

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 22 “Foundations for the Kingdom”**

*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 p238:** “Mater et Magistra. ... These three steps are at times expressed by these three words: observe, judge, act.” [or see, judge, act]

**Comment:** We looked at this in the JPIC supplement to Chapter 18 which you might like to revisit.

#### **2.**

**From FJ p 240:** “ ... their commitment to justice and peace in keeping with the Beatitudes.”

**Comment:** We looked at this in JPIC supplement to Chapter 8 (*UJPIC* 3.1.5.a.) You might like to revisit what Melkite Archbishop Elias Chacour said about the Beatitudes being a prescription for action.

#### **3.**

**From FJ p 240:** “*Among the tasks of this apostolate Christian social action is preeminent.*”

**From UJPIC:** a reminder which we saw in earlier JPIC supplements: “4.1.5. ...we were warned in our General Constitutions of 1957 that: “In order not to develop into associations of a purely devotional character, the fraternities of the Third Order are encouraged to promote .... a particular work of the

apostolate.” (art 80) and “... in particular the work of *Catholic Action*.” (art 81)”

**4.**

**From FJ p 241:** “ In fact, they may embrace more than one brand of social concern. The council/members develop a plan of action after the fraternity has an opportunity to discuss the issues involved. ... *Ongoing formation* about social issues is a way to begin the process.”

**From UJPIC:**

“6.1.18. A *National Justice, Peace and Integrity of Creation Action Plan* was accepted by the National Council, 25 May 2012 as a JPIC Orientation and affirmed by the National Chapter of Elections, 27 May 2012 in Châteauguay, Québec.

The Plan requests:

1. each Regional Fraternity to select a JPIC Director who will work with either the French Sector or English Sector JPIC Sub-Commission, or both, and promote and animate JPIC in their Regional Fraternity.
2. each Local Fraternity to select a JPIC Councillor who will work with their Regional JPIC Director and promote and animate JPIC in their Local Fraternity.
3. each Local Fraternity to consider the French Sector or English Sector JPIC plan and adopt for formation and action one or more key issues (outlined below) which affect justice, peace or creation.
4. all Fraternities to:
  - a. consider the whole Rule from the perspective of JPIC, and
  - b. integrate OFS Rule (nn 13-19) and the OFS General Constitutions (art 18-23) in all fraternity meetings, workshops, retreats and daily life.

6.1.19. The key issues are:

1. Extreme poverty and the excluded
2. The ethical use of resources: especially water, mining and fair trade

3. Food: security and sovereignty
4. Human Trafficking and Contemporary Forms of Slavery
5. Care of Creation: particularly one or more of the following: Pollution; Climate Change; the Alberta Oil Sands and/or Hydraulic fracturing (fracking)
6. Peace, conflict resolution and active non-violence
7. Treatment of Refugees, Internally Displaced Persons and Migrants
8. Solidarity with, and support for, Christians in countries threatened by hostile cultures
9. Current issues regarding Aboriginal Peoples in Canada
10. Other topics at the discretion of the fraternities.

6.1.20. The fact that extreme poverty is the first priority is understandable when one considers that the world's 100 richest people earned a stunning total of \$240 billion in 2012 – enough money to end extreme poverty worldwide four times over, as [Oxfam has revealed](#), and that the global economic crisis is further enriching the super-rich. Can we remain unmoved or will we add our voice and efforts to do something about it?”

## 5.

**From *FJ* p 245:** “ Here are a few suggestions for social involvement prepared by secular Franciscans involved in peace and justice issues. ....”

**Comment:** We looked at this in JPIC supplement to Chapter 11. Development and Peace/ Caritas Canada has very good Fall Education and Action programmes which all Franciscans can support. This organisation is supported by the Canadian Conference of Catholic Bishops who resolutely defend it against attacks by those who have a rather narrow view about working

with organisations on projects we agree on because some of their other projects may not meet with Catholic approval.

**From UJPIC:**

“3.2.86. Finally let us remember this: “As far as the Church is concerned, the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action.” (Bl John Paul II, 1991, *Centesimus Annus*, n. 57) and we have seen that the 1971 Synod of Bishops stated: “in [Apostolic Letter] *Octogesima Adveniens* is found a summary of guidelines for political action.” (n. 56, emphasis added) Pope Francis (11 June 2013) said: “To be involved in politics is an obligation for a Christian. We Christians cannot “play Pilate,” wash our hands: we can’t do this. We must be involved in politics, because politics is one of the highest forms of charity, because it seeks the common good. And lay Christians must labor in politics. You will tell me: “But it’s not easy!” But neither is it easy to become a priest. They are not easy things in life. It’s not easy. Politics has become too soiled, but I ask: why has it become soiled? Why have Christians not become involved in politics with an evangelical spirit? With this question that I pose to you, it’s easy to say “the fault is somebody else’s.” But, what do I do? It’s a duty! To work for the common good is a duty of a Christian! And so many times the place to work in is politics. There are other ways: .... However, political activity for the common good is one of the ways. This is clear.”

### **Political Advocacy & *Parrhesia***

3.2.87. Advocacy here is defined as speaking up on behalf of the powerless and voiceless in society to promote justice for people and creation through influencing politicians in the formulation of legislation and corporate executives in the formulation of corporate policy and practice. “In the face of suffering or violence, poverty or hunger, corruption or abuse of power, a Christian can never remain silent,” said Benedict XVI (17 March 2009). Elaborating on this he said to the [Pontifical Council of the Laity](#) during the

“Witnesses to Christ in the political community” gathering – 21 May 2010:

“It is also the duty of the laity to participate actively in political life, in a manner coherent with the teaching of the Church, bringing their well- founded reasoning and great ideals into the democratic debate, and into the search for a broad consensus among everyone who cares about the defense of life and freedom, the protection of truth and the good of the family, solidarity with the needy, and the vital search for the common good.” (emphasis added)

3.2.89.a. Also relevant is this: Lutheran pastor Dietrich Bonhoeffer, an anti-Nazi dissident jailed in April 1943 and hanged 9 April 1945 in Konzentrationslager Flossenbürg once said, “Silence in the face of evil is itself evil: God will not hold us guiltless. Not to speak is to speak. Not to act is to act.” Let us also remember some secular quotations of relevance to politics - first from Plato: “The price of apathy towards public affairs is to be ruled by evil men” and three from Edmund Burke: “The only thing necessary for the triumph of evil is for good men to do nothing”; “Bad laws are the worst sort of tyranny” and “All tyranny needs to gain a foothold is for people of good conscience to remain silent.” Vladimir Ilyich Lenin, the Russian revolutionary who founded Bolshevism which became Soviet Communism, wrote, in *Letters on Modern Atheism*: “I made a mistake. Without doubt, an oppressed multitude had to be liberated. But our method only provoked further oppression and atrocious massacres. My living nightmare is to find myself lost in an ocean of red with the blood of innumerable victims. It is too late now to alter the past, but what was needed to save Russia were ten Francis of Assisi’s.” Finally this from Adolf Hitler: “What good fortune for governments that the people do not think” and a more recent quotation from Albert Einstein: “The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing.”

3.2.97. .... *Parrhesia* means to speak clearly and boldly without fear or hesitation. Benedetto Lino, ofs, (a CIOFS Presidency Councillor) wrote this about *parrhesia* recently: “Today, more than ever, we should ask the Lord for the grace of *parrhesia*, for each one of us, for the whole SFO [*sic*] and for our churches.”