

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 13 “Encounters with 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.

**FJ p 147** deals with scripture

**From UJPIC:**

### **3. THE BASES OF OUR COMMITMENT TO JPIC**

3.0.2. JPIC values are, first of all, biblical values, ones which give rise to an ecclesial structure that seeks to promote in the Church, in all ecclesial organisms and all Christians, a commitment to these values.

#### **3.1. First - The Bible**

Justice, Peace and the Integrity of Creation are, above all, values; they are a spirituality. ...

3.1.2. Above all, JPIC values are values of the Kingdom of God. “The Kingdom of God is ... Justice, Peace and Joy in the Spirit.” (Rm 14:17). OFS Rule 14 informs us: “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.” The “Kingdom of God” could be described in contemporary terms as a just world order -- one with compassion, solidarity and the common good at its centre.

As such, God Himself is involved in, and committed to, the task of making the world a place that is just and reconciled, providing a dignified life to all creatures. St Francis of Assisi was aware of God’s mission as Creator, Liberator and Redeemer. Pope Francis writes: “The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that He reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society.” (2013, *Evangelii Gaudium*, n. 180)

3.1.3. In Jesus Christ, God reveals His desire to recreate humanity and all creation (cf. Col 1, 15-20). In the mystery of the Incarnation, the minority of God shines forth, His condition as servant of humanity (cf. Phil 2, 6-8), His proximity to the poor and the little ones, His decision to be God-with-us. In His programmatic discourse found in Luke's Gospel, Jesus presents Himself as the one who has been consecrated by the Spirit to bring glad tidings to the poor, to proclaim liberty to the oppressed and to captives, recovery of sight to the blind and to announce a year of favour from the Lord (cf. Lk 4,16-19). These are signs of the Kingdom. In fact, the mission of Jesus is centred in the proclamation of, and witness to, the Kingdom of God.

3.1.4. The core of the Good News proclaimed by Jesus is salvation as a gift of God. It is salvation from all oppression, especially from sin and evil. Kingdom and salvation are two keywords in the teaching of Jesus. He proclaims the Kingdom of God untiringly in His preaching, "a completely new teaching in a spirit of authority" (Mk 1:27), and through many signs. "And among these signs there is the one to which he attaches great importance: the humble and the poor are evangelized, become His disciples and gather together 'in His name' in the great community of those who believe in Him." (Paul VI, 1975, *Evangelii Nuntiandi*, n.12)

3.1.5. Among the values of the Kingdom of God, justice and peace receive a central place. In the Beatitudes, the *Magna Carta* of the Kingdom of God, Jesus declares that those are blessed who hunger and thirst for justice; and for those who are persecuted for this reason, "theirs is the Kingdom of Heaven" (Mt 5, 6.10). Equally blessed are the "peacemakers; they shall be called children of God" (Mt 5, 9).

3.1.6. Jesus clearly indicates what is important in Christian life: "Seek first the Kingdom of God, and His righteousness" (Mt 6, 33). He showed a hunger and thirst for justice and was persecuted because of it. He Himself is the source, the giver and the cause of peace. Francis echoed this: "Seek first the Kingdom of God and His justice." (*Rule Herm.3*)

3.1.7. After the October 2008 Synod, Benedict XVI addressed the word of God and JPIC. He has this to say on the word of God and commitment to justice in society (2010, *Verbum domini*, nn. 100-103):

"God's word inspires men and women to build relationships based on

rectitude and justice, and testifies to the great value in God's eyes of every effort to create a more just and more liveable world.[327] The word of God itself unambiguously denounces injustices and promotes solidarity and equality.[328] In the light of the Lord's words, let us discern the "signs of the times" present in history, and not flee from a commitment to those who suffer and the victims of forms of selfishness. ... the Synod Fathers wished to say a special word to all those who take part in political and social life. Evangelization and the spread of God's word ought to inspire their activity in the world, as they work for the true common good in respecting and promoting the dignity of every person. ... It is primarily the task of the lay faithful, formed in the school of the Gospel, to be directly involved in political and social activity. For this reason, the Synod recommends that they receive a suitable formation in the principles of the Church's social teaching.[330]" (emphasis added)

3.1.8. This primer does not go into detail on the many references in the Bible applicable to JPIC. It is considered un-necessary because we read the Bible in the Divine Office every day. Neither is this the place to give a more detailed account of CST because the encyclicals and other documents are easily found and available on the internet. The FIT is a different matter, its retrieval and the renewed emphasis on it being fairly recent, and so considerably more space has been devoted to it in this primer.

## 2.

**FJ p152** deals with the Eucharist

**From UJPIC:**

### **3.4. Fourth – The link between Prayer and Action**

**The Eucharist**

#### 3.4.1.

“ ... in the Eucharist we are meant to experience the dynamic loving personal energies of Jesus sweeping us into love for each other and for His whole Body. Kneeling and/or receiving the Eucharist should become the most sacred moment in the life of a franciscan community. There, we can consciously unite ourselves with all the oppressed of the world, with all the victims of violence, of famine; with all the lonely and alienated ones, the refugees, single people dwelling in run-down city apartments, the homeless, the alcoholics, drug addicts and mentally disturbed; the separated and divorced. For there is no one not present within that consecrated Host. In the

Eucharist, we may never separate Jesus the Head from Jesus in his members. In the micro-cosmic communion with the transfigured Bread and Wine, we are brought into a deeper faith to a cosmic communion with the Body of Christ, with the whole Church, and with nature itself. The franciscan family can, on a daily basis, be re-charged, rejuvenated and newly motivated for its work of [JPIC] when praying liturgically in It's presence. **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)

3.4.2. In *The Franciscan Vision and the Gospel of John*, Joseph Chinnici, OFM, asks us:

“Can we make the connection between our daily or weekly Eucharistic practice and this cosmic vision of a Christic universe? To do any of this we need training. By focusing the “eye of the heart” through the images presented here [in the cross of San Damiano] and understanding them intellectually through the scholarship of today, we open up **the deep relationship between prayer and action, mind and heart, personal transformation and mission in the world, the sacraments of the Church and our own contemporary exploration of the universe.**” (Guinan, 2006, vii, emphasis added)

3.4.3. “Francis is unique in connecting the Eucharist with the Trinity.” (Calisi, 2008, 78) This insight from FIT is important because of the relationship aspects of the Trinity and their effect on JPIC through CSD principles of solidarity, the common good, and preferential option for the poor and universal destination of goods.

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)

3.4.6. When we receive the Body of Christ let us remember and ponder on what St Augustine said: “Behold what you are, become what you receive” i.e. **the Body of Christ**. Remembering Jesus of Nazareth leads us to imagine the future differently. The Eucharist confirms the invitation to commit ourselves to the continuous movement to reorganize society so that it more closely resembles the Kingdom.

3.4.7. “The Eucharist sends us out to labour in a responsible manner to safeguard creation.” (Benedict XVI quoted in OMI, 2008, p 11). Pope Benedict XVI reminds us in *Deus Caritas Est* (2005, n.14): “A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.” Or as Fr Thomas Rosica, CSB (2013) said: “Without authentic evangelization, participation in the liturgy is ultimately hollow– a pastime or a momentary palliative; **without the works of justice and charity that flow from our masses, participation in the liturgy is ultimately deceptive, playing church rather than being church.**”

**Questions:**

**What does the Eucharist call to your mind?**

**Does the Eucharist send you out to act?**