

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

CANDIDACY

Chapter 11 (1-2-3) - The OFS Rule

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

Note: *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]

1. From FJ p 125: “... strive for perfect charity ...” & p 126/127

What is charity & what is justice? What is their relationship?

From UJPIC: “3.2.72. Benedict XVI on charity:

“Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones). For the Church, instructed by the Gospel, charity is everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first Encyclical Letter, “God is love” (*Deus Caritas Est*): *everything has its origin in God's love, everything is shaped by it, everything is directed towards it.* Love is God's greatest gift to humanity, it is his promise and our hope.” (2009, *Caritas in veritate*, n. 2, emphasis added).

“3.2.74. Charity and justice are closely related but different – and both are based on agápe/ caritas/ love. “A charity that loves and serves the person is never able to be separated from *justice*.” (Bl John Paul II, 1988, *Christifidelis laici*, n. 42) “Social charity makes us love the common good.” (Pontifical Council for Justice and Peace, 2005, n. 207).

3.2.75. “Charity” has two meanings: first, agápe / caritas / love; and second, immediate relief aid, i.e. provision of necessities (food, clothing, shelter, medical aid etc.) with little attempt to solve underlying problems and often given in the form of a charitable donation of money (for which a tax receipt may be given).”

3.2.76. These two meanings are beautifully illustrated by the following papal quotation where in the first sentence charity means ‘love’ and in the second sentence it means the common definition of charity as ‘relief aid’:

“Charity will never be true charity unless it takes justice into account ...

Let no one attempt with small gifts of charity to exempt themselves from the great duties imposed by justice.” (Pius XI, *Divini Redemptoris*, 1937, n. 49)

3.2.77. “Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the *promotion of justice*.” (John Paul II, 1991, *Centesimus annus*, n. 58)

3.2.79. In 2009 Pope Benedict XVI had this to say about the relationship between charity and justice in *Caritas in veritate* (emphasis added):

“Charity goes beyond justice ... Justice is inseparable from charity and intrinsic to it ... Justice is the primary way of charity ... Charity demands justice ... Charity transcends justice. (n. 6)

The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them... This is the institutional path - we might also call it the political path - of charity. (n. 7)

Indeed, the individual who is animated by true charity labours skilfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely[75].”(n. 30)

From UJPIC, quoting Rozansky & Felipe (2009,15): “3.2.82. ... There is also a charity that expresses itself in social, structural or political relationships, so-called “political charity.”¹ It is an active commitment, fruit of Christian love for all men and women who are considered brothers and sisters. Its goal is a world that is more just and more fraternal, where special attention is given to the needs of the poorest.

JPIC is committed to promoting all expressions of charity. It has a special calling, however, to promote political charity, which seeks to eliminate the causes of poverty and violence. Its ready hand should foster the integral development of those sectors of society that are weakest and most marginalized, and work to transform the existing “structures of sin” (cf. SRS²) which impoverish the lives of so many people.” (emphasis added)”

¹ PIUS XI, “Allocution to the directors of the Federation of Italian Catholic University Students” 18 December 1927 (Discorsi di Pio XI, t.1, D. Bertetto Ed. Torino 1960, p. 743).

Cf. *Compendium of the Social Doctrine of the Church*, 210-212 [sic].

² Sollicitudo rei socialis

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UJPIC:
3.2.78.

CHARITY & JUSTICE
the differences

Charity Social Service	Justice Social Change
Scriptural reference example: Good Samaritan This Gospel parable does not attempt to analyse the causes of highway robbery. The Samaritan provides immediate and temporary relief.	Scriptural reference example: Exodus Moses fundamentally challenges the institutional system of slavery by demanding: “Let my people go.” He does not ask for immediate and temporary relief in the form of food and medicine for the Jewish slaves.
Private, individual acts	Public, collective acts
Responds to immediate need	Responds to long term need
Provides direct service e.g. food, shelter, clothing, medicine	Promotes institutional social change e.g. universal suffrage and education leading to action to empower the poor and marginalised
Requires repeated actions	Resolves structural injustice
Directed at the effects and symptoms of social injustice	Directed at the underlying causes of social injustice

Examples:

Homeless shelters, food banks, clothing drives, emergency relief services	Education about injustice and action to promote minority, (especially women’s) economic and human rights. Legislative advocacy, changing government, corporate or cultural policies or practices, community-based organizing and development
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JPIC in the OFS Rule and General Constitutions

3.5.4. The Rule (1978) and General Constitutions of the OFS (promulgated in 2001) echo and reinforce this commitment:

<http://www.ciofs.org/doc/rs78enos.htm>

OFS Rule

“13. As the Father sees in every person the features of his Son, the firstborn of many brothers and sisters, so the Secular Franciscans with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ.

A sense of community will make them joyful and ready to place themselves on an equal basis with all people, especially with the lowly for whom they shall strive to create conditions of life worthy of people redeemed by Christ.

14. Secular Franciscans, together with all people of good will, are called to build a more fraternal and evangelical world so that the kingdom of God may be brought about more effectively. Mindful that anyone who follows Christ, the perfect man, becomes more of a man himself, let them exercise their responsibilities competently in Christian spirit of service.

15. Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the field of public life, they should make definite choices in harmony with their faith.

16. Let them esteem work both as a gift and as a sharing in the creation, redemption, and service of the human community.

[17. Rule 17 is about family and is not usually included in JPIC.]

18. Moreover they should respect all creatures, animate and inanimate, which bear the imprint of the Most High, and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship.

19. Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon.”

OFS General Constitutions

<http://www.ciofs.org/doc/tsalenos.htm>

“Title I

THE FORM OF LIFE

Article 15

1. *Rule 11* Secular Franciscans should pledge themselves to live the spirit of the Beatitudes and, in a special way, the spirit of poverty. Evangelical poverty demonstrates confidence in the Father, creates interior freedom, and disposes them to promote a more just distribution of wealth. ...

3. Secular Franciscans should pledge themselves to reduce their own personal needs so as to be better able to share spiritual and material goods with their brothers and sisters, especially those most in need. They should give thanks to God for the goods they have received, using them as good stewards and not as owners.

They should take a firm position against consumerism and against ideologies and practices which prefer riches over human and religious values and which permit the exploitation of the human person. ...

Title II

ACTIVE PRESENCE IN THE CHURCH AND IN THE WORLD

For a Just and Fraternal Society

Article 18

2. (Rule 13)

..... They should firmly commit themselves to oppose every form of exploitation, discrimination, and exclusion and against every attitude of indifference in relation to others.

3. They should work together with movements which promote the building of fraternity among peoples: they should be committed to "create worthy conditions of life" for all and to work for the freedom of all people.

4. Following the example of St. Francis, Patron of Ecology, they should collaborate with efforts to fight pollution and to conserve all that is valuable in nature.

Article 19

1. (Rule 14)

2. In the spirit of minority, they should opt for relationships which give preference to the poor and to those on the fringe of society, whether these be individuals or categories of persons or an entire people; they should collaborate in overcoming the exclusions of others and those forms of poverty that are the fruit of inefficiency and injustice.

Article 21

1. (Rule 16)

In the conviction that work is a right and a duty and that every form of occupation deserves respect, the brothers and sisters should commit themselves to collaborate so that all persons may have the possibility to work and so that working conditions may always be more humane.

Article 22

1. (Rule 15)

Secular Franciscans should "be in the forefront... in the field of public life." They should collaborate as much as possible for the passage of just laws and ordinances.

2. The fraternities should engage themselves through "courageous initiatives", consistent with their Franciscan vocation and with the directives of the Church, in the field of human development and justice. They should take clear positions whenever human dignity is attacked by any form of oppression or indifference. They should offer their fraternal service to the victims of injustice.

3. The renunciation of the use of violence, characteristic of the followers of Francis, does not mean the renunciation of action. However, the brothers and sisters should take care that their interventions are always inspired by Christian love.

Article 23

1. (Rule 19)

Peace is the work of justice and the fruit of reconciliation and of fraternal love. (See *Gaudium et Spes* 78) Secular Franciscans are called to be bearers of peace in their families and in society:

-- they should see to the proposal and spreading of peaceful ideas and attitudes;

-- they should develop their own initiatives and should collaborate, individually and as a fraternity, with initiatives of the Pope, the local Churches, and the Franciscan Family;

-- they should collaborate with those movements and institutions which promote peace while respecting its authentic foundations.

2. While acknowledging both the personal and national right to self-defence, they should respect the choice of those who, because of conscientious objection, refuse to bear arms.”

3.5.5. The concern Francis showed for the poor and marginalised is well known and was first reflected in his care of lepers. An example of the link between Francis and Catholic Social Teaching is that "....., the preferential option for the poor should be reaffirmed in all its force." (Compendium of the Social Doctrine of the Church, 2004, n.182)

3.5.6. The Rule and General Constitutions are wonderful documents but as long as they remain only words on paper or on screen that are not implemented they are practically worthless. As a former OFM Minister General said about the OFM but which applies to the entire Franciscan Family: “We have many documents and words. What the world expects from us are actions.” (John Vaughn, OFM General, 1985)

3.5.7. In summary, the basis for our commitment to JPIC is the Bible; Catholic Social Teaching; Francis and the Franciscan Intellectual and Spiritual Traditions; the OFS Rule and General Constitution culminating in prayer and action.