

CONGREGATION OF JESUS MARY JOSEPH



**JUSTICE, PEACE AND
INTEGRITY OF CREATION**

COMPENDIUM FOR REFLECTION AND ACTION - 2021



CJMJ Generale, Congregation of Jesus Mary Joseph.
Via Tevere 5/D, 01988 Roma, Italy



*"Together, we pledge
our commitment to raising
awareness about the
stewardship of creation."*

- Pope Francis



*For private circulation only. Published and printed by the
CJM Generalate, Congregation of Jesus Mary Joseph,
Via Torino 6/2, 00186 Roma, Italy
www.cjmgeneralate.org*

FOREWORD



I feel honoured to write a foreword to *JISC Compendium for Reflection and Action - 2011* as a response to the call of Pope Francis' encyclical *Laudato Si'*. The announcement of Jesus in chapter 4 of Luke's Gospel, underlines the concept of *JISC*. "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 favour from the Lord."

Inspired by the spiritual realities analysed by our Founder St. Ignace, we are urged to grasp the Name of God's redemptive love and compassion in solidarity with a prophetic option for the poor. The Constitutions of the Congregation and General Chapter refer back and reaffirm this commitment. *St. Ignace Francis in Laudato Si'* invites us to listen to the cry of the poor and cry of the earth. This witness is to reflect from our Constitutions – "But deeper awareness and respect for the environment evokes from a spirituality of life leading to a commitment to use world's resources responsibly."

The new Encyclical *Francis' Laudato Si'* (On the Fraternity and Social Friendship) echoes to a fellow Pope's message - "a new sense of peace and well-being of the poor, the abandoned, the oppressed and the victim, the last of our brothers and sisters. Explicitly, the option for the poor is the essential dimension of our Congregation and hence, this prophetic option leads to find expression in the life of every slave in our community: life, our apostolic charism and service. Being sensitive to the pressing needs of our times, we engage ourselves to witness our witness human dignity by reaching out to the people in our perpetual (Gen. 1)."

The primary purpose of the *JISC Compendium* is to inform and orient the members in the correct structure and spirituality of *JISC* and

integrate its spirit in witness, look in our persons (but as well as apostolate) marked by simplicity of life, solidarity with the poor and sustenance of our Common Home.

The Compendium provides a comprehensive viewpoint of *JISC* designed proceeding with either BSJSC and BSJSCA foundations. It outlines the history of *JISC* in the Church, the perspective of *LSJSC* the restoration of Justice, Peace and Solidarity with the poor from former *JMJ* General Chapter, the fruit of our commitment to *JISC* as a Congregation and integration of it into *JMJ* Charism and Spirituality. In very practical terms, it also deals with the organisational structure, the role and nature of *JISC* provinces at all levels. The section on methodology describes the social analysis of reality in the world, leading to planning and implementation of work to liberate people from misery and safeguard the earth from destruction.

For the last two years the General Council has been making particular efforts to make *JISC* a compelling reality for all our Congregations. After several research activities, investigations spearheaded by Sr. Hugo Ullmann *JMJ*, the Congregational *JISC* Province and assisting *JISC*, spiritually embedded in the spirit and nature of the Congregation and the decision of the General Chapter, it quite commendable.

Just envision that reaching through the corners of the book, wherever each member of our Congregation communicates the spirit of *JISC* and respond to the cardinal call of the Universal Church with courage and renewed commitment in the spirit of the Gospel. May God bless our new venture.

- Sr. Innocent Thoma *JMJ*
Superior General



Dedication

To the Founder of JMJ and Dutch Mennonites whose life continues to inspire us and who taught us by word and example the Spirit of Solidarity with the Poor.

To JMJ sisters and collaborators wherever you are, who walk in stride side by side with humility in courage and willing to witness a thousand witness in witness.

To You who is ready to offer your heart to reach out to those at the margins of the Society and open yourself to the needs of the Earth!





ACKNOWLEDGEMENT

Fast and foremost, I thank God Almighty for giving me the strength, knowledge, ability and opportunity to undertake, process and complete JPIC Compendium for Reflection and Action – 2021. Without divine blessings, this accomplishment would not have been possible.

As we pursue JPIC undertaking for our Congregation, we cannot but remember our beloved Founder and the first sisters, whose life of love continues to spirit us, to bring BMJ vision to fruition through JPIC mission.

Incidentally, going through the writings of the Founder and General Chapter reflections of the past fifty years was an enriching experience of my comradeship to Fr. Mathew Muff and those sisters who lived faithfully his vision and mission through the years.

I am immensely grateful to the General Council for the vision they have for our Congregation, for being sensitive to the signs of the times and discovering new ways for BMJ presence to be at the borders of the Society via JPIC.

I owe an enormous debt of gratitude to the Provincial/Territory leaders and JPIC Promoters, who are genuinely interested in JPIC issues, who offered constructive criticism of any material, suggestion, or practice that came before them and who eagerly implemented JPIC themes – Laudato Si, Decree of Creation and Stewardship during the Pandemic COVID-19.

Thanks to my mentors and friends who played a significant role in making this professional come to be. With gratitude, I acknowledge all the sources cited and documented under for references.

I am abundantly grateful for the beauty of life in nature. Special thanks to God/V for bringing us close to nature as well as the peace of the mountains, by His creative work in His domain.

Finally, I would like to thank you, the reader, for your interest, time and trust to work with this JPIC Compendium for Reflection and Action – 2021.

*—Suzys M'Douala, BMJ
General Coordinator*

Contents

1	Biblical Values	1
2	The Second Vatican Council	3
3	Catholic Social Teaching	4
4	Laudato Si'	8
5	Laudato Si' Goals and Action Platform for Integral Ecology	12
6	Sustainable Development Goals	15
7	UISG Campaign	18
8	Justice, Peace and Integrity of Creation	22
9	The Spirituality of JPIC	24
10	The History of JPIC in the Society of JMJ	26
11	JPIC - JMJ Charism and Spirituality	36
12	JMJ Response to JPIC	40
13	JMJ JPIC Organizational Structure	52
14	JPIC Methodology : Social Analysis	59
15	CJMJ: JPIC Commitment and Prayer	67
16	A prayer for our Earth	68
17	A Christian Prayer in Union with Creation	69
18	Appendices	70



1. BIBLICAL VALUES

JUSTICE, PEACE AND THE INTEGRITY OF CREATION



Justice, Peace and Integrity of Creation are the principle values of the Kingdom of God. As such, God Himself is involved in and committed to the task of making the world a place that is just and reconciled, providing a dignified life to all creatures. Our Founder Mathias Wulff was aware of God's mission as Creator, Liberator and Redeemer. Through His most holy will, through the Son and the Holy Spirit, God has created all things and has made human being in His image and likeness.

In the old testament we find a constant call for justice. Service of God which neglects justice, is detested there. Jesus too has this attitude to life. He is on the look-out for the marginal people and takes to heart their interests. One who ignores the sabbat in following of Jesus, makes the sabbat inoperative. The followers of Jesus should also champion justice. This asks for struggle against unjust structures, even at the cost of displacing those above. This is the call of the General Chapter 1075 of the society of AMI, a call from God and from the world. (GC 1075 pg. 28)

Throughout biblical history, in the story of the Exodus (cf. Ex 3, 7-12; Dt 28, 5-11), in the celebration of the covenant between God and the people (Ex 19, 3-6); in the actions and message of the prophets (cf. Is 52,7-10; 55,1-3), in the return from exile (cf. Is 41, 14; 45, 20-25), God appears close to His people. He reveals Himself as the one who saves, who frees, who is just and merciful (cf. Ps 103), who protects the poor, the widow and the orphan (cf. Ps 12), who leads the people into a future of hope, peace and reconciliation (cf. Is 9, 1-5). The prophets stand out as the ones who reveal God's plan.

In Jesus Christ, God reveals His desire to recreate humanity and all creation (cf. Col 1, 15-22). In the mystery of the Incarnation, the poverty of God drives forth, His condition as servant of humanity (cf. Phil 2, 8-8), His proximity to the poor and the little ones. His decision is 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 centered at the proclamation of and witness to the Kingdom of God.

The core of the Good News proclaimed by Jesus is salvation as a gift of God. It is salvation from all oppression, especially from sin and evil. Kingdom and salvation are two key words in the teaching of Jesus. He proclaims the Kingdom of God unobscuredly in His preaching, "a completely new teaching in a spirit of authority" (cf. Lk 4,37), and through every sign. (EM 8)

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 "Blessed are those who hunger and thirst for justice, and persecuted



by this reason, for there is the Kingdom of Heaven" (Mt 5, E:10). Equally blessed are the "governments, they shall be called children of God" (cf. Mt 6,3). In another passage, Jesus clearly states what is important in Christian life: "Seek first the Kingdom of God, and its righteousness" (cf. Mt 6,33). Jesus Himself sought first the Kingdom of God and His justice, and showed hunger and thirst for justice and was persecuted because of it. He Himself was the source, the giver and the route of peace.

The salvation offered by Jesus involves all aspects of people's lives. He saves and frees us in a holistic way. Live the Good Shepherd (John 10:11-18). He wants to share His life with us and put Himself at the service of life. He cures people physically and spiritually, forgives sins, reintegrates people into the community, practices table fellowship with sinners and those who are socially marginalized, encourages sharing, approaches lepers and teaches them, helps people to get on their feet, motivates them to be of service, denounces the contradictions of the powerful and of the religious and political authorities, values and gives dignity to women and children. He invites everyone to conversion, to have faith and trust in God the Father, and to have compassion for the poor. He also invites them to hear the Word and to put it into practice, showing love to all, including enemies.

The justice practiced and proclaimed by Jesus is linked to mercy. The peace He offered is not of this world, and is the fruit of profound reconciliation (John 14:27). To propose justice and peace, to put them into practice with renewed efficacy, He chose the path of love to the point of giving His own life. In this way Jesus revealed that the God of the Kingdom is a God of love who offers Himself to save, justify and reconcile the world. The resurrection is confirmation of the saving power of the cross, of Jesus' self-giving, and fidelity to the loving will of God.

The risen Christ is the paradigm of the new humanity. Whoever meets and welcomes Him, and believes that He can change lives, experiences new life, receives His Spirit, becomes a child of God, enters into a new covenant, and becomes part of a new community. This community is composed of teachers and sisters who have been redeemed, who are open to people of all races, cultures and abilities.

All of creation is included in the gift of freedom offered by Christ "...the whole created world eagerly awaits the revelation of the sons of God...the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God" (Rm 8:19-21).

Reflect:

People of all nations and nationalities have served against each other on all the continents throughout history. Jesus in His tender mercy has forgiven everyone and commended to be an 'Agent of Justice and Peace' for the purpose of extending His Kingdom.

Do you have the cry of the poor for social justice, equality, human dignity and respect?

How do you become more Christlike, exhibit the fruits of the Spirit, in your being and doing?

Maybe, if every one of us asks ourselves these questions, we'll have a chance of biblical justice. Let that start with you and me, whether or not everyone follows the path of Christ.

References:

1. *Evangelii Nuntiandi, Apostolic Exhortation of Paul VI, 1972*
2. *The Magna Carta (Law for "Great Charter" a document that gave certain rights to the English people. King John of England signed it in June 12, 1215. The Magna Carta stated that the king was to follow the law. He could not simply rule as he wished).*



2. THE SECOND VATICAN COUNCIL

PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

THE DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT

The Second Vatican Council was convened by Pope John XXIII from 1962 through 1965. It produced a series of documents to direct the life of the Church in the twentieth century and beyond. The purpose of the Council was the "Spiritual renewal of the Church in the modern world after 20 centuries of life". This renewing of the Church's traditions is commonly referred to as *aggiornamento* ("bringing up to date" in Italian). The result of the Council was the renewal of Catholic life in almost every aspect.

It is no overstatement to say that prior to Vatican II, spirituality was generally inward looking, other worldly, and little influenced by biblical scholarship. It exhibited the following characteristics:

- + The world was seen as suspect, and salvation was something that happened in the next life.
- + Christian practice consisted of celebration of the sacraments, the liturgy and other religious observances.
- + Almost, practice promoted local works of charity for the poor done in a paternalistic way.

Incidentally, even before Vatican II, changes were underway in the area of spirituality. Encouraged by the teaching found in documents like **ROUEN MOVEMENT**, many in the Church were increasingly concerned with finding solutions to social and political problems. But it was with Vatican II, especially **GAUDIUM ET SPES**, that a clear commitment to social and political action became directly associated with the mission received from Christ.

The Council directed the whole Church and every Christian to enter the world by building the Kingdom. This intention is described in the famous opening statement of **GAUDIUM ET SPES**: "The joys and the hopes, the griefs and the anxieties of the people of our time, especially those who are poor or in any way afflicted, are the joys and the hopes, the griefs and the anxieties of the followers of Christ" (GS 1). Through the Incarnation, the Kingdom of God and salvation became associated with the transformation of history, led by the Spirit and with the Church at its service, continue to grow and to turn itself to the following possibilities:

- + Listening to the world, reading the signs of the times in the needs of the world, participating in its joys and concerns. This has caused many in the Church to move towards the margins of society.
- + Embracing the diversity, values, rites and customs of the world: brotherly equality, participation, pluralism, democracy, and concern for justice.
- + Offering a gospel practice based on living witness, service, collaboration and solidarity.



- 4 Encouraging a concern to transform the world according to the values of the Kingdom.

PONTIFICAL COUNCIL FOR JUSTICE AND PEACE: The Council instilled in the Church a concern for the world. Consequently, Paul VI established the Pontifical Justice and Peace Commission in 1967, as recommended in *Guidelines of Speech*. Taking into account the universality of the friendships which will affect a large section of humanity, and with a view to fostering everywhere the justice and love of Christ for the poor and whose task it would be to arouse the Catholic community to promote and foster social justice between nations' (GS 30).

After a ten-year experimental period, Paul VI gave the Commission its definitive status with the **Motu Proprio *Justitiam et Pacem*** of 12 December 1976. When the *Apostolic Constitution (Pastor Bonus)* of 28 June 1988 was promulgated the Roman Curia, Pope John Paul II changed its title from Commission to Pontifical Council.

DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT: The **Dicastery for Promoting Integral Human Development** was established by the Holy Father, Pope Francis on August 17, 2016, in a new *Motu Proprio, Memento Progressionem* (Let's for Human Development).

The Dicastery came into effect on 1 January 2017, with the merger of Non Pontifical Councils: Justice and Peace, Car Life, Pastoral Care of Migrants and Itinerant People, and Health Care Workers.

- 4 The Dicastery for Promoting Integral Human Development expresses the Holy See's concern for issues of justice and peace, including those related to migration, health, charitable work and the care of creation.
- 4 The Dicastery promotes integral human development in the light of the Gospel and in the tradition of the Church's social teachings. To this end, it maintains relations with the Conference of Bishops, offering them its cooperation, as that values related to justice and peace as well as the care of creation may be promoted.
- 4 The Dicastery also expresses the Holy Father's care for suffering humanity, including the young, the sick and the excluded, and pays special attention to the needs and issues of those who are forced to flee their homeland, the stateless, the marginalized, victims of armed conflicts and natural disasters, the imprisoned, the unemployed, victims of contemporary forms of slavery and debtors, and others whose dignity is endangered.

TASK, MISSION, ACTIVITIES

- 4 The Dicastery studies the social teaching of the Church and seeks to make it widely known and implemented, and so that social, economic and political relations are increasingly infused with the spirit of the Gospel.
- 4 The Dicastery collects information and research in the areas of justice and peace, the development of peoples, the promotion and defence of human dignity and human rights.
- 4 The Dicastery strives to ensure that local Churches provide effective and appropriate assistance both material and spiritual – if necessary, also by means of suitable pastoral structures – to the sick, refugees, exiles, migrants, the stateless, virtue workers, homeless and other destitute populations.
- 4 The Dicastery encourages and coordinates initiatives of Catholic initiatives committed to respecting the dignity of every person and offering the values of justice and peace, and to helping people in need, especially those institutions that help respond to the most pressing needs including disaster relief.

- 4. In fulfilling its mission, the Dicasterium may establish relationships with associations, institutes and non-governmental organizations, including those outside the Catholic Church, who are committed to promoting justice and peace.
- 4. The Dicasterium is committed to fostering among peoples: sensitivity for peace, commitment to justice and solidarity with those who are most vulnerable such as migrants and refugees, particularly through the celebrations of the **World Day of Peace**, the **World Day of Migrants**, the **World Day of the Sick**, **Season of Creation** (September 1 to October 4), and **Ascension 5th week in 18 - 24 May** every year.

References

1. **Reform of Canon Law**: *It is an integral part of Rights and Duties of Citizens and Labor issued by Pope Leo XIII on 12 May 1891. ... Reform of Canon Law considered a 'foundational' act of modern Catholic social teaching.*
2. **Document of Pope (Meeting "Joy and Hope")**, in the Pastoral Constitution on the Church in the Modern World, was one of the four constitutions resulting from the Second Vatican Council.
3. **Evangelicalism and Evangelization in the Modern World**, abbreviated **EV**, Apostolic exhortation Pope Paul VI on the theme of Catholic evangelization, 2 December 1971.
4. **Missiologiae Institutum ad Pacem**, *Pastoral Council for Justice and Peace to promote justice and peace in the world, in the light of the Gospel and of the social teaching of the Church*
5. **Dicasterium for Promoting Integral Human Development**, https://www.vatican.va/roman_curia/prosecution/index.html

"The true and solid peace of nations consists not in equality of arms, but in mutual trust alone."

- Pope John XXIII





3. CATHOLIC SOCIAL TEACHING



The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of business amidst the challenges of modern society. Modern Catholic Social Teaching (CST) has been articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

LIFE AND DIGNITY OF THE HUMAN PERSON

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral system for society. This belief is the foundation of all the principles of Catholic Social Teaching. In our society, human life is under direct attack from abortion and euthanasia. Human life is threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching calls us to work to avoid war. Nations must protect the right to life by finding effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it respects or enhances the life and dignity of the human person.

When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples, it becomes difficult to hear the cry of those least everything is connected (Leopoldo II: 177)

CALL TO FAMILY, COMMUNITY, AND PARTICIPATION

The person is not only sacred but also social. How we organize our society, in economic and politics, in law and justice, directly affects human dignity and the capacity of individuals to grow in community. Marriage and family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and wellbeing of all, especially the poor and vulnerable.

For by his inmost nature man is a social being, and unless he relate himself to others, he can neither live nor develop his potential (Second Vatican Council). The Church in the Modern World (Gaudium et Spes 12)

RIGHTS AND RESPONSIBILITIES

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

All for the State, it has also the duty to protect the rights of all its people, and particularly of its weaker members, the workers, women and children. It can never be right for the State to shrink its obligation of seeking actively for the betterment of the condition of the workingman. (Mater et Magistra, 20)

OPTION FOR THE POOR AND VULNERABLE

A basic moral test is how our most vulnerable members are faring. In a society marked by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (cf. Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

What is Justice for the poor? Caring for the poor is everyone's responsibility. Preferential care should be shown to poor and vulnerable people, whose needs and rights are given special attention in God's eyes. "Hear the cry of the earth and the cry of the poor" (Laudato Si' 142)

THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected: the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

All people have the right to work, to a chance to develop their qualities and their personalities in the exercise of their professions, to equitable remuneration which will enable them and their families to lead a worthy life on the material, social, cultural and spiritual level" and to assistance in case of need arising from sickness or age. (Octogesima Adversaria 14)

SOLIDARITY

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Living our religion has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Blessed Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

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. (Sollicitudo in Socialis 28)

CARE FOR GOD'S CREATION

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Principles of Action: Shows us "Just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace." (Laudato Si' 10)

References :

1. *Global Water Conference of Catholic Bishops, Sharing Catholic Social Teaching: 2017* <https://www.water.org.au/images/stories/downloads/catholic-social-teaching>
2. *Practical Council for Justice and Peace, Compendium of the Social Doctrine of the Church, 453*

4. LAUDATO SI' ON CARE FOR OUR COMMON HOME

The Encyclical Letter of Pope Francis, *Laudato Si': On Care for Our Common Home* is the second encyclical letter of the Holy Father Pope Francis that was officially published on June 18, 2015. The title *Laudato Si'* is an Italian phrase from Saint Francis of Assisi's Canticle of the Creatures meaning "The Praise" or "Praise Be to You."

We are living through history-shaping events. People everywhere are crying out for hope and our faith is urgently needed to light the way. All of us are called to be an anxiety for a more just and sustainable future. We stand united with our brothers and sisters in faith as we grow through the cross of this moment to build a better tomorrow.

The encyclical letter of Pope Francis is filled with wisdom and thoughtful insights. *Laudato Si'* can truly be a readable resource for us today. Listed below is a short summary and some quotes from each chapter of the encyclical that may help us to understand the purpose and goals of *Laudato Si'*. The quotes and guiding questions are great discussion starters and teach us how to build a better world together.

INTRODUCTION (1-10)

Summary

Laudato Si' begins with a summary of the encyclical and references to earlier papal encyclicals about the environment.

Quote

The destruction of the human environment is extremely serious, not only because God has entrusted the earth to us men and women, but because human life is itself a gift which must be defended from various forms of dehumanization. (7)

The source of creation begins when we no longer recognize any higher value than our ourselves, when we see nothing else but ourselves. (8)

Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise. (12)

Guiding Question

What are three ways we can praise God for the gift of creation?

CHAPTER 1: WHAT IS HAPPENING TO OUR COMMON HOME (17-47)

Summary

This chapter presents some of the current situations such as climate change and access to clean water, affecting the environment to help understand the problem. Pope Francis also talks about the global inequality of the environmental crisis.

Quotes

We seem to think that we can substitute an irreplaceable and irrevocable beauty with something which we have created ourselves. (34)

The deterioration of the environment and of society affects the most vulnerable people on the planet. (44)

But we must only take a frank look at the facts to see that our common home is falling into serious danger. (51)

Guiding Question

Who are the most vulnerable people on the planet? What does our faith teach us about helping people in need? In what ways can we help them?

CHAPTER 2: THE GOSPEL OF CREATION (83-100)

Summary

Chapter 2 opens with the biblical accounts of creation and a meditation on the mystery of the universe. Our faith moves us to care for nature and the most vulnerable people.

Quotes

Human life is grounded in three fundamental and closely intertwined relationships: with God, with ourselves and with the earth itself. (88)

The earth was here before us and it has been given to us. (87)

As it takes in one good person to make a soul (71)

Every creature is thus the object of the Father's goodness, who gives it its place in the world. (77)

When nature is valued solely as a source of profit and gain, this has serious consequences for society. (82)

The entire natural universe speaks of God's love, his boundless affection for us. (84)

Every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged. (93)

The rich and the poor have equal dignity. (94)

Guiding Question

Why is it our responsibility to care for nature and the most vulnerable people?

CHAPTER 3: THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS (101-130)

Summary

Pope Francis says that, as a society today, we put too much emphasis on technology which promises unlimited growth. The problem is that this approach is based on the belief that there is an infinite supply of the earth's goods, which shows little concern for the environment and the rights of future generations.

Quotes

Technocratism, when well directed, can produce important means of improving the quality of human life ... (103)

It is possible that we do not grasp the gravity of the challenges now before us. (115)

We do need to slow down and look at reality in a different way, to appreciate the positive and sustainable progress which has been made, but also to recover the values and the great gifts which went away by our unrestrained distortions of greediness. (114)

Our relationship with the environment can never be isolated from our relationship with others and with God. (115)

Work is a necessary part of the meaning of life on this earth, a path to growth, human development and genuine fulfillment. (120)

To stop mistreating people, in order to gain greater short-term financial gain, is bad business for society. (128)

When technology disregards the great ethical principles, it ends up considering only profits whatsoever as its end — a technology severed from ethics will not really be able to limit its own power. (136)

Guiding Question

What are some of the ways technology can be used to help us take care of creation and other people throughout the world?

CHAPTER 4: INTEGRAL ECOLOGY (137-162)

Summary

Ecological problems are based in society and the economy. It is not two separate issues but rather one. That is both environmental and social.

Quote

When we speak of the "environment," what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it, and thus in constant interaction with it. (134)

Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. (147)

A remarkable social life can exist in a seemingly unbearable environment. (148)

Human ecology also implies another profound reality: the relationship between human life and the moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment. (156)

Furthermore, our inability to think seriously about future generations is linked to our inability to broaden the scope of our present interests and to give considerations to those who remain excluded from development. Let us not only keep the poor of the future in mind, but also today's poor, whose life on this earth is brief and who cannot keep on waiting. (162)

Guiding Question

What did Pope Francis mean when he stated, "We are part of nature"?

How can we help future generations understand what this means to us and to the world?

CHAPTER 5: LINES OF APPROACH AND ACTION (163-201)

Summary

This chapter asks about what can be done to address concerns about the environment and creation. Environmental policy must be addressed on the international, national, and local level. It must

for all humans and not just the economy. Religion and science will work together for the common good.

Quote

Our goal is a homeland and that humanity is one people living in a common home... Interdependence obliges us to think of one world with a common plan. (164)

A technological and economic development which does not leave it its wake a better world and an increasingly higher quality of life cannot be considered progress. (194)

The gravity of the ecological crisis demands that we all look to the common good, embarking on a path of dialogue which demands patience, self-discipline and persistence, always keeping in mind the "realities are greater than ideas." (Excerpti Laudato Si')

Guiding Question

How would you define "common good"? (Laudato Si', 164 and Laudate in spes 26.) Identify the ways religion and science can work together for the common good.

CHAPTER 6: ECOLOGICAL EDUCATION AND SPIRITUALITY (203-246)

Summary

The first chapter is a call to develop a care lifestyle. It is not only the responsibility of the individual, the whole world community must work to solve these complex issues.

Quote

It is we human beings, above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. (202)

Environmental education... needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to give it substance, responsibility and compassionate care. (210)

Only by cultivating sound virtues will people be able to make a reflexive ecological commitment. (214)

Living our vocation to be protectors of God's handiwork is essential to a life of virtue. It is not an option or a secondary aspect of our Christian experience. (217)

Christian spirituality promotes a growth marked by moderation and the capacity to be happy with little. (222)

May our struggles and our consent for the planet never take away the joy of our hope. (244)

Guiding Question

List some of the ways we live and the things we do that are causing problems in the environment. List a solution to one way we need to change for each problem listed. Why is it important to be living examples of joy and hope?

Read more

1. Pope Francis' Encyclical Letter *Laudato Si': On Care for Our Common Home*. http://www.vatican.va/holy_father/francesco/encyclicals/documents/papa_francesco_20150618_enciclica-laudato-si_en.pdf
2. *Catholic Climate Covenant: Care for creation and care for the poor: Summary of Laudato Si'* <http://catholicclimatecovenant.org/resource/laudato-si-summary-2015-2017>
3. *Global Catholic Climate Movement* <http://globalcatholicclimatemovement.org/what-we-are-doing/our-care-of-laudato-si/>



Laudato Si'
On Care for Our Common Home



5. LAUDATO SI' GOALS AND ACTION PLATFORM FOR INTEGRAL ECOLOGY

The seven Laudato Si' Goals launched by the Vatican on the fifth anniversary of Pope Francis' landmark encyclical on 18 May 2020, are grounded in the Laudato Si' concept of integral ecology, and include: response to the cry of the Earth; response to the cry of the poor; ecological economics; adoption of simple lifestyles; ecological education; ecological spirituality; and emphasis on community involvement and participatory action.

LAUDATO SI' GOALS



In the spirit of integral ecology, hope for the Earth and the Poor

Laudato Si' Goals for Integral Ecology

1. How we with Our Cities Live

- Greater use of clean, renewable energy
- Reducing Green Gases to achieve carbon neutrality
- Protect and promote biodiversity
- Guarantee access to clean water for all



2. How we with Our Cities Live

- Defense of human life from conception to death
- Protection of all forms of life on Earth
- Special attention to vulnerable groups, such as indigenous communities, poor, migrants, women and children



3. Ecological Economy

- Sustainable production
- Frugality and ethical consumption
- Ethical investment in people and nature
- Divestment from any economic activity harmful to the planet and people
- Investment in renewable energy





1. Energy Efficiency

- Moderate in the use of resources and energy
- Avoid single-use plastic
- Adopt more plant-based diet, less meat consumption
- Greater use of public transport



2. Ecological Awareness

- Re-design education curricula for integral ecology
- Create ecological awareness and action
- Promote ecological education of young people, women and leaders of churches



3. Catholic Renewal

- Recover a religious vision of God's creation
- Encourage greater contact with the natural world in a spirit of wonder, praise, joy and gratitude
- Promote creation-oriented liturgical celebrations
- Develop ecological catechesis, prayer, retreats, retreats, etc.



4. Communities in Solidarity

- Promote advocacy and people's campaigns
- Care for creation at all levels - from local to global
- Encourage creation education in every way possible

Laudato Si' Action Platform

The Vatican's Dicastery for Promoting Integral Human Development launched the Laudato Si' Action Platform on May 24, 2021, with a large initiative undertaken at the conclusion of the Season of Creation, October 4, 2021. The Feast of St. Francis. The Seven-Year Laudato Si' Roll-Out Plan aims to make Communities and Institutions around the World truly Sustainable in the Spirit of the Integral Ecology of Laudato Si'.

Religious institutes, societies and monastic communities, also are being invited to participate in the initiative. The Laudato Si' Action Platform is a call of the universal Church – to families, parishes and dioceses, educational institutions, health care services, the economy, organizations and groups, and religious orders – to take concrete steps toward a sustainable future in the spirit of Laudato Si'.

The following picture shows the Seven Laudato Si' Action Platforms which initiate on a 7-year journey towards integral ecology.

Non-catholic/Institute Level Engagement

Religious communities' participation is to be built on three pillars: public commitment to the seven-year journey, action steps to transition to integral ecology, and networking and advocacy for systemic change at the local, national and international levels.

An institute's plans for this seven-year journey would be informed by its charism, experience and situation.

- The process should connect with the Institute's charter and mission and involve building on what the province, institute, or community already is doing.
- The plan should be simple and gradual enough to be manageable, given other commitments and personnel limits.
- The vision should be inspiring enough to motivate. This initiative is an opportunity to live the mission and prophetic mission to the future.

Lauside

The process will be flexible to suit different situations and contexts and an online platform will provide a center of direction and essential points of reference.

Good Launch

A **Lauside St Action Platform** website helps to raise awareness about the project and provide guidance, tools and support for the journey forward. Available to Catholic institutions worldwide, the website will provide a framework and resources to help implement the seven goals in a manner tailored to local circumstances. The directory provides enough flexibility to accommodate different capacities, allowing institutions to begin where they are and to move forward at their own pace.

The Platform will bring together the people, projects, and actions of the universal Church in a single global framework that can be adapted and tailored to the needs of people around the world. Working through the power of the Holy Spirit, it will create a whole that is greater than the sum of its parts.

The Union of Superiors General (USG) and the International Union of Superiors General (IUSG) with the assistance of the Global Catholic Climate Movement (GCCM) will coordinate the efforts of religious orders at the international level.

Series of webinars outlining the Lauside St action platform and highlighting efforts congregations have already undertaken across the globe will facilitate the congregational leadership teams to share information and seek advice.

Background Resources

As you consider how to participate, we offer the following resources:

- **[Global Overview of the Lauside St Year and Platform](#)** (Please note that some of the original plans have been revised since publication for the ongoing Lauside St year; this includes the groupings in the seven sectors)
<https://www.lauside.org/lauside-st/lauside-st/year>
- **[Lauside St Goals and a guide](#)**
- Recorded webinars:
 1. **[Seeking Hope in the Field: Not Our Fish for Lauside St](#)** (Dec. 16, 2020) with Sheila Kinsey, FICM, executive co-secretary for the Justice, Peace and Integrity of Creation Commission, a project of USGAINC.
 2. **[Recovering the Vision of Laudato Si'](#)** (Jan. 21, 2021) includes an expansion of the vision of the *Laudato Si'* Action Platform by Fr. Justineh Kurekchian of the Vatican Directory for Integral Human Development.

6 SUSTAINABLE DEVELOPMENT GOALS

1 NO POVERTY



2 THE ENERGY



3 GOOD HEALTH AND WELL-BEING



4 QUALITY EDUCATION



5 GENDER EQUALITY



6 CLEAN WATER AND SANITATION



The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for **peace and prosperity for people and the planet**, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries – developed and developing – in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.

Today, the Division for Sustainable Development Goals (DSDG) in the United Nations Department of Economic and Social Affairs (UNDESA) provides substantive support and capacity-building for the SDGs and their related thematic issues, including water, energy, climate, oceans, urbanization, transport, science and technology. The DSDG plays a key role in the evaluation of UN system-wide implementation of the 2030 Agenda and on advisory and outreach activities relating to the SDGs. In order to make the 2030 Agenda a reality, broad ownership of the SDGs must translate into a strong commitment by all stakeholders to implement the global goals. The DSDG aims to help facilitate this engagement.

Call of the Church: Laudato Si (Praise Be to You) And SDGs

It is already five years since the United Nations General Assembly adopted the Sustainable Development Goals (SDGs) in 2015 by 193 Countries, as the major international consensus on integral human development. Pope Francis made a major contribution to the fundamental principles underpinning the SDGs through his Encyclical **Laudato Si** and adoption of the 2030 Agenda Declaration and the 17 Goals which constitute the SDGs. It should also be recalled that Pope Francis addressed the United Nations General Assembly before the 2030 Agenda for Sustainable Development was tabled for adoption. Catholic Development Agencies led by Caritas Internationalis and the Holy See Mission in New York also actively engaged in the Intergovernmental Negotiations (IGN) processes that culminated in the drafting and negotiating the Declaration and the 17 Goals of the 2030 Agenda.

Pope Francis Urges Personal Conversion in Implementing Sustainable Development Goals

Pope Francis said that global development goals need to be supported by ethical objectives, stemming from personal conversion and recognition of one's flaws. "The economic and political objectives must be supported by ethical objectives, which presuppose a change of attitude, the Bible would say a change of heart."

Francis prophesized that "for a correct transition to a sustainable future, it is necessary to recognize one's own mistakes, sins, sins of negligence," to repent of heart, to change from within, to be reconciled with others, with creation and with the Creator" (*Laudate Si*).

International Conference on Religions and the Sustainable Development Goals

The Secretary for Promoting Integral Human Development, together with the Pontifical Council for Inter-religious Dialogue of the Vatican, convened an International Conference on "Religions and the Sustainable Development Goals (SDGs)" at the New Synod Hall, Vatican City from 7 - 9 March, 2019. The Conference adopted the pedagogy of **SEE, JUDGE, ACT** to assess status of global implementation, gain deeper understanding of the SDGs in the light of faith and agreed on the unique contributions that Religions can make to promote and to implement the SDGs.

The Conference emphasized the interconnectedness among all 17 Sustainable Goals and 169 associated targets of the 2030 Agenda by what is known as the **Five "Ps": PEOPLE, PLANET, PROSPERITY, PEACE and PARTNERSHIP**.

The Supreme Panel re-echoed the need for inclusive approaches that ensure that the poor are not left behind, development that ensures the integrity of creation, recognition of the rights of indigenous people and the important role of Faith Groups and interfaith cooperation.

Union of International Superiors General and the SDGs

"Sowers of Prophetic Hope by Caring for Creation" was the sub-theme of the UISG 2019 Plenary Assembly that took place from 7 to 9 May in Rome. After a brief period of recollection before the plenary work, 800 Superiors General prepared themselves to listen as us to ask: "What are we hearing?"

St. Julian-Gilbert said "prophetic hope is rooted in the prophetic experience of creation, which aligns the prophet with God's plan and vision. The prophet's closeness to God enables him/her to see the entire creation—the universe, the planet and everything in it from God's perspective."

Those who embrace such a vocation today need to call: "to lament environmental destruction and evoke the memory of God's dream for creation, raising consciousness of the global ecodilemma that threatens humanity and the whole planet here and now," "warn women religious, witnessing the situation of Jerusalem, have always found God's presence among the "broken and dispossessed, the captured and conquered," the "vulnerable and innocent."

"Prophetic hope exists on the heights and is rooted in solidarity with the sufferings of those in the margin. Caring for our planet is becoming an imperative in expressing our love of neighbour. Loving our neighbours must include doing what we can to create our planet to sustain the flourishing of our fellow human beings."

The prophetic vocation of women religious is that of Jesus himself who was "deeply connected with everything that came into being as spoken by the Father." Living in continuity with the prophets of old, women religious embrace



14 LIFE
BELOW WATER15 LIFE
ON LAND16 PEACE,
JUSTICE
AND STRONG
INSTITUTIONS17 PARTNERSHIPS
FOR DEVELOPMENT

tion that "bring wholeness and healing to our broken and vulnerable planet." Inspired by St Paul's words to the Romans, by grasping with all of creation that "we await the redemptive power of God's love restoring the original goodness and beauty of all things is."

USG Initiative

USG, in response to call of the Universal Church to care for the creation as stewards of hope for the future, a web site was developed (www.sovereignsofthepolaris.org), a newsletter created, and a video generating how congregations "are engaging in many important works" was released. Besides networking with USG member congregations, the campaign is also networked with the Global Catholic Climate Movement and the Vatican Dictionary for the Promotion of Integral Human Development.

USG invites every member congregation to participate in the Campaign

As intentional congregations we need to look at the ways we have been guilty of environmental destruction and disregard for those consequences to one another and especially to the poor. With our personal commitment to one another, we are ideally positioned to respond compassionately in an integrated effort. As a community of Sisters living the Gospel, in solidarity with one another, we know that everything is interconnected, and we wish to live our religious life for the common good in our environment, our common home."

References

1. United Nations Sustainable Development Goals <http://www.un.org/sustainabledevelopment/goals/> (SDG_Quadrant_January_2016.pdf)
2. Pope Francis Encyclical *Laudato Si'* http://w2.vatican.va/content/francesco/en/encyclicals/documents/2015/06/20150618_encyclical-laudato-si.html
3. International Union of Superiors General <http://www.internationalunionofsuperiorsgeneral.org/size-change-leaders-of>





7. UISG CAMPAIGN: Sowing Hope for the Planet

International Union of Superiors General (UISG) established in 1961, is a worthwhile, canonically approved organization of Superiors General of Institutes of Catholic Women Religious. As such it:

- Provides an International Forum where Superiors General can share experiences, exchange information and remain one another in their role as leaders.
- Encourages dialogue and collaboration among Religious Congregations within the Church and larger society.
- Offers regular programs, readings and publications to assist members in their development as leaders of religious congregations.
- Communicates with the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (ICLSAL) and other significant Church and Social Organizations on matters concerning Religious Life.
- Fosters networking and solidarity among the Women Religious of the world.

HISTORY

The roots of UISG are actually to be found in the pontificate of Pope Pius XII who called an extraordinary meeting in 1961 of Superiors General who had generalates in Rome. The purpose of this meeting was to initiate national councils of religious.

The mission of UISG is to build bridges that span cultures, borders and boundaries in order to create ways for members to be in communication, in community and in communion. The purpose of UISG is to promote an understanding of religious life.

MISSION

As an international body rooted in Christ, and representing Congregations of Women Religious throughout the world, UISG seeks to witness to and promote the identity of apostolic religious life in all of its diversity. Through weaving global solidarity and opening new frontiers, it animates, supports and stimulates leadership of religious to be a prophetic voice and witness in the Church and for the world.

UISG Campaign for the Planet: *Laudate Si* and the Way Forward

'Laudate Si, mi Signore' - 'Praise be to you, my Lord'. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens

his arms to embrace us. "Please be to you, my Lord, through our Blessed Mother, Earth, who nurtures and governs us, and who produces various fruits with coloured flowers and herbs". (Francis of Assisi's Cantic of the Creatures)

Foundation of the Campaign for the Planet

On June 16, 2019, the USG Board launched the campaign: **Sowing Hope for the Planet**, sharing efforts of women religious in putting **Laudato Si'** into practice. Already, **Laudato Si'** was spreading throughout religious communities, becoming a deeply meaningful conviction with people and the world through faith and the words of Pope Francis. The realization led to the awareness of the governmental developing into a deeper interconnection, carrying the message to a global network of religious working together to "hear both the cry of the earth and the cry of the poor" (LS 46)

This collective learning creates a collective voice and a collective action that carries a powerful potential for making the message a reality rather than doing it as individuals. Emphasizing the fundamental connection that exists between the environmental crisis and the social crisis that we are currently experiencing, Pope Francis asks us for a personal and communal ecological conversion, often reminding us that "everything is interconnected."

Laudato Si' offers a spiritual relationship and solutions to a seriously critical situation that are desperately needed in our world today. It begins with awareness and unfolds with inspiration, giving our Sisters' voice, the influential power to make a difference, coordinating experiences that provide them and their communities, the opportunities to become fully sensitive to the situation of our common home, so as "to care to turn what is happening to the world into their own personal suffering and trust to discover what each of us can do about it" (LS 19)

The campaign was developed through the collaborative efforts of the Justice, Peace and Integrity of Creation (JPIC) Secretariat and the Global Catholic Climate Movement (GCCM) through the initiative of the International Union of Superior General (IUSG) bringing together the networks and experiences of its member congregations, so that the "interdependence obliges us to think of one world with a common plan" (LS 104)

Congregation of JMU becoming part of USG Campaign

It gradually and called why we need to perceive the topics proposed by the Campaign, unfolding the space and time to transform ourselves with our natural passion and availability for **Laudato Si'**. Pope Francis states "change is impossible without motivation and a process of education." (LS 16) It our communities and institutions of all types it's time to wake up, restore into and get deeply involved into **Laudato Si'** movement across our Congregation.

Commitment of every Sister of JMU to safeguard the Earth and Humanity

To initiate the process, we give the following action plan – Each Province / Region / Community / Institute is free to make their own time plans and targets.

1. **Laudato Si': Everything is interconnected**

- Organising awareness meetings on the Encyclical **Laudato Si'** for Safeguarding the Life of the Planet through coordinated Action.
- Reestablishing connectedness with our spirituality and charism referring to the documents and constitutions of the congregation.

- Listening to the Cry of the Earth and the Cry of the Poor and growing Seeds of Hope for them in our ministries.
- Launching the campaign with objectives, actions, promoting creative potential within us.
- Developing the foundational relationship that we are all interconnected... with each other with the earth, with all living beings.

2. Saving Our Common Home and the Future of Life on Earth

- Developing the awareness of the critical situations our world is in as well as opportunities to meet the challenges therein.
- Answering Pope Francis: "What kind of world do we want to leave to those who come after us, to children who are now growing up?"
- Creating a relative movement to become aware of the crises in our world in the place you are in.

3. Inspiring Action with Love: Dobernet Stories from around the Congregation of JMU

- Developing the Strategic Plan and Action at every level - Community, Institute, Region, Province.
- Organizing awareness / promotion campaigns on Laudate Si Spirit and get creatively involved with all those engaged in action.
- Learning from the contributions from those who participate in activities committed to justice, peace and integrity of creation.
- Offering visitors and lay collaborators best inspiring practices for major concerns like human trafficking, refugees, migrants, people affected by mining, child labour, prisons etc.
- Celebrating the anniversary of Laudate Si. (24 May) in mega way and reporting the activities through creative YouTube / video / articles / art / sharing them online widely.

With our personal commitment to one another, we are ideally positioned to respond competently in an integrated effort. As a community of Sisters living the Gospel, in solidarity with one another, we know that everything is interconnected, and we wish to live our religious life for the common good in our environment, our common home.

Therefore

We commit ourselves to both personal and communal conversion and

We wish to move forward together in an orchestrated and coordinated response in

Listening to the cry of the Earth and the cry of the Poor

As we go forth as the ministers of hope

in the heart of the world.

As Pope Francis reminds us, "All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvement and talents." (LS 14)

References

1. International Union of Zoological Nomenclature (IUCN) www.iucn.org
2. Observing of the Season of Creation (September 1 to October 4 every year)
<http://www.usccb.org/creation/season-of-creation/observing-the-season-of-creation/>
3. Engaging in the experience of the Synod "Amazonia: New Paths for the Church and for an Integral Ecology" and advocating for the rights of indigenous people
<http://www.usccb.org/creation/season-of-creation/observing-the-season-of-creation/engaging-in-the-experience-of-the-synod-amazonia/>
4. Celebrating the International Earth Day (April 22), World Environment Day (June 5)
5. Celebrating the anniversary of Laudato Si' each every year from 15-24 May <http://www.usccb.org/creation/season-of-creation/observing-the-season-of-creation/celebrating-the-anniversary-of-laudato-si/>
6. Supporting your involvement in the campaign
<http://www.usccb.org/creation/season-of-creation/observing-the-season-of-creation/engaging-in-the-experience-of-the-synod-amazonia/>
7. Choosing to observe international days concerning our planet.

At this time of great need
may the Lord bless us
and keep us,
may the Lord shed
His light upon us,
and give us His peace.

USCCB www.usccb.org



8. JUSTICE, PEACE AND INTEGRITY OF CREATION

ORIGIN JPIC

JPIC Commission has its roots in the Pastoral Constitution, *Section of Sped.* The Council regards it as "most opportune that an organism of the universal Church be set up in order that both the justice and love of Christ toward those who are in need might be developed everywhere" (GS n. 90). *Synod of Bishops on Justice in the World* also 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" (1971, n. 8).

In 1982, the Commission was jointly established by the USG-USG, its preferential option is for the poor. It values collaboration and sharing, participation and communication, and it is committed to continual learning through observing, reflecting, acting.

JPIC VISION

The JPIC Commission promotes and supports the integration of Justice, Peace and Integrity of Creation (JPIC) in the life and mission of the Union of Superior General (USG) and the International Union of Superior General (IUSG) and their member congregations. It is responsible for creating men and women religious in justice, peace and integrity of creation according to the vision of consecrated life, through experience, social analysis, spiritual reflection and action.

JPIC MISSION

The Commission affirms the values of collaboration and sharing, participation and communication, and commits itself to an option for the poor. The Commission serves each individual member-congregation, according to its own charism, to achieve a greater awareness, clearer analysis and more effective action in JPIC matters, particularly as it affects the poor and disadvantaged in society.

In fulfilling its mission, the commission performs the following functions as they relate to matters concerning justice, peace and integrity of creation:

- Analyzing issues and challenges, and disseminating information to the USG/IUSG and its members and the larger public.
- Providing resources and opportunities for initial and ongoing formation.
- Promoting dialogue and solidarity among religious congregations and others throughout the world in support of valid JPIC concerns.
- Facilitating mutual sharing and assistance among the generalists.



- Serving as a channel for the voices of the poor and oppressed around the world to the generalists and other organisations.
- Encouraging reaching strong religious institutes, non-governmental organisations and other entities.
- Supporting advocacy and corporate action by the USCB/BCD and individual member institutions.

JPIC Commission: JPIC Institutional Promoters

All members of the USG and USGC are invited to designate a JPIC Promoter for their respective congregations. It is a privilege and responsibility of membership in integrating justice, peace and integrity of creation into their spiritual and material lives as men and women religious. A JPIC Promoter is responsible for helping each person and community to identify his/her own particular way of living and promoting JPIC values. The anatomy of JPIC consists of four elements: experience, social analysis, theological reflection/interpretation, and action.

In particular, a JPIC Promoter is charged with the following:

- Secure congregational membership that encompasses and reaches, without a JPIC perspective, cannot be achieved (cf. The Synod of Bishops, Justice in the World, 1971)
- Uphold the spirituality of JPIC. Attract members in the JPIC values, and Develop a framework to nurture the JPIC dimension of Christian spirituality.
- Attract members in the JPIC values, and Develop a framework to help develop the JPIC dimension of Christian spirituality.

JPIC Commission Secretariat

The JPIC Secretariat is responsible for coordinating, assisting and facilitating the mission of the Commission through networking with grassroots organisations and local institutional structures, providing informed suggestions and reflections, and accompanying JPIC Promoters in their ministry.

References

1. *Justice, Peace & Integrity of Creation: A Joint Commission of the CTD & the CDSB*
<http://www.pstcna.org/>
2. *Setting Steps for the Future: a project JPIC Commission in the name of USCB and the Global Catholic Climate Movement (GCCM)*.
3. www.settingstepsfortheplanet.org



9. THE SPIRITUALITY OF JPIC

Spirituality of JPIC is a vision and mission for a new world order (Rev. 21: 1, Lk. 9:18, Is. 61:1) based on solidarity and mutual respect for our common humanity, the equitable and sustainable distribution of the resources of the earth. It requires us to connect together to live with a different value system from that of our present world socio-order (cf. Mt. 5:1-12).

For Justice Peace and Integrity of Creation (JPIC), the underpinning spirituality is that God cares and seeks the well being of all people on the earth and the earth itself. It is a mission that demands a conversion, a consistent ethic of life, social change, creative non-violent actions and above all commitment to a personal life of prayer and trust in God because the ground on which we are standing is a very Holy Ground (cf. Ex. 3:3).

Pope Paul VI said that the mission of Justice and Peace is that of **keeping the eyes of the Church open, its heart sensitive and its hand prepared for the work of charity** which it is called upon to realize in the world.¹ This phrase helps us understand the spirituality of JPIC.

A. The Eyes open:

Yes, it's essential to keep our eyes open and our ears as well, so that we might be truly present to the world. We are called to be attentive to what is happening around us, to hear the cry of the world in which we live and see life with the eyes of God.

We are called to be like our God, who is attentive and present to all of life and creation. Our God is incarnate 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; 2n 10). 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, its invisible things or to be empowered. This is the kenosis of Jesus, his self-emptying, which we hear about in the letter to the Philippians.

B. A sensitive heart

The work of seeing, becoming acquainted with and getting to know the reality and the suffering of the poor is not something indifferent, done from a distance or while seated at a desk. For the knowledge of suffering should move us to work for its elimination, it must affect us, it must reach down to the depths of our being, to the heart, and move us to compassion. We truly know only that



which we endure or, better still, suffering which is shared. For a Christian the only genuine knowledge is that which moves us to compassion.

In order to maintain sensitivity of heart and to keep compassion alive it is necessary to be in contact with the people who suffer and their problems. Our social status, our dwelling and our life style can stand for our view of reality to a great extent, even to the point of preventing our seeing it and causing us to deserve the reproach of Jesus to his disciples: Do you still not understand, still not realize? Are your minds closed? Have you eyes and do not see, ears and do not hear? (cf. Mk 8:17b-18).

C. A hard reality for the work of charity which the Church is called to realize in the world

Charity is the love of God which we are called to make present in the world. Witnessing and experiencing God who is love prompts us to place the love of God and of people at the centre of our Christian lives. As noted in the First Letter of John, love of neighbour is a sign of the love of God. This charity or love, understood as a relationship of fraternity and solidarity among people, strives to make the "other" greater: to help them possess life more fully and ever more abundantly.

JCIC is committed to promoting all expressions of charity. It has a special calling, however, to promote charity which seeks to eliminate the causes of poverty and violence. Its ready hand should foster the integral development of those sectors of society that are weakest and most marginalized, and work to dismantle the existing "structures of sin" (cf. BRD¹) which impoverish the lives of so many people.

Responding to God's grace of conversion within our hearts and minds, we turn inward to reflect on our Gospel way of life and turn outward in our efforts to promote a more just and peaceful society based on our Gospel life.

Divine Mercy in human heart: To become "God like" is the most common and the most exclusive of all spiritual aspirations. Myrle Meuthel of Magdeburg writes, insofar as we love compassion and practice it generously, in that regard, do we resemble the heavenly Father who practices these things in us." Mercy takes us outside ourselves. It makes us one with the rest of the world. Or as Martin Luther King, Jr. reminds us, "In good Samaritan story, the first question which the priest and the Levite asked was, 'If I stop to help this man, what will happen to me?' But the Good Samaritan reversed the question. He said, 'If I don't stop to help this man, what will happen to him?'"

Mercy is rooted in human heart. Like the good Samaritan, let the circle of God's mercy flow from us as running river, gathering like a saving stream of mercy for suffering humanity and drying mother earth.

References

1. *Ordo Episcoporum, CICP: Restoring Christian spirituality for sustainable JCIC*
<http://restoring-spirituality-for-sustainable-jcic-peace-fragility-of-reason/>
2. *Non Christian: God's Under Mercy*, Twenty Third Publications, 2012, New London
3. *Sacrosanctae Aeternae, (1983) Encyclical of John Paul II, 1987 (social concerns of the Church)*

10. THE HISTORY OF JPIC IN THE SOCIETY OF JESUS MARY JOSEPH

"The Past a challenge to the Future" - Louise van Laarhoven

1. INTRODUCTION TO JUSTICE, PEACE AND INTEGRITY OF CREATION

The spirituality of JPIC is like a mosaic placed on top of the roof of the Church as a faith and Christian vigilance symbol. It has but a mission: "to keep the eyes of the Church open, the heart of the Church sympathetic, and the hands of the Church ready to act charitably, which is what the Church is called to accomplish in the world." (Paul VI)

The Justice, Peace and Integrity of Creation movement emerged from the Second Vatican Council. Over the years, the Church offers spiritual resources to lead the People of God and to inspire all people of the world in attitudes of wonder, awe, gratitude, compassion and solidarity. As Pope Benedict XVI says, "In nature, we recognize the wonderful result of God's creative activity. The environment is God's gift to everyone, and in our use of it we have a responsibility..." (Benedict XVI, Caritas in Veritate, 48)

What is required is an act of repentance on our part and a renewed attempt to view ourselves, one another, and the world around us with the most radical change of heart, which can lead to a change in lifestyle and of unsustainable patterns of consumption and production. (John Paul II and Benedict XVI, Common Declaration on Environmental Ethics, 2002)

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, for we know that things can change. The Creator does not abandon us, he never loses his loving plan or reports of having created us. Humanity still has the ability to work together in building our common home. (Laudato Si', 10)

No one spoke much about "justice and peace" before the 1960s. The two words came together in the Scriptures (Psalm 85:10-11), but nowhere else. The Second Vatican Council set the agenda for the Church in the Modern World. It was Pope St. Paul VI who enunciated the vision, "without justice there can be no peace". In 1971 the Synod of Bishops stated that "the work of justice is an integral part of the preaching of the Gospel". Over the last 50 years the Society of JMJ has made important statements in General Chapters about the work of justice and peace as its response to what is going on in the Church and the world.

In this chapter, we share about the concrete calls of JMJ General Chapters in the last 50 years and action taken, as well as reflections and insights which may help us in our reflection and discernment to take right decisions for our present major priorities. We hope that these lines move us with a desire "to correct ourselves with greater precision and compassion to justice, peace and integrity of creation."

First Positioning of General Council with JPIC

The concepts of JPIC became familiar to the General Council during their encounters with USR and JPIC Roma since 2018. General Council treated this issue as extremely important priority among JMU initiatives and began to explore the opportunity to introduce the spirit of JPIC into JMU codes. This necessitated them to study almost 50 years of JMU history, exploring what the Society of JMU General Chapters' founders, writings of the Founder and the Constitutions right from 1962 through 2018 had to offer to the New Congregation about JPIC. From their study, the General Council affirms without any doubt that the Society of JMU has lived the spirit of JPIC right from 1962 through the years.

2. RESEARCH INTO ORIGINAL CHARMISM OF THE SOCIETY OF JMU

In 1950s Pius Pius XII with his motto (Opus Justitiae Pax) *the work of justice, peace*,¹ repeatedly summoned the religious to renew and adapt to the new times. An adaptation and renewal presupposes the question: *How would the Founders, if they had been living now, present their Charism to the members?*

In response to the appeal of the Church, the Society of JMU had ventured into a historical research of the Founder's original writings which involved translation, studying, understanding and preserving and preserving factual information about the original charisms of JMU.

It is evident from our previous General Chapters (General Chapter approach 1988, 1992, 1996) that the research on the original charism of the Society took place in three phases. The details are presented in the following descriptions (Luisio van Leershoven, Spirit & Charism, 1990).

2. THE SOCIETY OF JMU: THE WAY BACK TO THE ORIGINAL SOURCES

2.1 General Chapter 1966: The First Phase

How would Fr. Mathias WIT, if he had been living now, present his Charism to the Society of Jesus Mary Joseph?

Typically at that point of time in history, the General Council of that day, understood the question and invited the orders to reflect on the original heritage and charism of the Society. This reflection also necessitated renewal of the Special Rules of the Congregation with the assistance of two Jesuit historical researchers Fr. Dr. H. Drost SJ and Fr. Dr. J. Van SJ.

In opinion of the writers, describing the Spirit and Charism was not easy and but one can easily understand the same in living of the charism by the sisters. In their findings they described the Spirit the Congregation as follows: *"the Spirit of the Congregation, must be the spirit of Nazareth, the spirit of 'Ora et Labora' characterized by simplicity, submission, love and mortification."*

2.2 General Chapter 1982: The Second Phase

Relevant events of this phase:

- Preparation of the Chapter in which change of structure of the Congregation was proposed – namely a division of the Congregation into Provinces (The Netherlands, Indonesia, India).
- This drastic change entailed the necessity of new Constitutions, to be submitted to Rome for approval. With assistance of Fr. Dr. J. Van and Fr. Dr. H. Geulsteen SJ, the then General Council prepared the first draft of the Constitutions.
- During the 1982 General Chapter an ad-hoc committee on Spirituality was formed consisting of chapter members.

The task of the ad hoc committee was to study two questions:

- In its opinion, is the draft of the text of new Rules (Fr. Dress & Fr. Wie) a genuine one and does it reflect fully the spirit of the Congregation?
- Has the spirit of the Gospel that is burst in Founder's writings been sufficiently reflected in the draft?

Based on the ad hoc committee's proposal the General Chapter 1962 constituted another Committee on Spirituality consisting of Sisters and two Jesuit priests Fr. Dr. H. Goutzen S.J. and Fr. H. Glas S.J. (the latter born in Luxembourg and very knowledgeable about Fr. Wolf) to study both the historical origins and the theological base of JMJ Spirit and Charism.

This Committee studied the 'original writings of the Founder' and reflected on –
What did Fr. Wolf mean by the name: Society of JMJ and what inspiration has gone out from this?

From the findings of the Committee the following points became evident –

- According to Fr. Wolf, the virtues of Jesus Mary Joseph to be imitated are: obedience, search for God's will, detachment from worldly affairs, and hardworking life (work like a slave) for salvation of people and God's glory.
- In Fr. Wolf's writings there is no mention of mystery of Nazareth in relation to the name and spirit of the Congregation. On the contrary in his writings, he repeatedly returns to the concept of mission, being sent, far over the borders.
- By naming the Society as JMJ, Fr. Wolf meant that his congregation is pre-eminently apostolic and universal Society according to the needs of the Church and signs of the times. Therefore, the name of JMJ is connected with public life rather than the hidden life of the Lord.
- Fr. Wolf envisioned a Society, whose members bear the inner task of love engraved upon their hearts by the Holy Spirit, being flexible to adapt to time and to the demands and needs of a new era, out of love for our Holy Mother Church, for the greater glory of God and for the salvation of people.

3.5 General Chapter 1962: The Third Phase

The main call of Vatican II (1962-1965) is "aggiornamento" or the renewal of the Church. The Pope John XXIII called on the Church, the people of God, to open its windows wide for a "New Wind" to enter and to pave the way for genuine transformation.

The Second Vatican Council re-examined all religious life and held a Chapter of Renewal, whose task would be to go back to the original resources of the Spirit and Charism of the Congregation and adapt the Constitutions and other documents in case, according to the Decree on the Adaptation and Renewal of Religious Life (Perfectae Caritatis, Decree on the Adaptation and Renewal of Religious Life, Pope Paul VI, 1967).

In response to the recommendation of the Second Vatican Council, the study of JMJ heritage and Charism was continued by the Committee on Spirituality under the guidance of Fr. Dr. H. Goutzen S.J. who during three years (1962- 1967) had studied in-depth the original documents of the Society of JMJ and also knew from his experience how the Charism was lived by the sisters.

Consequently, at the start of the 1968 Provincial Chapters, the study was concluded with following observation by Fr. Goutzen:

- Without least doubt, we should say that the spirit of your congregation is rooted in St. Ignace's spirituality, whose continual life for the sake of apostolate is the usual way of

life, without prayer in habit, without a habit, without prescribed prayers ... also without any restriction as to the apostolic activity.

- The synagogical community life of the sisters should be reflected in their intense union with Lord (with Lord of the World, for the World of the Lord), being totally available for any kind of apostolic activity wherever it might be in world.
- Thus, a spirit of **"EVER ADAPTABLE, APOSTOLIC AVAILABILITY"** is the goal of the Congregation's Charism – **nothing more and nothing less.**

In the end what is essential is that we are responsible for living of the charism and for the way to pass it on to the future generations.

"Life in the Society of JMJ goes on ... May we find each other again and again in the Lord and read His Gospel interpreted in the spirit left to us." – Sr. Louise van Laerehoven

4. SPIRIT AND CHARISM OF JMJ ADAPTED AND LIVED THROUGH THE YEARS (1975 - 2010)

From our history, it is clear how time and again our Congregation tried to adapt itself with the changing circumstances, while at the same time being faithfully the spirit and charism of the society. It was the task of the General Chapters to study and reflect the Charism adapting it in relation to the signs of the time and emerging needs of people in line with Justice, Peace and Integrity of Creation.

We present some selected texts of the General Chapters reflecting JPIC spirit which stimulate and challenge us in our life and mission.

33rd General Chapter 1975: Solidarity with the world

General Chapter 1975 reflected on the theme: **Solidarity with the world.** The chapter message speaks of a **shared awake experience** of the members as: "God turned out to be a consuming God, and His word calling JMJ to a greater solidarity with fellow human beings from far and near, to a more authentic apostolic dedication, to conversion and renewal of ourselves".

The whole world concerns us, especially so when we read the signs of the times. We belong to the people. We do not belong to ourselves, in a very radical way to Jesus the Lord as the centre of our life and our love. Jesus is the Man who lived for others. Whoever binds himself to Jesus also commits himself to all others. We do not water down this solidarity but live it to the full as part of our vocation. (GC 1975 pg. 7)

General Chapter 1975 asked the members:

Do we care in a concrete way to give up our ability?

It is asked – much has to be changed if we really want to live for the poor!

The General Chapter concluded that in every province there should be at least some communities which really live among the poor. For many a sister it would be good if at least sometime she would live among the poor. Each sister asks herself what she can do in a concrete way to help the poor. In this task we need each other: to inspire, to encourage, to correct. Solidarity within the community is a solid stimulus to come to solidarity with the world. (GC 1975 pg. 23)

Justice today

In the old testament we find a continual call for justice. Service of God which neglects justice, is detested there. Jesus too has this attitude to life: He is on the look-out for the marginalized people and tries to hear their concerns. One who ignores this aspect in the following of Jesus, makes the following impossible. The followers of Jesus should also champion justice. This asks for struggle against unjust structures, even at the cost of displeasing those above.

There is the call, a call from God and from the world. We realize that the feeling of solidarity has been growing in the society during last few years; so, we like to do our utmost to let this awareness increase and to put it into practice (GC 1975 pg. 26, 27).

Apostolate

Our apostolate depends entirely on this **solidarity**. When we are not deeply touched by the needs of the people our apostolate loses its credibility and all we do and all we say will bear little fruit. In our works of the apostolate preference should be for the poor. The works among the poor are our most important works.

Our tendency to be "in" and popular has to be mortified if we really want to be sincere and effective in our apostolate. We have to break through the veil of feeling comfortable and cozy. We have to get off the soft cushions, because the Church of Christ is built on the hard rock of charity. To follow Jesus, we have to take up our cross daily. (GC 1975 pg. 29, 30)

We are called again and again ...

- To study the charism and examine more closely its meaning and implications in our times.
- To promote the cultivation of justice and solidarity at all levels in our society. (GC 1975 pg. 51)

4.2 General Chapter 1981: Theme "Justice"

General Chapter 1981 re-emphasized on the appeal of Chapter 1975 and evoked the entire Society of JMJ to the need for **solidarity with the poor and needy** and called for **justice** in this redemptive theme. The General Chapter 1981 again brings to our awareness the urgent need. The basic of our apostolate in the coming years will be focused on **JUSTICE** (GC 1981).

We have concrete problems before us of the urgent structures in the society we live in, disparity between the poor and wealthy, inequality of opportunities, political pressures and social evils such as human trafficking, untouchability, exploitation of the poor etc. In this context we are called to continuous service not only "to live and let live" but "to live and help live."

To those who want to be perfect the Lord says, **"Sell what you have and give to the poor."**

4.3 General Chapter 1987: Theme "Liberation of the total human being"

General Chapter 1987 brings a message of hope and encouragement of clarity to us and apostolic challenge in the world of today. The goal of this mission can be expressed in the sentence: **All Society of JMJ together responsible for liberation of the total human being** (GC 1987 pg. 1) **Liberation**

The General Chapter (1987), placed its main thrust of JMJ apostolic endeavor towards the **liberation of the total human person**. In this interpretation of the need of our times, we are in line with a worldwide movement with in the Church. We made this choice because, we truly believe that God's Spirit leads our Society in this direction. The charism of the Society for the world, our free solidarity with all people, our continuously adaptable availability for the actual needs and our unconditional pliability to the never-to-be-fixed will of God, they all point to this course: **"Our solidarity with the poor urges us toward justice to them"**

The recursive emphasis on **solidarity with the poor all over the world**, invited the sisters to reflect on liberation in integration of the riches of faith and culture. **"JMJ identity in the world and its strong conviction towards liberation of those values in the individual and community that are indispensable in order to set each person free in every respect"** (GC 1987 pg. 3, 4)

Jesus of Nazareth: Emancipating Christ in the Poor

The presence of our faithful and caring God among us is unique in the person of Jesus of Nazareth. It is in Him that God becomes incarnate, that God receives a face and a voice and a heart, so that we can touch, see and hear who God is.

Here we see to bring the good news to the poor, to proclaim liberty to the captive, and to the down-trodden poor (Lk 4:18). He went around, curing the leper, defending the widow and orphan, associating himself with the outcast and giving dignity to the nameless and forgiving the sinner, challenging the existing unjust structures of society and religion, revealing to all the love of the Father.

Like our Lord and Master, we too shall have to pay the price for our standing by the poor through our passion and suffering. The astounding example of Jesus and our faith in His sacred mystery will comfort and strengthen us (GC 1987 pg. 5, 11).

In the Spirituality of active religio pio St. Vincent teaches us to see Christ in the poor and suffering, as much as, that the poor become our Lords and Masters and we their servants. Jesus said "Whoever you did for one of these least brothers of mine, you did for me." (Mt 25: 34-40). So, we honour our Lord Jesus Christ by seeing Him both materially and spiritually in the person of the poor (SBL pg. 9, 10).

In the attitude of service, we should have a special concern for the poor and the weak. Doubtless in the whole of scripture God shows a preferential love for the poor. The cry of the poor is heard by God, yes, even the curse of the poor. At the last judgment, the Son of Man, seated on his throne of glory, identifies himself with the least of his brethren. So, the marginalized and the destitute, the refugees and the disabled, deserve our special attention. In them, more than in other persons, we meet and serve Christ (GC 1987 pg. 14).

Our Blessed Mother Mary holds us to the God of the covenant and keeps hoping that God once again will save His people. In Jesus, the fruit of her womb, he delivered us from the dark powers that threaten us. Through us Jesus continues to liberate the oppressed. With Mary, we too look hopefully and work selflessly for the liberation of the total human being. (GC 1987, pg. 17, 18)

4.4 General Chapter 1993

Theme: "JMJ International: Liberating Solidarity, Common Mission for Liberation"

Reflection into the General Chapter 1987 theme "Liberation of the total human being" guided by the Holy Spirit, prompted the members to reflect on the theme of Liberation. The outcome of the deep reflection and dialogic gave rise to the central theme: "As Society of JMJ our common responsibility for the Liberation of total human being." (GC 1993 pg. 2).

The General Chapter 1993 reflection table - Ever since its first days, the Sisters of our Society have gone on the roads of liberation, unseen and often unheard. We hope to be inspired to read and reflect on what various documents (previous chapters) said on the subject of **Liberation and solidarity with the poor** and continue to follow together on the way Jesus himself pointed out to us.

Jesus says: you will be my friends, if you do what I command / call you friends, because I have made known to you all that I have learnt from my Father. You did not choose me, no, I chose you and I commissioned you to go out and bear fruit (John 15: 14-16)

The call for Liberation: "When God will bring us home from captivity, it will be a dream" (Ps 125:7). Let your ben-shin be on us, and we shall be safe" (Ps 83:4). People have been praying for liberation for generations on end. To be freed from oppression and exile, to be freed from epidemics, from starvation and catastrophes. Yet, never before in history have so many people at the same time, freed from military dictatorships, racial discrimination, ethnic mapping up operations, child work, violence, starvation, pandemics and corruption. People are suffering in the world to be

freed from bondage and oppression. Every community, ours as well, is inclined to marginalize people, to belittle or oppress them. We are invited and challenged to resist such forces and promote wholeness, create a community where we can challenge and care for one another and where people find joy in each other's company.

The way of liberation: Jesus is the way to liberation. Jesus is the liberator. Sermon on the mount describes how Jesus travels through Galilee and announces the good things of God's Kingdom. From all sides people bring to him who are in poor conditions, suffering, diseases, pains, possessed and suffer from epilepsy and paralysis. And he heals them (Mt 4: 24). Jesus speaks out against injustice and hypocrisy, harm, oppressive laws and regulations.

Go then, on your way. Throughout the centuries people have left their countries, because deep inside they had heard a voice which they were not able to resist. (GC 1992, pg. 2, 4, 8, 9)

Following in the footsteps of Jesus, they have set out on their way two by two, to drive out evil spirits, heal the sick and most of all to announce the Kingdom of the Lord, if their message is not listened to, Jesus advised them not to press the matter but continue on their way: "leave the dead and the dead shake the dust from their feet" (Lk 9:1-6)

It quite a different time, but with more or less the same words, **Peter Wolff** left his first studies. If you are where God wants you to be, stay; but if he want you elsewhere, go! Like the disciples of Jesus long ago, Wolff was called upon to listen to the needs of the street and act accordingly. He wishes to work like a glen¹ and ever ready for the call.

Our Founder's strength was not in usual words or fine theories. He was a practical man. Whenever he was sent, he wanted to devote himself to others. This is what he expected from the first group of sisters. As JMU sisters, we wish to remain true to this original charism. Called to the freedom of the children of God, we seek to co-operate in the liberation of the whole human being where we find ourselves, we will also raise our voices, when it is in our power to do so, when people become victims of unjust structure.

Liberating Sisterhood – common mission of Liberation

In the process of liberation, we distinguish two aspects, which are essentially connected. There is first our own liberation to spiritual maturity and second the liberation of others. In order to become children of God and reach the stature of free adults, we will have to be brought into contact, time and again with our basic model Jesus, whose name means Redeemer. In silence and prayer, in contemplation of the Scriptures, liturgical celebrations and communion with each other, we will have to mirror our lives in Him. In the process of liberation of self and others, community plays a vital role and only communication with each other will we be able to fulfil God's mission of Liberation. (GC 1992 pg. 9-11)

The General Chapter of 1992 recommends to pay attention to justice and integrity of Creation. It needs a balance between care for one's own life and future, and responsibility for the growing needs of justice in our world. It called on the society to awaken consciousness among the sisters for protecting the environment. (GC 1992, pg. 17)

4.5 General Chapter 1999

In General Chapter 1999, the issues of the reflections and deliberations were mostly governed by the theme of the text from: **Isaiah 51: 1: "The Spirit of the Lord Yahweh is on me, for Yahweh has anointed me. He has sent me to bring the good news."**

A sister of JMJ has no choice but just to follow that 'irreducible star' of love and to reach out to 'the poor of Yahweh in unconditional solidarity with our common vision. Our prophetic role is not to contribute more and more to a 'standard behavior' complete set of rules and regulations of uniformity, but to interpret, enrich, retranslate, flesh, and articulate radically our choices, here and now, in terms of pluricultural, multi-religious, and diverse social circumstances.

To be prepared to be commissioned to the less privileged and to accompany them in their struggle to establish an identity for themselves. Standing at the threshold of third millennium, let us march on to the 'word of the Lord' with 'the Lord of the word' to meet new ventures. (GC 1988, pp. 1, 2, 5)

God's call to each one of us as sisters of JMJ, challenges us to a complete surrender to God and follow human beings. Our Growth calls for our attention to living out of the charism and mission in the light of internationalizing them. This world-wide vocation of reaching out to where God is calling is present right from the origin of our society. Indeed, from the very beginning Father Wolf himself inspired us through our charism to go beyond our home town and country to be in the far corners of the world. Indeed, I say, really for anything, for one who calls herself a true sister of JMJ, must do it to glory the work in her heart. (SBL 31)

4.6 General Chapter 2005

The message of the General Chapter 2005, calls us to reflection – 'You did not choose me, but I chose you and I commissioned you to go out and to bear fruit, fruit that will last' (Jn 15:16).

It is the Lord who sends us. In the beginning Father Matthias Wolf sent his first sisters to Belgium. The Irish their home, they took their first steps on the road of spirituality. They did not know where their road would lead them and what would be awaiting them there. In confidence they got going and they remained together along the way. For nearly two centuries, our sisters together with others went all over the world proclaiming the good news to all who wanted to listen. Yet, after so many years of discipleship, we are still confronted with a large gap between the rich and the poor with terrorism, war, violence and worldwide refugee problem. (GC 2005)

Traditional values of obedience, fidelity, humility, simplicity and service are losing their importance. The world is becoming a global village with scientific developments and multimedia communications. To this world we are sent. The General Vatican Council and our previous general chapters urge us to follow in Jesus' footsteps and to bring his message of liberation in practice, where we live and work. We have to return to the sources of the whole Christian life and to the original inspiration of the Institute and their adaptations to the changed conditions of our time (Reflections Context, no.2)

Tradition and Experience

On the crossroads of tradition and experience, we try to discover what God is asking of us here and now. This means, that as tradition we ought to abandon familiar forms of spirituality and enter unknown territories where we have to find our way, groping for something to hold on to. Sometimes this may make us feel like sheep among wolves. All kinds of things may go wrong, but Jesus says: Do not worry about how to speak or what to say. What you are to say will be given to you when the time comes. (Mt 10: 18-20)

Every day and in every country, in most of all kinds of cultures, we come across people about whom the Gospel says that they were in bad shape: people suffering from illnesses and painful complaints of one kind or another, the possessed, the epileptic, the paralytic (Mt 9:34). To them we are sent where ever they are.

4.7 General Chapter 2011

Theme: "Drinking from the fountain that springs forth and flows ... although it is night"

This theme gives us hope – that there is water that springs forth and flows even through its night darkness. Throughout history seekers, mystics and saints have waited for the Lord with hope, like a watchman waiting for the dawn. (Ps 130:5-6). This is also the experience of Fr. Wolff during his life. In most difficult situations he never lost courage and sought always to do the will of God.

The world in which we live is characterized by war, violence, fraternal crisis, discrimination, racism, exploitation, poverty and suffering. We are confronted in the Church with many problems – sexual abuse, diminishing vocations, and lack of spiritual leadership. We live in the world and we are sent into the world. Fr. Wolff exhorted the first sisters to stay true to the Spirit with an attitude of continually adaptable availability saying: “Like the apostles of long ago, so we today are sent out to be sheep among the wolves – with the Lord of the World for the world of the Lord.” (SOL 14)

8. CONGREGATION OF JESUS MARY JOSEPH: FIRST GENERAL CHAPTER 2018

Enlivened by the Spirit of God, the traveling members of the Congregation of Jesus Mary Joseph, due to the Charism and Spirituality of our Founder Rev. Fr. Mathias Wolff SJ, enter into a new chapter marking a history in the Church and the world.

5.1 The Directives of the first General Chapter (2018): These Directives decide that we are organized as members of newly Founded Congregation, to be **one in our attitudes, approaching as transformed vessels of hope** to reach out to the poor and vulnerable people of God in our world. As Congregational Leaders at General, Provincial and Local levels, we need courage to be different in response to the emerging needs of the world. Fr. Wolff's vision for us today is to respond to the signs of the times, even going beyond the borders... listening to the cry of the poor and cry of the earth, with an openness of continually adaptable apostolic availability, taking courage to venture into what the new Congregation dreams of God's call in today's world.

"Witnessing the Lord's call demands courage to take a risk, but it is an invitation to become part of God's important mission." Pope Francis said: "Yes, each one of us need 'courage to take a risk for God's salvific mission of liberation of the poor, oppressed and vulnerable.'"

Filled with apostolic zeal, Fr. Wolff calls us to be "always ready for souls", and to "labour like gladiators." He dreams of his sisters to inspire one another with the same missionary spirit, to listen to God's call through the universal Church and respond generously to liberate the people from oppression of all forms.

Hence, according to the mandate of the Congregation's First General Chapter, it's the task of members to:

- Foster a deep spirituality, being conscious of our new identity as Congregation of Jesus Mary Joseph that energizes prayer, community life, initiative and strives for the well-being of creation.
- Respond to the urgency to nurture new life through holistic and relevant formation that prepares, renews and sustains us for the challenges of today's realities.
- Respect and appreciate the diversity and richness of cultures and at the same time recognize the need to take concrete steps to build an atmosphere of love, joy and mutual trust in order to strengthen the community life and mission.
- Work zealously with women and children especially those who are trafficked, forced to migrate and oppressed by abject poverty. In spirit of solidarity we support projects for economic justice and unite to combat unjust systems. We also use all available resources effectively to create new pathways for mission.

- Create and strengthen responsibility for our mission with lay partners and encourage collaboration and networking with other congregations and agencies at all levels to respond to the anguish of the world by taking courageous steps to go to the frontiers where God is calling us.

5.3 Commitment for the Common Good in Our Environment, Our Common Home. After reflecting on the connection of our Congregation with IPIC over the last 50 years, once again we are called to take into our hearts the pain of the world. As interfaithful congregation, we need to look at the ways we have been guilty of environmental destruction and atoned for these consequences to one another and especially to the poor. Religious have in spirit been living in different countries, but lifestyle negatively impacts the local temperature, affecting climate change. Our communities are both intimate with the cause and effect of this unwanted change. With our personal commitment to one another, we are kindly prodded to respond compassionately in an integrated effort to save our planet.

As a community of Saints living the Gospel, in solidarity with one another, we know that everything is interconnected, and we wish to live our domestic life for the common good in our environment, our common home and for the liberation of local human beings. Therefore, we commit ourselves to both personal and communal conversion and we wish to move forward together in an orchestrated and coordinated response in listening to the cry of the earth and the cry of the poor. Let us go forth as instruments of hope in the heart of this world, as Pope Francis reminds us, "all of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvement and talents." (LS 14)

References:

1. Louise van Leethoven, Spirit & Charism: Society of Jesus Mary Joseph, first edition 1970, 2nd edition 2010
2. Ludmilla Kozmin & Louise van Leethoven: Sent by the Lord: The Spirituality of the Sisters of IMI, pp. 7-10
3. Perfectus Caritas: Discern on the Adaptation and Renewal of Religious Life, by Pope Paul VI on Oct. 28, 1968 Society of IMI General Chapter 1973 to the Sisters of the Society
4. Society of IMI General Chapter 1981 to the Sisters of the Society
5. Society of IMI Appeal of the General Chapter 1997
6. Society of IMI General Chapter 1999
7. Society of IMI General Chapter 2007
8. Society of IMI General Chapter 2009 Recommendations
9. Society of IMI General Chapter 2011 Decisions & Recommendations
10. Congregation of IMI First General Chapter 2018 Division Statement



11. JPIC - JMJ CHARISM AND SPIRITUALITY

In the previous chapter on the history of JPIC in the Society of Jesus Mary Joseph in reference to the founding General Chapter, we have observed that the Spirit of JPIC streamed through unknowingly into JMJ Charism and Spirituality. Through the study and reflection of history of JPIC in the Soc of JMJ, we deem to acknowledge that JPIC spirit is firmly rooted in JMJ Spirituality.

Founder Father Mathias Wolff's perspective of JPIC: Being poor and pleading God for assistance, Fr. Wolff deeply trusted and relied on divine providence. He lived daily with a profound faith and unshakable trust in God's providential care for him and for all people he served, especially the poor. Wolff wanted what he meant by the Spirit of his congregation as an effective working of the divine and the human, of **seeing God's Will and being DONE** on mission to the poor, the contemplation in action. Through his encounter with the Christ of gentleness and compassion, himself was prepared to go out taking part in redemptive mission of Christ, through the liberative process of oppressed Dutch Catholic Church. He was always ready to save souls for God's greater glory and for their own salvation. He worked like a giant for the cause of the poor, especially for women and young girls.

Interestingly, we observe in his writings on Spirituality of the sisters of JMJ, Father Wolff uses nature symbols like wood, tree, river, boat, water, dunes/dunes etc. In Pious maxim 61 he says "concerning our spiritual life, we are like the caravan who has to rise against the powerful current of a river. When he stops resting, the boat drifts backward. At a time when he stops, the boat has still in the water, it is slowly going down stream. The same is true of the spiritual life" (SM, pg. 31).

This encounter with a living God is at the heart of our JPIC mission, as we march out to witness and live the gospel. Our spirituality is grounded in the conviction that God is active in our world. The spiritual path laid out by Wolff helps us discern God's presence. In **THE SOU OF ALL THINGS**, reaching out to a diverse, grace-filled yet imperfect world. We bring this spirituality into the wider human context, as we strive for social justice, peace and integrity of creation. Being a contemplative in action means that our active life feeds our contemplative life and our contemplative life enlightens our active life.

Ignatian spirituality - Finding God in all things

"Our paramount is follow a poor Christ, quite necessarily make us friends of the poor" - Saint Ignace

Himself being a Jesuit, Wolff had a great respect of his founder Ignace's Spirituality. We know that Ignace was converted reading the life of Christ and the lives of the saints especially that of St. Francis of Assisi and St. Catherine of Siena. It is a deep desire to serve God, Ignace began to travel widely - begging, preaching and caring for the poor and the sick. Along the



way, he recorded his spiritual insights and methods of prayer in a manual that later became the *Spiritual Exercises*. Ignatius believed that as individuals, we grow in passion for God's redeeming love for humanity, dream of creating a new earth and heaven and we are led to think and act in new ways to save the world.

Wolff always dreamed of imitating the heroic deeds of his founder Ignatius – being stoned to what God is asking him and working with him, praying, and guiding him all through his life. So she, a sister of JMJ, sees God above above everything else. She unites with God in mind and heart, with ascetics and by which she strives to participate in the work of redemption and spreads the Kingdom of God. (Conat. 26)

Discernment for JPIC

Discernment is about finding the voice of the Spirit of God speaking to us in the ordinary and practical details of our lives. It is a key gift that St. Ignatius brought in the *Spiritual Exercises*. By trying always to listen to the Spirit, without being attached to one's own desires and ideas, Wolff inspires us to find where the Spirit of God is leading us and to respond with humility and joy.

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (ICLSAL) on its theme "Who wins in new situations?" gives an excellent in evangelical discernment, where God calls "the consecrated man and woman of our time and of us are asked to obey the call to go forth from our comfortable zone in order to reach all the peripheries in need of the light of the Gospel".

In our apostolic work, JMJ sisters have to engage in discernment in common, to reach decisions about important specific issues in line with the needs of the Church and world. The Congregational leadership at every level, guided and animated by the Spirit of God, with an open disposition of seeking God in all things, have the task of realizing the mandate of the General Chapter as much as responding to the day today emerging needs of the world – like care for our common home, loving listening and responding to the cry of the poor in different forms of suffering.

Contemplation in Action. Contemplation is an experience of union with the Lord of the world: **BY THE WORD OF THE LORD.** Through contemplation, we experience this connectedness and one-ness with God and the cosmos, growing in love and compassion for every form of life: the people, plants, animals, and planet. Being a contemplative in action means that our active life feeds our contemplative life and our contemplative life enlightens our active life.

Father Wolff says: Ignited by pure and selfless love your soul feels that God has taken up his abode in it. It no longer occupies itself with the things which perish but only still seeks after God: His glory, His service, His will. Your soul seeks him who is called the God of compassion. (SBL pg. 48)

We must love everything and everyone for God, in God and in order to serve God better. If we fail to do this, we will never find peace. So, be ready for anything according to God's holy will and for God's glory. (SBL pg. 47, 48)

The engagement in JPIC awareness is characterized by **SEE, JUDGE and ACT**, an established methodology promoted by JPIC efforts. We are challenged **to see with the eyes of God, to judge reality with the compassion of God and to act with the presence of God.** Through contemplation, we take time to reflect more deeply on the issues which we are to address and the relationships we are to develop. We strive to deepen our consciousness of who we are in relationship with God, others, and all of creation. In contemplation, we turn towards Christ as he accompanies us on our journey to explore our own motivations and desires in areas needing social change. By knowing ourselves, we are better able to organize and network with others, so that our strengths are integrated in faith-filled efforts to build the reign of God as we care for all of creation.

The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things" (LS 333). When our connectedness to God through contemplation goes deep enough and our understanding of reality is clear enough, contemplation

stands into a prophetic critique and action. Thus, a sister of JMJ is invited with contemplative experience of God, growing in deeper intimacy with him, so as to lead him in all things at all times and everywhere (Corint. 1)

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

To understand the integration of JPIC in the Congregation's Spirituality and Charism, it is essential once again to recall that Justice, Peace and the Integrity of Creation are, above all, values: they are a spirituality. JPIC arises from a spirituality centered in God's plan of LIFE for all creation and we are invited to collaborate in this project. It is nourished by discovery of the compassionate and merciful face of the God of Jesus. This God is revealed in history and encountered in the reality of the people and the nations around us. It blossoms from a desire to follow Jesus with compassion, in a world that is unjust, broken and violent. It arises from the need to discern the signs of life that the Spirit is bringing today. Our Charism springs from following the footsteps of Christ the poor and in response to God's invitation, we live and express our charism through our apostolic ministries with preferential option for the poor.

Inspired by the spirit of our founder Matthew Wolf, we live our charism of an ever – adaptable apostolic availability, through our apostolic work in which seeks to meet the needs of our time. The distinct characteristics of a sister of the Congregation of JMJ is to live up to this charism through: inner Freedom of heart, contemplation in action, unshakable trust in God and with a burning zeal and union of hearts and minds for Christ's redemptive mission in today's world.

The apostolic goal of the Founder is embedded in every JMJ sister: is an insatiable inner urge to share with all human beings our love for God, our intimacy with Christ and our sensitivity to the Spirit with a preferential option for the deprived, disadvantaged and dispossessed. (Corint. 1)

Our founder urges his first sisters that they are the one specified sent out to administer mercy. This message permeates the whole of our spirituality and missionary thrust. As the sisters of Congregation of JMJ, we follow the example of Mary and Joseph in an ever-renewed search for God's will in carrying out Jesus' ministry of salvation. Mary believed that there would be a Messiah of what was spoken to her by the angel of the Lord. She unconditionally said "Yes" to bring forth God's salvation into the world. Joseph submitted his will to God, and freely expressed his great role in the history of salvation.

Pope Francis in **LG3320 Si** invites us to listen to the cry of the poor and cry of the earth. This reminds us to reflect from our Constitutions – that deeper awareness and respect for the environment evokes from a simplicity of life leading to a commitment to use earth's resources responsibly' (Corint. § 14.1).

The option for the poor is an essential dimension of our vow of poverty, inspired by the Beatitudes, the poverty of Jesus and His concern for the poor. This preferential option for the poor needs to find expression in the life of every sister of the Congregation, in our community life, our apostolic choices and services. (Constit. 15). Being sensitive to the pressing needs of our times, we engage ourselves in ventures that alleviate human misery by reaching out to the people in the peripheries. (Corint. § 18.1)

Further, our charism invites us to be sensitive to the signs of the times in the social, cultural, religious, political and geographical aspects. Responding to these, we carry out our mission, listening to the Spirit of God who inspires and guides us. (Corint. §2)

In order to make JMJ sisters available for JPIC concerns in our ministries, the Constitution facilitates listening by collaborating in JMJ spirituality, charism, values and objectives, so as to empower them to collaborate in our mission and making ourselves available to reach out to the peripheries to serve the poor, the marginalized and the oppressed. (Corint. § 55.1, 56.2)

God has a special place for the poor, so much so that He Himself became poor. In discovering God in the poor, we are also inspired by them and live "the ethic of enough" (anton quartan).



12. JMJ RESPONSE TO JPIC

JMJ Charism springs from following in the footsteps of Christ, and Founder Wolff who lived a gospel way of life. Following our call, we live and express this charism through our apostolic ministries.

To understand the integration of JPIC in our Charism and Spirituality, it is essential to note that justice, peace and integrity of creation are the elements of our spirituality. JPIC arises from a spirituality centered on God's plan of life for all creation, and we are invited to collaborate in this divine project.

Living and preaching the Gospel through the works of reconciliation, peace, justice and care for creation cannot be considered merely one activity among our ministries. It is instead an essential dimension of our vocation, like prayer, community and mission.

We need to demonstrate the values of JPIC in our Communities, Education, Healthcare, Evangelization ministries and Social services. JPIC is, therefore, a way of life and mission of JMJ and without JPIC, the integrity and credibility of our mission in the present world loses its taste. Through it we are challenged by the great issues of humanity and committed to the cause of all people, that all might live with dignity.

All JMJs, whatever is their age or ministry, are called to integrate these dimensions in a balanced way throughout the course of their lives. Living from a JPIC perspective leads to a personal and communal conversion and commitment to the transformation of the unjust social, economic and political systems which govern our world today.

- We defend the human dignity of each person against every type of oppression, injustice and violence, while analyzing the underlying causes.
- We build peace – the gift of God to humanity and our task is possible only when we live based on truth and justice, beginning with a change of heart.
- We care for and defend creation, the rights of the Earth and the sustainability of our Planet.

1. What is JPIC mission?

Looking for ways to respond to our call to holiness as contemplatives in action, we promote God's reign of justice, peace and love. This means being able to create a sense of God's presence with our family, in our neighbourhood, the community, people everywhere, all living creatures,



the environment around us and the entire universe. Moreover, we must promote justice, uphold peace and be loving and compassionate at every opportunity.

We desire to dream and, at the same time, be prophets of hope, capable of proclaiming the Gospel for the building of the Kingdom, denouncing and fighting concrete situations of injustice and violence in our present world. This attitude makes us bear much fruit as consecrated persons.

1.1 Laudato Si': Integral Ecological Conversion

Inspired by the Papal Encyclical Laudato Si', we are convinced that a sober lifestyle and sensitivity with regard to ecological and social solidarity are expressions of JNU charism, and that our commitment to ecology is an integral part of our call. Each community, in its project of life and mission, is to draw up an ecological program that promotes concrete styles and choices of life which demonstrate respect and care for creation. With the challenge of Laudato Si', we propose the following:

- Renew our prophetic presence in today's world through a radical process of an individual and communal ecological conversion.
- Adopt appropriate methodology to promote JPIC in our lives and ministries.
- Collaborate in a more comprehensive way within and outside the Church.
- Engage with the Pac Christi International on its "Catholic Non-Violence" initiative.
- Integrate Laudato Si' in liturgy and life on a daily basis.
- Promote the knowledge of the encyclical through retreats and study circles.
- Use creatively multimedia and social networks to promote Laudato Si'.
- Celebrate Laudato Si' year and other significant international days promoting JPIC commitments.
- Collect, create and share the relevant resources concerning JPIC and SDGs.
- Commemorate the environmental martyrs.

1.2 Climate Crisis

We are the witnesses and deeply troubled by the ecological disasters like COVID - 19 all over the world and by its devastating effects on the poor and vulnerable. We recognize that our unwise human actions are destroying the vital climate system of our common home. There is little time left for humanity to change its course, if we are to avoid catastrophic consequences for Earth's community of life. In this existential crisis, we must hear the voices of young people clamouring for climate justice.

Therefore, we resolve to:

- Promote and celebrate the Season of Creation in liturgy and through actions of solidarity.
- Collaborate with the Global Catholic Climate Movement.
- Engage in the Divestment Movement from the dirty fossil fuel industry and

- Reinvest in clean, renewable energy.
- Participate in global and local mobilization efforts for climate justice.
- Raise the awareness and deepen our understanding of the issues discussed in Laudato Si'.
- Collect and share the stories of the best practices around ecological conversion.
- Promote holistic alternatives to the culture of hyper-consumption.
- Plant plenty of trees and amply grow organic kitchen gardens.

1.3 Socio-Environmental Crisis

We are also aware of many incidents of devastation brought upon the environment and the poor people by various extractivist activities such as mining and fracking as well as monoculture farming. Too often the techniques of mining, the displacement and disenfranchisement of people, the poisoning of soil and water, corruption and arrogance of many mining groups and the unjust sharing of the wealth of mining prompt us to question their true worth. We believe that as JMU, we are being called to solidarity with the affected communities around the world. We seek to promote "a different kind of economy. One that is inclusive and not exclusive, humane and not dehumanizing, one that cares for the environment and does not despoil it." (Pope Francis' Invitation to the event, "Economy of Francis," 2019). We will strive to oppose, reduce and repair the social, environmental and economic damage done to our common home. Therefore, we commit to:

- Oppose the throwaway culture of irresponsible consumption.
- Show solidarity and advocate in support of the victims of extractivism.
- Join the "Right to Say No" campaign.
- Adopt strategies for product boycotts.
- Diversify from the corporations involved in the environmental/human rights abuses and reinvest in sustainable projects.
- Encourage in articles to work with NGOs on the issue.
- Engage with people of good will, proposing alternate economic models that support corporate social responsibility, ecological conversion and climate justice.

1.4 Migration Crisis

We see migration as a global phenomenon caused by multiple factors, among them: violence, social inequity, political, economic and climate crises. Its sheer, growing scale all over the world challenges us, the she waits to respond. JMU vision of life, rooted in biblical revelation, shows us that we have only one Father and that all people are our brothers and sisters; that all of us are linked by unseen bonds, together forming a kind of universal family with all beings in the universe. Therefore, we cannot remain indifferent to the serious crisis of human movement and we cannot be indifferent to the situation of our migrant brothers and sisters. Hence, we pledge to:

- Help create a culture of hospitality and common humanity by accepting, welcoming and caring for migrants as our brothers and sisters.

- Open our homes to welcome, listen to and dialogue with migrants.
- Celebrate World Days of Refugees and Migrants.
- Involve to care and rehabilitate trafficked women and children and campaign against Human Trafficking.
- Volunteer work with NGOs at existing migrant centres.
- Promote field experience at migration centres for formees in the Initial and Ongoing Formation.
- Organize immersion camps for the youth and formees.
- Promote campaigns to overcome prejudice against migrants.
- Involve in Jesuit Network on Migration where we are (JM) is present.
- Disseminate legal tools for migrants.

2. Integration of JPIC into JMU Life and Mission

The values of JPIC are to be present at all levels of our JMU life, and mission. They must first of all be present in the witness of our personal and community life and our ministries as part of any mission accomplishment. They must also be present in our specific work in schools, colleges, hospitals, parishes, social projects, cultural activities or the mission ad gentes.

Although JPIC has never been fully integrated / practiced in many of our units and communities, it is an essential element of our life and ministry, and is mandated by our Constitutions and several General Chapters of the past. In order to reignite this mission, it will be necessary to have a process in place that encourages the involvement of as many sisters as possible to look at how work for justice, peace and integrity of creation shall be lived and practiced in our lives and ministries.

2.1 Instruments of Peace through Non-Violence

The work of peace is more than working to end violence. It is about an attitudinal change for life, preparing society for spiritual, economic, social, and political transformation. JMU sisters are called to be instruments of peace in their lives and ministries, especially now with a lot of violence and conflict everywhere around in the society. Moved by the spirit, let us strive, in the manner taught by the Gospel, to bring into peaceful and lasting harmony those who are divided by hatred, envy, conflicting ideologies, or differences of class, race, religion, and nationality.

A spirituality of non-violence makes real the values of peace, justice, care of creation and reconciliation. A spirituality of non-violence embraces a love of the earth and care of all living things. It tries to see "the other" as a subject rather than an object, connecting the presence of God's spirit working in creation.

The first requirement for a spirituality of non-violence is the belief that all humans are connected with each other and with all creation. JMU has to promote peace-building, reconciliation and interfaith dialogue through non-violence strategies and initiatives.

Some of the issues that we could examine as communities in the dimensions of our life:

- Defending the sanctity and dignity of human life in all stages of development, from conception to natural death.
- Dealing with conflict through dialogue, and not through power and manipulation; not leaving aside those who are less able to address their concerns, but caring for them lovingly.
- Showing love and support in relationships; practicing equality and mutual service, with no unjust discrimination between persons; excluding abuses of power and eliminating inequities in the use of economic resources.
- Treating our co-workers justly regardless of their level of service.
- Undertaking domestic work in our communities whenever possible, allowing our employees their right for leaves and offs from the work.
- Utilizing our farmlands for organic farming to support our communities, units and the poor.
- Showing mercy in our judgments and attitudes toward drug addicts, those affected by pandemics, HIV/AIDS, sex workers, minors, the divorced, migrants, refugees etc.
- Living simple life styles and practicing eco-friendly behaviors for the care of creation.
- Caring for the poor in our area and defending their rights.
- Administering our goods in ethical and evangelical ways.
- Denouncing war and arms race and becoming agents of reconciliation.

2.2 Option for the Poor

General Chapter 1975 confirms that our Solidarity with the world and the poor. Already five decades ago God's message had shaken awake the members Society to experience "an overwhelming God, and His word calling JMJ to a greater solidarity with fellow human beings, to a more authentic apostolic dedication, to conversion and renewal of ourselves."

The whole world concerns us, especially so when we read the signs of the times. We belong to the people. We do not belong to ourselves, in a very radical way to Jesus the Lord as the centre of our life and our love. Jesus is the Man who lived for others. Whoever binds herself to Jesus also commits herself to all others. We do not water-down this solidarity but live it to the full as part of our vocation. (GC 1975, pg. 7)

- Do we really open our hearts, and hear the cry of the poor?
- Let us understand what the poor go through. Do we realize enough this grave problem and this intense suffering?
- Do we care in a concrete way to give us our security? Much has to be changed if we really want to live for the poor (GC 1975 Pg15, 17,19, 21).

We cannot close our eyes to the poverty that affects billions of human beings. We need to understand the truth of poverty in all its dimensions - extreme poverty, oppression, and

social exclusion with its consequent violence and deintegration. We must often contend with a culture of poverty and the values lived by the poor, including their capacities for resistance, solidarity, hope and celebration. This is the experience of the Gospel and of life with God among the poor.

We can say, therefore, that the option for the poor is not an option against anyone; rather it is against the poverty that contradicts God's plan. We can likewise say that opting for the poor is opting for a loving God, for the God of family, and for the kingdom of God which is a kingdom of justice and peace. Opting for the poor means changing the structures that contribute to the causes of extreme poverty.

2.3 Living and Advocating for Justice

The option for the poor is intimately tied to a commitment for justice. Solidarity with the least, based on the Gospel, leads us to uncover the trauma of injustice found in our societies, along with the causes of social inequality that affect so many of our sisters and brothers. As JMs in particular, we must be committed to work for justice by virtue of our identity as "least among the least of the earth." From this perspective, our witness in favor of justice begins with a serious review of our lifestyle, both individually and communally. Otherwise we run the risk of falling into pure ideology, or for that matter, into a manipulation of the very things or persons we say we wish to defend.

- How can we proclaim justice or denounce injustice if, in our midst, the former receives no attention and the latter is not combated?
- If by profession we are all equals with the same rights and responsibilities how can we justify situations of inequality in our own communities?
- How can we preach peace, love and unity when there are divisions among us based on tribe, caste, race, position and others?
- How can we advocate for social justice when workers in our communities and institutions are underpaid or mistreated in one way or another?
- Why should we remain indifferent in the face of human suffering like extreme poverty, refugee crisis, disease, gender violence, etc.?
- How can we combat injustice when wasteful consumerism exists in our midst and causes us to turn our backs on situations of poverty that are very near us?

2.4 Care for Creation in our daily Lives

Caring for the most vulnerable populations is an integral part of our JM's charism. At this time of worldwide transformation, and in the light of the example of our saintly Fr. Wolf and Sr. Mary Glowery, and our Dutch missionaries and our hardworking native sisters, we are challenged to reflect on our own lifestyles (personal, community, and social/ political) and deepen our commitment to living in solidarity with those who are most impoverished of humanity and of the rest of creation.

In his encyclical, *Laudato Si' - On Care of Our Common Home*, Pope Francis says, "Our sister cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God had endowed her: We need only take a frank look at the facts to see that our common home is falling into serious disrepair."

Pope Francis further comments, "Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it."

As JNUs we need to ask:

- What changes can we make to our lifestyles, production and consumption to better care for one another and creation?
- Do we acknowledge our share of responsibility for the destruction of our planet, since we actively contribute to the negative effects of this destructive system?
- Can we individually and collectively, assess our conduct in the area of ecology?

2. Change of Lifestyle – Personal and Communal

Change of our lifestyle should be personal and communal, something we might truly call an ecological conversion, based on a relational anthropology and ethics of simplicity, moderation and frugality while acknowledging that we are called to be good stewards of the environment. As Pope Francis says, we need an ecological conversion in which the effects of our encounter with Jesus Christ become evident in our relationship with the world around us. Living our vocation to be protectors of God's handwork is essential to a life of virtue. In our relationships with others and with creation itself, our lifestyle should be characterized by simplicity.

In order to care for creation, we propose a moderate, sober and just use of resources, beginning with the famous three R's of ecology (Reduce, Reuse/Repair and Recycle).

While enjoying the small pleasures of everyday life, we should avoid what is unnecessary and wasteful.

Voluntary detachment from things, simplicity of life, and joy for the gift of life are JNU attitudes of reverence for creation and of concern for the common good. In this case we need to examine our daily lives and consider critically how we manage and use things like food, water, energy, transportation, packaging, garbage, waste and others. Here we reflect on some practical ways in which we can live in a more sustainable manner.

2.1 Food

It's not only how we choose to travel or heat or cool our homes that determines our carbon footprint. What we eat also has a climate impact. Understanding the resources that go into producing our meals can make us more aware of the relationship between food and climate change, and help us make better choices. There are several factors that contribute to food's climate impact, including:

- (1) how low on the food chain it is;
 - (2) how much energy is used to produce it (and whether the food is grown organically or with chemical inputs); and
 - (3) how far it has to travel before it gets to the table.
- (4) Food production is becoming increasingly aggressive.

What can We do? What we eat influences our health.

- It is good to eat fewer sweets, meats and fats, and more grains, legumes, fruits and greens. Avoid junk food as much as possible.
- Try to eat meat-free meals as much as possible. If you're already doing that, gradually increase the number of meat-free meals day by day.
- Eat fresh foods that are produced close to where you live, cutting down on transport and pollution.
- Buy fish caught in sustainable ways.
- Grow some of your own food. Growing vegetables at home eliminates some of the transport required to get food to your table. It also allows you to grow your food without chemicals. Natural food is generally safer for people and the planet. Its use promotes development of small and medium sized farming, which are less harmful to the environment and help to sustain rural communities.
- Don't waste food. Close to half of all food produced worldwide is wasted after production, discarded in processing, transport, supermarkets and kitchens.
- Get accustomed to reading labels in order to avoid food that is genetically modified.

Community Reflection

- Is there something about our use of food that needs to improve?
- Do we provide clear information on this topic to our cooks and to those who do the shopping?

3.2 Water

Water is the resource most necessary for human life. Access to fresh potable water is now considered a basic human right. Its correct use is vitally important not only for us, but for the environment. Yet millions of people lack access to water. Pope Francis notes, "our world has a grave social debt toward the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity."

Suggestions for Sustainable Management of Water

- Decrease water use by recycling and by safely reusing the supply.
- Turn off faucets when not using water (brushing teeth, soaping up when we wash our hands or take a shower, while washing anything). Take a shower more frequently than a bath.
- Install storage tanks and low-use faucets.
- Fill the washer with clothes, economize on water (no half-loads)
- If you have a garden, practice drought-tolerant landscaping. Design the garden for low water use.

- Reduce consumption of detergent and fabric softener in washing machines. (Manufacturers usually recommend larger amounts than are really needed.)

Community Reflection

- Decide what to do and evaluate the decision in six months by reading the water meter and looking at the water bill: how much water and how much money have been saved?
- How can we improve our communal use of water?

3.3 Energy

To stop climate change and to reverse the damage it causes, we need to work at the personal, communal and social levels. Four ways to address the issues are:

- Promote energy that is clean and renewable - solar, wind, water, energy produced from forest and farm waste. Renewable forms of energy have recently surpassed coal in their global use to produce electricity. In just a few decades they may be able provide most of the energy we need.
- Conserve energy by not wasting it and using it more efficiently.
- Use energy in a rational and efficient manner in buildings, in common places, for transport, and in personal rooms.
- Support and cooperate with others who share these practices.

Community Reflection

- What is my/our carbon footprint?
- What practical steps can we do to save energy in our communities and institutions?

3.4 Transportation

The issue of transportation and the environment is paradoxical in nature since transportation also provides substantial socioeconomic benefits. At the same time, it is a dominant source of emission of most pollutants and their multiple impacts on the environment. We need to be aware of the human, social and environmental costs associated with getting from place to place in today's world. They include:

- Emission of greenhouse gases into the atmosphere due to use of petroleum and its derivatives (transport is the biggest contributor to the greenhouse effect).
- Respiratory illnesses, nervous disorders and premature death due to air pollution.
- Environmental impact of highways and high velocity corridors.
- High mortality rates on highways.
- The impact of airplanes on the ozone layer.

Safe and affordable transport is essential for many of our daily activities, and to overlook it would be absurd. For this reason, we need to look for alternatives and adopt the means of transport which are most sustainable.

What can We do?

- Use public transportation as much as possible. It will help avoid parking problems, saves money and contributes to diminishing pollution.
- Do not use the car when unnecessary.
- Use a bicycle or walk around town more often for trips that are not very long. It is good for health and economical.
- Ride-share as much as possible, for work, vacations, etc.
- Use cars that are more fuel efficient.
- Do not exceed 100 km/h (62 mph) on the highway. It will save energy.
- Shop close to home, where it is not necessary to use a car.
- Choose the train for trips outside the city, especially longer ones.
- Support groups and campaigns that pressure government improve and promote public transportation.

Community Reflection

- Discourage our use of vehicles in the community / institutions? Do we really need all of them?
- When buying a vehicle, do we look for the most fuel-efficient models?
- Is there situation when we might avoid use of a car and use public transport instead?
- Do we promote public transportation in our area? Are there groups that try to pressure the government in this area?

3.5 Garbage and Waste

We are now in a 'Use it and Throw it Away' culture. Viewing nature solely as a source of profit and gain has serious consequences for society. Since the market tends to promote extreme consumerism, people can easily get caught up in a whirlwind of needless buying and spending. Consumerism is inevitably associated with squandering our natural resources, pollution, and the creation of more and more waste.

Where do we find the raw materials for so much consumption?

Where are we going to put so much garbage?

The capacity of nature to provide resources and assimilate our waste is limited - bottles, cans, containers, billions of plastic bags, clothes that we replace much more frequently than before, recorders, toys, batteries, domestic appliances, computers, furniture, paper, organic matter and toxic products like cleaning agents, cosmetics, paint, insecticides, medicines, etc.

What can we do with the Waste?

Pope Francis says in *Laudato Si'*: "Earth looks like an immense pile of filth. Our Consumer society has become a garbage society."

In the cities of industrial nations there is garbage collection, but the volume of trash continues to grow. Part is recycled, but the greater part is burned in incinerators. In developing countries, 25 to 50% of solid waste remains uncollected and poses a serious threat to human health.

The Three Ecological R's — Reduce, Reuse and Recycle — are key to a proper response to this problem.

Reduce: The first rule for the protection of the environment is reduction of consumption. It cuts down on waste of natural resources, on the amount of trash and on pollution. By reducing the amount of "stuff" we use, we decrease the energy needed for manufacture, transportation and disposal. Avoid using single-use and "throw-away" products, excessive packaging and plastic or Styrofoam trays for meat, vegetables, etc., because they are made with strong pollutants.

Reuse: The more we can reuse items and avoid single use items, the better.

- Do not just throw things away when they break — fix them.
- Reuse bags, boxes, envelopes and other containers.
- Choose products made of recycled materials.
- Choose products with returnable containers.
- Choose family or industrial sized containers over smaller ones.

Recycle: Our garbage may become a new resource.

- Cardboard and magazines can be made into boxes.
- Recycled plastic can be used to produce water pipes, mattresses, bottles, containers, automobile parts, etc.
- Glass and aluminum can be recycled to make new products of glass and aluminum.
- More than 50% of domestic waste can be recycled as compost.
- Practice selective collection of garbage.
- Use recycled paper. Use both sides of paper. Used sheets of paper can serve as note pads.
- Collect furniture, computers, household appliances, etc. for reuse or to recycle their parts.

Community Reflection

- What three-way items are used in the house?
- Could you find substitutes for some? Eliminate others?
- Which items can be reused or recycled?
- In places where there is selective collection of garbage, does the community always separate the trash?

Conclusion:

We have witnessed and affirm the great contribution that our sisters are making. They sow peace and protect human rights, despite the continuing violence and conflict in places we are in. We also realize that, as JMJ, we have to work to be instruments of peace and reconciliation, continuing to be present in places where our presence is needed and not abandoning those who are suffering. With a deep concern for the political crisis and incredible violations of human rights that occur in some places and countries, we express our solidarity with the oppressed, the least, the lost and the last.

We need concrete plans and structures in place for JPIC, and we as Congregation with renewed vision and mission priorities, be prepared to read and discern the signs of the time. We ought to respond to cry of the poor and cry of the earth with an integral ecological conversion in a radical manner: it includes the spiritual, social, economic and political dimensions. As a contemplative community in mission, we seek to rededicate ourselves to action through contemplation and prayer, solidarity with the poor and the Earth. We implore all the JMJ sisters across our Congregation to deepen our vocation to consecrated life and respond to this call to conversion in the 21st century.

References:

1. Constitution of the Congregation of Jesus Mary Joseph.
2. Luette Arnsperg & Louise von Luxemburg, *Seen by the Lord: The Spirituality of the Sisters of JMJ*.
3. <http://www.jmj.org>
4. <http://www.usccb.org/faith-life/ecumenical-and-ecumenism/18-ecumenical-dialogue/immigration>
5. <http://www.jmireland.org/efl/guests-in-ireland>
6. <http://www.jmireland.org/efl/guests-in-ireland>

13. JMJ JPIC ORGANIZATIONAL STRUCTURE

ROLE OF JPIC PROMOTERS IN THE CONGREGATION

The fundamental purpose of JPIC Commission, both at the international level and in JMJ Province / Region is to inform, integrate and inspire JMJ sales and collaborators in the ways and works of JPIC.

1. OBJECTIVE OF THE INTERNATIONAL JPIC COMMISSION

The fundamental objective of the Commission is the work of animation of the whole Congregation in the area of JPIC.

At the Generalist level there are two entities:

- The International JPIC Office, and
- The International Commission.

The General Council appoints the Director of the Int. JPIC Office, the members of JPIC Commission, and a General Counselor in charge of JPIC to be a liaison between the GC and JPIC Commission.



2. THE ORGANIZATIONAL STRUCTURE OF JPIC IN THE CONGREGATION

2.1 At the Congregation Level

(a) JPIC Office: This is a permanent structure of the Congregation. The Director is the principal agent assisting in the initiation, formation, coordination and reworking of the JMI Sectors and Collaborators in the areas of justice, peace and care of creation at the international and national, province / region levels, as well as at the community level levels.

(b) JPIC Commission: This JPIC Commission collaborates with the Int. JPIC Director in an advisory and consultative role, representing the concerns, needs, interests and expectations of the International Community. The members of the Commission are expected to gather information about JPIC concerns and initiatives from across the Congregation and other relevant areas of the world in order to properly fulfil their consultative and advisory role.

Congregational Level Responsibilities:

- Communicate regularly with the provinces/region in order to keep them informed about Congregation's concerns, the calls of the Universal Church and other significant organizations like United Nations.
- Coordinate, initiate and network with JMI Promoters (Region)/Communities, disseminate the projects accomplished to motivate, encourage and applaud those responsible for successful work.
- Invite contributions from the whole Congregation twice a year to the 'JMJ - JPIC Circle of Caring' on the website and in 'The Encounter'.
- Collaborate with:
 - JMI associates and paid consultants
 - Justice Desk of National Conference(s) of Religious Superiors and Bishops.
 - Govt. and NGOs initiatives
 - International UN Office, USAID, JPIC-Rome, Secretary for Promoting Integral Human Development and Global Catholic Climate Movement.
 - International Congregations' JPIC Promoters' Teams / Members of the General Council with responsibility for JPIC.

2.2 At the Province / Region Level

Province / Region / Local JPIC Promoters and Commissions are intended to mirror the international structures at the Province / Region / Local level. Ideally, there should be one JPIC Promoter and a Commission for every Province / Region of the Congregation. Where there are no existing JPIC structures, it is essential and practical to appoint a JPIC Promoter and a Commission, with representatives of the members from the Province / Region.

Province / Region JPIC Promoter serves as the primary point of contact with the JPIC Office in Rome. She also helps to bring JPIC concerns, invited attending to them and shares information on JPIC mission activities with the JPIC Office in Rome. In addition, she collaborates with the Local JPIC Commission of the Communities / Units to ensure that the programs of the JPIC Office and Commission in Rome and Province concerned are implemented at the local level. She serves as local JMJ contact for work with other like-minded organizations as well as NGOs. Finally, she serves as primary JPIC contact for the Provincial Council or Community and will meet them at least annually to keep JPIC concerns, programs and projects on their agenda.

Province/Region level Responsibilities:

- 1) Get actively involved with commitments to Action to address JPIC issues – at local, national and international levels – which are highlighted by Laudato Si and Sustainable Development Goals.
- 2) Offer JPIC Promoter formation workshops to orient members to the JPIC concepts, objectives and areas of concern.
- 3) Organize Commission meetings to decide on some specific issues or topics related to Laudato Si and Sustainable Development Goals which the Province will focus on for the coming year(s).
- 4) Provide appropriate personnel, financial and material resources for JPIC projects and programmes, raising awareness about the issues on which you are focusing.
- 5) Arrange and guide using Social Analysis and prioritizing issues for planning and action and invite JMJs, collaborators and associates to participate in the execution of the projects.
- 6) Work closely with international JPIC office for guidance and applying for funds for sustainability of the projects.
- 7) Prepare suitable reflection materials which link JPIC issues with JMJ Charism, Spirituality and Ignatian spirituality. Incorporate and integrate these resources in a creative way to all including to those in initial and ongoing formation.
- 8) Collaborate with JMJ sisters, associates, diocesan, community leaders, doctors, justice, National Conference of Religious and Bishops, Govt. and NGO networks, any local UN Office or the national UN Information Office (if such exist), and Catholic / Ecumenical bodies.
- 9) Coordinate, arrange and network with JMJ Communities / Institutions, document and share about specific JPIC projects accomplished to motivate and encourage those responsible for successful works.
- 10) Contribute accomplished and documented reports twice a year for share in **JMJ - JPIC Circle of Caregivers** (Appendix III) which will be on the congregation's website and in **THE ENCOUNTER**.

3.3.31 The Local Community Level

Local Promoter exists in the orientation, formation and coordination of the Sisters, Lay Collaborators, Staff and Students in the Institutions / Communities. She serves as the primary point of contact with the JPIC Office in the Province. She also helps to bring JPIC concerns of the local area in addition, she collaborates with the Local JPIC Commission to ensure that the programs of the JPIC are in line with the Province priorities and of the Commission in Rome are implemented at the local level. She serves as local JMJ contact for work with other People, NGOs, Trusts and Fundations engaged in similar work. Finally, she serves as primary JPIC contact for the provincial council or Province Commission and will report them at least annually to keep JPIC concerns, programs and projects on their agenda.

The Local JPIC Commission collaborates with the Province JPIC Promoter in an advisory and consultative role representing the concerns, needs, interests and expectations of the communities (units) in the province. The members of the Commission are expected to gather information about JPIC concerns and initiatives in order to properly fulfil their consultative and advisory role. They also assist the Local JPIC Coordinator in the orientation, formation and coordination of the sisters, co-workers, staff and students in the area of JPIC work.

Important Responsibilities to consider in JPIC animation work at Community / Institution Level

- 1) Do social analysis. This process will help us to see more clearly the direction for our JPIC work and mission ought to take place both inside and outside the Congregation.
- 2) Offer both theoretical and practical training on JPIC concerns, prioritising it for everyone at all levels in the community and institution.
- 3) Collaborate closely with the local council, coordinators of spirituality, formation, education, healthcare, social service and evangelization.
- 4) Use effectively the resources at JPIC and JMI Charism and Spirituality, incorporate and integrate these resources in a creative way for prayer, reflection and action.
- 5) Verify that JMI JPIC strategies flow from the bottom up and are synchronized well at all levels – local, province / region / congregation.
- 6) Be respectful of socio-cultural diversity and differences we find among people. It is important to approach with basic respect, allowing us to "be heard" and to be heard, rather than impose something that they do not want, or which they feel is not theirs.
- 7) Coordinate, animate and network with departments of the community: local Govt, NGOs and other interested organizations.
- 8) Communicate clearly and regularly. Let people know about the positive undertakings of JMI Congregation in issues of justice, peace and integrity of creation.
- 9) Document and share about specific JPIC projects accomplished to motivate and encourage those responsible for successful work.
- 10) Contribute accomplished and de-motivated reports twice a year to share in 'JMI – JPIC COURSE OF CARE' (Appendix III) to be on the congregation's website and in 'JMI BULLETIN'.

2.4 Role of JPIC Promoters at all Levels

All members designated as JPIC Promoters for their respective provinces / region / institution have to animate, integrating justice, peace and integrity of creation into the spiritual and existential lives of the members. In addition to specific responsibilities of every level, a JPIC Promoter is responsible for helping each person and community to identify one's own particular way of living and promoting JPIC values.

The animation of JPIC consists of four elements: **experience, social analysis, theological reflection on scriptural/JMI charism and action.**

In particular, a JPIC Promoter is charged with the following:

- Promote congregational involvement with conviction that JMI ministries of Education, Healthcare Social and Evangelization services, without a JPIC perspective, cannot be authentic.
- Develop a framework to nurture the JPIC dimension of Christian spirituality.
- Uphold the spirituality of JPIC integrating it with JMI Spirituality and Charism.
- Animate members, lay partners, alumni, staff and students in the JPIC values.

2. FRAMEWORKS FOR PLANNING, ACTION AND EVALUATION

The following frameworks provide excellent tools for planning, implementation and evaluation by the JPIC Promoters at Provincial, Region, Community or Personal Levels.

§ 1 JPIC Ministry Framework – this helps to focus on our ministries according to JPIC viewpoint.
Activity Areas: We can identify SIX key ministries within the Province / Region:

- 1) Education
- 2) Healthcare
- 3) Social Service
- 4) Evangelization
- 5) Formation and Spirituality
- 6) Advocacy and Lobbying / Relationships

Each of these can be a key part of JFIC focused work. However, it is important to see and make the links between addressing issues through education, healthcare, social, spirituality formation, personal development, advocacy and lobbying, and our relationship with Universal Church, International, National and Local organisations.

How is my ministry focusing on JFIC?

Can you choose the particular core activity within which your ministry or area of work fits and ask yourself the following questions?

- (a) **Specific Actions:** What specific actions am I presently doing in relation to this ministry?
- (b) **Links with SDGs / Laudato Si' Goals:** How are these actions linked to furthering the achievement of the Sustainable Development Goals (SDGs) / Laudato Si' and seven-year plans.

1) Education: The Education ministry has to focus on SDGs and Laudato Si' programmes and projects that emphasize either the formal or non-formal dimensions of education in schools, colleges, in local communities, or particular groups e.g. Youth - school/college dropouts, unemployed. Education programmes ought to focus on all key dimensions of learning about JFIC, Laudato Si', SDGs - ideas and information, values and attitudes, skills and capabilities as well as experiences and actions. These may include organized projects or one-day events, environmental workshops, International days related to JFIC, Laudato Si', SDGs during the academic year, visits to elderly homes, disabled homes, orphanages, indigenous and urban slums and neighbourhood.

2) Healthcare: The focus of healthcare ministry has to be on SDGs and Laudato Si' programmes and projects that emphasize on dimensions of caring and serving the poor patients, extending healthcare services reaching out to the poor in the rural areas and urban slums, aged, drug and alcohol addicts, people with HIV/AIDS, terminally ill, geriatric care etc. Healthcare programmes through mobile clinics and outreach programmes, environmental and eco-friendly projects in the hospital premises that focus directly or indirectly on all key dimensions of JFIC, Laudato Si' and SDGs.

3) Social Service: The Social Service activities have to integrate with SDGs and Laudato Si' programmes and projects within the country, empowering target groups like women, youth and children. These programmes should focus providing employment opportunities, women generation and sustainability. We need to focus on specific issues of globalization related to human Trafficking, Migrants/Refugees, Poverty of women and girls, Gender and Domestic Violence, and other issues in consonance like Racism, Religious discrimination, Human rights, Indigenous and Homosex.

4) Evangelization: The ministry of Evangelization needs to make necessary links and connections with SDGs and "Laudato Si'" goals, which involve the faithful to care for our common home. New Evangelization - Care for Our Common Home ministry aims to develop awareness of Catholic Social teachings on our responsibility to care for our environment, provide opportunities to be stewards of God's Creation, support individual and parish-wide efforts to live more sustainably,

and to coordinate initiatives to care for the environment. There are many opportunities to include and integrate JPIC with various aspects of human and spiritual maturity in spiritual formation of people through pastoral / evangelisation ministries.

g) Formation: The formative programmes have to include the SOGs and Laudato Si' goals at different levels of religious formation both in the initial and ongoing. With the ministry, there are many opportunities for formation to include and integrate JPIC issues, especially taking part in people's struggles and getting involved in realities of their life. Orientation to JPIC ministries of the Congregation during initial formation might inspire and guide the formation, to make right choice of their call to consecrated life. This experience could also influence and shape the human and spiritual maturity of the formers.

h) Advocacy and Lobbying / Relationships: Awareness and lobbying are effective ways to create awareness about the JPIC Concerns among individuals and communities. We should use our knowledge and expertise to address community based issues and accompany the people to speak up themselves of their basic rights like clean environment, public amenities and basic needs. This awareness and education of people influences their responsibility towards general public of issues facing the community and the importance of signing public policy to address the need. The overarching objective of any lobby and advocacy strategy is to influence decision makers in order to enhance and improve conditions that aims to improve the standard of lives of the poor people. Lobbying helps to impact decision makers like politicians and policy-makers as well as other stakeholders, such as international and national companies, local leaders to improve policies and achieve structural changes in key areas such as agriculture, health, education of the people in favour of achieving SOGs and caring for the environment.

1.2 JPIC SUPPORT AREA FRAMEWORK: JPIC Support Areas Framework helps us to plan about using resources to support our commitment to JPIC.

The support areas for JPIC are as follows: 1) Communications, 2) Structures, 3) Prayer and Reflection, 4) Resourcing, 5) Formation, Capacity Building and Training, and 6) Other areas.

1) Communications

This relates directly to provide necessary documentation, information and communication about our Programmes and Projects - planning, implementation, evaluation and success stories or overall Programme effectiveness. It has two key dimensions:

- Internal, with our JMU JPIC network within the Congregation and with other internal constituents at Congregation, Province / Region / Community level.
- External, with international, national, local agencies, partner organisations, like-minded groups, the media, local communities, including SOCs and NGOs.

2) Structures

In planning to deliver an individual project or a JPIC focused set of activities, it is necessary to identify and set up appropriate structures such as:

- Formation of JPIC Commissions at Congregation, Province, Region, Diocese and Community level.
- Methodology - Social Analysis of the JPIC issue using See, Judge, Act process, project writing, planning, implementation, evaluation and feedback.
- Coordination with Individuals / Groups including relevant material of interested participants or partner organisations.

Paying attention to stakeholders enhances JPIC focus not only for a particular individual crowd but also for future projects/programmes.

3) Prayer and Reflection

Ensuring that the JPIC concerns, agenda, values and perspectives are included in prayer and reflection on a regular basis in the Congregation. Integrating JPIC with JMJ Spirituality and Charism through theological reading, reflection and contemplative dialogue on current JPIC thrust and issues aim to be encouraged.

4) Resourcing

This is a vital area of support that includes key inputs to the development of commitment to JPIC, such as personnel, finances, material needs, skills capacity building etc. JPIC Promoters need to be passionate, confident and skilled in performing, analyzing JPIC issues and in planning specific programmes and remaining vested projects.

5) Formation, Capacity Building and Training

In the course of time building overall commitment, understanding and engagement of sisters and collaborators in JPIC programs depends significantly on Promoters' formation workshops and ongoing capacity building of individual sisters, institutions and Communities. There are very many ways in which this can be done and it is the responsibility of JPIC Promoters and Province/Region Coordinators to ensure that JPIC issues are addressed on a priority basis.

6) Additional areas

JPIC Promoters may want to add any other support areas based on the context in which one is working.

References :

1. *Order of Friars Minor Capuchin's Justice, Peace, and Integrity of Creation (JPIC) HANDBOOK 2017.*
2. *Handbook for Animators of Justice, Peace and Integrity of Creation (JPIC) National JPIC Committee Secular Franciscan Order, CSA, 2018.*
3. *JPIC Handbook for reflection and Planning, IJIC, Casa Loreto, Roma.*
4. *Missionary Diligence of Mary Immaculate, Justice, Peace, and Integrity Of Creation, Congregation in Mission, Roma 2018.*



“You pray for the hungry. Then you feed them. That is how prayer works.”



14. JPIC METHODOLOGY: SOCIAL ANALYSIS



In order to become aware of JPIC concerns in our Congregation, JPIC has generally proposed to use a methodology developed by Cardinal Joseph Caspary of Belgium and summarized in the motto - **See, Judge and Act**. This method is designed to first examine the life of an individual and then that of a Community or Institution. This methodology is done in the context of social analysis which invites us to **LISTEN**, to **SEE**, to **HEAR** the cry of the poor and cry of the earth in which we are living.

Social Analysis: It is necessary that JPIC operators examine justice and environmental problems very carefully, before they take action to solve these problems. Social analysis is a vital tool in this process. Heilbrunn and Heilbrunn define social analysis as "the effort to obtain a more complete picture of a social situation by exploring its historical background with theological reflection."

Social analysis is a popular and effective tool that enables us to examine the structures of the society: political, economic, cultural, social, and religious - and to uncover the root causes of social injustice. It helps us move from facts-to-facts comparison to asking how and why. How ill these people get to be poor? Why is unemployment increasing?

Social Analysis - See, Judge, Act: A reflection and action process for decision making

The social message of the Gospel must not be considered a theory but a basis for **action**. Today, more than ever, the Church is aware that her social message will gain credibility, even from the witness of actions that as a result of its hope and consistency.

- Pope John Paul II
"The Hundred Year" Encyclical Letter 1961

If we are to make sense of all that information and if we want to be relevant and effective in tackling social problems, we have to seek to understand the society in which we live, to analyze them, and what forces are at work and what is causing the problems we encounter (LS 125).

We have to discover the networks that exist at the heart of our everyday life, networks of power, of poverty, of ethnic groups, transforming them into "a network of solidarity and belonging. In this way, any place can turn from being a hell on earth into a setting for a dignified life" (LS 146).

Social Analysis helps to attack social evils at their roots. Without an awareness of the causes, we continue ourselves to meeting symptoms. Without



is needed: "The cause of evils, and not merely their effects, ought to disappear" (LE 141). There are various models of "social analysis". As religious missionaries we are primarily interested in Christian models. Three such Christian models are designated here:

1) **The Life Review (Revision 00 via)**: This model follows strictly the "SEE-JUDGE-ACT" dynamic. It takes as starting point a precise experience in life, or a concrete situation lived by a group or a person. It describes the facts and analyzes the situation. It sheds the light of God's Word onto the reality and sees it within the context of salvation history. It calls for meditation and prayer, leading to conversion. Action then follows, which is seen as a mission in today's world.

SEE Objective

- To gather the maximum amount of information.
- To deepen the experience and situate it in a larger context.

Gathering information:

- a) Describe the event, the experience – in detail: What are we talking about? What are the facts?
- b) Who are the persons involved? What are they doing? What do they say? To what kind of thinking or values are they referring? What kind of interests are they defending?
- c) How does the event happen? What are the different steps? What kind of forces are at play here? Who are the allies and who are the enemies?
- d) And for the members of the group: What obstacles have we met? Have we corrected any mistakes in strategy? What lessons do we draw from the experience?



Deepening the experience and situating it in a larger context:

What does this experience or this situation reveal?

- concerning the functioning of society, and
- concerning the possibilities of action in the process of influence and on the forms that structure society?

JUDGE: This is the time

- of listening to the WORD and of CONVERSION

- of PRAYER Objectives, to receive God's Word
- to change our way of looking at things and to purify our motivations
- to meditate in prayer on the given experience and on the "calls" that it contains.

Receiving God's Word:

- Go further than a superficial, bringing together of the given experience or situation and a certain biblical text.
- The aim is to situate the precise commitment in the totality of the history of Salvation, in order to become aware of the value and the greatness of the responsibilities taken on.
- This is done through meditating on a certain biblical text, one could also refer to the liturgical year, which is the greatest actualization of the history of Salvation. Changing our vision and purifying our motivations.
 - What are the "obscure" movements that have infiltrated our analysis of life?
 - The desire to build one's own glory?
 - The search for power? For revenge?

Meditating in prayer on the "calls" of the experience

Where is God sending me? What is His mission?

- so that God's Name may be sanctified.
- so that God's Will may be done
- so that God's Reign may come

ACT : This is the moment of working on a strategy:

- What are we going to do?
- Which objectives do we want to reach?
- Which persons do we have to meet?
- What information, facts, do we need?
- What plan of action do we work out?
- Which role is each one going to play?

Finish with a Prayer to the Lord who sends us on a Mission.

2. The Pastoral Cycle: This is a six-stage process of analysis, reflection and action. It involves evaluation of our experiences in the light of the action taken, identifying the problems as we perceive them. In some way or another giving birth to a new reality. And so, the cycle starts again and again, ever deepening our analysis and always making our action more relevant and more effective. Because of this capacity of versatility, this process is also called **the pastoral spiral**.

STEP ONE: In step one we **reflect** on our experience and try to identify problems. This is usually relatively simple, although different people may identify different problems. After having identified several problems, comes to an agreement to tackle one specific problem at the time. Choose a problem about which the group feels strongly. To be a common and current problem that is not too big to tackle. Get all the information possible about it. Look at the history—when did it begin and when did we become aware of it? Is it part of our culture or is it a tradition?

STEP TWO: Step two is the **actual social analysis**, that is, the analysis of the causes. This is probably the most important stage of the process, and yet, many people are inclined to pass over it and move directly to planning an action. Sometimes the causes will be very obvious; sometimes it may be difficult to suppose the real root causes. Do not hurry. Go deep. Ask why, and why, and why. The following are some questions that could be used:

The Pastoral Cycle



a) Questions about cultural structures: Here we examine education, mass media, cultural activities and religion, and we ask ourselves:

- What is their content? • Who controls them? • What influence do they have?
- What values do they transmit?

b) Questions about social structures: Here we examine social standards and social status.

- Who gains people's support and loyalty in the situation?
- How does this happen?
- Who loses people's support and loyalty?
- What is helping to change the situation? And what is not?

c) Questions about economic structures:

- Who is growing richer from this situation? • How do they become rich?
- Who is growing poorer from this situation? • What are people doing to change it?

d) Questions about political structures:

- Who is gaining power from this situation? • How do they gain power?
- Who is losing power from this situation? • What are people doing about this situation?

STEP THREE: In step three we do **Christian theological reflection**. We ask ourselves what God has to say about our problem. How does the Bible, the Word of God, tackle the problem? What did the prophets have to say? What did Jesus do and say? Are there any Church documents which may enlighten us? Try to imagine what God would say, if the Lord were to speak to us now about this situation. In silence, we listen for a while to God speaking in our hearts. Try to leave aside your own thoughts and feelings, but listen to the Lord. This is a moment of conversion, as we come face to face with the example of Jesus.

Afterwards, the group shares what came through in the silence. This may be a saying or a story from the Bible, a text from Church documents, an aspect of our charism, or some other symbol of faith, a song, a poem, a picture, a drama, etc. The group prays then for light and strength to do what God wants us to do about the problem.

STEP FOUR: Step four is **planning action** in order to tackle some of the identified causes of the problem. In planning an action, we have to address causes that we can do something about, we have to identify possibilities for effective action. One way of doing this is to brainstorm for concrete and possible actions to be taken. Then the group chooses one action and plans it in detail. Who will do what, when, where and how? It can be very helpful to role play the action and come up with an alternative plan of action.

STEP FIVE: During step five, we **implement the planned action**. Many times, we make plans, and many times they just remain plans. Therefore, we emphasize this step, because if planning is useless if it does not, in some way or another, lead to action. Step five may take quite some time.

STEP SIX: Step six is the **evaluation of the action** done, leading into a new reflection on our experience in the light of the action taken, going on to identify the problems as we see them now that our action has in some way changed the reality or changed our perception of that reality. And so, we begin a new "pastoral cycle" with an ever deeper analysis and a new more relevant and effective action.

In evaluating the action, the following questions may be asked:

- What was done and what was the result?
- What were the successes? What were the failures?
- What have we learned for the future?
- What is the Lord saying to us now?
- How do we see the situation now?

Repeat the cycle and take further action.

5. **The Missionary Analysis:** here we have a method of analysis within a broad concept of a missionary stance. This method is grounded in the reality of JMJ missionary presence within the Church and tries to integrate elements of what is known as the pastoral cycle with elements of JMJ criteria. Through our missionary presence we seek to listen people's need for salvation and to be part of a response to this need, favouring the most abandoned, poor, and the groups least touched by the Church (CC 1-8).

The Missionary analysis includes three essential phases in the process:

- 1.1 Missionary Presence
- 1.2 Community Reflection and
- 1.3 Missionary Response

It is first done in a group or a community. The interaction of the group members is an important element in the process.

Missionary Presence:

Our Congregation always expressed in word and deed our **Solidarity with the world**. Our General Chapter's message continually speaks of solidarity with fellow human beings, more authentic ecclesial communion, co-conversion and renewal of ourselves¹⁷.

Solidarity with the Poor: Our apostolate requires entirely our **Solidarity with the Poor**.

When we are not deeply touched by the needs of the people, our apostolate loses its credibility. Our Congregation, enlightened here and again to interpret the charism according to the signs of the times, and promote justice and solidarity at all levels in the Congregation.

Jesus is sent "to bring the good news to the poor, to proclaim liberty to captives, and to the destruction of sin" (Lk 4:18). We are called to defend the widow and orphan, associate ourselves with the outcast, challenging the existing social structures of the society, revealing to all the love of the Father. Like our Lord and Master, we too shall have to pay the price for our standing by the poor through our passion and suffering. The appalling example of Jesus and our faith in his paschal mystery will comfort and strengthen us. For a JMJ sister to be prophetic is to be committed to the less privileged and to accompany them in their struggle to establish an identity for themselves. Standing at the threshold of their rebellion, let us march on to the 'world of the Lord, with the Lord of the world'.

JMJ Charism and Spirituality: JMJ operates exclusively towards the liberation of the total human person, reflects our original charism of liberation. The charisms of the Congregation for the world, our free solidarity with all people, our continually available availability and our unconditional pliability to the never-to-be-forsaken will of God, they all point to this course "our solidarity with the poor that urges us toward justice to free".

God's call to each one of us as sisters of JMJ, challenges us to a complete surrender to God and to his human beings. Our missionary presence within the apostolic community has its foundation on the integrating dimensions of JMJ spirituality and charism. Indeed, from the very beginning Father Wolff himself inspired us through our charism to go beyond our home town and country to see in the far corners of the world. "Indeed, he says: Be ready for anything, for one who calls himself a true sister of JMJ, must as it be carry the world in her heart. (SBI: 31) Our missionary presence has a clear value base, and an interactive dynamism that we social essentially for others.

Missionary Analysis

Missionary Presence

- + Solidarity with the poor
- + Integrating JMJ spirituality and charism

Community Reflection

- + Focusing the situation
- + Identifying the issues
- + Examining contributing factor

Missionary Response

- + Planning
- + Implementation
- + Evaluation

In a spirit of solidarity, we give ourselves unconditionally to those who are oppressed by unjust poverty, forced to migrate and trafficked, and collaborate with everyone to support projects for economic justice and confront unjust structures. We also respond to the emerging needs of the people and use all available resources effectively to create new pathways, and respond to the anguish of the world by taking courageous steps to go to the frontiers where God is calling us (GC 2018).

Missionary analysis is lived done in a group or a community. The liberation of the group members is an important element in the process.

It includes two essential phases of the process: **2.2) Community reflection** and **3.3) Missionary response**.

a) Community Reflection: An appropriate tool of reflection for an specific community is that of communal reflection. In such a process the members function as a body, as a group of individuals under a whole. It is a way of building up a missionary presence that can get in touch with and share around the experiences of insertion. This process has a number of precise steps and requires some awareness, right discernment and positive attitude.

In the process of doing a missionary analysis, situations are focused as objectively as possible; constituting factors and forces are examined; consequences are probed; interrelations and linkages are recognized; actors, whether individuals, groups or institutions, are identified. For us as JNU, a good starting point is to be consciously present to, with and for all the people where we find ourselves. If we are in a parish, we must see it as a window through which we see the reality of the people and a door that lets us enter into their journey in a life-giving way.

Our missionary analysis starts with a look at the local reality: What is being lived at this level? What feelings are being experienced? What insights are emerging? What calls are being heard? What are the expectations? Possible responses?

This analysis must then move to a more global level: What is the context of our insertion? What is being experienced there? What are people's needs of salvation? Why do these exist? Who are the most abandoned? Why are they in such a state? Who are those least reached by the Church? Why is this so? What is the situation of mission? Why does such a situation exist? What are the tensions, the change processes involved?

After adequate community reflection on the local and global realities, the following three steps can be completed and a summary statement prepared:

a) Focusing the situation

What is life giving and what is death dealing for the people? It is important to be concrete and to look for connections between the elements of play. This step requires an ongoing dialogue with all the persons involved.

b) Identifying the issues

What are we dealing with? We need to name the issues. Are we dealing with something at a social, a cultural, an economic, an institutional or an ecclesial level? Is it local, national or global? Is something that already has been identified by others? How are they understanding the situation?

c) Examining contributing factors

What are the causes? What are the driving forces behind the causes?

What are the linkages between the causes? This step may call for consultation and research. People working in various disciplines may be brought together to discuss the situation.

Once some kind of a summary statement is arrived at, it is good to do some theological reflection, to look at the emerging issues through the eyes of faith.

There are two challenges involved. The first relates these issues to our Christian faith. What responses are we invited to give as Christians? The second relates these issues to our JMI charism.

What responses are we invited to give as missionaries? These considerations impact on our own evangelization and ongoing conversion.

5.2 Missionary Response

Our missionary response consists of **missionary planning, implementation and evaluation.**

- **Missionary planning** has to do with choosing the means for our mission, making choices about the future, conveying meaning to every aspect of our activity. The first step is to be clear about the mission we want to pursue with the people of a given area. There is the long range, the object of our hope; there is the short range, the object of our love. Both are to be carried out in a spirit of faith. Beyond that there is the challenge of acquiring the necessary skills related to the planning process and of having access to the necessary resources.
- **Implementation** is about choosing strategies that are feasible. The overall plan must be divided into specific projects with concrete lines of action. **What, who, where, how, at what cost and by when,** are basic questions that need to be addressed for each project. Additional factors such as the availability of appropriate leadership, clear means of accountability, and modes of collaboration, should be factored into the steps of implementation.
- **Evaluation** has to be done with an honest, continual review of our missionary presence and activity. Is our presence authentic? Is our activity effective? It is not simply a technical review. It must take into consideration elements such as the direct or indirect impact of our presence and activity. What persons and what structures are being affected?

What collaboration is being fostered? What effect is all this having on the local JMI community? Are we living our charism in a way that attracts others? Are lay associates being integrated? Are we reaching out to youth? A feedback incorporating the various calls from recent General Chapters would be helpful.

References

1. *Social Analysis: The See, Judge, Act methodology* adopted by Catholic Social Teaching from *Man at the Margins* (cf. the document from the Congregation for Catholic Education, *Guidelines for the Study and the Teaching of the Church's Social Doctrine*).
2. *Missionary Analysis* model by Fr. Ronald Congdon, OMI, LUMINO INSTITUTE (Ed.), *Love Your Neighbour: Christian Social Analysis, South Africa, 1998*.
3. *See, Judge, Act: How Should We Respond*, http://www.dio.org/online/see_judge_act.html
4. *Leadership Development & Catholic Identity: See-Judge-Act: The foundational pastoral method of Gerard S.J.*
www.catholicmission.org/see_judge_act/the_foundational_pastoral_method_of_gerard_sj
5. *Introducing Cardinal Codelin's See-Judge-Act as an Interdisciplinary Method in Africa: Theory and Practice*, April 2018, Ndajipene (WA) / 20
https://www.researchgate.net/publication/328606496_Introducing_Cardinal_Codelin's_See-Judge-Act

Congregation of JMJ : JPIC Commitment

We, the Sisters of the Congregation of Jesus Mary Joseph, with our personal commitment to one another, as a community of Sisters, taking the Gospel as our basis, knowing that everything is interconnected, wish to live our committed life for the common good of humanity and our common home.

Therefore,

We commit ourselves to both personal and communal conversion and wish to move forward together co-pressively in an integrated effort, in response to the city of the Earth and the city of the Poor. We go forth as instruments of love, empowering the vulnerable people to human dignity and safeguarding the creation.

We undertake and abide as Individual, Community and Provincial/Region level as:

- ✦ Pray with and for creation and the most vulnerable around the world.
- ✦ Adopt ecologically friendly practices.
- ✦ Advocate to protect our ecosystems and participate in the ongoing advocacy initiatives.
- ✦ Launch Laudate O' journeys of transformation, as we grow through the crises of the current moment by praying, reflecting, and pressing together for a better world to come tomorrow.
- ✦ Put the principles of Laudate O' into action, throughout the realities of the Congregation.
- ✦ Seek to empower vulnerable people, recognizing their fundamental rights, through conscious participation and co-responsibility.
- ✦ Support the Sustainable Development Goals that leave no one behind.
- ✦ Spread the word to let everyone know that this is a global crisis, and it will take all of us working together to build the changes we need.

PRAYER OF COMMITMENT

*O God our Creator, Redeemer, Holy Spirit,
Thank you for the gift of Laudate O', which teaches us
that "the Creator does not fail us;
As we give up on the living plan,
in regards creating us,
Humanity will have the ability to work together
to build our common home".*

*God our Creator, you give us life.
Help us to humanize you.
Reveal to us what your precious creation.*

*God our Saviour, you give us hope.
Help us to explore new ways of life as
we turn away from the path of destruction.*

*God the Holy Spirit, you give us unity.
Help us draw strength from love and charity as
we try to heal the world. Amen.*

A prayer for our Earth

*All powerful God, you are present in the whole universe
and in the smallest of your creatures.*

You embrace with your tenderness all that exists.

*Pour out upon us the power of your love,
that we may protect life and beauty.*

*Fill us with peace, that we may live
as brothers and sisters, harming no one.*



O God of the poor,

*help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes.*

Bring healing to our lives,

*that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.*

*Teach the hearts of those who look only for gain
at the expense of the poor and the earth.*

Teach us to discover the worth of each thing,

to be filled with awe and contemplation,

*to recognize that we are profoundly united
with every creature*

as we journey towards your infinite light.

We thank you for being with us each day.

*Encourage us, we pray, in our struggle
for justice, love and peace. Amen.*



A Christian prayer in union with creation

*Father, we praise you with all your creations.
They come forth from your all-powerful hand,
they are yours, filled with your
presence and your tender love.*

Praise be to you!

*Son of God, Jesus,
through you all things were made
you were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon the world with human eyes.
Today you are close in every creature
in your risen glory.*

Praise be to you!

*Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it grows in truth.
You also dwell in our hearts
and you inspire us to do what is good.*

Praise be to you!

*Triune God, wonderful community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness
for every being that you have made.*

*Give us the grace to feel profoundly joined
to everything that is.*

*God of love, show us our place in the world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Delighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.*

*The poor and the earth are crying out.
O Lord, testify with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.*

Praise be to you! Amen.

Appendix I

JPIC Strategic Conceptual Framework

The strategic framework for JMJ - JPIC is illustrated in Figure 3. The framework lays out that there are three key dimensions in which the Congregation should take action simultaneously to live the Spirit of JPIC: The Spiritual, Lifestyle and Mission dimensions.



Figure 3: Living God's Spirit is the Three Dimensions of JMJ Strategic Conceptual Framework

In this strategic formulation of Conceptual framework, all three dimensions are important to challenge the multifaceted human and environmental crisis, and are applicable to every level within the Congregation, ranging from individual to Community, Institution, Region and Province, including collaboration with national bodies, conferences and religious orders, Civil and non-governmental organizations. Achieving significant progress in all three dimensions is important. A transformation in the internal dimension will enhance a transformation in the external dimension.

In the words of Pope Francis, "by developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems" (LS-220). At the same time, "community actions, when they express self-giving love, can also become intense spiritual experiences" (LS-232) that nurture the transformation in an outside-in direction. The urgency is such that bold action needs to happen in all fronts, simultaneously, not sequentially.

Appendix II MODEL FOR RESPONSE

**Proposed model for Personal Group Response Page -
to report activities and experiences.**

Take each of the following 6 key priority areas:

- 1) Education
- 2) Healthcare
- 3) Social Service
- 4) Evangelization
- 5) Formation and spirituality
- 6) Advocacy and Lobbying / Relationships

and ask:

- (1) What specific actions are I personally doing in relation to JPIC?
- (2) What specific actions are members of the Institution / Diocese doing in relation to JPIC?
- (3) How are these actions linked to fostering the achievement of the Laudato Si' and Sustainable Development Goals (SDGs)?

Specific Actions Personal/Institution/Community	Links with SDGs / Laudato-Si' Goals



17

APPENDIX B
JMJ~JPIC CIRCLES OF CARING

We propose to share all the successful successes of JPIC activities/ shared experiences in the blog named as 'JMJ~JPIC CIRCLES OF CARING' on the JMJ Congregation's Website and in **THE ENCOUNTER**

The 'JMJ~JPIC CIRCLES OF CARING' is the name given to JMJ inter-province / region communication and networking for JPIC.

What is Circles of Caring?

The **CIRCLE** is a universal symbol with extensive meaning. It represents the notions of totality, wholeness, original perfection, the self, the infinite, eternity, timelessness, all cyclic movement, God. (God is a circle whose centre is everywhere and whose circumference is nowhere) (Hermes Trismegistus)

In many cultures and spiritual beliefs, a **circle** represents the Divine life force or Spirit that keeps us really in motion i.e. for us the JPIC movement. It is a symbol of vitality, wholeness, completion, and perfection. The **meaning** of circle reminds us where we are ready to listen to God and one another, look from each other to liberate our fellow brothers and sisters as a work of God's salvific mission.

The Circles of Caring consists of BCs - a set of values for JMJ~JPIC Promoters. The BCs of JMJ~JPIC Circles of CARE are - Care, Compassion, Coresistance, Communication, Courage and **COMMITMENT** are seen in all of our programmes and are them to help people at every step of their journey.

The Person or People in need we care for are in the centre of the circle. Surrounding them in a circle are the care given for e.g. JMJ Sisters, by associates, collaborators and significant others like staff, students, alumni, family members and well-wishers. When the love, compassion and care goes in to the Circle, stress, brokenness, poverty and problems go out of the circle.



Care: is our core occupation and that of every patient, our communities and institutions. The care we deliver helps the individual or groups and improves the well-being of the whole community. Caring defines us and the quality of our work. People receiving JMC care feel liberated from the all kinds of distress consistently, throughout every phase of their life.

Compassion: is how care is given through relationships based on empathy, respect and dignity. It can also be described as intelligent kindness, and is central to how people perceive their care.

Competence: it is necessary to update our knowledge and skills regularly, as well as knowing our limits while working with others. We must only undertake work that we feel competent and confident in carrying out. Our co-worker's competence is evidenced by our compliance requirements, so we keep ourselves updated with training, evaluation and feedback. All this is done to ensure the highest standard of care for each person or community we care.

Communication: is essential in JMC work and is central to successful caring relationships and effective team work. Being a good listener is an important part of our care, as is clear communication, reporting and monitoring of our work progressively and maintaining documentation of records.

Courage: enables us to do the right thing for the right people we care for; to speak up when we have concerns and to have the personal strength and vision to innovate and to embrace new ways of working through networking and collaboration.

Commitment: is what, as the public look to us religious or otherwise, even in our private lives. This means looking after our own well-being and maintaining a code of conduct in our social lives in order to be that role model. We should continually strive to provide the best possible guidance and care for our people towards self-sustainability.



Appendix V : Useful References

1. *Levi Francis Encyclical Laudato Si'* - <http://www.vatican.va>
2. *Human News* - <http://www.humannews.com/subscribe-registration.html>
3. *Ignatian Spirituality* - <http://www.ignatian spirituality.com/>
4. *UN Sustainable Development Goals* - <http://www.un.org/sustainabledevelopment/>
5. *Saving Hope for the Planet* - <http://www.environmentaldefenders.org/>
6. *Global Catholic Climate Movement* - <http://catholicclimatemovement.org/>
7. *Season of Creation* - <http://www.seasonofcreation.org/>
8. *Dictionary for Integral Human Development* - <http://www.humandevelopmentdictionary.com/>
9. *JPIC Forum* - <http://www.jpforum.org/>
10. *LIIG* - <http://www.internationalwomenandenvironment.org/>

E-Books / PDF files

1. *Communicating the Mission Globally: Communication Manual for Sisters of Women Religious* <file:///F:/LIG/Communicating%20Globally%20Mission%20.pdf>
2. *Laudato Si' Encyclical* - http://www.vatican.va/holy_father/francesco/encyclicals/encyclicals_francesco/20150618_encyclical-laudato-si_en.pdf
3. *On care for our common home: A dialogue guide for Laudato Si'* - http://www.vatican.va/holy_father/francesco/201506/20150618_dialogue_guide_laudato-si_en.pdf
4. *Laudato Si' Study Guide* - <http://www.ignatian.org/wordpress/wp-content/uploads/2015/10/049-creation-5-File-LaudatoSi%20StudyGuide%20Final%202015.pdf>
5. *REFLECTIONS ON WATER: A comparison to WATER AND SANITATION: A PEOPLE'S GUIDE TO SDG-6*
<file:///F:/LIG/JPIC/JPIC%20Therese%20Galeone%20files/Book%206%20of%20water.pdf>
6. *"NEW WINE IN NEW WINEBAGS"* <file:///F:/LIG/JPIC/JPIC%20Therese%20Galeone%20files/Understanding-New-Wine-in-New-Winebags.pdf>
7. *FORMATION FOR JUSTICE, PEACE AND INTEGRITY OF CREATION IN THE CONGREGATION*
file:///F:/LIG/Laudo%20Si%20Laudato_Si_English_Web_1_.pdf
8. *"THE YOUNG AND CONSECRATED LIFE TODAY"* Experiences and Reflections
<file:///F:/LIG/JPIC/Formation%20series/THE-YOUNG-AND-CONSECRATED-LIFE-TODAY.pdf>
9. *Expected and Seen: THE CHURCH OF CHRIST ON MISSION IN THE WORLD*
file:///F:/LIG/SOURCES/THESOURCE%20OF%20CHRIST_Vol_1.pdf

10. **JOURNEYING TOWARDS CARE FOR OUR COMMON HOME** Five Years After Laudato Si'
[file:///F:/JANSSOON/JOURNEYING%20TOWARDS%20CARE%20FOR%20OUR%20COMMON%20HOME.pdf](#)
11. Guidelines on lobby and advocacy: [file:///F:/JANSSOON/guidelines_on_lobby_and_advocacy.pdf](#)
12. Selection of Best Operational Practices
[file:///F:/JANSSOON/Best%20Operational%20Practices-LinkedIn-31-2022%2011%2015%2016.pdf](#)
13. Design for Change: [file:///F:/LING%20JELLY/DESIGN%20FOR%20CHANGE.pdf](#)
14. Justice, Peace, and Integrity of Creation: Best Practices for Professionals
[file:///F:/LING%20JELLY/BEST%20PRACTICES%20FOR%20PROFESSIONALS-Best%20Practices%20for%20Professionals.pdf](#)
15. Laudato si'. On Care for Our Common Home Activities with Children for a Better World
[file:///F:/LING%20JELLY/activities%20with%20children_Laudato-si'_activity_English.pdf](#)
16. **ENCYCLICAL LETTER FRATELLI TUTTI OF THE HOLY FATHER FRANCIS ON THE FRATERNITY AND SOCIAL FRIENDSHIP**
[file:///F:/LING%20JELLY/www.FRATELLI%20TUTTI%20FRANCIS.pdf](#)
17. **A FORMATION ITINERARY FOR A PROPHEIC RELIGIOUS LIFE**
<http://www.comboni.org/wp-content/uploads/2011/01/>



Back Over Page from site
(Space for Feedback)

JPIC Compendium for Reflection and Action - 2021

The *Justice, Peace and Integrity of Creation* (JPIC) movement emerged from the Second Vatican Council. Our belief is a fundamental one: that humanity is one people living in a Common Home. Living our vocation to be protectors of God's household is essential to a life of justice. Every Christian is called to be available for a more just and sustainable future. Our call to renewed life demands us to stand united with humanity in faith and commitment to build a better tomorrow.

A consistent theme in both the Old and New Testaments is that God creates the consciousness of righteous by way of the poor, i.e., those who suffer the consequences of injustice and poverty from Abraham to our day. God hears the cries of the poor (cf. Ex 22, 3; 16), seeks justice for them (cf. Is 66, 8-7) and defends them (cf. Is 11, 4-8); God proclaims the Good News to them in a special way (cf. Lk 4, 16-18); and through them God makes the Good News accessible for all (cf. 1Cor 1, 10-12).

This book *Justice, Peace and Integrity of Creation for Reflection and Action - 2021* is inspired by the Gospel and overwhelming response of the global community to the Encyclical *Laudato Si'* by Pope Francis in 2015. The awareness programs issued by the Rome-based USG-USG's Commission of JPIC in the Congregation of IMJ, will constantly urge us through this book, both individually and collectively to pursue the themes proposed by the campaign leading to action. The concreteness of JPIC with IMJ spiritually and charismatically opens and tries to transform ourselves with our natural passion and creativity for JPIC and reflection culminated in the seven-year Laudato Si' action plan.

Responding to God's grace of conversion within our hearts and minds, we can intend to reflect on our Gospel way of life and turn outward in our efforts to promote a more just and peaceful society based on the demands of our consecrated life and mission of the Congregation of IMJ. Reading these resources frequently will move us with actions to defend ourselves with greater passion and compassion to justice, peace and integrity of creation.

Dr. Mylena M. Ustavale IMJ, a member of the General Council (2018-2024), and Congregation JPIC Promoter has compiled and written this book "JPIC Compendium for Reflection and Action - 2021" for the use of the members in the Congregation of IMJ.

