

JPIC supplement to candidacy formation
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Some ideas/points that could be included at the discretion of the formator

CANDIDACY

Chapter 10 (Prologue) *Candidacy in the OFS*

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

Note 1: *Understanding JPIC (UJPIC)* can be found here:

<http://www.franciscanvoicecanada.com/> Click on “Understanding JPIC” at the foot of the page. [It is best to get it from this source as it will post the amendments quickly after they are made so you will get the latest updated version here]

Note 2: **UJPIC:** 2.0.2. “All of the dimensions of our life such as prayer, fraternity, evangelization and apostolate are permeated by the values of JPIC, i.e. JPIC transverses all aspects of our lives. Transverse literally means *to cut across* and JPIC values are inextricably linked together and their transversality affects everything we do and they are an essential element of our Christian life in trying to live the OFS Rule.”

1. From FJ p 111 “We live in the Kingdom of God ...”; & **p 112** “We are called ‘Living stones’ who build a community of believers (Kingdom of God).”

From UJPIC: “2.0.2. “JPIC is a set of values, a spirituality, which inspires us with the call of Jesus to share with him the work of establishing God’s kingdom on earth.” (Rozansky and Felipe, 2009, 33). JPIC is a dimension of living Franciscan spirituality, of our vocation to live as Secular Franciscans according to the OFS Rule.”

“2.0.2.a. As the OFM (Rozansky and Felipe, 2009, 20) explains it, JPIC values: “are intimately related, interdependent, and each one of them demands the others. Living JPIC values will affect our prayer and fraternity, and also the way we see reality, the economy, style of life and mission. Living JPIC values makes our prayer and our celebration of the Eucharist more present to the realities of our society and the world around us. It encourages us to apply the Word to these realities, to read Scripture from the perspective of the poor,” We should always include the poor, justice, peace and creation in our thoughts, prayers and actions. This is further considered later under **Fourth - The Link between Prayer & Action** (e.g. especially The Eucharist and The Way, or Stations, of the Cross).”

“3.0.1. There are five bases for OFS commitment to JPIC: (1) the Bible; (2) CST or CSD; (3) Franciscan spirituality and vision, especially as expressed in the FIT as expounded and exemplified by the Franciscan Family; (4) prayer and action; and, of course, of great importance – (5) the OFS Rule and General Constitutions. Together they all propel and orient the OFS to take seriously the challenge to incarnate the values of JPIC in our fraternal and personal daily lives. These values cannot simply remain on paper; they must be addressed in concrete ways requiring daily conversion. We have many documents; what Francis would expect is conduct and action to set an example.”

2. From FJ p 112: “We also recognize the importance of contemplative prayer ...” & p 115 “Francis calls us to “*give birth to him through a holy life which must give light to others by example* (Cf Mathew 5:16)””

From UJPIC: “3.4.13. In 1548 a Franciscan Friar, St Pedro de Alcántara published a watershed book in the area of *lectio divina* called "Treatise on Prayer And Meditation". It became popularly known as the "Golden Booklet". It was one of, if not the first attempt to systematize *lectio divina*. “Of course, he would be the first to say that prayer is a relationship and that the "system" only serves the relationship and is not to become the goal in itself,” (Gerry Clyne, OFM, email).”

3.4.14. If we look at *Verbum Domini* (Apostolic Exhortation by Pope Benedict XVI, 2010) in Part Two^[1] under *The prayerful reading of sacred Scripture and "lectio divina"* we find this explanation at n.87:

Lectio (reading): which leads to a desire to understand its true context: What does the biblical text say in itself?

Meditatio (meditation): which asks: what does the biblical text say to us?

Oratio (prayer): what do we say to the Lord in response to his word?

Contemplatio (contemplation): during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves what conversion of mind, heart and life is the Lord asking of us.

Actio (action): Putting it into practice. The process of 'lectio divina' is not concluded until it arrives at action ('actio'), which moves the believer to make his or her life a gift for others in charity."

3.4.15. What does this mean? It can be said that meditation in *lectio divina* in private prayer of the Divine Office is a wonderful fit with the Franciscan tradition of prayer and action and the OFS Rule in going from Gospel to Life (n. 4); for to be an instrument of peace and to “be in the forefront in promoting justice” (Rule, n. 15) we have to act in concrete ways. FIT informs us that “Scotus (known as the Subtle Doctor) presents the moral person as an artist: someone whose vocation is to imitate God in action: ...” (Ingham, 2009, 8)

3.4.16. “Prayer is certainly more than “thinking.” Prayer is an acknowledgement of God’s presence that involves awe, humility, wanting more and loving what one understands of this divine presence. Prayer captures the human will and lures it further into the loving presence of God. The centrality of the will dominates the Franciscan Intellectual Tradition, and this dominance is clarified when one experiences the loving and relational presence of God as revealed to us in the Book of Creation and in the Book of Holy Scripture. The key to understanding these two books is not simply hearing but, more importantly, experiencing the Word ...” (Osborne, 2003, 69) i.e. not only passive but lived or active experience.

3.4.17. “And the example of Francis remains a challenge for all of us who try in our own ways to follow him and live out his vision. If we see and truly believe ... then what will our behavior look like?” (Guinan, 2006, 41). The OFS Rule exhorts us to go from Gospel to life and the Gospel tells us “But be doers of the word, and not hearers only, deceiving yourselves.” (Jas 1:22).

3. From FJ p 115 “It is a relationship springing from Trinitarian spirituality.”

Remember that the relationship between Father, Son & Holy Spirit is one of *Solidarity* and working for the *Common Good* to use Catholic Social Doctrine terms.

4. From FJ p 115 “We imitate Jesus’ compassion for the needy and concern for the poor and marginalized.”

A reminder that Pope Francis said : “ Poverty is the centre of the Gospel. The poor are at the centre of the Gospel.” (Il Messaggero, 24 June 2014)

5. From FJ p 117 “...the mystery of Christ, especially in the Eucharist,”

UJPIC: “3.4.1. ... The only question we should ask before the Eucharist is: *What does my brother or sister or Mother Earth need of me now?*” (O’Mahony, OFM Cap, 1993, no page no)”

“3.4.4. As Bergeron (2008) asked us, when Jesus said: “Do this in remembrance of Me” what did He want us to remember? She pointed out that His *entire life of ministry* was marked by:

1. profound solidarity with the marginalised
2. denunciation of the unjust social, economic, political and religious conditions
3. refusal to accept injustice that created divisions in society
4. human relationships based on love, liberty and dignity
5. preaching of authentic worship
6. willingness to confront the powerful

3.4.5. Like contemplation and action these two paths for meeting Jesus are inseparable:

1. sharing with the poor (reality and oriented toward practice) and
2. the Eucharist (real and directed toward an expression of faith)”

Question: are you willing to confront the powerful? Was Francis? How did he do that?
(More on that in the Chapter 22 supplement)