

Message from the Chair

Dear Friends,

Annual J&P Commission Assembly 2017 Saturday 14th October

Please make a note of this date in your diaries now – full details in the Summer Newsletter.

On Saturday 14th October in St Peter's School in Solihull as usual.

This year's theme is "**Peace**" and our guest speaker will be:

Pat Gaffney, General Secretary of Pax Christi UK

With a selection of afternoon workshops around the overall theme, and others.

On Care for our Common Home -

A call to action

Phil Mayland

Pope Francis' encyclical, *Laudato Si'*, is an exceptionally important document. It bears re-reading and study, and then it requires action. The Holy Father addresses all of us, and calls all of us to a fundamental change in our life-styles, an ecological conversion. All of us!!

Have you ever felt helpless when you step back and take a real look at what is happening in our world? In our own country? Instead of people, communities, countries trying to find common ground and build lives together it seems that we are hell bent on a course of divisiveness; selfishness and self-centred as Pope Francis pointed out. In September, he gave us more to think about and respond to. His message for the Day of Prayer for Creation and for Creation Time, (September 1st to October 4th), was inspiring. He gave us **Care For Our Common Home** as both a Corporal and a Spiritual Work of Mercy.

Our Corporal Works of Mercy, which have always been part of the Church's fundamental teachings, come directly from Our Lord. In Matthew 25, Jesus tells us how we will be judged. Do I always feed the hungry, or not? Do I always give drink to the thirsty, or not? Do I always welcome the stranger, or not? And now, Do I always show Care for our Common Home, or not?

So how can I respond? Sometimes I do feel overwhelmed. The first thing is to pray. Pray every day for guidance as to what I can do on that day.

The Holy Father gives us some very definite guidelines for action. "Avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can be reasonably consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices." (LS 211).

What other actions can I take?

As individuals we can switch our energy supplier to a renewable energy source. With others in the parish I can begin to study *Laudato Si'*. There are guides available, one from CAFOD and one from the Columbans. I can join with others and investigate becoming a Fairtrade Parish. I can also join with others and research becoming a Live Simply Parish. There is plenty of advice and support on the CAFOD website. Later in the year we can ensure that Creation

Time is celebrated in our parishes. My own personal vision is when I am being judged, how will I answer the question "How did I show Care For Our Common Home?". I pray that there will be some evidence for Our Lord to be able to say, "Come, when you did this for the planet Earth, you did it for me."

Dorothy Day Speaks in Birmingham

Martin Newell CP

A couple of weeks ago, we had a first meeting of what will hopefully become the **Birmingham Catholic Worker**. We met in St Chad's Sanctuary, a Catholic run refugee centre in next to the Catholic Cathedral (the building is made available by the Salvation Army). It was a good place to be reminded of the Gospel challenge to love our neighbour, our enemy and the stranger as ourselves, or even as Christ loved us.

Susan Clarkson came all the way down from Bradford to join us, and Henrietta came up from London. I began by introducing the CW movement: our history, practice and politics. The second half hour of "Fool for Christ", Sarah Melici's inspiring one woman play about Dorothy Day, gave us the opportunity to learn from Dorothy herself (via DVD) about the movement she founded together with Peter Maurin. After a shared lunch, Susan gave us the benefit of her wider experience of the movement in Washington DC, New York and Los Angeles, as well as St Francis House, Oxford. Henrietta spoke about living as a CW in her daily life while continuing to live in her family home, which while not officially a CW house has become a transit place for all sorts of waifs, strays and political activists, faith based or otherwise.

Henrietta then led us in a brief Bible study and sharing on the providentially given Gospel for the day from the Lectionary, the feeding of the 4,000 (not the 5,000). I was struck that it said that Jesus "was deeply moved" when he saw all the people in the wilderness who had had nothing to eat for three days. It reminded us of that eucharistic truth, that where bread is broken and when we share, even out of our lack, there is enough for all. I reflected that if we were all as deeply moved, and so moved into action, when we see, hear or read about such faithfulness and deprivation among our brothers and sisters in God's family, the human family, the world would be a very different place. Pope Francis has reminded us not to have hard hearts, but to weep when we hear or see the terrible events of our world, either in person or in the news. I pray that in beginning to explore the Catholic Worker tradition here in Birmingham, we can learn to be moved more deeply by seeing Christ in the poor, and learn what to do about the so many injustices of our world.

A Sabbath for the Earth and the Poor: The Challenge of Pope Francis

Ann Kelly

The 2017 Annual Justice and Peace Conference will take place from 21st to 23rd July 2017 at The Hayes Conference Centre, Swanwick, Derbyshire.

“Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world.” (Laudato Si’ para.237)

We live in a world where people and nature are more often valued according to their economic capacity or usefulness to humans, rather than their intrinsic value as God’s creation.

In order to be liberated from this commodification, consumerism and utilitarianism, the Sabbath reminds us to rediscover a sense of awe and wonder, to see the beauty in creation and also in relationships, especially with the poor and marginalised.

The conference will seek to: help us understand current realities; find ways to live out and advocate a different value system; and provide a space for creativity, celebration and contemplation. The keynote speakers will be:

Dr Ruth Valerio is Global Advocacy and Influencing Director for Tearfund, working to mobilise churches around the world to become agents for change and equip them for integral mission. She is the author of *Just Living: Faith and community in an age of consumerism*, and *L is for Lifestyle: Christian living that doesn’t cost the earth*. She lives in Chichester with her family.

Fr Peter Hughes, an Irish Columban priest, has spent most of his life as a missionary based in Peru, working in some of the most impoverished communities in Lima. He is an advisor to the *Instituto Bartolome de las Casas*, working in programmes of leadership and social justice. A former executive secretary of the Department of Justice and Solidarity of the Council of Latin American Bishops, he continues to be a theological advisor.

Kathy Galloway is an ordained minister of the Church of Scotland and was leader of the Iona Community from 2002-2009. She was head of Christian Aid Scotland until last year. She is also a published poet, author and hymn writer.

The conference will also hear from people with direct experience of poverty through a **Poverty Hearing**.

Workshops are planned around the themes of care for creation, justice for the poor, commitment to society and interior peace – the elements which Pope Francis identifies as making an ‘integral ecology’. In addition there will be space in the programme for creative, relaxing and contemplative activities. A Just Fair Market Place will provide information and resources from a wide range of organisations. There will be programmes for children and young people.

The conference will be chaired by **Susy Brouard**, Theology Programme Advisor for CAFOD, and **Father Sean McDonagh ssc**, world-renowned eco-theologian, will celebrate the Mass.

To book: Download a booking form at: www.justice-and-peace.org.uk/conference/

Or for more information contact:

The Administrator, NJPN, 39 Eccleston Square, London SW1V 1BX

Tel: 020 7901 4864; Email: admin@justice-and-peace.org.uk

Bishops call for action after fifty years of occupation in the Holy Land

William Kenney CP
Auxiliary Bishop of Birmingham

The Bishops of the 2017 Holy Land Co-ordination have released a final communiqué calling for **prayer, awareness and action** after 50 years of occupation in the West Bank, East Jerusalem and Gaza.

Fifty years of occupation demands action

For fifty years the West Bank, East Jerusalem and Gaza have languished under occupation, violating the human dignity of both Palestinians and Israelis. This is a scandal to which we must never become accustomed.

Our Coordination has called for justice and peace every year since 1998, yet the suffering continues. So this call must get louder. As Bishops we implore Christians in our home countries to recognise our own responsibility for prayer, awareness and action. So many people in the Holy Land have spent their entire lives under occupation, with its polarising social segregation, yet still profess hope and strive for reconciliation. Now, more than ever, they deserve our solidarity.

.....continued

We all have a responsibility to oppose the construction of settlements. This de facto annexation of land not only undermines the rights of Palestinians in areas such as Hebron and East Jerusalem but, as the UN recently recognised, also imperils the chance of peace.

We all have a responsibility to provide assistance for the people of Gaza, who continue to live amid a man-made humanitarian catastrophe. They have now spent a decade under blockade, compounded by a political impasse caused by ill-will on all sides.

We all have a responsibility to encourage non-violent resistance which, as Pope Francis reminds us, has achieved great changes across the world. This is particularly necessary in the face of injustices such as the continued construction of the separation wall on Palestinian land including the Cremisan Valley.

We all have a responsibility to promote a two-state solution. The Holy See has emphasised that “if Israel and Palestine do not agree to exist side-by-side, reconciled and sovereign within mutually agreed and internationally recognised borders, peace will remain a distant dream and security an illusion.”

We all have a responsibility to help the local Church, its agencies, volunteers and NGOs. In the most testing circumstances they show great resilience and carry out life-changing work. It is our faith in God that gives us hope. It is the witness of Christians in the Holy Land and especially the young people we met that inspires us.

The Bible tells us:

“You will declare this fiftieth year to be sacred and proclaim the liberation of all the country’s inhabitants” [Leviticus 25:10]. During this fiftieth year of occupation we must pray for the liberty of everyone in the Holy Land and practically support all those working to build a just peace.

Signed by Bishops of Canada, Church of England, the Bishops’ Conferences of the European Community, France, Germany, Italy, the Nordic Countries, Scotland, Switzerland, United States of America, , and our own **Bishop Declan Lang and Bishop William Kenney**

see [http://www.catholicnews.org.uk/Home/News/HLC-Final-Communique/\(language\)/eng-GB](http://www.catholicnews.org.uk/Home/News/HLC-Final-Communique/(language)/eng-GB)

Bishop William Kenney

Nuclear Weapon Ban Treaty

Ann Kelly

International negotiations take place in 2017 on a treaty that would ban all nuclear weapons. The Network of Christian Peace Organisations, of which Pax Christi is a member, has produced a Briefing for use by individuals, organisations and churches in preparation for these negotiations. The abolition of all nuclear weapons is a matter of faith and spirituality that speaks of how we live together in the world, how we see one another and how we understand security.

Currently, there are more than 15,000 nuclear weapons stockpiled worldwide. The detonation of a single nuclear weapon anywhere in the world, whether by accident or design, would be a humanitarian catastrophe of unparalleled proportions. A ‘small’ nuclear war between say, India and Pakistan, could lead to the deaths of two billion people as a result of the impact on climate and food security. An all-out nuclear war would be the end of human civilisation as we know it and possibly of all life on earth. Asked if she would be prepared to order a nuclear attack our own Prime Minister gave an unhesitating response – yes.

Since the dawn of the nuclear age in 1945, political and religious leaders have claimed that their ultimate objective is a ‘world free of nuclear weapons’. For the first time ever, the countries of the world are assembling in New York for multilateral negotiations to ban all nuclear weapons *for all time*. **The UK Government does not even plan to attend.**

What you can do:

- Use the NCPO Briefing to draw attention to these crucial negotiations between now and July.
- Sign the online petition to urge the Government to participate in the UN Conference to negotiate a treaty to ban nuclear weapons: <http://petition.parliament.uk/petitions/175096>
- Ask your MP to sign EDM 578
- Write now to your MP and Foreign Secretary Boris Johnson urging the UK Government to take an active part in the UN meetings in March and July.

Adapted from the Network of Christian Peace Organisations Briefing 2017, available from: NCPO, c/o Pax Christi, St Joseph’s, Watford Way, London NW4 4TY, Tel: 0208 203 4884 Or download from <http://paxchristi.org.uk>

Ann Kelly

From Just War to Just Peace

Brian Davies

As part of Catholic Social Teaching (CST), the subject of War and Peace, has developed mainly through three key documents: (1) John XXIII's *Pacem in Terris* (1963) based peace on the recognition of a framework of fundamental rights and duties. (2) Vatican II's [*Gaudium et Spes* \(1965\)](#) defended the right of lawful self-defence, once all peace efforts have failed. (3) Paul VI's *Populorum Progressio* (1967) saw development is the new name for peace.

A. Christian Responses to War over the centuries

1. In the first three centuries of the Christian era, Jesus' injunction to "love your enemies" was understood to preclude taking up arms. This has remained a powerful witness from Quakers and Mennonites and is further inspired by the non-violent campaigning of Mahatma Gandhi and Martin Luther King.
2. Just War theory began to develop in the age of Constantine and became dominant as Christians gained access to political power. It was shaped by Augustine (4th Cent), developed by Aquinas (13th Cent) and then by the Dutch Protestant Grotius (17th Cent). It was intended primarily, not to validate war, but to restrain it. It has been frequently invoked by religious leaders and politicians.
3. In 1095, Pope Urban II proclaimed a holy war against Islam in order to reclaim the Holy Land. For two centuries, a number of "Crusades" were directed at Muslims and then at heretics. The same mentality resurfaced during the French Revolution and the World Wars of last century. Initially President W Bush used such language in response to the atrocity of Sept 2001. The Church has long since abandoned the whole idea.

B. Just War

For the use of military force to be justified the following criteria have to be rigorously applied:

Just Cause: The damage inflicted by the aggressor must be lasting, grave and certain. Or there must be clear evidence that such an attack is imminent. The pre-emptive use of force because an enemy might use weapons is hardly enough.

Legitimate Authority: Military action may only be

taken by a properly constituted authority like a democratically elected government. In today's world, conflicts likely to draw in other nations would require international sanctions from the UN as the only authority with sufficient competence. (It has often lacked adequate power to enforce its authority.)

Last Resort: All other means of resolving the conflict must have been tried and shown to be ineffective. In the modern world, this would mean the full deployment of diplomacy and international pressure.

Prospect of Success: The use of force with all the harm inevitably entailed would not be justified if there were not serious prospect of success.

Proportionality: The use of arms must not inflict suffering and disorder greater than the evils to be eliminated. Since the consequences of a major conflict are likely to be unpredictable, this criterion is likely to be decisive. (NB: Proportionality does not refer to the limit for any act of retaliation or retribution. Vengeance is not part of Just War teaching at all.)

There is also a strict code to be observed *during* armed conflict. Non-combatant immunity would be quite impossible to preserve with the advent of weapons of mass destruction.

Many Christians have argued that hardly any war would have been justified if these criteria had been properly applied.

C. Just Peace

For the recent 50th annual Peace Day message Pope Francis focused on *nonviolence*. He sees this as "a style of politics for peace" and hopes it will become "the hallmark of our decisions, our relationships and our actions, and indeed of political life in all its forms".

The following is a summary of his message:

1. We live in a broken world. After two devastating world wars and the threat of nuclear war, today we are faced with a *world war fought piecemeal* in different countries around the world, causing great suffering. Countering violence with violence leads to forced migrations, human trafficking and devastation of the environment – a cycle of deadly conflicts that only benefit a few warlords.
2. Jesus himself lived in violent times. Yet he taught that the true battlefield where violence and peace meet is the human heart, from which evil intentions come. He unfailingly preached

.....continued

God's unconditional love, which welcomes and forgives. He walked the path of nonviolence to the very end and became our peace and put an end to hostility. By accepting the Good News of Jesus, we are enabled to acknowledge the violence within, be healed by God's mercy and become instruments of reconciliation.

3. For the Christian, nonviolence is the attitude of one who is *so convinced of God's love and power* that he or she is not afraid to tackle evil with the weapons of love and truth alone. Love of one's enemy constitutes the nucleus of the 'Christian revolution'.
4. Nonviolence does not mean surrender, lack of involvement and passivity but responding to evil with good and so breaking the chain of injustice. When Mother Teresa received the Nobel Peace Prize in 1979, she said "We in our family don't need bombs and guns, to destroy to bring peace – just get together, love one another... And we will be able to overcome all the evil that is in the world". Nonviolence is more powerful and lasting as shown by the witness of Mahatma Gandhi, Martin Luther King and women like Leymah Gbowee of Liberia.
5. Such efforts are not the legacy of the Catholic Church alone, but are typical of many religious traditions, for which compassion and nonviolence are essential elements pointing to the way of life. No religion is terrorist. The name of God cannot be used to justify violence. Peace alone is holy, not war!
6. If violence has its source in the human heart, then it is fundamental that nonviolence be practised before all else within families. Frictions and even conflicts have to be resolved there not by force but by dialogue, respect, concern for the good of the other, mercy and forgiveness. From within families, the joy of love spills out into the world and radiates to the whole of society. Hence this plea for disarmament and the abolition of nuclear weapons.
7. Jesus himself offers a "manual" for this strategy of peace-making in the Sermon on the Mount (Matthew 5:3-10). These Beatitudes provide a portrait of the authentic person: Blessed are the meek, the merciful and the peacemakers, those who are pure in heart, and those who hunger and thirst for justice. To apply these is a challenge for political and religious leaders, the heads of international institutions and business executives. Active nonviolence is a way of showing that unity is truly more powerful and more fruitful than conflict.

8. Every response, however modest, helps to build a world free of violence, the first step towards justice and peace. All of us want peace. May we become nonviolent people and build nonviolent communities that care for our common home. Nothing is impossible if we turn to God in prayer.

This message followed an appeal for the Church to re-commit to Gospel nonviolence from a conference held in Rome last April, convened by the Pontifical Council for Justice & Peace and Pax Christi. It called on Pope Francis to respond to the monumental crises of our time with the vision and strategies of non-violence and Just Peace, to share with the world an encyclical on this theme and no longer to teach "just war theory".

Brian Davies

Your Parliament and Your Petitions

Ann Kelly

On 23rd February I attended a meeting in Birmingham on behalf of the Commission with the Chair and staff from the House of Commons Petitions Committee. Others attending the meeting were from faith and community groups. The event was part of 'Your Parliament on your high street', to enable people to engage with the parliamentary process.

It has always been possible to petition Parliament but David Cameron when Prime Minister set up the website for online petitions with the promise that if numbers signing got to 100,000 this would trigger a debate in the House of Commons. However, there was no mechanism for implementing this, so as the result of a report by the Procedures Committee the Petitions Committee was set up in 2015 to moderate the process.

As well as giving advice about the process if you wish to start a petition, other lesser known aspects of the Committee's work emerged. The Committee's role is to oversee the petition site, ensure that petitioners are treated fairly, and make decisions about which petitions they might take action on. That may be deciding that the issues raised by a petition needs to be looked at further, whether by being debated by MPs or investigated by an expert committee. They can also investigate petitions themselves and make recommendations to Government. So even if a petition doesn't reach the 100,000 target, it might still feed into the Parliamentary process. For example, when Nicola Thorp started a petition after she was sent home from work for refusing to wear high heels, the Committee decided

to see how widespread the problem was and realised that there was a real issue of discrimination as a result of dress codes being imposed in the workplace. Also, petitions that receive a substantial number of signatures might be sent to a Select Committee looking at that issue or tagged on to a relevant debate in the Commons.

You can download a copy of the report 'A Year of Action' at <https://spark.adobe.com/page/Rw2pqPcJVSd36/> which will give you all this information and more.

The Committee's website is here:

<http://www.parliament.uk/business/committees/committees-a-z/commons-select/petitions-committee/>

A couple of important points that were made, if you are considering starting a petition:

- It should be just one part of a campaign
- It may not change the world, but most likely raise awareness about your cause.

And on signing petitions – many petition sites may gather petitions on an issue, but they do not feed into the Parliamentary process as those on the Parliament site do, so this may be a more effective route but not be so well publicised. A case in point is the Government's decision to end the programme of bringing child refugees to Britain under the Dubs amendment. There have been petitions about it from various petition sites but the petition on the Parliament site currently has just over 18,000 signatures – so you may like to add yours here:

<https://petition.parliament.uk/petitions/183921>

Ann Kelly

ACAT Lent Greetings Card Campaign

Once again, during Lent, Action by Christians Against Torture, is inviting cards to be sent to prisoners of conscience in several countries. Details can be found on our website www.birminghamjandp.org.uk, or the full list on the ACAT website at www.acatuk.org.uk

NB. Please take special care to observe their directive when sending religious cards to certain prisoners which could result in making their detention much more unpleasant.

Let's Become a Fairtrade Diocese

Brian Austin

Fairtrade Fortnight has come and gone for another year, but that does not mean that we can forget about this issue. After all, it is a matter of justice. So, without apology, we reprint here Brian Austin's article that appeared in 'Catholic Today' last month, which you may have missed. You should also be aware that a letter was sent to every Parish in the Diocese that is NOT a Fairtrade Parish, all 166 of them, encouraging them to consider making that happen. Can you follow that up in your own Parish?

It's as easy as one-two-three

"I don't like the taste". How often do you hear that said? When a friend of mine heard this at work, he surreptitiously emptied the offending coffee into the bin and refilled the jar with a Fairtrade variety. Later he asked them if they were enjoying their coffee. "Lovely!" they said.

Seriously, though, how do we get people to recognise that taste is a bit of an excuse, when there are so many brands to choose from? And do we say the same about bananas or chocolate or wine?

When, a few years ago, a survey was conducted for our Justice and Peace Commission it was found that, at best, only a quarter of our parishes were 'Fairtrade Parishes', or in the process of becoming one, or thinking about becoming one. Today, that statistic is no better.

Archbishop Bernard himself was overheard to say that he could not understand how any parish would **not** want to be a Fairtrade Parish.

So, the time has come to ask how we can get **ALL** our parishes to be Fairtrade Parishes. How can we encourage everyone in our parishes to be passionate about Fairtrade, not just tea or coffee or sugar, but bananas, flowers and wine, as well as perhaps gold too? What we really want is for all our people to make fair trade choices when they are shopping.

The evidence is that Catholics are generally very generous in giving to those in need. We support the Catholic Agency for Overseas Development, the Missions, many Charities both at home and overseas and respond to emergency appeals. We see it as an intrinsic part of being a Christian, of our love of neighbour, particularly for those with whom we do not have direct contact. But when it comes to buying Fairtrade, why do we resist?

Perhaps it is the price. Yes, it is more expensive. It has to be, not only to give the producers a living wage for

their efforts and enable them to escape from poverty, but there is also a premium that goes towards community or business projects.

Fairtrade is perhaps one way of doing good better; with Fairtrade we have the power to change the world every day. "With simple shopping choices we can get farmers a better deal; and that means they can make their own decisions, control their futures and lead the dignified life everyone deserves. Fairtrade is about better prices, decent working conditions and fair terms of trade for farmers and workers." [Fairtrade Foundation]

But rather than think that Fairtrade products are more expensive, we should think that the other products are cheaper partly because they are not paying producers enough to live on, that we are in fact exploiting them and keeping them in poverty; and in buying non-fairtrade we are contributing to that!

To do something about it is as easy as one-two-three:

One, begin with ourselves. Make those simple buying choices at the supermarket. Talk about it. Influence our family, our friends and others.

Two, get your parish involved. Don't leave it to someone else, talk to your Parish Priest yourself. Today. Before you finish reading this article. Persuade others to join you. Start the ball rolling.

Three, become a Fairtrade Parish. Contact Birmingham CAFOD at birmingham@cafod.org.uk or **01922 722 944** or **07779 804 250** for all the help you need. Make it happen. It's easier than you think.

[Click here for the CAFOD Fairtrade Parish Guide](#)

Justice & Peace Commission Website

Have you had a look lately? If not, have a look now. On the home page you can get information on:

- The Part-time Administrator post
- A Link to National J&P diary (and links)
- The ACAT greeting cards campaign
- About being a Fairtrade Parish
- Reflection material for Lent
- NJPN Annual Conference details

It's easy to contact us using the [Contact Us] tab.

All our Newsletters and mini-Newsletters are there, too. Plus many documents in the [Documents] page, as well as links to other websites from the [Links to other sites] tab. Let us know what you would like to see there.

News from CAFOD

Phil Mayland

Thank you for supporting our Lent Fast Day appeal.

Crisis in South Sudan

We are supporting our local partners. Nearly four years of conflict in South Sudan has forced over 3 million people from their homes and led to 4.9 million people struggling to find enough food to eat. The UN has declared that parts of the country are now facing famine and the number of people affected will rise if there isn't quick action.

We are supporting our local Church partners to provide food, shelter, healthcare, clean water, sanitation and emergency supplies to thousands of people who have been forced from their homes. As fighting continues, there are major challenges in delivering aid, but we are doing all that we can to reach people in need.

Important: Lent is a key moment to raise funds for CAFOD's work throughout the world. We are asking parishes to support Lent Fast Day and by doing so we are able to fund work wherever the need is greatest, including emergency situations such as South Sudan. CAFOD has made a grant of £70,000 for South Sudan and is monitoring the situation. We are therefore not asking parishes to take a collection for South Sudan at this time.

[More information is on our website:](http://www.cafod.org.uk) www.cafod.org.uk

New campaign coming soon - "Power To Be"

In April we will be launching a new CAFOD campaign called "Power To Be". We'll uncover the difference access to electricity can make to children in the poorest communities being able to reach their potential, and call on the UK to support renewable energy to help tackle poverty. New resources will be available in April, including a liturgy and action cards for parishioners to sign to add their support for the campaign.

One Climate One World Week of Action "Speak Up in 2017"

It was so good that we're doing it again! From the **1st to 9th July 2017**, please join us for our second week of action by organising or attending a local event with your MP to help build a fairer, cleaner world. **Put the date in your diary now.** More resources and information coming soon.

Phil Mayland

Vocation for Justice

We can strongly recommend the Columban Missionaries' 12-page magazine **VOCATION FOR JUSTICE**, which is sent out three times a year to around 8,000 readers, for a voluntary subscription (£15 is suggested) requested every year.

It is obtainable from JPIC, St Joseph's, Watford Way, Hendon, London NW4 4TY or email:

JPICSSC:btconnect.com, but did you know you can also download (including back issues) from their website at:<http://www.columbans.co.uk/resources/publications/vocation-for-justice-magazine/>

This is really essential reading for anyone concerned about justice and peace issues. The magazine covers such issues as Environmental Justice, Patenting Life, Migrants, Mining, Debt, Nuclear Weapons and UK Poverty. Contextual theology is always central.

Over the years Vocation for Justice has promoted many campaigns, including Jubilee 2000, Stop Destructive Mining in the Philippines, Make Poverty History and Stop Climate Chaos. At their 1994 General Assembly the Columbans said that, "in looking at the world and the missionary challenges it presents, we do so from the evangelical standpoint of solidarity with the poor and the exploited Earth."

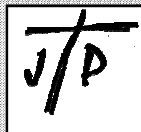
"Open Bethlehem" DVD

Can we recommend this full length documentary that focuses on the building of 'the Wall' around Bethlehem in 2006. Leila Sansour's documentary follows her campaign to stop occupying Israeli forces encircling her hometown with a concrete wall. Sansour's film follows her attempts to unite Christians, Muslims and Jews in their desire for free access to the Holy City.

You can watch it online at <http://www.openbethlehem.org/watch-our-films-online.html>

or buy the DVD, perhaps to show in your parish, from <http://www.openbethlehem.org/buy-open-bethlehem-dvd.html> for £15.00

The Birmingham Diocese Justice and Peace Commission



For information on the J&P calendar and links to J&P organisations, as well as the J&P Commission, also for downloads from the J&P Resource Pack and much more.....access our website:

www.birminghamjandp.org.uk

Administrator Vacancy

The Archdiocese of Birmingham, on behalf of the Justice & Peace Commission, is looking to recruit a part-time Administrator (12 hours per week, with some flexibility in terms of hours worked).

Remuneration will be given at £6,036 p.a. (equivalent to £9.67 per hour).

Applications for this role should be made no later than noon on **Friday 31st March, 2017**, hoping to appoint by Easter.

For full details of the Job description and how to apply please go to the J&P Commission website www.birminghamjandp.org.uk on the home page, or alternatively the Birmingham Diocese website.

National Justice and Peace Network Annual Conference

From **Friday 21st to Sunday 23rd July 2017** the Annual NJPN Conference will be entitled:

"A Sabbath for the Earth and the Poor: the Challenge of Pope Francis"

To be held at the Hayes Conference Centre, Swanwick, Derbyshire .

Full details are available on the NJPN Website or from the Administrator, NJPN, 39 Eccleston Square, London SW1V 1BX.Tel: 020 7901 4864; Email: admin@justice-and-peace.org.uk

Articles for these Newsletters are always accepted with gratitude since we feel it is crucially important for Justice and Peace Groups around the country to publicise their activities for the benefit of us all, and to liaise with each other to share thoughts and ideas, and especially Best Practice.

If you have a contribution you would like included in the Summer 2017 newsletter please send it by Email for consideration to:

David Jenkins, Administrator, J&P Commission.
Email jenkins@woxon.freeserve.co.uk

Summer 2017 Edition: Last date for copy 1st June.

The views expressed in this newsletter are the view of the individual contributors and do not necessarily reflect the views of the Birmingham Justice and Peace Commission or the Catholic Archdiocese of Birmingham.