



Archdiocese of Southwark
Commission for

Justice, Peace and Integrity of Creation

Newsletter – Spring 2011



26th March Events (A busy day!)

March for the Alternative – Request from NJPN

The TUC are organising a march to protest against the cuts which are falling hardest on those least able to afford them, and to argue for alternatives, such as the Robin Hood Tax, policies for jobs and green growth, and closing tax loopholes.

The March will gather on Victoria Embankment and form up between Waterloo and Blackfriars Bridges from 11am. It will start moving off around noon, but because of the likely size the last marchers will not be leaving until after two, and possibly later. To find out more go to www.tuc.org.uk/march

The National Justice & Peace Network feels that it's really important for church people concerned for justice and peace to be visibly present in support of these aims. The NJPN section will leave at about 12.15 from outside St Martin in the Fields following the commemoration service for Archbishop Romero (see below) at join the march in Trafalgar Square. Bring banners and placards and be as visibly Christian as you can. To give NJPN an indication of numbers: admin@justice-and-peace.org.uk or 020 7901 4864.

Archbishop Romero Lecture 2011

To be given by Fr Juan Hernández Pico (Central American Jesuit Theologian and Social Scientist) entitled Romero and the Social Gospel the challenge for us today. This will be as part of an ecumenical service to mark the 31st anniversary of Archbishop Romero's martyrdom. 11am at St Martin-in-the-Fields, Trafalgar Square. Café in the crypt opens at 10. Further information from romerotrust@btinternet.com www.romerotrust.org.uk

and at 8.30 pm WWF's Earth Hour One Hour. One World. Our Future.

Last year 1.3 billion people across 128 countries, including Buckingham Palace, the Houses of Parliament, Big Ben, Edinburgh Castle, Cardiff Millennium Stadium, Stormont and the iconic lights at London's Piccadilly Circus switched off their lights for 1 hour. To join in 2011 go to www.wwf.org.uk/earthhour

We are used to seeing "rich lists" published in our newspapers and wondering at the mind boggling sums that the richest earn but where would you fit on a whole world rich list? Now you can find out at www.globalrichlist.com

2nd May Events (Another busy day!)

Mass for Migrants 2011

This years mass is being held at 11am in St George's Cathedral, Southwark. The principal celebrant will be Archbishop Peter Smith and the homily will be preached by Bishop Thomas McMahon. All are welcome to attend what promises to be a joyful and vibrant occasion.

As in previous years Justice & Peace volunteers from the three London diocese are asked to act as stewards within the Cathedral. If you are able to help please come to the St George room in Amigo Hall from 9.30 onwards. It would be helpful to have advance indication of those volunteering if possible.

London Citizens Assembly

At 2pm London Citizens are holding an event at Westminster Central Hall to celebrate 10 years of the London Living Wage campaign.

For those attending both events (or who wish to stay on after mass) the Amigo Hall will be open. Tea, coffee and biscuits will be provided and there will be space to sit and eat any lunch that you have brought.

The Faiths in Social Finance Bond

was launched by the Faiths Forum for London at an event hosted by Boris Johnson. Representatives from the nine major religious communities of London have come together and are seeking at least 500 faith groups to each invest or gift £500. The money will be used to give small grants to community bodies working with older people, vulnerable young adults and those facing mental health challenges.

Further details and application forms are available from the office.

Labour Behind the Label campaigns to support the rights of garment workers worldwide'. Their current campaign **Taking Liberties: the story behind the UK high street'** investigates the true life accounts of workers from Gurgaon, India. These workers are producing for garments not for the usual low-cost brands normally associated with such appalling working conditions but for respected highstreet brands M&S, Debenhams and Next.

For more information go to:

www.labourbehindthelabel.org/campaigns/item/905-takingliberties

**Our Mission to, with and for
Migrants Today:
The Context, the Principles and
the Pastoral Strategy
Bishop Pat Lynch**



Over the last number of years, there has been a transformation of the social character of the dioceses in England and Wales. We sometimes call it “the Changing Face of Britain”.

Across the country in all our dioceses but especially in our large cities, we have migrants from many parts of the world adding vibrancy to our parishes. The Bishops of England and Wales have considered this new social reality and have called for a more visible culture of welcome, hospitality and solidarity with our migrant sisters and brothers in God’s family. We recognise and celebrate their rich cultural and spiritual patrimony and the ways they are enriching us in our parishes and dioceses. (Mission of the Church to Migrants)

Migration of people, both voluntary and involuntary “has turned into a structural reality of contemporary society” (Erga Migrantes Caritas Christi). It is a global phenomenon, touching all regions, crossing all ecclesiastical and national boundaries, affecting millions of human beings and giving a major challenge to the Church throughout the world.

In this short article I would like to focus on three points – the context of our mission, the principles that inform our mission and the pastoral strategy that guides and inspires our mission here in England and Wales.

The Context of our Mission.

The Church’s pastoral and prophetic mission to, with and for migrants always takes place in a specific social, economic and cultural context. Migration is and always has been a constantly changing phenomenon and whilst it is impossible in this brief article to give a detailed analysis of our present day social context I would like to identify some of the key features that impact on our mission to migrants in Britain today.

First and foremost, it is important to recognise that here in Britain and the rest of Europe we have moved from an era of industrialization to an era of technology and globalization. In the 19th century the Social Teaching of the Church developed in response to the suffering and exploitation that accompanied the industrial revolution. Now, however, we are truly in an era of globalization. Companies and markets are global, labour force is mobile and at the touch of a button millions of dollars can be sent from one side of the world to another. Many years ago Pope Paul VI in a document called Octogesima Adveniens spoke about the Church’s responsibility to care for the casualties of social change. Migrants and their families are amongst those who suffer as a result of social change in our world today.

Secondly, in recent years we have experienced major crises in two of the key institutions that manage our economy; a crisis of credit in our financial and banking

system and a crisis of confidence in our Parliamentary system. The implications of the recession for migration are still unclear but already we have seen a slow down in construction and rising tensions between British and overseas workers. The crisis of confidence in Parliament and the ensuing results of the recent European and local elections have created a vacuum of leadership within the main political parties with regard to migration. In that vacuum the Church has I believe an important role to play at local and national level.

Another feature to bear in mind is that we live in a world still marred by poverty and conflict with the result that millions and millions of people throughout the world are still forced to leave their home, their families and their countries simply to survive. Our concern for those fleeing persecution, conflict and deprivation is rooted in our concern for all who suffer throughout the world. In recent years we have also become more and more aware of the tragic effects of natural disasters (flooding in Pakistan, mudslides in China and South America and earthquakes in Haiti and China) but also of the implications of climate change and the reality of more and more environmental refugees. Migration is an international not just a domestic issue -an issue that is closely linked to international development and peace.

Finally, the introduction here in Britain of the Points Based system has already affected the pattern of immigration into the U.K. from outside the E.U. It seems to me that national interest – economic and social – is the driving force behind this system leaving very little room for the consideration of other factors. It is anticipated that fewer and fewer unskilled workers from outside the E.U. will obtain entry under this new system and there is a growing concern that the PBS generally excludes poor migrants (skilled and especially unskilled and soft skilled) as they have to show that they have a certain amount of money in the bank before they arrive.

Informed by the principles of Catholic Social Teaching.

I would like now to suggest that our pastoral and prophetic mission to, with and for migrants is shaped and informed by six key principles of Catholic Social Teaching – principles that are shared by many people.

The principle of human dignity. At the heart of Catholic Social Teaching is the principle that every human being is created in the image of God and redeemed by Jesus Christ and is therefore invaluable and worthy of respect as a member of the human family. This fundamental principle shapes our ministry with migrants – forced or unforced, documented or undocumented. A migrant’s legal status is quite separate from his or her human dignity. A human being’s worth is defined and determined by their God given dignity not by the papers they do or do not carry.

The principle of association and especially the right to have a family, to be a family and to live as a family. A family does not cease to be a family because one of its members lives overseas. The universal Declaration of Human Rights (16.3) recognizes the family as “the natural

and fundamental group unit of society entitled to protection by society and the State.” Recognising and reuniting families is therefore very important.

The principle of participation and equality. Human beings have a right to participate in society and have access to the economic, social, cultural networks that are necessary for human flourishing. This principle inspires and shapes our advocacy work especially as migrants and those seeking sanctuary find themselves excluded from or have great difficulty in gaining access to the institutions and agencies that provide education, healthcare and housing – all basic human rights.

The principle of preferential protection of the poor and the vulnerable. In line with the story of the Last Judgement in Mt. 25 our Catholic tradition exhorts us to stress the needs of the poor and the vulnerable. In the years after Vatican II the Synods of the Church and Conferences of bishops (especially CELAM) began to spell out the Church’s special responsibility for the poor stressing that the Church is always called both to a ministry of charity and a ministry of justice. Migrants are amongst the most vulnerable and exploited people in our world today.

The principle of the common good. This principle presupposes the dignity of every person but also stresses the importance of the social conditions necessary for people to realise their full potential with dignity. These social conditions include ‘respect for persons’, the ‘social well being and development of the group’ and the ‘maintenance of peace, harmony and security’. This principle invites us to reflect on what it means to live in communion with others and to spell out what we mean by and how we can facilitate ‘social cohesion’, ‘integration’, ‘intercultural relationships’ and ‘intercultural understanding’.

The principles of solidarity and subsidiarity. The principle of solidarity constantly reminds us that we are one human family and that as human beings we are interdependent and rely on each other for all kinds of needs. Migration today is a global phenomenon that necessitates cooperation and collaboration. Our ministry to and for migrants necessarily involves working with others - with migrants and migrant associations, with governments and political parties, with trade unions and business groups. Subsidiarity on the other hand reminds us of the responsibilities and limits of government - local, national and international - and respects the natural groupings that form in communities. The principle of subsidiarity helps us to distinguish between the State, society and the community but also calls us to work with and engage with government, with society groups and community groups. For many of our migrant communities the community or village group is very important.

A pastoral strategy inspired by the Gospel.

The third point I would like to make is that our pastoral strategy is always inspired by the Gospel and I would like to suggest also that the Gospel story of the Journey to Emmaus provides us with a very useful model for our

ministry with migrants and migrant communities today. The story begins as the two disciples are leaving Jerusalem and going to Emmaus. They have been devastated by the recent events in Jerusalem – the arrest, the trial, the torture and the death of Jesus. He was the one they had hoped would have set Israel free. Like many migrants their hopes have been dashed by the reality of life.

In the story Luke describes how Jesus ‘comes up to them’ and ‘walks with them’. In other words Luke reminds us that all mission (and in particular mission to migrants) involves taking the first step. Notice how it is Jesus who approaches the disciples not the disciples who approach Jesus. Luke reminds us that our ministry to migrants involves first a ministry of welcome but then a ministry of accompaniment. Being a missionary Church means that we must be ready to reach out and cross the frontiers of language, culture, race and religion so that we can welcome others. Ten years ago when I was appointed to the parish of St. Thomas the Apostle in Nunhead in South East London I discovered hundreds of Latin Americans living in the area – in one street alone there were over 120 – all undocumented, all unable to speak English, all living in the private rented sector three and four to a room. When one young man died I suddenly realized that I needed to improve my Spanish if I was going to connect with that particular community. Again and again *Erga Migrantes Caritas Christi* exhorts us to exercise a ministry of welcome to migrants and migrant communities. The point I want to make is that welcoming means more than saying hello: it means recognising people, connecting with people, engaging with people and including people in our local communities and in our parishes.

The rest of the Emmaus story is a description of what accompaniment or walking with people actually involves. It involves listening – listening to the stories, the struggles, the anxieties and the hopes of the two disciples. It involves sharing – a sharing of wisdom, information and advice, a sharing of faith and hope and last but not least the sharing of a meal. In Luke’s Gospel the sharing of meals is very important and very often is the context for the proclamation of God’s inclusive love and forgiveness. By sharing a meal with the two disciples Jesus is treating them not as foreigners but as brothers. Finally, accompaniment gives way to empowerment as the two disciples are transformed and return immediately to Jerusalem with new heart and new hope. At the beginning of the story the two disciples see Jesus and treat him as a foreigner but through the warmth of his welcome, the wisdom of his knowledge and through the fellowship of a meal they gradually see him not as a foreigner but as a brother and they see that their mission is to bring hope to the community in Jerusalem. Likewise our own experience with migrants and their families teaches us that welcoming and walking with always lead to empowering so that as people grow in knowledge and skills, in confidence and in hope they themselves – individually and collectively - are inspired and empowered to reach out to and work for justice for their fellow migrants.

OUR SPRING ASSEMBLY

"The Integrity of Creation"

May 21st at The New Barn, Aylesford Priory

We are pleased to welcome Fr Sean McDonagh as our keynote speaker (Fr Sean is a Columban priest, author and environmental activist) and Kevin McCullough, CAFOD Head of Campaigns who is presenting the Southwark launch of the Live Simply Parish Award scheme.

10.30 to 4pm Tea & Coffee provided—bring your own lunch

We are investigating providing transport to and from West Malling station, which has good connection from London and Ashford. If you feel you may like to make use of this please could you let the office know.

This year's **National Justice & Peace Conference** will be held from July 15th to 17th at The Hayes Conference Centre, Swanwick, Derbyshire. The topic is "Justice at Work" Exploring the dignity and reality of contemporary work both globally and locally. The conference will seek to raise awareness of working conditions in the context of today's economy and modern society, and will do so from a Christian perspective.



There will be a programme of activities for children and young people, and a Just Fair with information and resources from many organisations.

I have really enjoyed the conferences which I have attended and thoroughly recommend them to individuals, couples and families.

For booking forms please contact the office or download from www.justice-and-peace.org.uk.

March 28th - CAFOD Training for Lobbyists
6pm to 8pm. A workshop to give you practical tools and tips on lobbying your MP. You will also learn more about the Development Mass lobby of Parliament taking place on 9th June. Pizza will be provided! To book a place please contact James Buchanan at jbuchanan@cafod.org.uk or phone 020 7095 5416



April 9th - Workshop on Inter-Religious Dialogue
Inspired by the Bishops' Conference document "Meeting God in Friend & Stranger" CEC hosts an interfaith experience facilitated by Fr Michael Barnes SJ. At CEC, 21 Tooting Bec Road, SW17 8BS from 10.00 am to 3.00 pm. Cost £10. To register contact office@cectootingbec.org.uk

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