



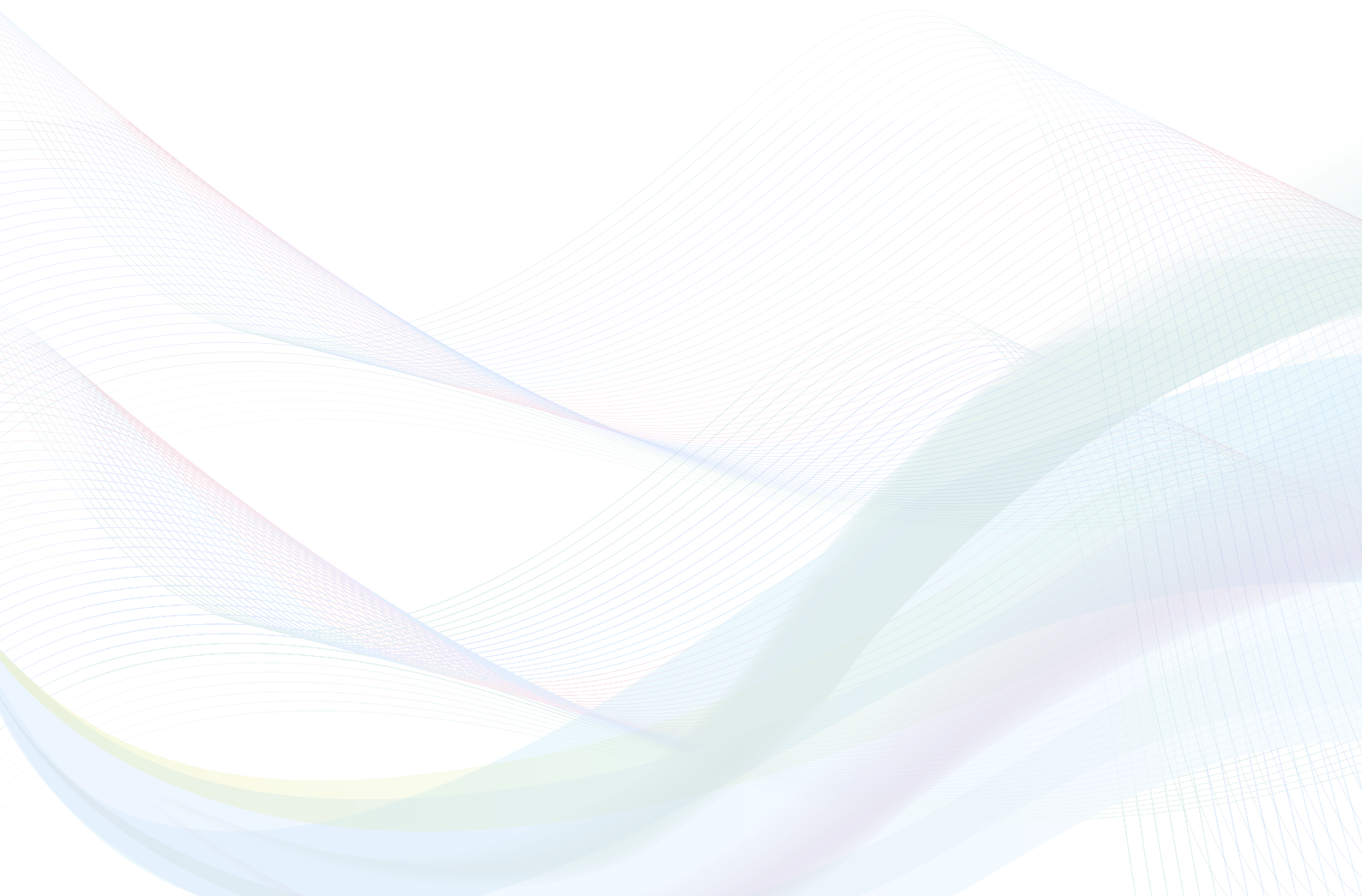
JPIC

Justice, Peace and Integrity of Creation

Being Artisans of Hope in Our Blessed and Broken World

2019 | *Society of the Sacred Heart*

Being Artisans of Hope in Our Blessed and Broken World



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Statement of JPIC Commitment

Society of the Sacred Heart



Our world is at an historic paradoxical moment. It holds new possibilities while it is also wrought with inequality, suffering, and violence. As such, we are citizens of a world that is both broken and blessed. We feel profoundly the cry of the poor and the pain of the earth. We desire to participate in the care of “our common home” – working against injustices, constructing peaceful interrelationships, and protecting the earth.

As family of the Sacred Heart, we are called to respond “as One Body,” drawing from our charism and mission as educators. This means growing in a shared vision that allows us to understand the complexity of the political, economic, and social systems that confront us; increasing awareness of how we ourselves may be complicit in injustice; and deepening practices rooted in an integral ecology.

Contemplation of the pierced Heart of Jesus in the heart of wounded humanity impels us to be in solidarity with the displaced and excluded; to defend the victims of abuse of power; and to commit ourselves to search for systemic changes.

Care for relationships is at the root of our tradition. We want to develop this tradition in new, more profound ways. Today, we are more sensitive to the importance of interrelationships, and so we would like to strengthen collaboration with other groups equally committed to justice, peace, and integrity of creation. We recognize, as well, the urgency to enliven collaboration among ourselves and with the entire Sacred Heart family. This unity gives us more energy and creativity to transform unjust structures.

While we seek the transformation of systems and structures, we also recognize the significance of our day-to-day gestures of care for the

earth, others and one another. These experiences help to humanize the social fabric which, in turn, allows us to move towards global transformation. As such we, therefore, see JPIC as a way of life and feel called to discern and transform our way of being and doing. We believe this is also an opportune moment to link our on-the-ground educative efforts with the work of the UN-NGO Office in order to respond concretely to the above challenges and to achieve global impact.

In sum, trusting in the Creator Spirit that continues transforming the world, our commitment to JPIC impels us toward **Being Artisans of Hope in our Blessed and Broken World** in the contexts where we live and serve.

International JPIC meeting
November 2018
Philippines

INTRODUCTION

To be One Body which loves, practices and gives witness to justice, peace, and integrity of creation at all levels of our life and mission.

2016 General Chapter

The 2016 General Chapter articulated this intention for Justice, Peace, and Integrity of Creation (JPIC) and provided the impetus for convening the International JPIC meeting in the Philippines on 14-25 November 2018.

In preparation for this meeting, the entire Society and members of the Sacred Heart family engaged in a reflection process that held three goals:

1. To live **compassion** by coming together to listen deeply to the cries of humanity and the entire earth community.
2. To establish **relationships** that impel us to act as One Body and decide how we are to pursue our JPIC commitment.
3. To **transform** attitudes and actions in view of deepening our expression of JPIC for the Society's life and mission.

The synthesis of the responses generated by this process highlighted some important aspects of our JPIC story and we learned the following:

- JPIC is a focus of passion, hope and energy for so many in the Society. Special attention is given to the *importance of small, creative consistent actions* in response to concrete realities. On the other hand, our ability to respond in the way that we desire is often challenged by our political and social environments.
- Collectively, as an international Society, we express ambivalence and ambiguity about working together with others. There is considerable inconsistency in our concepts and practices around *collaboration*. We speak of a need for increased awareness and acceptance of others; a disposition of reciprocity and mutuality; and the development of criteria for collaboration that address who, what, how, when and why.

- Our commitment to justice and peace was evident long before it became more formally known as JPIC. While we have tried to articulate our understanding of JPIC in several ways over the course of many years, we have yet to achieve consistency in how we express this area of our life. There is also an expressed desire to *know* what one another is doing; *share* resources and training materials; and *develop* a more integral and integrating view of the relationship of JPIC with our educational mission and Sacred Heart spirituality.

We identified certain opportunities, invitations, and challenges for moving forward with JPIC:

- We are rooted in and draw strength from the well of a very long tradition of working for justice and peace. Our spirituality impels us toward transformation through our contemplation of the pierced Heart of Jesus. This tradition binds us to one another and to others in our common efforts to act out of compassion in order to relieve suffering and effect change in our wounded world.
- The steps taken by previous generations encourage and empower us to remain steady in our own concrete actions today. We were reminded that relationship is the cornerstone of JPIC: relationship with God, the past, one another, others, the earth *and* the future.
- With regard to future directions of *JPIC*, these recurring themes emerged:
 - > a yearning for *an integrated approach to and a more integral vision for JPIC*;
 - > a desire to become better informed and educated about the interrelationships among the local, regional, national and international levels so that we may work more effectively toward *structural and systemic change*; and
 - > a two-pronged call to move forward with JPIC in the spirit of *hope* and to live more fully as *global citizens* recognizing that by doing so we expose ourselves to the risk and possibility of change within our own structures, systems and selves.

These responses paved the way forward for the International JPIC meeting, which was characterized by a joyful spirit, positive hard-working participation, and discernment that mirrored our core values of *compassion-relationship-transformation*. Several convictions permeated all our discussions:

- The concept of hope was evident across all the themes that we discussed which is why we have chosen to call this document, ***Being Artisans of Hope in Our Blessed and Broken World***. This expresses our orientation and longing for JPIC. Throughout our analyses of the realities, we choose to maintain our belief in the importance of hope. The title of this document also expresses the outlook of all those who contributed to this dialogue on JPIC during the preparatory reflection process.
- Urgency in every aspect of JPIC is plainly apparent. We are committed to concrete actions based on the needs of wounded humanity and Mother Earth. We are committed to collaborating with others who are working for JPIC and to contributing our experiences and insights in whatever ways possible.
- An ethic of caring is fundamental to JPIC. Not only is it a source of hope and inspiration, it is the moral imperative for all our actions for JPIC. Our core values of compassion, relationship and transformation bring the ethic of caring to life.

We identified **four imperatives** for our time. Each one is developed more fully throughout this document.

1. Washing one another's feet: an invitation to critically reflect on JPIC and our relationships of power.
2. Transforming and being transformed: advocacy that begins with soul-searching honesty.
3. Caring for our common home.
4. Welcoming people on the move¹ and walking with those who seek refuge and who hope for a better future.

¹ "People on the move" refers to persons and groups who, motivated by the desire for a better life, "leave everything that is familiar to start over in another country." This is the description used by the McKinsey Global Institute (MGI), which has undertaken comprehensive research on the patterns and economic impact of people moving across the world's borders.
www.mckinsey.com/featured-insights/employment-and-growth/people-on-the-move

Finally, we proposed concrete ways of giving witness to JPIC as artisans of hope at the international level. We concluded the meeting by unanimously approving the *Statement of JPIC Commitment* which is presented here as the preamble.



www.newcityarts.blogspot.com

Our JPIC journey is an artisanal work in progress, and the art of weaving is a particularly suitable metaphor for this stage of our shared history. Weaving involves two threads, one horizontal and the other vertical. While we are called to collaborate across lines and frontiers, we also know our work is guided and inspired by the Spirit. Our broken, suffering world is bound together by fragile threads that, together with others, we can strengthen.

We hope that all who pursue justice and peace for humankind and creation will see themselves as *artisans of hope*. Our joint efforts and collective work contribute to an ongoing process of weaving a new social fabric. As artisans of hope, we derive courage and confidence from our educational mission and Sacred Heart spirituality in a world that calls for just use of power, structural and systemic transformation, an ethic of caring, and openness to welcoming people on the move.

Washing One Another's Feet:

*An invitation to critically reflect on JPIC
and our relationships of power*

In our pursuit of JPIC we inevitably come face-to-face with the significant role that POWER plays in our life and mission – as individuals and communities, in the relationships and structures that underpin our societies and nations, as well as in our vision of the world and hope for the future.

As we hear and respond to the cry of the poor and of wounded earth, we see the effect of unbridled power, especially when it is driven by greed, domination, and callous indifference. As we stand with the weak and oppressed, engage in efforts to bring about structural change in our local and global contexts, advocate for a more just, humane society and an ecologically balanced world, we are confronted with the reality that power, without justice, is destructive and death-dealing. Power, when exercised without mutuality and reciprocity, becomes a tool of domination and oppression. Power without concern for peace and unmindful of the integrity of creation is cruel and violent, and is harmful to both victims and perpetrators of violence.

At the same time, we have been witness to the healing capacity and redemptive value of power, especially when it is put at the service of reconciliation and love. We come from different countries with histories of war or colonization, or whose current governments espouse opposing policies. Through our internationality we have experienced how being sisters or members of networks (schools, popular education, issue-based advocacy groups) invites us to rise above our past hurts and present-day conflicts between, among and within our respective countries and peoples. Together, we believe that another world, where everyone has a place of dignity and respect, is possible.

With honest and humble vulnerability, we likewise acknowledge that power is a reality with which to contend in the Society of the Sacred Heart. Power is available to us in a variety of ways: knowledge, culture, language, use of information, roles and services entrusted to us, access to funds, just to name a few. Power affects the way we relate

in community, live our vow of obedience, collaborate with people and groups in our ministries, and value or, at times, hold on to, the ministries entrusted to us. As we become increasingly more aware that we are not called to be a star that shines alone, but rather to be part of a constellation in the universe, we realize how important it is to exercise critical self-reflection about our concept and exercise of power and authority. We recognize our need to grow in freedom to *speak* about power and to share our inspirations and struggles in integrating it into our lives.

We also know that we need to harness power, especially our shared power, and put it at the service of mission and the common good. The desire to care and to be artisans of hope becomes sentimental and fruitless without the power to act on it. Thus, with passion and generosity, we expend our energies to respond as best we can to the needs in our different ministries and contexts. As Sacred Heart educators, we are convinced that “to educate is in itself an act of justice²” and we take to heart the call “to orient all our educative endeavors toward creating relationships of equality, inclusion, non-violence, and harmony, believing that to have life, and life in abundance, is the deepest desire of God.” (2008 General Chapter)

Finally, our experiences in life and mission have taught us that we can only do so much. Even the best of our efforts is not enough to respond to the immensity and complexity of the situations that clamor for justice, peace, and integrity of creation. While we may be able to attain some successes, we also have moments when we are faced with limits, with failures, with vulnerabilities. Each time we realize that transformation is ultimately the work of the Spirit, that power is a share in the Spirit’s energy, and that hope is a gift that we receive from the Spirit.

***Take a moment now to consider these different moments of power.
What calls and invitations are awakened in me/us?
How do I/we respond to these intuitions?
Am I/are we called to new ways of responding?***

² Superior General Clare Pratt RSCJ and the General Council. Letter to the Society of the Sacred Heart for the Feast of the Sacred Heart, 2006, inspired by General Chapter 1976, p. 21

These insights demonstrate that the reality of power cuts across the different areas of our JPIC engagement. This demands, therefore, that we educate ourselves and learn to exercise power in a way that humanizes our world and generates hope. More specifically, in at least two ways:

1. Our formation programs should include spaces for critical self-reflection and dialogue on power and authority in relation to: how we live our vocation; practice discernment; and exercise co-responsibility for our life and mission. In addition, there should be an opportunity to examine our use and possible misuse of power in our personal relationships, our life in community, and within the different structures of the Society of the Sacred Heart.
2. Provinces should design and implement systematic programs that enable each and all of us to grow in the understanding and use of power as artisans of hope.



Leszek Forczek, Washing of the Feet: Light to the Darkness

Through these opportunities, we hope to grow together, not only in the transformative attitudes and skills needed for right relationships among ourselves, but also to follow the example of Jesus, who calls us to love one another and “wash one another’s feet.” (John 13)

Transforming and Being Transformed:

Advocacy that begins with soul-searching honesty

Transformation surpasses human efforts. “We have come to know that transformation is not the same as change. The strategies of change come from our own initiative, while transformation is always the fruit of an Encounter³.”

It is “the Spirit dwelling within us [that] gradually transforms us, enabling us through His power to remove whatever hinders [the Spirit’s] action⁴.”



Jana Parkes, Transformation of the Heart (www.janaparkesart.com)

To understand JPIC as the work of God’s Spirit comes through our experience of personal transformation that previously seemed impossible. JPIC is also a work of structural transformation that involves the Spirit: communal, social, political, economic, ecological, planetary, and cosmic transformation. One integrated movement weaves together the contemplative and active aspects of our Sacred Heart charism. Our mission is to discover and make known God’s love.

³ *Life Unfolding... Offering the Gift Received*. Reflection from the Initial Formation Meeting. Guadalajara, July 23 - August 3, 2012 (p. 11).

⁴ 1982 Constitutions of the Society of the Sacred Heart, #21.

Transformation through an ethic of caring implies our participation in personal, local and global transformation. At its foundation our conviction is that JPIC is rooted in the experience of God's compassion, which evokes a caring response at all levels, always guided by the Spirit. Seeing the world through the perspective of God's compassion, engaging in education and prayerful reflection, and acting from a deep place of love all help us to see transformation as a value, a goal, and a way of life.

These convictions were further deepened at the 2018 International JPIC meeting and enabled us to articulate how we are now being called as both RSCJ and members of the Sacred Heart family, to live our JPIC commitment in a more radical and coherent way.

As artisans of hope in our blessed and broken world, we continue to be called to advocate for structural and systemic change in our respective local contexts. This time, however, we do so with urgency and a shared global vision that begins with an honest examination of how we may be complicit to the very structures that we work to transform.

Examining our complicity

We have seen the impact of institutional abuse of power in our ministries within diverse contexts, particularly as we further the cause of JPIC. It is evident in political, social, economic, cultural and religious structures that impose unequal power relations, favoring some while oppressing, impoverishing, and marginalizing others. Moreover, through mass media and social media, we are bombarded with events that show us how people, countries, and our common home – earth – are devalued and destroyed by various forms of structural violence. It includes, but is not limited to patriarchy and clericalism in the church; extreme political ideologies such as dictatorships and unhindered global capitalism; systemic and systematic disregard of the environment; institutionalized racism, classism and sexism; and the many forms of xenophobia, all of which condone and normalize unjust attitudes, practices, and social policies.

We have taken all these power injustices to heart. We bring them to our prayers and engage in various efforts flowing from *compassion*, living through *relationship*, and working toward *transformation*. However, we are called now to a *new* moment of awareness and to express all this in more *concrete* ways as artisans of hope with an ethic of caring.

Now, that which is not evident until we “create silence” (2016 General Chapter) and listen generatively, comes to the fore: ***Our own complicity in systems of injustice.***

When we share experiences of vulnerability in a generative way, we open our hearts, minds, and wills to new perspectives and we unleash creativity for new ways of being and acting. We then understand more fully that it is undeniably essential to be educated *and* to educate about the complexity of normative global systems that touch our own local RSCJ communities and personal lives, and how we may actually be contributing, albeit inadvertently, to the very structures we wish to transform.

To acknowledge our complicity in systems that hurt, diminish, and disregard others and our earth is a sign of our capacity to respond to God’s call in a new way – that of strength in weakness. Such awareness of our personal, communal, congregational, institutional complicity in unjust systems humbles us. It invites us to be more open to the transforming work of the Spirit in us and in the world. We are called to listen and be reconciled, to confront our own sins of racism, classism and sexism, and from this profound awareness of our weakness and complicity, to take action with others to advocate for structural and systemic change.

***What structures or systems of injustice touch me/us or my community?
How may I/we be contributing, knowingly or unknowingly,
to this unjust system?
In what way am I/are we complicit in structures
that do not further or even impede JPIC?***

Acting Locally with a Shared Global Vision

Coming together as the international family of the Sacred Heart heightens our awareness of a common goal for transformation in favor of justice for those living in poverty and those rejected by the world. Together we envision and work for a new social fabric that is founded on the values of justice, peace, and integrity of creation. We hope for a better world where there is greater equity and a deepened sense of democracy that welcomes diversity and the participation of all. We clamor for respect for human dignity and we make our small contributions in responding with care and hope to the yearnings of

humanity and earth.

Likewise, we are aware that while our work with others happens in local contexts, we are also global citizens. This is not only due to our membership as part of an international body, or our being called “to be and act as One Body” (2016 General Chapter). It is largely because we are all affected by the many realities in our world. We are becoming more and more conscious that our involvement at the grassroots level contributes to transforming systems with national or global reach. Moreover, our responsibilities as global citizens and the transformation of minds, hearts, and actions that we desire intersect with our Sacred Heart spirituality: “Our spirituality is embodied by our becoming global citizens and it revitalizes our vocation to transform the world with the hearts and minds of educators⁵.”

How do global realities affect my/our educative ministry?

*How do my/our local efforts contribute
to promoting JPIC at a global level?*

*What concrete steps do I/we take to act locally with
a shared global vision and with whom is it shared?*

Advocating for Structural and Systemic Change

It is in this spirit of “transforming and being transformed” that we take action for structural and systemic change. This not only requires an understanding of integral ecology (*Laudato Si'*# 137), but also critical self-reflection on our own biases and complicity in these systems and structures.

We are convinced more than ever that this work for structural and systemic change will be rendered ineffective if we do not collaborate with one other as well as with groups that share the same vision and hope for justice, peace, and integrity of creation. The call to be artisans of hope is, in itself, a call to collaboration and collective action that promotes human dignity and weaves a new social fabric.

Being and acting together as One Body will enliven our power to effect transformation of unjust structures and systems. While our spirituality has always been relational, it is precisely at this moment

⁵ Life Unfolding... Offering the Gift Received. (p. 23).

in our collective history that we are more sensitive to the potential of interrelationships. We recognize the urgency to strengthen collaboration amongst ourselves as RSCJ and the entire family of the Sacred Heart, as well as with collaborators. We are convinced that our unity and spirit of *Cor Unum* give us greater hope, energy and creativity to transform unjust structures.



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***Where do I/we see possibilities for transformation in our personal lives,
in community, in our apostolic engagements?
How do I/we contribute to and/or impede
structural and/or systemic change?
How am I/are we witnessing to hope?
How do I/we experience myself/us as an “artisan of hope”?***

Caring for Our Common Home

Caring for our common home is also a call to hope. As members of the Sacred Heart family, we recognize the broken body of Christ in the broken and suffering earth. The water that flows from the pierced Heart of Jesus transforms our perception of one another, our world, ourselves and our common home.



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We have been called to understand our relationship with the earth in many ways. Indigenous peoples have known the wisdom of the earth for generations and have helped to conserve and sustain the biodiversity of the environment. We have developed increased consciousness and activism through theologians such as Pierre Teilhard de Chardin and more recently Leonardo Boff. Many of us have explored the new universe story that helps us to reflect on integral ecology and deepens our understanding of the interconnectedness of all beings.

The call to care for our common home, which is replete with diverse beauty, holds unprecedented urgency. Driven by an ethic of caring about the future of our planet we along with so many others responding to this call seek creative and effective ways to heed this urgency. In his encyclical *Laudato Si'*, Pope Francis urges us to listen to “the cry of the earth and the cry of the poor (# 49).” It is always the poor who suffer most from the degradation of the earth. As educators for justice, we are committed to reflection, critical analysis and action in

order to effect changes in the root causes and systems that endanger our planet and those who are most vulnerable. As we search for solutions we acknowledge the importance of listening to the voices of those who are most affected by the abuse of our common home. All our actions must be inspired by this spiritual and moral imperative.

We know that such transformation can only begin by acknowledging our personal responsibility for our common home. We want to examine the ways in which we are complicit in unethical environmental and consumer practices, and address these as constructively as possible.

The International JPIC meeting highlighted this call to care for our common home and in our longing for transformation we are heartened when Pope Francis says, “May our struggles and concern for this planet never take away the joy of our hope.” (*Laudato Si’* #244)

Many of us are already actively committed to environmental practices that express this ethic of caring and many of us are committed to educative processes that promote care for our earth. Inspired by this, the International JPIC meeting encouraged three key objectives for continued attention. The objectives challenge us to address the need to care for our common home at all levels: personal, local, provincial, congregational, national, regional and international.

1. To be more conscious of our lifestyle and to make the necessary changes in order to be more responsible for our common home.

For example:

- Make responsible choices in our everyday lives at personal, communal and institutional levels (transportation, energy, use of plastics, purchasing Fair Trade food products).
- Take steps toward zero-waste.
- Educate for and practice ethical investing.

2. To continue through our educational mission – to transform our relationships with the earth and one other as well as to strengthen the sense of interconnectedness.

For example:

- Together with the people with whom we work learn more about “integral ecology.” (*Laudato Si’* #137)

- Sponsor programs that bring young people from different contexts together to reflect on ways to protect the earth.
 - Collaborate with the RSCJ International Education Commission to explore formation programs on environmental issues.
3. To create and collaborate in local and global ecological initiatives that generate hope.
- For example:
- Be aware of the principal ecological issues, concerns and sources of hope of local contexts and people, especially indigenous peoples.
 - Engage with groups that support sustainability (such as Catholic Global Climate Movement and Green Faith).
 - Find ways to be in solidarity with those who are suffering from the effects of climate change and natural disasters.

These objectives open many opportunities for collaboration and action. Individuals and groups are invited to identify actions according to their contexts and experiences. The few examples mentioned here are among many that can help us *care for our common home*.

Welcoming People on the Move:

Walking with those who seek refuge and hope for a better future

Whereas RSCJ and members of the Sacred Heart family are called by the 2016 General Chapter “to reach new frontiers,” there are people and families who are pushed into “frontiers.” Displaced by poverty, violence, and environmental degradation, they are forced to leave their homes, plunge into the unknown, and seek refuge in lands and cultures not their own.



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In a painful mix of hope and desperation, countless people risk their lives to escape war, persecution, poverty and natural disasters. Unfortunately, the available migration routes take them through nightmares of harrowing experiences that do not lead them at all to their hopes and dreams. Many are disallowed entry in ports, fall prey to human trafficking, become vulnerable to violence and abuse (especially women and children), or succumb to illness and death. Those who do manage to reach land or cross borders face the reality of displacement, discrimination, and disillusionment.

Our commitment to JPIC compels us to re-examine how we stand in solidarity with those who are at these “frontiers.” In light of an ethic of

caring, we ask ourselves:

- Do we care about the people displaced by war and other forms of conflict? Do we care about those who are forced to migrate in order to escape poverty and violence? Do we care about the people affected by destruction caused by extreme natural disasters? Do we care about our earth and its creatures as they (and we) suffer from the impact of climate change and environmental degradation?
- Do we care, or have we become numbed by the bombardment of images in mass media and social media? Are we moved to acts of care or are we overwhelmed by feelings of helplessness, paralyzed by fear, or occupied by important works related to our mission? Do we care, or have we inadvertently fallen into the trap of what Pope Francis calls the “globalization of indifference? ”
- Do we care and allow the cry and anguish of earth and people to touch us? Do we care and bring these to prayer, conversations, and ministries? Do we care *and* take concrete steps to welcome people on the move, to help the afflicted, and to contribute to the rebuilding of their lives? Do we care *and* analyze the situation in order to take action to systematically prevent or at least contribute to the lessening of the impact of these forms of suffering?

Impelled by our charism and mission as Sacred Heart educators to vivify hope in this, our wounded world, we are called to be in solidarity with “people on the move.” That is, to be close to their reality and to offer them hospitable spaces where they can be accompanied, listened to, and equipped with the information and skills that will enable them to live more peaceful, productive lives. We are likewise challenged to discover and appreciate the gifts and richness that they bring to our cultures, and the contributions that they make to our societies and nations.

As RSCJ and members of the Sacred Heart family confronted by the urgency of this reality and call how do we:

1. Employ different platforms to raise awareness and educate ourselves and others about the plight of people on the move in our different countries and contexts (e.g., international

- meetings and fora, web resources and printed materials)?
2. Exert greater effort to appreciate diversity, grow in the attitudes and skills of interculturality, and allow ourselves to be transformed by relationships and encounters with people on the move?
 3. Tap the potential of our internationality so that we can share the resources needed to sustain programs and activities that accompany migrants and refugees⁶, and help them to rebuild their lives?
 4. Open communities, whenever and wherever possible, or initiate opportunities for volunteer work at the borders and margins where migrants and/or refugees live?

Through our myriad efforts, whether in action, reflection, or prayer, how do we provide concrete expression to Jesus' invitation to those who are weary and overburdened to come, find rest, and learn from His Heart (Matthew 11:28-30)?

⁶ Though often used interchangeably, there is a crucial distinction between the terms “migrant” and “refugee.” To read the operational definitions used by the United Nations visit: refugeesmigrants.un.org/definitions.

Giving Witness to JPIC as Artisans of Hope

General Chapter 2016 mandated us “to be One Body which loves, practices and gives witness to justice, peace and integrity of creation at all levels of our life and mission.” Together, at the 2018 International JPIC meeting, we expressed it more precisely as “*being artisans of hope in our blessed and broken world.*”



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While we certainly continue to act locally and engage in JPIC activities in our respective contexts, we also desire “to be One Body,” to collaborate among ourselves as members of an extended Sacred Heart family and with others who are committed to justice, peace, and integrity of creation. In order to do this, we commit ourselves to do the following at the international level:

1. Coordinate international JPIC efforts along the lines of shared regional concerns and/or the emergent JPIC themes and intuitions, and to do so in coordination with existing international commissions and networks of the Society of the Sacred Heart.
2. Strengthen advocacy efforts and consolidate on-the-ground educative efforts into a more global response through the UN-NGO Office.

3. Create a “JPIC Resource Center” to facilitate communication, networking, and exchange of resources (e.g., personnel, materials, modules, funds, JPIC database, website, processes and workshops, etc.).

Through these international structures and activities, we hope to synergize our efforts and put our collective power at the service of JPIC in order to give a stronger voice to our message of hope.

In light of these commitments, we invite you to come together as communities, institutions, centers, or networks, and reflect on these JPIC calls and intuitions.

- *How does this document contribute to your understanding of JPIC and its relationship to our Sacred Heart spirituality, charism, and mission?*
- *How can you/we concretely live out each of the four JPIC imperatives in our respective contexts?*
- *How can you/we contribute to the three ways by which we can respond as One Body: (i.e., JPIC international coordination, either by regions, or by themes or intuitions; advocacy in coordination with the UN-NGO Office; and the JPIC Resource Center)?*

*Let us chart the way forward so that together,
as One Body, we can respond to this call to
be artisans of hope in our blessed and broken world!*

CONCLUSION

This document, “***Being Artisans of Hope in Our Blessed and Broken World***,” is an attempt to collate and articulate the insights and intuitions discerned by the delegates of the 2018 International JPIC meeting. Inspired by our strong Sacred Heart heritage of commitment to justice and peace, and drawing impetus from the responses to the Society-wide reflection process in preparation for the meeting, we listened and found ways of expressing how we are called to live JPIC now and into the future.

We acknowledge with gratitude all our desires and efforts to collaborate with God’s work of transformation in the world through our service with the heart of an educator. Today we reap the fruits of more than 200 years of Sacred Heart presence in the Church and the world. We look to the future with energy and hope, as we work together as members of the Sacred Heart family and in collaboration with other groups and networks dedicated to furthering justice, peace, and integrity of creation.

As we continue the work of JPIC that the Spirit has begun in us, we find direction and inspiration in these four imperatives:

1. In our pursuit of JPIC, we inevitably come face-to-face with the significant role that POWER plays in our life as a congregation and our mission in the world. It is evident in us as individuals and communities, in the relationships and structures that underpin our societies and nations, as well as in our vision of the world and hope for the future.
2. JPIC is also a work of structural and systemic transformation (communal, social, political, economic, ecological, planetary, and cosmic) that begins with soul-searching honesty and involves the Spirit. One integrated movement weaves together the contemplative and active aspects of our Sacred Heart charism.
3. We have been called in many ways to understand our relationship with the earth and to care for our common home. We recognize in the broken and suffering earth the broken body of Christ. The cry of our wounded earth demands urgent

and deliberate response, and caring for this, our common home, is both a call and a witness to hope.

4. Living our charism and mission in a world marked by conflict and forced mobility compels us to walk with and be in solidarity with people on the move.

Now, more than ever, we are conscious of the urgency not only to take action where we are, but also to speak out and give witness to JPIC **together**. As RSCJ and members of the Sacred Heart family, we commit to taking deliberate steps to collaborate with one another and with other groups that share our vision and values for justice, peace and the integrity of creation.

The International JPIC meeting led to the articulation of the four imperatives presented here. The sense of urgency we feel reminds us of our call to be artisans of hope in our blessed and broken world. It is a call to weave a new social fabric together and with others. These JPIC imperatives arose from the voices of so many throughout the international Society. This document, however, does not represent a conclusion, but rather another new beginning where we now give life to the imperatives in the next phase of this JPIC journey: that of living together the call to be artisans of hope in our blessed and broken world. Together, with hope and in *Cor Unum*, we shall write the next pages of this JPIC story...

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