



Where Justice and Truth Meet

May 2021

“We renounce our participation in the sin of racism and reject the societal barriers created by the misuse of power.” – A Prayer for the Life of the World

Transitioning from *Just War* to *Just Peace*

In our last issue we learned about the process of reconciliation after 20 years of internal armed conflict in Peru. Also, we were introduced to the four principles that assist us in a systemic change – Just Cause, Right Intention, Participatory Process, and Right Relationships.

We continue our reflection on the remaining principles:

5. **Reconciliation:** a concept of justice that envisions a holistic healing of the wounds of war.

This healing seeks to contribute to the repair of the relationships damaged during conflict and to re-establish trust in the community. Reconciliation cannot be forced upon members of society. However, creating space for members to see each other as each sees oneself is a beginning.

In the middle of the word *reconciliation* is *cilia* [L. *cilia* –eyelashes]. Reconciliation calls us to look into the eyes of another, “eyelash to eyelash.”

In addition to the mutual sharing, reconciliation can be promoted through gestures, prayers and rituals.

6. **Restoration:** repair of the material, psychological and spiritual human infrastructure. For example:

- Jesuits in Georgetown pledged \$100 million in reparations to descendants of enslaved people.¹
- The California city of Eureka returned Dulawat Island to their former inhabitants, the Wiyot tribe.²

7. **Sustainability:** develop structures that foster enduring peace. It is about ensuring that *Just Peace* continues to be implemented.

In Peru, every August 28 society is called to recommitment in the process of reconciliation.



The memorial place called *El ojo que llora* (“The eye that cries”) in Lima contains the names of the victims written on stones. In this place “¡Nunca más!” (“Never again!”) is proclaimed every year.

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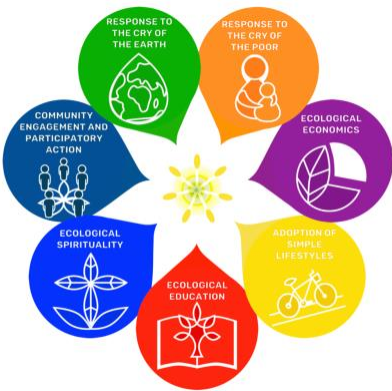
1. Continue your study of *Just Peace*.
2. As a result of your own contemplation, how would you explain *Just Peace*?
3. Share with others the fruits of your contemplation.
4. Connect *Just Peace* to current happenings in our society: (e.g. George Floyd’s murder, polarization in our country, treatment of groups we see as “other”, etc.)

¹ <https://www.ncronline.org/news/justice/jesuits-pledge-100-million-reparations-descendants-enslaved-people>

² <https://www.reuters.com/article/us-usa-land-indigenous/historic-u-s-island-return-to-native-tribe-path-forward-for-other-land-transfers-idUSKBN1X01YL>

Laudato Si Action Platform (LSAP)

Beginning in May, 2020 on the fifth anniversary his encyclical *Laudato Si*, Pope Francis announced a special anniversary year, inviting “all people of good will...to take care of our common home and our more fragile brothers and sisters.”



[Click to learn about the 7 Laudato Si Goals](#)

Now the Dicastery for Promotion of Integral Human Development has launched the [Laudato Si Action Platform](#), a public commitment by various institutions to begin a 7-year journey to total sustainability in the spirit of integral ecology.

The term **integral ecology** may sound a bit unusual. So let's take it apart. The word *integral* actually refers to the whole, to one; it also means essential or fundamental. *Ecology* refers to the study of all the myriads of relationships that make a system function well.

So [integral ecology](#) is a multi-disciplinary knowledge of the many relationships that keep a system intact, keep it whole, keep it healthy. Integral ecology looks at a comprehensive, wholistic picture of reality. And such a picture is essential to our understanding the interconnectedness of the whole of reality.

For a long time, science was under the misconception that everything in creation was independent, autonomous, and not significantly related to anything else. We now know that to be inherently untrue. Every single subject of creation is intimately interrelated with one another and with the entire whole. What happens to one affects everything else and therefore affects the entirety.

Continuing our Study of LGBTQ+ Issues

A few points we learned in our study during recent (virtual) community gatherings:

What it means to be human: (Sr. Lynn Levo, CSJ)

- An emerging understanding of sexuality may challenge what we were taught about what it means to be human, to be sexual – made in God's image.
- To be fully human means to love and be loved. Human persons desire to be known and to belong.
- Basic human adult needs that must be met are: identity, achievement, intimacy, and generativity.

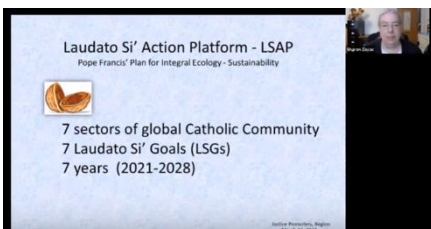
Science does not support the conclusion that sexual orientation can be taught or learned through social means. While there is increased social acceptance for persons identifying as LGBTQ+, intolerance and discrimination remain significant.

The **Catechism of the Catholic Church**: # 2357-2359 address homosexuality. Some of the ideas and the language used in these paragraphs (e.g. homosexual acts as acts of grave depravity, intrinsically disordered, and homosexual persons called to chastity) are challenged by the new learnings coming from anthropology, biology, psychology, a contextualized reading of Scriptures and an analytical approach of Tradition.

As members of the Catholic Church, we embrace the concern expressed toward homosexuals: [“They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided”](#) (#2358). These values must be extended to all LGBTQ+ Catholics or otherwise. Scripture scholar [Luke Timothy Johnson](#) writes:

However important Scripture is as a witness to God's activity in the world, and however truly Scripture participates in divine revelation, it is wrong to proceed as though revelation were contained in it alone. If theology has to do with the Living God, then it must pay attention to the ways in which God continuously manifests his power and presence in the world... Theologians need to read Scripture within a complex conversation that includes the voices of tradition alongside the witness offered in the contemporary world by human experience and reason. Regarding subjects like sex and gender, theologians risk seeming deaf to the voice of the living God if they do not listen carefully to what God might be up to in the sexual experience of actual humans and in the study of sexuality and gender offered by philosophy, anthropology, psychology, and—for goodness sake!—biology.

Theologians are required, then, to give as much attention to the specifics of human experience in live human bodies as they do to the exegesis of ancient texts in dead languages—and not least because the special arena of God's self-disclosure is the human body.



[Click to learn more about the LSAP in this 5-minute video by Sr. Sharon Zayac, OP.](#)