

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 17 “The Mother of God ... and our Mother”

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 189 last paragraph:

Mary as an example:

“My soul magnifies the Lord” (Lk 1:46). In these words she expresses her whole program of life: not setting herself at the center ... only then does goodness enter the world.”

Comment: This reminds us of the Catholic Social Teaching principles of the *common good* and *solidarity* with all, but especially the poor, i.e. the preferential option for the poor.

2.

From *FJ* p 190:

“Mary is a partner ...”

Comment: So are we!

“She is no wilting lady ... she is no silent wallflower ...”

Comment: Neither should we be!

3.

From *FJ* p 191/2:

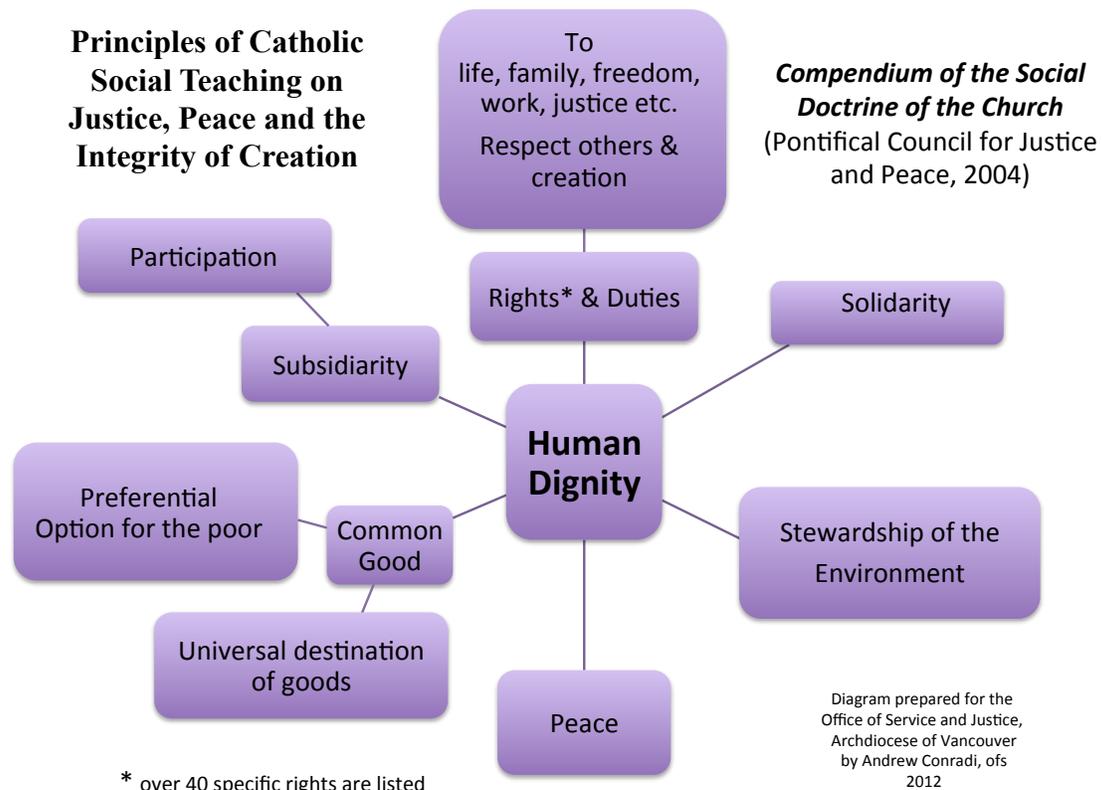
The Franciscan Crown Rosary

Questions for reflection:

1. Does the Annunciation bring to mind obedience, courage and seeking refuge? Does seeking refuge remind you of what we see today in many parts of the world? How have you reacted?

2. Does the Visitation bring to mind solidarity? Do you and your Fraternity use Fair Trade goods (coffee, tea, sugar, chocolate etc)?
3. Does the Birth bring to mind hope & an example of a better way to live?
4. Does the Adoration make you think about how you use your gifts to bring about the Kingdom of God on earth?
5. Does the Finding in the Temple relate to any JPIC issue? Are we looking for justice? Do we know how to find it?
6. Does meeting the Risen Christ remind you that we are all made in the image of God from which we get our dignity (which is the basis of all Catholic Social Teaching)? See diagram below.
7. Does the Assumption remind you that we are all called to sainthood? How do we achieve that?

From *UJPIC* (following 3.2.31.):



3.2.32. “The motto of the pontificate of my esteemed predecessor Pius XII was *Opus iustitiae pax*, peace as the fruit of justice. Today one could say, with the same exactness and the same power of biblical inspiration (cf. Is 32:17; Jas 3:18): *Opus solidaritatis pax*, peace as the fruit of solidarity.” (Bl John Paul II, 1987, *Sollicitudo rei socialis*, n.39)

3.2.33. “When the promotion of the dignity of the person is the guiding principle, and when the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are laid.” (Bl John Paul II, 1 Jan 1999) or in other words: “Fraternity, the Foundation and Pathway to Peace” (Pope Francis, 1 Jan 2014)

Solidarity

3.2.37.a. Let us take a brief look at one key principle of CST - solidarity. Saint John Paul II (1987, *Sollicitudo rei socialis*, n. 38) wrote: solidarity “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.”

3.2.37.b. Pope Francis elaborated on what solidarity really means at the first World Meeting of Popular Movements (28 Oct 2014):

“It means thinking and acting in terms of community, of prioritising the life of all over and above the appropriation of goods by the few. It also means fighting the structural causes of poverty, inequality, unemployment, lack of land and housing, and the denial of social and labour rights. It means facing the destructive effects of the empire of money: forced displacement, painful migration, human trafficking, drugs, war, violence and all these situations that many of you suffer and that we are all called upon to transform. Solidarity, in its deepest sense, is a way of making history and this is what the popular movements do.”