Commission for Justice, Peace and the Integrity of Creation

Spreading the Good News Through Justice and Peace

Evangelization Seminar
A prayer for the pilgrim people of God based on the Apostolic Exhortation, *Evangelii Gaudium*
Justice and Peace

With Pope Francis we pray:
Almighty God and loving Father, we come before you as a Christian community with these petitions and resolutions inspired by the Teaching of Pope Francis.

Leader: Let us not allow ourselves to be robbed of missionary enthusiasm! (#80)
All: We say yes to a missionary spirituality that shapes our way of life. (See #27)

L: Let us not allow ourselves to be robbed of the joy of sharing the Good News! (See #83)
All: We resist “The grey pragmatism of church life.” We ask the Lord to heal our inner weariness and fill us with zeal for the Good News. (See #83, 27)

L: Let us not allow ourselves to be robbed of hope! (#86)
All: We refuse to be prophets of doom, for we know that the Lord's love is steadfast and the Holy Spirit radiates in the midst of darkness. Lord, strengthen our hope! (See #84)
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L: Let us not allow ourselves to be robbed of community!  
(See #92)
All: We refuse to flee from the challenges of loving each other. Lord, help us not to become ‘closed in’ by the comfort of our privacy or our ‘inner circle’.  
(See #98, 27)

L: Let us not allow ourselves to be robbed of the Gospel!  
(See #97)
All: We refuse the corruption of spiritual worldliness. Lord, send us forth to others: in community, in service, in reconciliation, and in a ‘revolution of tenderness.’  
(See #93, 88)

L: Let us not allow ourselves to be robbed of the ideal of fraternal love!  
(See #101)
All: We embrace the law of love. Lord, help us to love, in spite of everything.  
(See #101)
L: Let us not allow ourselves to be robbed of missionary vigour! (# 109)
All: We trust in God's love, even amidst suffering. Lord, help us to be realists, yes; but without losing our joy, our boldness and our hope-filled commitment to you and your people. (See #109)

L: We make this prayer through Jesus Christ your Son, and in the Holy Spirit.

All: AMEN!


Amen. Alleluia! (#288)
Evangelii Gaudium is spoken of as the Pope's manifesto for his time in office.

Some frequently encountered words are:

Poor / poverty / inequality: 81 references
Peace / reconciliation: 50
Common good / dignity / solidarity: 48
Justice / just / injustice / unjust: 30
Exclusion / excluded / marginalised / outcast / fringes: 23

All these words crop up often in accounts of the Social Teaching of the Church. In the Exhortation, they occur most frequently in the section of Chapter 4 entitled "Communal and societal repercussions of the kerygma". (#177ff)
Christ started his public ministry in the synagogue at Nazareth, with a sort of Manifesto – apparently with concerns that the Pope shares.

“He sent me to bring the good news to the poor … bring liberty to captives … recover the sight of the blind … to free the oppressed …”

This passage of Scripture is held to be a prime example of kerygma: a proclamation that converts immediately. An almost miraculous accomplishment of evangelization by the evident loving lifestyle of a Christian.
Pope Francis states, "Since the task of evangelization implies and demands the integral promotion of each human being, it is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven."

“An authentic faith - which is never comfortable or completely personal - always involves a deep desire to change the world, to transmit values, to leave this Earth somehow better that we found it.”

He commends study of the Social Doctrine of the Church, and focuses on two topics: the inclusion of the poor in society, and peace and social dialogue.

So, just what is this Social Doctrine?
Analogous bodies exist to support national conferences of Bishops and each diocese, including Southwark.
Justice and Peace

What is “Justice and Peace”?  

Shalom

Our concern -  

prayer, peace, prisoners, persecution, poverty, pollution.

The Social Teaching of the Church.
“Various peoples incite the passions of war by martial music. Christians employ only the Word of God, the instrument of peace.”

*St Clement of Alexandria, (220 AD)*

“I am a soldier of Christ, I cannot fight.”

*St Martin of Tours (397 AD)*
“When a man strips another of his clothes, he is called a thief. Should not someone who has power to clothe the naked but does not do so be called the same? The bread in your larder belongs to the hungry. The cloak in your wardrobe belongs to the naked. The shoes you allow to rot belong to the barefoot. The money in your vaults belongs to the destitute. You do injustice to everyone whom you could help but do not.”

*St Basil, 4th century*
“Bringing offerings is futile; incense is an abomination to me... Even though you make many prayers, I will not listen; your hands are full of blood.

Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.”

*Isaiah 1: 13, 15-17*
Justice and Peace

“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,

or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.”

'Justice in the World', 1971 Synod of Bishops
“All the earth’s millions are good for nothing, are worthless, compared to a human being. The person is Christ, and in the person viewed and treated with faith we look on Christ the Lord.”

_Blessed Oscar Romero (1917-1980)_
“How I would like a Church that understands the poor, a Church that works for the poor and a Church that is poor with the poor!”

Pope Francis.
“Catholic Social Teaching” refers to the principles, ideas, teachings and doctrines that deal with human life and society. It is not a fixed and unchanging body of doctrine, but a developing understanding of the social mission of the Church in an ever changing world.

It sees life and the world as a gift and reminds us that all that we are, all that we own, all that we use, all that we live and all those to whom we belong is a gift: a gift from God. God's gratuity and generosity is the starting point for the social mission of the Church. In following Jesus, we pattern our lives his mercy and compassion and also on God's graciousness and goodness.
Solidarity

“It is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all ...because we are all really responsible for all.”

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This work for Justice should be carried out **in solidarity with the poor**, giving them priority and ensuring that we carry out our work with them.

For St Francis of Assisi, this meant being poor and being with the poor, it meant seeing Christ in the poor and it meant building a Church for the poor.

*(Though St Francis probably did not use the term “solidarity”, which was especially loved by Blessed John-Paul II, it is one of the key words used in the Church's Social Teaching)*
The Common Good

“...is the good of ‘all of us’, made up of individuals, families and intermediate groups who together constitute society...”

Pope Benedict XVI, *Caritas in Veritate* #7
“Decisions must be judged in the light of what they do for the poor, what they do to the poor, and what they enable the poor to do for themselves... all economic decisions, policies and institutions... must be at the service of all people, especially the poor.”

US Bishops, Economic Justice for All (1986), #24
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Subsidiarity

“In a centralised society, subsidiarity will mainly mean passing powers downwards; but it can also mean passing appropriate powers upwards, even to an international body, if that would better serve the common good…”

‘The Common Good’
Catholic Bishops of England & Wales, 1996
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Other Principles include:

Human Dignity

The Universal Destination of Goods

Community and Participation
(creating conditions where each person can flourish)

Care for Creation

Association
(including the right to have a family and live as a family)

Dignity in Work

Peace and Reconciliation

Development
(with the welfare of people and the environment at its centre)
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The rich heritage of insights and approaches became known as CST after the appearance of Pope Leo XIII's encyclical *Rerum Novarum* in 1891. Other popes have added to this.

Pope Leo stressed that the process of social transformation is part of the mission of evangelization. He placed the Church in solidarity with the poor (and not with the economic and political elite). He recognised that the social mission is expressed in three ways. By: (1) helping, healing and liberating the poor, the oppressed and the downtrodden; (2) calling the oppressors to conversion; (3) transforming the sources and structures that cause or continue injustice and oppression.
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*Rerum Novarum* helped the Church to a better understanding of both the difference and the relationship between charity and justice. Other popes have added to this teaching, in their different contexts.

Benedict XVI, in *Deus Caritas Est*, pointed out that “love needs to be organised if it is to be an ordered service to the community”. Social charity is that which is given out of love for the needs of others, while social justice involves attending to the rights of others and working for the common good. Benedict reminds us that CST should constantly inspire us to care for those who suffer and are oppressed and constantly motivate us to work for justice for those who are suffering and oppressed.
Justice and Peace

*Rerum Novarum* showed a Pope willing to engage with the rapid changes happening in contemporary society, and drawing on the riches of Catholic Tradition to identify the moral issues involved. This is the core of all later Catholic Social Teaching.

CST is distinctive in its consistent critiques of modern social and political ideologies both of the left and of the right: extremes of liberalism, communism, feminism, atheism, socialism, fascism, capitalism, and Nazism have all been condemned.
Justice and Peace

DOCUMENTS

Rerum Novarum (1891)  Sollicitudo Rei Socialis (1987)
Quadragesimo Anno (1931)  Centesimus Annus (1991)
Exsul Familia (1952)  Tertio Millennio Adveniente (1994)
Pace)m in Terris (1963)  Novo Millennio Inuente (2001)
Laborem Exercens (1981)
In its modern form, CST was first set out at the end of the nineteenth century as a response to the injustices of the Industrial Revolution and the threat of Communism. We must recognise that social teaching is a lived tradition and not just a written one.

Successive developments have recognised the importance of political involvement – religion is not just private. *Octogesima Adveniens* (1971) sees politics as aimed at transforming society, so that involvement is a must. Christians must be prepared to take a prophetic stand to bear witness to the peace and justice of the Kingdom.

Commitment to the World becomes more evident. We share in the Creator’s plan, working for its realisation, and CST has developed a more global vision affecting every level of society and both rich and poor nations, taking a peace-making role more seriously.
Preaching the Gospel – “action on behalf of justice and participation in the transformation of the world are a constitutive dimension of the preaching of the Gospel.” (Justice in the World, 1971, n 6). Without this, the Church fails to preach the Gospel (i.e., to evangelise).

Preferential option for the poor – implicit in earlier CST, but now explicit from an insight from Latin America, taken up with new urgency and far-reaching consequences for pastoral action.

Concern for creation is expressed, very recently codified in Laudato Si, as Pope Francis again “reads the signs of the times”.
• Reading the ‘signs of the times’ – a duty to do this in the light of the Gospel”. The Church learns from the world where God’s Spirit is at work. We take responsibility for transforming the world as part of God’s continuing creation.

• Empowering the local Community – “to analyse the situation proper to their own country, shed the light of the Gospel on it, and draw principles of reflection, norms of judgement and directives for action from CST.”

• A move away from a deduced, rather narrow adherence to natural law ethics towards a more objective approach based on human experience, with scripture as the touchstone. This brings a new radicalism, seeing the obligations of the rich towards the poor as part of co-responsibility for creation and a share in God’s covenant with the poor.
• Instead of being primarily based upon reason, more recent documents are increasingly shaped by the primacy of love, understood as including the biblical themes of justice, mercy and option for the poor. Reason is put into its proper place.

• Action oriented planning with the emphasis on right doing (orthopraxis), and not just right thinking (orthodoxy).
**Justice and Peace**

**Rerum Novarum (1891)**
Pope Leo XIII was acutely aware of the poverty of many industrial workers and the growth of socialist movements. He highlights the principles necessary to create a just society introducing the ‘just wage theory’; these include protecting workers' rights, free association (defended by the state), as well as private property being defended, within limits. (Much inspired by Cardinal Manning!)

**Quadragesimo Anno (1931)**
40 years after Pope Leo, Pius XI condemns dictatorship as the dangers of fascism and communism are exposed (e.g., increasing child and female labour). The depression had provoked new thinking, no longer preoccupied with War. Systematic atheism had grown and the modernist crisis arose. Germany was economically devastated and Russia allowed many citizens to die “for the good of the state”. He proposes unity between capital & labour, pointing out that ownership brings social responsibilities and commends subsidiarity.
Justice and Peace

Exsul Familia (1952)
Pius XII was concerned with the ravages of World War II. He made many speeches and radio broadcasts; he is usually said to have issued no obviously “social” encyclicals. However, this apostolic constitution appeals for an open door for refugees, saying that all have a right to migrate and should receive both a welcome and pastoral care.

Mater et Magistra (1961)
Blessed John XXIII re-states the need for balance between excessive state intervention and the need to curb injustices and assist socialisation, advocating worker participation and ownership. This starts a focus on international poverty rather than only on industrialised countries. Communism is still a major threat and since World War II there was an increasing concern for poorer nations and international inequalities. This “internationalises” CST. He notes the role of the laity in applying social teaching as an integral part of Christian life.
Justice and Peace
Pacem in Terris (1963)
The 1st encyclical addressed to ‘all people of goodwill’ underlines the rights and responsibilities of individuals. It condemns the arms race and racism, advocating that resources are shared in a common effort for development.

The threat of nuclear war was heightened by the Berlin Wall and Cuban Missile Crisis. Also, the US civil rights movement had exposed racism. A plea for peace based upon the social order in a framework of rights and duties applying to individuals, public authorities and world community.

Gaudium et Spes (1965)
A Vatican II document, promulgated by Paul VI, this underlines that the church must be completely immersed in human affairs and share the people's joys and hopes. It states that the Church needs to ‘interpret the signs of the times'. Although not an encyclical, it is very significant. Vatican II was a pastoral council which firmly showed the significance of the church in the world rather than being of spiritual concern only. This ‘constitution’ voted for by a majority of bishops was hugely important for CST, setting out principles of cultural development and justice, enhancing human dignity and the common good and the need to work for peace
Justice and Peace

Populorum Progressio (1967)
Blessed Paul VI famously states that ‘development is the new name for peace’, going on to express dangers of conflict if inequalities grow. The whole area of human development is examined from an integral and holistic viewpoint rather than development just using economic factors. It puts limits on the profit motive and right to private property. Christians should strive for international justice. It shows practical concern for the signs of the times.

Octogesima Adveniens (1971)
80 years after Pope Leo, an ‘apostolic letter’ from Pope Paul, makes further reference to ‘The Condition of Labour'. He lists 15 key issues presenting problems (e.g., urbanisation bringing new injustices) and says that the Christian solution involves a variety of responses. He states that Christians are called to [political] action to involve themselves in building a just world by analysing their own realities and devising responses in light of the Gospel.

South American bishops had met at Medellin in 1968 and their themes of structural injustice, an option for the poor, conscientisation and liberation are reflected. Rome doesn’t necessarily have the answer: local churches need to respond to specific situations.
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Justice in the World – Synod of Bishops (1971)
“Justice is a constitutive dimension of the preaching of the Gospel.”
The Church must examine its conscience about its own lifestyle and so witness to the Gospel; education for Justice is important. Wealthy nations should share with others.

Evangelii Nuntiandi (1975)
In this exhortation, Paul VI notes the profound links between evangelization and development / liberation. Only the kingdom is absolute, everything else is relative. All levels of society are to be transformed by the power of the Good News. “It is impossible to accept 'that in evangelization one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world.'”
Justice and Peace

Laborem Exercens (1981)
Do women and men participate in God’s creativity and share in its productivity or are they merely cogs? Work should increase human dignity as the economy is made for labour (not the reverse) and work is the subject of people. New concepts of solidarity and ‘indirect employer’ emerge strongly. Both capitalism and Marxism are criticised as seeing the worker as an expendable resource in the interests of the state. Blessed John-Paul had lived through the worst excesses of both, and was highly aware of the exploitation of workers, especially in poor regions.

Sollicitudo Rei Socialis (1987)
Writing in a severe recession as the Cold War continued (with the Berlin Wall soon to collapse, in 1989), John-Paul II updates Populorum Progressio in a thoughtful letter on development mentioning ‘structures of sin’ and ‘option for the poor’ (from liberation theology). He condemns the North/South divide and the gap between rich and poor, then growing and partly linked to the arms trade. The increase in refugees as a result of confrontation is a major concern.
Justice and Peace
Centesimus Annus (1991)
A review of 100 years, constantly affirming human dignity, human rights, justice and peace. The fall of Marxism does not mean that Capitalism has won. Excesses of Capitalism must be condemned to affirm democracy, along with the ‘idolatry of the market’ and the ‘insanity of the arms race’. Private property is deemed acceptable, but the world’s goods (including intellectual property) have a ‘universal destination’. The Berlin Wall had collapsed; global arms expenditure was ~$1 trillion, and super rich individuals were emerging.

Tertio Millennio Adveniente (1994)
Apostolic Letter on programme to prepare for the Millennium based on Jubilee Law, proclaimed by Jesus. In a sense, all 20th century Popes prepared for this Holy Year with numerous documents and messages on social doctrine, e.g., annual Messages for Peace, since 1968. The best preparation will be renewed commitment to apply the teachings of Vatican II to the life of every individual and of the whole Church. Promotion of social justice is in keeping with the Biblical Jubilee tradition.
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Evangelium Vitae (1995)
Powerfully underscoring the dignity and value of life; Blessed John-Paul II condemns the ‘culture of death’ where individual freedom comes before the rights of others to life: the death penalty, abortion and euthanasia are condemned. He presents positive images of the promotion of a ‘culture of life’ where human freedom finds its authentic meaning and a culture of the family is the ‘sanctuary of life’. The pope is clearly anxious about the development of individualism and its assertion of rights.

Bishops of England and Wales.
Written before General Elections, for a specific time / place.
Justice and Peace

Novo Millennio Inuente (2001)

John-Paul reflects on the 35 years after Vatican II, on the Jubilee Year and on future challenges. He mentions the ecological crisis, problems of peace, lack of human rights, and the importance of inter-religious dialogue. He makes a call to correct economic and social imbalances in the world of work and make decisive efforts to ensure that the processes of economic globalization give due attention to solidarity and the respect owed to each person.

Remission of much bilateral debt was timely, though multilateral debt due to international organizations is more problematic. We have a burden of contradictions in economic, cultural and technological progress, offering immense possibilities to a fortunate few, while leaving millions on the margins, living in conditions far below the minimum for dignity. People die of hunger; are condemned to illiteracy; lack basic medical care; have no roof over their heads. Charity must not only ensure that help is effective but also "get close" to those who suffer, not just give “hand-outs”.

Continued
Justice and Peace

We have the prospect of an ecological crisis making vast areas uninhabitable and hostile to humanity. Peace is often threatened by the spectre of catastrophic war. We see contempt for the fundamental human rights of many, especially children. For effective Christian witness in these delicate and controversial areas, special efforts are needed to properly explain the reasons for our position, stressing that it is not a case of imposing a vision from faith, but of interpreting and defending values rooted in the very nature of the human person. Love will become service to culture, politics, the economy and the family, so that there will be respect for fundamental principles, upon which the destiny of human beings and the future of civilization depend.

All must be done in a specifically Christian way: the laity especially must be present in these areas, fulfilling their vocation, without ever yielding to the temptation to turn Christian communities into mere social agencies. The Church's relationship with civil society should respect the latter's autonomy and areas of competence, in line with social doctrine.

Continued
The Church's efforts to interpret social realities in the light of the Gospel are well known, and offer timely and systematic contributions to the social question, which now has a global dimension.

The ethical and social aspect of the question is an essential element of Christian witness: we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the Incarnation and, in the last analysis, of Christianity's eschatological tension. While that tension makes us aware of the relative character of history, it in no way implies that we withdraw from "building" history. Here the teaching of the Second Vatican Council is more timely than ever: "The Christian message does not inhibit men and women from building up the world, or make them disinterested in the welfare of their fellow human beings: on the contrary it obliges them more fully to do these very things".
Deus Caritas Est (2005)
After philosophical discussion of the various meanings of “love”, Benedict XVI considers the Church's charitable activities as an expression of love that draws power from contemplative union with God. He says that social justice is the primary responsibility of politics and the laity; the church itself should inform the debate with reason guided by faith, but its own main social activity should be directed to charity. He rejects both Marxist arguments that the poor "do not need charity but justice" and theocrancy, instead encouraging cooperation with the state and other Christian charitable organizations.
Caritas in Veritate (2009)

Benedict XVI speaks of various concerns including global poverty, injustice and the arms race. He looks at individuals and organisations through the lens of charity and truth, though he often speaks to individuals rather than nations. The individual motivation for charity and concern for authentic human development are frequent concerns. There are also strong environmental concerns and the concept of ‘intergenerational justice’ is proposed. This marks 40 years since Populorum Progressio; the global economic and banking crisis had a major disproportionate effect on the poor of the world, and the issue of the environment had moved up the agenda as better evidence of degradation was consolidated.
Justice and Peace

With regard to an ever more interconnected social question in its varied spheres, the commitment to form the Catholic laity in the social doctrine of the Church seems particularly urgent. In fact, it is the immediate duty of the lay faithful to work for a just social order. As free and responsible citizens, they must commit themselves to promoting a correct configuration of social life with respect for the legitimate autonomy of earthly realities.

The social doctrine of the Church is thus the essential reference for the planning and social action of the lay faithful, as well as for their lived spirituality, which is nourished and framed in ecclesial communion: a communion of love and truth, a communion in mission.

Justice and Peace

Lumen Fidei (2013)

Pope Francis (completing Pope Benedict's text) suggests that the light of faith serves justice, law and peace, not drawing us away from the world. It is truly a common good and helps us build societies that can journey towards hope. Thanks to Faith we understand each person's unique dignity.

Revealing the Creator's love, Faith enables us to respect nature all the more, as a dwelling place entrusted to our protection and care. It helps us devise models of development not just based on utility and profit, but considering creation as a gift for which we are all indebted; it teaches us to create just forms of government, realising that authority is meant for service of the common good. Unity is superior to conflict.

We do not forget the world's sufferings in the light of faith, as with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor. To those who suffer, God does not explain everything; rather, his response is an accompanying presence. In Christ, suffering reminds us that faith’s service to the common good is always one of hope.
Evangelii Gaudium, 26 November 2013

Pope Francis attacks unfettered capitalism as "a new tyranny", urging global leaders to fight poverty and growing inequality. He attacks the "idolatry of money" and beseeches politicians to guarantee all citizens "dignified work, education and healthcare."

He also calls on rich people to share their wealth. "Just as the commandment 'Thou shalt not kill' sets a clear limit in order to safeguard the value of human life, today we also have to say 'thou shalt not' to an economy of exclusion and inequality. Such an economy kills. ... How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?"

Continued ...
Returning to his vision of a Church that is poor and for the poor, the Pope urges particular attention for those on the margins of society (the homeless, the addicted, refugees, indigenous peoples, the elderly, migrants, victims of trafficking and unborn children).

Francis calls for an overhaul of the financial system, warning that unequal distribution of wealth inevitably leads to violence. "As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality, no solution will be found for the world's problems or, for that matter, to any problems." He wants action "beyond a simple welfare mentality," saying: "I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor."
In an encyclical starting with two non-Latin words, Pope Francis expands upon the message of the Assisi saint. He notes that environmental degradation adversely affects the poorest people and regions and again calls for development to be based upon new criteria, not just financial measures such as GDP. He comments specifically upon the need for access to water – a free gift that God gives us to share.

He wants to enter a dialogue with many people about the state of our common home. He suggests that we need to consider elements of an “integral theology” and warns against a false belief that technology can solve all the world's problems. Personal conversion and renewal are also essential.
Concluding:

Scripture and Catholic social teaching are the basic tools for personal & social transformation. Through prayer, education and action in community, we renew the earth and in the process we renew ourselves.

Just as Jesus lived his life in the world so should the Church live, even to the point of suffering. We may not be called to suffer like the early martyrs or like Christians in some parts of the world today. But every one of us is called to the difficult task of making Christian choices.
A QUESTION FOR REFLECTION

What effect does hearing the Gospel or going to Church have on your life?

Do the decisions that you make about work or how you spend your time and money reflect a concern for creation - especially concern for poor and oppressed people?

Does your life and that of your family and community make God’s love, justice and peace more real in today's world?
Working for Justice is essentially a ministry of transformation – working to change the attitudes, the structures and the people that cause injustice.

1. Reminding governments, institutions, agencies, individuals and communities of the reality and extent of injustice, poverty and suffering.

2. Advocating positive ways forward, taking part in concrete programmes for human development, advising and negotiating on behalf of those caught in the cycle of poverty, working with and alongside disadvantaged groups.

Continued.
3. **Protesting**: whenever appropriate, standing up and saying a clear 'No' to oppression, discrimination and other forms of institutional injustice.

4. **Envisioning**: promoting the understanding and vision among civil leaders, political parties, institutions and charities that will contribute to the formulation of policies and laws that will create a more just and humane society.
Whatever we do or decide, WE CANNOT REMAIN NEUTRAL.

By doing nothing – if we remain silent – we are agreeing with the status quo: we are siding with the oppressors and the exploiters and we share in the sin of social injustice.
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What happens in parishes and deaneries varies. Some have a J&P Group that meets regularly; some have “single issue” groups; some respond on an ad hoc basis; some “traditional” groups (CWL, UCM, KSC, SVP, …) take a lead.

(J&P mainly involves lay people and members of religious Orders; it is not necessarily an appropriate area of action for all parish clergy, as they do not, in many senses, live in the secular world. However, they are not excluded!)

Diocesan Commissions and Church agencies support them by sending out information and arranging events at which they can get training and/or become better informed.
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Thank you for your attention!