

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 28 “Fraternities: Gathering as One”

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 302: “As members of the SFO it is important to know our standing in the Church.”

From UJPIC:

“4.2.4. The OFS was to become autonomous, united and secular; and self-animating with the support of the First Order and Third Order Regular but, in a manner specified in Article 26 of the Rule, and in the form of spiritual assistance and pastoral and fraternal visits. As a Public Association of the Faithful (the applicable nomenclature of the Code of Canon Law, 1983) it enjoys the privilege of being assisted by the First Order and TOR rather than the Ordinary though remaining under the Ordinary’s jurisdiction for apostolic activities in the Ordinary’s diocese under CC.GG 101.2. The OFS is under the jurisdiction of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life for the internal life of the OFS and under the Pontifical Council for the Laity for its apostolic life in the world.

4.2.5. Since the local fraternities were no longer under the control of the First Order or TOR to which they had previously owed obedience, they were now under the control of their own new structure i.e. OFS regional fraternities. These in turn were under an OFS national fraternity which was under the International OFS fraternity headed by an OFS Minister General.

4.2.6. This meant that in some regions fraternities of former different obediences were now part of the same OFS Region i.e. unity was achieved. Full unity did not occur overnight and it was not until 2000 that the General Constitutions were finally approved by the Holy See. In 2002 the Italians held their first unitary elective chapter and later that year the first truly unified General Chapter of the International Fraternity took place. So the re-born OFS is still an infant!

4.2.7. Under the Pauline Rule the only direction provided by the First Order or TOR is Spiritual Direction. In all other aspects the fraternities were now expected to act on their own initiative. This was a shock to some Secular Franciscans who were used to being tightly directed in every aspect by the First Order or TOR. Now they were expected to think for themselves, take responsibility for themselves and animate themselves. Difficult

for some, especially how to live the Rule, particularly Nos 14-19, and problematical for some as the emphasis changed from piety and devotions to apostolic activity. For others it was a challenge gladly accepted with reliance on the Holy Spirit. The change did not take place overnight and in fact is still continuing.

2.

From FJ p 309: “What issues need *ongoing* formation and dialogue at the local fraternity level? Name some and give reasons for their importance.”

From UJPIC:

National JPIC Action Plan, 2012

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.

6.1.24. The National JPIC Action Plan recommends and encourages us to be advocates thus:

“8. Franciscan Voice Canada

8.1. Conclusions from the XIII General Chapter of the OFS October 22-29, 2011: “Since “the lay faithful are never to relinquish their participation in ‘politics’” (*Christifideles Laici*, 42), it is necessary to underline the importance of political education for citizen advocacy, based on the social doctrine of the Church. ... Franciscans must be agents of social transformation.”

8.2 Advocacy is a major tool of JPIC action. Promotion and advocacy of values of Franciscan spirituality highlighted in the JPIC issues above”

8.3. The National Fraternity Council (12 November 2011) mandated that a simple model of this type of advocacy network be encouraged for adoption. Following (n. 8.3) is a recommended mode of operation requiring minimal time, staff and expense.

8.4. Each Local Fraternity considers the National JPIC Action plan and decides which JPIC key issues it will adopt for action. The Local Fraternity JPIC Councillor will join the email list of selected organisations active in the chosen field(s) either from a list of organisations disseminated by the French or English Sector JPIC Sub-Commission or of its own choosing and thus obtain the information for actions as they become available. The Local Fraternity then considers whether to participate in these organisations’ actions after on-going formation if deemed necessary.

8.5. This model has the ability to involve members with email and can also be re-worked into fraternity bulletin mail-outs. Thus it can involve all fraternity members including isolated and shut-in members and those unable to attend a particular meeting.

6.1.25. The FVC model recommends individuals and/or fraternities:

1. Use existing networks, e.g. Avaaz and the CCODP Fall Education and Action campaigns, to send emails or cards etc. to the appropriate municipal, regional, provincial, federal, international or corporate officials
2. Write letters
3. Make phone calls
4. Visit Municipal Councillors, Mayors, MLA’s and MP’s or corporate officials at their offices
5. Attend community or corporate events to talk to legislators and officials
6. Inform others in your parish, including social justice and pro-life committees, Catholic Women’s League, and Knights of Columbus
7. Vote and encourage others to do the same
8. Practice ethical purchasing (Fair Trade is a way of voting with money)

Fair Trade

6.1.26. Fair Trade has consistently been supported by Papal and Episcopal statements and the United Nations¹. Following are some key ones:

¹ Universal Declaration of Human Rights passed by the United Nations General Assembly, 10 Dec 1948, art 23-3: “*Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human*

1. Archbishop Celestino Migliore, 17 Oct 2006, to the United Nations General Assembly: "The achievement of greater justice through fair trade continues to be a major concern of the Holy See. 'Freedom of trade is fair only if it is subject to the demands of social justice' (Paul VI, *Populorum Progressio*, n. 59)" The Archbishop further stated that in the perspective of the Vatican, international fair trade practices are essential to building global "security and development of all peoples, especially the poor," and "This is a moral imperative that cannot be delayed."

2. "... a just wage is the concrete means of verifying the justice of the whole socioeconomic system and, in any case, of checking that it is functioning justly. It is not the only means of checking, but it is a particularly important one and, in a sense, the key means." (Bl John Paul II, 1981, *Laborem exercens*, n. 19)

3. "... purchasing is always a moral — and not simply economic — act. Hence the consumer has a specific social responsibility ... Consumers should be continually educated regarding their daily role which can be exercised with respect for moral principles" (Benedict XVI, 2009, *Caritas in veritate*, n. 66)

6.1.27. Why is purchasing a moral decision? When you purchase do you ask yourself:

- if the people involved in producing what you buy received **fair wages or a fair price**
- if their **working conditions were fair** e.g. breaks & overtime,
- if the workers get **benefits** e.g. paid holidays, medical coverage & disability insurance?

These are the things we take for granted in Canada: having enough to eat, potable tap water & flush toilets & unlimited showers.

6.1.27.a. Fair trade is part of business ethics: "As creators of wealth and prosperity, businesses... must ... make a just distribution of this wealth to employees (following the principle of the right to a just wage), customers (just prices), owners (just returns), suppliers (just prices), and the community (just tax rates)." (Pontifical Council for Justice and Peace, 2012)

6.1.28. Fair Trade is more important than aid. *Make Trade Fair* is an Oxfam Campaign and this quotation is from *The Great Trade Robbery*: "For every dollar we give in aid two are stolen through unfair trade," said Robert Fox, Executive Director of Oxfam Canada. The G8 countries [which include Canada] have rigged trade rules, blocking trade's potential to wipe out poverty and instead increasing the global wealth divide." (Fox, 2002, no page number)

dignity..." Canadian John Peter Humphreys was called upon by the United Nations Secretary-General to work on the project and became the Declaration's principal drafter.

6.1.29. “Buying locally produced goods, organic produce and fairly traded merchandise are increasingly realistic options for many Canadians. We can challenge the hold of the marketplace over our lives by conscious efforts to avoid over-consumption and by using our purchasing power to promote earth-friendly enterprises. (CCCB, Social Affairs Commission, 4 Oct 2003, *A Pastoral Letter on the Christian Ecological Imperative*, n. 16)

6.1.30. At the National Chapter of Elections 2012, the National Fraternity of Canada passed a resolution (25 May 2012) which asked that: “ ... fraternities become aware of the Holy See’s and Canadian Bishops’ concern for Fair Trade and learn what Fair Trade is, and (2) commit, where and when possible, to purchase Fair Trade and organic coffee, tea, chocolate and sugar for all meetings; and (3) positively encourage the fraternities’ brothers and sisters to make the same commitment for their own individual use ...”

6.1.31. “Concretely, in economic activity, peacemakers are those who establish bonds of fairness and reciprocity with their colleagues, workers, clients and consumers. They engage in economic activity for the sake of the common good and they experience this commitment as something transcending their self-interest, for the benefit of present and future generations. Thus they work not only for themselves, but also to ensure for others a future and a dignified employment.” (Benedict XVI, 8 December 2012)