

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 19 “A Simple way to Live”**

***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 204:** “1. Rule 11. Secular Franciscans should pledge themselves to live the spirit of the Beatitudes ...”

Comment: In *FJ* Chapter 8 we saw that the Beatitudes are not passive and that: “The Beatitudes are a prescription for action; so wrote Elias Chacour, Melkite Catholic Archbishop Emeritus of All Galilee, in 2014.”

**From *FJ* p 204:** “1. ... and disposes them to promote a more just distribution of wealth.” And **p 205** [the Tenth Commandment] “They enable us to have a preferential love for the poor and to be witnesses of justice and peace in the world.”

## **From *UJPIC*:**

### **“Economic Justice - Just Price**

3.3.56. Just Price theory is linked today with a Living Wage and Fair Trade as becomes clear when reading *Mater et Magister*, n. 71 (John XXIII, 1961) and *Laborem Exercens*, n.17 (John Paul II, 1981). The evolution of ‘just price’ theory, from Albert the Great and Thomas Aquinas (both Dominicans) to Peter Olivi and John Duns Scotus (both OFM), consisted of explanations of production and market determinants of value in exchange. On the production or ‘cost’ side, they were convinced (not least by the Bible) that labour should have its reward, and a variable reward depending on such factors as time, intensity, and quality - whether the labour was common toil or a highly skilled service.

3.3.57. They recognised that demand would determine a just price only in a regular competitive market, undistorted by genuine scarcity or by

manipulation through feudal abuse of power. ...”

### **National JPIC Action Plan, 2012**

6.1.18. A *National Justice, Peace and Integrity of Creation Action Plan* was accepted by the National Council, 25 May 2012 as a JPIC Orientation and affirmed by the National Chapter of Elections, 27 May 2012 in Châteauguay, Québec.

The Plan requests:

1. all Fraternities to:
  - a. consider the whole Rule from the perspective of JPIC, and
  - b. integrate OFS Rule (nn 13-19) and the OFS General Constitutions (art 18-23) in all fraternity meetings, workshops, retreats and daily life.

6.1.19. The key issues are:

1. Extreme poverty and the excluded
2. The ethical use of resources: especially water, mining **and fair trade**
3. Food: security and sovereignty

Etc.”

Let us look at Fair Trade (from powerpoints by Andrew Conradi, ofs):  
“*Living spirituality* today means understanding and respecting the ethical responsibilities we have as consumers. We must embrace and live the Gospel message proclaiming the dignity of each and every person even in (especially in) the marketplace to fulfill this responsibility.” (David B. Couturier, OFM Cap, 2015)

Why Fair Trade?

- Because the conventional free market does not always result in a living wage or price for producers and can contribute to their extreme poverty and exploitation  
and for Catholics:
- because the Social Doctrine of the Church calls for trade to be fair, and
- the practice of Fairtrade promotes the following principles of Catholic Social Doctrine (aka Catholic Social Teaching):
  1. Affirms the **human dignity** of small-scale producers in the Global South
  2. Exercises the **preferential option for the poor** since most producers of Fair Trade products are poor

3. Acts in **solidarity** with our brothers and sisters in the Global South
4. Promotes **economic justice** by ensuring Just Wages and Just Prices are paid
5. Promotes the **common good and peace** by ensuring a more equitable distribution of wealth
6. Applies the principle of **subsidiarity** in encouraging grass roots decision making at the producers' level
7. Promotes **participation** of producers in co-operatives, and
8. Practices responsible **stewardship** of the earth's resources and environment.

Benedict XVI:

“Alongside profit-oriented private enterprise and the various types of public enterprise, there must be room for commercial entities based on mutualist principles and pursuing social ends to take root and express themselves. .... and hence an attentiveness to ways of *civilizing the economy*.”  
 (Benedict XVI, 2009, Caritas in veritate, no 38)

#### WHAT MAKES TRADE FAIR?

Trade is Fair when:

- The producers are paid a living wage or fair minimum price rather than one set by the conventional free market
- Long term contracts are signed
- Credit is advanced to producers if required
- Producers are members of cooperative organisations and can participate in the decision making

Fair Trade products are often more expensive than conventional free trade products. But Paul VI challenged us:

“Let each one examine his conscience, .... Is he prepared to support out of his own pocket works and undertakings in favour of the most destitute? .... Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded?” (Paul VI, 1967, Populorum progressio, 48)

So when you know the difference between Fair and non-fair trade, what should you do? Act responsibly in accordance with Catholic Social Doctrine

**From *Laudato Si'*:**

“THE PRINCIPLE OF THE COMMON GOOD

156. Human ecology is inseparable from the notion of the **common good, a central and unifying principle of social ethics**. The common good is “**the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment**”.

206. ... “the great need for a sense of social responsibility on the part of consumers. “**Purchasing is always a moral – and not simply economic – act**”. [quoting Benedict XVI, **Caritas in Veritate** , 2009, n699]”

#### WHO DECIDES WHAT IS A FAIR PRICE?

There are international organisations which set the standards

The umbrella organization is Fairtrade International (FairTrade Labelling Organisations - FLO) <http://www.fairtrade.net>

The Canadian member is FairTrade Canada with its head office in Ottawa

***N.B. Trade not aid***

Farmers do not want our charity

They want the independence and dignity which comes from receiving a Fair Price or Wage

But how do you know a Fair Trade price or wage has been paid?

Look for the FairTrade logo:



#### **Question for reflection:**

1. Do I and my family, fraternity, parish, etc. use Fairtrade goods e.g. coffee, tea and sugar ? If not why not? (Because it is more expensive? Don't the growers and workers deserve fair compensation?)