

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 14 “A Rebuilding Task”**

***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* p155:** (OFS Rule 6) “... service for building up the Kingdom of God within the situations of this world.”

**Comment:** The situation of the world is that it is in great danger as Pope Francis has clearly said in *Laudato Si’*.

**From UJPIC:**

#### **“Laudato Si’: On Care for Our Common Home (Pope Francis, 2015)**

3.2.111. This encyclical letter is a landmark document whose importance cannot be stressed too much and will be a foundational inspiration for all Franciscans, and the whole world to whom it was addressed. It already has had great impact and not just on Catholics. In the video *Laudato Si’ - A Canadian Response* (35 minutes, produced by Kevin Moynihan, 2015): [https://www.youtube.com/watch?v=Bti86O\\_Tw5A](https://www.youtube.com/watch?v=Bti86O_Tw5A) Tony Clarke says that *the cry of the earth and cry of the poor* are: “The voice of God.” The Franciscan Leonardo Boff, was the first to link these cries in 1993. The Quebec Bishops in 2001, followed by the Canadian Bishops in 2003, said these cries are one. This is summarized by the Franciscan concept of *Universal Kinship*: not dominion but care of kin (family) & stewardship of the gifts of creation (OFS Rule 18). At 18:56 minutes into the video) n.135 raises the question of making our concerns known and begs the question of how to do that! We know we must speak boldly!

3.2.111.a. In *Laudato Si’* the Holy Father wrote that there is an: “urgent need for us to move forward in a bold cultural revolution.” (n 114). Pope Francis is, like John XXIII, a mover and facilitator, encouraging and setting in motion a deep renewal involving the entire church as a whole. Like St Francis of Assisi, who heard a call to *go rebuild my church*, Pope Francis seems to have heard a call to *go restore my earth*, of which humans are only a part, albeit an important part. This requires a revolution in our way of thinking and acting.

3.2.111.b. Pope Francis had previously written or spoken about revolution in the following terms. On 17 June 2013, he spoke of the sacrament of Baptism as “a revolution.” “There have been so many revolutionaries in history, yet none of them have

had the force of this revolution which brought Jesus to us: a revolution to transform history, a revolution that changes the human heart in depth. The revolutions of history have changed political and economic systems, but none has really changed the human heart. True revolution, the revolution that radically transforms life, was brought about by Jesus Christ through his resurrection. . . . In this day and age, unless Christians are revolutionaries, they are not Christians. They must be revolutionaries through grace! Grace itself, which the Father gives us through the crucified, dead and risen Jesus Christ makes us revolutionaries.”

3.2.111.c. The following month, while in Rio de Janeiro for World Youth Day, Francis exhorted the youth to “put on Christ” and trust him. “You see how faith accomplishes a revolution in us, one which we can call Copernican; it removes us from the center and puts God at the center; faith immerses us in his love and gives us security, strength, and hope,” he said. “Dear friends, faith is revolutionary and today I ask you: Are you open to entering into this revolutionary wave of faith?” And in the apostolic exhortation, *Evangelii Gaudium* (2013) Pope Francis wrote: “The Son of God, by becoming flesh, summoned us to a revolution of tenderness.” [This was to counter the *globalisation of indifference* and bring about a *globalisation of solidarity and care for creation*.]

3.2.111.d. The church as “the People of God” is constantly evolving guided by the Spirit and the *sensus fidei*. Pope Francis repeated in *The Church of Mercy* (2014) that: “In this day and age, unless Christians are revolutionaries, they are not Christians.” What does this mean for us? Does it mean we are to be leaders as OFS Rule 15 exhorts us?

3.2.111.e. Perhaps, as Professor Jeffery Sachs has said, “Pope Francis’ encyclical *Laudato Si’* is a great and timely gift to humanity. To avoid a catastrophic collision of the world economy and environment, humanity urgently needs to change the trajectory and functioning of the world economy. Yet the world economic system is a juggernaut nearly impervious to coordinated changes at the global scale. *Laudato Si’* opens the path to a veritable revolution of ideas to bring about the needed changes.” (emphasis added)

3.2.111.f. The following five paragraphs are a summary of this important document from a study guide by The Interfranciscan Commission for Justice, Peace and the Integrity of Creation (Romans VI) August 2015:

The subtitle of the Pope’s encyclical *Laudato Si’* makes clear the underlying concern of the letter: On Care for our Common Home. Saint Francis reminds us that “our common home is a like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us (#1). Our sister cries out because of the harm done to her due to our lack of responsibility, and because “We have come to see ourselves as her lords and masters, entitled to plunder her at will” (#2).

Given the situation of environmental deterioration in which we find ourselves, Pope Francis calls on all who live on this planet to enter into dialogue about our common home (#3). He cites his papal predecessors who have previously warned about these problems,

commenting that their concerns are echoed in the reflections of numerous scientists, philosophers, theologians and civic groups, along with other Churches and Christian communities and other religions. (#3-9).

Pope Francis comments on the importance of Saint Francis of Assisi for his own life and ministry, and names him “the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically,” thus stating clearly one of the basic themes of the encyclical, the relationship between social justice and care for the environment. The Pope says that: “He (Saint Francis) shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace” (#10).

We are reminded that unless, like Saint Francis, we approach nature and the environment with an openness to awe and wonder, “our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs” (#11).

The Pope states clearly the appeal he is making: “The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development...” (#13), which demands “a new dialogue about how we are shaping the future of our planet” (#14). He recognizes difficulties associated with this appeal, due not only to powerful opposition, but also to lack of interest. “Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity” (#14).

The introduction ends with a list of certain themes that will appear throughout the encyclical, and which will help to organize and understand the overall message: “...the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the throwaway culture and the proposal of a new lifestyle” (#16).”

#### **Questions for reflection:**

- 1. Has your fraternity scheduled time to read, reflect and discuss *Laudato Si'*?**
- 2. What does Pope Francis mean about being a revolutionary?**
- 3. Are you ready to be a revolutionary? What should/could/will you do?**

**A list of resources on *Laudato Si'* is available at**

**<http://www.sfovancouver.ca/jpic/laudato-si-resources-recommended-by-andrew-conradi-irene-manning/>**

**or phone/or email Andrew Conradi, ofs (JPIC Animator)**

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