

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 29 “Servant Leadership”

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 314: “Leaders require clarity about the Franciscan *vision*. ... Leaders invite dialogue among the members to reflect on the *vision* and make it their own.”

From FJ p 315: “As far as possible, councils, in important fraternity issues, seek the involvement of fraternity members with special skills. At times it invites the fraternity into a well-prepared dialogue about issues concerning the Franciscan vision, apostolic ministries or other needs that surface in fraternity life.”

Question: what is the Franciscan vision?

Here is an answer from *Franciscans International*:

“Vision

A global community built on Franciscan values, in which the dignity of every person is respected; resources are shared equitably; the environment is sustained; and nations and peoples live in peace.”

Question: what are Franciscan values?

From *UJPIC*:

“Summary of Franciscan Values

3.3.72. A useful summary of Franciscan values by Thomas Nairn, OFM follows:

“We share the vision of Francis and Clare, a vision that was the result of a profound experience that God is love and therefore that we – as the children of God – must show forth that love to all. That vision demands that we acknowledge first of all that the very act of creation is an act of our loving God. A hallmark of our Franciscan tradition has also been the insistence that the Incarnation of Christ is a sign of God’s love: God chose to become human out of a tremendous love for humanity. This vision finally recognizes that God’s Spirit of love enables us to be heralds of the Gospel’s promise that the Reign of God is a reign of justice and love.

This experience of God’s tremendous love for us occasions a response among Franciscans of gratitude and appreciation for everything that God has so freely given us. This in turn has led the Franciscan family to embrace a range of values:

The option for the poor. As Franciscans, we know that it is our privilege to stand with and for the poor. We are keenly aware that the Gospel challenges us to understand that what we do for the least of our brothers and sisters we do for Christ. [1]

Solidarity. For well over a decade, solidarity has been explicitly addressed as one of the priorities of the Franciscan family. As Pope John Paul has shown, such solidarity is a “firm resolution to work for the common good” with others of good will. [2]

Peace. Throughout our history, the followers of Francis and Clare have been known as the brothers and sisters of reconciliation and peace. We believe that we are called to be instruments of peace “that all may be lifted up by the hope of a world made new.” [3]

The integrity of creation. Francis is the patron saint of the environment. Those who follow his vision are likewise called to do what we can not only to protect the environment from harm but to help all creation to flourish.

Respect for life. The Gospel reminds us that Jesus came that all may have life in abundance. [4] As people of faith we respect all life, born and unborn, human and non-human.

These values call upon us to do whatever is necessary to defend all of life, but at the same time they demand from Franciscans an attitude of respect for all, including those with whom we disagree.”

3.3.73. Perhaps this is a Franciscan summary of summaries: “But if Francis is able to reverence, respect, be brother and see the love of the Creator in all creatures, it is because he lives in radical poverty and non-appropriation. Poverty frees love of all desire for possession and brings about fraternity.” (ICJPIC, 2012, Nairobi, n.11, emphasis added)

3.3.73.a. In terms of the option for the poor, the author believes, as Thomas Reese, SJ (2015) has described that Pope Francis wants Christians to serve, accompany, and protect the poor. (emphasis added) Serving the poor is the traditional work of charity — feeding the hungry, clothing the naked, sheltering the homeless, etc. Protecting the poor is done through working for justice so that the poor are not exploited or marginalized but have access to jobs and dignity. It means changing economic and social structures that handicap the poor. Accompanying the poor means welcoming them into our churches and communities, sitting down with them, listening to their concerns, and becoming their friends. ...

3.2.59. To summarise CST [Catholic Social Teaching] on creation, the Episcopal Commission for Justice and Peace of the CCCB [Canadian Conference of Catholic Bishops], in “Building a New Culture – Central Themes in Recent Church Teaching on the Environment,” has outlined eight central themes in recent Church teaching on the environment. “These reflect on how a Catholic approach to economic questions, social justice, and environmental questions are necessarily viewed in relation to each other.” The eight central themes are the following: our creation in God’s image; creation’s intrinsic order; the relationship of “human ecology” to environmental ecology; responsible stewardship; the morality of caring for the environment; solidarity; creation and spirituality; and necessary responses to environmental problems.” (CCCB, 2013)”

2.

From *FJ* p 316: “... Trinitarian spirituality requires”

What is Trinitarian spirituality? It is mentioned frequently in *FJ*.

From UJPIC:

“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?”

Talking about apostolate here is something from UJPIC:

“Lay Apostolate

3.3.65. For the OFS, although the term *lay apostolate* was not introduced until 1922 (see Catholic Action above) we should remember that the early lay Penitentials were practicing a lay apostolate prior even to the founding of the Franciscan Third Order. This is described by Pryds (2010, 7 & 8) in which she writes: “They eagerly sought out Scripture that could be read in the vernacular, and met in groups to talk about faith and to learn more about the lives of the original followers of Christ. They placed secondary importance on material wealth and instead followed a counter-cultural path of material simplicity.”

3.3.66. Pryds interestingly recounts how St Rose of Viterbo took up a “public apostolate” at the age of ten, and how “in the late thirteenth century, Margaret of Cortona was so famous she was considered the founder of the third branch of the Franciscan family, the lay associates ... and her biographer called her “Poverella,” spinning a feminine form of Francis’s own nickname, the “Poverello.” (49) Pryds tells us that the early lay Franciscan women were “not passive admirers of Francis or the friars” (17) but, “embodied” the theology they learned from the friars and gives as an example, Angela of Foligno (1248-1309) who became known as the “Master of Theologians and who “embodied what she taught.” (36)

3.3.67. God endowed us with free will and according to Scotus this has two affectations or orientations. The first *affectio commodi* is directed to self-interest and mature self-esteem allowing for growth in integrity and placing of oneself in perspective with others while not allowing others to disrespect or abuse one. The other is *affectio iustitiae* and is directed to others and seeks what is just and desires to love individuals and accord them their proper and right due. It leads us into Right Relationships characteristic of the Reign of God. This leads us to reflect on our own lives, and fosters a critical awareness of injustice in the world and the courage to act quickly on behalf of justice. (Nothwehr, 2005, 56)

3.3.68. Our free will gives us the ability to choose or not to choose to engage the world, our neighbour, and creation – to see (eyes), judge (heart) and act (hands) on their behalf for the common good. The OFS Rule and General Constitutions call on Secular Franciscans to practice this engagement. The OFS Rule (nn.13-19) and the OFS General

Constitutions (“For a Just and Fraternal Society” nn. 18-23) form the OFS basis of the “holy activity” mentioned by Our Seraphic Father Francis (Later Adm & Exhort 51-53 in FA:ED I, 49) and “holy life” (OFS Rule, Prologue) which today would include what has come to be called JPIC. Is JPIC an apostolate?”

Questions:

1. Is Franciscan International’s vision a good summary of what we are about and the key role of JPIC?
2. Did you know about the important role of Franciscan women (apart from St Clare of course) such as Rose of Viterbo, Margaret of Cortona and Angela of Foligno?