

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 3 “Francis ... Clare ... Catholic doctrine ...”**

*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.**

**FJ p28:** “People called to the Secular Franciscan way of life are expected to understand their Catholic faith.”

**FJ p 30:** “The teaching office of the college of bishops is called the “**Magisterium.**”

## **From UJPIC:**

### **“Role of the Laity & the Magisterium**

3.2.66. *Laos* is Greek for *people* and *laity* used here can be defined as *People of God*. For the OFS as laity our role is clear: “The Church ... cannot and must not remain on the sidelines in the fight for justice ... The direct duty to work for a just ordering of society, ... is proper to the lay faithful.”

(Benedict XVI, 2006, *Deus Caritas Est*, n. 28, emphasis added). As OFS are we the lay faithful or the People of God? Is there a subtle difference and does it matter? What is our role in the *magisterium*? What of “co-responsibility”? (see below under Catholic Action).

3.2.67. On the magisterium and the laity, we might do well to consider that Bl John Henry Newman said that there are three magisteria in the church: the bishops, the theologians and the people. Some thoughts by Dom Bede Griffiths, OSB Cam follow:

“ “Magisterium” comes from the Latin *magister*, a master, and signifies authority to teach. Strictly speaking there is only one such authority in the Church and that is the Holy Spirit whom Jesus promised to his disciples to “lead men into all truth”. ...  
But there are in fact four organs of the magisterium. The first is that of the pope and the Roman Curia, which is concerned with the day-to-

day administration of the Church. But that is subordinate to the authority of the bishops in communion with the pope who constitute the magisterium properly speaking. This was made clear at the Second Vatican Council. ...

But it is here that a third organ of the magisterium came into play. The bishops were accompanied by *periti*, or expert theologians, who advised the bishops and were actually responsible for developing the understanding of the Church which emerged at the Council. In a sense it is to the theologians that the word magisterium properly applies, since a theologian is a *magister sacrae doctrinae*, a master of sacred doctrine, who has been commissioned to teach theology in the name of the Church. The theologian, of course, does not speak or act on his own, but as a member of the Church in co-operation with his fellow theologians.

There is still another organ of the magisterium, perhaps the most important of all, and that is the laity. The laity consists of the people (*laos*) of God.

Strictly speaking, it is the laity, the people of God, who constitute the Church, while popes, bishops and priests are “ministers” chosen from among the laity and commissioned by the Holy Spirit to act in the name of the Church.” (Griffiths, 1990, emphasis added)

3.2.68. The foregoing assumes importance because: “While the hierarchy has the role of teaching and authoritatively interpreting the moral laws and precepts that apply in this matter, [i.e. improving the temporal order,] the laity have the duty of using their own initiative and taking action in this area – without waiting passively for directives and precepts from others.” (Paul VI, 1967, *Populorum Progressio*, n. 81, emphasis added). As the Catechism of the Catholic Church reminds us, “It is necessary that all participate, according to his position and role, in promoting the common good. This is inherent in the dignity of the human person ... As far as possible citizens should take an active part in public life” (nos. 1913-1915).

3.2.69. Echoing “from gospel to life and life to gospel” Paul VI elaborated in 1975, *Evangelii Nuntiandi* (nn. 70 & 20):

“Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must .... exercise a very special form of evangelization..... Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences

and the arts, of international life, of the mass media. But evangelization would not be complete if it did not take account of the unceasing interplay of the gospel and of man's concrete life, both personal and social."

### **Catholic Action**

3.2.70. In December 1922, Pius XI (Pope 1922-1939) issued *Ubi Arcano Dei Consilio*, an encyclical letter that introduced the terms "*Catholic Action*" and "*lay apostolate*." (See also Lay Apostolate below). *Catholic Action* was a programme promoted by Pius XI and was defined as *the participation of the laity in the apostolate of the hierarchy*. See below (Previous Rules) for the effect this eventually had on the OFS. *Catholic Action* adopted the *See, Judge, Act* method (see below).

3.2.71. Benedict XVI (2012), in a Message to the International Catholic Action Forum, clearly stated that the responsibility of the laity in the New Evangelization is one of *co-responsibility* with the clergy:

"Co-responsibility requires a change in mentality, particularly with regard to the role of the laity in the Church, who should be considered not as "collaborators" with the clergy, but as persons truly "co-responsible" for the being and activity of the Church.... At this stage in history, work in the light of the Church's social teaching to become a laboratory of "globalization of solidarity and charity", in order to grow with the entire Church in the co-responsibility of offering a future of hope to humanity, by having the courage to make even demanding proposals." (emphasis added)

<http://www.zenit.org/en/articles/papal-message-to-catholic-action>

Thus this duty and responsibility is reinforced and becomes even more challenging for the laity and especially Secular Franciscans in light of the OFS Rule and General Constitutions."

## **2.**

**From FJ p 31** (quoting Benedict XVI in *Sacramentum Caritatis*):

"Hence the Eucharist, as the source and summit of the Church's life and mission, must be translated into spirituality, into a life lived "according to the Spirit" ... ."

You will have more on this from **UJPIC** when you get to Chapters 13 & 16 of **FJ**.