

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 15 “Gospel, Conversion, & Reconciliation”**

***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 164 1 John 3:18** The quote from 1 John 3:18 can be supplemented with:  
**From UJPIC p2:** “Little children, let us stop just saying we love people, let us really love them, and show it by our actions.” 1 Jn 3:18. (A different translation. Click on <https://www.biblegateway.com/verse/en/1%20John%203%3A18> and you will see the many, many, many different versions/translations! Scroll to the bottom and you see all the versions - but I did not see a New Jerusalem version)

#### **2.**

**From FJ p 164:** *Franciscan spirituality* and **p 172** *Spirituality is fundamentally a response to .....*”

**From UJPIC:**

“3.3.1. What is Spirituality? “Spirituality is the way a person is attracted to the Lord and how he or she develops this attraction into a discipline of life.” (Campion Murray, OFM)  
3.3.21. As OFS we must be careful to realize: “... many Catholics are promoting a version of what they call ‘evangelization’. This inadequate evangelization emphasises only the more personal aspect of Christianity. It is a devotional type of spirituality which neglects or plays down the importance of commitment to the world—especially the issues of justice and ecology.” (Dorr, 2011, 9)

Incarnated spirituality

3.3.35. The importance Franciscan tradition gives to the Incarnation, the reflection of God in creation, and the love of God, which holds the world in existence and calls each individual to eternal life, distinguishes it from other traditions connected to great saints. The Franciscan understanding of the human person and creation stems from the Franciscan view of the role of the Incarnation in creation and contributes to our spirituality and way of life.

3.3.36. This gives rise to: “Incarnated spirituality: a spirituality that guides people to be fully involved in human and worldly affairs as a concrete sign of commitment to building the Kingdom of God.” (Rozansky & Felipe, 2009, 57, emphasis added)

### 3.

**From FJ p 165:** “a need for conversion” **and p 170** “the call to a *radical interior change which the Gospel itself calls “conversion.” and p 174* “ ... live in the spirit of continual conversion.”

**From UJPIC:**

“3.3.36.a. Joe Rozansky, OFM (former Director of the OFM JPIC Office) quotes Donal Dorr, SPS who called for a ***balanced spirituality*** requiring three (later four) ***conversions***:

1. Personal/religious (but not private or closed in; this is the one often thought of as “spirituality” i.e. a personal relationship with God)
2. Inter-personal/moral (family, work, recreation etc.)
3. Political (from the Greek *polis* i.e. city in which one is responsible and works for the common good)
4. Ecological conversion (e.g. Leonardo Boff and the Canadian Conference of Catholic Bishops’ “Cry of the earth and cry of the poor are one.”)

Door’s analogy of the tree-legged stool: all three legs are needed to balance the stool & now we can say that four legs give an even better balance than three!

3.3.36.b. Pope Francis in *Laudato si’* (2015, n. 5) writes that St John Paul II called for global ecological conversion in 2001. Part III of *Laudato si’* is entitled *Ecological Conversion*. Pope Francis writes “More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world.” (n.216) and “the ecological crisis is also a summons to profound interior conversion.” (n. 217).”

### 4.

**From FJ p 166:** “ ... God deliberately and lovingly choosing to come among us in a situation of poverty.” And again on p 171 “Franciscans are a Gospel people.”

**Pope Francis:** “Poverty is the centre of the Gospel. The poor are at the centre of the Gospel.” (Il Messaggero, 24 June 2014)

### 5.

**From FJ p 167:** “A journey through some Gospel stories can offer clues about radical change.”

**From UJPIC:**

“5.1.3.2. Among the conclusions of the XIII General Chapter of the OFS in 2011 were: “Franciscans must be agents of social transformation.” (n.1.1) and

“Since “the lay faithful are never to relinquish their participation in ‘politics’ (*Christifideles Laici*, 42),<sup>1</sup> it is necessary to underline the importance of political education for citizen advocacy, based on the social doctrine of the Church. This Chapter urges OFS Councils, at all levels, to organize regular political education classes that will help members to acquire the skills necessary to respond without delay to what the church

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<sup>1</sup> This is from the OFS document. The word used in the original *Christifidelis Laici* in Italian is «*politica*» and in English “public life.” The OFS have translated it into English as “politics.”

asks of us at this time.” (n.4, emphasis added). In fact, this is really part of “*See, Judge, Act.*”

**6.**

**From FJ p 174 “ 2. .... *The fruits of conversion ....are the works of charity ...*”**

**From UJPIC:**

“3.2.83. As the Bishops of Ontario (1998) stated:

“Our first concern is to remind all Roman Catholics of their duty to become informed, to vote and to be involved politically, at the very least in the sense of knowing the issues and the policies of the parties with regard to them. ... Pope Pius XI spoke of "political charity" as one of the highest forms of the virtue of charity. In more recent times, the Church has told us that "a merely individualistic morality" will not suffice, and that Christians must "give an example by their sense of responsibility and their service of the common good." "Christians who take an active part in present day socio-economic development and fight for justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and to the peace of the world". (The Church in the Modern World, No. 30, 75 and 72).” (emphasis added)

**Questions fro reflection:**

**1. Do you know the principles of Catholic Social Teaching?**

**2. Does your fraternity study Catholic Social Teaching in on-going formation?**

**(There will be more on this in the Chapter 17 supplement)**