

JPIC supplement to Orientation
by Andrew Conradi, ofs (JPIC National Animator), 2016
Some ideas/points that could be included at the discretion of the formator

ORIENTATION

Chapter 2 “Three Orders... Structures ... Discernment”

The Franciscan Journey (Updated version 2010) by Lester Bach, OFM Cap.

1.

From FJ p 11: “The SFO developed structures that serve the spirit/vision of St Francis.”

From UJPIC: On a separate page (Appendix 1) this is shown in diagrammatic form.

Readings/Questions for dialogue:

Readings from UJPIC:

“3.5. Fifth – JPIC in the Franciscan Family

The importance of JPIC in the Three Orders

3.5.1. The OFS is but one branch of the Franciscan Family; all members of all branches are motivated by the example of St Francis of Assisi. There is a difference of spiritual emphasis in the three major branches of the family. The First Order emphasizes minority. The Second Order, poverty; the Third Order Regular, penance (daily conversion, *metanoia*, seeking perfect charity and for the OFS, secularity i.e. living in the world and making it holy). But for all JPIC is important. This is exemplified in the two following statements and the SFO Rule and Constitutions.

3.5.2. José Rodríguez Carballo, OFM Minister General said the OFM 2003 General Chapter considered: “among the essential elements of our form of life ... [are] JPIC as values that form part of what we could well call our Franciscan DNA.” (Fourth European Congress of JPIC Animators, Saint Anna, Poland, 29 April 2010, emphasis added).

3.5.3. David Couturier, OFM Cap, one time President of Franciscans International and Associate Director of the Capuchin International Office of Justice and Peace said:

“..... justice, peace and the integrity of creation are not what a Franciscan community does when it has time or energy left over from its other more important work. Neither is it the activity left to a small group of highly

motivated individuals at the corners of the Province. It is the primary task of each and every community of faith that dares to claim a role in the evangelizing work of the Spirit today.” (A Talk to Franciscan Directors of JPIC, 27 November 2003, emphasis added)”

You can check out the place of JPIC in the OFS Rule and Constitutions by going to UJPIC and start reading at **“JPIC in the OFS Rule and General Constitutions 3.5.4.”**

Question for dialogue or personal reflection:

Are we (am I) concerned with just personal sanctification?
If so reflect on this bit of our history from UJPIC:

“4.1.2. Again the Rule of Leo XIII (1883) *Misericors Dei Filius* did not call Tertiaries (TOS) to apostolic activity but rather directed them to devotions and piety; the goal was self-sanctification. Bach (1999, 56) wrote that: “This Rule seemed to make the SFO too easily available to anyone. Leo XIII endowed it with indulgences and made it more of a devotional society than a movement of gospel living. It brought great numbers but seemed to weaken the Franciscan spirit.” However, TOS regional, national and international congresses were held. The International Franciscan Congress in Rome in October 1900 was attended by 17,000 Tertiaries and two factions emerged. One wished to preserve the Third Order’s character as an association for Christian perfection (i.e. piety) while another faction, in addition to that, also wanted to direct activity to social issues following the directive of the Pope. (This dichotomy can still be found to some extent today in some fraternities in spite of the Pauline Rule of 1978 as we continue the struggle to regain our original charism of secularity and sanctifying the world by our example).

4.1.3. Self-sanctification as the main goal changed under Pius X who allowed the tertiaries to become involved in social reform and civil or purely economic matters (*Tertium Franciscalum*, 1912) but only if such involvement were under the auspices of the local ordinary, otherwise it was prohibited. This had the effect of limiting what we would call JPIC activity to charity and good works rather than addressing the causes of injustice. However, the Third Order became, for a while beginning in 1942, in effect an auxiliary to *Catholic Action* whose patron saint was also Francis of

Assisi. (Wicks, 2011, 31) Again this was intended to be under the direction of the bishops.

4.1.4. Change was on the horizon and a foretaste was the publication in 1957 of the TOS constitutions by decree of the Sacred Congregation for Religious which stressed the secular nature of the tertiary's vocation - secular holiness, secular apostolate - and outlined a program for committed Christian living that was realistic and up to date, especially as regards witnessing and working for peace and social justice.

4.1.5. To summarise, although the Leonine rule did not encourage apostolic activity unless it were under control of the ordinary, 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)”

Our present (1978 Pauline) Rule no 15 tells us we must be in the forefront of the struggle for justice! You’ll come to that later (Chapter 23).

See next page for structure diagram

STRUCTURE OF THE OFS

Appendix 1

