

Studies on Passionist History and Spirituality – 32

JPIC Passionist

Jesús M^a Aristín cp.



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STUDIES ON PASSIONIST HISTORY AND SPIRITUALITY

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JPIC Passionist



Jesús M^o Aristín c.p.

A **Passionist** heart,
holding within its deepest recesses our Crucified Lord.
No empty cross here, but rather one holding the Crucified One
with an indigenous face,
symbolizing all the peoples of the world.
Free, unshackled, with a burning passion for Justice,
a passion for Peace (the dove) and for the Ecology (the tree and the planet):
JPIC, in our Passionist Charism.

Foreword

The topics of justice, peace, and integrity of creation are certainly among the more important in the life of the Church. In an age like ours, in which the violations against these values threaten to carry humanity to self-destruction, they are more important than ever. It appears, to me, however, that when we Passionists carry out discussions on these topics, there are some fundamental misunderstandings which must be clarified. These misunderstandings are most likely the result of an inadequate updating in the theological formation of many religious, as well as the absence of adequate pedagogical methods in these matters.

There is a broadly held impression among many that this matter is not about specifically Christian or Passionist topics. Rather, they believe, it is about a cultural concern which is overlaid on or juxtaposed to specifically Christian or Passionist topics. Some might believe that these topics are only the latest fad, not without some value, but which have come to the fore in Christian discourse lest the Church and its spirituality appear passé.

We might ask ourselves, therefore, why are we unable to convince others that these are fundamentally Christian and Passionist topics? What must be done to demonstrate this fact?

The language is a means for the transmission of thought; but, if it is not aligned with the culture of the listener, it can be useless, or even lead to misunderstandings, which, in our case, would be particularly harmful. In spite of a desire to promote peace, one risks promoting incomprehension and division.

Let us study, briefly, which might be the **most frequent misunderstandings**. Since initial formation did not demand much in the matter of these topics, some religious might have the impression that one wishes to transform an institute of Christian spirituality into an institute of political or social activity. Or maybe less prejudicially, to transform an institute based on prayer and evangelization, into an institute of charity, as as ought to be the Camillians or the Salesians.

In fact, what is asked is that all Passionists:

- 1.- **recognize the importance of promoting** the central values of the Gospel and of the present magisterium of the Church, which are justice, peace, and the integrity of creation.
- 2.- ask themselves **how is it possible to put this promotion into practice** through their own service, in their own locale, according to the role that they have.

Keeping in mind the demands of a language that should be comprehensible to the listener in regard to these topics; I believe that we should start directly with the **Word of God** which makes reference to these themes. The first thing would be to recall certain words which might have been overlooked, and then show that these address our topics. In the Old Testament, for example, the prophets rebuked quite clearly the hypocrisy of one who frequented the Temple and offered sacrifice, but did not practice justice and charity toward the needy.

In the New Testament, these teachings are even more clear. Thus, Paul can say: have no debt toward anyone except that of love. In fact, who loves his neighbor has fulfilled the law (Rom 13, 8). Matthew presents the paradigm of the last judgment with a summary statement: whatever you did for the least of the brothers, you did for me (Mt 25, 40). One could ask: but doesn't the love of God have priority over any other love? Absolutely, and that is how it is found in the teachings of Jesus. However, it is possible for a person who says he loves God to be speaking hypocritically; while it is hardly possible to lie about one's love for one's neighbor. Therefore, the love one has for the least of one's brothers, the choice for the least in one's own life, reveals the authenticity of one's prayer, which is, one's love of God. "How can you say that love God whom you do not see, if you do not love your neighbor, whom you do see?" (Cf 1Jn 4, 20).

Even in the life of **St Paul of the Cross**, it is not difficult to find his decisive option for the poor, the suffering, the people who had been abandoned, even by the clergy; or the great sinners like the bandits of that time. One reads explicitly of his invective against the unjust rich and powerful, and of his defense of justice. He does not praise the Church of his times, and foresees a “great mission” brought into being by God Himself for its purification.

To reject these teachings is simply to reject Christianity as such. Or perhaps we can say with St. Paul that to reject these implications of faith in the area of justice and charity would mean to “render the cross of Christ powerless” (1Cor 1, 17). We Passionists should be the **guardians of the authentic theology and spirituality of the Cross**, the skilled in unmasking any aberrations, “lest the Cross of Christ be emptied of meaning” (1Cor 1, 17). The primacy of faith and of prayer belong to the Passionist charism, as also to an authentic Christian faith, together with the option for the least in society. Faith and prayer without an option for the poorest are alienating. The option for the poor without faith and prayer will not endure, as has been seen in so many instances. Actually, the option for the poor and acceptance of poverty cannot be based on what is in fashion, because it requires the sacrifice of oneself, which can only be accomplished with the strength of the Holy Spirit, the Spirit of Christ, Crucified and Resurrected.

I believe a clarification is called for on the meaning of this expression: option for the least. The objection is heard from some: “So, now we are to love only the riff-raff of society, and ignore completely the comfortable or the wealthy?” Jesus went out to the comfortable, such as Lazarus in Bethany; he went out to the rich, as he did with Zaccheus. Our response to this objection might also enlighten us in regard to our loving outreach to the suffering today. Jesus did not love the rich because they were rich, but because they also experienced a desperation, as did Zaccheus. It happens that some religious reach out to the rich in the things of this world, and thus prostitute faith and charism.

If Passionists are to accept the commitment to justice and peace, the biblical and charismatic foundation of this obligation should be perfectly clear.

Frankly, one must evaluate all that is involved in the option for the poor, for the suffering; and the option for justice and peace at all levels. Whoever hungers and thirsts for justice and peace in his heart, will promote them at all levels. Whoever has a non-manipulative “pure heart”, is easily able to grasp this. Concretely, it means that a Passionist whose heart is open to the

poor, will find ways to listen to the suffering, to help them according to their ability; will comfort and assist the sick and outcast; offer comfort to drug-addicts and prisoners; or organize social assistance programs when living in developing areas. The Spirit is still the same. One must be aware that all of these activities as well as so many other traditional responses are truly actions in favor of the disadvantaged, carried on with a heart seeking justice and charity; otherwise one might have the impression that justice can be promoted only by entering into the socio-political arena, or through a participation in the UN, FAO, NGO's, or the like.

What is probably lacking among religious is the awareness of the mechanisms by which oppression, and environmental contamination are carried out under a drive for monetary gain which rejects any controls. Some light should be cast on these issues. Also having bearing on this is the disillusionment brought about by the violent revolutions and ideologies which have massacred the humanity of the twentieth century. We hope that the next papal encyclical will address this, since the pope has already shown in his official documentation that he is seriously concerned for the issues of justice, peace and defense of creation. This would also mean the unmasking of the alliances between clericalism and power, violence, and the inequalities that exist in the world. All of which would be so much easier to accomplish if we would recognize all that the Church, especially through its saints, has already done and does in favor of the weak and the disadvantaged.

The discourse we enter into regarding justice and peace must be related to the way in which we shape our relationships in community. If we speak of peace to the world, but are not working for peace in our own setting, we are back to mere ideology. The last General Synod had something to say about the international relationships within the Congregation: it has insisted on solidarity and responsibility. If there is no ability to have solidarity, even financial solidarity, within the Congregation which ought to be poor and detached from earthly goods, as we are, how can we dare to preach solidarity to unbelievers, to a mindset that is the product of a secularized age?

The ascetical formation which we received did not give the **due importance** to the promotion of peace and solidarity. I ask myself whether some religious, speaking sincerely, really share at heart the strenuous opposition of John Paul II to the war in Iraq and the cry: "no more war". War has always been in the world (and unfortunately, is still here), not only between men, but

even as a competitiveness for the acquisition of goods, among all living beings, plants and animals. We must understand that today a Christian may be asked to do something which was not likely in the past.

I believe that some religions would even less share in Pope Wojtyła's strenuous opposition to the death penalty for criminals. War and the death penalty, as a matter of fact, were not only approved, but even called for and unleashed by previous popes. In order to understand this contradiction, one needs a truly Christian theology, one which recognizes that the conscience of the individual and of the Church grows with a greater engagement with Revelation and from the freedom from certain circumstances which allow the assumption of a responsibility that was not thinkable in the past.

In order to heal an illness, one must first of all have a correct diagnosis. In order to open religious Congregations to the service of justice, peace, and the integrity of creation, according to the needs of our times, which were not previously acknowledged, one must first of all take note of all which resists this conversion; one must note anything which disturbs the minds of many when confronted with these new challenges. The text of Jesús M^a Aristín, which I greatly appreciate, if read with love, can certainly be illuminating. If it be read with diffidence, or simply with indifference (which is sometimes even worse than diffidence), nothing happens.

It is important:

- 1.- To recognize how faith has always and still does serve justice and peace.
- 2.- Educate persons to be aware that this service of faith for justice and peace can be nullified by the craftiness of avarice and possessiveness; and warn them not to be taken in by this deceit.
- 3.- Modify their personal service so that it is as efficacious today as it was in the past in the lives of the saints.

F. Adolfo Lippi c.p.

Introduction

These reflections are the fruit of a workshop which was conducted at the Latin American Passionist Conference (CLAP) in Cajicá (Columbia) in 2007. It does not pretend to be a learned presentation that deals exhaustively with the issues, but rather a simple booklet resembling a conversation between friends. But it emphasizes the urgency with which we need to sensitise ourselves to the themes of Justice, Peace and the Integrity of Creation.¹ These brief reflections accompany some Power Point presentations as teaching aids. Simply put, they are intended to sensitise our religious and communities to the urgency of the issues.

The themes of “Justice and Peace” are very old themes in Catholic theology, and there are a multitude of works that deal wisely with them. Today we are accustomed to add the theme of “Integrity of Creation,” to express the Church’s developing sensitivity to the critical environmental situation of our planet.

These reflections arise from twenty years of service and work in ONGDs, cooperating in its development and serving the Passionist Missions. The Passionist Congregation’s International Commission for Solidarity asked me to put together these pages to help our communities and religious to reflect on JPIC, which was one of the central themes of the last General Chapter, a theme that is a concern today of many other congregations too.

These humble pages simply aim to call to our attention the reality and urgency of this issue. I presume to present it as a new paradigm, a new, stand-out model for understanding Religious Life. Justice, Peace and the Integrity of Creation are not simply issues for reflection but are of such theological significance that they even spell out the future forms of Religious Life:

Justice – because we cannot remain silent before the thousand and one injustices we human beings are collectively perpetrating upon millions of our brothers and sisters.

Peace – because the millions spent on arms by States and Multinational companies, are an insult to, and a grave sin against humanity.

Integrity of Creation – because we and future generations live our lives upon the very earth which God created.

If the religious of the 21st Century do not know how to be involved in a significant way in this struggle for peace and justice, and if we do not know how to defend our home ((οικὸς), we will be giving only lip-service to the Gospel, and our mission of evangelization will become irrelevant.

Jesús María Aristín, CP

1.- The Spirituality of JPIC

The abbreviation, ‘JPIC,’ is very familiar to us now. I will begin by briefly defining “Christian Spirituality”. Next I will propose JPIC as being at the heart of the Passionist Charism. After that, I will make concrete the spirituality of Justice, Peace and Ecology before explaining a method for investigating the issues involved in JPIC. Finally, I will propose some collected material for working with groups.

Which Spirituality? Christian Spirituality

A.- The focus of Christian Spirituality is Jesus Christ. Spirituality is the **following of Christ**. Our spirituality is essentially Christocentric, which is to say that it has the Gospel as its criteria and norm of life. All Christian Spirituality has to be biblically-based, and expressed as deep intimacy with Christ and commitment to his person. “*Spirituality is a concrete form – moved by the Spirit – of living out the Gospel*” (G. Gutiérrez). This is to say that we believe in, and we follow the God who has become incarnate in history, and so our Christian Spirituality is historically grounded, and is therefore neither romantic day-dreaming nor a set of good intentions.

B.- Christian Spirituality is a **life** - the living of the Gospel. Spirituality = **live life with spirit**. Authentic Spirituality should involve the whole person and the whole of their reality. Spirituality = to be and live in Christ. Spiritual people are those who live with spirit; they are people who are full of the Spirit of Christ. It is the Spirit that occupies their whole person and all their actions.

From the inspiration of the Spirit sprouts forth the mission to be living witnesses of God in the world. The spirituality of a person is the deepest part of his or her being: their ultimate ‘motivations,’ their ideal, their utopia, their passion, the mystique for which they live and strive... Spirituality is the motivation, the mystique, the talent, the force that inspires the person.² Spirituality is a matter of the education of the heart. Spirituality bursts forth into a way of life and is simultaneously the result of a way of life. A way of life is holy when it is produced by the Holy Spirit and corresponds to the values of the Gospel. Spirituality implies a process of transformation.

C.- Christian Spirituality is a **spirituality of a crucified love**. “*Christian Spirituality is not a spirituality of the cross or of suffering. It is a spirituality of an honest and faithful love, an informed love that understands the necessary risks to which it is exposed. It is a spirituality of a crucified love. It is so not because of some secret design of God or because God requires or delights in human suffering. It is so because the incarnation takes place in a reality that is decidedly anti-kingdom, one that operates against those who announce and initiate the kingdom.*”³

*“As Gustavo Gutiérrez tells it, in the language of the common people, what is opposed to joy is not suffering – and of this the poor have more than sufficient experience – it is sadness. And the peasant would say, although they are suffering, they are not sad. To live with joy is to live with ultimate meaning, with the capacity to be grateful and to celebrate, to be for others and with others.”*⁴

The spirituality of a love that is crucified, of a love that hands itself over, that gives life! A love that lives and sacrifices itself for the rest! A love that has no limits, that does not take into account the colour of one’s skin nor the language one speaks! A love that does not give two hoots about where you come from! A love that is not interested in how much you own, but rather knows only that this is “**you**”: to be cherished as a human being!

Rich or poor, who cares? – what matters is “**you**”.

From north or south, who cares? – what matters is “**you**”.

Intelligent or not, who cares? – what matters is “**you**”.

From the left or the right, who cares? – what matters is “**you**”.

D.- You cannot have an encounter with the God of Jesus without having an encounter with the poor and the crucified...an encounter with the poor is a spiritual experience, an encounter with God. *“The encounter with God has its proper place...the privileged place of encounter with God, and the place most apt in the actual reality of this world, is the world of the poor. This is how it is sanctioned and proclaimed in Mt. 25. God is in the weak, the poor, in those without value. He is hidden, but He is there. He is most radically present in the actual situation in Latin America, in the communities of the crucified, in countless men and women impoverished to unsuspected limits, in those imprisoned, in those who are tortured, in those who have disappeared, in those who have been assassinated...Not every encounter with the poor is an encounter with God, but there cannot be an encounter with the God of Jesus without first an encounter with the poor and the crucified. Because of this, as has been repeated in Latin America, the encounter with the poor is a spiritual experience – an experience of God...before the poor and the crucified community what is required of us becomes absolutely clear: to practise justice and love with tenderness. And this is how we walk humbly with our God throughout history.”*⁵

E.- The soul of Christian Spirituality is **charity** and its first instrument is prayer,

defined as “intimate communication with God.” Christian Spirituality is a personal relationship with Christ. A true Christian Spirituality should integrate doctrine and life, principles and experience, contemplation and action. A spirituality that is not incarnated, not in solidarity and removed from the reality of the world is not a Christian Spirituality. We find ourselves with God by being, “contemplatives in action.” As Karl Rahner said in the 60’s, “The Christian of the 21st Century will be a mystic or he will not be a Christian.” With this quote we want to affirm that today, much more than in the past, it is necessary for Christians to have a profound experience of God.

F.- Authentic Christian Spirituality should be a spirituality that is **ecumenical**,

which is to say, it should be universal, rooted in the person of Christ who is saviour of the world, and in the God who is a friend to life. It is a Christian Spirituality in **dialogue**. Dialogue and listening that encompass the social and economic problems, and that allows us to pass from a globalization of market economy and information to a globalization of solidarity! It is a spiri-

tuality based on silence and listening. The silence that opens the heart and the mind to listen to what is essential and true!

G.- Christian Spirituality should have these **characteristics**:

- **A critical light**: this is to say that the Christian should cultivate a critical spirit, to know how to discern, not just accept everything that society offers him as true, but question it, always with reference to the values proposed in the Gospel.
- **Situated**: that is to say, spirituality should lead the Christian to be situated politically and historically; walking with the God of the poor, and discovering God in daily social and community practices.
- **Conflictive**: in the sense that the Christian always, with a prophetic attitude, should promote and seek suitable solutions that promote the dignity of the person and of life in the face of systems of death and exclusion. Alive and alert, the Christian should judge the politics, the economy, the law, and what passes as religion.
- **Integrity**: that is to say, to live with an undivided and fully focused heart, one that embraces the whole person and the whole of reality; the person who declares himself Christian should not live with any double moral standard nor do anything unworthy of human dignity.
- **Solidarity**: To see that my neighbour is my brother or sister! Especially those who are poorest and those that suffer the most, the words of the Christian should always be a voice for those who have no voice.
- **Opposition**: To a spirituality that supports those powers that are responsible for the unjust and unviable process of corporate globalisation. Thus it is necessary to rescue and revive the long tradition of Christian spirituality that is **critical of power**, a spirituality that has given to those dispossessed of power, strength and courage to resist those who abuse power.
- It is a **spirituality of JPIC**. It is a new paradigm, or rather a new way of understanding Religious Life and living our Charism. It is a new way of interpreting and understanding our globalised world. It is a new way of confronting reality. The reality of our world has changed, it has become globalised, and in the process it has changed our way of understanding it and confronting it.

2.- JPIC in our Passionist Charism

(JPIC or how to live the Passionist Charism today)

On this earth, there is no form of life that can embrace all the values of the Gospel completely and at the same time. “Spirituality” is the name given to the synthesis of Gospel values, realized in each person or in each community. A particular spirituality reorders the values of the Gospel in accord with the time and circumstances in which it was born and developed. That is why religious congregations differ from each other, although their final goal is the same. The search for justice is common to all forms of Christian life. But the way that ‘justice’ is understood and is sought after will differ from person to person, place to place, and community to community.

Today Christ continues to suffer and die in the crucified of the 21st century, continues to suffer in each person’s suffering (e.g. in the abandoned child, in the lonely old man, in the abused woman, in those who are hungry, in the imprisoned, in the sick of SIDA, in the drug addict, in the street kids...). And, what’s more, He identifies with them Remember that He told us: The bread or cup of water you gave, you gave to me; I was sick and you visited me... (Mt. 25: 31-46). As our founder, St. Paul of the Cross, used to say: *“I saw the name of Jesus written on the forehead of the poor.”*⁶

As Pope Benedict XVI said: *“We should remember in a particular way the great parable of the final judgment (cf. Mt 25: 31-46), in which love becomes the criteria for the definitive decision regarding the positive or negative value of a human life. Jesus identifies with the poor: the hungry and thirsty, the strangers, the naked, sick or imprisoned...the Love of God and the love of neighbour are fused together: in the most humble we find Jesus himself and in Jesus we find God.”*⁷

2.1. Passionist Spirituality of JPIC:

The ‘*Memoria Passionis*’ (contemplative dimension)

“*Do this in memory of me*” (Lk 22: 19).

“*Remember the Good news that I carry, ‘Jesus Christ is risen from the dead’* (2 Tim 2:8)

To remember is to re-live. To re-live is to re-create. They who remember revive and recreate within themselves whatever existed in the past. In remembering something that happened within my own inner self, I once again make it present and actual and re-live it. To remember the Passion of Christ is to make the suffering and crucified Christ real, actual, and present, in the here and now of the act of remembrance.

Our Charism is to “Make Memory” of the Passion, having it always present in our hearts, lives and work. Our Charism is to constantly look at the Crucified and the “crucified.” To give testimony to the Passion, in the fullest sense of the word. The memory of the Passion has a triple objective:

- 1.- To remember it constantly (personal dimension)
- 2.- To promote the memory (apostolic dimension)
- 3.- To live the memory (the dimension of solidarity)

For us Passionists, to preach the Cross means to awaken in others solidarity in love with those who are suffering, and to resist the movements and mechanisms that inflict crosses on others. Our cause, in short, is the cause of the crucified. That’s why we Passionists place the Passion of Christ at the Centre of our life.

JPIC is a new paradigm for religious life in general and Passionist life in particular.⁸ (**Paradigm** means a ‘mark of interpretation,’ a model and a scheme, to comprehend and explain some clearly-defined reality. A change in a paradigm produces a new way of thinking about old problems and different realities).

From the perspective of JPIC, a new image of religious life is a radical following of Jesus in service to the coming of the Reign of God.

Justice, Peace and the Integrity of Creation are part of the cement of the Christian life and as such, of Passionist Religious Life. Justice, Peace and the Integrity of Creation (JPIC) are not simply themes for reflection, but rather the theological place where we judge the future of Religious Life.

The contemplation of the Cross (*Memoria Passionis*) has brought Passionists to affirm:

“We wish to share in the distress of all, especially those who are poor and neglected...” (Constitutions, no. 3).

“Guided by the teaching of the Church and our own consecration to the Passion of Christ, we strive to make our lives and apostolate an authentic and credible witness on behalf of justice and human dignity” (Constitutions, no. 72).

To make memory of the Passion is not simply a devotion or a pious remembrance, but rather seeing the reality of the Death of Christ in people crucified because of hunger or injustice.

JPIC, in fact, is more than a spirituality. It is one of the better forms of being Passionist today, and THE way of living the Passionist Charism today. The Memory of the Passion is even a passion for JPIC, because in remembering the Just One on the cross, we remember all those unjustly crucified.

JPIC is not something theoretical, but rather a new life, a new way of being Passionist. JPIC is not a theme, it is THE THEME. It is not something secondary, it is the CENTRE of our life and our apostolate. The response that we Passionists give to globalisation is our Passion for Life.

The *Memoria Passionis* means “**Making Memory,**” means remembering by doing, remembering by living the Passion daily. We are not confined to remembering in prayer, for prayer thrusts us into the life of solidarity with the crucified, in ways that are passionate, intense and profound.

Spirituality of Compassion (=cum patire= suffer with).

Today, at the beginning of the 21st century, Christ shares the crosses of millions of people in very diverse parts of the world, and he continues to call us to follow him passionately and, moved by his compassion, to share his passion for humanity.

God has a passion for humanity. Christ Crucified and the millions crucified throughout history belong together. The Passionist Charism requires us to cultivate and make our priority this “passion” for God and for humanity (Consecrated Life, 84). If we are in solidarity in suffering, we also will be in consolation (2 Cor 1:7; Hb 10:33).

Passion for Christ, Passion for Humanity (The International Congress for the Consecrated Life. Rome, 2004). I was delighted that the International Congress chose this theme. This demonstrates that our Charism is up-to-date and central to our faith. Devotion to the passion, death and resurrection of Christ has been translated into a passion for humanity. Its greatest glory is that it brings life.

A spirituality can give more emphasis to either interior elements or to commitment to others in history. But it must always search for a harmonious balance between two perspectives:

- Finding God means also finding the weakest and poorest of our brothers and sisters;
- Finding them means being deeply moved to see in them the presence and image of God.

2.2. Passionist Spirituality of JPIC: The transformative dimension of reality.

If Passionist life wants to be fruitful and productive, it must be read in terms of service, closeness, companionship and solidarity with the people who are in pain or poverty.

The spirituality of JPIC affirms: “*Nothing human is foreign to me*” (Pablo Neruda).

“The Passion of Christ and the passion for the Earth are mutually necessary. The cross of Jesus offers a Christological meaning for the painful passion of this world. But this meaning, ” the word of the cross” (cf. 1 Cor. 1:18), cannot be captured except through taking on and struggling with the passions of the Earth.”⁹

There is the **CROSS** of so many children who grow up without a home, of those who are exploited sexually or through work, the cross of so

many young people who have been fooled and who live in a stupor induced by drugs and alcohol, the cross of the unemployed, of the countries at war, of the underdeveloped villages, of the loneliness of immigrants, of the loneliness of the aged, of the suffering of the sick, of so many people working out of necessity in inhuman conditions and for paltry wages, of the hungry of the world, and of so much inequality.

A Passionist Spirituality is not a spirituality that is opposed to the world, but rather a spirituality of JPIC that speaks of God from the perspective of Justice and Peace. It experiences “God who is friend of life” (Wis 11:23). Passion for life! A life without passion is a life not worth living!

2.3.- Passion for life

What is contrary to the passion for life is:

- Indifference
- Lack of feeling
- Boredom and fussiness
- Insensitivity
- Comfort
- Lack of commitment
- Superficiality

We wish to remind the world that the Passion of our Lord, Jesus Christ, continues in all those who are crucified, marginalized, live with injustice, or are rejected by society.

St. Paul of the Cross, our Founder, said that “*the Passion of Our Lord Jesus Christ is the greatest and most admirable proof of God’s love... and the remedy for the evils of our time.*” It is certain that the Lord shares with us his path. There is no greater love than to give up your life for your friends. Christ has given up his life for us, for each one of us and for all of us. The person who suffers is a sacrament of Christ suffering. May we not be blind to the situations of injustice and marginalisation! May we not lose our capacity to be outraged when someone suffers or “is crucified!”

The *Memoria Passionis* is a dangerous and subversive memory, as J. B. Metz has said.¹⁰ There are memories and there are memories. We are not here speaking of a nostalgic memory, but rather a subversive memory. This subversive memory of the past has a final goal: to open confidence in the future, and to open a path to confidence and hope. This memory is subversive because it makes us place ourselves in the shoes of those who are crucified. There is a temptation to renounce the memory, to forget the victims of history and of those who are crucified, and so to even ally ourselves to the crucifiers. On whose side are we on? Of the victims or the victimizers? With the crucified or the crucifiers? The Memory of the Passion is a **subversive memory**, as Christ has already subverted the false values that circulate in society – above all, on the part of those who make an idol of power, arms and money – creating an alliance, a heart and a new people. It is an actual commitment from the root of the justice of the Kingdom, the cause for which Christ died for the salvation of all; this justice is radically distinct from that which, disgracefully, has sway in this world.¹¹

In this same sense we have to include: “*The recovery of the historical Memory.*” The Central American Church is paying with the life of some of its bishops – such is the case with Monsignor Gerardi from Guatemala and, previously, of Monsignor Romero from El Salvador. This is implied by the process of reconciliation and historical revision of the recent past. And something similar is occurring in Peru (Mesa de la Verdad), in Nicaragua and in Honduras.¹²

The Prophetic Nature of Passionist Religious Life: If we recover prophecy, we recover the meaning of our Charism; if we lose it, we bury the true value of our Charism. If religious life is based on the foundations of Justice and Peace as a true sign of the times for our religious life today, it should revitalize the following of Jesus and His Charisms. The Objective of the 43rd General Chapter reminds us: “*We Passionists, in solidarity with the crucified of today, open ourselves to the force of the cross to confront injustice prophetically and to announce the God of Life in a credible way.*”

Another world is possible... another Church is possible... another way of being Passionist is possible.

2.4.- Characteristics Typical of Passionist Spirituality

Our founder, St. Paul of the Cross, in the style and manner of his times, was a ‘flag-waver’ for the poor:

- Preaching where nobody else wished to go, in very poor areas;
- And to the masses of simple people.¹³

St. Paul of the Cross highly emphasized these specific characteristics of our spirituality:

***Spirit of Prayer:** To contemplate the Crucified and the “crucified of today,” discovering in them the face of Jesus. It is necessary to find time to be in prayer before the Crucified before going to the crucified of today. JPIC should be an important theme of our prayer. We form part of a humanity that is thirsting for spirituality. They expect us who are consecrated persons to make a particular contribution to spirituality. They expect us to be men and women of Spirit, with a profound experience of God.

***Spirit of Solitude:** Often in our struggles we will suffer incomprehension and aloneness. To live the Charism requires us at times to retire into a creative silence. A silence that permits us to find ourselves and God! A silence that enables us to rest and be revitalized, so as to be able to extend ourselves anew into action!

***Spirit of Penitence:** To know how to live with what is necessary and, if possible, with only what is indispensable. It is born out of our **Spirit of Poverty** which is the “*standard under which our congregation fights.*” We could explain it today as **Imposing limits on ourselves:**

“If we want to guarantee a common future, of the Earth and of Humanity, two virtues are imposed on us: Imposing limits on ourselves and a just measure, both expressions of the culture of care. But, how to ask for such virtues when the whole system is mounted on their negation? Well, when you weigh it all up, there really is no other way: Either we change and follow the path towards care, where we impose limits on our voracious way of living, utilizing a just measure in all things, or we see ourselves overwhelmed by a collective tragedy...”

This imposition of limits on ourselves means a necessary sacrifice to safeguard the planet, to enter into a trusteeship of our collective in-

terests and to found a culture of voluntary simplicity. This does not mean an end to consumption, but rather to consume in a way that shows responsibility and solidarity with all living beings of today and those who will come after us. They too have a right to the Earth and to quality of life."¹⁴ It is a limitation on ourselves in terms of our consumption and in our relation to the natural world.

In the history of Religious Life, the return to a life-style that is poor, shared in common and compassionate, has been always a key element of the processes of re-founding.

2.5. Solidarity give the life to the Passion (to act)

To live in solidarity requires us to work for justice and peace, and to collaborate with Non-Government Organizations (NGOs) and network. It would be absurd to pretend we could solve the problems of humanity counting solely on the strength of the Passionist Family. Our contribution, before the magnitude of problems that exist, would be disproportionate and ineffective. We are called, with more frequency, to collaborate and to network with others in our efforts to promote Justice-Peace-Integrity of Creation. The themes of JPIC are global themes, and as such require global efforts. There is an urgent need to collaborate with trustworthy NGOs. The number of NGOs, both local and international, is growing in proportion to the fact that people are more and more convinced that NGOs have much to contribute to the construction of a new humanity. This requires discernment and prudence in choosing the groups we are to work with. This requires, definitively, the **GLOBALIZATION OF SOLIDARITY**.

There are many challenges, but all of them could be summarized in the necessity to inform ourselves, sensitize ourselves and engage in concrete actions in favour of JPIC. In fact, this means to place in motion, at the same time, the mind (information), the heart (sensitization) and the feet (concrete actions).

Concrete Proposals:

1. Sensitize ourselves and others.
2. Keep ourselves informed about situations of injustice.

3. Change our life-style.
4. Network, taking advantage of new technological advances.
5. Participate as a volunteer in an NGO.
6. Work on concrete projects.
7. Join in demonstrations in favour of the “Third World.”
8. Participate in favour of the 0.7%.
9. Take care of the environment.
10. Treat migrants well.
11. Buy products in shops of Just Commerce.
12. Pray for justice in our world.
13. Continue our presence at the UN (**Passionist International**)...
14. ...

We could typify Religious men and women who have an attitude of JPIC as:

- * The “*prophets*” who have a place. They are a gift to the congregation.
- * The “*efficient ones*” who work constantly, are capable of relationships, and are interested in doing this.
- * The “*sympathisers*” who go on increasing.
- * The “*indifferent*” who always weigh on us.
- * The “*opponents*” who go on diminishing.

In summary, I am convinced that:

- Another world is possible! A spirituality of resistance in adversity (“*hypomone*”).
- “Solidarity is the tenderness of the people” (Pablo Neruda).
- We presume that we can change the world!

- **Think Globally** = to overcome our provincialism, not seeing past the tips of our noses. The planet must become our village.

Act Locally = Unite with groups of people of good will who fight for **another** world, **another** system, **another** status (pursuing ALTERNATIVES).

I believe that our Passionist Congregation should be one of the most apt and sensitive for living this reality of JPIC in an intense and active form.

3. Passion for Justice

3.1.- The actual panorama of humanity

We all know well the dramatic situation in which the majority of human beings live. Just a few statistics should serve as an example:

- 840 million are hungry
- 1.100 million lack drinking water
- 1.2 million lack sufficient clothing
- 1.2 million people survive on a dollar a day
- 100 million lack a roof over their heads (including 50 million street children)
- 175 million immigrants



Every day, in newsletters and on the front page of newspapers, there should appear the tragic notice: “**Today 45,000 people have died of hunger.**” This is the great tragedy of humanity. These are not just numbers, but living people with names.

Let us narrate telegraphically some of the most significant characteristics of the actual human situation:

- “**The Rich get richer, at the cost of the poor getting poorer.**”¹⁵

Rich Countries ↔ “Impoverished” countries: I prefer to use the terminology of countries that have been impoverished rather than ‘poor’ countries because if they are poor it is principally because we impoverish them through our market rules and our rules of ‘play.’ Is it not a scandal that, while 80% of humanity lack the minimum resources to subsist, 20% spend millions on diets for weight control, or on feeding their pets?

- Concentration of economic power: Some 200 multinationals manipulate 70% of the world's commerce. Three North Americans (Bill Gates, Paul Allen and Warren Buffet) possess a wealth equal to that of some 600 million human beings (or 42 nations).

- Foreign Debt: Foreign debt? For each dollar that goes from the north to the south, 2 dollars go from the south to the north. **The South** sent to the North, from 1983 to 1990, 450 billion dollars (US\$ 450,000,000,000) in terms of payment for debts and flight of capital, while **The North** promised to help the South with 0.7% of the PIB. In fact this has not passed 0.22%. Uncounted Debts: Historical, colonial debt... Ecological debt...



F.M.I., B.M. ... financial institutions at the service of the ‘powerful’ of the Earth, that in some way ‘impose’ the economic policies on indebted countries. Some small countries can no longer, even if they wanted to, make important decisions, and being under the direction of the great financial institutions of the world, are incapable of guaranteeing their people the minimal living conditions.

- The WTO and the regulations of International Commerce (tariffs, subventions, agreements between the rich...) impede the ability of the poorer countries to escape underdevelopment. Just Commerce tries, like ‘David

against Goliath,' to alleviate the ominous consequences of this world-wide market that, as always, favors the rich and marginalizes the poor. Soon their mouths will swell speaking of the "Free Market," free for the rich but slavery for the poor. It is the powerful who set the prices for raw materials and speculate on them for their own benefit (e.g. coffee, sugar, cocoa...). "Each time more sacks of cocoa are needed to buy a tractor."

- Lack of political will...

3.2.- The unjust economic system and the new forms of solidarity

- An economy that is not concerned with solidarity generates deficiencies and new types of poverty. The liberalization of the world economy has not found a way of avoiding its perverse effects that crush peoples who are weak and underdeveloped.

- We recognize that solidarity is an essential part of our faith in Jesus, of the prophetic dimension of our consecrated life and discipleship. The evangelical counsel of POVERTY = should be transformed, each time more so, into an individual and communitarian practice of solidarity with the poor, of detachment, of gratitude, of confidence in God, and testimony to simplicity of life.

- Installing an economy in solidarity with the poor and a critical perspective on the effective economic system, and placing our resources and institutions at the service of the poor and the environment, actively participating in the defence and promotion of Life, Justice, and Peace, collaborating with other religious and civil institutions.

Los consumidores en el mundo



- We need to go to the structural causes. Helder Camara said: “*When I give bread to the poor they call me a saint; when I ask why the poor have no bread they call me a communist.*” The love of the poor is central to the work of animation of JPIC. This theme of the causes of poverty is where the problem of JPIC is situated. **The causes of poverty** need to be considered, since on them depends the future and lives of millions of people.

- The Fair Trade.



- The injustice that exists in our world is the most decisive challenge we Christians face today. No Christian can remain indifferent before the injustice and suffering of millions of human beings. We form the great family of God and, as such, we are responsible for all our brothers and sisters.

3.3.- The Word of God in favour of the crucified (to judge)

There are a number of texts in both the Old and New Testaments in favour of the poor.¹⁶

When the poor are spoken about, they are exemplified with a classical trilogy: The stranger, the orphan and the widow. Let us look at a few texts that are particularly strong in condemning exploitation, oppression and abuse against the poor:

- “Do not oppress the widow, the orphan, the stranger, or the poor; and do not secretly plan evil against one another” (Zac. 7:10)

- “Do not act unjustly towards the orphan and the widow.” (Is. 1:23)

- “...who cheat the poor among my people of their rights” (Is. 10:2)

- “You oppress the immigrant, the orphan and the widow” (Jer. 7:6)

- “Practice honesty and integrity; rescue the stranger, the orphan, the widow; do no violence; shed no innocent blood in this place.” (Jer. 22:3)

- “In you, O Israel, the settler is maltreated, in you are the orphan and the widow oppressed” (Ez. 22:7)

- “Oh Lord, our God, in whom the orphan finds compassion.” (Hos. 14:4)

- “You sell the poor for a pair of sandals.” (Amos 2:6; 8:6 and 4:1)

“... nor take pity on a widow, nor be generous to an orphan.” (Baruch 6:37)

- “Pure unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it” (James 1:27)

But especially in the New Testament, where 3 key texts are presented which we all know very well:

A.- The first is about the **final judgement** (Mt. 25:31-46). God is with and in the sufferer. More than that, **Jesus identifies himself with the one who suffers**, with the hungry, the thirsty, the naked, the sick, the prisoner, the homeless, the stranger... in a word with those who are in the last place in history.¹⁷ Every gesture towards the poor finds, as its final destination, Christ.

Where the poor are, there Christ is. Biblically speaking, one cannot separate God from the poor. The Bible frequently condemns those who devour the poor, the person who robs or despoils the poor rejects God (Ecc. 34:21; Dt 24: 14-15). The Prophets too abound in this line of thinking. We are asked to remember the poor (Gal 2:10), as God constantly remembers them.

Teachers of old theologies lead us unconsciously to interpret Mt. 25:31-46 in an exclusively individualistic form and so we forget that our neighbour is not only an individual, but rather entire peoples who are ‘crucified.’

Just as one does not satisfy the hunger of the hungry by discussing culinary preparations with him, in the same way we won’t resolve the problem of suffering simply by thinking about it. Eating is how one satisfies hunger, and fighting against evil and injustice is how to overcome its absurd character.

B.- The second is the parable of the **rich man, Dives** (Lk. 16:19-31) who is condemned, not for having acquired his wealth through questionable means, but rather for his insensitivity to the poor man, Lazarus, who begged at his door.

This parable of the rich man and the poor Lazarus must be applied to the relationship between the North and the South.¹⁸ In an important homily given by John Paul II, he applied these Gospel texts to the contrast between the North and South in the world today:

“In the light of the parables of Christ, the poor South will judge the opulent North. And the poor peoples and poor nations – poor in distinct ways, not only through lack of food, but also deprived of liberty and other human rights – will judge those who hoard these goods, accumulating for themselves the imperialistic monopoly of economic and political predominance at the expense of others.”¹⁹

C.- The third marvellous text is the parable of the **Good Samaritan** (Lk. 10:29-37), where we identify with the Levite and the priest. The Samaritan does not ask himself, ‘what will happen to me if I stop off to help this man,’ but rather he asks, ‘what will happen to the hurt man if I don’t stop off?’ That is why John Paul II affirmed in his inaugural message at Puebla:

“The Lord delineated, in the parable of the Good Samaritan, the model of attention to all the human necessities and declared that, in final terms, he identifies himself with the disenfranchised – prisoners, hungry, and lonely to whom we stretch out our hands. The Church has learned from these and other pages of the Gospel that its evangelising mission has as an indispensable part the action of justice and the tasks of promoting humanity.”

The sensitivity to the poor is essential to the Christian faith and that is why the Church has always had great projects of social assistance. From these texts the forceful affirmation of the Synod of 1987 can be understood perfectly: *“The Holy Spirit leads us to understand more clearly that today sanctity cannot be attained without a commitment to justice.”* *“Blessed are they who hunger and thirst for justice, they shall be satisfied.”*

3.4.- Passion for Justice

As a result, the theme of Justice today is an absolute priority for pastoral action in the Church... it is here where is decided the historical validity and the Christian authenticity of all pastoral action.”²⁰ To proclaim the faith but live with injustice results in a scandal and a contradiction (Puebla n.28).

The foundation of the commitment to justice and peace is theological. It does not deal with something optional or of good will, the introduction of recent ideas or of non-Christian ideologies, but rather it arises from the same heart of the faith in the Biblical God, in the God of Jesus. It forms part of the mission of Christians to work for justice, peace and human rights, whatever be their place or their vocation in life.

*“For Jesus, the truly just person is the one who not only does what is just and right, but someone who does it because he is strongly motivated by a PASSION FOR JUSTICE.”*²¹

The ‘Passion for Justice,’ represents a privileged form of practically affirming God in the present moment. For the biblical revelation, *“the Passion for justice is a passion for the cause of the poor and excluded.”*²²

“The practice of justice has changed hermeneutically in significance from the resurrection: on the one hand, Christ is understood as the “justice of God”... in justice is constituted our ‘carrying’

from within the consequences of injustice. On the other hand, lives given to the cause of justice are changed in the place of access to the resurrection.”²³

“The historical work done for justice and reconciliation has configured the Latin-American Church, and other Churches, from the key point of solidarity, and has actualised its sacramental character.”²⁴

The characteristic of the Christian is not only to fight for justice – this is characteristic of any good man or woman – but rather to make that fight an experience of God. *“Inseparably included are the practice of contemplation and the practice of justice, as solidarity with the poor.”²⁵* The new spirituality in Latin America is called: “Mysticism and Liberation,” in Taizé “contemplation and fight.” This is what Bonhoeffer called: “resistance and submission.”²⁶ This is something common to diverse continents, with similar content but distinct terminologies.

3.5.- Solidarity and Justice

You cannot speak of true justice if it is not born from solidarity. SOLIDARITY is

empathy where one situates oneself in the place of the victims and is moved to recognize them in a real way as subjects with rights and dignity, and not merely in a notional way.²⁷ True solidarity is principally founded in the universal equality that unites all men and women. Solidarity transcends all frontiers: political, religious, territorial, cultural, etc. It embeds itself in our person, our humanity. It makes us feel within our inner being, our consciousness and conscience, that we are one “family” with all of humankind.

Solidarity is realized by making it possible for all human beings to participate in all the goods available. These should be divided, shared and distributed without excluding anyone, without favouring some at the expense of others, and without introducing discrimination into the distribution. This human sharing presupposes that the goods are scarce in the face of the needs that have to be satisfied. The just way to share these scarce goods must be regulated by the law of solidarity: These goods **belong** to all and are **for** all. In its turn, solidarity culminates in a just human sharing. The ‘other’ is neither a rival nor a thing, but rather an equal person at the unequal banquet of life.

Today the conditions are ripe to bring poverty to an end, at least in its extreme form. This requires us to organize the economy in such a way that all the inhabitants of this world can at least have their basic needs satisfied in a decent way. An equitable distribution of the riches and resources of the planet cannot be realized without necessary structural transformation and a new model of the world economy. Together with the structural change, there needs to be a “new economic culture,” that educates people to live more simply, based on an ‘ethic of what is sufficient,’ based on trade that is just, and consumption that is responsible.²⁸

The four verbs of solidarity are:

1.- To see

2.- To be compassionate

3.- To approach and

4.- To act

In the words of Abbe Pierre, “*When you suffer, I feel bad and this feeling does not go away until I remedy the situation.*” This underlies two attitudes: **tenderness** and **effectiveness**. Sometimes in our pastoral care we have been criticized for being hard, with little tenderness. And, in the second place, of speaking much but doing little or being ineffective in what we do!

The Church should “*Keep its eyes open, its heart sensitive and its head alert.*”²⁹

A.- Eyes open – This signifies the capacity to see and analyse the reality of our world.

Also ears open to the world so as to be truly present to it. It’s a matter of being attentive to life, and to what is happening, so as to see and hear the cry of the world in which we live, a matter of observing life with the eyes of God, a matter of becoming aware of the action of the Spirit in our world, and of listening to the calls we receive from reality so as to collaborate with the action of the Spirit.

To be attentive, to listen to and to see, in imitation of the action of God among us, what is taking place all around us in daily life and in the happenings of history... We encounter the Christian God above all in the Incarnate Word,

Jesus the Son (cf. Heb. 1:1-4). We have to find Him in and from the manger (cf. Gal. 4:4; Rom. 1:3; Lk. 2:6-7), in and from the bread that is broken, and in and from the cross (cf. Jn 6; Lk 22:14-20; Jn 13). In all such scenes we recognise the type of people He basically walked with: the little ones, the marginalized, those rendered powerless by the system.

B.- A sensitive heart that expresses this attitude of being sensitive to the reality of the poor. Seeing, recognizing and knowing the reality of the world, of the suffering and the poor, is not something that is cold, something that is done from a distance or only as a study. Knowledge of this reality has to affect us, has to touch our innermost being, our heart, and has to be converted into such compassion that it moves us to work for its transformation. We can only truly know what we ourselves suffer, or better put, what suffering we share in. For the Christian, the only valid knowledge is that which brings compassion with it. As I. Ellacuria has said, it is the knowledge which that person has, who “takes responsibility for and carries” the suffering of people.

But to maintain this sensitive heart so as to live compassion, it has always appeared to me to be very necessary, to be in contact with the people who suffer and with their problems.

C.- Such a person is ready for the kind of action that transforms the “*structures of sin*”,³⁰ the structures that oppress and diminish the existence of so many human beings.

Showing such care is actually the love of God that must be shown to the world. Our own reception and experience of the God who is love, leads us to place the love of God and people at the centre of our lives as Christians. Such loving care is made concrete by those who want only that the ‘other’ or the ‘others’ become more than they are, have more life and have it more abundantly. What results from is relationships of fraternity and solidarity among both those who give and those who receive.

“In the community of believers there shouldn’t be a form of poverty that deprives someone of the necessary goods so as to live a decent life”³¹ ... “Precisely in the Church as a family, none of its members should suffer through finding themselves in need.”³²

JPIC should be the 'sacrament' of encounter with God, and the sacrament of the fidelity of both God and the Church to the world. So that JPIC can complete its mission, and so that those of us who work in this field never become mere 'bureaucrats,' it must be based on a spirituality that leads to a particular lifestyle and to a methodology of action.

I would add that many of us loved our South African neighbours when in the 1980's we worked against apartheid, or 8 years ago, when with close to a thousand NGOs in the world we asked our governments to sign the Ottawa Convention to rid the world of anti-personnel mines which have killed or maimed thousands of people, or when we collaborated with Amnesty International and wrote to the authorities of countries where human rights are not respected and asked for the release of prisoners of conscience, or when we united on the campaign to condemn the foreign debt of poor countries, or said NO to the WAR IN IRAK... It is precisely this type of love or political caring that we are called to promote from JPIC.

4.- Passion for Peace

4.1.- The actual panorama of humanity. (to see)

In our world there is a fight between the culture of death and the culture of peace.



Culture of Death

- Armament development: Huge amounts of money are spent on arms development which is not spent on human development. In 1995 military spending exceeded \$1.4 million dollars per minute.

- The 'invented' wars, wars forgotten... There are actually:
40 conflicts being played out:

- 16 in Africa
- 14 in Asia
- 6 in the Middle East
- 2 in Europe
- 2 in America³³

- Tens of millions of fugitives and refugees

- Child soldiers: There are around 300,000 children, under 18 years of age, in 50 nations, who serve as regular soldiers.

- The violence that is most exerted today is that of money.

- A demoralized society: without values and without utopias...

Culture of Peace

- The pacifist movement
- Active nonviolence: “*Non-violence is the greatest force with a disposition towards humanity. It is more powerful than the most powerful and destructive armament.*”³⁵ For all that, to release the potential of ACTIVE NON-VIOLENCE, the great necessity and strategic instrument that historically validates this principle is to EDUCATE FOR PEACE.
- Educate for peace: education is the key agent that leads to a culture of peace. It needs to be included in both formal and informal learning, in schools and in the family, by means of the media of communication and other social institutions.
- Builders of peace. Peace is born when it is practised.
- Dialogue
- The swords must be made into ploughshares, and spears into sickles ... Fewer military camps and more schools and hospitals.

4.2.- Peace in the Bible (to judge)

Peace occupies a central place in the scriptures. The Hebrew *shalom* (שׁוֹלוֹם) is an everyday word. “*Shalom*” signifies “well-being, material and spiritual prosperity, as much for the person as for the community” (Ex. 18:23).

It is traditional to find Peace and Justice united: “*Justice and peace shall kiss*” (Ps 85:11). “*The fruit of justice will be peace*” (Is. 32:17; Cf. Also Is. 60:17). “The Kingdom of God does not mean food and drink, but justice and peace and joy in the Holy Spirit” (Rm. 14:17; Cf. Also James 3:18).

“Peace be with you” is the key greeting of Jesus after the resurrection (Lk 24:36; Jn 20:19; 21:26). The greeting of his disciples shall also be that of peace (Mt. 10:13). He recommends its value to us and He gives us peace: “Do not be afraid, my peace I give you, my peace I leave you” (Jn 14:27). The key text is: “*Blessed are the peacemakers*” (Mt 5:9). Peace is an essential component of love of neighbour.

In the scriptures, peace appears as a gift from God and the task of humanity. It is synonymous with salvation. God, himself, is called the **God of Peace** (Rm 15:33; 16:20; Ph 4:9; 1 Thes. 5:23; Hb 13:20). The Gospel too is called the Gospel of Peace (Eph 6:15). Christ himself is our peace (Eph 2:14).

4.3.- The spirituality of peace

Christian spirituality understands peace as the heart of the Gospel and the fruit of justice.

- *Peace and Justice in Vatican II*

A saying exists that many regard as complete: *If you want peace, prepare yourself for war*. Nevertheless, conscience leads us to another more authentic affirmation: *If you want peace, prepare yourself for peace*. If you want peace, help to build it with your daily conduct. If you want peace, show your solidarity by giving your time, your means and resources, your knowledge, and, in short, your whole self.

Vatican II has warned that: “Peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of power between opposing forces nor does it rise out of despotic dominion, but it is appropriately called ‘the effect of righteousness’ (Is 32:17)... consequently, peace will never be achieved once and for all, but must be built up continually” (G.S. 78, Revised translation in inclusive language, Austin Flannery General ed.).

In the social doctrine of the Church the theme of peace is well developed. It deserves special mention in the encyclical *Pacem in terris* of John XXIII. And in many other official documents...

- “Development is the new name for peace” (Populor. Prog. 87)
- “Solidarity is the road to peace and development” (Sollic. Rei Soc. 39).

Unfortunately, this positive conception of Peace, that requires from the start and on each succeeding occasion greater levels of justice, liberty and love, has been degenerating to the point of something exclusively negative: the absence of war. We have an example in that the ethical call to peace

has become more a matter of the avoidance of war (“doctrine of the just war”) than a positive road to the construction of peace.

If inside me I am filled with prejudices, intolerance, hate, violence... my mode of relationship to myself, others and the environment will be marked by these characteristics. On the contrary, in the exercise of my spirituality, using my intelligence and will, and with full consciousness of my dignity, my relationship with myself, others, the Absolute and the environment will be marked with the liberty of the children of God. Only a spirituality of peace places things in their proper place and is the root foundation of the dignity of the person.

True spirituality consists of doing things from the heart, and living them from the heart. Every human being is capable of finding the sacred where he/she wants to discover it, and respecting life wherever it is found.

The spirituality of peace has as its goal to civilize, or better still, transform the human heart, and to liberate it from tensions and uncertainties, both personal and communitarian.

The work of educating for peace begins by focussing on prayer for peace in the sacramental liturgies, and on the spirituality of peace. Prayer for peace is one of the greatest and most ancient traditions of the Church, going back to apostolic times. The culture of peace should be born from education in the fundamental values of humanity and grace: the love of God and neighbour, the opening up to God and neighbour, dialogue, cooperation and participation, non-violence, forgiveness, readiness to suffer for love of God and neighbour, harmony with the environment, fearlessness and generosity. Only in this perspective can one live the good fortune of the builders of peace.

The spirituality of peace will only be possible by assuming a prophetic commitment to solidarity and communion with people who are victims of social injustice. That is why it brings with it a memory of the martyrs of Latin-America and of many other places, who have fought for liberty.

The spirituality of peace, interior and exterior, assumes in a deep way that the value of my life is not based on my ideas but on love and on a loving relationship with others, including those who are most opposed to my ideas.

The spirituality of peace = the therapeutic dimension of non-violence. It is not enough to believe in peace, discuss peace, or carry out some amazing action for peace. You have to live peace, accompany it, feel it, bring it to life, soak it up, and be enthusiastic about it. You must disarm yourself of aggression and let your inner being be softened by the power of peace to heal us from within. Let a stance of active non-violence turn our open wounds and frustrations into scar tissue, until we achieve harmony! If we are to own for ourselves the wise perception that peace involves peace of mind, heart, and emotions, we need to begin by declaring ourselves illiterate in the ways of peace, so as to begin to un-learn the culture of violence in which we are truly experts.

It is necessary to attain a spirituality of peace that commits the whole human person to working for an authentic peace, one that does not depend on the prevailing ideologies, but is sustained on the inherent and inalienable dignity of all human persons, precisely because they are people.

To have peace, 3 things are necessary: - 1. ethical conduct; 2. the mental discipline coming from interior wisdom; and 3. a commitment to human dignity that brings harmony to the entire cosmos. All this is born from a human spirituality, which presupposes self-knowledge, contemplative silence, resistance to the reality of injustice and violence, and fundamental attitudes based on the inviolable dignity of men and women, etc. Clearly work for peace involves spiritual activity, otherwise we would only be able to work towards temporary non-aggression, but not peace in all its fullness.

4.4.- Education for Peace (to act)

An education for peace should place itself on a solid and realistic basis. While one has to strive for utopia, education for peace has to be founded on reality. If it is not solidly based on reality, it will not be very effective. Now when people set out to establish the basic principles of education for peace, two tendencies must be avoided. The first is the assumption that there will be peace only when peace is a matter of conscience for all people, and that peace will happen only when all have renounced violence. Such an outlook is pure utopia, too difficult to achieve, given that there will

always be people, groups or countries governed by violence. While it's simply not possible to gain homogeneity or unanimity for peace at any price, it is possible to create a majority consensus in favour of peace. Just as peace never has unanimous support, neither do wars, and especially those with the greatest international implications.

The second tendency to avoid revolves around the idea that changing the political, economic and social structures is sufficient to bring about peace. Structural change however, will be necessary, but the structures that need to be changed express a particular model of society and development, and the values that go with them. Fundamental to the achievement of peace with justice, then, is generating a social conscience and bringing about a change in society's values, so as to eradicate the structural factors that generate violence and build a culture of peace. Clearly, by changing structures into democratic and socially equitable forms, we would have already taken great strides towards a culture of peace. The path to a culture of peace is a mixed process of creating conscience, individual and social, along with changes to social, economic, political and cultural structures.

Principles in education for peace

As we have said, generating a social conscience through education is a fundamental principle of education for peace. But it is not the only one. Education for peace includes all of the following:

- Learning and training in conflict resolution. In society ongoing conflict is present as a manifestation of the diversity of interests and views. Conflicts tend to have diverse causes and arguments - territorial, cultural, economic, social, etc. Traditionally they are resolved by means of the use of force and by means of imposing the will of the strongest. There are no magical solutions but there are mechanisms to resolve conflicts in other kinds of ways, ways that form part of the culture of peace:

- o Eliminating the socio-economic factors that generate conflict.
- o Developing national and international justice.
- o Foreseeing conflict by means of observation and engagement in politics, and intervening to reduce it.

- o Control of aggression, outside persons and within them.
- o Dialogue, negotiation or mediation with neither winners nor losers.
- o Strategies and teaching techniques in the area

- To educate for peace is a particular form of education in values.

When we educate, consciously or unconsciously, we are transmitting a scale of values. To consciously educate for peace supposes helping to construct such values and attitudes as justice, liberty, cooperation, respect, solidarity, critique, commitment, autonomy, dialogue, and participation. At the same time those values contrary to peace, such as discrimination, intolerance, violence, indifference and conformity, are called into question. So the construction of a culture of peace, founded on relevant values, suggests that there should be a social commitment from all those that make policies and implement them.

- To educate for peace is an education from and for action. It is not about trying to inhibit initiative and interest, but about channeling the fighting spirit towards producing useful results for society and anticipating the construction of peace.

- Educating for peace is a permanent process, and as such it should be pursued in education projects. It should also be pursued in the programs or intentions of such educators as mediums of communication, NGOs, local administrations, etc.

- Educating for peace supposes recovering the idea of a positive peace. This implies constructing and harnessing in the learning process, relationships founded on peace between students and their teachers, and between citizens and authority. From this is derived the necessity to confront the conflicts that are present in educational centres and in the non-violent portion of society.

- Education for peace based on the school curriculum implies giving it a transformative dimension which affects not only everything in the areas or disciplines studied, but also methodology and organization of the centre of education. We should establish the mechanisms that favour this.

Finally we can say that, methodologically, we should intervene in the different areas of influence (schools, media of communication, NGOs, associative movements, families, etc.) so as:

- o To provide situations that favour self-esteem as an important basis for personal and social relationships.
- o To provide situations that favour communication and coexistence internally and externally.
- o To participate in celebrations and events related to peace and solidarity.
- o To create democratic climates in the classrooms, centres and other relational contexts.
- o To foster reflection, exchange of opinions and debate in areas like defence.
- o To assist an understanding of others' points of view.
- o To gain consensus about and to disseminate norms for coexistence.
- o To foster group work and collective projects.
- o To utilize techniques of reflection and moral development: through debates on experiences, values clarification, discussion of dilemmas, conflict resolution, dramatizations, role plays, etc...

5.- Passion for Ecology

5.1.- The actual panorama of our planet (to see)

More and more we are conscious of what the ‘Letter from the Earth’ testifies: “We stand at a critical moment in the history of the Earth, an era in which Humanity should choose its future: either we form a world alliance to care for the Earth and care for one another, or risk our own destruction and the destruction of the biodiversity of life.”

- ❖ **Global warming**
- ❖ **The reduction of the Ozone layer**
- ❖ **Desertification**
- ❖ **Loss of forests**
- ❖ **The degradation of the oceans**
- ❖ **Chemical contamination**
- ❖ **The diminution of the biodiversity of the planet**
- ❖ **Unequal distribution of water, which demands a “culture and ethic of water.”**

Our aggression towards the natural world produces grave consequences for all, but especially for the poorest and most unprotected.

Some statistics that will help us better see the fatal ecological situation of our planet:

DEMOGRAPHIC:

After 150,000 years, humanity reached or will reach:

- ◆ 1939: 1,500 million
- ◆ 1969: 3,000 million
- ◆ 1999: 6,000 million
- ◆ 2028: 8,000 million
- ◆ 2039: 12,000 million

EARTH

- Annually 60,000 square km of cultivable land is transformed into desert.
- Since 1950, more than half of all forests have disappeared.
- Orange light (of warning) for the Amazon.
- In terms of the biodiversity of the planet: one species disappears each day.
- In 2030 the petrol reserves will have dried up.

WATER:

- 1/3rd of developing countries lack access to drinkable water.
- 2/3rd won't have drinkable water by 2025.
- The availability of water has reduced from 17,000 m³ per capita in 1950, to 7,000 m³ today.
- Since 1950 to our time, the world's fish population has diminished by 1/4th.
- 70% of the fish reserves have reached their limit (17 zones).

According to a new study, climate change could cause the extinction of more than a million species.

AIR:

- The 20th century consumed 17 times more energy than the 19th century.
- Each year 6,000,000,000 tonnes of CO² are released into the atmosphere.
- Fall-out from fossil fuel increased by 400% since 1950.
- Chlorofluorocarbons are destroying the Ozone Layer that protects us against ultraviolet radiation.

THE EFFECTS OF RISING TEMPERATURES

- In the 20th century, global temperature increased more than in the whole millennium.
- The temperature could increase this century by 5.8°
- The polar ice has decreased by 42%
- As a consequence, the sea level could rise by 88 cms.
- An increase in hurricanes, winds, storms, etc.

DRYING UP OF NATURAL RESOURCES

It is time we placed limits on consumption if we don't want to use up all our non-renewable resources.

Our aggression towards the natural environment results in grave consequences for all, but mostly for the poor and unprotected.

The level of consumption by rich countries is unsustainable for the immediate future.

If the present tendencies of consumption are maintained, before the year 2100 the world will collapse, because all non-renewable resources will have dried up.

ECOLOGY

- If we read **ecology** as “**οικολογία**” (from the Greek “οίκος”, “οίκου” = house, home, family, nation, people; and “λογος,” “λογου” = word, teaching, reason), ecology could be read as “learn the logic” or “*learn the rules or principles*” of the house. We can also come to see that its root is also present in the words **ecumenism** and **economy**.
- **Economy (οικονομία)** (“οικονομέω”, “οίκος” and “νόμος”, “νόμου” = law, principle, rule) in its greek etymological meaning is “administration of the house, task, mission, responsibility.

Ecumenism comes from *Oikoumene*, which means the inhabited land, the known and civilized world, the universe. It comes from the Greek root Οίκος which is related to Οικία which refers to the place where family life develops, a space where it is possible to build community. In the Greek, the action of building this space (Οικία) so as to have the house there (*Oikos*) is expressed in connection with the concept of *Oikodoméo* (**οικοδομew**). In the

New Testament this verb is used to indicate the building of the Church (Mt. 16:18) or to indicate the process of its edification (Acts 9:31). Today we'd say "build community."

If we read and consider these three concepts, we can draw a definition that connects them: **"Ecology is the effort and the commitment of the human being to understand the logic (reality) of the house, world, so as to complete its mission or responsibility to make the world a human community."**

Nature is not a machine without life, it is a complex system in which human persons are intimately involved. From their relationship with it derives their permanency on the planet. To recognize it as our home because we don't have any other place to live, to respect its limits, its principles and its mechanisms of life, is to understand that it is a living thing of which we form a part. As such, if we hurt it, we are hurting ourselves. We must understand that if we dry up all its resources, we dry up both the life of the planet and our own. This implies the need to take on board concepts which were unknown previously, but which constitute the basis of new trends in education. Such new thoughts about the planet must be communicated, in order to raise the consciousness of present and future generations on the importance of conserving its resources, because in the last analysis these revolve around their survival. It is not only the Earth itself that is in danger, but we ourselves along with it.

5.2.- The Word of God over Creation (to judge)

The first thing that grabs our attention is this: "And God saw that it was good" (Gn. 1:2). Creation is the house and the garden of life, that God made for humanity, whom he created in his image and likeness: man and woman, He created them. He placed them in the garden, to cultivate it and look after it (Gn 2:15). This is the task of humanity. Humanity depends on the garden and the garden depends on humanity. The garden takes care of us, it is like the mother's breast: in offering us her lap, she offers us nourishment, beauty and life. The human person should look after the garden, serve it, protect and cultivate it. We are not the owners of the garden. We cannot manipulate it at whim without taking account of what is good and bad for it. But with our ethical forgetfulness we can kill both it and ourselves as well.

“*Grow and multiply.*” “*You can eat.*” Or in other words:

- know yourself;
- risk life (in creative autonomy).

“*You must not eat of the tree of the knowledge of good and evil.*”

This prohibition marks the limit of desire, reminding persons of their proper limits:

- They are not God
- And showing them the risk of destruction: “*That day you will die.*”

The risk of freedom: here where the man eats of everything and makes himself the owner of the world without limitations,

- Trespassing the ecological limits,
- Making himself a predator of the life that is meant to be shared by all,
- Ending up destroying himself.

Gn 3: (The serpent) The presence of evil that dries up the house and the garden of life. The serpent within the human being causes to develop:

- Suspicion of God and others,
- Envy,
- The desire to dominate all things through force,
- Temptation: “*you will be like gods*”,
- The deliberate suggestion to reject the Creator,
- Confusion,
- Being undressed and naked.

Humanity, symbolized in Adam and Eve, has wanted to substitute for God the knowledge of good and evil (manipulation)

- He makes himself the owner of the tree of good and evil
 - Makes himself lord of life,
 - Divinises himself
 - And acquires immortality, without taking into account the mutual violence and destruction that this generates.

Man and woman eat together of the tree of the highest knowledge, nullify the world of God, and the cosmic and human harmony. And all by themselves they construct their own world marked by envious struggle and domination of some beings over others. Knowledge is good; what is evil is

the knowledge of good and evil, in terms of domination, so as to satisfy selfish desires. God alone is the owner of good and evil, who leads us to the sources of life in activities of communion and gift.

It is necessary to insist that the dominion of the human person over other created beings, related in Genesis, “is not an absolute power;” but should be realized with holiness and justice (Wis 9:1-4). As such, along with the teaching of Gn 1:28, we need to take into account the Yahwist version of the creation story (Gn 2-3), which is older than that of Gn 1. This second creation story speaks of the ‘garden of Eden’ and it tells us that God placed the man there ‘to guard and cultivate it’ (Gn 2:15). So the human being has no right to destroy nature because the earth belongs to God (Josh 22:19; Hos 9:3; Jer 16:18; Pss 85:2; Ez 36:5). The Israelites inhabit her like mere renters, or even more humbly, like strangers and guests (Lev 25:23).

5.3.- Ecological Spirituality

Creation as God’s project. Moving towards a spirituality of ecology³⁶

From the book of Genesis we can take, at least, these theological-spiritual conclusions:

- a) The original project of God for the human being is an existence in harmony with himself, nature and his Creator.
- b) Though the human person exercises a certain primacy over the rest of creatures, this primacy is subordinated to his condition of image and likeness, and of administrator and pilgrim on the land. God continues to be the first and absolute owner of his creation.
- c) It is sin which has broken down all the balance and which is the cause and radical obstacle to the original creative plan of God for the whole cosmos, with the result that God’s original plan did not flourish on the earth.
- d) That is why the first chapters of the book of Genesis lead to the observation in Rom 8: “Creation waits with eager longing for the revealing of the children of God...it is groaning with birth pains.”

There are here some strong lines in which we find what we could call a **Christian spirituality of ecology**.

This spirituality should have as points of reference, at least, 3 unalterable criteria:

- 1.- Creation is a sacrament and work of God, and the human person, in Christ, is the culmination of creation as the human image of God.
- 2.- Creation has been so distorted by sin that there is a vocation and task for both the “new creation” and the “new Adam”.
- 3.- The recreation and glorification of the cosmos at the end-time of eschatological transformation.

As it shapes itself into actual existence, this spirituality should go back to these dimensions of the ecological project first of all:

- Rediscovering the Biblical experience: the memory of the harmony, bounty and beauty of creation, and of the human being as partner in conversation with God;
- Promoting a Christian ethos, that always signals, as the ultimate reference point, the person, mystery and saving work of the Lord Jesus, the Lord of history;
- Sharing experiences of personal and social growth. The time has come to think in terms of universality and totality. Creation is for all and salvation is for all people as well as for the whole person;
- Acknowledging the necessity of a spirituality of solidarity in love and life, expressed in human actions both small and great. We should continue our acts of asceticism, commitment, judgment, and suggestions of alternative practices. We will do so with the awareness that sin is the ultimate and deep root of ecological disorder, and that a better and complete ecology must be inserted into the Paschal mystery of Christ. To this challenge, we are all called to respond.
- Living ecological spirituality in dialogue with all people, cultures and religions. The future is a shared responsibility. Ecumenical, intercultural and inter religious dialogue continues to be necessary as the basis and guarantee of a new world order, and an ethical one at that.
- In summary: Such a spirituality cannot be escapist or dualistic. It is one that involves both personal and social dimensions. In relation to the universe, it must be both creative and focussed on the unity of all persons and things.

An ecological spirituality sees the human person as an integral part of creation, with the vocation to care for it and protect it. The human being is not the master of creation, but has the God-given responsibility to both take care of it and use it to protect and generate LIFE. Consciousness of this responsibility seeks to create a just relationship between humanity and the rest of creation arising from a prayerful attitude along with respect and admiration for creation as the expression of God. Ecological sensitivity is a significant way of recovering the spiritual dimension of the human being and the cosmos. Ecological spirituality demonstrates to us that “Creation is that primary revelation of the divine.”³⁷ **Ecological consciousness is spiritual consciousness.** We discover God’s footprints in nature.

That piece of paper you now have in your hand, was once a tree and now contains an amalgam of molecules of solar light, of rain and of earth, all brought together. ALL IS INTERCONNECTED, INTERRELATED, INTERDEPENDENT. We are all part of the cosmos and we are in constant interrelation with all the cosmos. Our bodies are made of the same substance as the mountains, oceans, stars and earth (the difference between the human genome and that of the pig is minimal).

It was signalled during the World Journey of Peace: “*The ecological question is the responsibility of all*” and it is necessary to engage in “*agreed efforts, in order to establish the respective duties and commitments of each of the towns, of each of the States and of the whole International Community.*”

- **Paradigm** is a “mark of interpretation” that represents a model and schema, so as to understand and explain particular views of reality. Where there is a paradigm shift, what is produced is a new form of thinking about old problems and different realities.

Effectively, ecological concern is creating the consciousness that we have to look at the world from another angle. The human being has to begin to recognize that he is embedded in the environment, which depends on him and cannot be disconnected from him without suffering harm. He is no longer outside of the world or of nature, but finds himself in the same boat. This brings him to a new comprehension of nature and of himself and of areas of human life, including religious life and vows. We can call this new paradigm “ecological consciousness.”

Some conceptual characteristics of this new paradigm are:

- The human being should approach the themes of nature in a comprehensive, global and holistic form.
- He should own with conviction the profound interconnection that exist in the workings of nature. Interference with ecosystems has repercussions in other areas. This is the reason for the maxim: *“Think globally, act locally.”*
- He should move beyond a vision of the world that is exclusively anthropocentric, to an understanding of its biocentric dimension. The human being is no longer alone, but rather joined to nature. This is at the centre of the new ecological consciousness, although from a Christian perspective we defend a certain centrality of the human being in the family of all living things.
- The new ecological consciousness should also include reference to evolution. The human being, in this moment of the history of evolution, has in his hands the responsibility for an evolution that is still emerging. Whether we like it or not, we are the administrators of the process of evolution on the Earth, for good or evil.
- Many representatives of the new ecological consciousness consider nature and the cosmos – not only the human being – as penetrated by the ‘spirit.’ This spiritual perspective, present in the wisdom of all religions, should also be integrated in the human outlook on nature.

Ecological consciousness puts the accent on the internal union of all phenomena. Awareness of this union is at its heart essentially a religious or spiritual consciousness. Such an ecological outlook contemplates the world as a net of multiple relationships, in which all are united and in mutual interdependence. The human being is not outside of nature, but rather is part of her; he is immersed in nature and closely united to evolution.

5.4.- Transformation of the ecological reality in the Light of Christian Spirituality (to act)

“The profession of faith in creation from Christians, is today an act of resistance to the destruction of nature and the ‘auto-destruction of modern man.’³⁸ “We will arrive at ‘living in conformity with nature’ the day we discover God in nature and learn to respect nature in God.”³⁹ “To live in conformity with nature” signifies harmonizing and adjusting the hidden developments of human civilization to the conditions of the complex terrestrial organism. Our culture does not harmonize culture and nature well, because the only thing that matters is ‘having.’⁴⁰

**As individuals, as well as communities,
we can practice the 3 “R’s”!**



1. Recycle...

Revise our habits of consuming and buying products have not been certified as up to standard. Utilize detergents and cleaning products that are biodegradable.

Recycle all that can be recycled: plastics, fruit and vegetable peels, paper and cartons, glass and tins.

Set up compost. If we collect together soil, leaves, branches and other garden wastes, the compost will be a natural fertilizer which will be very beneficial for the soil.

Exhort factories to assume responsibility for collecting the used and broken parts of televisions and computers that need a special process in order to be recycled.

What more?



Reduce...

2. Reduce...

Reduce the consumption of water.

Reduce your use of a car.

Reduce burning non-recyclable materials.

Reduce the emissions of chlorofluorocarbons and their like, avoid the use of aerosols and of electrical appliances that use a lot of energy.

Reduce the consumption of electricity by using fluorescent lights.

What else?



Remind...

3. Remind...

Remind local governments of their commitment to recycling and the elimination of wastes, according to their obligations flowing from laws about recycling and elimination of wastes.

Firmly remind local firms that they should simplify the packaging of their products.

Remind local authorities that they should save electricity and utilize systems that are electrically efficient.

Remind national governments of their commitment to the declarations and protocols in favour of the environment.

Remind all those who are in daily relationships with you of the need to respect the earth and to make 'reduce-recycle-reuse-remind' the pattern of consumption.

What else?

In summary, today more than ever we should be conscious of need to ‘care for the oikos... (our earthly home)’

- PLANT A TREE!

- Contemplate creation, especially in countries that are most industrialised and stressed from advanced development.

- Connect the problems of ecology to the challenges of Justice and Peace.

- Let our Passionist religious life be open to the integrity of creation.

We remember in connection with this the famous dilemma in the book of Deuteronomy:

“See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God ... by loving the Lord your God, walking in his ways, and observing his commandments, decrees and ordinances, then you shall live... I call heaven and earth to witness before you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live...” (30: 15-20, NRSV trans.).

For us this means choosing the path that leads to life, i.e. the path that will avoid an ecological catastrophe. It seems possible to trust, without incurring a false optimism that we will finally opt for the path that leads to the prevention of the ecological crisis that threatens us. To opt for this path is not only possible but also a path that is productive and reasonable. To take this path it will be necessary for all of us to make an enormous effort to break the bad habits that can take us to the abyss, and to move towards the expression of a new economic and political logic, that is informed by a culture in real solidarity.

My personal conviction is that Christianity can contribute in a significant if modest way to breaking those negative tendencies that lead to “death and evil” and to showing a way that takes us to “life and good,” as the last book of the Pentateuch quoted above has expressed the matter.

To reflect, discuss and act

1. As religious, can we learn something from the ecological movement?
2. What steps do we need to take to deepen in our spirituality the centrality of creation?
3. It should be obvious that sin breaks the harmony between human beings and nature, and that the destructive power of sin ends in an ecological crisis. Do we sufficiently value the importance of cosmic sin along with personal and structural sin?
4. Try to write, beyond what is written here, a prayer or psalm of praise, of lament, of petition for forgiveness.

To reflect, dialogue and act

1. From your experience of life, what paradigm shift/change do you notice?
2. In your opinion, what are the most important values of this new paradigm?
3. Is there resistance, in yourself or in your community, to taking on board this new paradigm or, on the contrary, are you working to support it?

6. Method of working from JPIC

Paul VI said: “*The Church has no other mission than to keep its eyes open, its heart sensitive, and its hand ready to work for the care which the world is calling for.*” These words show us the method of work that we can describe as See, Judge and Act.

The method of work practically follows that schema of ‘see, judge and act,’ with which we are all familiar. All activities for JPIC can be categorized within one of these three moments.

- a) See:** Listening, collecting and analysing data and information. We try to listen to and analyse reality, so as to know the causes and the dimensions of problems.
- b) Judge:** Evaluating the relevant realities in the light of the Gospel, of the social doctrine of the Church, and, in our case, of Passionist Spirituality. But also taking into account the social sciences.
- c) Act:** Evaluation leads to suggestions to the Christian community of what it might do, and to stimulating its practical response. What is done should not be dissipated and disconnected, but in the service of agreed and practical objectives that are Gospel-centred and calculated to make a difference.

Tasks for the work of JPIC

SENSITIZE AND CONSCIENTIZE:

- Concerning the social and human reality of the world, near or far: talks, campaigns, conferences, publications...
- Concerning the importance of these themes, making explicit the biblical foundations, promoting the knowledge of the Social Doctrine of the Church, taking steps to integrate this dimension with missionary Passionist Spirituality, etc.
- Concerning the need to review and revise our lifestyle and our mission in a world marked by enormous injustices, inequalities and poverty, in harmony with what we believe.
- To participate with fellow-Passionists and others in the different forums that take place locally on these topics and .
- To support centres of commerce that work justly and in solidarity, to influence the making of investments on the basis of ethical criteria, and to join in campaigns for just dealings...

INFORM AND FORM:

- Concerning the situation of Human Rights and the fight for justice and peace in the world. Responding to situations of conflict, social and economic injustice, ecological problems...
- Concerning actual problems that keep resurfacing.
- Concerning the causes, agents and actions that generate the conflicts and situations of injustice and violence.

ANIMATE:

- Planting and maintaining a restlessness for justice and peace.
- Sharing our rich resources of ministry in defence of the cause of the poor.

COORDINATE:

- To serve the cause of dialogue and collaboration.
- To support the concerns and initiatives arising in the Christian communities.
- Coordinate and bring together the religious of our zone who work in these areas.
- Join forces with other organizations that work in the same line of work: Commissions for Justice and Peace, CONFER, Caritas, ADECO, Edmund Rice. And other groups too: Amnesty International, Greenpeace, Wilderness Society, Doctors without frontiers...

PROPOSE ACTIONS:

- Denounce attitudes and actions contrary to Human Rights, justice and peace.
- Contribute to demonstrations, communications, declarations.
- Put pressure on, and create networks to apply pressure through the use of the internet and other media..
- Participate in campaigns organized by diverse groups, church or other.
- Among the signs of hope in the journey of the people, we mention the popular organizations that are born as alternatives to the systems that create oppression, the new global solidarity that is emerging, volunteers and the NGOs. The forces of oppression bring us pain because we are close to the people.
- Support projects of development in our region in coordination with ADECO and the Procuration of Missions. And above all so that these projects are not reduced to merely fund raising and enter into the life of the communities, pastoral strategies that serve conscientization and the call of working for change in society.
- There are many actions we can take. Each one adds something to what is done already and to what can be done. These are only suggestions.

Areas of work in JPIC

The area or field of action of JPIC is a dimension that should be present in all our apostolates:

- Overseas Missions
- Parishes
- Catechetics
- Youth ministry
- Formation of the Laity
- Schools
- Human rights
- Charities
- Work with migrants
- Home missions
- Media of communication
- Work with the marginalized and excluded
- NGOs and voluntary work

and whatever is especially the work of our particular communities.

We are speaking of an “overarching axis” that must be present in all our pastoral and congregational activities. Logically all this should be specified in concrete actions and projects.

Method of JPIC

MÉTHOD Different methods used to help the people	AGENT The person or persons who help	PARTICIPATION OF THE PEOPLE The role of the people when they are helped	RESULT What happens when this method is used
Social Assistance	The State	Passive. Little or no consultation	Dependence. The people become dependent on the benefits or goods obtained
Charity	Churches, Charities, NGOs	Passive. Little or no consultation	Limited. Charity doesn't resolve the problems. It only helps the people in the short term.
Development	Funds, NGOs,	Sometimes passive; other times active. It depends on the agent and how they view development. In general it requires funds and experts.	Not sustainable for long periods of time. The lives of the people improve while the development program lasts. When these programs end, in general the quality of life for the people again deteriorates.
Justice and Peace	Members and groups of JPIC	Active	Sustainable. JPIC asks who is responsible. JPIC makes the people and structures responsible and ensures that there is a response.

7. Materials: (See the CD included).

8. Annexed

Web pages on JPIC

1.- <http://www.utopia.pcn.net/jpic.html>

Web page for the Claretines. Excellent

Very good courses on JPIC in <http://www.utopia.pcn.net/taller.html>

It included a bulletin at http://www.gratisweb.com/justicia_paz/boletin.htm
what a shame this wasn't continued.

The page most consulted is: <http://www.utopia.pcn.net/es/modules/news/>

2.- http://www.ofm-jpic.org/index_es.html

Web page of JPIC of the Franciscans. Very good.

3.- <http://www.marianistas.org/justiciaypaz/>

Marist JPIC webpage.

4.- <http://www.ofm-jpic.org/ofmjpic/congress2006/index.html>

Franciscan second congress on JPIC.

5.- http://www.oala.villanova.edu/nnuu/just_paz.html

Augustinian JPIC web-page.

6.- <http://www.dominicos.org/jyp/>

Dominican JPIC webpage

7. <http://www.cgfmanet.org/Default.asp?sez=0&sotsez=0&detSotSez=0&doc=0&Lingua=3>

Salesians of Don Bosco.

8.- <http://www.consolata.org/imc/spagnolo/Giustizia/manuale/Content.htm>

Courses on JPIC of the Consolata Missionaries

9.- http://www.jpic-assumpta.org/rubrique.php3?id_rubrique=2

Page dedicated to JPIC from the Religious of the Assumption.

10.- <http://www.juspax-es.org/enlaces.php?opcion=Justicia%20y%20Paz%20de%20los%20institutos%20religiosos>

Spanish webpage on Justice and Peace with many links to other webs of religious.

11.- http://www.combonianos.com/comboni/combonianos/justicia_y_paz/justiciapaz_presentacion.htm

Comboniano Missionaries.

12.- <http://www.religiosasdelasuncion.org/jpic.htm>

Religious of the Assumption, Spanish province.

13.- <http://www.confer.es/dptos/JyP/default.htm>

CONFER webpage of Spain on JPIC. Has much good material.

14.- <http://www.jpic.com.ar/index.html>

of the Claretines (religious and lay) of Argentina and Uruguay. Recommended.

15.- http://www.planalfa.es/CONFER/justicia_y_paz.htm#menu

Department of Justice and Peace for CONFER. With material.

16.- http://www.confer.es/dptos/JyP/Taller_Promotores/index.htm. This is a factory for JPIC. It is the same as the number 1, but complete. Excellent.

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2.- *Espiritualidad de JPIC.*

3.- MARROQUIN, Enrique: *Espiritualidad en clave de Justicia, paz e integridad de la creación.*

4.- TAMAYO, Juan José: *Espiritualidad y respeto de la diversidad.* Conferencia pronunciada en el II Foro Mundial de Teología y Liberación. Nairobi, Enero de 2007. (cf. www.eclesalia.net).

5.- PIKAZA, Xabier: *Una espiritualidad ecológica cristiana. Ecología, justicia y solidaridad.*

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7.- O'CONAIRE, Gearoid Francisco: *Hacia una espiritualidad de la animación de JPIC.*

8.- LOIS, Julio: *Pasión por la justicia.* En Misión Joven.

9.- GONZALEZ-CARVAJAL SANTABÁRBAR, Luis: *El compromiso por la paz y la justicia de los seguidores de Jesús.*

To finish, I believe it is opportune to remind you of the words to one of the songs of Mercedes Sosa, that says:

*All I ask of God
that I am not indifferent to pain
that parched death does not find me empty and alone
without having done enough.*

*All I ask of God
That I am not indifferent to injustice
that they don't strike me on the other cheek
after a claw scratched this luck to me.*

*All I ask of God
that I am not indifferent to war,
it is a great monster and it steps hard,
on all the poor innocence of the people.*

*All I ask of God
that I am not indifference to being cheated,
that the traitor can, more so than a few,
that those few do not forget easily.*

*All I ask of God
that I not be indifferent to the future
Evicted it is the one that has to march
To live a different culture.*

End notes

¹ In future we will use the abbreviation JPIC.

² Spirit is not opposed to material and what is corporal (matter-spirit) spirit-body)

- Spirit (ruah) signifies wind, breath. The Spirit is like a slight wind, potent. It is like the breath of life... It is like the breath of breathing in and out...

- Spirit is life, what makes things what they are... (Cf. CASALDALIGA, Pedro y VIGIL, José M^a: *Espiritualidad de la Liberación*. Sal Terrae, Madrid, 1992. pp. 23-41.

³ SOBRINO, Jon: “*Spirituality and the following of Jesus*”, en *Mysterium Liberationis*, t. II. Ed. Mariknoll, New York, 2001. p. 694.

⁴ *Ibid.* p. 697.

⁵ *Ibid.* p. 701.

⁶ Processi I, 572.

⁷ Benedict XVI, *Deus caritas est*, n° 15

⁸ Since the epistemological “revolution” that represented the difusion of the book by Thomas S. Kuhn, “The Structure of Scientific Revolutions” (Thomas Kuhn, *The Structure of Scientific Revolutions*, University of Chicago Press, 1962. first edition in Spanish, F.C.E., México, 1971.), we have returned to talking about the ‘paradigm shift.’ The author proposed that the development of the sciences does not always give itself in a continuous mode, but rather on the basis of rupture. The development of a science is normally realized within a determined model of reality, known as a ‘paradigm,’ from which this science makes indubitable progress; but later it reaches a state in which such progress becomes scarce and there is stagnation. This is because no model is capable of giving an account of all phenomena in its field – reality always overflows any model – always some anomalies will be left which escape a full explanation. A time finally arrives when these anomalies are too much of a bother, and so the academic community replaces the very fundamentals of the operating model and makes the effort to find another. So we are on the so called path of the ‘paradigm shift.’ The novelty of this discovery represents an explanation for many of the contemporary phenomena. MARROQUIN, Enrique: “Otro mundo es posible” p. 197.

⁹ AGUIRRE, Rafael y VITORIA, Francisco J.: *Justicia*. En *Mysterium Liberationis II*. Ed. Trotta, Madrid, 1990. p. 572.

Cf. BOFF, L, *Passion of Christ, passion of the World: the facts, their interpretation, and their meaning, yesterday and today*, Maryknoll, New York, 1987.

¹⁰ Metz, I. B.: *Faith, in history and society, toward a practical fundamental theology*, The Seabury Press New York, 1980, p. 109 ss.

¹¹ Metz says that we have come to speak of “*a history of the vanquished*” (*Faith, in history and society*... p. 129). In the Church the memory of the martyrs is the seed of new Christians. This is why dictatorships have always wanted to hide martyrs, the common graves... Along this line is what Metz calls the subversive memory, that puts us in favour of the victims and against the crucifiers.

G. Gutiérrez affirms: “The history of Christianity has also been written by a hand that is white, western, bourgeois. We should recover the memory of the “Christians whipped by the Indians,” as Bartolomé de las Casas said..., and in them all of the poor, victims of this world.” *La fuerza histórica de los pobres*. Sígueme, Salamanca, 1982, p. 370. Cf. pp. 31 y 249. It is necessary to recover the memory of oppressed people: “*To falsify the memory of an oppressed people is to mutilate their capacity to rebel and gives one an efficient weapon to subjugate them. The manipulation of history has been, and is, an important resource for dominant groups to maintain their power... On our continent we suffer a lordly version of history.*” *In search of the poor of Jesus*, p. 588.

¹² Monseñor Juan José Gerardi Conedera (1922-1998), Martyr of Peace and untiring defender of human rights. He presented on the 24th of April, 1998, the information on the Recovery of the Historical Memory, (REMHI) and two days later, on the 26th of April, 1998, he was assassinated for denouncing some military men and the death squads

¹³ Our founder and our foundresses of the Passionist family, always demonstrated an exquisite sensibility to the poor and needy:

Paul of the Cross saw the name of Jesus written on the poor.

Mother Mary Joseph: Her apostolic service directed towards the poor Irish migrant youth. (Sisters of the Cross and Passion of Jesus).

María Magdalena Frescobaldi: her encounter with the prostitute women changes her life and moves her to involve herself in a path of listening and receiving their challenge of wanting the rehabilitation and dignification of these women. (Passionist Sisters of St. Paul of the Cross)

Dolores Medina, with the girls of the street. “*Our vocation has meaning while there is a pain that needs remedy*” (Const. 65). (Daughters of the Passion)

And Theresa Galifa, with the single mothers and abandoned girls. “*Her heart followed behind the needs*” (Servants of the Passion).

¹⁴ Leonardo Boff, taken from his webpage: <http://www.leonardoboff.com/>

¹⁵ John Paul II, Inaugural discourses of Puebla, III, 4; and also at Puebla, n° 1.264.

¹⁶ I place myself against those who oppress the stranger, the widow and the orphan, those who aggrieve the foreigner without fear of Me, says Yahweh Sabaoth (Mal. 3:5)

¹⁷ Cf. *Deus caritas est*, n° 15. In n° 20 the pope affirms: “*The love of neighbour rooted in the Love of God is before all the task of each of the faithful, but also of the whole Church community, and this in all its dimensions.*” Cf. G. Gutiérrez: *En busca de los pobres de Jesu-*

criso. El pensamiento de Bartolomé de las Casas, Sígueme, Salamanca, 1993, pp. 103, 105, 115, 143, 466-467, 633 y 635. Cf. Ellacuria, I.: *Op. Cit.*, p. 80.

¹⁸ Cf. *Populorum Progressio*, 47 y *Sollicitudo Rei socialis*, 33g

¹⁹ John Paul II, in Namao, Canadá, 7th September of 1984, n.º 4.

²⁰ AGUIRRE, Rafael y VITORIA, Francisco J.: *Justicia*. En *Mysterium Liberationis II*. Ed. Trotta, Madrid, 1990. p. 566.

²¹ NOLAN, Albert: “*Biblical Spirituality. The Spirituality of Justice and Love*”

²² LOIS, Julio: *Pasión por la justicia*

²³ AGUIRRE, Rafael y VITORIA, Francisco J. *Op. Cit.* p.573

²⁴ *Ibid.* p. 574

²⁵ *Ibid.* p.572.

²⁶ Cf. Jürgen MOLTSMANN: *Justice creates a future. Policy of Peace and Peace of the creation of a Threatened World*. Sal Terrae, Santander, 1992. (p. 72).

²⁷ Cf. AGUIRRE, Rafael y VITORIA, Francisco J.: *Op. cit.* p.574

²⁸ Cf. MARROQUIN, Enrique: *Otro mundo es posible. Justicia, paz, integridad de la creación y vida consagrada*. Publicaciones claretianas, Madrid, 2006. pp. 194-241.

²⁹ Paul VI: *Speech to the just named Pontifical Commission of Justice and Peace*.

³⁰ Cf. SRS 36^a, 36b, 36c, 36f, 37c, 37d, 38f, 39g, 40d, 46e

³¹ *Deus caritas est*, nº 20

³² *Deus caritas est*, nº 25

³³ Kofi Annan in “The Millennium Summit”. Sept. 2000

³⁴ On the 20th of July, 1925

³⁵ Martin Luther King: “*Why we can't wait*”

³⁶ This point is taken from R. BERZOSA, *Para comprender LA CREACIÓN EN CLAVE CRISTIANA*, EVD, Estella 1991, pp. 43 y 46

³⁷ God is in Creation, and manifests Himself in it and Creation speaks to us of God. God is in the world and the world is in God. In this sense, says Ian Bradley: God is green, and is profoundly interested in His creation and He invites us to share this interest. Therefore the Gospel is green, Christianity is green and our Church should be green... Cf. Ian BRADLEY: *God is “green.” Christianity and the Environment*. Sal Terrae, Santander, 1993.

³⁸ Jürgen MOLTSMANN: *Justice Creates a Future. Policy of Peace and Ethics of the creation of a Threatened World*. Sal Terrae, Santander, 1992. (p. 98).

³⁹ *Ibid.* p. 111.

⁴⁰ *Ibid.* pp. 114-122.

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