *Laudato Si'* the Holy Father wrote that there is an: "urgent need for us to move forward in a bold cultural revolution." (n 114). Pope Francis is, like John XXIII, a mover and facilitator, encouraging and setting in motion a deep renewal involving the entire church as a whole. Like St Francis of Assisi, who heard a call to *go rebuild my church*, Pope Francis seems to have heard a call to *go restore my earth*, of which humans are only a part, albeit an important part. This requires a revolution in our way of thinking and acting.

3.2.111.b. Pope Francis had previously written or spoken about revolution in the following terms. On 17 June 2013, he spoke of the sacrament of Baptism as "a revolution." "There have been so many revolutionaries in history, yet none of them have had the force of this revolution which brought Jesus to us: a revolution to transform history, a revolution that changes the human heart in depth. The revolutions of history have changed political and economic systems, but none has really changed the human heart. True revolution, the revolution that radically transforms life, was brought about by Jesus Christ through his resurrection. ... In this day and age, unless Christians are revolutionaries, they are not Christians. They must be revolutionaries through grace! Grace itself, which the Father gives us through the crucified, dead and risen Jesus Christ

makes us revolutionaries.”

3.2.111.c. The following month, while in Rio de Janeiro for World Youth Day, Francis exhorted the youth to “put on Christ” and trust him. “You see how faith accomplishes a revolution in us, one which we can call Copernican; it removes us from the center and puts God at the center; faith immerses us in his love and gives us security, strength, and hope,” he said. “Dear friends, faith is revolutionary and today I ask you: Are you open to entering into this revolutionary wave of faith?” And in the apostolic exhortation, *Evangelii Gaudium* (2013) Pope Francis wrote: “The Son of God, by becoming flesh, summoned us to a revolution of tenderness.” [This was to counter the *globalisation of indifference* and bring about a *globalisation of solidarity and care for creation*.]

3.2.111.d. The church as “the People of God” is constantly evolving guided by the Spirit and the *sensus fidei*. Pope Francis repeated in *The Church of Mercy* (2014) that: “In this day and age, unless Christians are revolutionaries, they are not Christians.” What does this mean for us? Does it mean we are to be leaders as OFS Rule 15 exhorts us?

3.2.111.e. Perhaps, as Professor Jeffery Sachs has said, “Pope Francis’ encyclical *Laudato Si’* is a great and timely gift to humanity. To avoid a catastrophic collision of the world economy and environment, humanity urgently needs to change the trajectory and functioning of the world economy. Yet the world economic system is a juggernaut nearly impervious to coordinated changes at the global scale. *Laudato Si’* opens the path to a veritable revolution of ideas to bring about the needed changes.” (emphasis added)

3.2.111.f. The following five paragraphs are a summary of this important document from a study guide by The Interfranciscan Commission for Justice, Peace and the Integrity of Creation (Romans VI) August 2015 :

The subtitle of the Pope’s encyclical *Laudato Si’* makes clear the underlying concern of the letter: On Care for our Common Home. Saint Francis reminds us that “our common home is a like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us (#1). Our sister cries out because of the harm done to her due to our lack of responsibility, and because “We have come to see ourselves as her lords and masters, entitled to plunder her at will” (#2).

Given the situation of environmental deterioration in which we find ourselves, Pope Francis calls on all who live on this planet to enter into dialogue about our common home (#3). He cites his papal predecessors who have previously warned about these problems, commenting that their concerns are echoed in the reflections of numerous scientists, philosophers, theologians and civic groups, along with other Churches and Christian communities and other religions. (#3-9).

Pope Francis comments on the importance of Saint Francis of Assisi for his own life and ministry, and names him “the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically,” thus stating clearly one of the basic themes of the encyclical, the relationship between social justice and care for the environment. The Pope says that: “He (Saint Francis) shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace” (#10). We are reminded that unless, like Saint Francis, we approach nature and the environment with an openness to awe and wonder, “our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs” (#11).

The Pope states clearly the appeal he is making: “The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development...” (#13), which demands “a new dialogue about how we are shaping the future of our planet” (#14). He recognizes difficulties associated with this appeal, due not only to powerful opposition, but also to lack of interest. “Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity” (#14).

The introduction ends with a list of certain themes that will appear throughout the encyclical, and which will help to organize and understand the overall message: “...the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the throwaway culture and the proposal of a new lifestyle” (#16).

3.3. Third - Franciscan Intellectual Tradition (FIT)

Spirituality integral to vernacular theology

3.3.1. What is Spirituality? “Spirituality is the way a person is attracted to the Lord and how he or she develops this attraction into a discipline of life.” (Campion Murray, OFM) Although all Catholics are united by the Catechism of the Church and Mass, there are different forms of spirituality and prayer which have developed over time. The major religious orders and lay associations have their own unique spirituality of prayer and way of living out the Gospel. Franciscan spirituality and vision, as expressed in “vernacular theology” and the Franciscan Intellectual Tradition (FIT), form the third basis of our commitment to JPIC.

Characteristics of Franciscan Work for JPIC, 1993

3.3.2. Before we look at the Franciscan Heritage Series as it relates to JPIC, a good introduction can be found in the 1993 document of the International Inter-Franciscan Commission for Justice and Peace (Delegates for Justice and Peace by Six Branches of the Franciscan Family) which produced *Characteristics of Franciscan Work for Justice, Peace and Integrity of Creation* in which they stated that our response to JPIC “needs to be authentic and Franciscan.” (1993, 1) Following are extracts from this document.

3.3.3. They took *Pace e Bene!* (Peace and All Good!) as a starting point. The early Franciscans moved out of their secure areas and lived among the poor and marginalized. “The implicit social analysis expressed in their way of life was not motivated by humanitarian concerns alone, nor by philosophy nor a condemnation of the “-status quo-”. Rather they were impressed by God's Incarnation. ... Their attempts to follow literally the Gospel-life of Jesus in utter simplicity became the foundation and rule of their life. Unlike similar “-evangelical-” or prophetic groups of their day, Francis and Clare were persistent in securing the confirmation and approval of the Universal Church for their personal inspirations and convictions.” (2)

3.3.4. God's perfect meekness, humility and poverty were models for Francis and Clare. (2) “Most Franciscans see themselves as working on behalf of the poor; many work with and among the poor; and some have become completely identified with the poor in their lifestyle and work. Pursuit of God's “-perfection-” led Francis to espouse Lady Poverty and to the peace of “-perfect joy-”. Throughout her life Clare insisted on the absolute necessity and privilege of Perfect Poverty for her company of Poor Ladies. ... The Franciscan approach to life is marked by a recognition of the importance, beauty and

goodness of Creation created by a good God for no other reason than love. We share this earth, its resources, our lives and work with all of God's creatures, who are our brothers and sisters. ... Francis' practical theology and spirituality gave him a social analysis that all persons have responsibilities and equal rights before God. Franciscan awareness of the sacred value of the individual flowered in the thinking of John Duns Scotus. Each individual, a person, a plant, a stone, an amoeba is precious. No creature, no part of creation, can be dismissed as insignificant.” (3)

3.3.5. “The early ban on weapons for members of the Secular Order helped to collapse the feudal system in Europe. Franciscans were responsible for establishing some of the first pharmacies in Europe, initially to meet the needs of infirm pilgrims flooding into Assisi. To protect the poor who were being crippled with huge unjust interest payments on loans, friars in Italy organized the “-Mons Pietatis-”, a financial society which was the precursor of the modern banking system. Countless Franciscan men and women have opened their homes to homeless young people, giving them the protection and education not provided by their societies. In countries where the poor could not afford health care, Franciscan women and men responded in practical ways by establishing hospitals and health care systems.” (4)

3.3.6. “According to Francis, the Gospel is to be proclaimed primarily by our witness of Gospel life, not only by words. ... Historically and theoretically, Franciscan life implies mutual respect, co-operation and collaboration among men and women. ... When the Church was waging a Holy Crusade against its enemies, the Saracens, Francis' interpretation of Gospel life and its demands were revolutionary. He was non-violent, creative and active in his approach to conflict. He was not passive. He took the initiative as an arbitrator and sought opposing parties for dialogue to achieve reconciliation.” (5)

3.3.7. “Francis' joy came with the recognition that God's Spirit was sustaining him in his most painful situations. ... Franciscan joy is not a naive denial of human suffering and problems. It is a conviction that despite all that is bad in life, God's Spirit is always within us, in others and in Creation. Joy kept Francis from growing bitter in the midst of suffering and disappointment. ... Franciscans have conscious and unconscious traditions of reading signs of the times revealed in the needs of the poor. Responses to these needs have been practical, often small, steps which have helped to unravel oppressive cultural systems.

3.3.8. Today, our collective and personal challenge is to develop these traditional Franciscan charisms according to our particular circumstances and cultures. While addressing the root causes and not merely the symptoms of problems, we must work diligently to devise constructive practical remedies.” (6)

3.3.9. “We hope that our Franciscan formation programs, both initial and continuing, will contain biblical, religious and moral reflections on justice, peace and the integrity of creation, as well as offer familiarity with the social, psychological and political sciences. We urge a more public and collective witness of our work and advocacy on behalf of peacemaking, concern for the poor and the care of creation.” (7)

Franciscan Heritage Series (2003-2012)

3.3.10. Returning to FIT, since it is a very large subject and probably beyond the scope of the average OFS member to study, an attempt has been made to offer a brief outline of it, as it relates to JPIC, based on the Franciscan Heritage Series (2003-2012).

3.3.11. This has been attempted for two reasons. Firstly, because it deepens our understanding of the reasons for Franciscan commitment to JPIC and enables us “to begin to plumb the spiritual depths of our inheritance and comprehend the important uniqueness of its intellectual expression.” and secondly because: “We hope that some teachers and practitioners will translate the basic themes presented in [the series] into still more popular forms and make them accessible to an ever-wider public of interested parties.” (Joseph Chinnici, OFM in Delio, 2003, v, viii)

3.3.12. Francis is one of the first to be considered a “vernacular theologian” i.e. not an academic but one whose insights and spiritual vision were based on his own experience, understanding and reflections and expressed in the common everyday language of the laity. In this was he foreshadowing Vatican II? Boff (2006, 16) calls Francis a “Postmodern Brother.” “Even more striking is the different way these traditions [Augustinian, Franciscan & Dominican] relate theology to spirituality.” FIT “clearly is a spiritual-theological vision” (Osborne, 2003, 14 & 69), important because perhaps we can say that if theology is theory, spirituality goes from theory to application (praxis).

3.3.13. It could be said that Franciscan spirituality and vision, as expressed in the FIT, pre-date CST and contributed to its evolution. A characteristic of the

FIT is its strong link between the intellectual and the spiritual life. In the FIT “we find again and again, in different languages, using different genres, the same fundamentals of our vision of Catholic Christian life.” (Joseph Chinnici, OFM in Osborne, 2003, xiii).

Retrieval & revitalisation of FIT

3.3.14. Although the Franciscan Tradition enjoyed equality with the Augustinian and Dominican traditions or at times a period of dominance in the past, the church, feeling under attack and as a reaction to “modernism” adopted and relied mainly on St Thomas Aquinas from the late 19th century until the present time. Pope Leo XIII in *Aeterni Patris* (1879) made this the theology to be taught in all Catholic schools of theology and then imposed Thomist theology starting in 1907 and included the imposition in the 1917 Code of Canon Law.

3.3.15. It could be said that the Second Vatican Council opened the doors and re-opened minds for the contemporary retrieval and revival that the FIT is undergoing (Roberts, 2010, quoting Conrad Harkins, OFM). The Council “called for a renewal of spirit and a return to the charisms of the Church. In light of the Council’s call for renewal, the Franciscan intellectual tradition was revived in late twentieth century, and the wealth of theology and philosophy that forms this tradition has been the source of scholarship in recent years.” (Ilia Delio, osf in Warner, 2012, ix)

3.3.16. A major vehicle for this revival started in 2001 when the English-speaking Conference (ESC) of the OFM established an inter-obediential commission: *Commission for the Retrieval of the Franciscan Intellectual Tradition* (CFIT). The *Franciscan Heritage Series* is an important manifestation of this process and, at the time of writing (2013), eight titles had been published.

What does the FIT contribute to our understanding of JPIC?

3.3.17. “One of the chief purposes of the CFIT project is not only to expose the riches of the intellectual tradition but also to retrieve it in such a way that it might become available to disciples of Christ and members of his Body in the twenty-first century. ... What is viewed with the eyes is meant to transform the heart and the mind so that one might see, interpret and act in the world through the loving power of God, Creator, Redeemer and Sanctifier.” (Joseph Chinnici, OFM in Guinan, 2006, vi) What basic Franciscan ethical values lie at the heart of OFS engagement in society? What is the congruence between individual

initiative, generosity and mutuality; poverty, simplicity and solidarity; self-interest and the common good? What influence has Franciscan thought had on CST, political and economic thought and social justice?

Evangelisation

3.3.18. It could be said that the question: “How could study support evangelisation?” was answered early on in Franciscan history but not without intense debate. “Francis believed that selfish motivations for learning are spiritually dangerous, and insisted that the pursuit of knowledge always be in service of God and neighbor.” (Warner, 2012, 4) Study lead to the FIT. Francis only agreed to the teaching of theology provided that such study would not detract from the spirit of holy prayer and devotion. Study, prayer and action must go hand in hand and a proper balance found between them.

3.3.19. To evangelise, the friars “would have to understand the world and its diverse cultures if they were to avoid confusion and conflicts. The Franciscans were going to need a program of education to fulfill their vocation. This would certainly include languages, theology and philosophy, but also science and culture.” (Warner, 2012, 12)

3.3.20. “We must have recourse to the biblical notion of knowledge: experience shared with others. We have too frequently separated evangelization from social action, and reserved social involvement to the elites and eventually to the clergy. Unless we are in solidarity with the people who are poor, marginal, or isolated we cannot even speak effectively about their problems.” (George Flahiff, Archbishop of Winnipeg, later Cardinal, 1971 quoted by Sheridan, SJ, 1987, 219)

3.3.21. As OFS we must be careful to realize: “... many Catholics are promoting a version of what they call ‘evangelization’. This inadequate evangelization emphasises only the more personal aspect of Christianity. It is a devotional type of spirituality which neglects or plays down the importance of commitment to the world—especially the issues of justice and ecology.” (Dorr, 2011, 9)

Oxford & Paris

3.3.22. Study in the FIT was based on the spirituality and vision of St Francis (1182-1226) and St Clare (1193-1253) of Assisi. Many of the key developers were university professors in Oxford or Paris.

3.3.23. Alexander of Hales (1185-1245, an Englishman who studied and taught in Paris) laid the foundation with his *Summa theologiae* which came to be called the *Summa Alexandri*. Without it, perhaps scholars, such as St Thomas Aquinas, OP; St Bonaventure, OFM and Bl John Duns Scotus, OFM, might never have appeared. (Osborne, 2003, 42)

3.3.24. St Anthony of Padua, OFM (1191-1231) was the first teacher of theology to the Friars. The Franciscan and Dominican Intellectual Traditions grew up around the same time and in some respects offered an alternative in competition with each other and the older Augustinian Tradition.

3.3.25. The two key contributors to FIT were Bonaventure and Scotus. “Early Franciscan theologians such as Bonaventure and Scotus were attentive to the natural world as a source of theology. While Bonaventure’s doctrine of exemplarism pointed to an integral relationship between God and creation, Scotus’s doctrine of univocal being provided a theology of creation that resonates with modern science.” (Warner, 2012, x). According to Sr Damien Marie Savino, FSE, for Bonaventure, the first steps of the spiritual journey begin by relating to the created world, which then becomes the entrance point and path to the spiritual world.

3.3.26. It was Roger Bacon, OFM, the scientist friar who said in his *Opus Majus*: “But the whole aim of philosophy is that the Creator may be known through the knowledge of the creature, ... so that men may live in peace and justice in this life.” (Warner, 2012, 29)

Requirement for Knowledge of the World

3.3.27. “The universal mission of the Franciscans required knowledge of the world: its composition, its forms, its inhabitants, its dynamism, and its religious and moral purposes. Franciscans would have to know the properties of things in the world in order to understand God’s activity in the world, in the Bible, particularly for the purpose of prayer and preaching.” (Warner, 2012, 27) It was Friar Bartholomeus Anglicus (Bartholomew the Englishman) who was the first to attempt to do that in 1240 in his compendium *De proprietatibus rerum* (On the Properties of Things), a forerunner of the encyclopædia or worldbook.

3.3.28. Warner (2012, 38) on Roger Bacon (1220-1294): “Roger was more interested in the practical value of knowing the Earth. For example he drew from the eye-witness accounts of Friar William Rubruck’s travels to the Khan,

the leader of the Tartars. William had travelled by land 1253-5 to a region near present day Mongolia as an ambassador for Louis IX, King of France [patron of the OFS].” Warner continues: “ William was one of several friars who undertook diplomatic missions during this period. Roger apparently met him in person, and they shared a Franciscan orientation toward mission, a curiosity about distant lands, and a commitment to understanding other peoples who were an armed threat to Christian Europe. He proposed Asia could be reached by sailing west using his terrestrial coordinate system.” The first emphasis added phrase could apply to today and not just to Europe but all of Christendom. The second is interesting because although the Persians and Babylonians probably knew the earth was a sphere, Pythagoras (died circa 495 BC), is generally credited with being the first Greek on record as saying so.

Contuition

3.3.29. Perhaps it can be said that a major point of departure is:

“Contemplation for Francis and Clare is a penetrating gaze that gets to the heart of reality. It is looking into the depths of things and seeing them in their true relation to God. Bonaventure calls this type of penetrating vision “contuition” whereby one sees concrete reality in itself and in God.” (Delio, 2004, 127)

Some see an obvious relationship between knowledge; *see, judge, act; contuition* and prayer.

Implications of FIT for the World

3.3.30. Another point of departure is that the “lamentable divisions” between spirituality and theology need to be bridged. “We want our Franciscan life to be whole – a comprehensive way of looking at the world that can animate our acting, our feeling and our thinking.” (Osborne, 2003, ix) There is a “strong link between the spirituality and vision of Francis of Assisi, sometimes referred to as his “vernacular theology,” and the academic expression of this theology in the early schools at Paris and Oxford.” (Osborne, 2003, x) “There is a fundamental unity in the Franciscan tradition between thought and action, word and deed, theology and spirituality, the cell in which the indwelling Spirit lives and the marketplace and the world.” (Joseph Chinnici, OFM in Pryds, 2010, vi, emphasis added)

3.3.31“ ... the greatest single enemy or obstacle to true peace is *injustice*. Where injustice is concealed under the trappings of an established social order, the peacemaker must have the courage and the capacity to unearth it and work

for its redress. This will require analysis and some group reflections, under the light of the Holy Spirit.” (O’Mahony, OFM Cap, 1993, no page no)

3.3.32. The fundamental Franciscan vision, has “implications for us in the world of politics, economics, social relations, family life and daily human existence.” Based on Osborne (2003, xiii) and adding my own gloss (in italics) this includes:

1. God’s presence and universal accessibility in Christ
2. A Triune God as community *in solidarity*
3. God’s gratuity and liberality
4. God’s authority *and way of accompanying us in solidarity*

3.3.33. First, among the founding intuitions of Francis and Clare can be discerned four major characteristics (Nothwehr, 2005, 3, 7 & 28-29, emphasis added):

1. Human dignity and its inviolability are based on our being created in the image of God. “Human existence is deified by the Incarnation.”
2. This dignity must daily be made concrete and embodied in all human life
3. Humans live in relationship with all of creation
4. Bodily death is part of life and must be embraced.

3.3.34. The FIT:

1. leads to wisdom and the seeing of all reality in relationship to God [contuition].
2. leads to an appreciation of the goodness of God and the world he has made, and
3. results in profound reverence for the works of God, namely, the Incarnation, all mankind and all God's creatures, and the Church.

Incarnated spirituality

3.3.35. The importance Franciscan tradition gives to the Incarnation, the reflection of God in creation, and the love of God, which holds the world in existence and calls each individual to eternal life, distinguishes it from other traditions connected to great saints. The Franciscan understanding of the human person and creation stems from the Franciscan view of the role of the Incarnation in creation and contributes to our spirituality and way of life.

3.3.36. This gives rise to: “Incarnated spirituality: a spirituality that guides people to be fully involved in human and worldly affairs as a concrete sign of

commitment to building the Kingdom of God.” (Rozansky & Felipe, 2009, 57, emphasis added) After all, Bonaventure did say “*bonum est sui diffusum*”: goodness is diffusive i.e. spreads to others [including especially the *minores or lesser ones*]. “The **secular** person, because of his or her presence within the world situation, reflects in a special way the meaning of the **Incarnation**: the Word-made-flesh dwelling among us. ... the “incarnational” dimension of faith -- God is with us: God is dwelling and working within us here and now.” (Fonck, 1995, 12-5 & 12-7)

3.3.36.a. Joe Rozansky, OFM (former Director of the OFM JPIC Office) quotes Donal Dorr, SPS who called for a ***balanced spirituality*** requiring three (later four) ***conversions***:

1. Personal/religious (but not private or closed in; this is the one often thought of as “spirituality” i.e. a personal relationship with God)
2. Inter-personal/moral (family, work, recreation etc.)
3. Political (from the Greek *polis* i.e. city in which one is responsible and works for the common good)
4. Ecological conversion (e.g. Leonardo Boff and the Canadian Conference of Catholic Bishops’ “Cry of the earth and cry of the poor are one.”)

Door’s analogy of the tree-legged stool: all three legs are needed to balance the stool & now we can say that four legs give an even better balance than three!

3.3.36.b. Pope Francis in *Laudato si’* (2015, n. 5) writes that St John Paul II called for global ecological conversion in 2001. Part III of *Laudato si’* is entitled *Ecological Conversion*. Pope Francis writes “More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world.” (n.216) and “the ecological crisis is also a summons to profound interior conversion.” (n. 217).

3.3.37. The link in FIT between science, creation and the incarnation is a fundamental key to understanding the Franciscan overview that integrates humanity, creation and the incarnation. “The centrality in our faith tradition of the relationship between the Creator and all of creation and the reflection of the Trinity’s glory in everything that is, so fundamental to the spiritual vision of Francis and Clare, is now undergoing a renaissance in our twenty-first century world.” (Joseph P. Chinnici, OFM in Nothwehr, 2005, vii) This is summed up in Bonaventure’s term *contuitio* for it was he who coined a word for how Francis saw creation. To *intuit* means to look or see “beyond”; *contuitio* (*seeing with*) implies a way of seeing that comes from our communion with God.

3.3.38. “The relationship between Franciscans and science is a “natural” one; creation is the place of God’s dwelling. It is the centrality of the Incarnation, however, that makes science more than just a study of nature. The integral relationship between creation and incarnation means that “we discover ... in Jesus the divine clue as to the structure and meaning not only of humanity but of the entire universe.” ” (Zachary Hayes, OFM quoted in Warner, 2012, xii) “While Francis expressed his love for creation and its elements through song, the Oxford Franciscans expressed this through their scientific investigations.” (Warner, 2012, 30, emphasis added)

3.3.39. Warner (2012) sums it up well: “For Roger, like Bartholomew and Bonaventure, understanding nature is inherently good because through it, we can come to greater knowledge and love of God. Roger is the best known member of the Oxford Franciscan School, a community of friar-scholars whose investigation of nature was integral to their Franciscan vocation.” (30)

3.3.40. “Franciscan science should build upon core Franciscan values: the recognition that God is present in all creation; the creation of educational processes that further moral and religious conversion; and the engagement with communities in solidarity that are in need of greater justice, peacemaking and the care for creation. Do we agree with Bartholomew when he claims “earthly things can lead us to an understanding of heavenly things and to reconciliation with God”? Our Franciscan tradition is not dualistic; it does not split the spirit from the embodied; it leads us into the mystery and truth of the incarnation.” (70, emphasis added) Perhaps we can add here that this applies not only to science traditionally defined but equally to social science.

3.3.41. The contribution of Bonaventure and Scotus to these fundamentals of FIT was not always a new idea but by a new way to express an idea that gives us new insight and deepens our understanding. For instance, for Bonaventure, humans have an intimate relationship with creation and “are to be advocates for other creatures, giving them a voice before God and the world.” To Bonaventure we are the “similitude” of God i.e. bear some similarity to God. (Nothwehr, 2005, 42)

3.3.42. Scotus reminded us that everything in creation is dependent on God (the notion of *contingency*). Scotus is known also for his principle of *haecceitas* (*individuation* or *thisness*). Haecceitas makes every single person and thing what it is - different and unique. “The sacredness of each person, indeed of each

being is philosophically expressed in this Latin term.” (Nothwehr, 2005, 48)
This impacts our dignity and both how we should be treated and how we should treat others, with obvious implications for JPIC. *Individuation* or *thisness* is not to be confused with *individualism* which Benedict XVI warned us against as a *modern idol* (5 December 2012).

3.3.43. To Scotus humans are not just created in the image and likeness of God but also in the image of the Incarnate Christ. So the more Christ-like one becomes, the more God-like one is. This possibility gives rise to hope. Some other Franciscan scholars including Scotus (but not Bonaventure) held that the Incarnation occurred as a manifestation of God’s glory and love and was not dependent on human sin. (Nothwehr, 2005, 54)

3.3.44. In summary we can say that Franciscan theology does not view the Incarnation as a byproduct of the fall of mankind. "Rather, the high point of all creation is God joining himself to human nature. This gives value to every human being, not just the influential and powerful, but the poor, the child in the womb, the aged person in a nursing home that modern society might consider expendable." (Harkins, 1994)

Centrality of Peace

3.3.45. “We return again to the centrality of peace. From very early on, Francis wished the friars to have peace as a central part of their mission. In the Rule of 1223, he counselled the friars how they should learn to relate to the world in a peaceful manner (Ch.3).

The culmination of the arduous journey to conversion by Francis came in the year 1208 in the Marian chapel of the Portiuncula. There he listened to the discourse of Jesus to the 72 disciples being read. What light came into his life when he heard the Lord say in that discourse. "When you go into a house, let your first words be "Peace to this house". Celano says that the saint's face lit up, as if by the light of the sun, when he heard these words of the Lord being read. At that moment the concept of peace and his desire to spread it became all important.

Francis profoundly understood that the mission of peace had been personally entrusted to him and his followers by God and so had to become an essential part of the spiritual way of franciscan life. Francis tended to link peace with love. In his *Letter to All the Faithful*, for example, he implores for everyone in the whole world, "true peace from heaven and sincere love" (Letter of Francis to All the Faithful). Other congregations, drawing from their own charism, link peace with truth; or peace with justice; but the franciscan charism is to link

peace with love. St. Bonaventure said of Francis that "at the beginning and end of every sermon he announced peace, in every greeting he wished for peace, in every contemplation he sighed for ecstatic peace" (Prologue to "The Soul's Journey into God"). Such a foundational stress cannot be overstated by Formators.

The franciscan Formator will find plenty of material to support the thesis of the centrality of Peace in the writings of Celano and other biographers. Other sources will include the Constitutions of the Congregation; leadership statements - for example, the joint Letter to all franciscan sisters and brothers on the occasion of the celebration of the 8th centenary of the Birth of Francis (1982). Plenty of material can also be found in the lives of franciscan saints. Celano, the biographer and personal friend of Francis, bears this out when he writes of Bernard, one of the earliest followers of Francis:

"Taking up the *Mission of Peace*... he joyfully hastened to follow the saint of God" (Cel 1.24) (O'Mahony, OFM Cap, 1993, no page no)

3.3.46. Francis put strong emphasis on formation for peace when instructing the early brothers in the Order. Added support is offered by the historical fact that the public perceived Francis and his followers, during their own life-time, as "messengers of peace". A well-known Capuchin historian states unequivocally that "peace pertains to the very essence of franciscan minority" (Octavianus Schmucki quoted by O'Mahony, OFM Cap, 1993, unpaginated).

3.3.47. The titles of two of Bl John Paul II's messages for the World Day of Peace are instructive: "Offer Forgiveness and Receive Peace" (1997) and "No Peace Without Justice, No Justice Without Forgiveness." (2002)

Creation

3.3.48. Regarding creation, in 1979 John Paul II named Francis patron of ecology and Ilia Delio (2003, 41) writes that there are five themes that appear in the writings of Francis, Bonaventure and Scotus:

1. the goodness of creation
2. the integral relationship between Christ and creation
3. the sacramentality of creation
4. the integral relationship between the human and non-human aspects of creation, and
5. the universe as a divine milieu with Christ as the centre

3.3.49. "Bonaventure says there are two books in which God reveals himself: Scripture and the Book of Creation. God is the author of both. So we should be

able to learn of God from creation itself." (Harkins, 1994) However: "The metaphor of nature as a book for Christians to read was first proposed by Augustine." (Warner, 2012, 1) It was passed on by Richard of St Victor, who wrote "that God has written two books: the Book of Scripture and the Book of Nature" (Ingham, 2009, 22), to Bonaventure and adopted and repeated by him.

Celtic Tradition

3.3.50. This same understanding was also fundamental to Celtic Christianity:

"In his 'Canticle of the Creatures', Francis shows a kinship with and deep insight into the heart of all creation - animate and inanimate - which, with the exception of the Celtic saints, is probably unique in the whole European Christian tradition. ...

Celtic saints such as ... Columban [559 - 615] were very sensitive to the presence of God in creation. Many legends grew up around Columban, especially at the monastery in Luxeuil in eastern France. Squirrels and doves were pictured playing in the folds of his cowl. Birds also approached him and nestled in the palms of his hands. Even wild beasts were said to have obeyed his commands. In his sermon 'Concerning the Faith' he wrote 'If you wish to understand the Creator, learn about his creatures.'

In the Celtic tradition, creation itself and each creature, however small, testifies to God as the source of all life. This was also a dominant theme in the life of another great Celtic and Franciscan theologian, Blessed John Duns Scotus." (Irish Catholic Bishops' Conference, 2009, 26)

First Nations

3.3.50.a. There is no actual record of this speech, which is shrouded in mystery, but legend has it that Chief Seattle, Chief of the Suquamish Indians of Puget Sound, Washington is reputed to have written a *Letter To All the People* addressed to the American Government in the 1850's. It may be that this reflects his thoughts expressed at different times in different ways and different translations. It certainly indicates that aboriginal people shared a great love and respect for creation and the Creator that resonates with Franciscans and others to this day:

"Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth.

This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to

the web, he does to himself.

One thing we know: our God is also your God. The earth is precious to him and to harm the earth is to heap contempt on its creator.”

(Seattle, *circa* 1850)

As Christians we would say that man and the earth belong to God.

3.3.51. “Since all reality is good, my relationships with others, human and non-human, ought to promote goodness. This is what justice is for Scotus – the orientation of rational beings towards right loving and right action.” (Delio, 2003, 40) What joins humans and creation is that for Scotus and Bonaventure “the notion of Incarnation involves the whole created order whereby Christ is the purpose and goal of the universe.” (Delio, 2003, 43)

Creation - What is ours to do?

3.3.52. “When analyzing the causes of the environmental crisis, both natural and social, it is generally agreed that the causes are not only economic and political, but also cultural, ethical and religious. With the arrival of modernity nature was desacralized and became a "thing" for the exclusive use of humanity. People were no longer together with the other creatures, but above them. With capitalism and industrialization (and also with [Marxist] socialism [e.g. the USSR and People’s Republic of China]), the economy was transformed into a system whose logic was no longer consistent with the idea of creation as the dwelling for humanity but, on the contrary, came to be seen as a source of profit and, therefore, of exploitation. (ICJPIC, 2012, Nairobi, n.8)

3.3.53. The question remains: What is ours to do? Delio (2003, 45-47) suggests we should:

1. realize our interconnectedness to creation – “The *Canticle of the Creatures* is the capstone of his theological vision.” (18)
2. develop an awareness of the intrinsic value of everything that exists (gaze on nature and see Christ – i.e. Clare’s path to prayer and Bonaventure’s “contuition” or seeing things in relation to God)
3. have contact with nature for its inherent contact with Christ
4. practice penance and humility toward creation in what we believe and how we act
5. believing in the inherent goodness of creation and human dignity means that justice and right relationships must be sought by

- opposition to injustice and exploitation of the poor and avoiding damage to creation or effective repair of it
- 6. be aware that we and the universe “are joined at the hip,” and
- 7. realize what we do matters and that we are called to be a resource for the church.

3.3.53.a. Franciscans and Christians are not alone in understanding the importance of creation. Albert Einstein (1951) said: "Look deep, deep into nature, and then you will understand everything better."

Economic Justice

3.3.54. There are three early examples of concern for economic justice in the Franciscan Tradition: *Montes Pietatis*, *Just Price* & *Sine proprio*. They also shed light on the Franciscan understanding of poverty.

Economic Justice - *Montes Pietatis*

3.3.55. Credit unions and the Catholic role in establishing them in Canada is mentioned in the supplement entitled “*Short Outline History of Social Justice in Canada*.” There is a Franciscan historical link to credit unions. The *Montes Pietatis*, which are sometimes called the credit unions of the Middle Ages, were established by Franciscans to protect people from usury.

“The establishment and dissemination of montes pietatis is one of the brightest glories of the followers of the "Poverello" of Assisi for the mons pietatis of Perugia was founded [1462] in consequence of the preaching at that city of the Franciscan Michele Carcano of Milan. ... But the idea of the mons pietatis was devised by the Franciscans Barnabò da Terni and Fortunato Coppoli of Perugia. In fact it seems that for a long time the preachers of the Franciscan Order had considered the problem of applying an effectual remedy to the evils of usury.” (Catholic Encyclopedia).

Bl Bernardino da Feltre, OFM in 1484 re-organised and established 30 *montes pietatis*. They made available low interest loans which Leo X on 4 May 1515 in *Inter multiplices*, sanctioned as non-usurious.

Economic Justice - Just Price

3.3.56. Just Price theory is linked today with a Living Wage and Fair Trade as becomes clear when reading *Mater et Magister*, n. 71 (John XXIII, 1961) and *Laborem Exercens*, n.17 (John Paul II, 1981). The evolution of ‘just price’ theory, from Albert the Great and Thomas Aquinas (both Dominicans) to Peter Olivi and John Duns Scotus (both OFM), consisted of explanations of

production and market determinants of value in exchange. On the production or 'cost' side, they were convinced (not least by the Bible) that labour should have its reward, and a variable reward depending on such factors as time, intensity, and quality - whether the labour was common toil or a highly skilled service.

3.3.57. They recognised that demand would determine a just price only in a regular competitive market, undistorted by genuine scarcity or by manipulation through feudal abuse of power. The schoolmen universally condemned all manipulation of market conditions to yield excessive profits, and every strategy to create and exploit the economic duress of others, in trading as in usury. Free bargaining exceeded its moral limitations when it became economic compulsion: when (as Olivi observed) one party to an exchange raised or lowered prices 'solely because of the personal impotence or necessity' of the other.

3.3.58. Olivi wrote that 'a thing is worth as much as it can be sold for', but with the important proviso that justice is to be observed. A buyer's need should not be exploited, otherwise the needy consent to a purchase against their true will. He believed that a just price can be computed taking into account labour, expenses, risk, industry and vigil, but recognised that exact calculation was impossible, allowing a latitude which must be measured 'within probable and reasonable limits'. (O'Donovan, 2005, no pagination)

Economic Justice - *Sine proprio* and *homo creatus et donator*

3.3.59.

"Historians know that the war between Assisi and Perugia was not simply a war between two cities, but also a class war between the emerging middle class and the nobles. Deeply marked by that conflict, Francis' understanding of *sine proprio* does not signify living in destitution, but a rejection of the dominion of one person over another."

"Franciscan anthropology does not promote a *homo oeconomicus* driven by self interest, nor a *homo consumens* driven to possess, but a *homo creatus et donator* who recognizes creaturely status and freely gives in imitation of the generosity and voluntary poverty seen in Christ. This anthropology suggests a relational economy in which commercial activity focuses on providing for and protecting the other.

Nairn emphasized that the Franciscan vision of a society of friends does not fit neatly into contemporary categories for economic theory. Rather, the Franciscan tradition holds up ideals. Like capitalism, the Franciscan tradition takes initiative, responsibility and productivity seriously. Like

socialism, it is communitarian in orientation and follows an ethic of sharing.” (Welle, 2012 quoting Thomas Nairn, OFM, emphasis added)

3.3.60. It also echoes distributive justice thus: “The *cura pauperum* [care of the poor] found its formulation in two basic principles that summarize the assistive attitude of the entire ancient church: first, the individual is to be considered solely as the administrator of the goods at hand, never as their owner, because only God is owner; second, the surplus of the rich is what is needed by the poor, and as a result, alms are a necessity of justice and not an expression of charity.” (Boff, 2006, originally 1981, 49) This is an interesting linkage of charity (alms giving) and justice.

3.3.61. Also interesting is something that sounds very Franciscan (and in reality is basic Christianity and to which reference was made earlier in 3.2.12.e.) i.e. the *Pact of the Catacombs* (Kloppenburger, OFM, 1966) in which is promised a model of church rather different from the reality. This pact was signed by about 40 bishops at Vatican II: “... there was always a group of bishops who wished to be faithful to the inspiration of John XXIII, among them a good number of Latin Americans. They met ... to discuss the topic of "the poor Church." ... a few days before the end of the Council, about 40 of the bishops celebrated the Eucharist together.... they signed what they called "the Pact of the Catacombs." The "Pact" was conceived as a challenge to the "brothers in the episcopacy" to lead a "life of poverty" and to be a "poor servant" Church, as was the desire of John XXIII. ... By signing, they made a commitment to live in poverty, to reject all symbols or privileges of power, and to place the poor at the center of their pastoral ministry. The text was to have a strong influence on the liberation theology that arose a few years later.” (Sobrino, SJ, 2009)

3.3.62. As Pope Francis has said: “There is much that we can do to benefit the poor, the needy and those who suffer, and to favour justice, promote reconciliation and build peace. But before all else we need to keep alive in our world the thirst for the absolute, and to counter the dominance of a one-dimensional vision of the human person, a vision which reduces human beings to what they produce and to what they consume: this is one of the most insidious temptations of our time.” (Pope Francis, 20 March 2013, *Address*) It has to start with ourselves, with daily conversion and our lifestyle.

Beauty

3.3.63. Aristotle taught: “Virtue aims at the beautiful.” From the FIT we receive a number of the ideas about beauty that relate to JPIC. “The unexpected

outcome ... is the affirmation of moral goodness as beauty, linking right living with the skill of a great painter or musician in using the right element in the right place at the right time.” (William Short, OFM in Ingham, 2009, vi)
Ingham writes: “ The human rational journey is not simply about learning how to think correctly, it is a matter of learning to feel correctly, to sense correctly, to notice and to act correctly. We see this journey clearly in the life of St Francis of Assisi. ... My own experience in Chartres and the Giotto frescoes offer examples of a central Franciscan insight: that all life can best be understood according to a *via pulchritudinis*, a journey or way of beauty. Franciscans see all of life: creation, the human person, human action, divine life and love through the prisms of harmony and beauty.” (2 & 3, emphasis added)

3.3.64. Beauty transcends “religion” and is truly œcumenical. All human beings including atheists can be moved by it.

“Since Christmas is rooted in a religious festival, it's worth noting almost all faiths and world views have found ways to celebrate beauty.

Confucius said, "Everything has its beauty but not everyone sees it."

Muhammad put it this way: "God is beautiful and loves all beauty."

Sikh scriptures say: "The heart, in which the Supreme God abides, is the most beautiful place."

And the Bible, from which the Christmas story springs, speaks a great deal of beauty. It describes the beauty of women, men, children, old people, nature, houses, flocks, temples and good actions.

But the Dictionary of Biblical Imagery notes beauty is also put in perspective in the Hebrew and Christian scriptures; they describe beauty as dangerous when used to deceive or seduce.

And, as the classic fairy tale Beauty and the Beast also spells out, the Bible makes clear that outer beauty does not entail inner beauty. And that physical beauty fades.

Nevertheless, Balthasar, a major Catholic theologian, made beauty a central part of his vision.

"God is one, good, true and beautiful," said Balthasar, considered the premier theologian of both Pope John Paul and Pope Benedict XVI.

The 20th century-Swiss thinker, who endured the horror of two world wars, suggested the best way to spiritually appeal to non-religious people is to ask them to ponder their experience of beauty. He called it "the esthetical encounter."

"Though people may glaze over when one makes claims of truth and goodness, their ears seem to perk up at the mention of beauty: The flash of lightning across the sky, the dramatic auburn colours of a late summer

sunset, a sublime snatch of music whether it be Mozart's Requiem or a David Gilmour guitar solo," writes Monsignor John Cihak of the Catholic archdiocese of Portland, Ore.

"Since most non-believers like to consider themselves open-minded, Balthasar capitalized on that desire by helping them see the mystery of Being as revealed in beauty."

Balthasar not only believed churches should be elegant, and the celebration of ritual passionate, but that most of all the lives of Christians must be beautiful, radiating divine love.

For Christians, Balthasar took an extra step. He linked beauty with the incarnation of God in human form, which is what is marked each year at the birth of Jesus, the Messiah.

Which raises a hard question surrounding celebrating a baby who would end up suffering a horrible death: How can beauty be associated with a crucifixion?

Balthasar's answer was Jesus's death on the cross was the "supreme moment of transcending beauty, a revelation of love visible in the world, yet pointing to a love beyond this world." ” (Douglas Todd, Vancouver Sun, 24 Dec 2012)

Read more:

<http://www.vancouversun.com/life/value+true+beauty/7740118/story.html#ixzz2Gf9V40zq>

Lay Apostolate

3.3.65. For the OFS, although the term *lay apostolate* was not introduced until 1922 (see Catholic Action above) we should remember that the early lay Penitentials were practicing a lay apostolate prior even to the founding of the Franciscan Third Order. This is described by Pryds (2010, 7 & 8) in which she writes: “They eagerly sought out Scripture that could be read in the vernacular, and met in groups to talk about faith and to learn more about the lives of the original followers of Christ. They placed secondary importance on material wealth and instead followed a counter-cultural path of material simplicity.”

3.3.66. Pryds interestingly recounts how St Rose of Viterbo took up a “public apostolate” at the age of ten, and how “in the late thirteenth century, Margaret of Cortona was so famous she was considered the founder of the third branch of the Franciscan family, the lay associates ... and her biographer called her “Poverella,” spinning a feminine form of Francis’s own nickname, the “Poverello.” (49) Pryds tells us that the early lay Franciscan women were “not

passive admirers of Francis or the friars” (17) but, “embodied” the theology they learned from the friars and gives as an example, Angela of Foligno (1248-1309) who became known as the “Master of Theologians and who “embodied what she taught.” (36)

3.3.67. God endowed us with free will and according to Scotus this has two affectations or orientations. The first *affectio commodi* is directed to self-interest and mature self-esteem allowing for growth in integrity and placing of oneself in perspective with others while not allowing others to disrespect or abuse one. The other is *affectio iustitiae* and is directed to others and seeks what is just and desires to love individuals and accord them their proper and right due. It leads us into Right Relationships characteristic of the Reign of God. This leads us to reflect on our own lives, and fosters a critical awareness of injustice in the world and the courage to act quickly on behalf of justice. (Nothwehr, 2005, 56)

3.3.68. Our free will gives us the ability to choose or not to choose to engage the world, our neighbour, and creation – to see (eyes), judge (heart) and act (hands) on their behalf for the common good. The OFS Rule and General Constitutions call on Secular Franciscans to practice this engagement. The OFS Rule (nn.13-19) and the OFS General Constitutions (“For a Just and Fraternal Society” nn. 18-23) form the OFS basis of the “holy activity” mentioned by Our Seraphic Father Francis (Later Adm & Exhort 51-53 in FA:ED I, 49) and “holy life” (OFS Rule, Prologue) which today would include what has come to be called JPIC. Is JPIC an apostolate?

3.3.69. Calisi (2008, 64) writes: “In Bonaventure’s trinitarian theology, as well as in his whole theological system, God can never be viewed as unrelated to the world, but rather freely and deeply involved in human life and in all creation.” To Scotus the Holy Trinity was “a foundational model for relationships between God, creatures, humans with one another, and between the divine and human co-creators and redeemers of the world.” (Nothwehr, 2005, 61) Thus the Holy Trinity speaks of unity, mutuality, communion, charity and solidarity. (Clearly the FIT emphasises the relationship of the Trinity whereas Aquinas emphasised its unity.) Could it be said that what the Holy Trinity3.3.69. Calisi (2008, 64) writes: “In Bonaventure’s trinitarian theology, as well as in his whole theological system, God can never be viewed as unrelated to the world, but rather freely and deeply involved in human life and in all creation.” To Scotus the Holy Trinity was “a foundational model for relationships between God, creatures, humans with one another, and between the divine and

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3.3.70. I will leave the last thought from FIT to Ingham (2009, 63): “Hence, the central moral question for Franciscans may not be ‘what should I do’ but rather ‘how might I love more perfectly?’ ” JPIC activists might say: love through doing, of course!

3.3.71. A Letter, dated Rome, 18 August 1989, the VIIth Centennial of the Rule of Nicholas IV (*Supra montem*), was signed by The Four Ministers General of The Franciscan Family on the Vocation and Mission of The Franciscan Lay Faithful in The Church and In the World. Among other things it stresses “The involvement of the Fraternity in the apostolate” and mentions Rule nn.13-19 and recognizes that some fraternities will have difficulty in this field. We have to strive to overcome the difficulties.

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Summary of Franciscan Values

3.3.72. A useful summary of Franciscan values by Thomas Nairn, OFM follows:

“We share the vision of Francis and Clare, a vision that was the result of a profound experience that God is love and therefore that we – as the children of God – must show forth that love to all. That vision demands that we acknowledge first of all that the very act of creation is an act of our loving God. A hallmark of our Franciscan tradition has also been the

insistence that the Incarnation of Christ is a sign of God's love: God chose to become human out of a tremendous love for humanity. This vision finally recognizes that God's Spirit of love enables us to be heralds of the Gospel's promise that the Reign of God is a reign of justice and love.

This experience of God's tremendous love for us occasions a response among Franciscans of gratitude and appreciation for everything that God has so freely given us. This in turn has led the Franciscan family to embrace a range of values:

The option for the poor. As Franciscans, we know that it is our privilege to stand with and for the poor. We are keenly aware that the Gospel challenges us to understand that what we do for the least of our brothers and sisters we do for Christ. [1]

Solidarity. For well over a decade, solidarity has been explicitly addressed as one of the priorities of the Franciscan family. As Pope John Paul has shown, such solidarity is a "firm resolution to work for the common good" with others of good will. [2]

Peace. Throughout our history, the followers of Francis and Clare have been known as the brothers and sisters of reconciliation and peace. We believe that we are called to be instruments of peace "that all may be lifted up by the hope of a world made new." [3]

The integrity of creation. Francis is the patron saint of the environment. Those who follow his vision are likewise called to do what we can not only to protect the environment from harm but to help all creation to flourish.

Respect for life. The Gospel reminds us that Jesus came that all may have life in abundance. [4] As people of faith we respect all life, born and unborn, human and non-human.

These values call upon us to do whatever is necessary to defend all of life, but at the same time they demand from Franciscans an attitude of respect for all, including those with whom we disagree."

3.3.73. Perhaps this is a Franciscan summary of summaries: "But if Francis is able to reverence, respect, be brother and see the love of the Creator in all creatures, it is because he lives in radical poverty and non-appropriation. Poverty frees love of all desire for possession and brings about fraternity." (ICJPIC, 2012, Nairobi, n.11, emphasis added)

3.3.73.a. In terms of the option for the poor, the author believes, as Thomas Reese, SJ (2015) has described that Pope Francis wants Christians to serve,

accompany, and protect the poor. (emphasis added) Serving the poor is the traditional work of charity — feeding the hungry, clothing the naked, sheltering the homeless, etc. Protecting the poor is done through working for justice so that the poor are not exploited or marginalized but have access to jobs and dignity. It means changing economic and social structures that handicap the poor. Accompanying the poor means welcoming them into our churches and communities, sitting down with them, listening to their concerns, and becoming their friends.

3.4. Fourth – The link between Prayer and Action

The Eucharist

3.4.1.

“ ... in the Eucharist we are meant to experience the dynamic loving personal energies of Jesus sweeping us into love for each other and for His whole Body. Kneeling and/or receiving the Eucharist should become the most sacred moment in the life of a franciscan community. There, we can consciously unite ourselves with all the oppressed of the world, with all the victims of violence, of famine; with all the lonely and alienated ones, the refugees, single people dwelling in run-down city apartments, the homeless, the alcoholics, drug addicts and mentally disturbed; the separated and divorced. For there is no one not present within that consecrated Host. In the Eucharist, we may never separate Jesus the Head from Jesus in his members. In the micro-cosmic communion with the transfigured Bread and Wine, we are brought into a deeper faith to a cosmic communion with the Body of Christ, with the whole Church, and with nature itself. The franciscan family can, on a daily basis, be re-charged, rejuvenated and newly motivated for its work of [JPIC] when praying liturgically in It's presence. The only question we should ask before the Eucharist is: *What does my brother or sister or Mother Earth need of me now?*” (O’Mahony, OFM Cap, 1993, no page no)

3.4.2. In *The Franciscan Vision and the Gospel of John*, Joseph Chinnici, OFM, asks us:

“Can we make the connection between our daily or weekly Eucharistic practice and this cosmic vision of a Christic universe? To do any of this we need training. By focusing the “eye of the heart” through the images presented here [in the cross of San Damiano] and understanding them intellectually through the scholarship of today, we open up the deep relationship between prayer and action, mind and heart, personal transformation and mission in the world, the sacraments of the Church

and our own contemporary exploration of the universe.” (Guinan, 2006, vii, emphasis added)

3.4.3. “Francis is unique in connecting the Eucharist with the Trinity.” (Calisi, 2008, 78) This insight from FIT is important because of the relationship aspects of the Trinity and their effect on JPIC through CSD principles of solidarity, the common good, and preferential option for the poor and universal destination of goods.

3.4.4. As Bergeron (2008) asked us, when Jesus said: “Do this in remembrance of Me” what did He want us to remember? She pointed out that His *entire life of ministry* was marked by:

1. profound solidarity with the marginalised
2. denunciation of the unjust social, economic, political and religious conditions
3. refusal to accept injustice that created divisions in society
4. human relationships based on love, liberty and dignity
5. preaching of authentic worship
6. willingness to confront the powerful

3.4.5. Like contemplation and action these two paths for meeting Jesus are inseparable:

1. sharing with the poor (reality and oriented toward practice) and
2. the Eucharist (real and directed toward an expression of faith)

3.4.5.a. In the same vein Pope Francis said at the Fifth National Eucharist Conference in Bolivia: “The Eucharist is a sacrament of communion, which draws us out of our individualism ... The Church is a community of remembrance.... A life of remembrance ... demands exchange, encounter and a genuine solidarity... It demands the logic of love.” (Pope Francis, 10 July 2015)

3.4.6. When we receive the Body of Christ let us remember and ponder on what St Augustine said: “Behold what you are, become what you receive” i.e. the Body of Christ. Remembering Jesus of Nazareth leads us to imagine the future differently. The Eucharist confirms the invitation to commit ourselves to the continuous movement to reorganize society so that it more closely resembles the Kingdom.

3.4.7. “The Eucharist sends us out to labour in a responsible manner to safeguard creation.” (Benedict XVI quoted in OMI, 2008, p 11). Pope Benedict XVI

reminds us in *Deus Caritas Est* (2005, n.14): “A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.” Or as Fr Thomas Rosica, CSB (2013) said: “Without authentic evangelization, participation in the liturgy is ultimately hollow— a pastime or a momentary palliative; **without the works of justice and charity that flow from our masses, participation in the liturgy is ultimately deceptive, playing church rather than being church.**”

OFS Rule

3.4.8. OFS Rule:

“We are spouses, when by the Holy Spirit the faithful soul is united with our Lord Jesus Christ, we are brothers to him when we fulfill the will of the Father who is in heaven.

We are mothers, when we carry him in our heart and body through divine love and a pure and sincere conscience; *we give birth to him through a holy life which must give light to others by example.*” (Prologue: Exhortation of St. Francis to the Brothers and Sisters of Penance, *emphasis added*)

Note: In other documents *holy life* is sometimes translated as *holy activity* or *holy work*.

“Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to the gospel.” (n. 4)

“Secular Franciscans, therefore, should seek to encounter the living and active person of Christ in their brothers and sisters, in Sacred Scripture, in the Church, and in liturgical activity.” (n. 5)

“As Jesus was the true worshipper of the Father, so let prayer and contemplation be the soul of all they are and do.” (n. 8)

3.4.9. St Francis spent about half his time in hermitages and half out in the world i.e. half in prayer and half in “holy activity” (not that prayer is not a holy activity, the difference is between purely interior holy activity in solitude and holy exterior activity in the world!). “However, the emptiness which God requires is that of the renunciation of personal selfishness, not necessarily that of the renunciation of those created things which he has given us and among which he has placed us.” (CDF, 1989, n. 19). Francis “regarded earthly life as possessing ideal, positive potential as God’s creation. Some regard him as “the

first materialist” in the best sense of the word because of the way he looked on the material world -- not for *what* it is but for *how* it is -- God’s creation.” (Delio, 2003, 6) As Angela of Foligno, a lay Franciscan, said: “This world is pregnant with God!” (Delio, 2003, 10). Angela was canonised on 9 October 2013 by Pope Francis.

St Clare’s Path to Prayer

3.4.10. If we look at St Clare’s Path to Prayer and compare it to Catholic Action’s “*See, judge, act*” method we can see their close relationship or similarities:

<i>Clare’s Path to Prayer</i>	<i>Catholic Action</i>
Gaze	See
Consider	See/Judge
Contemplate	Judge
Imitate	Act

3.4.11. It was mentioned earlier but bears frequent repetition because of the similarities or relationship between *contuition* and “*see, judge, act*” that: “Contemplation for Francis and Clare is a penetrating gaze that gets to the heart of reality. It is looking into the depths of things and seeing them in their true relation to God. Bonaventure calls this type of penetrating vision “contuition” whereby one sees concrete reality in itself and in God.” (Delio, 2004, 127)

3.4.12. “We are urged to seek and to live with wisdom and understanding. ‘Happy are those who find **wisdom**, and those who get **understanding**’ (Prov 3:13). When we do this, we put ourselves in line with God’s own creative power and activity. We become (and are called to be) co-creators, co-builders with God.” (Guinan, 2006, 360)

Lectio divina

3.4.13. In 1548 a Franciscan Friar, St Pedro de Alcántara published a watershed book in the area of *lectio divina* called “Treatise on Prayer And Meditation”. It became popularly known as the “Golden Booklet”. It was one of, if not the first attempt to systematize *lectio divina*. “Of course, he would be the first to say that prayer is a relationship and that the “system” only serves the relationship and is not to become the goal in itself,” (Gerry Clyne, OFM, email).

3.4.14. If we look at *Verbum Domini* (Apostolic Exhortation by Pope Benedict XVI, 2010) in Part Two under *The prayerful reading of sacred Scripture and "lectio divina"* we find this explanation at n.87:

“*Lectio* (reading): which leads to a desire to understand its true context: What does the biblical text say in itself?

Oratio (prayer): what do we say to the Lord in response to his word?

Contemplatio (contemplation): during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves what conversion of mind, heart and life is the Lord asking of us.

Actio (action): Putting it into practice. The process of 'lectio divina' is not concluded until it arrives at action ('actio'), which moves the believer to make his or her life a gift for others in charity.”

3.4.14.a. Let us note the confusion in differentiation between meditation and contemplation that, in his use of the term *contemplatio* (contemplation), Benedict XVI is actually referring to what we would call meditation as defined below in 3.4.19. because it is “focused thought and may involve a specific, directed mental exercise, such as visualization of a religious scene or consideration of a scriptural passage or even an injustice.” rather than contemplation defined in 3.4.21. as: “unfocused, content-free direction of the mind to God”.

3.4.14.b. In the *The Word of God and Social Action – Insights from Verbum Domini* (27 March 2014) the Commission for Justice and Peace of the Canadian Conference of Catholic Bishops (CCCCB) offers a short reflection on *Verbum Domini* and its social teaching. It says this:

“*The Message of Verbum Domini*

Verbum Domini provides us with a deeper understanding of what, or better, “who” the Word of God is. We are invited to consider the word of God as a symphony, that is, as a unique word expressed in different ways, like a polyphonic hymn. These voices of the word include the eternal Word, or Logos, Christ the Word made flesh, creation itself (often called the “book of nature”),

The Close Relationship between Engagement in the World and the Word of God

It is the third part of the Exhortation that makes the connection between the word of God and engagement in the world (cf. *Verbum Domini* 99-108). This section opens by affirming that “the word of God itself emphasizes the need for our engagement in the world and our responsibility before Christ, the Lord of

history.” [cf. Verbum Domini 99] This declaration alludes to the parable of the sheep and the goats found in Matthew 25.31-46, when all will have to give an account of their deeds toward “the least of these.” Speaking of engagement in the world and responsibility before Christ is intended to spur us on to achieve the good, to act for justice, reconciliation, and peace, and to live a life marked by love.”

(http://www.cccb.ca/site/images/stories/pdf/The_Word_of_God_and_Social_Action.pdf)

3.4.14.c. As Pope Francis has said: "it is also our duty as Catholics to work harder and harder in a serious process of spiritual conversion, to come closer every day to the Gospel that spurs us to carry out an effective practical service to individuals and to society." (Address to the President of the Republic of Italy, 8 June 2013, emphasis added)

3.4.15. What does this mean? It can be said that meditation in *lectio divina* in private prayer of the Divine Office is a wonderful fit with the Franciscan tradition of prayer and action and the OFS Rule in going from Gospel to Life (n. 4); for to be an instrument of peace and to “be in the forefront in promoting justice” (Rule, n. 15) we have to act in concrete ways. FIT informs us that “Scotus (known as the Subtle Doctor) presents the moral person as an artist: someone whose vocation is to imitate God in action: ...” (Ingham, 2009, 8)

3.4.16. “Prayer is certainly more than “thinking.” Prayer is an acknowledgement of God’s presence that involves awe, humility, wanting more and loving what one understands of this divine presence. Prayer captures the human will and lures it further into the loving presence of God. The centrality of the will dominates the Franciscan Intellectual Tradition, and this dominance is clarified when one experiences the loving and relational presence of God as revealed to us in the Book of Creation and in the Book of Holy Scripture. The key to understanding these two books is not simply hearing but, more importantly, experiencing the Word ...” (Osborne, 2003, 69) i.e. not only passive but lived or active experience.

3.4.17. “And the example of Francis remains a challenge for all of us who try in our own ways to follow him and live out his vision. If we see and truly believe ... then what will our behavior look like?” (Guinan, 2006, 41). The OFS Rule exhorts us to go from Gospel to life and the Gospel tells us “But be doers of the word, and not hearers only, deceiving yourselves.” (Jas 1:22).

Meditation & Contemplation

3.4.18. Meditation and contemplation are huge subjects on which much has been written. The types of meditation and contemplation and meanings of these words as used above seem quite simple and similar but vague.

3.4.19. They need a sharper definition. What distinguishes them? There is much confusion in the literature but for our purpose let us say that in the West meditation means continued, intense, focused thought and may involve a specific, directed mental exercise, such as visualization of a religious scene or consideration of a scriptural passage or even an injustice. This definition seems a better fit with Clare's *gaze*, *consider*, *contemplate*; Bonaventure's *contuitio*; and the *meditatio* and *contemplatio* of *lectio divina* because they all lead directly to action (e.g. Clare: *imitate*). "For Clare and Francis, prayer is not a flight from the world in pursuit of a transcendent God; rather it centers on the mystical body of Christ and our participation in this mystery." (Delio, 2004, 69)

3.4.20. Confusion was mentioned earlier. Here is an example: "Contemplation for Francis and Clare is a penetrating gaze that gets to the heart of reality. It is looking into the depths of things and seeing them in their true relation to God. Bonaventure calls this type of penetrating vision "contuitio" whereby one sees concrete reality in itself and in God." (Delio, 2004, 127) Yet this contemplation sounds more akin to mediation as defined above because it is focused.

3.4.21. Contemplation is a quiet, intentionally unfocused, content-free direction of the mind to God, and awareness of and listening to God. Contemplation in this sense may not be specifically Franciscan although some Franciscans practice it. It consists of clearing the mind of all distractions to be merely and humbly in the presence of God in mental silence. It is not easy, takes practice and is not normally achievable for more than a short period (say, 20-30 minutes at most) at a time. Thus after a period of contemplation one returns to the world hopefully refreshed and changed for the better. Thus contemplation's effects also lead to a transformation and action though perhaps more indirectly than meditation.

3.4.22. Contemplation as defined this way was famously described in *The Cloud of Unknowing* and *The Book of Privy Counsel* (Anonymous, circa 1350-1400). As Carmen Acevedo Butcher (2009, xxiv, xxv) has written:

"Also, perhaps contemplation has endured because we need its profound peace to battle the isolation that selfishness and plain old stupidity bring. We all make mistakes. And we hunger for the ancient wisdom found in *The Cloud of Unknowing* and *The Book of Privy Counsel* because it

builds bridges and works for social justice. It teaches us how to love, grow up, be fully human. ... Who doesn't rush through the day? Who never feels the pressure to produce? How often are you in cyberspace? Our frantic pace is like a poison to our holding hands with those we love. That is where contemplation comes in. It reconnects us to God, and to others."

3.4.23. Carmen Acevedo Butcher, the author of a recent edition of *The Cloud of Unknowing* and *The Book of Privy Counsel*, in writing about the active and contemplative life, says:

"These two lives are complementary and so bound together that, although each is quite distinct, neither can exist without the other. ... That's why you can't be truly active unless you participate in contemplative life, and you can't be fully contemplative unless you participate in the active life." (Butcher, 2009, 27)

3.4.24. The CDF had this to say: "Contemplative Christian prayer always leads to love of neighbor, to action and to the acceptance of trials, and precisely because of this it draws one close to God." (CDF, 1989, n.13)

3.4.25. In describing the effects of contemplation, the author put it thus: "It will change your heart. It will make you so kind and dynamic in loving that when you stop doing it and mingle with the world again, coming down from contemplation" (Butcher, 2009, 63) Those who work for JPIC know that the trials and tribulations of the struggle and indifference of others can sometimes lead to us losing heart. Meditation and contemplation can help us overcome this loss and recover our resolve to persevere. But how exactly we do that does not matter as long as we do it and as the CDF (1989) put it:

"Without doubt, a Christian needs certain periods of retreat into solitude to be recollected and, in God's presence, rediscover his path. Nevertheless, given his character as a creature, and as a creature who knows that only in grace is he secure, his method of getting closer to God is not based on any "technique" in the strict sense of the word. (n. 23) ... The love of God, the sole object of Christian contemplation, is a reality which cannot be "mastered" by any method or technique. ... We therefore should allow God to decide the way he wishes to have us participate in his love." (n. 31)

3.4.26. Francis spent as much time, after his conversion, in the world as in seclusion, solitude and contemplation. In an article entitled *Eremitism: An*

Authentic Element of Franciscanism, Benedikt Mertens, OFM wrote: “... biographers describe Francis’s life as a mixed life with sojourns of eremitical withdrawal and periods of journeying and preaching.” (in Cirino and Raischl, 1995, 139) For Franciscans who believe that contemplation does or should lead to action, this is a necessary way to recharge our spiritual energy.

3.4.27. The famous Secular Franciscan, Servant of God Catherine de Hueck Doherty, née Kolyschkine (a Russian, 1896-1985) founder of Friendship House in Toronto in 1930 and what became Madonna House in Combermere, Ontario in 1947, introduced the concept of *poustinia* to North Americans. This is the concept of living the life of both hermit and worker in the world, alternating between withdrawing for solitude and prayer and returning to work in the world. The periods of solitude and prayer can vary in time from minutes a day to hours, to days and weeks. In her book *Poustinia* (1975, 92) she writes: “The contemplative and active life cannot be separated.”

Lex orandi, lex credendi

3.4.28. There is much talk about *lex orandi, lex credendi* (what is prayed is believed) but we can also say “what is lived will be believed.” As the Synod of Bishops reminded us in *Instrumentum laboris* (2012, n. 158): “It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus, by her witness of poverty and detachment, and by her witness of freedom in the face of the powers of this world, in short, the witness of sanctity.” (quoting Paul VI, 1975, *Evangelii nuntiandi*, n. 41, emphasis added). As François Mauriac (1885-1970), the French novelist, put it so well: “People do not criticize Christ. They criticize Christians because they do not resemble him.” (*Youcat English*, 2011, p 52) In this context it is fitting to recall the Pact of the Catacombs mentioned earlier (under Economic Justice - *Sine proprio* and *homo creatus et donator*)

The Way, or Stations, of the Cross

3.4.29. One way to link Franciscan JPIC concerns and values with a traditional form of prayer embedded in Franciscan tradition is the Way or Stations of the Cross. Bl John Paul II introduced a new form of this prayer, called the *Scriptural Way of the Cross* on Good Friday 1991. This form is actually more in keeping with the OFS Rule which “adapts the Secular Franciscan Order to the needs and expectations of the Holy Church in the conditions of changing times.” (n. 3) and which also tells us to go “from gospel to life and life to gospel” (n. 4)

3.4.30. Scriptural Reflective Ways of the Cross, in solidarity with the *minores*, is a good way to do this. As the Commissariat of the Holy Land in Canada says: “The journey undertaken by Jesus during his Passion can inspire communities to discern connections between world events and what Jesus suffered with so much patience and dignity.”

3.4.31. By going from gospel to life, by reflecting on actual situations of injustice, by listening to the cry of the poor & cry of the earth, by prayer and engaging in concrete actions in solidarity with the poor and creation we can live our OFS Rule. Recommended are the forms presented by FI, Commissariat of the Holy Land in Canada and CCODP. FI’s can be found here:

http://www.franciscansinternational.org/fileadmin/docs/Appeals/the_way_of_the_cross_eng.pdf

3.4.32. The *Seven Last Words of Jesus* is another good Prayer & JPIC resource available from FI at:

http://www.franciscansinternational.org/fileadmin/docs/Appeals/fi_7last_words_2012_engl_web.pdf

3.4.33. The CCODP Way of the Cross is available through:

<http://www.devpo.org/en/sharelent/materials> click on Solidarity Booklet and you will find it.

The Commissariat of the Holy Land in Canada’s Way of the Cross can be found here <http://www.commissariat.ca/eng/way-of-the-cross/introduction.php>

3.4.34. Fr Jacek Orzechowski, OFM prepared one based on a compilation by Frederick W. Krueger of Bl John Paul II’s writings on the moral and spiritual imperative of ecological conversion. It is to be found at:

https://www.franciscanaction.org/Upload_Module/upload/EcologicalStationsENGLISH2012small.pdf

Franciscan Crown Rosary

3.4.35. OFM friars say “Peace and all good” and OFM Capuchins say “Peace and joy.” Both reflect Francis’s vision. Historically it is interesting to note that *hail* in the Greek of St Luke’s gospel also has the meaning of *rejoice*. Some sources credit Franciscans with adding to the Hail Mary the words of St Elizabeth: “Blessed is the fruit of thy womb.” They are also credited with adding the words “Holy Mary, Mother of God, pray for us sinners now and the hour of our death” but other sources credit others, including e.g., a Jesuit.

3.4.36. The historian, Luke Wadding, OFM (1588-1657) dates the origin of the Franciscan Crown to the year 1422. In 1422 an apparition of the Blessed Virgin Mary took place in Assisi, to a Franciscan novice named James. As a child, he had the custom of offering daily the Virgin Mary a crown of roses. When he entered the Friars Minor, he became distressed that he would no longer be able to offer this gift. The Blessed Virgin appeared to him to give him comfort and showed him another daily offering that he might do: to pray every day seven decades of Hail Marys, meditating between each decade on one of the seven joys that she had experienced in her life.

3.4.37. Friar James began this devotion, but one day the Director of Novices saw him praying and an angel with him who was weaving a crown of roses, placing a lily of gold between each of the ten roses. When the novice had finished praying, the angel placed the crown upon him. The Director asked Friar James what this vision meant. After hearing the explanation, he told the other friars and soon this devotion spread throughout the Franciscan family. Among the Friars Minor, the promotion of this devotion is attributed to St Bonaventure, St John Capistrano, and St Bernadine of Siena to mention just three. It became officially established in 1422.

3.4.38. The Mysteries in praying the Franciscan Crown rosary:

1. The Annunciation of the angel Gabriel of Mary. (Luke 1: 26-33; 38)
2. The Visitation of Mary to her cousin Elizabeth. (Luke 1:39-45)
3. The Nativity of our Lord Jesus. (Luke 2:1-7 or 2:6-12)
4. The Adoration of the Magi/Epiphany. (Matthew 2:1-2 & 9-11)
5. The Finding of our Lord Jesus in the Temple. (Luke 2:41-51)
6. The Resurrection of our Lord Jesus. (Mark 16:1-7, Luke 24:36-41, John 20:19-22)
7. The Assumption & Coronation of Mary (Luke 1:46-55, Psalm 45 (44):11-14, Rev.12:1;5-6).

3.4.39. Another way is the Dominican (five decade) rosary's Joyful Mysteries and two of the Glorious mysteries, the Resurrection and Assumption/Coronation of the BVM.

3.4.40. Perhaps we should remember that our Byzantine Catholic and Orthodox brothers and sisters have a different form of the Hail Mary, thus [*Theotokos* is Greek for *God-bearer*]:

*Theotokos Virgin, rejoice, Mary full of grace, the Lord is with thee.
Blessed art thou amongst women, and blessed is the fruit of thy womb,
for thou hast borne Christ the Saviour, the Deliverer of our souls.*

The Peace Prayer of St. Francis

3.4.41. Research by Dr. Christian Renoux (2001) has revealed that the first edition of what is now known as the Peace Prayer of St. Francis was published in a small spiritual magazine in Paris, France called La Clochette, no 12, Dec 1912, p. 285. It was published by a Catholic association known as La Ligue de la Sainte-Messe (The Holy Mass League) and bore the title “A Beautiful Prayer to Say during Mass”, and was unsigned. Although the author could possibly have been Father Bouquerel, the founder of the Holy Mass League, the author’s identity remains a mystery.

3.4.42. It was sent in French to Pope Benedict XV in 1915 by the French Marquis Stanislas de la Rochethulon, another possible author, which called itself "a work of peace and justice inspired by the testament of William the Conqueror, who is considered to be the ancestor of all the royal families of Europe". This was soon followed by its 1916 appearance, in Italian, in L’Osservatore Romano, the Vatican’s daily newspaper, on 20 January and in the French daily La Croix on 28 January in the same year.

3.4.43. Around 1920, the prayer was printed by a French Franciscan priest (whose name I do not know) on the back of an image of St. Francis with the title “Priere pour la paix” (Prayer for Peace). At the end was a statement that “This prayer sums up Franciscan ideals and also represents a response to the urgent needs of our age.” And although it was not explicitly attributed to the saint, obviously some people thought this was implied. According to Leonardo Boff, the French Franciscan priest was a Visitor to the lay Third Order of St Francis (now the Secular Franciscan Order) and had a poster printed with the figure of St. Francis holding in one hand the Rule of the Third Order and in the other hand the Prayer for Peace and cited the source as the aforementioned Souvenir Normand. It was erroneously explicitly attributed for the first time to St. Francis in 1927 by French Protestants, Les Chevaliers du Prince de la Paix (The Knights of the Prince of Peace).

3.4.44. The first translation into English that we know of appeared in 1936 in Living Courageously, a book by Kirby Page (1890-1957), a Disciple of Christ minister, pacifist, social evangelist, writer and editor of The World Tomorrow published in New York City. Page clearly attributed the text to St. Francis of

Assisi. During World War II and immediately after, this prayer for peace began circulating widely as the Prayer of St. Francis, particularly through Francis Cardinal Spellman's books, and over the years has gained worldwide popularity with people of all faiths.

3.4.45. The Prayer for Peace is recited daily by many and has been cited publicly by famous people, including Prime Minister Margaret Thatcher and President Bill Clinton and Mother Teresa. It gave rise to two popular hymnal versions, one of which gained worldwide exposure (an estimated 2.5 billion people watched and heard it) when played by Elton John during the funeral for Diana, Princess of Wales in Westminster Abbey, London in 1997. It is frequently sung at the Service of Remembrance in November in The Royal Albert Hall, London and is considered an anthem of the Royal British Legion. It was written by Sebastian Temple, OFS (1928-1997) who was born in South Africa and later moved to England where he worked for the BBC. He became a Secular Franciscan and wrote hymns.

3.4.46. A wonderful and highly recommended book written originally in Portuguese by a former Franciscan, Leonardo Boff is available in English entitled The Prayer of Saint Francis, published by Novalis, Ottawa in 2001. Boff's reflections on each verse of the prayer are truly inspiring.

A Franciscan Blessing

3.4.47.

May God bless us with anger at injustice, oppression and exploitation of people, so that we may work for justice, freedom and peace.

May God bless us with tears to shed for those who suffer pain, rejection, hunger and war, so that we may reach out with our hearts and hands to comfort them and to turn their pain into joy.

And may God bless us with enough foolishness to believe that we can make a difference in the world and in our neighbourhood, so that we will courageously try to do what may seem impossible, trusting in God to give us the strength and show us the way.

May God bless us with courage, so that we will fearlessly speak out about injustice, unjust laws, corrupt politicians, unjust and cruel treatment of prisoners, senseless wars and genocides, and the starvation and poverty that are all so pervasive.

May God bless us, so that we remember we are all called to continue God's redemptive work of love and healing in God's place, in and through God's name and Holy Spirit, continually creating and breathing new life and grace into everything and everyone we touch.

Amen.

(adapted by Andrew Conradi, ofs from Sylvia Skrepichuk & Michel Côté, eds, "We Dare to Say: Praying for Justice and Peace," 2007, Novalis)

3.4.48. Let us give the last word on prayer to St Bonaventure:

"St. Bonaventure urged us to ask for grace rather than instruction, desire not understanding, the groaning of prayer not diligent reading, the Spouse not the teacher, God not people, clarity not darkness, not light but the fire that totally inflames and transports us into God with burning affections. What is important is that God is so much part and parcel of our life that prayer spontaneously becomes second nature for us. Embracing prayer becomes an altar to God in our whole being that becomes our entire way of Franciscan and evangelical life." (Friar Louis Geelan, OFM, Spiritual Assistant, OLOTA Western Canada Region, April 2013 Letter)

3.5. Fifth – JPIC in the Franciscan Family

The importance of JPIC in the Three Orders

3.5.1. The OFS is but one branch of the Franciscan Family; all members of all branches are motivated by the example of St Francis of Assisi. There is a difference of spiritual emphasis in the three major branches of the family. The First Order emphasizes minority. The Second Order, poverty; the Third Order Regular, penance (daily conversion, *metanoia*, seeking perfect charity and for the OFS, secularity i.e. living in the world and making it holy). But for all JPIC is important. This is exemplified in the two following statements and the SFO Rule and Constitutions.

3.5.2. José Rodríguez Carballo, OFM Minister General said the OFM 2003 General Chapter considered: "among the essential elements of our form of life ... [are] JPIC as values that form part of what we could well call our Franciscan DNA." (Fourth European Congress of JPIC Animators, Saint Anna, Poland, 29 April 2010, emphasis added).

3.5.3. David Couturier, OFM Cap, one time President of Franciscans International and Associate Director of the Capuchin International Office of Justice and Peace said:

“..... justice, peace and the integrity of creation are not what a Franciscan community does when it has time or energy left over from its other more important work. Neither is it the activity left to a small group of highly motivated individuals at the corners of the Province. It is the primary task of each and every community of faith that dares to claim a role in the evangelizing work of the Spirit today.” (A Talk to Franciscan Directors of JPIC, 27 November 2003, emphasis added)

JPIC in the OFS Rule and General Constitutions

3.5.4. The Rule (1978) and General Constitutions of the OFS (promulgated in 2001) echo and reinforce this commitment:

<http://www.ciofs.org/doc/rs78enos.htm>

OFS Rule

“13. As the Father sees in every person the features of his Son, the firstborn of many brothers and sisters, so the Secular Franciscans with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ.

A sense of community will make them joyful and ready to place themselves on an equal basis with all people, especially with the lowly for whom they shall strive to create conditions of life worthy of people redeemed by Christ.

14. Secular Franciscans, together with all people of good will, are called to build a more fraternal and evangelical world so that the kingdom of God may be brought about more effectively. Mindful that anyone who follows Christ, the perfect man, becomes more of a man himself, let them exercise their responsibilities competently in Christian spirit of service.

15. Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the field of public life, they should make definite choices in harmony with their faith.

16. Let them esteem work both as a gift and as a sharing in the creation, redemption, and service of the human community.

[17. Rule 17 is about family and is not usually included in JPIC.]

18. Moreover they should respect all creatures, animate and inanimate, which bear the imprint of the Most High, and they should strive to move

from the temptation of exploiting creation to the Franciscan concept of universal kinship.

19. Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon.”

OFS General Constitutions

<http://www.ciofs.org/doc/tsalenos.htm>

“Title I

THE FORM OF LIFE

Article 15

1. *Rule 11* Secular Franciscans should pledge themselves to live the spirit of the Beatitudes and, in a special way, the spirit of poverty. Evangelical poverty demonstrates confidence in the Father, creates interior freedom, and disposes them to promote a more just distribution of wealth. ...

3. Secular Franciscans should pledge themselves to reduce their own personal needs so as to be better able to share spiritual and material goods with their brothers and sisters, especially those most in need. They should give thanks to God for the goods they have received, using them as good stewards and not as owners.

They should take a firm position against consumerism and against ideologies and practices which prefer riches over human and religious values and which permit the exploitation of the human person. ...

Title II

ACTIVE PRESENCE IN THE CHURCH AND IN THE WORLD

For a Just and Fraternal Society

Article 18

2. (Rule 13)

..... They should firmly commit themselves to oppose every form of exploitation, discrimination, and exclusion and against every attitude of indifference in relation to others.

3. They should work together with movements which promote the building of fraternity among peoples: they should be committed to "create worthy conditions of life" for all and to work for the freedom of all people.

4. Following the example of St. Francis, Patron of Ecology, they should collaborate with efforts to fight pollution and to conserve all that is valuable in nature.

Article 19

1. (Rule 14)

2. In the spirit of minority, they should opt for relationships which give preference to the poor and to those on the fringe of society, whether these be individuals or categories of persons or an entire people; they should collaborate in overcoming the exclusions of others and those forms of poverty that are the fruit of inefficiency and injustice.

Article 21

1. (Rule 16)

In the conviction that work is a right and a duty and that every form of occupation deserves respect, the brothers and sisters should commit themselves to collaborate so that all persons may have the possibility to work and so that working conditions may always be more humane.

Article 22

1. (Rule 15)

Secular Franciscans should "be in the forefront... in the field of public life." They should collaborate as much as possible for the passage of just laws and ordinances.

2. The fraternities should engage themselves through "courageous initiatives", consistent with their Franciscan vocation and with the directives of the Church, in the field of human development and justice. They should take clear positions whenever human dignity is attacked by any form of oppression or indifference. They should offer their fraternal service to the victims of injustice.

3. The renunciation of the use of violence, characteristic of the followers of Francis, does not mean the renunciation of action. However, the brothers and sisters should take care that their interventions are always inspired by Christian love.

Article 23

1. (Rule 19)

Peace is the work of justice and the fruit of reconciliation and of fraternal love. (See *Gaudium et Spes* 78) Secular Franciscans are called to be bearers of peace in their families and in society:

-- they should see to the proposal and spreading of peaceful ideas and attitudes;

-- they should develop their own initiatives and should collaborate, individually and as a fraternity, with initiatives of the Pope, the local Churches, and the Franciscan Family;

-- they should collaborate with those movements and institutions which promote peace while respecting its authentic foundations.

2. While acknowledging both the personal and national right to self-defence, they should respect the choice of those who, because of conscientious objection, refuse to bear arms.”

3.5.5. The concern Francis showed for the poor and marginalised is well known and was first reflected in his care of lepers. An example of the link between Francis and Catholic Social Teaching is that "....., the preferential option for the poor should be reaffirmed in all its force." (Compendium of the Social Doctrine of the Church, 2004, n.182)

3.5.6. The Rule and General Constitutions are wonderful documents but as long as they remain only words on paper or on screen that are not implemented they are practically worthless. As a former OFM Minister General said about the OFM but which applies to the entire Franciscan Family: “We have many documents and words. What the world expects from us are actions.” (John Vaughn, OFM General, 1985)

3.5.7. In summary, the basis for our commitment to JPIC is the Bible; Catholic Social Teaching; Francis and the Franciscan Intellectual and Spiritual Traditions; the OFS Rule and General Constitution culminating in prayer and action.

4. SOME HISTORICAL BACKGROUND TO JPIC IN THE OFS

The previous Rules

4.1.1. The Third Order movement began in the autumn of 1211, expanding during the spring of 1212 and enjoying a prodigious growth in both area and numbers over the next ten years. Francis offered his followers a Rule of evangelical life, giving the Tertiaries three precious documents: The First Letter to the Faithful Penitents (*Recensio Prior*, 1215, which was the first rule of the OFS and which is now included in the current Pauline Rule of the OFS (*Seraphicus Patriarca*, 1978, as the Prologue); the Second Letter to the Faithful Penitents (*Memoriale Propositi*, 1221). In 1289 the First Franciscan pope, Nicholas IV, wanted to recognize the Third Order of San Francis in an official

way. He gave explicit approval to the Order of Penance, which had already been commended by many Popes, and reissued the *Memoriale Propositi*, the Rule of 1221 in a more juridic form. Those Penitent Franciscans who remained in their homes (marrying or not) and who held a professional, artisanal or other occupational post constituted the Secular Third Order (TOS), which since 1978 has been called the Secular Franciscan Order (OFS).

4.1.1.a. This 1289 Rule, officially approved in the bull, *Supra Montem* (a *Regula Bullata* or rule sealed by the pope) clearly placed the Third Order under the First Order. This was not popular with the Franciscan laity at the time as it took away their autonomy, and diminished their secularity and equality with the First and Second Orders. In fact, we recognise today that robbing the lay Franciscan Order (Brothers and Sisters of Penance) of its proper identity, autonomy and true secularity resulted in it being unable to effectively carry out its mission and thereby fundamentally betrayed the charism of its origins. It became instead, with few exceptions, rather a fractured devotional and pious society bent on self-sanctification rather than an apostolic one engaged with the world and attempting to sanctify it. This rule remained in effect until 1883; from 1289 on, the Franciscan Penitents (Brothers and Sisters of Penance) became known as the Third Order of St Francis which later divided into the Third Order Regular (TOR) and the Third Order Secular (TOS).

4.1.2. Again the Rule of Leo XIII (1883) *Misericors Dei Filius* did not call Tertiaries (TOS) to apostolic activity but rather directed them to devotions and piety; the goal was self-sanctification. Bach (1999, 56) wrote that: “This Rule seemed to make the SFO too easily available to anyone. Leo XIII endowed it with indulgences and made it more of a devotional society than a movement of gospel living. It brought great numbers but seemed to weaken the Franciscan spirit.” However, TOS regional, national and international congresses were held. The International Franciscan Congress in Rome in October 1900 was attended by 17,000 Tertiaries and two factions emerged. One wished to preserve the Third Order’s character as an association for Christian perfection (i.e. piety) while another faction, in addition to that, also wanted to direct activity to social issues following the directive of the Pope. (This dichotomy can still be found to some extent today in some fraternities in spite of the Pauline Rule of 1978 as we continue the struggle to regain our original charism of secularity and sanctifying the world by our example).

4.1.3. Self-sanctification as the main goal changed under Pius X who allowed the tertiaries to become involved in social reform and civil or purely economic

matters (*Tertium Franciscanum*, 1912) but only if such involvement were under the auspices of the local ordinary, otherwise it was prohibited. This had the effect of limiting what we would call JPIC activity to charity and good works rather than addressing the causes of injustice. However, the Third Order became, for a while beginning in 1942, in effect an auxiliary to *Catholic Action* whose patron saint was also Francis of Assisi. (Wicks, 2011, 31) Again this was intended to be under the direction of the bishops.

4.1.4. Change was on the horizon and a foretaste was the publication in 1957 of the TOS constitutions by decree of the Sacred Congregation for Religious which stressed the secular nature of the tertiary's vocation - secular holiness, secular apostolate - and outlined a program for committed Christian living that was realistic and up to date, especially as regards witnessing and working for peace and social justice.

4.1.5. To summarise, although the Leonine rule did not encourage apostolic activity unless it were under control of the ordinary, we were warned in our General Constitutions of 1957 that: "In order not to develop into associations of a purely devotional character, the fraternities of the Third Order are encouraged to promote a particular work of the apostolate." (art 80) and "... in particular the work of *Catholic Action*." (art 81) In fact this had unintended consequences because the rise of *Catholic Action* coincided with a decline in numbers of the TOS although the measureable extent of the cause and effect is unknown.

4.1.6. Prior to 1978 there was no unified TOS and the fraternities were in fact strictly bound by obedience to whichever Franciscan branch provided them spiritual assistance. Thus each TOS fraternity was said to be "of OFM; or OFM (Conv); or OFM (Cap) or TOR Obedience". The fraternities had virtually no link with one another (except informally or through the congresses mentioned above) and were attached to a Friary of the First or Third Order Regular mainly due to the fact that each tertiary made his or her profession to the Friars, and not to the OFS local fraternity Minister as is the rule today. Remarkably some of the (anglophone) Canadian Third Order Provinces were included in the National North American Federation which was basically an organisation based in the USA with not surprisingly a limited interest in or understanding of Canada.

4.1.7. It was by virtue of the General Constitutions of 1957 art 121 that unity and the regaining of autonomy became possible. The emergence of JPIC as an

important focus for the OFS went hand in hand with several things: the process of regaining the OFS's autonomy; the emergence of lay leadership within the OFS; the 1978 Rule; and unification and regionalisation and, of course, Vatican II.

The Pauline Rule of 1978 - OFS Autonomy, Unification & Regionalisation

4.2.1. The start of unification began in 1946 with an experimental Interobediential International Council. The first International Congress of Lay Leaders of the Franciscan Third Order was held in Rome in 1950 with 2,000 participants from 15 countries and seven linguistic areas. Many voiced the need for an updating of the Rule of Leo XIII. They were of the opinion that it lacked the evangelical (i.e. apostolic) impetus which should be at the roots of Franciscan legislation. In 1957 the Third Order was given new General Constitutions, with the aim of renewing the contents of the Rule and giving the Order a spiritual, social and apostolic orientation.

4.2.2. With the added impetus provided by Vatican II, the long and hard work on a new rule started in 1965. In 1966 this expanded to include the General Constitutions and the Ritual. Originally this was carried out with input from fraternities but (incredibly to us today) with no Third Order Secular members at the meetings of the Commission, only First Order and TOR! This was recognized as unacceptable and soon changed. In 1969 an International Interobediential Congress was held in Assisi with three commissions and five language groups resulting in 25 motions. This led to a reformed commission in 1972 which in 1974 proposed new basic texts from which emerged amended new texts which were sent to National Councils in 1975. From the feedback this led to formation of a new commission of five lay and two religious together with four experts from the fields of canon law, history, theology and Franciscan spirituality.

4.2.3. The eventual result was the Pauline rule of 1978, *Seraphicus Patriarca*. This rule was given to us by Paul VI, who was the first non-Franciscan pope after an uninterrupted series of nine. This rule was a radical reform as it ended obediency, restored autonomy and secularity, gave unity to the Third Order Secular, and renamed it the OFS. It brought about great change in the local fraternities giving rise to a new structure – local, regional, and national fraternities part of, and under, an international fraternity with its own Minister General.

4.2.4. The OFS was to become autonomous, united and secular; and self-animating with the support of the First Order and Third Order Regular but, in a manner specified in Article 26 of the Rule, and in the form of spiritual assistance and pastoral and fraternal visits. As a Public Association of the Faithful (the applicable nomenclature of the Code of Canon Law, 1983) it enjoys the privilege of being assisted by the First Order and TOR rather than the Ordinary though remaining under the Ordinary's jurisdiction for apostolic activities in the Ordinary's diocese under CC.GG 101.2. The OFS is under the jurisdiction of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life for the internal life of the OFS and under the Pontifical Council for the Laity for its apostolic life in the world.

4.2.5. Since the local fraternities were no longer under the control of the First Order or TOR to which they had previously owed obedience, they were now under the control of their own new structure i.e. OFS regional fraternities. These in turn were under an OFS national fraternity which was under the International OFS fraternity headed by an OFS Minister General.

4.2.6. This meant that in some regions fraternities of former different obediences were now part of the same OFS Region i.e. unity was achieved. Full unity did not occur overnight and it was not until 2000 that the General Constitutions were finally approved by the Holy See. In 2002 the Italians held their first unitary elective chapter and later that year the first truly unified General Chapter of the International Fraternity took place. So the re-born OFS is still an infant!

4.2.7. Under the Pauline Rule the only direction provided by the First Order or TOR is Spiritual Direction. In all other aspects the fraternities were now expected to act on their own initiative. This was a shock to some Secular Franciscans who were used to being tightly directed in every aspect by the First Order or TOR. Now they were expected to think for themselves, take responsibility for themselves and animate themselves. Difficult for some, especially how to live the Rule, particularly Nos 14-19, and problematical for some as the emphasis changed from piety and devotions to apostolic activity. For others it was a challenge gladly accepted with reliance on the Holy Spirit. The change did not take place overnight and in fact is still continuing.

4.2.8. In time also a new Ritual (1985) and General Constitutions (2001) were approved.

5. INTERNATIONAL JPIC STRUCTURES

Pontifical Council for Justice and Peace

5.1.1. The Pontifical Justice and Peace Commission was mentioned several times before. It was founded in 1967 and became the Pontifical Council for Justice and Peace in 1988 giving it a higher profile and increased importance.

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/

Cor Unum

5.1.2. The Pontifical Council Cor Unum for Human and Christian Development was established by Paul VI in 1971. Its mission is "the care of the Catholic Church for the needy, thereby encouraging human fellowship and making manifest the charity of Christ", and it undertakes this mission by carrying out humanitarian relief operations following disasters, fostering charity, and encouraging cooperation and coordination of other Catholic organizations.

www.corunum.va

Caritas Internationalis & Caritas Canada

5.1.3. Cor Unum supervises and guides Caritas Internationalis, a Confederation of 162 Catholic relief, development and social service organisations working on behalf of the poor and oppressed in 198 countries and territories. Its mandate includes integral development, emergency relief, advocacy, peace building, respect for human rights, and support for proper stewardship of the planet's environment and resources. It is one of the largest NGO networks in the world. Its Canadian arm, Caritas Canada, is better known as the Canadian Catholic Organization for Development and Peace. See below.

<http://www.caritas.org/>

Catholic Near East Welfare Association (CNEWA)

5.1.4. CNEWA is a Papal agency for humanitarian and pastoral support founded in 1926 by Pope Pius XI. A Franciscan, Fr Paul Wattson, SA, was a co-founder in the USA. Originally founded in the USA, it bifurcated in 2003 with the opening of a Canadian office on 30 October 2003. Led by Archbishop Marcel Gervais of Ottawa, five Canadian archbishops constituted CNEWA Canada which together with CNEWA USA has a mandate to:

- support the pastoral mission and institutions of the Eastern Catholic churches.
- provide humanitarian assistance to those in need without regard to nationality or creed.
- promote Christian unity and interreligious understanding and

collaboration.

- educate people in the West about the history, cultures, peoples and churches of the East.

5.1.5. From training priests to serve the people of God in India to providing clean water systems to war-damaged villages in Lebanon – from providing job opportunities to unemployed Palestinians to caring for orphaned children in Ethiopia – from providing health care to the poor in Iraq to awarding scholarships for Orthodox priests to study in Catholic universities in Rome, CNEWA connects generous North Americans with those in need living in some of the remotest parts of the world.

<http://www.cnewa.ca/canadasplashpg.html>

<http://www.cnewa.ca/home.aspx?ID=26&pagetypeID=12&sitecode=CA>

Permanent Observer Mission of the Holy See to the United Nations

5.1.6. The Holy See Mission at the United Nations in New York follows attentively and with interest the work of the United Nations Organization. In this forum, the Holy See Mission communicates the experience of many centuries of the Catholic Church to humanity, and places this experience at the disposal of the United Nations to assist it in its realization of peace, justice, human dignity and humanitarian cooperation and assistance. The experience and activity of the Holy See is directed towards attaining freedom for every believer and seeks to increase the protection of the rights of every person, rights which are grounded and shaped by the transcendent nature of the person, which permit men and women to pursue their journey of faith and their search for God in this world. In its activities at the United Nations, the Holy See Mission works to advance freedom of religion and respect for the sanctity of all human life - from conception to natural death - and thus all aspects of authentic human development including, for example, marriage and family, the primary role of parents, adequate employment, solidarity with the poor and suffering, ending violence against women and children, poverty eradication, food, basic health care and education.

<http://www.holyseemission.org/index.aspx>

OFM Custodia Terræ Sanctæ (Custody of the Holy Land)

5.1.7. The OFM Custody of the Holy Land is concerned with the holy places, preserving the structures and welcoming the pilgrims and the local Churches by means of the liturgy. The local communities are made up of parishes of different Catholic rites and traditions (Western and Eastern). The OFM has responsibility for several parishes.

5.1.8. The Custody has many formation and social activities, which aim at supporting the Christian presence in the Holy Land: running schools, constructing housing, helping people who suffer from various forms of poverty. www.custodia.org & <http://www.terrasanta.net/tsx/la-custodia.jsp>
See also its Franciscan Media Center <http://www.fmc-terrasanta.org/en/>

5.1.8.a. The *Commissariat of the Holy Land* in Canada supports the Custody of the Holy Land in the pastoral service of the Holy Sites and of Christian communities, as well as their charitable, educational, social, ecumenical and cultural organizations. It promotes the Good Friday Pontifical Collection for the Holy Land. In Canada the Commissariat of the Holy Land was founded in Trois-Rivières in 1888 by Blessed Frédéric Janssoone, O.F.M. and established permanently in Ottawa in 1919. Its mission aims at making known the Holy Land where Christ lived and announced the Gospel, developing a permanent and effective solidarity between Canadian parishes and religious communities with the faithful of the first Christian church in the world: the Church of Jerusalem.

<http://www.commissariat.ca/>

USG/ UISG

5.1.9. The Union of Superiors General (USG - male) and the International Union of Superiors General (UISG - female) are canonically approved, worldwide organisations of superiors general of Catholic religious institutes for men and women and collaborate in many ways.

5.1.10. The USG/UISG has a Commission for Justice, Peace and Integrity of Creation which is part of its Secretariat. The Gospel mandate which calls us all to the work of justice and peace has been addressed jointly by the two unions for some time. The collaboration has resulted in the increased voice of religious throughout the world as issues arise which cry out for justice.

http://jpicformation.wikispaces.com/EN_JPIC_Commission

OFM JPIC Office

5.1.11. The OFM established a Justice and Peace Office at the General Curia in 1980. Its mission was patterned on that of the Pontifical Commission. It seeks:

- To enlighten the People of God, as well as the members of the Congregation, about issues of national and international justice, development, human rights, peace and the integrity of creation.

- To raise awareness among members of the Congregation of the need to rethink their style of life and mission in a world characterized by great injustice, violence and poverty, in order to make their actions consistent with their beliefs.
 - To foster a commitment on the part of religious, Christians, and all citizens in the area of socio-political and civic activities.
 - To promote actions in favor of justice, peace and human rights, that would concretize the contribution of the Congregation in these areas.
- (OFM JPIC Office, 2009, 13/14)

5.1.12. Later it added Integrity of Creation to its mandate and title, becoming the Office for JPIC, which in 2009, issued “*Guidelines for the Animation of Justice, Peace and the Integrity of Creation (JPIC)*” by Joe Rozansky, OFM and Vicente Felipe, OFM. It is a useful resource and was the original inspiration for this Canadian OFS document.

http://www.ofm.org/ofm/?page_id=412&lang=en

OFM Conv General Secretariat for Justice, Peace, Safeguarding of Creation, Ecumenism and Interreligious Dialogue [JPSCEID]

5.1.13. The General Secretariat for JPSCEID has a presentation available at:

http://www.francescani.net/index.php?option=com_content&view=article&id=1228&Itemid=176&lang=en

OFM Cap Office for Justice, Peace and Ecology

5.1.14. The Office for Justice, Peace and Ecology helps the General Minister and his Definitory in their service of evangelising the international Fraternity, and to assist the work of the Conferences and Provinces in the area of justice, peace and respect for creation. The International Office is composed of two friars: the director of the International Office in Rome and one who works with FI.

5.1.15. The director in Rome endeavors to animate and to form the friars in a Capuchin-Franciscan approach to justice, peace and respect for creation while coordinating the efforts of the international Capuchin family. The international joint Franciscan office is at the United Nations. This acts as a channel for news, research, analysis, and action in connection with UN agencies and NGO's, of which the OFM Cap (as members of Franciscans International) are associates.

For more information go to www.ofmcap.org/

and click on (1) General Curia (2) Offices and Services (3) Justice Peace Ecology and the blog at <http://jpeofmcap.wordpress.com/>

TOR Office of JPIC

5.1.16. http://www.franciscanfriarstor.com/archive/peace_justice/

Inter-Franciscan Commission for Justice and Peace (Romans VI)

5.1.17. The Inter-Franciscan Commission for Justice and Peace (also known as Romans VI or Romans 6) is the group of JPIC directors from the six branches of the Franciscan Family. Romans VI was established by the Ministers General of the Friars Minor, the Conventuals, the Capuchins and the TOR in a letter dated 26 April 1982, naming a friar from each of the communities to the Commission. On 28 February 1986, the Council of the International Franciscan Conference of the TOR appointed its General Secretary to the Commission. On 22 January 1991, the International President of the Secular Franciscan Order named a member to the Commission.

5.1.18. The Inter-Franciscan Commission for Justice and Peace is established for these purposes:

- 1) To assist the Ministers General and the Presidents in their responsibilities to promote Justice, Peace and the Integrity of Creation within the Franciscan Family.
- 2) To facilitate an orderly response among the branches of the Franciscan family to Justice, Peace and the Integrity of Creation challenges in today's world.
- 3) To foster cooperation on the International level on Franciscan projects of Justice, Peace and Integrity of Creation whenever possible and to avoid needless duplication of resources. (January 1992)

5.1.19. A “Franciscan 7-Year Plan for Generational changes for a living planet” was prepared by Berndt Beermann, OFM Cap and Joe Rozansky, OFM on behalf of Romans VI dated 29 Sept 2009 following a meeting of 34 members of the Franciscan Family in Germany. It describes initiatives in Arizona, USA; Flores, Indonesia; Nairobi, Kenya; the Amazon, Brasil; and of special interest to the OFS: a marine park in the DRC, an initiative of the OFS to promote fish farming; a Mexican project; and a solar project in Austria. It then presents a six point plan:

1. Intensify work of consciousness raising within the family.
2. Encourage Franciscans to establish local teams which can serve as auditors for buildings etc.
3. Intensify the work of Franciscan scholars in developing a Franciscan eco-spirituality.

4. Put together a data-base of best practices of the Franciscan family.
5. Track in greater detail the effects on the eco-systems of the measures put in place.
6. Promote collaboration with other organisations working on these issues.

No website found.

Franciscans International (FI)

5.1.20. The idea for a Franciscan presence at the UN was raised in 1982 by Fr. Dionysius Mintoff, OFM from Malta and Sr. Elizabeth Cameron OSF (RIP) from the United States. FI received NGO status then General Consultative Status with the United Nations Economic and Social Council (ECOSOC) in 1995. This gives it the right to be heard during debates and to be consulted. FI speaks for the voiceless poor whose interests are not represented by their governments many of which instead respond to the needs of the rich and powerful elites in their countries. It has offices in New York, Geneva and Bangkok.

5.1.21. FI's charter was approved by the Conference of the Franciscan Family (CFF) and in 2001 the CFF called on all Franciscans to participate in and contribute to FI. The CFF, which represents the whole Franciscan Family, is responsible for ensuring that the purpose of FI is maintained in conformity with its Vision and Mission and appoints its International Board of Directors.

5.1.22. For FI, its vision is a global community built on Franciscan values, in which the dignity of every person is respected; resources are shared equitably; the environment is sustained; and nations and peoples live in peace. The ministry of Franciscans International at the United Nations flows from its Vision.

5.1.23. Advocacy is the main ministry of FI. This reflects the belief that in addressing systemic injustice, which is the root cause of so much poverty and pain in the world, positive change can be brought into the lives of those who suffer most.

5.1.24. Since it is impossible for FI Advocates to address every issue brought to their attention by the Franciscan Family, the three primary priorities are (1) Extreme Poverty, (2) Environment [creation], and (3) Peace-Building. Other priorities include Contemporary Forms of Slavery, Indigenous Peoples and

Women and Children. In 2013 FI had to drastically downsize staff because of financial constraints.

5.1.25. At the time of writing (2013), Doug Clorey, a Canadian, is the President of the FI Board of Directors and also Vice Minister General of the OFS.

<http://www.franciscansinternational.org/>

OFS Structure (FIOFS, CIOFS & PIWC)

5.1.26. All fraternities are part of the next highest fraternity i.e. *local* fraternities are part of their *regional* fraternity which is part of their *national* fraternity which is part of the *International* Fraternity (FIOFS). FIOFS is coordinated, animated and guided by the *Presidency* which includes the Minister General, the Vice Minister General, seven councillors, a Franciscan Youth (Youfra) rep, and the four General Assistants from the First and Third Orders. *The International Council (CIOFS)* consists of the Presidency and the International Councillors elected by every National Fraternity. The International Council usually only meets when a Chapter is called, every three years. The Presidency of the International Council meets more often and communicates frequently. Presence in the World Commission (PIWC) deals with JPIC and is one of several commissions which report to CIOFS.

This structure is shown in diagrammatic form in Appendix 1.

<http://www.ciofs.org/portal/>

5.1.27. The General Chapter of the International Fraternity of the OFS (FIOFS) in 2002 stated: “The world must be aware of the presence of Secular Franciscans, and therefore they, like Francis, must become effective signs of the presence of Christ in “ *all that constitutes the temporal order: the goods of life and family, culture, the economy, the arts, the professions, political institutions and international relations ...*” (Paul VI, 1965, *Apostolicam Actuositatem*, 7)”.

5.1.28. In March 2003 the Presidency of the International Council of the OFS (CIOFS) established the “Presence in the World Commission” (PIWC). Its mandate includes JPIC. The OFS Rule (art 13-19) and the OFS General Constitutions (art 17-27) form the basis of the Commission's work. The PIWC presently has two Coordinators, two members and one collaborator. It reports to the Vice Minister General.

5.1.29. As mentioned earlier, and it bears repeating, we were warned in our General Constitution of 1957:

“In order not to develop into associations of a purely devotional

character, the fraternities of the Third Order are encouraged to promote a particular work of the apostolate. (art 80) and “.... in particular the work of *Catholic Action*. ” (art 81)

5.1.30. Perhaps this had not changed very much because over 50 years later the delegates to the General Chapter of the OFS International Fraternity (Hungary, 2008) concluded:

“For too long, the Order has not fully entered into its active mission in the world. The moment has come, and it can no longer be deferred, to “enter the city”, to exercise with determination and full visibility its own responsibilities to witness, and to promote justice, peace, human rights and the integrity of creation”. (emphasis added)

5.1.31. This General Chapter adopted five priorities for 2009-14, which included “Presence in the World.” At the time of writing (2013), the PIWC, mentioned above, reports to the Vice Minister General of CIOFS. The PIWC is relatively new and still charting its way forward.

5.1.3.2. Among the conclusions of the XIII General Chapter of the OFS in 2011 were: “Franciscans must be agents of social transformation.” (n.1.1) and “Since “the lay faithful are never to relinquish their participation in ‘politics’” (*Christifideles Laici*, 42),¹ it is necessary to underline the importance of political education for citizen advocacy, based on the social doctrine of the Church. This Chapter urges OFS Councils, at all levels, to organize regular political education classes that will help members to acquire the skills necessary to respond without delay to what the church asks of us at this time.” (n.4, emphasis added). In fact, this is really part of “*See, Judge, Act.*”

5.1.33. Karl Barth’s famous statement about the bible and the newspaper (and nowadays the internet) was mentioned earlier and is very relevant to JPIC.

5.1.34. “The person with a secular vocation and a lay mission is meant to “build a more fraternal and evangelical world” by being a subversive, revolutionary force within society, causing from within a whole transformation of values and attitudes. It is the task of the secular lay person to infiltrate the world with gospel values, to change it from within, and to direct it toward union or

¹ This is from the OFS document. The word used in the original *Christifidelis Laici* in Italian is «*politica*» and in English “public life.” The OFS have translated it into English as “politics.”

reconciliation with God the Father through Jesus Christ.” (Fonck, 1995, 12-14)
“Francis’ way of being Christian is characterised only by the intensity of his discipleship: radicalism, totality, permanence.” (Lino, 2012, emphasis added)
This radicalism and subversiveness can be explained thus: “Even when they call us mad, when they call us subversives and communists and all the epithets they put on us, we know we only preach the subversive witness of the Beatitudes, which have turned everything upside down.” (Archbishop Oscar Romero)

5.1.35. The PIWC Formation Program starting in January 2013 is at: [PIWC Formation Program](#)

6. CANADIAN JPIC STRUCTURES, DOCUMENTS AND PLANS

The Canadian Conference of Catholic Bishops (CCCB)

6.1.1. The CCCB is the national assembly of the Bishops of Canada. It was founded in 1943 and officially recognized by the Holy See in 1948. After the Second Vatican Council (1962–65), the CCCB became part of a worldwide network of Episcopal Conferences, established in 1965 as an integral part of the life of the universal Church. It has an Episcopal Commission for Justice and Peace.

6.1.2. “The importance for Bishops to respond to social questions, including issues relating specifically to justice and peace, was a major historical factor in establishing the world's first Episcopal Conferences in the 19th and early 20th centuries. Our Conference itself was among those experiments encouraged by Pope Pius XII. The CCCB began in the context of the final years of the Second World War, as the Bishops of Canada looked for ways to collaborate in meeting the social and ecclesial needs of the time. With the implementation of the teachings of the Second Vatican Council, Episcopal Conferences became part of how the Roman Catholic Church is today organized. Subsequently, their role has evolved, particularly over the last 20 years, to focus especially on providing support for the ministry and responsibilities of Bishops in teaching the Catholic faith, sustaining the unity of the Church, locally and universally, and promoting the proper responsibilities and roles of clergy, religious and laity in proclaiming the Gospel and transforming society.” (CCCB, 2012)

6.1.3. The CCCB’s Commission for Justice and Peace “Encourages, through the light of the Gospel, reflection and activities to enhance justice and respect for people within society” and does research and publishes statements etc.

which relate to JPIC. These can be found on the website at three places:
<http://www.cccb.ca/site/media-room/official-texts/pastoral-letters?lang=eng>
<http://www.cccb.ca/site/eng/media-room/statements-a-letters>
<http://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/justice-and-peace/documents>

6.1.4. Some recent CCCB publications, letters etc. bearing on JPIC have included:

A Church Seeking Justice: The Challenge of Pope Francis to the Church in Canada (2015)
Letter to CELAM regarding extractives (2015)
The Word of God and Social Action: Insights from Verbum Domini (2014)
Building a New Culture – Central Themes in Recent Church Teaching on the Environment (2013)
Many letters to Ambassadors regarding persecuted Christians
CCCB Standing Committee on CCODP and CCODP Liaison Committee: Joint meeting of November 22, 2012
Freedom of Conscience and Religion (2012)
West Africa Appeal (2012)
CCODP Funding (2012)
Support of Share Lent (2012)
Message to Young Catholics on Social Justice (2011)
Coptic Christians in Egypt (2011)
Iranian Pastor Youcef Nadarkhani (2011)
Eradication of Poverty (2010)
Human Trafficking (2010)
Environment (2008)
Aboriginal Peoples (2007)
Development and Peace (2007)
Canadian Mining Companies (2007)
Immigrants and Refugees (2006)
Refugee Appeals (2005)
Safe Water (2005)
Guatemala: open pit mining (2004)
Third World Debt (2004)
Crisis in the Sudan (2004)
International Policy Review (2004)
Ecology (2003)

Columbia River Basin (2001)
Struggle against Poverty (1996)
Let Justice Flow like a Mighty River (1994)

Canadian Religious Conference (CRC)

6.1.5. Founded in 1954, the CRC is both a voice for, and a service to, leaders of religious institutes and societies of apostolic life. Witness to the vicissitudes of the modern world, in 2002 the CRC redefined its mission to include promotion of justice, peace, and respect for human rights and the environment. Much useful material can be found at www.crc-canada.org/en

The Canadian Catholic Organization for Development and Peace (CCODP)

6.1.6. In Canada in 1967 the CCCB established CCODP which is also Caritas Canada. CCODP is also a member of CIDSE (*Coopération Internationale pour le développement et la solidarité*), which coordinates at present 16 Catholic associations, which stem from the Lenten Campaigns (i.e. ShareLent or *Carême de partage* in Canada) mostly of Europe and North America.

6.1.7. CCODP (13,000 members) is a membership led organization supported by parish collections, individual donations and government grants, principally from the Canadian International Development Agency. Its mission is to support partners in the Global South who promote alternatives to unfair social, political and economic structures. It educates the Canadian population about the causes of poverty and mobilizes Canadians towards actions for change. In the struggle for human dignity, the organization forms alliances with northern and southern groups working for social change including women in their search for social and economic justice.

6.1.8. CCODP'S work is supervised by a 22 member National Council composed of volunteers, originally with two representatives of the CCCB. These two were withdrawn when the CCCB established a Standing Committee for Development and Peace (an ad hoc committee which became a standing committee in 2010) to facilitate communication between the Conference and CCODP National Council's Liaison Committee established at the same time.

6.1.9. CCODP's Fall Education and Action campaigns are especially recommended to the OFS. They are ready made education campaigns and normally include simple advocacy actions e.g. signing post cards to MP's, Cabinet Ministers and the Prime Minister or corporations. The campaigns

provide the necessary materials in both languages. These campaigns are totally in keeping with the sentiments expressed by the OFS General Chapter of 2011 as mentioned above. Another advantage is that local parish CCODP members can be asked to present the campaign at a local fraternity meeting if the fraternity wishes. Alternatively where there is no CCODP parish representative, an OFS member could take on that role.

6.1.10. As an example, on the water rights campaign in 2003 the Canadian Bishops stated: “Canada’s bishops encourage all Canadians to sign the “Water Declaration” and to participate in the action campaigns of the Canadian Catholic Organization for Development and Peace as a concrete way to advance these concerns.” (CCCB, 2003, p 6/7) This “Water Declaration” was sent to CCODP which delivered them to the Canadian Minister of Finance. This was followed up by a campaign in 2005 against the effects on the poor of water privatization and in this case the cards were sent directly by the signers to the Prime Minister. In 2006, 2007 and 2008 petitions regarding mining by Canadian companies abroad were sent to the Prime Minister, Cabinet ministers and MP’s. Again in 2013 petitions will be sent to MP’s on mining.
www.devp.org Tel 514-257-8711 Toll free:1-888-234-8533

OFS JPIC Structures and Plans in Canada

National Fraternity

6.1.11. The National Fraternity of Canada presently (2012) does not have a fully functioning National JPIC Commission, there only being an English Section. Some of the Francophone regions are part of *Service Intercommunautaire d’Animation Franciscaine* (SIAF) which had a JPIC Action plan 2006-2008. While SIAF is Franciscan it is not an OFS entity.

National Commission on Justice and Peace in Canada – English Section

6.1.12. There was a National Commission on Justice and Peace in Canada – English Section, which on Jan 3, 2000 adopted Goals and Objectives based on those of the National Fraternity of the USA. Since a dedicated position with responsibility for JPIC at the National level was not created, these goals and objectives were not effectively promoted or coordinated at the regional or local fraternity level. The Commission became defunct but it was re-vitalised as a result of resolution 2009-03 passed by the National Chapter in 2009 which led to the appointment of a National JPIC Animator.

The Mandate of the National JPIC Animator:

6.1.13.

1. The National JPIC Animator, (a resource person appointed 24 Oct 2009 by National Council under article 6.5 of the Statutes of the National Fraternity of Canada) animates and promotes formation and action in the field of JPIC in light of the Rule especially 15 (justice); 18 (environment); and 19 (peace).
2. The National JPIC Animator's Mandate, passed by the National Council on 21 May 2011, is to:
 - a. consider the JPIC plans of the Franciscan Family e.g. OFM and Capuchin JPIC Offices, Franciscans International (FI) and Service intercommunautaire d'animation franciscaine (SIAF);
 - b. produce and distribute an OFS Canada JPIC Action Plan (translated into English and French) which identify key JPIC issues from which each local fraternity may choose the one(s) it wishes to address in terms of information and action; and
 - c. identify in the National JPIC Action Plan, the gospel sources, Catholic Social Doctrine sources, Franciscan sources and sources of materials and other resources to enable implementation of the Plan using the "see, judge, act" model.

JPIC Action Plans

Our Lady of the Angels Region (Western Canada)

6.1.14. OLOTA Region adopted a *JPIC Action Plan* in 2008.

It was inspired by and modelled on the format of the SIAF *Plan d'action jpïc* 2006-2008 and contained appendices on Extreme Poverty and World Trade; Resources: Water and Mining; and Human Trafficking. The appendices included specifics on tools and resources for information, formation and action. They included references to the Bible, CST and other useful resources.

Early National Plans

6.1.15. At their first meeting on the last day of the National Conference 21-24 October 2010, in Orléans, Ontario at which JPIC was prominently featured, the JPIC Commission (English Section) decided to focus on the following priorities as a start:

1. Education in JPIC
2. Bottled Water
3. Franciscans International (FI)
4. Fair Trade (especially coffee, tea, chocolate and sugar and later sports balls)

6.1.16. The National JPIC Animator produced power-point presentations on JPIC, Bottled Water and Fair Trade coffee. These can be used as is or modified locally. The Commissioners will pass them on to their Regions' local fraternities/groups.

6.1.17. Support for FI can be by way of the “5 for Francis” model:

Sign up to give \$/£/€ 5 each month

Take 5 minutes to visit the FI website

Email the Franciscan Voice e-newsletter to 5 friends

Name 5 or more Human Rights

Ask 5 friends to give 5 for Francis

National JPIC Action Plan, 2012

6.1.18. A *National Justice, Peace and Integrity of Creation Action Plan* was accepted by the National Council, 25 May 2012 as a JPIC Orientation and affirmed by the National Chapter of Elections, 27 May 2012 in Châteauguay, Québec.

The Plan requests:

1. each Regional Fraternity to select a JPIC Director who will work with either the French Sector or English Sector JPIC Sub-Commission, or both, and promote and animate JPIC in their Regional Fraternity.
2. each Local Fraternity to select a JPIC Councillor who will work with their Regional JPIC Director and promote and animate JPIC in their Local Fraternity.
3. each Local Fraternity to consider the French Sector or English Sector JPIC plan and adopt for formation and action one or more key issues (outlined below) which affect justice, peace or creation.
4. all Fraternities to:
 - a. consider the whole Rule from the perspective of JPIC, and
 - b. integrate OFS Rule (nn 13-19) and the OFS General Constitutions (art 18-23) in all fraternity meetings, workshops, retreats and daily life.

6.1.19. The key issues are:

1. Extreme poverty and the excluded
2. The ethical use of resources: especially water, mining and fair trade
3. Food: security and sovereignty
4. Human Trafficking and Contemporary Forms of Slavery

5. Care of Creation: particularly one or more of the following:
Pollution; Climate Change; the Alberta Oil Sands and/or
Hydraulic fracturing (fracking)
6. Peace, conflict resolution and active non-violence
7. Treatment of Refugees, Internally Displaced Persons and
Migrants
8. Solidarity with, and support for, Christians in countries
threatened by hostile cultures
9. Current issues regarding Aboriginal Peoples in Canada
10. Other topics at the discretion of the fraternities.

6.1.20. The fact that extreme poverty is the first priority is understandable when one considers that the world's 100 richest people earned a stunning total of \$240 billion in 2012 – enough money to end extreme poverty worldwide four times over, as [Oxfam has revealed](#), and that the global economic crisis is further enriching the super-rich. Can we remain unmoved or will we add our voice and efforts to do something about it?

Franciscan Voice Canada (FVC)

6.1.21. In 2014 the **Franciscan Voice Canada** website <http://www.franciscanvoicecanada.com/> was established. The National JPIC Action Plan 2012 is found there. Click on “Welcome” then “about JPIC” then “JPIC Action Plans”.

6.1.22. The **Franciscan Voice Canada** (FVC) website is a JPIC initiative of the National JPIC Commission (English Sector) of the [National Fraternity of Canada](#). FVC evolved from the [National JPIC Action Plan 2012](#) and a suggestion by the National Minister for a JPIC Newsletter.

6.1.23. It is responsive to the National Council, but **administered** by the *English Sector Regional JPIC Directors and their Committees*. Its content is in accord with the OFS Rule, General Constitutions, National Statutes of Canada, Franciscan Family and Canadian Conference of Catholic Bishops’ JPIC initiatives etc.

6.1.24. The National JPIC Action Plan recommends and encourages us to be advocates thus:

“8. Franciscan Voice Canada

8.1. Conclusions from the XIII General Chapter of the OFS October 22-29, 2011:

“Since "the lay faithful are never to relinquish their participation in ‘politics’" (*Christifideles Laici*, 42), it is necessary to underline the importance of political education for citizen advocacy, based on the social doctrine of the Church. ... Franciscans must be agents of social transformation.”

8.2 Advocacy is a major tool of JPIC action. Promotion and advocacy of values of Franciscan spirituality highlighted in the JPIC issues above can be effectively achieved through the medium of Franciscan Voice Canada (FVC).

8.3. The National Fraternity Council (12 November 2011) mandated that a simple model of this type of advocacy network be encouraged for adoption. Following (n. 8.3) is a recommended mode of operation requiring minimal time, staff and expense.

8.4. Each Local Fraternity considers the National JPIC Action plan and decides which JPIC key issues it will adopt for action. The Local Fraternity JPIC Councillor will join the email list of selected organisations active in the chosen field(s) either from a list of organisations disseminated by the French or English Sector JPIC Sub-Commission or of its own choosing and thus obtain the information for actions as they become available. The Local Fraternity then considers whether to participate in these organisations’ actions after on-going formation if deemed necessary.

8.5. This model has the ability to involve members with email and can also be re-worked into fraternity bulletin mail-outs. Thus it can involve all fraternity members including isolated and shut-in members and those unable to attend a particular meeting.

8.6. The Local Fraternity is encouraged to consider inviting participation in their FVC network actions by other Franciscans, Catholics and people of other faiths or no-faith as a possible way of evangelisation.”

6.1.25. The FVC model recommends individuals and/or fraternities:

1. Use existing networks, e.g. Avaaz and the CCODP Fall Education and Action campaigns, to send emails or cards etc. to the appropriate municipal, regional, provincial, federal, international or corporate officials
2. Write letters
3. Make phone calls
4. Visit Municipal Councillors, Mayors, MLA’s and MP’s or corporate officials at their offices

5. Attend community or corporate events to talk to legislators and officials
6. Inform others in your parish, including social justice and pro-life committees, Catholic Women's League, and Knights of Columbus
7. Vote and encourage others to do the same
8. Practice ethical purchasing (Fair Trade is a way of voting with money)

Fair Trade

6.1.26. Fair Trade has consistently been supported by Papal and Episcopal statements and the United Nations¹. Following are some key ones:

1. Archbishop Celestino Migliore, 17 Oct 2006, to the United Nations General Assembly: "The achievement of greater justice through fair trade continues to be a major concern of the Holy See. 'Freedom of trade is fair only if it is subject to the demands of social justice' (Paul VI, *Populorum Progressio*, n. 59)" The Archbishop further stated that in the perspective of the Vatican, international fair trade practices are essential to building global "security and development of all peoples, especially the poor," and "This is a moral imperative that cannot be delayed."

2. "... a just wage is the concrete means of verifying the justice of the whole socioeconomic system and, in any case, of checking that it is functioning justly. It is not the only means of checking, but it is a particularly important one and, in a sense, the key means." (Bl John Paul II, 1981, *Laborem exercens*, n. 19)

3. "... purchasing is always a moral — and not simply economic — act. Hence the consumer has a specific social responsibility ... Consumers should be continually educated regarding their daily role which can be exercised with respect for moral principles" (Benedict XVI, 2009, *Caritas in veritate*, n. 66)

6.1.27. Why is purchasing a moral decision? When you purchase do you ask yourself:

¹ Universal Declaration of Human Rights passed by the United Nations General Assembly, 10 Dec 1948, art 23-3: "Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity..." Canadian John Peter Humphreys was called upon by the United Nations Secretary-General to work on the project and became the Declaration's principal drafter.

- if the people involved in producing what you buy received **fair wages or a fair price**
- if their **working conditions were fair** e.g. breaks & overtime,
- if the workers get **benefits** e.g. paid holidays, medical coverage & disability insurance?

These are the things we take for granted in Canada: having enough to eat, potable tap water & flush toilets & unlimited showers.

6.1.27.a. Fair trade is part of business ethics: “As creators of wealth and prosperity, businesses... must ... make a just distribution of this wealth to employees (following the principle of the right to a just wage), customers (just prices), owners (just returns), suppliers (just prices), and the community (just tax rates).” (Pontifical Council for Justice and Peace, 2012)

6.1.28. Fair Trade is more important than aid. *Make Trade Fair* is an Oxfam Campaign and this quotation is from *The Great Trade Robbery*: “For every dollar we give in aid two are stolen through unfair trade,” said Robert Fox, Executive Director of Oxfam Canada. The G8 countries [which include Canada] have rigged trade rules, blocking trade's potential to wipe out poverty and instead increasing the global wealth divide.” (Fox, 2002, no page number)

6.1.29. “Buying locally produced goods, organic produce and fairly traded merchandise are increasingly realistic options for many Canadians. We can challenge the hold of the marketplace over our lives by conscious efforts to avoid over-consumption and by using our purchasing power to promote earth-friendly enterprises. (CCCB, Social Affairs Commission, 4 Oct 2003, A *Pastoral Letter on the Christian Ecological Imperative*, n. 16)

6.1.30. At the National Chapter of Elections 2012, the National Fraternity of Canada passed a resolution (25 May 2012) which asked that: “ ... fraternities become aware of the Holy See’s and Canadian Bishops’ concern for Fair Trade and learn what Fair Trade is, and (2) commit, where and when possible, to purchase Fair Trade and organic coffee, tea, chocolate and sugar for all meetings; and (3) positively encourage the fraternities’ brothers and sisters to make the same commitment for their own individual use ...”

6.1.31. “Concretely, in economic activity, peacemakers are those who establish bonds of fairness and reciprocity with their colleagues, workers, clients and consumers. They engage in economic activity for the sake of the common good

and they experience this commitment as something transcending their self-interest, for the benefit of present and future generations. Thus they work not only for themselves, but also to ensure for others a future and a dignified employment.” (Benedict XVI, 8 December 2012)

7. GUIDELINES FOR THE ANIMATION OF JPIC

Living JPIC Values - Transversality

7.1. As mentioned in the Introduction, JPIC values are transverse values which means they are intimately related, interdependent, and each one of them demands the others and affects everything we do. Living JPIC values will affect our prayer and fraternity, and also the way we see reality, the economy, style of life and mission. Living JPIC values makes our prayer and our celebration of the Eucharist more present to the realities of our society and the world around us. It encourages us to apply the Word to these realities, to read Scripture from the perspective of the poor, and to include the poor and creation in our thoughts, prayers and actions. This is the true meaning of the transversality of JPIC.

The Challenge

7.2. JPIC values cannot simply remain on paper; they must be addressed in concrete ways in our daily lives. Lip service is not enough. We must live our faith as in 1 John 3:18: “Little children, let us stop just saying we love people, let us really love them, and show it by our actions.”

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

Franciscan minority is based on this kind of God. Minority is the Franciscan perspective from which to view reality, to judge it critically, and to participate in it. It is the reality of those who are preferred by Jesus and Francis: the poor, the destitute, the defenseless.” (Rozansky and Felipe, 2009, 14) Franciscan minority leads to the preferential option for the poor.

7.4. The task becomes more difficult in a world that is increasingly complex

and violent. The Rule and General Constitutions require Secular Franciscans to take seriously the challenge to incarnate the values of JPIC and of the need to live this aspect of our lay vocation, and we must establish effective JPIC structures and plans, at National, Regional and local levels, to support this effort.

7.5. However, all documents, structures, plans and actions depend on the dedication, formation and work of those responsible for the animation and implementation of these values and actions. Of course, at the National, Regional and local fraternity level, it is the National JPIC Animator, Regional JPIC Directors or local JPIC Councillors (or resource persons) where and when they exist, who are responsible for animation of the OFS brothers and sisters in the areas of JPIC.

7.6. Thus it is essential that the Regional and local fraternities' Councils nominate (by appointment or election) JPIC Directors and Councillors as the animators who will carry out this task. Difficult though this may be in small or elderly or emerging fraternities, at the very least a local fraternity should have a JPIC resource person, otherwise it falls on the already busy Minister, or worse still, it does not get done.

Perseverance

7.6.a. Sometimes working for JPIC can be difficult and seemingly hopeless because of indifference or even hostility. We must never lose heart or hope: "I would like to make an appeal to those in possession of greater resources, to public authorities and to all people of good will who are working for social justice: never tire of working for a more just world, marked by greater solidarity!" (Pope Francis, 25 July 2013)

Formation and JPIC

7.7. Formation in JPIC is a continuous process and takes place at several levels and each level is key to the successful understanding and teaching of JPIC. This has to occur at three levels:

1. First - formation of those charged with implementing the National JPIC Action Plan 2012 i.e. the formation of JPIC Animators (National), JPIC Directors (Regional), JPIC Councillors (Local) and Resource persons. The Animators, Directors, Councillors and Resource Persons all require formation and until the OFS can offer courses, the Animators will have to teach themselves from this primer and from the materials recommended in the appendices of the

National JPIC Action Plan and other sources and their own research and study.

2. Second - formation of the Formators of enquirers and candidates. The present formation sources should be reviewed to ensure they do adequately cover JPIC in sufficient detail.
3. Third - the continuing (on-going) formation of the professed. This has to take into account older people who have not had the benefit of recent formation in JPIC. See [PIWC Formation Program](#)

7.8. JPIC formation and practice must be both theoretical and practical. It is hoped that the topics covered in this document and the National JPIC Action Plan 2012 will either cover the essentials or provide direction to sources that do.

Choosing a JPIC Animator (or Regional JPIC Director, Local JPIC Councillor or JPIC Resource Person)

7.9. The following concerns should be taken into account when nominating and selecting (either by appointment or election) those who will work in the area of JPIC (based on Rozansky and Felipe, 2009, 28). They should:

- Have calm and even temperaments; be enthusiastic and sensitive to JPIC themes.
- Have a clear sense of belonging to the OFS, and National, Regional and Local Fraternity.
- Participate in the daily life and be close to the members of the Local and Regional Fraternity. The task of the Animators is to be yeast in the dough, salt which gives flavor. For this reason, they cannot be seen as “foreign bodies” in the life of the fraternities; such a situation would gravely damage the noble cause they believe in and for which they are working.
- Be passionate for the God of Jesus and for the God of the Kingdom. This God is passionate for the world and for all people, and wants to bring them to fullness. For this reason, Animators must be dedicated to prayer.
- Be promoters of a spirituality of discipleship, which seeks to continue the mission of Jesus: proclaiming the Good News to the poor, releasing prisoners, giving sight to the blind, freeing the oppressed and proclaiming a year of favor from the Lord.
- Be one who lives this task as gift and mission. They should accept as a grace the discovery of God’s plan which seeks fullness of life

for all His children and for all of creation. They should realize that the first one involved in this task is God Himself, through the Spirit, and that we are all called to be humble collaborators in this mission, which is basically the “mission of God.” Such an attitude will allow animators to carry out their task without anxiety or gloominess.

- Be on the lookout for new ways of understanding that are not dominated by ambition or a desire for power or prestige; always remember the attitude of Jesus who stripped Himself of glory to enter into solidarity with us, to make himself brother to all, including the marginalised. Animators must seek to live this attitude, putting themselves above no one, and being with the little ones, the less important ones.
- Concern themselves constantly with the process of ongoing conversion and formation, with clear reference to the poor and crucified Jesus, so that they will be aware of their current state and know the changes that must be made in their own lives, in the reality around themselves, in the world. They should seek the presence of this crucified Christ and find Him among the poor and crucified of the world.
- Be able to work together with others as a team.

Role and mission of the JPIC Animator, Director, Councillor or Resource Person

7.10. The Mandate of the National JPIC Animator and the National JPIC Action Plan 2012 have been mentioned earlier. In collaboration with the Formators at each level, the JPIC Animator, Director, Councillor or Resource Person must work:

- To help the members see that JPIC is not one more theme among others. It is not something optional, done on a voluntary basis. The commitment to justice and peace arises from the core of our faith in the God of the Bible, the God of Jesus. Animators should always make it very clear that JPIC is a spirituality, a set of transverse values that are part of our being and of our actions.
- To make members aware of the reality of the world around us, both near and far: of the great poverty that exists; of the inequalities and injustice; of the need to rethink our lifestyle and mission in light of the Gospel, Catholic Social Teaching and our Franciscan charism and Intellectual Tradition. All

of this needs to be done in order to find liberating responses to the problems of the world.

- To inform the members and to form them on all issues that have to do with justice, peace, human rights and the integrity of creation; to discover the causes that generate these problems and the people implicated in them. This can be done by offering them reflection material, especially from Catholic Social Teaching and our spirituality, which will help them to develop Christian responses to these situations. This demands a strong commitment on the part of Animators, because today's complex problems will not be solved by naïve explanations and solutions. The reading and interpretation of the signs of the times is a demanding exercise, both from the evangelical and spiritual perspective, as well as from the socio-political and economic perspective.
- To implant and maintain among the members a concern for justice, peace and the integrity of creation, encouraging them to live their Franciscan profession with prophetic determination. To animate all members to live this dimension of our life: it is not something for Animators and JPIC Commissions and Committees alone (who are called to be animators and not exclusively activists of JPIC). Once again, if JPIC is an essential element of our charism, it must be made clear that this commitment is not optional; all members have a responsibility to live these values. The work of "animation" requires a balance between *ad intra* activities and *ad extra* activities. The former promote a greater awareness of JPIC among the members; the latter, together with other people of good will, promote justice, human rights, peace, and the integrity of creation. The *ad extra* activities make concrete our response to these issues.
- To encourage the members and Fraternities to include JPIC values in the process of creating or updating their personal or fraternal apostolate. To attempt, as much as possible, to move from the theoretical to the practical in daily life: do this by keeping in mind JPIC values in regard to living the OFS Rule, in our manner of praying and living in fraternity, and in our work of evangelization.
- To highlight all the positive things that are already being done in their local fraternity, Region, Canada and the FIOFS in regard to JPIC, both on the individual and on the communal/institutional level.
- To encourage these values in our shared mission with the clergy and religious, especially with other members of the Franciscan Family.
- To promote actions of solidarity and collaboration, and campaigns dealing with JPIC issues; to denounce unjust situations.

HOW WE DO IT – METHODOLOGY OF JPIC WORK

7.11. Based on the National JPIC Action Plan select (by appointment or election) Regional Directors of JPIC and local fraternity JPIC Councillors or Resource Persons, if at all possible. Hold a fraternity meeting(s) to select one or more of the ten key issues to be the fraternity's main focus or foci. Then implement with the information found in the appendices of the National JPIC Action Plan and powerpoints from the National Animator and other sources to be found on the internet.

SEE, JUDGE, ACT, EVALUATE & CELEBRATE

7.12. The origins and history of this methodology was mentioned earlier under **Second - Catholic Social Doctrine** – See, Judge, Act. *JM*, in its discussion of the current issues of its time, referred to this method which enjoys wide currency today, although it has its critics in some ecclesial circles. The method, as described by Bl John XXIII in *Mater et Magistra* (1961, n. 236), calls for observing reality, analyzing and evaluating it in light of Catholic social teaching and responding to it with effective action. Its wide use in Latin American pastoral work was sidelined by the 1992 meeting of Celam (Latin American bishops) in Santo Domingo but reinstated in the 2007 meeting in Aparecida, Brazil.

7.13. See, judge, act is an inductive process starting from observable facts. This is different from the classical philosophical and theological method which starts with church teaching and goes on to how it could be applied to the world. The two methods complement each other. As Archbishop Paul André Durocher, president of the Canadian Conference of Catholic Bishops has said: “the lived experience of people is also a theological source ... a place of theological reflection”. (Reese, 2014) Looking at see, judge, act from the perspective of the OFS Rule we find:

1. See - going “from gospel to life and life to gospel” (n. 4)
2. Judge - “so let prayer and contemplation be the soul of all they are and do” (n. 8)
3. Judge - “Mindful that they are bearers of peace which must be built up unceasingly” (n. 19)
4. Act - “we give birth to Him through a holy life” (or activity/work?) (Prologue: Exhortation of St Francis)
5. Act - “strive to create conditions of life worthy of people redeemed by Christ” (n. 13)

6. Act - “be in the forefront in promoting justice” (n. 15)
7. Act - “respect all creatures, animate and inanimate, which bear the imprint of the Most High” (n. 18)

And to this we add (Rozansky and Felipe, 2009, 33):

1. Celebrate, and
2. Evaluate.

7.13.a. Celebrate and evaluate have been added because, in the words of the OFM *Guidelines* (Rozansky and Felipe, 2009, 33): “Our work has always been done in the context of the saving action of Jesus, which has always been celebrated in word and sacrament. JPIC is a set of values, a spirituality, which inspires us with the call of Jesus to share with him the work of establishing God’s kingdom on earth. ... Evaluation is necessary to appraise and study the efficacy of our work, to make adjustments when necessary, and to make further plans based on the results attained. In this way the Pastoral Circle comes full circle, and the entire process is begun once again.”

7.14. Putting this into practice and applying abstract principles is always difficult but John XXIII outlined a well-tried procedure:

- (a) examine the concrete situation (See);
- (b) evaluate it with respect to the principles (Judge);
- (c) decide what should be done in the circumstances (Act).

7.15. In John XXIII’s words (1961, [Mater and Magistra](#), nn. 236, 237):

“Practical Suggestions

236. There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.

237. It is important for our young people to grasp this method and to practice it. Knowledge acquired in this way does not remain merely abstract, but is seen as something that must be translated into action.”

7.16. This methodology is precisely what is followed in The Pastoral Cycle (or Circle) and emphasizes an inductive, experiential approach to designing responses to social challenges rather than a deductive, top-down approach that relies on already stated positions in theories or instructions from hierarchical sources.



<http://www.catholicsocialteaching.org.uk/principles/>

7.17. “Differences of opinion in the application of principles can sometimes arise even among sincere Catholics. When this happens, they should be careful not to lose their respect and esteem for each other. Instead, they should strive to find points of agreement for effective and suitable action, and not wear themselves out in interminable arguments, and, under pretext of the better or the best, omit to do the good that is possible and therefore obligatory.” ([Mater and Magistra](#), 1961, n. 238)

Use of the Internet/www

7.18. The world wide web or internet and other electronic media have revolutionised how we access information and how we communicate and how we see, judge and act. Tim Berners-Lee, (now Sir Timothy Berners-Lee, OM, KBE, FRS), a British scientist at CERN (Conseil Européen pour la Recherche Nucléaire), invented the World Wide Web (WWW) in 1989. The Web was originally conceived and developed to meet the demand for automatic information sharing between scientists working in different universities and

institutes all over the world. The basic idea of the WWW was to merge the technologies of personal computers, computer networking and hypertext into a powerful and easy to use global information system. The OFS has to learn how to use it. The younger generation has no problems but the older generation might. Eventually that problem will die out!

SUMMARY

8.1. In simple language, from a Grade 10 Religious Education text “Christ & Culture” (Canadian Conference of Catholic Bishops, 2001, 230):

“As a member of the Catholic Church, what am I supposed to do? The Canadian bishops offer us a five-step method for making a difference in the world:

- Be present to the poor, marginalized and oppressed and listen to their experiences.
- Understand the economic, political and social structures that cause human suffering.
- Judge the situation in light of the gospel and the social teachings of the Church.
- Think and act creatively to come up with a vision of the world more in keeping with the kingdom of God.
- Act in solidarity with others who are working for justice.”

CONCLUSION

9.1. To conclude, we can say to be informed by faith, Catholic Social Teaching and Franciscan values; and to live our Rule and Constitutions means to form an opinion and to take a stand. They call us to respect the human dignity of those made in the image of God and be on the side of those who are impoverished, marginalized, excluded, exploited or suffer injustice; to speak and act for an end to war and violence; to understand, respect and actually care for the integrity of creation; and above all to work for the common good in solidarity and recognition of our kinship with all creation, all in imitation of Christ, in the footsteps of Francis and Clare and in the tradition of their followers.

9.2. Bach tells us (1999, 45): “Our call as Franciscans is demanding. We are not called to passive devotions nor fuzzy-friendly fraternity meetings with no content.” JPIC definitely provides serious and important content!

Pope Francis: "We are all asked to accept this call: to come out of our comfort zone and have the courage to reach all the peripheries that need the light of the Gospel" (2013, *Evangelii Gaudium*, n. 20).

9.3. Inspiring words from a great Canadian, Major-General Georges Vanier, MC, DSO (1967) from his Address to Université de Montréal students, Rideau Hall, three days before he died (Quoted by Fr Raymond de Souza, *National Post*, 26 Nov 2009):

"The best time is always the present time, because it alone offers the opportunity for action, because it is ours, because on God's scale it is apocalyptic, a time when the lines between good and evil are clearly drawn, and each one of us must choose his side, a time when there is no longer room for the coward or the uncommitted."

9.4. Why a quotation from a former Governor General of Canada? In *Maclean's* list (1998) of 100 most important Canadians, Georges Vanier (lawyer, soldier, diplomat, Governor General) was no 1. He is also father of Jean Vanier, the founder of *L'arche* and of Fr Benedict Vanier, OCSO. Under the direction of the Archbishop of Ottawa, a committee has been studying the grounds for introducing the cause for beatification of Georges and Pauline Vanier.

9.5. In Canadian vernacular: "Now we know, we cannot plead ignorance so we'd better get busy!" Talk less: pray and do more.

9.6. A last word from Francis: "Let us begin, brothers, to serve the Lord God, for up until now we have done little or nothing!" (*I Cel 103*).

10. Acronyms and abbreviations

10.1. Documents of the Church

CA	Centesimus Annus, Encyclical of Bl John Paul II, 1991
CCC	Catechism of the Catholic Church, 1992
CV	Caritas in Veritate, Encyclical of Benedict XVI, 2009
CSDC	Compendium of the Social Doctrine of the Church, 2004
DCE	Deus Caritas Est, Encyclical of Benedict XVI, 2005
EN	Evangelii Nuntiandi, Apostolic Exhortation of Paul VI, 1975
GS	Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, 1965
JM	Justitia in Mundo/Justice in the World (JM)
QA	Quadragesimo Anno, Encyclical of Pius XI, 1931
RH	Redemptor Hominis, Encyclical of Bl John Paul II, 1979

SRS Sollicitudo Rei Socialis, Encyclical of Bl John Paul II, 1987

10.2. **Franciscan Material**

Rule Herm Rule for Hermitages

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10.3. **Other Acronyms**

CCCB Canadian Conference of Catholic Bishops
CCODP Canadian Catholic Organization for Development and Peace
CDF Congregation for the Doctrine of the Faith
CIOFS International Council of the OFS
CST Catholic Social Teaching
CSD Catholic Social Doctrine
FI Franciscans International
FIOFS International Fraternity of the OFS
FIT Franciscan Intellectual Tradition
ICJPIC The International Council for Justice, Peace and the Integrity of
Creation
JPIC Justice, Peace and the Integrity of Creation
NATO North Atlantic Treaty Organization
NGO Non-Governmental Organization
OFS Ordo Franciscanus Sæcularis (Secular Franciscan Order)
OLOTA Our Lady of the Angels Region (Western Canada) OFS
PIWC Presence in the World Commission of CIOFS
SIAF Service Intercommunautaire d'Animation Franciscaine de la
famille franciscaine du Canada francophone
USG/UISG Union of Superiors General/ Union International of Superiors
General
USSR Union of Soviet Socialist Republics
ZCBC Zimbabwean Catholic Bishops Conference

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12. Other Links / resources

Catholic Social Teaching
www.catholicsocialteaching.org.uk/

Papal Encyclicals on line
<http://www.papalencyclicals.net/>

OFM JPIC site

<http://www.ofm.org/jpic/>

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1. [Canadian Conference of Catholic Bishops](#): Public statements including 'Our

- Relationship with the Environment: [The Need for Conversion](#) in March 2008; [‘The Christian Ecological Imperative](#)’ in October 2003; [‘That None Be Excluded](#)’ on the April 2001 Summit of the Americas; and [‘The Struggle Against Poverty: A Sign of Hope in our World](#)’ on October 17, 1996.
2. [Assembly of Catholic Bishops of Ontario](#): Documents include 1998 guidelines on [‘Choosing a Government](#)’ and the updated 2007 pastoral letter [‘Taking Stock: An Examination of Conscience](#)’. They also published [‘A Guide for Discussion and Action](#)’ for Pope Benedict XVI’s encyclical [Caritas in Veritate](#).
 3. [Assembly of Catholic Bishops of Quebec](#): May 1st, 2009 Message [‘For a Better Redistribution of Wealth](#)’; May 1st 2006 message [‘The Common Good: our action and interaction](#)’; May 1st, 2001 message [‘Cry of the Earth, Cry of the Poor](#)’.
 4. [United States Conference of Catholic Bishops](#): Several good documents available including:
 - [Faithful Citizenship](#): A Catholic Call to Political Responsibility (2007)
 - [A Place at the Table](#): A Catholic Recommitment to Overcome Poverty and to Respect the Dignity of All God's Children (2002)
 - [Global Climate Change](#): A Plea for Dialogue, Prudence, and the Common Good (2001)
 - [Sharing Catholic Social Teaching](#): Challenges and Directions (1998)
 - [Everyday Christianity](#): To Hunger and Thirst for Justice (1999)
 - [Called to Global Solidarity](#): International Challenges for US Parishes’ (1997)
 - [A Catholic Framework for Economic Life](#) (1996)
 - [Renewing the Earth](#): An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching (1991)
 - [Economic Justice For All](#) (1986)
 5. [Catholic Bishops of Appalachia](#): 1995 pastoral message on sustainable communities [‘At Home in the Web of Life](#)’
 6. [African Synods](#): Closing Public Statement from [2009 Second Special Assembly for Africa of the Synod of Bishops](#) [The Church in Africa at the Service of Reconciliation, Justice and Peace](#). [Zambian Bishop Telesphore George Mpundu gave an intervention](#) during the [African Synod](#) in 1994 on the promotion of justice and peace in Zambia and Africa.
 7. [Federation of Asian Bishops’ Conferences](#): [Final statements of plenary assemblies in 2000](#) ‘A Renewed Church In Asia: A Mission Of Love And Service’; in [2004](#) ‘The Asian Family toward a Culture of Integral Life’; and in [2009](#) ‘Living the Eucharist in Asia’.
 8. [Latin American Bishops Conference](#) (mainly in Spanish): Conclusions of major conferences: [Rio de Janeiro](#) (1955); [Medellin](#) (1968); [Puebla](#) (1979); [Santo Domingo](#) (1992); and [Aparecida](#) (2007)—only document in English.
 9. [Catholic Bishops’ Conference of England and Wales](#): Statements include ‘Choosing the Common Good’ in 2010; ‘The Call of Creation’ in 2002 and ‘The Common Good and the Catholic Church's Social Teaching’ in 1996.
 10. [New Zealand Catholic Bishops Conference](#): Documents include the 2006 [‘Statement on Environmental Issues](#)’ and the April 1997 pastoral letter [‘A](#)

Consistent Ethic of Life—Te Kahu-O-Te-Ora’