

JPIC supplement to Initial Formation - Inquiry  
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Some ideas/points that could be included at the discretion of the formator

## **INITIAL FORMATION - INQUIRY**

### **Chapter 9 “Vatican II – OFS Rule & Constitutions ...”**

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

Note 1: *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.**

### **p 98 Vatican II**

**From FJ p 99:** “Exploring Vatican II and its influence is a responsibility for all of us. The SFO Rule of 1978 would have been impossible without Vatican II. Opening the doors of the Church to dialogue also opened the door to many changes. ... [giving] voice to the laity of the Church.”

**From UJPIC:**

#### **“Vatican II & Pact of the Catacombs**

3.2.10. Well before the Second Vatican Council (1962-65), as the Canadian Catholic Bishops wrote in January 1945, as World War II was drawing to a close, and as Nazism was being defeated and Communism (Marxist Socialism) was being spread by occupation of the Red Army:

“Realistically and objectively it is abundantly clear that there always has been and is, only one struggle in human lives. It is the warfare between the forces of good and evil. ... The state exists for the common good. It is a natural instrument to promote and safeguard the rights of the individual and of the family in view of the good of all. Its authority comes from God. Its law is a moral law, governing moral beings. It must give justice to all. ... This means political freedom, economic development and protection of neutrality. ... To racial minorities belongs the right to their culture and to their language. ... Your love of truth and your practice of justice and charity in word and most of all in deed, will finally prevail.” (National Board of the Canadian Hierarchy, 18 January 1945, nn. 4, 8, 9, 10, 13)

3.2.11. Among the many contributions of Vatican II to the Church, one of the most important is its attitude towards the world, history and social issues.

This orientation is described in the famous opening statement of *Gaudium et Spes*: “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.” (1965, n.1)

3.2.12. Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace spoke on "Vatican II: A Council of Justice and Peace" at Regis College, Toronto, ON (26 September 2012). As mentioned above, the orientations of the Second Vatican Council

define the mission of the church whereby evangelization is inseparable from work for human development and reconciliation. How can this vision inform, form and orient new generations to act ethically and evangelize the social order of our world?

3.2.12.a. The importance of Vatican II's vision and intended impact was perhaps best summarised by John W. O'Malley, SJ (quoted by Robert Blair Kaiser in the *2012 Tablet Lecture* on the 50<sup>th</sup> anniversary of the Council's opening):

“two different visions of Catholicism: from commands to invitations, from laws to ideals, from definition to mystery, from threats to persuasion, from coercion to conscience, from monologue to dialogue, from ruling to service, from withdrawn to integrated, from vertical to horizontal, from exclusion to inclusion, from hostility to friendship, from rivalry to partnership, from suspicion to trust, from static to ongoing, from passive acceptance to active engagement, from fault finding to appreciation, from prescriptive to principled, from behaviour modification to inner appropriation.”

<http://m.thetablet.co.uk/blogs/381/24>

3.2.12.b. The more progressive Latin American bishops also soon realized that the great majority of bishops at Vatican II did not feel comfortable discussing poverty. Some wished to be faithful to the inspiration of John XXIII, among them a good number of Latin Americans. They met regularly and quietly in Domus Mariae to discuss the topic of "the poor Church." On 16 November 1965, a few days before the end of the Council, about 40 of the bishops celebrated the Eucharist together in the catacombs of Saint Domitila. They asked for the grace "to be faithful to the spirit of Jesus," and at the end of the celebration they signed what they called "*the Pact of the Catacombs*."

The "Pact" was conceived as a challenge to the "brothers in the episcopacy" to lead a "life of poverty" and to be a "poor servant" Church, as was the desire of John XXIII. Here are some excerpts:

*“ ... conscious of the deficiencies of our lifestyle in terms of evangelical poverty. ... We will try to live according to the ordinary manner of our people in all that concerns housing, food, means of transport, and related matters. ... We renounce forever the appearance and the substance of wealth, especially in clothing (rich vestments, loud colors) and symbols made of precious metals (these signs should certainly be evangelical). ...*

*We do not want to be addressed verbally or in writing with names and titles that express prominence and power (such as Eminence, Excellency, Lordship).*

*.... We will do everything possible so that those responsible for our governments and our public services establish and enforce the laws, social structures, and institutions that are necessary for justice, equality, and the integral, harmonious development of the whole person and of all persons, and thus for the advent of a new social order, worthy of the children of God.*

(Kloppenburg, OFM, 1966 & Sobrino, SJ, 2009)”

**Questions for reflection (either together or privately):**

Does the Pact of the Catacombs sound Franciscan to you? Why?

How many bishops reflect this attitude? Does your bishop?