

JPIC supplement to Orientation  
by Andrew Conradi, ofs (JPIC National Animator), 2016  
Some ideas/points that could be included at the discretion of the formator

## **ORIENTATION**

### **Chapter 1 “Orientation in the SFO”**

*The Franciscan Journey (Updated version 2010)* by Lester Bach, OFM Cap.

#### **1.**

**From FJ p i :** “Newcomers are expected to integrate Franciscan information into the way they live.”

**From FJ p 5 :** “ We expect you to be **fully engaged** in the formation process. That includes doing the *Readings ... .*”

Some of these readings will be in the form of **supplements** from *Understanding Justice, Peace and the Integrity of Creation* by Andrew Conradi, ofs (OFS Canada National Animator of Justice, Peace and the Integrity of Creation)

#### **Readings/Questions for dialogue:**

#### **Readings (On the Importance of JPIC)**

**Note: Do not be discouraged if you do not know very much about JPIC at this point! You are just starting out and there is light at the end of the tunnel! Persevere!**

#### **From UJPIC:**

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

...

3.2.56.a. Pope Francis wrote in *Laudato si'* (2015): “Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.” (n. 91) and “Peace, justice and the

preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism”.<sup>[70]</sup> Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.” (n. 92)”

...

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

3.2.59. To summarise CST [Catholic Social Teaching] on creation, the Episcopal Commission for Justice and Peace of the CCCB [Canadian Conference of Catholic Bishops], in “Building a New Culture – Central Themes in Recent Church Teaching on the Environment,” has outlined eight central themes in recent Church teaching on the environment. “These reflect on how a Catholic approach to economic questions, social justice, and environmental questions are necessarily viewed in relation to each other.” The eight central themes are the following: our creation in God’s image; creation’s intrinsic order; the relationship of “human ecology” to environmental ecology; responsible stewardship; the morality of caring for the environment; solidarity; creation and spirituality; and necessary responses to environmental problems.” (CCCB, 2013)”

Note 1: The full text of *Understanding JPIC (UJPIC)* can be found here: <http://www.franciscanvoicecanada.com/> Click on “Understanding JPIC” at the foot of the page. [It is best to get it from this source as it will post the new updates/amendments quickly after they are made so you will get the latest updated version]

**Questions for dialogue or private reflection:**

- 1. What does Justice, Peace and the Integrity of Creation mean to you?**
- 2. How important is it in your daily life and spirituality?**
- 3. Does it surprise you that it is important in Franciscan spirituality (and becoming more so)?**
- 4. What do you know about Catholic Social Teaching?**
- 5. What does Social Justice mean? (A Jesuit originated the term as we will see later).**