

Order of Friars Minor Capuchin

Justice, Peace, and Integrity of Creation (JPIC)

HANDBOOK



JPIC AS A WAY OF LIFE AND MISSION FOR CAPUCHINS



The General Office of JPIC OFM Cap.
Rome



**Order of Friars Minor Capuchin
Justice, Peace, and Integrity of
Creation (JPIC)
HANDBOOK**

First Edition: 2017

(c) General Office of JPIC, Rome

Published by:

The General Office of JPIC
Curia Generalis OFM Cap.
Via Piemonte 70
00187 Roma - Italy

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Printed at:



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A Devout Simplicity



In 2002, our brother Giovanni Pozzi published a contribution for the book, *The Capuchins in Emilia-Romagna: The History of a Presence*, with the title, “Capuchin Identity and Its Symbols.” This work has now been published on its own and bears the new title, *Devout Simplicity* (Italian: *Devota Sobrietà*). Reading the *Handbook for Justice, Peace, and Integrity of Creation* (JPIC) by Br. Benedict Ayodi, Secretary of this Office and Br. John Celichowski, President of the Commission for the same, the ‘devout simplicity’ of the first Capuchins occurred to me right away. Their idea was to reduce as much as they could the use of the goods of this world, for they had oriented themselves decisively towards an imminent eschatological fulfillment. They were in the world with the attitude of pilgrims and strangers, aware that their homeland was elsewhere. As a consequence, they committed themselves to living a life marked by an extreme simplicity, and contented with what was indispensable.

An attentive reading of this Handbook, dear brother, will surely lead you to the conclusion — though we begin from different considerations — that we are also called to live the same ‘devout simplicity’, a simplicity that asks us to begin with a frugal and responsible use of the goods of creation; a simplicity that comes from a sense of solidarity with all living beings, and with creation itself. In his encyclical *Laudato Si*, Pope Francis has brought to our attention the irreparable consequences of an uncontrolled exploitation of the resources of creation. A responsible approach to the goods of creation also depends on a deep commitment to peace and justice in the world. In order to eradicate extreme poverty and guarantee a good and adequate life for future generations, it is essential that we now take on an attitude of simplicity in the use of the goods of our Sister Mother Earth. This means a devout simplicity because it is aware that in all of this we will have to give an account to the Creator, to the Giver of every good.

This devout simplicity is enriched in our days by new motivation, and it is urgent for us to put it into practice, beginning with an attentive review of our own lifestyle. We must not fear to subject our use of the various consumer goods at our disposal to an attentive examination. This extends from how we eat to how we use the various means of transportation and communication. Let us give our sincere thanks to those who have prepared this text. Though brief, their presentation invites us to make very concrete choices that touch our lives in many places. My hope is that no fraternity — nor any individual friar — dispense themselves from reading this Handbook and putting into practice these suggestions that touch our life so closely. Let me repeat: I am pleased with the practical ways in which the authors address themselves to all of us. Now it is the turn of each of us to ensure that these suggestions are translated into practices, marked by devout simplicity, in respect for creation and its Creator, and in solidarity with all living things! I wish you happy reading, and an even more fruitful application of what we read!

Rome, March 1, 2017
Ash Wednesday

Br. Mauro Jöhri
General Minister OFM Cap.

Introduction

In 'Justice in the World', written in the wake of the World Synod of Bishops in 1971, the bishops insisted 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, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (6).

In his first encyclical, *Laudato Si*, Pope Francis said that as believers, we must constantly feel challenged to live in a way consistent with our faith and not to contradict it by our actions. We are also called to become ever more open to God's grace and to regularly draw from our deepest convictions about love, justice and peace (200).

The fundamental purposes of this Handbook are those of the General Office and Commission of Justice, Peace, and Integrity of Creation (JPIC). They are:

- **Inform** — Describe the structure and content of our JPIC ministry.
- **Integrate** — Help friars and communities to better live the principles and ideals of justice, peace and integrity of creation in their daily lives and public witness.
- **Inspire** — Encourage friars who are able to (more) engage in JPIC work, especially at the provincial or conference level.

We hope that all who read this Handbook will grow in their understanding of these purposes as well as their fulfillment in our lives and our communities.



Br. Benedict Ayodi, OFM Cap.

*Secretary
General Office of JPIC*



Br. John Celichowski, OFM Cap.

*President
JPIC Commission*





JPIC AS A WAY OF LIFE AND MISSION

JPIC, for Capuchins, is a way of life and mission.

It is part of our DNA as Franciscans.



1.0. The Basis of Our Commitment to JPIC in the Order

There are five basic sources for our Capuchin commitment to JPIC: (1) The Scriptures; (2) Catholic Social Teaching; (3) Franciscan Spirituality and Charism; (4) Constitutions and PCOs; (5) JPIC Values and Actions.

Together they all ask friars to take seriously the challenge to incarnate the values of JPIC in their daily lives. These values cannot remain on paper; they must be addressed in concrete ways requiring daily conversion.

2.0. JPIC as a Dimension of our Charism and Constitutions

Our Franciscan Capuchin Charism springs from following in the footsteps of Christ, and our Seraphic Father St. Francis of Assisi, who lived a gospel way of life. Following our call, we live and express this charism through five constitutive elements of our Capuchin life: Prayer (contemplation), Fraternity, Minority (poverty), Ministry, and JPIC.

To understand the integration of JPIC in our charism and Constitutions, it is essential to note that justice, peace and integrity of creation are values as well as 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. Our Constitutions note that "As sons of the 'Universal Brother,' Francis, we work with people throughout the world to re-establish and strengthen that harmony and further proclaim the reign of God. Thus we "become a leaven of justice, unity and peace" (Constitutions 14:5).

Living and preaching the Gospel through 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,



minority and mission. We demonstrate the values of JPIC in our communities, parishes, schools, soup kitchens, youth ministry, healthcare and other services. JPIC is, therefore, a way of life and mission; it is part of our DNA as Franciscans. 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 Capuchin friars, 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 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. This gift of God and a human task is possible only when we live based on truth and justice and beginning with a change of heart.
- We care for and defend creation, the rights of the Earth and the sustainability of our planet.

3.0. JPIC Structures and Roles of Coordinators/ Animators in the Order

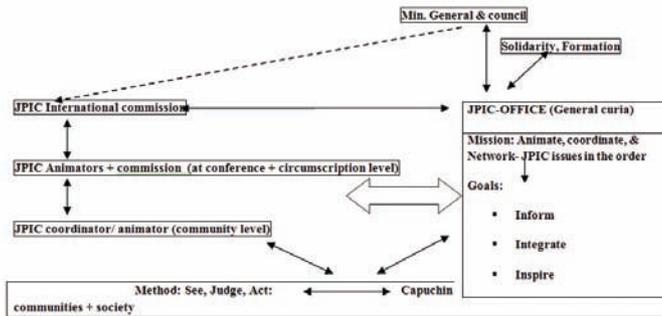
The fundamental purposes of the JPIC Commission, both at the international level and in our provinces, are to inform, integrate and inspire friars in the ways and works of JPIC.



» Objectives of the International JPIC Commission:

The fundamental purposes of the JPIC Commission, both at the international level and in our provinces, are to inform, integrate and inspire friars in the ways and works of JPIC. As such, in the work of animation of the whole Order in the area of JPIC, there are two entities: (a) The International Office, and (b) The International Commission. The General Minister and his Council appoint the Director of the JPIC Office, members and officers of the JPIC Commission, and appoint General Council liaison to the JPIC Commission.

JPIC OFMCap. Organizational Structure



» At the General Level

JPIC Office: This is a permanent structure of the Order. The Director is the principal agent assisting in the animation, formation, coordination and networking of the Friars and others in the areas of justice, peace and care of creation at the international and conference levels, as well as in individual circumscriptions.

» At the International Level



The JPIC Commission collaborates with the JPIC Director in an advisory and consultative role, representing the concerns, needs, interests and expectations of the international fraternity. The members of the Commission are expected to gather information about JPIC concerns and initiatives from circumscriptions and other relevant places in order to properly fulfill their consultative and advisory role.

» At the Conference and Circumscription levels

Local JPIC Coordinators/Animators and Commissions are intended to mirror the international structures at the circumscription level. Ideally, there should be one JPIC Coordinator and a Commission for each circumscription of the Order. However, where this is not possible, or where there are no existing JPIC structures, it may be more practical to appoint a JPIC Coordinator and Commission for an entire conference, provided that the commission is representative of the member circumscriptions of the conference.

The Local Coordinator/Animator assists in the animation, formation and coordination of the friars in the circumscription/

conference and serves as the primary point of contact with the JPIC Office in Rome. He also helps to bring JPIC concerns of the circumscription/ conference to the JPIC Office in Rome. In addition, he collaborates with the Local JPIC Commission of the circumscription/conference to ensure that the programs of the JPIC Office and Commission in Rome are implemented at the local level. He serves as local Capuchin contact for work with other Franciscan groups engaged in similar work (e.g. with Franciscans International in the Universal Periodic Review (UPR) process for a country), as well as other NGO's. Finally, he serves as primary JPIC contact for the provincial/custodial council or conference and will meet with them at least annually to keep JPIC concerns, programs and projects on their agenda.

▶▶ **The Local JPIC Commission** collaborates with the JPIC Coordinator in an advisory and consultative role representing the concerns, needs, interests and expectations of the fraternities in the circumscription/Conference. The members of the Commission are expected to gather information about JPIC concerns and initiatives from the friars in the circumscriptions in order to properly fulfill their consultative and advisory role. They also assist the Local JPIC Coordinator in the animation, formation and coordination of the friars in the circumscription/ conference.

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3.1. Important Elements to Keep in Mind When Doing JPIC Animation work

- Do social analysis. This process will help us to see more clearly the direction that our JPIC work and mission ought to take both inside and outside the Order.
- Offer both theoretical and practical training on JPIC,



promoting it for everyone at all levels, both in initial and ongoing formation.

- Collaborate closely with the committees for formation, education, parishes, missions, healthcare, social projects, etc.
- Make sure that your strategies move from the bottom up and are coordinated with the leadership of your circumscription.
- Be respectful of diversity and the differences we find among people, communities and life styles. It is much better to approach our work with this basic respect, allowing us to “connect” and to be heard, rather than to have members feel we are trying to impose something that they do not want, or which they feel is not theirs.

3.2. Communicate clearly and frequently.

Let people know about the positive undertakings that are going on.

3.3. Integration of JPIC into Fraternity, Society, and Ministry



The values of JPIC are present in all levels of our Franciscan Capuchin life, mission and ministry. They must first of all be present in the witness of our fraternal life and our ministries as part of any evangelizing task. They must also be present in the specific work of our parishes, social projects, schools, cultural activities or the mission ad gentes, just to mention some of our more common evangelizing activities.

3.3.1. JPIC at the Community/Fraternity Level

Although JPIC is a constitutive element of our Capuchin life and ministry, and is mandated by our Constitution and PCOs, it has never been fully integrated / practiced in many of our circumscriptions and communities. In order to reignite this work, it will be necessary to have a process in place that encourages the involvement of as many friars of a circumscription as possible to look at how work for justice, peace and integrity of creation shall be lived and practiced in our lives and ministry.



Some of the issues that we could examine as communities and are dimensions of our life as witness include:

- 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 workers justly regardless of their level of service.
- Doing domestic work in our fraternities whenever possible (PCO 8).
- Utilizing our farmlands for organic farming to support our friars and the poor.
- Showing mercy in our judgments and attitudes toward drug addicts, those infected with AIDS, sex workers, sexual minorities, the divorced, foreigners, refugees etc.
- Simple living and encouraging in our daily lives 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 being agents of reconciliation.

3.3.2. JPIC in the Formation Process



Capuchin formation is experiential, practical, and integrated with new forms of life and service. It is characterized by following of the poor, humble and crucified Christ, who is found in the word, Eucharist, Church and the crucified of our world; a practical and incarnated spirituality; openness and fidelity to today's world; insertion and enculturation; and dialogue. It is clear that these key principles have much to do with JPIC. If they are taken seriously, JPIC is assured a relevant role in the entire formative process. If they are left aside, JPIC will also be left aside in formation, both initial and ongoing. It is therefore important for every circumscription of the Order to have JPIC integrated into every stage of the formation process, from postulancy to solemn profession, as well as the ongoing formation.

We wish to provide the following practical suggestions (as proposed for the Ratio Formationis):

- i. Creating a more just environment within our fraternities and ministries by establishing policies and practices that will protect the vulnerable, especially minors, from abuse.
- ii. Creating a JPIC curriculum for all levels of formation.

Initial Formation



- Engage friars in the process of planning, managing and evaluating simple social projects.
- Provide experiences of intentional insertion into poor communities.
- During Advent, Lent and special times avoid consumption of meat and give the money saved to the poor.

Ongoing Formation



- Develop prayer life that considers contemporary issues and keeps God at the center of a lifestyle that is simple, austere, joyful and committed.
 - Engage in socially responsible consumption — e.g. purchase of “green” and fairly traded items.
 - Find ways to develop a deeper culture of the preferential option for the poor and solidarity with them.
 - In house chapters reflect on JPIC issues and discern some concrete actions especially meant for the poor and the vulnerable in the society.
- iii. Stronger witness to JPIC values in our lifestyles.

It is therefore important for every circumscription of the order to have JPIC integrated into every stage of the formation process, from the postulancy to solemn profession and then into ongoing formation.

3.3.3. JPIC at the Societal Level



The following are examples of how JPIC values may be promoted in our pastoral and evangelizing activities:

- Our mission ad gentes includes a commitment to realize the goals of Catholic Social Teaching which form an integral part of the task of evangelization. The Church’s model for

mission has moved from one that is centered on the Church to one centered on the Kingdom of God and its values (peace, justice, universal relationships, unconditional respect for life and creation).

- Review all activities so as to eliminate any hint of intolerance, division, exclusion or lack of equality. Following Jesus is authentic when we recognize the value of each person and practice mercy, reconciliation, forgiveness, etc.
- Support JPIC values in parishes: catechesis, liturgies, prayer services, purchasing decisions, treatment of employees, and in the charitable action of the community.



- Foster in both catechesis and schools a special concern for the poor and for situations of social injustice; for peaceful resolution of conflict; for peace in families, in the Church and in the world; and for care of creation. Include educational programs that are organized to promote peace, human rights and the care of our environment.
- Capuchin-owned institutions of higher learning and other socio-cultural centers are encouraged to give special emphasis to programs that promote ecology and questions related to peace and active non-violence.

- All of our ministries need to become aware of, and highlight the importance of, what has come to be called 'environmental justice'. This refers to the crucial connection that exists between ecological questions and issues of poverty, peace and justice. The suggestions put forward by Pope Francis in his encyclical *Laudato Si* can help in this process:

*There are many resources that can help in the animation of parishes and other ministries on JPIC. One example is the Eco-Parish Guide. Developed in cooperation with the Global Catholic Climate Movement (GCCM) partners around the globe, the guide is directed at Catholic parishes globally to reduce their greenhouse gas emissions (GHGs) by addressing actions in relation to parish operations, the congregation, and the broader community. Inspired by Catholic Social Teaching, the Eco-Parish Guide offers an active response to Pope Francis' call for climate change action in his encyclical, *Laudato Si*. This free comprehensive guide explains how parishes can make difference by: forming green teams, reducing parish emissions; advocating for climate Justice; caring for those harmed by climate change. (<http://catholicclimatemovement.global/eco-parish/>)*

4.0. Toward a Life Plan and Mission Consistent with JPIC Values

JPIC values are transverse, that is, they are intimately related and interdependent; each one of them demands the others and affects everything we do. These values are reflected in our entire practice of JPIC that includes:

4.1. 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.

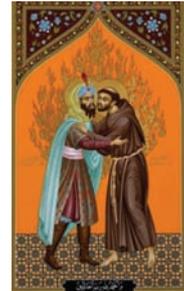


Capuchin friars are called to be instruments of peace in our lives and ministries, especially now with a lot of violence and conflict in the society. Our Constitutions say this clearly: *“Moved by this spirit, let us strive, in the manner taught by the Gospel, to bring into peaceful and lasting harmony those who are divided by hatred, envy, conflicting ideologies, or differences of class, race, religion, and nationality”* (107:2).

One important aspect of being instruments of peace is the practice and promotion of non-violence. Following the example of St. Francis, we are called to be heralds of peace through non-violence. 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.

Non-violence is not resignation in the face of evil, but active non-collaboration with evil (ahimsa of Gandhi). Non-violence is readiness to change one’s self while working to change society. In this sense, non-violence signifies surpassing the birthright complex of Cain, who claimed for himself the dangerous first place, as the disciples did with Jesus. Non-violence signifies recovering the awareness of a universal fraternity.

At the existential level, we must be concerned about achieving justice for all those treated unjustly and to respect creation according to the plan of our Creator. This should be done in such a way that creation is truly at the service of humanity, rather than rebelling against humanity for its lack of respect¹. 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.



The first requirement for a spirituality of non-violence is the belief that all humans are connected with each other and with all creation. A good example here is the *Capuchin Damietta Peace Initiative* that promotes peace-building, reconciliation and interfaith dialogue through non-violence strategies and initiatives in Africa. (<http://www.damiettapeace.org.za/>)

¹Fr. José Rodríguez Carballo, OFM “Fourth European Congress of JPIC Animators” (Saint Anna, Poland, April 29, 2010).



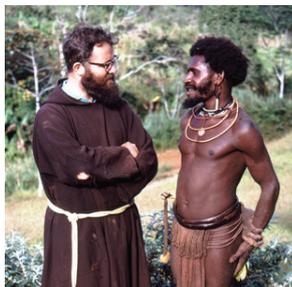
lived by the poor, including their capacities for resistance, solidarity, hope and celebration. This is the experience of the Gospel and of life with God among the poor.

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 peace². Opting for the poor means changing the structures that contribute to the causes of extreme poverty. This may be done through local and international advocacy.

Example: Franciscans International

Franciscans International (FI) has been working to address the issue of extreme poverty at the United Nations. FI adopts a human rights-based approach toward extreme poverty, convinced that it is a human rights violation. Governments, therefore, have the responsibility to protect the rights of people living in extreme poverty. Recently FI released a handbook, 'Making Human Rights Work for People Living in Extreme Poverty'. (<http://franciscansinternational.org/handbook/index.htm>). This handbook can be helpful to those working with people living in this difficult state.

4.2. Option for the Poor



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, its victims, and social exclusion with its consequent violence and disintegration. We must often contend with a culture of poverty and the values

During PCO VIII, On the Grace of Working, there were some proposals to start international 'inserted fraternities' not only to evangelize but also to respond to and participate in the lives and needs of the poor. This would certainly help to reaffirm our vocation to be the "lesser brothers among the least." By doing this

²*Ibid.*

we manifest the spirit of our life as lesser brothers and become a leaven of justice, unity, and peace. ‘Inserted communities’ make it easier to participate more closely in “the joys and the hopes, the grief and the anxieties” of the people of this age³. They also provide true fraternal fellowship with the poor, especially in this world of materialism and consumerism.



4.3. 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 Franciscans, and as Capuchins 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 fraternally. 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 fraternities? 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 fraternities 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?

5.0. Care for Creation in our Daily Lives as Capuchins

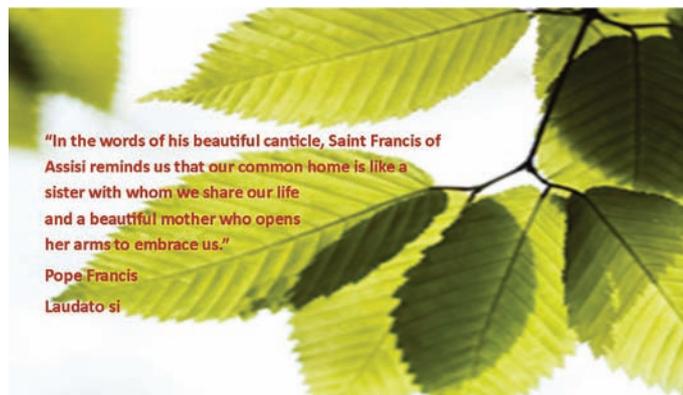


³cf. *Gaudium et Spes* 1

Caring for the most vulnerable populations is an integral part of our Capuchin charism. At this time of worldwide transformation, and in the light of the example of St. Francis, 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.

PCO VII confirms this:

“We Capuchin brothers acknowledge our share of responsibility for the destruction of our planet, since we actively contribute to the negative effects of this destructive system. We invite the bothers, individually and collectively, to assess their conduct in the area of ecology. We also encourage them to take part in action by groups committed to the protection of the environment.”⁴



“In the words of his 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 her arms to embrace us.”
Pope Francis
Laudato si

⁴CPO VIII, 62

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.”⁵ Climate change affects all of us.



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.”⁶ As friars we need to ask: *What changes can we make to our lifestyles, production and consumption to better care for one another and creation?*

⁵Laudato Si, 2, 61

⁶LS. 23

At PCO VIII⁷ it was proposed that in order to combat consumerism, which feeds the dominant global economic system and compromises our witness of minority and itinerancy, we agree:

- To use judiciously, and preferably avoid altogether, consumer goods that are signs of power, ostentation and self-enhancement.
- To enter into partnerships with advisory organization and associations for ethical consumer awareness.
- To collaborate with organizations that defend life, nature and biodiversity and that promote the rational and ecologically sustainable use of natural resources.



Change of Lifestyle: This change should be personal and fraternal, something we might truly call an ecological conversion, based on a relational anthropology and an 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 handiwork is essential to a life of virtue⁸. In our relationships with others and with creation itself, our lifestyle should be characterized by minority.

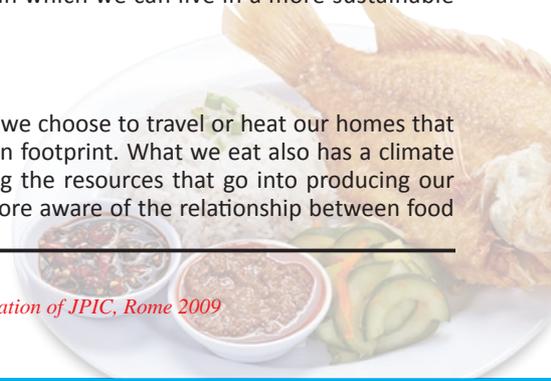
Voluntary detachment from things, simplicity of life, and joy for the gift of life are Franciscan attitudes of reverence for creation and of concern for the common good.

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 superfluous and wasteful.

Voluntary detachment from things, simplicity of life, and joy for the gift of life are Franciscan attitudes of reverence for creation and of concern for the common good⁹. 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.

5.1. Food

It's not only how we choose to travel or heat 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



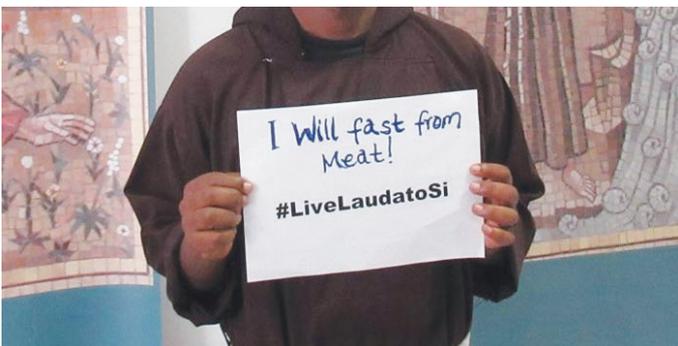
⁷CPO VIII, 53.

⁸LS # 217

⁹Guidelines For the animation of JPIC, Rome 2009



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. 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 at least one meat-free meal per day. If you're already doing that, gradually increase the number of meat-free meals you eat.
- 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 and herding enterprises 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?*

5.2. 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.”¹⁰

Suggestions for Sustainable Management of Water

- ◆ Decrease water use by recycling and by safely reusing the supply to the maximum.
- ◆ Turn off faucets when not using water (brushing teeth,



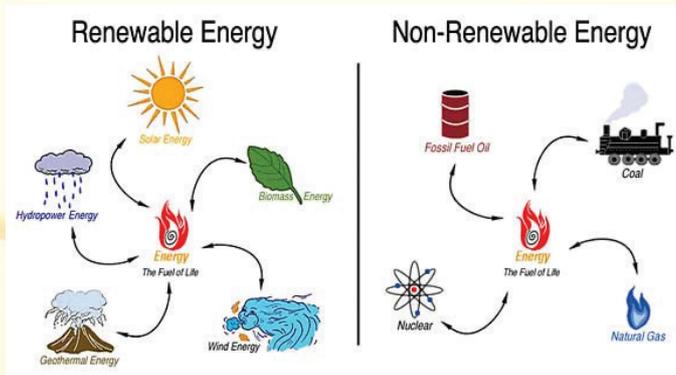
soaping up when we wash our hands or take a shower, while washing anything). Take a shower more frequently than a bath.

- ◆ 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.)
- ◆ Buy appliances that are energy and water efficient.

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?*

5.3. 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:

1. **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.

2. **Conserve energy** by not wasting it and using it more efficiently.
3. **Use energy in a rational and efficient manner** in cities, buildings, industry, for transport, and at home.
4. **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 friaries and ministries?*

5.4. 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.
- ◆ Thousands of deaths each year 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, save money and contribute 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 gas.
- ◆ 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

- *Discuss our use of cars in the fraternity. Do we really need all of them?*
- *When buying a car, do we look for the most fuel efficient models?*
- *Are there situations when we might avoid use of a car and use public transport instead?*
- *Do we promote public transportation in our city? Are there groups that try to pressure the government in this area?*



5.5. Garbage and Waste

Use It and Throw It Away

Viewing nature solely as a source of profit and gain has serious consequences for society¹¹. 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, razor blades, 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.”¹² Our consumer society has become a garbage society.

¹¹LS #20

¹²Ibid.

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. So avoid:
 - Single-use and “throw-away” products.
 - Excessive packaging.
 - Plastic or Styrofoam trays for meat, vegetables, etc., because they are made with strong pollutants.

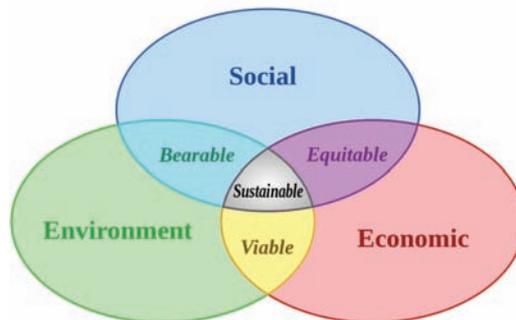


- ◆ **Reuse:** The more we can reuse items and avoid single use items, the better.
 - Do not just throw things away when they break — fix them.
 - Reuse bags, boxes, envelopes and other containers.
 - Choose products made of recycled materials.
 - Choose products with returnable containers.
 - Choose 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. Keep up the pressure on authorities where it is not yet practiced.
 - 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 throw-away 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?

6.0. Methodology, Collaboration, Networking



6.1. Methodology

The theory and structure of JPIC in the Order are made concrete in the day-to-day activities of friars. But such activity must be based on a solid awareness of the world in which we live, the structures that provide the framework for our reality, the relationships of people to these structures and to one another, and the social movements founded by human actors in response to the world in which they find themselves. To encourage such awareness, JPIC has generally opted to use the methodology proposed by Cardinal Joseph Cardijn of Belgium and summarized in the verbs - See, Judge and Act. This method is designed to first examine the life of an individual and then that of a community¹³. This methodology is done in the context of social analysis which invites us to LISTEN, to SEE, to HEAR the cries of the world in which we are living.

¹³The See, Judge, Act methodology has been accepted in Catholic Social Teaching from *Mater et Magistra* onward (cf. the document from the Congregation for Catholic Education, *Guidelines for the Study and the Teaching of the Church's Social Doctrine*).

■ **Social Analysis: See, Judge and Act**

It is necessary that JPIC promoters/animations examine justice problems very carefully before they take action to solve these problems. Social analysis is a vital tool in this process.

Social analysis is a popular and effective tool that enables us to examine the structures of society: political, economic, cultural, social, and religious - and to uncover the root causes of social injustice. It helps us move from face-to-face compassion to asking how and why: How did these people get to be poor? Why is unemployment increasing? Social analysis identifies those who hold power, those who make decisions, those who do and do not benefit from these decisions in society. It enables us to see the interconnections and influences which operate in any social system. Holland and Henriot define social analysis as “the effort to obtain a more complete picture of a social situation by exploring its historical and theological reflection.”¹⁴

6.2. Networking and Collaboration



¹⁴LHolland and Henriot, 9, Henriot, Peter J., Edward P. DeBerri and Michael J. Schultheis. *Catholic Social Teaching: Our Best Kept Secret*, Rev. Ed. Maryknoll: Dove Communications, Orbis Books, and Center of Concern, 1987).

As a Franciscan Family it is important to support and nurture the development of the Franciscan charism in our common undertakings. Another way to encourage this movement toward communion is a commitment to common JPIC endeavors. Such collaboration allows us to have a greater impact both within our family and in society.

Some of our common Franciscan projects include the Roman VI, The Franciscans International (FI), Damietta Peace Initiative (DPI), and Franciscan Action Network (FAN).



THANK YOU for using this Handbook.

If the JPIC Office or Commission can be of further assistance to you in the development of your JPIC ministry, please contact us:

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Br. John Celichowski, President, International JPIC Commission:
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RESOURCES

Citations:

1. Fr. José Rodríguez Carballo, OFM “Fourth European Congress of JPIC Animators” (Saint Anna, Poland, April 29, 2010)
2. GS Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, 1965
3. CPO VIII- Plenary Council of the Order VIII, Rome, 2015
4. Guidelines For the animation of JPIC, OFM, Rome 2009
5. Holland and Henriot, 9, Henriot, Peter J., Edward P. DeBerri and Michael J. Schultheis. Catholic Social Teaching: Our Best Kept Secret, Rev. Ed. Maryknoll: Dove Communications, Orbis Books, and Center of Concern, 1987).
6. Pope Francis. 2015. *Laudato Si’: On Care for Our Common Home* [Encyclical].

Other useful resources:

Links:

- ➔ JPIC OFMCap blog: <https://jpeofmcap.wordpress.com/>
- ➔ Roman VI: <http://francis35.org/>
- ➔ Franciscans International, FI: <http://franciscansinternational.org/home/>
- ➔ Franciscans Action Network, FAN: <https://franciscanaction.org/>
- ➔ Guidelines for JPIC Animation, OFM: <http://www.ofm.org/01docum/jpic/jpicGUIDeng.pdf>
- ➔ PACC Environmental Calendar and Test: <https://sites.google.com/view/pacc-jpic-calendar/home>
- ➔ Global Catholic Climate Movement: <https://catholicclimatemovement.global/>
- ➔ Eco parish guide: <https://catholicclimatemovement.global/eco-parish/>

Books:

- ➔ Building Parish Justice and peace Group: A training Manual (2003)- from Lumko Institute (South Africa)- www.omigen.org/jpic
- ➔ Trafficking Kit: JPIC commission of the USG/UISG
- ➔ Peacebuilding: A Caritas Training Manual (2002)



*JPIC, for Capuchins, is a way of life and mission. It is part of our DNA as Franciscans.
All Capuchin friars, whatever is their age or ministry, are called to integrate the values of
JPIC in a balanced way throughout the course of their lives.*



Justice

