

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 23 “Justice in Franciscan Life”**

***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 246: “Rule 15.”**

**Comment: It speaks for itself!**

**From *UJPIC*:**

### **“2. INTRODUCTION**

2.0.1. The concepts of *Justice* and *Peace* used by Christians spring from the Old Testament. Edward Kessler writes that Jewish rabbis say that the Torah (i.e. certain books of the Hebrew Bible and their commentaries) starts and ends with justice. “Like Christianity, Judaism teaches that God wishes humankind to pursue justice and mercy, to have a proper regard for each person and to make a contribution towards the emergence of a better social order. This is a theme that is commonly found in the Hebrew Bible and, of course, is well attested in the New Testament and later Christian writings. ... Thus, the Hebrew Bible asserts that humankind has a special status. Each person, Jew and non-Jew, is regarded as a child of God. Indeed, this 'divine seal' underpins the Jewish concept of justice since it means that human beings, individuals and peoples, have certain rights which are so fundamental that no one can take them away, not even the mightiest king.” (Kessler, no date, 69 and 73)

2.0.1.a. Both justice and peace are mentioned frequently in the Old Testament. Three examples follow: Isaiah 1:17: “Learn to do right! Seek justice, encourage the oppressed.” Micah 6:8: “And what

does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” Psalm 34:14: “Depart from evil, and do good; seek peace, and pursue it.”

2.0.1.b. Later on, we consider the relationship between charity and justice (and peace). According to the Torah, Jews have an obligation to give at least 10% of their net income to the needy, which today we would characterize as charity. It is worth noting for reflection that the word charity comes from the Latin *caritas*, meaning *love*, while the Hebrew word for charity is *tsedakah* צדקה, meaning *justice*. What a wonderful idea to combine the concepts, as CSD [Catholic Social Doctrine] does!

2.0.1.c. The word *peace* comes from the Latin *pax*, meaning "freedom from civil disorder." In Canada the phrase “peace, order and good government” is the introductory phrase of section 91 of the British North America Act (now the Constitution Act), 1867. The English word came into use in various personal greetings from c.1300 (earlier for Franciscans!) as a translation of the Hebrew *shalom* שלום. It can refer to either peace between two entities (e.g. between man and God or between two states), or it can encompass diverse meanings. To restrict its meaning merely to a narrow interpretation of the Latin concept of peace, overlooks the multiple other meanings of the Jewish concept which include: completeness, justice, good health, safety, well-being or welfare, prosperity, equity, security, good fortune, compassion and friendliness.

2.0.1.d. The first Holy See curia office to address the issues of justice and peace in modern times was the Pontifical Justice and Peace Commission, founded in 1967 as an outgrowth of the Second Vatican Council.

2.0.1.e. The term *JPIC* came out of the 1983 Sixth World Council of Churches Assembly in Vancouver, BC, Canada, which initiated the *Conciliar Process for Justice, Peace and the Integrity of*

*Creation (JPIC)*. Reverend Dr Lukas Vischer, was a renowned Swiss Reformed theologian and observer at Vatican II. He wrote this about the 1983 Assembly: “It is not clear from the Assembly report just how the formula "justice, peace and the integrity of creation" came into being. It was not the result of any real debate, nor was it ever knowingly adopted by the delegates. (It is not even mentioned in the index of the Vancouver Report!) It was not until after the Assembly that it began to attract attention.” (Vischer, 1993) Further consideration of the term *JPIC* and its constituents is given later under “**Second - Catholic Social Doctrine.**”

2.0.2. “JPIC is a set of values, a spirituality, which inspires us with the call of Jesus to share with him the work of establishing God’s kingdom on earth.” (Rozansky and Felipe, 2009, 33). JPIC is a dimension of living Franciscan spirituality, of our vocation to live as Secular Franciscans according to the OFS Rule. All of the dimensions of our life such as prayer, fraternity, evangelization and apostolate are permeated by the values of JPIC i.e. JPIC transverses all aspects of our lives. Transverse literally means *to cut across* and JPIC values are inextricably linked together and their transversality affects everything we do and they are an essential element of our Christian life in trying to live the OFS Rule.

2.0.2.a. As the OFM (Rozansky and Felipe, 2009, 20) explains it, JPIC values: “are intimately related, interdependent, and each one of them demands the others. Living JPIC values will affect our prayer and fraternity, and also the way we see reality, the economy, style of life and mission. Living JPIC values makes our prayer and our celebration of the Eucharist more present to the realities of our society and the world around us. It encourages us to apply the Word to these realities, to read Scripture from the perspective of the poor, ... .” We should always include the poor, justice, peace and creation in our thoughts, prayers and actions. This is further considered later under **Fourth - The Link between**

**Prayer & Action** (e.g. especially The Eucharist and The Way, or Stations, of the Cross).

2.0.2.b. In other words we are called to be active and engaged. The word *synodus* means walking together and in 1971 the Synod of Bishops declared that: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel” (*Justitia in Mundo (JM)* or, n. 6). Although oft repeated, it requires frequent repetition especially so in relation to the New Evangelisation (a concept first spoken of by Bl John Paul II at a meeting of the bishops of Latin America in Puebla, Mexico, in 1979 which meeting also implanted the phrase *preferential option for the poor* in CST) and the Year of Faith 2012. “The Social Doctrine, as Blessed Pope John Paul II taught us, is an integral part of the evangelizing mission of the Church (cf. Encyclical *Centesimus annus*, 54), and all the more reason why is it considered important for the New Evangelization (cf. *Ibid.*, 5; Encyclical *Caritas in Veritatis[sic]*, 15).” (Benedict XVI, 5 December 2012)

### **Types of Justice**

3.2.5. “For the Formator, it is useful to be able to classify various types of justice:

*Legal Justice*: In its daily form, this is restricted to the object of legal activity, exercised by those in authority and the fulfilment of laws in relation to the common good.

*Commutative Justice*: which is regulated by the private right of contract according to the principle of give and take, e.g. buying and selling. Examples of violations of commutative justice would include theft, fraud, unjust damage etc.

*Distributive Justice*: this regulates the measure of privileges, burdens or charges, and obligations of the individual vis a vis the community. Distributive justice is violated by fanatical partisanship favouring individuals or a class, in opposition to the

common welfare.

*Vindictive Justice*: an effort to restore violated justice by means of punishment which is in proportion to the guilt. The aim of vindictive punishment should have no other purpose in mind than the furtherance of the common welfare. (I might add here, vindictive punishment such as the 'death penalty' would, or at least, should be totally unacceptable to any franciscan).

*Social Justice*: This is the kind of justice most often referred to today when we say we say that we are working for peace and justice. It is closely linked with the other forms just stated, yet it has a different emphasis. Social justice looks beyond - in the interest of the community as a whole. Especially it looks to those who are economically and politically weak. Social Justice demands that those who 'have', whether individually or collectively, may be obliged to help those who 'have not'. This obligation is not one only of charity, but one in justice. The foundation for such an obligation lies in the social nature of the human person and the social purpose of material goods on the earth. One of the vexed questions today in social justice is the complex problem of structural injustice.” (O’Mahony, 1993, no page number)

### **The Term *Social Justice***

3.2.6. The term *social justice* was first used in 1840 by a Sicilian priest, Luigi Taparelli d’Azeglio, SJ. In his *Theoretical Treatise on Natural Right Based on Fact*, 1840-1843, he elaborated a natural law approach to politics that became a hallmark of Catholic Social Doctrine. Natural law theory holds that morality is a function of human nature and reason which can discover valid moral principles by looking at the nature of humanity in society. Taparelli supported revival of the philosophical school of St Thomas Aquinas, and his social thought influenced Pope Leo XIII. Pope Pius XI introduced the term into Catholic teaching in his encyclical, *Studiorum Ducem* (1923). He later made extensive use of it in two important social encyclicals: *Quadragesimo Anno* (1931) and *Divini Redemptoris* (1937).