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## CARRYING ON THE LEGACY TO ANIMATE JUSTICE AND PEACE Sacred Heart Province –USA-

Justice, peace and integrity of creation have always been an integral part of the Franciscan way of gospel living. St. Francis encountered the Sultan as a messenger of peace.

The friars of the Sacred Heart Province at its birth found themselves ministering in a climate that clamored for peace and justice in the cultural and political upheavals of Germany. The friars experienced first-hand the cries of the suffering and the need for a society of peace free of war and oppression.

The friars' witness to justice, peace, and integrity of creation (JPIC) over the years has been a constantly deepening solidarity with the marginalized, poorest of the poor, and all who suffer in testament to their commitment. Ever sensitive to the "signs of the times," the friars have evolved their JPIC ministry with the changing times. One of the signal moments in recent times has been the mandate for an office of Justice and Peace in 1991. It morphed again into committees, coordinators, and commissions and now to its present form of animators.

The roster of ministries and activities is staggering, impressive, and touching. The range of human suffering and plights of creation engaging the compassion of the friars is limitless for friars to go and proclaim the Gospel of hope and the restoration of human dignity. In light of Vatican II, the friars have actively been involved in the fight for civil rights and equality regardless of race or colour; they have addressed the plight of the immigrant with early involvement in the Sanctuary Movement; they have endorsed fair housing and employment practices; they have companioned the imprisoned; and they have taken a prophetic stance towards war and consumerism and the blighting of the resources of the planet.

In regard to women, the friars have, out of their own history and tradition of collaboration with the laity, promoted the dignity and equality of women. Working side by side as partners in ministry, the friars have combated sexual abuse and harassment as well as domestic violence.

The friars of Sacred Heart Province have opposed the death penalty and promoted the sanctity of life; picketed, advocated, and admonished government offices; and in some cases given their lives to promote freedom, and justice and peace worldwide. Those shunned by institutional society, such as sufferers with AIDS and those unjustly discriminated against because of sexual orientation, have found compassion and caring in the arms and hearts of the friars.

The friars have spent sleepless hours with those condemned to death and those who are innocent victims of war such as those maimed and wounded by torture and violence. It goes on and will continue as part of the one family of St. Francis in collaboration with the Poor Clares, Secular Franciscans and the laity, Ecumenical Franciscans, other Franciscan sisters and brothers, and all who call Francis and Clare Father and Mother.

Friars of the Sacred Heart Province carry on the sacred legacy and mandate to animate justice and peace as outlined in the

OFM legislation and documents. The friars maintain a vital link with the international JPIC office headquartered in Rome and holds steadfastly to a commit-

ment to justice, peace, and integrity of creation as one of the five priorities of the Order. Finally, taken from the Chapter of 2005 peace resolution our

simple vision: "We believe that a new world is possible."

Pio Jackson OFM, Office of JPIC

## MEETING OF FRANCISCANS OF ARGENTINA, CHILE AND PARAGUAY

On February 8th, the Southern Cone Conference (Argentina, Chile, Paraguay) celebrated the 800th anniversary of the founding of the Order at the historic monument to Christ the Redeemer, located on the Argentina-Chile border. For the occasion they prepared the following message, a beautiful reflection on our mission as messengers of peace and reconciliation:

"Go with the Lord, brothers, and as the Lord will see fit to inspire you, preach penance to all. When the almighty Lord increases you in numbers and grace, come back to me with joy and I will grant you more things than these and, with greater confidence, I will entrust you with greater things" (IC 33). With these words Celano, a biographer of Saint Francis, recalls the moment when Pope Innocent III authorized Francis and his first eleven brothers to live "according to the pattern of the Holy Gospel," as the Most High indicated to our brother from Assisi (cf. Test 14). Eight hundred years have passed since the meeting of Pope Innocent and Saint Francis in Rome, a meeting which marks the founding of the Order of Friars Minor. Yet the vitality and vigor of Franciscan spirituality is stronger than it has ever been in history. Today more than ever our human family longs to live in peace and fraternity; our sister Earth hopes for an attitude of loving care and fraternal coexistence on the part of all men and women. For this reason we friars from Argentina, Chile and Paraguay have traveled to this Sanctuary of Christ the Redeemer to commemorate the founding of our Order, and to remember our beloved Holy Father John Paul II, who thirty years ago accepted the invitation of the governments of Chile and Argentina to mediate peace be-

tween the two nations. With gratitude to God, we want to say to all of our brothers and sisters on the Earth that peace and fraternity are realities that are both possible and concrete.

In his Testament Saint Francis tells us: "The Lord revealed a greeting to me that we should say: 'May the Lord give you peace'" (Test 23). Surely this special greeting of peace was one of the novelties of the Franciscan movement back in its origins. The proclamation of peace is a constitutive part of the way the friars were to go into the world, announcing peace, avoiding all disputes and promoting justice. In today's world, where even the land of Jesus is torn by war and destruction, our greatest desire is to announce the peace that comes from the Lord. We are of course aware that the simple desire for peace will not make it happen. As Christians we are convinced that peace is found first of all in a personal encounter with Jesus, in an experience of the pardon, mercy and generosity that come from God, which frees us from sin and from all resentment. It is only after we have reconciled our own heart that we will be able to announce peace to our brothers and sisters. For this reason Franciscan contemplation is centered on God, who has reconciled the world to Himself in His Son. God motivates us to witness to good rather

than evil and to practice active nonviolence, since violence will never be an adequate way to bring about definitive peace. Lasting peace is only possible through reconciliation of all brothers and sisters, children of the same God. At the same time, we cannot be satisfied with mere pious prayer. Prayer is the basis of our life; it sustains us in the task of living out our vocation of accompanying Christ as far as we are able, the Christ who suffered oppression and the injustice of domination. Our special Gospel vocation drives us to promote justice, because peace is built on reconciliation and justice. In this way, knowing that peace is not merely the absence of conflict, we want to preach hospitality and welcome. We want to say that the unity we proclaim is not monolithic, but is a space for liberty, where we announce our firm belief that the other should be received in his or her diversity, giving them voice and vital space in a common future.

In addition to our desire to witness to the peace of Jesus, here in this beautiful setting where we are gathered we also want to gaze upon Creation. Following in the footsteps of Saint Francis, we want to show our respect for nature, so that we might restore it completely to its condition of brother and to its role of usefulness to all of humankind for

the glory of God (cf. General Constitutions, art. 71). We are aware that in the course of history, humankind has deeply transformed the ecosystems of the world to the point where some of these changes are irreversible. It is no secret that the destruction of the environment, caused directly and indirectly by the world economy, is seriously threatening human life on Earth. Constant use of fossil fuels and the pollution of land, water and air through use of chemical fertilizers are causing not only the destruction of flora and fauna, but are also generating an unexpected change in climate which in turn is creating a threat to the very existence of humanity. As Christians we cannot remain

indifferent to this situation. In the Old Testament, in the book of Genesis, humankind is called upon to “have dominion over” the earth. But this dominion means care for the earth; we are invited to care for the earth with the same kind of love that a gardener has for the garden which has been entrusted to him or her. It is not domination in the sense of an egotistic exploitation of the earth. In the New Testament, in his letter to the Romans, Saint Paul highlights the intimate relationship, for good or ill, between people and nature; they are so closely related because in is the same God who has created all creatures and all things (cf. Rom 8: 20-21).

Finally, based on our spirituality, we have a special way of seeing our relationship with God. We also have a special and concrete way of being in the world, as well as of treating God’s creatures. It is a consequence of the way that Francis related to all creation, to all people. He was brother to all in a simple, daily and personalized way, brother to all people, plants and animals. In synthesis, friends, true Franciscan humanism is based on an “ethic” of responsibility toward the world. It seeks peace with our brothers and sisters, and with all creatures, as a concrete expression of the peace that Jesus wants to give.

## EUROPEAN POLICIES FOR IMMIGRATION AND ASYLUM DO NOT RESPECT HUMAN RIGHTS

Our JPIC groups and other ecclesial and social organizations are very worried about the European policies for immigration and asylum. They can be found in the documents *Directives for Return* (which critics are calling *Directives of Shame*) and the *European Accord on Immigration and Asylum*. They give priority to security over liberty and justice. This is done in spite of the fact that they claim to respect all international instruments which guarantee the human rights and seek the social integration of legal immigrants and refugees. Such treatment would allow them to enjoy their rights and fulfill their obligations.

Concerned with the situation of the people who are most in need of international protection, the European and Latin American delegations of the *Jesuit Social Apostolate* have recently denounced some measures which appear to fall between interna-

tional legality and illegality, between defense of human rights and denial of the same:

- ∞ Regulation of compulsory departure and expulsion of migrants in irregular situations (confusedly called “voluntary return” and “return”) do not take into account threats against human rights in their countries of origin. Nor are EU member states obliged to provide legal services for the migrants.
- ∞ The deadlines established for “voluntary return” (from 7 to 30 days) do not provide conditions for legal security. Once the deadline for voluntary return has passed, the process of expulsion begins during which the migrants again have no legal security, and can be confined for a period of 6 to 18 months. This period is too long, disproportionate to the time needed to identify the person and carry out the process well.

- ∞ The prohibition for reentry (up to 5 years) does not allow a person to ask for asylum in the EU for reasons arising after his or her return to the country of origin.
- ∞ Regulations for those who are detained at a border and not allowed to enter a country do not provide any juridical guarantees and in fact exclude the possibility of a request for asylum.
- ∞ The process of repatriation for minors under 18 years of age (to hand them over to their parents or guardians, or to an institution for minors) does not guarantee the interests of the minor.

In **Spain** the department of *Justice and Solidarity* of the Conference of Religious (CONFER), together with other ecclesial organizations and lay NGOs, has been denouncing for some time the conditions at the Internment Centers for Foreign-

ners (CIE), which are irregular entities. According to the Spanish Law for Foreigners immigrants, simply because of their irregular administrative situations, can be deprived of liberty for up to 40 days in a CIE while their case is examined, a process which can conclude with a sanction of expulsion. During this time they are guarded by the police, and have no guarantee of an adequate judicial review. Nor is there sufficient supervision and control of these centers. Besides their opacity, these places are also characterized by overcrowding, poor physical conditions and a special vulnerability for the persons held there. CONFER also raises criticisms of the pre-project for reform of the Law for Foreigners offered by the government. Far from correcting the problems, the new law would substantially aggravate the situation previously described. Immigrants could be confined for up to 60 days, but this would be a fictitious limit, since the count of the days could be suspended for any number of frequent

occurrences, so that expulsion could not be verified by causes beyond those attributed to the Administration. According to this reform an immigrant would have to wait 18 months and possibly much more to receive news that he or she could not reside in the country. For more information see:

<https://campusvirtual.ucm.es/portal/inmigracionsistemapeanal.html>

In **Italy**, various Catholic organizations of Sicily, including the OFM JPIC office, have denounced the law proposed by the current Italian government, which calls for doctors to report undocumented foreigners (as well as a proposal to register the homeless).

Also in **Italy**, at the end of March, those responsible for JPIC in the Franciscan provinces of Lecce and Puglia-Molise, together with other ecclesial organizations, spoke against the transformation of a Welcome Center in Restinco (Brindisi) into

a Center for Identification and Expulsion (CIE). The Welcome Center was for people who were waiting for recognition of their status as refugees, since they had been forced to flee their own countries due to persecution for political, religious, ethnic or racial motives. The government made this change unexpectedly and abruptly, without informing those living in the Center, nor those who work in the Center, nor the local authorities. The 194 people who were at the Center in Restinco, the majority Africans, were transported to a Reception Center for Those Seeking Asylum in Borgo Mezzanone (Foggia). The Center in Foggia cannot provide adequate facilities for these people, nor is it prepared to process their cases. For more information see:

[www.giustiziaepacesibacerano.org](http://www.giustiziaepacesibacerano.org), and click on *Deportazione occulta in Puglia*, (Clandestine deportation in Puglia), where there is a petition to sign.

## JPIC COURSE AT THE PONTIFICAL UNIVERSITY ANTONIANUM

The third annual JPIC course was held at the Pontifical University Antonianum (PUA) from the 20<sup>th</sup> to the 30<sup>th</sup> of April. It is jointly sponsored by the PUA and the JPIC Office at the General Curia.

Organized principally for new JPIC animators from throughout the Order, the course was also open to students of the PUA, members of the Franciscan Family (both religious and lay), and to other religious and laity in general. Forty-five people participated: 20 OFM JPIC animators [Pakistan (1), Australia (1), United States (2), South Africa (1), Rwanda (1), Malawi (1), Peru (1), Ecuador (1), Colombia

(1), Mexico (2), Argentina (2), Spain (3), Italy (2), and Austria (1)], 7 other OFMs, the director of the OFM Conv. JPIC Office, the director of the TOR JPIC Office, 1 OFM Cap., 2 FMMs, 1 Franciscan Missionary of Assisi, 1 Secular Franciscan, 3 other lay people, 1 diocesan priest and 7 religious from various other Congregations.

The mornings of the first week were set aside exclusively for our JPIC animators and they were administered by the friars who work in the JPIC Office at the Curia, Joe Rozansky and Vicente Felipe. Work was based on some of the important issues from the resource booklet *Guide-*

*lines for the Animation of Justice, Peace and the Integrity of Creation*, which was released about two months ago by the JPIC Office. These issues included: the biblical spirituality that underpins our work, the mission of the JPIC animator in the provinces, how to prepare a provincial JPIC program, the methodology of JPIC work, and integration of JPIC into Formation and Evangelization.

The afternoons of the first week dealt with: biblical and Franciscan foundations for our commitment to JPIC; the Social Doctrine of the Church; and a look at how Islam, Hinduism and Buddhism treat JPIC themes. These

afternoon reflections were presented by professors from the PUA.

The second week (Monday through Thursday, mornings and afternoons) dealt with *Environmental Justice*, and most presenters were from outside of the PUA. Participants were given an overview of environmental pro-

blems and the causes of the ecological crisis and conflicts over resources. Talks were presented on Francis and the Franciscan School in regard to Ecology; the Theology and Spirituality of Creation; the ecological dimension of development in Catholic Social Teaching; and International Legislation regarding the Environment. Three workshops

were also given on global warming and climate change; water; and food and agro-fuels.

Copies of almost all the presentations (in the original Italian or English) are available. Those interested in receiving any of them can write to Vicente Felipe at the JPIC Office of the General Curia at: [vfelipe@ofm.org](mailto:vfelipe@ofm.org).

## WHAT IS THE ETHICAL USE OF RESOURCES: NATURAL AND FINANCIAL?

All people are consumers of resources, both natural and financial. A call for ethical use of resources is a reminder that resources are finite, and that decisions on how to use them should be based on ethical criteria.

Ethical use of natural resources highlights the fact that our model for development needs to be sustainable. Such development meets the needs of the present without compromising the ability of future generations to meet their own needs. It respects the limited capacity of an ecosystem to absorb the impact of human activities.

Ethical use of resources also promotes responsible consumption. A responsible consumer is aware of the complexity of the system of production and distribution, and of the advertising that turns so many of our wants into necessities. Such a consumer employs a series of ethical criteria in deciding to purchase goods, and takes into account the social value of that which is being bought.

The goal of ethical use of financial resources is to promote better conditions of life in society and the sustainable development of the planet. It is based on a decision to operate in the financial market according to ethical and social principles.

Ethical investors are concerned with the return on their investments, but they combine this concern with a deep concern for society as well. Ethical investment is often carried out through ethical investment funds. They are socially responsible mutual funds that hold securities in companies that adhere to social, moral, religious or environmental beliefs. To ensure that the stocks chosen coincide with the fund's beliefs, companies undergo a careful screening process. A socially responsible mutual fund will only hold securities in companies that adhere to high standards of good corporate citizenship.

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

Our JPIC Office at the General Curia recently published in electronic form a document entitled "Guidelines for the Animation of JPIC." We present here its goals and content:

The values of Justice, Peace and Integrity of Creation are an essential element of our Christian life. The programmatic declaration of Jesus in chapter 4 of Luke's Gospel, taken from Isaiah, underlines this idea: "The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of

sight to the blind and release to prisoners, to announce a year of favor from the Lord." The bishops declared that: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel" (*Justice in the World*, final document of the Synod of Bishops, 1971).

The General Constitutions of the Order echo and reinforce this commitment: "The friars, as followers of St. Francis, are bound to lead a radically evangelical life, namely: to live in a spirit of prayer and devotion and in fraternal fellowship; they are to offer a witness of penance and minority; and, in charity towards all humankind, they are to announce the Gospel throughout

the whole world and to preach reconciliation, peace and justice by their deeds; and to show respect for creation” (GGCC 1,2).

These values cannot simply remain on paper; they must be addressed in concrete ways in our daily lives. The task becomes more difficult in a world that is increasingly complex and violent. The Order of Friars Minor has taken seriously the challenge to incarnate the values of JPIC. Our documents speak repeatedly of the need to live this aspect of our vocation, and we have strong and comprehensive JPIC structures, at all levels, to support this effort. However, all documents and structures depend on the dedication, training and work of those responsible for the animation of these values in our midst. Of course, at the entity level, it is the Provincial and his Definitory who are responsible for animation of the friars in all areas, including that of JPIC. Just as in other areas, however, the GGSS call for nomination of JPIC Animators who will carry out this task more specifically in the name of the Provincial and Definitory.

Formation of our Animators has been a priority of the JPIC Office in Rome since its creation in 1980, and all of our meetings include a component of training and formation. But Animators have also been asking for something in writing, a handbook that could serve as a kind of training manual for all those interested in JPIC, especially those just beginning this work. Two years ago the International JPIC Council entrusted the task of preparing just such a handbook to the friars of the Rome Office. For two years we have been working on this project, enlisting the help of the Animation Committee, the International Council, and many individual Animators. The result is this booklet.

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

JPIC Animators, and the methodology for doing the work. The section on methodology covers analysis of reality (reading the signs of the times), promotion of JPIC spirituality, collaboration both inside and outside the Order, suggestions for preparing a provincial JPIC plan and for animating the daily life of the friars, practical ideas for running a meeting, the need for effective communication, and an offering of resource materials. The appendices offer concrete models for JPIC statutes in an entity, how to do social analysis and how to implement our values in a specific situation.

This booklet does not presume to be comprehensive. We cannot include all the tools necessary for JPIC work, nor can we adequately address all the social and cultural realities that are part of our international Franciscan experience. We hope, however, that this book can serve as a foundation for those who serve the Order in the fundamental task of JPIC animation.

Joe Rozansky ofm  
Vicente Felipe ofm  
*JPIC Office, Rome*

## FINANCIAL CRISIS AND THE ENVIRONMENT

Everyone is aware that the world is in the midst of its worst financial crisis since the Depression of the 30s; we feel it daily in our pocket. We are facing another crisis as well, the environmental crisis. Its effects are more difficult for each of us to measure, and different regions are affected in different ways. But the environmental crisis began before the financial crisis. It is 40 or 50 years since scientists first began to notice changes in the atmosphere that were not

natural, but related to human activity

The magnitude of the financial crisis will surely generate climatic consequences, especially since it is causing global changes in agriculture, in the production and consumption of goods and services, and in poverty. The decrease in production and consumption of goods and services, at first sight, suggests a positive effect on the environment, since emissions will decrease, along with the amount of waste. But at

the same time it is probable that, with profits falling, companies will cut resources dedicated to maintaining environmental standards and to the search for new technologies to reduce pollution. We also know that the majority of these companies will try to maintain profits by cutting salaries and dismissing workers, along with other similar measures which, as always, will mostly affect the poor. Inequality will increase, and the rich will add to their fortune.

Each situation has its own characteristics. Consider the case of a decrease in consumption of paper, which should cause a reduction in production. In turn this should influence logging activity. Original forests are often replaced by trees raised on the basis of monoculture, and monoculture causes great harm to the environment. A reduction in production will also alter production of small boats and wastebaskets. Another case is that of the mining industry and consumption of metals. Let us suppose a fall in production of cars; less cars brings the positive effect of lowering the emission of gases which produce the greenhouse effect. Another interesting example might be a re-

duction in the consumption of electronic equipment that uses batteries.

Agriculture is another case to be considered. For example, the price of soy beans has fallen on the international market from almost 600 dollars at the beginning of 2008 to just over 300 dollars now. If the price continues to fall so markedly, production might begin to fall. Of course, this would also depends on possible measures taken to restrict the use of soy beans in the production of fuels. To return to a more diversified agriculture would be favorable not only for the environment, but also for local economies, for the wellbeing of campesinos and for the environ-

mental sovereignty of our countries as well.

What is clear is that the financial crisis will have a major influence on the environment and on social issues. It offers an interesting opportunity to reduce the impact of human activity on the environment and to build a better world for everyone. If we do not tackle these environmental and social issues they will become more pronounced and more rapid. History is being written and our participation is important to define our own future and that of the next generations.

Ricardo Natalichio

## USEFUL RESOURCES:

**Integrity of Creation Booklet:** The booklet, *'Earth Community: In Christ through the Integrity of Creation towards Justice and Peace for All'*, has been published by the Working group and is available at:

**Spanish** - [http://jpicformation.wikispaces.com/ES\\_creation](http://jpicformation.wikispaces.com/ES_creation)

**English** - [http://jpicformation.wikispaces.com/EN\\_creation](http://jpicformation.wikispaces.com/EN_creation)

**French** - [http://jpicformation.wikispaces.com/FR\\_creation](http://jpicformation.wikispaces.com/FR_creation)

**International Environment Day Prayer, June 5:** A prayer prepared for the JPIC Commission has been translated into 12 languages and is available on the JPIC Wiki Web page at:

<http://jpicformation.wikispaces.com/>

**Environmental Audit:** the Benedictines in North and South America published an environmental audit. It is available in:

**English** - [http://www.arcworld.org/downloads/Listening%20to%20the%20Earth%20\(English\).pdf](http://www.arcworld.org/downloads/Listening%20to%20the%20Earth%20(English).pdf)

**Spanish** - <http://www.arcworld.org/downloads/Escuchar%20a%20la%20Tierra.pdf>

**Portuguese** - <http://www.arcworld.org/downloads/Ouvindo%20o%20Planeta%20Terra.pdf>

## EXPRESSION OF GRATITUDE FOR THE TRANSLATORS OF CONTACT

The friars who work in the JPIC Office at the General Curia are responsible for preparing the monthly newsletter CONTACT. We would like to thank all the people who help us with the translations into Spanish, English, Italian and French.

Into **English**: Br. Joe Rozansky and Br. Edwin Paniagua.

Into **Spanish**: Br. Vicente Felipe, Br. Wilson Vázquez and Br. Oscar Villalobos.

Into **Italian**: Ms. Lucilla Marchetto, Br. Stefano Lovato, Br. Stefano Recchia and Br. Pierpaolo Fioravanti.

Into **French**: Br. Philippe Schillings.

To all, thank you VERY much, and God bless you!