

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 12 – A Focus on Jesus

***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 132: “Through Jesus we discover the wonder of a trinitarian relationship among all people.”

From *UJPIC*: [FIT stands for Franciscan Intellectual Tradition]

“3.3.69. Calisi (2008, 64) writes: “In Bonaventure’s trinitarian theology, as well as in his whole theological system, God can never be viewed as unrelated to the world, but rather freely and deeply involved in human life and in all creation.” To Scotus the Holy Trinity was “a foundational model for relationships between God, creatures, humans with one another, and between the divine and human co-creators and redeemers of the world.” (Nothwehr, 2005, 61) Thus the Holy Trinity speaks of unity, mutuality, communion, charity and solidarity. (Clearly the FIT emphasises the relationship of the Trinity whereas Aquinas emphasised its unity.) Could it be said that what the Holy Trinity speaks of, are in fact goals of JPIC as an apostolate?

3.3.70. I will leave the last thought from FIT to Ingham (2009, 63): “Hence, the central moral question for Franciscans may not be ‘what should I do’ but rather ‘how might I love more perfectly?’ ” JPIC activists might say: love through doing, of course!

3.3.71. A Letter, dated Rome, 18 August 1989, the VIIth Centennial of the Rule of Nicholas IV (*Supra montem*), was signed by The Four Ministers General of The Franciscan Family on the Vocation and Mission of The Franciscan Lay Faithful in The Church and In the World. Among other things it stresses “The involvement of the Fraternity in the apostolate” and mentions [OFS] Rule nn.13-19 and recognizes that some fraternities will have difficulty in this field. We have to strive to overcome the difficulties.”

2. From *FJ* p 133:

“While it is true that Jesus saves us from sin, Franciscans believe that the primary reason for the Incarnation is God’s love, not people’s sin.” [which is secondary] ... “We have John Duns Scotus to thank for developing this theology.”

From *UJPIC*:

“3.3.43. To Scotus humans are not just created in the image and likeness of God but also in the image of the Incarnate Christ. So the more Christ-like one becomes, the more God-like one is. This possibility gives rise to hope. Some other Franciscan scholars including Scotus (but not Bonaventure) held that the Incarnation occurred as a manifestation of God’s glory and love and was not dependent on human sin. (Nothwehr, 2005, 54)

3.3.44. In summary we can say that Franciscan theology does not view the Incarnation as a byproduct of the fall of mankind. "Rather, the high point of all creation is God joining himself to human nature. This gives value to every human being, not just the influential and powerful, but the poor, the child in the womb, the aged person in a nursing home that modern society might consider expendable." (Harkins, 1994)”

Question for reflection:

1. Do you think that Christ was made human because we were sinners [Aquinas] or because God’s plan was always that Christ should become human out of love [Scotus]? Are the two theologies contradictory or could both exist side by side and not cancel one another out? Explain.
2. Does your fraternity have difficulty with JPIC? Explain.