

Message from the Chair

Dear Friends,

The date for the EU referendum is fast approaching. For me it can't come soon enough! I have been less than edified or inspired by the bad tempered, intolerant and often hysterical messages coming from both sides.

In a calmer mood our Bishops' statement (see page 2) calls us to consider the implications of our vote for the UK, Europe and the world. They remind us that our decision should be taken in the context of how to promote justice and peace. The focus should be on the human person and the need to build a Europe which revolves not around the economy but the sacredness of the human person and inalienable values.

We should ask ourselves what will best serve the dignity of all people both within Europe and beyond.? The question is more than simply leave or remain but how in the light of the Gospel can my vote best serve the common good?

With best wishes,

Fr Gerry Murray (Chair)

Annual J&P Commission Assembly 2016

Saturday 15th October 2016

From 10.30am. to 4.15pm

St Peter's Catholic School, Whitefields Road, Solihull, B91 3NZ

"A Response to Laudato Si"

Guest Speakers: Ellen Teague

from the Columban Justice, Peace and Integrity of Creation team UK

and the CAFOD team who attended the COP21 Conference in Paris

With a choice of afternoon Workshops and a lunchtime exhibition featuring several organisations involved in J&P.

Cost: £8 (low income and students: £5)

More details of the full Programme will be available soon.

**CATHOLIC BISHOPS' CONFERENCE OF
ENGLAND AND WALES
STATEMENT ON THE EU REFERENDUM**

Reflecting on the forthcoming vote, we recognise the historic nature of this referendum and its implications for future generations. The outcome will have consequences for the future not only of the United Kingdom, but for Europe and for the world.

In our view, three things are essential:

- that we pray for **the guidance of the Holy Spirit;**
- that we all **inform ourselves of the arguments** on both sides of the debate;
- that we each exercise our vote **with a view to the common good of all.**

The coming together of European countries in the aftermath of a catastrophic war was designed to bind together former combatants and the contribution of the European project to peace in Western Europe should be recognised. Pope Francis reminds us, in his address to the European Parliament in Strasbourg on 25 November 2014, that the ideals which shaped this European project from the beginning were peace, subsidiarity and solidarity. In the Treaty of Rome, trade was harnessed to peace. The peace achieved in Western Europe shows indeed how “our problems can become powerful forces for unity” (par. 5). Our decision in the referendum should thus be taken in the context of **how best we can promote justice and peace.**

Our focus needs to be above all on the human person. We need to build a Europe “which revolves not around the economy but around the sacredness of the human person, around inalienable values” (par. 37). We all have a responsibility to keep the dignity of the human person at the forefront of the debate. We must ask ourselves, in the face of every issue, **what will best serve the dignity of all people** both within Europe and beyond.

This referendum therefore is about much more than economics.

We must not forget the profoundly religious roots of European nations; that Europe has a two thousand year-old Christian culture that has shaped the continent and is a dynamic spiritual, moral and intellectual resource as we address the future. As Pope Francis reminds us, we need continually to ask ourselves: who is my neighbour? In response to grave challenges, we are called to be generous and

welcoming to all others, especially the most vulnerable.

Each person will have their own views about the best political framework in which to realise these ideals. We acknowledge the justifiable concerns that many people have in relation to the European Union, its institutions and the implications of increasing integration.

This referendum is an opportunity to reflect on those values we cherish as a nation and as Catholics. High among these values are mutual respect and civility, vital in this national conversation about the very future of our nation within the world.

Notes:

Before voting, ask yourself the following question:

How in the light of the Gospel, can my vote best serve the common good?

As you vote, you may wish to use this prayer:

“Lord, grant us wisdom that we may walk with integrity, guarding the path of justice, and knowing the protection of your loving care for all”.

How to register and vote:

<http://www.aboutmyvote.co.uk/upcoming-elections-and-referendums/eu-referendum>

PAPAL SPEECHES:

Pope St John Paul II (1988) DURING HIS VISIT TO THE EUROPEAN PARLIAMENT

https://w2.vatican.va/content/john-paul-ii/en/speeches/1988/october/documents/hf_jp-ii_spe_19881011_european-parliament.html

Pope Francis (2014) VISIT OF HIS HOLINESS POPE FRANCIS TO THE EUROPEAN PARLIAMENT AND TO THE COUNCIL OF EUROPE:

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html

LAUDATO SI'

Brian Davies

Ahead of our Assembly in October, Brian Davies writes on *Laudato Si'* because, apart from what it has to say about Climate Change which has been well publicised by CAFOD, it has, he feels, been rather neglected and is in danger of being forgotten.

On Care for our Common Home

It is barely a year since Pope Francis published *Laudato Si'*, his encyclical on the environment. Its concern for climate change has been taken up by CAFOD of course, but we should consider the wider message. There have been hints about the environment in other social teaching over the years but nothing as comprehensive as this. "Peace, justice and the preservation of creation are three absolutely interconnected themes which cannot be separated..." (92)

Pope Francis insists that we never forget the intimate relationship between the fragility of the planet and the poor: they are the ones who suffer the effects most. We need to listen to the cries of both and undergo "ecological conversion".

Using the themes of the Pastoral Cycle, LS (*Laudato Si'*) appeals to the whole human family to take responsibility for "caring for our common home".

1. What is happening to Our Common Home (Experience).

"Our earth has been mistreated and abused". The most recent scientific findings on the environment enable us to listen to the cry of creation. Although it recognises the seriousness of the ecological crisis – pollution, waste and climate change – modern society has made "only limited progress" (22). Other indicators are the depletion of natural resources (like water) and loss of biodiversity (27-42).

2. The Gospel of Creation (Theological Reflection)

LS reviews some Biblical accounts that articulate the "tremendous responsibility" (90) of humankind for creation and the intimate connection between all creatures. They show that "the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone" (95). "These accounts suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself" (66).

"If we read the scriptures in context, they tell us to 'till and keep' the garden of the world (cf. *Gen 2:15*)"...

This implies a relationship of mutual responsibility between human beings and nature... God reminds us: *The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me (Lev 25:23)*" (67).

These ancient symbolic stories are telling us that everything is interconnected. "Our relationship with nature is inseparable from fraternity, justice and faithfulness to others" (70). We learn from the Psalms: "The God who liberates and saves is the same God who created the universe" (73). Francis concludes: "The ultimate purpose of other creatures is not to be found in us. Rather all creatures are moving forward, with us & through us, towards a common point of arrival, which is God" (83).

3. The human roots of the Ecological Crisis (Analysis).

While technology has made a great contribution to improved living conditions, it gives to those with the knowledge and the economic resources **technocratic domination** over the whole of humanity and the entire world (104) resulting in the destruction of nature and the exploitation of people, especially the most vulnerable. It keeps us from recognising that "by itself the market cannot guarantee integral human development and social inclusion" (109). The outcome is a "throw away" culture that justifies every type of waste. This relativism "sees everything as irrelevant unless it serves one's own immediate needs" (122).

Integral Ecology (More Analysis).

At the heart of LS is an alternative paradigm of justice, an integral ecology "which respects our unique place as human beings in this world and our relationship to our surroundings" (15).

Since we are in fact part of nature "we are not faced with two separate crises, but rather one complex crisis which is both social and environmental" (139).

"Human ecology is inseparable from the notion of **the common good**" (156). Today "injustices abound and growing numbers of people are deprived of basic human rights and considered expendable" (158). This means making choices in **solidarity** based on "a **preferential option for the poorest** of our brothers and sisters" (158). We must think of future generations as well (159-162).

4. Dialogue and Action

A whole chapter of LS is devoted to the need for dialogue – virtually with everyone. It insists on the development of honest and transparent decision-making processes, in order to discern what can bring

Continued.....

about **genuine integral development** (185).

Ecological education and spirituality

The final chapter deals with the education and spirituality needed for **ecological conversion**. To reshape habits of behaviour all sectors of education need to be involved. (213). By developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm." (220).

ACTION POINT

In our Parishes, can we hold a series of discussion groups on Laudato Si'? There are two study packs available:

*From **CAFOD** – Four sessions, each on a separate theme.*

*From **The Columbans** – Six sessions - chapter by chapter.*

Both are available from our website, as is Laudato Si' itself – scroll down on our Documents page at:

<http://www.birminghamjandp.org.uk/documents.html>

World Youth Day

Allaysa Jean

My name is Allaysa Jean. I am a representative of St. Elizabeth Church, Coventry, for World Youth Day in Poland in July; I am also an altar server leader and a youth group leader.

We are less than 2 months away as we start our two weeks' journey to Poland on July 19th. Before going to Krakow, our journey will begin with four days' service to the poor under the theme of World Youth Day 'Blessed are the Merciful'. We will be working in parish outreach for the disadvantaged families in the parish community. This will involve working in a hospital for sick children, in a residential care home for the elderly and in a residential home for young people and adults with learning difficulties. Other activities will include fun games with the families and praising God through music.

We will also learn about the Polish culture as we spend time in the homes of the families, engage in their traditions and visit places of religious and social significant interest. After our mission encounter, we will gather in Krakow, together with thousands of young people around the world, to deepen our faith and to be closer to Christ by means of prayer and the sacraments. We will have the opportunity to participate in a holy mass with the local Ordinary of the host

bishops; walking pilgrimage to vigil site; an evening vigil with Pope Francis and Station of the Cross.

Indeed, this will be the most exciting and blessed experience for all of us and I can't wait to share our experience with all of you, especially the youth.

“A Webinar Experience”

Brian Austin

Although I consider myself as being reasonably computer literate, I must admit that when I have received email invitations to participate in a 'webinar' – that's a web seminar, or online talk – that always seemed a step too far.

But this time, when we, my wife and I, had an email from Eleanor Heans-Glogowska of CAFOD inviting us to take part in one on *"Migrants and refugees - our brothers and sisters. An update on CAFOD's response to the refugee crisis"*, since we really wanted to know about CAFOD's response to the refugee crisis, we took the plunge. We thought you might like to know what happens next.

First you **register** by following the link in the email, followed by an acknowledgement explaining how it all works. There is second link to **check your system requirements**, although this is done automatically: to check the operating system, web browser and internet connection are all OK.

You get a reminder email and again on the day. Then just before the start time, you sit at your computer and we **chose to use the computer's audio** using our webcam microphone and audio speakers rather than headphones and made sure they were working OK - if you are used to Skype, then this is no problem. Then you follow the link in the reminder email to join the webinar, which takes you to the GoToWebinar Launcher and there is a small App to **download**, so you do need to know how to do download and install a program; and you do need to allow time to do this. Then it is just a matter of sitting there and seeing it all happen – the system disables your microphone and if you want to speak you can send a message in a chat box to ask to do so.

On the day, we heard from Laura Ouseley, World Press Officer, who traveled to Greece last year and Len Meachim, a volunteer with Caritas Hellas. We were also joined by Libby Abbott from the Campaigns team who told us how we can stand in solidarity with our brothers and sisters facing this crisis.

I hope this short introduction de-mystifies a 'webinar' for you and will encourage you to participate the next time you get the opportunity.

THE LAMPEDUSA CROSS

Standing in Solidarity with Refugees

Elizabeth Wignall

On a cold night, three years ago a boat filled with refugees trying to reach Europe capsized off the coast of Lampedusa. Moved by the loss of life, carpenter Francesco Tuccio, made the Lampedusa Cross and offered this simple, handmade cross to the survivors of the disaster as a sign of hope. CAFOD volunteer Kris Pears from Coventry, went on a pilgrimage to Walsingham and spoke to fellow pilgrims about the Lampedusa Cross.

“Hello my name is Kris and I am a CAFOD volunteer”, an opening line that I have used many times in the past, but this time it was very different.

Pentecost Sunday 2016 was the third and final day of the weekend pilgrimage to Walsingham by my parish, St Thomas More’s. The day before I had been privileged to serve Mass for Bishop Robert Byrne at the climax of the Archdiocese of Birmingham’s Diocesan day pilgrimage to the shrine. This morning the crowds had gone and as we left Elmham house to walk the pilgrims’ mile down to the shrine.

A few minutes before the group of 50 of us set out I had briefly explained to the Coventry group and our fellow pilgrims from Liverpool about the Lampedusa Cross. Now I carried it at the front of our group as we walked the path between the fields from the village.

As we walked we prayed the Glorious Mysteries of the Rosary and followed it by singing Ave Maria. I looked at the ploughed fields on both sides of the path with new crops just beginning to send their green shoots through and I heard the words “our daily bread” – not just yet, I thought, but in a few months’ time.

It is highly unlikely that a blazing hot summer will fry the crops in these East Anglian fields in which they are growing, almost as unlikely (but not impossible) that torrential rain will wash them out of the ground: here in Britain we are mostly lucky with the weather, but last winter’s storms tell us that we are not immune!

As I held the rough cross, made from two pieces of wood from the boat shipwrecked off the shore of Lampedusa by Francesco Tuccio, (the island’s carpenter), I thought about the 311 Eritrean and Somali refugees who lost their lives in that shipwreck. They had been forced to flee their homes because of famine and war. Only in desperation did they travel to Europe and on its shores they perished.

There is hope for the 155 refugees whose lives were saved by the island community – but only if our government and other governments across Europe respond positively.

As I stood at the pulpit at the closing of our 90-minute Pentecost Mass, people still listened intently as I held the cross, told them about being part of CAFOD’s delegation to Paris, last December, and how we need to pray for those refugee survivors and the many tens of thousands of other refugees so that God’s love may be shown to them by the support and actions of people like us. That way, hope may continue.

In this special Year of Mercy, Pope Francis invites us all to make a pilgrimage, to mark “an extraordinary moment of grace and spiritual renewal” (*Misericordiae Vultus*). The idea of pilgrimage is especially powerful in the light of the current migration crisis and in response, CAFOD, JRS and CSAN have produced a special resource designed to be used on a pilgrimage which invites us all to reflect on the current situation as a way of showing our solidarity with all those fleeing war, poverty and persecution.

The pilgrimage reflection consists of seven short stages, each including prayers, refugee facts and stories, and an opportunity to reflect on Scripture and the recent teachings of Pope Francis.

Each pilgrim will be invited to write or draw a message of hope or commitment for refugees and migrants. CAFOD will dedicate these messages at a special event in November to share them with refugees throughout the CAFOD, JRS and CSAN networks.

CAFOD and **CSAN** are also calling on the UK government to take in a fair and proportionate share of refugees, both those already within the European Union and those still outside it, and to establish safe and legal routes to enable refugees and migrants to reach safety.

If you would like to become an MP Correspondent, you can sign up at cafod.org.uk/volunteer

To find out more, send your own message of hope or to download resources to help you organise a pilgrimage in your parish, school or group, visit: cafod.org.uk/yearofmercy

Elizabeth is currently Chaplaincy Assistant in CAFOD’s team in Birmingham:

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Tel. 01922 722944*

Email birmingham@cafod.org.uk

Our First LIVESIMPLY Fayre

Jenny Armstrong



The parishioners, friends and local community at St Peter's Leamington Spa had a simply super time on Saturday 16th April when they held their first 'LiveSimply Fayre' when a range of local charities and businesses

showed how they can help us improve the environment by recycling – clothes, household goods, bikes or growing our own or buying organic vegetables from the local community enterprise. Others were selling organic, ethical clothes and showing modern cotton nappies, as well as the usual Fairtrade products.

A local artist showed how she makes willow baskets and another young artist had a very popular workshop with children making paper birds. We were able to flag up concerns with Palm Oil via a display and a member of our Justice and Peace group talked to people about switching to green energy.

St Peter's school wowed us with an array of junk modelling shoe boxes depicting 'Leamington in a shoe box'. We had models of churches, the Pump room, Jephson gardens, the golf course, football fields, and lots of shops. The children's imaginations were wonderfully expressed. Trinity school also gave us some good ideas for upcycling and encouraged attendees to do a chocolate tasting competition.

The café did a roaring trade with various homemade soups and lots of parishioners' very tasty cakes selling like..... hot cakes!

Local shops supported our raffle and gave prizes for the competition. As a result of all this we were able to make a profit of £356, and a large chunk of this will be sent to Traidcraft Exchange for their work.

Local organiser Jenny Armstrong said 'The Live Simply Fayre was one of the ways in which we at St Peter's could put our recent 'LiveSimply Parish award' from CAFOD into practice and spread the word about how we care for the environment inspired by our faith. It was great to have the involvement of so many children and families'. A quote from Alfie, one of our young helpers 'Well I'm really tired, but it doesn't matter because I am helping people'.

Note: as well as being an active member of 'Justice & Peace at St Peter's' Jenny is a strong supporter of the J&P Commission, having presented workshops at the annual Assembly.

Be a LIVESIMPLY Parish

Jenny Armstrong

The LiveSimply Parish scheme is an opportunity for Catholic communities – parishes, schools, religious orders and chaplaincies – to respond to Pope Francis' invitation to "work with generosity and tenderness in protecting this world which God has entrusted to us". It is awarded to communities who can show how they are living:

Simply, in solidarity with people in poverty, sustainably with creation.

Go to <http://cafod.org.uk/Campaign/How-to-campaign/Livesimply-award> or contact our Birmingham CAFOD OFFICE: 23 Glebe St, Walsall WS1 3NX. Phone: [01922 722944](tel:01922722944)

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. 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." Justice and Peace is a vital element of mission work in all the countries where Columbans are based.

In the current issue (Summer 2016) you will find articles mainly centred on the migrant crisis, but also on Laudato Si', the central role of gospel non-violence, tackling corruption and more, together with ideas of action. Highly recommendable. Do take a look.

Refugee Crisis – Fatima House

Mauricio Silva

“Mindful of the needs of refugees and asylum seekers, Columbans in Britain reinvigorated their efforts to lobby the authorities to accept more refugees and to ensure that those who are already seeking sanctuary here are well supported. Alongside this, Columbans in Birmingham made an offer of personnel to the local church to manage a new initiative which would offer accommodation to destitute asylum seekers and refugees in the city. The Archdiocese offered a large presbytery to be used for this purpose and also financial and logistic support for this initiative.

Back in October 2015, representatives from the Columbans, Caritas Birmingham, Father Hudson Care and a local parish formed a working group to develop this initiative.

The fruit of these combined efforts is called *Fatima House*, a place which will provide destitute female asylum seekers access to short-term accommodation and basic support. The purpose of *Fatima House* is to provide a safe and welcoming environment for vulnerable women, so they can access advice to help them regularise their status in the UK.”

“*Fatima House* follows the example of many other similar accommodation projects across the UK. Experience shows that stable accommodation, together with access to legal advice and other forms of support, give destitute asylum seekers the much needed time to clarify/regularise their status and be supported to consider their options. In *Fatima House* we are collaborating closely with other national and local agencies serving the needs of asylum seekers and refugees. We are members of NACCOM, a nationwide network of organisations seeking to prevent destitution among migrants with no recourse to public funds.

Columbans in Britain are committed to the day to day running of *Fatima House* with enthusiasm and compassion. At present we are working towards having the property available for this purpose in Summer 2016. Please pray for this new initiative.”

An extract from an article by Mauricio Silva in the Summer edition of Vocation for Justice (see page 6).

[Additional note: Catholics in England and Wales are urged to respond to the refugee crisis with prayer, practical action and advocacy. The bishops have arranged for responses to be coordinated locally through the dioceses. www.catholicchurch.org.uk/Home/Featured/Refugee-Crisis-Open-Your-Hearts]

Pack a punch with Purple

Janet Vaughan

The Purple Community Fund (PCF UK) is a charity that aims to help the growing number of people that are falling through the cracks of society, or are already entangled within the criminal justice system. Their aim is to support, educate, build capacity and rehabilitate both men and women in prison or serving community sentences under the Probation Service. The goal is for them to be able to move forward in their lives with renewed confidence, self-esteem, and the ability to work and earn money so they can look after their families with a sense of a brighter future.

By partnering with large corporations they help them recycle their waste instead of sending it to landfill. After assessing the possibilities of what they can do with it (materials they work with include polyurethane, PVC, tarpaulins, foil laminates, glossy magazines, material, suede and leather), they send what they can to textile workshops in various prisons and community centres around the UK. Here, offenders are trained to make a selection of accessories such as hand bags, jewellery, ponchos and rain hats which are then sold back to the companies. As well as a sense of wellbeing, pride and accomplishment, offenders receive a textiles qualification, livelihood and skills training as well as payment towards their funds on leaving. Their aim is to empower them to make positive changes in their lives and reduce the reoffending rates by helping them get back to work once they've been released.

PCF UK follows on from the extraordinary work that Jane Walker MBE and her team accomplished in the Philippines, a 15 year crusade to break the poverty cycle through education, welfare and livelihood programmes. Without question a remarkable success, and with PCF Philippines now being self-sustainable, Jane and her team have switched their attention back home to the UK while maintaining the same ethos - to build a sustainable social enterprise which supports the most marginalised members of the community.

[Additional background information: Janet heard Jane Walker at last year's Rotary Conference since when she was invited by the Parish J&P Group to speak after Sunday Mass at St Elizabeth's Church, Coventry. Fr. Moses selected the charity to be this year's Lenten Charity. A cheque for £400 was presented to Jane and the relationship with the Parish continues.

If anyone wants to collect ring pulls from drink cans and send them to the charity the address is PO Box 294 Hedge End, Southend SO30 2YD.]

An Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Non-violence

From 11-13 April, 2016, Pax Christi International, the Holy See's Pontifical Council for Justice and Peace and other major Catholic organisations gathered in Rome for an unprecedented conference, "Non-violence and Just Peace: Contributing to the Catholic Understanding of and Commitment to Non-violence". More than 80 participants – members of the clergy, women religious and laity who have experience in peacebuilding and active non-violence in the face of violence and war -- contributed concrete ways in which the Catholic Church can deepen its understanding of non-violence, including an explicit rejection of "just war" thinking. Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, presented Pope Francis' greeting message as the opening address for the conference, and also celebrated at the conference's closing Mass.

The outcome of the conference can be read at <http://www.paxchristi.net/news/appeal-catholic-church-recommit-centrality-gospel-nonviolence/5855#sthash.Rklk6WZX.3CPNiTxb.dpbs>.

Also see the photos and access the media coverage. - See more at: <http://www.paxchristi.net/news/rome-nonviolence-and-just-peace-conference/5905#sthash.p0kJfbHE.dpuf>

Extracts from the statement: ...We rejoice in the rich concrete experiences of people engaged in work for peace around the world, many of whose stories we heard during this conference. Participants shared their experiences of courageous negotiations with armed actors in Uganda and Colombia; working to protect the Article 9, the peace clause in the Japanese Constitution; accompaniment in Palestine; and country-wide peace education in the Philippines. They illuminate the creativity and power of non-violent practices in many different situations of potential or actual violent conflict. Recent academic research, in fact, has confirmed that non-violent resistance strategies are twice as effective as violent ones. The time has come for our Church to be a living witness and to invest far greater human and financial resources

in promoting a spirituality and practice of active non-violence and in forming and training our Catholic communities in effective non-violent practices. In all of this, Jesus is our inspiration and model...clearly, the Word of God, the witness of Jesus, should never be used to justify violence, injustice or war. We confess that the people of God have betrayed this central message of the Gospel many times, participating in wars, persecution, oppression, exploitation, and discrimination.

We believe that there is no "just war". Too often the "just war theory" has been used to endorse rather than prevent or limit war. Suggesting that a "just war" is possible also undermines the moral imperative to develop tools and capacities for non-violent transformation of conflict.

We need a new framework that is consistent with Gospel non-violence. A different path is clearly unfolding in recent Catholic social teaching. Pope John XXIII wrote that war is not a suitable way to restore rights; Pope Paul VI linked peace and development, and told the UN "no more war"; Pope John Paul II said that "war belongs to the tragic past, to history"; Pope Benedict XVI said that "loving the enemy is the nucleus of the Christian revolution"; and Pope Francis said "the true strength of the Christian is the power of truth and love, which leads to the renunciation of all violence. Faith and violence are incompatible". He has also urged the "abolition of war".

We propose that the Catholic Church develop and consider shifting to a Just Peace approach based on Gospel non-violence. A Just Peace approach offers a vision and an ethic to build peace as well as to prevent, defuse, and to heal the damage of violent conflict. This ethic includes a commitment to human dignity and thriving relationships, with specific criteria, virtues, and practices to guide our actions. We recognise that peace requires justice and justice requires peacemaking. Ann Kelly

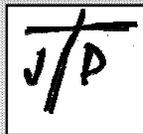
If you have a contribution you would like included in the Autumn 2016 newsletter please send it by Email for consideration to:

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

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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.

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