

**CATHOLIC PERSPECTIVE: BUILDING A SENSE OF WORLD
COMMUNITY WITH MORE JUSTICE, PEACE, AND INTEGRITY OF
CREATION¹**

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*The fate of mankind depends upon the emergence of a new faith in the future” (Teilhard de
Chardin, SJ) ²*

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to refer to the social teachings of the Catholic Church which can be found in seventeen papal encyclicals. Beginning from *Rerum Novarum*, the papal social encyclical issued on May 1891 till *Sacramentum Caritatis*, the last papal social encyclical issued in 2004, the Catholic perspective had been portrayed as the responses of the Catholic Church to the actual social issues of the modern time. These fifteen papal social encyclicals can be named : *Rerum Novarum* (Leo XIII, 1891), *Quadragesimo Anno* (Pius XI, 1931), *Mater et Magistra* (John XXIII, 1961), *Pacem in Terris* (John XXIII, 1963), *Gaudium et Spes* (Vatican Council, 1965), *Populorum Progressi*

responding the signs of the times. This kind of orientation was expressed significantly in the introduction of the book.

Second, it is a long-term social commitment that this manual book wants to develop. It differs from Social Action or Social Ministry practiced by the Catholic Church as charity works. As a long-term social commitment, JPIC has been expected to become an integral dimension of all ministries and activities of all religious groups in the Catholic Church. Furthermore, it has been expected to become a kind of alternative way of life. Hopefully, it would become concrete witness of the Catholic faith in our

*of people in our world, especially in developing countries. In a particular way, the Christian laity, formed at the school of the Eucharist, are called to assume their specific political and social responsibilities. To do so, they need to be adequately prepared through **practical education in charity and justice**. To this end, the Synod considered it necessary for Dioceses and Christian communities to teach and promote the Church's social doctrine. (Benedict XVI,*

as: injustice, oppression, poverty, discrimination, violence, destruction of environment, etc. This kind of God is not only continuing to create but also continuing to do redemption. Here we can find Jesus Christ as God who is carrying in Himself the mystery of Creation, Incarnation, and Redemption.

The JPIC promoters of the Union of Superior Generals of Religious Congregations in Rome know very well that they have very close partners in carrying out the JPIC mission. Their close partners are the members of the World Council of Churches (WCC) who promulgated the same mission at their Vancouver assembly in 1983. In the beginning the WCC members chose the phrase JPIC not as a name for their mission statement but as a shorthand for naming their program priority. Later, at Canberra assembly in 1991 the JPIC became the central vision of the WCC and its member churches as shown in this following statement

Working towards justice, peace and the integrity of creation will help the churches understand their task in the world, provided we develop a rigorous social analysis, deepen our theological reflection and vigorously promote these concerns. This has emerged as the central vision of the WCC and its member churches

Here we can conclude that JPIC mission is no more the exclusive mission of the Catholic groups. It has become a Christian mission opened for collaboration with whoever wants to be part of it.

CLOSING REMARK

Although the JPIC promoters of the Union of Superior Generals of Religious Congregations in Rome have been able to go so far in trying to respond the issue of sustainable development and developing a broader range of collaborations

