

Archdiocese of Southwark
Commission for
Justice, Peace and Integrity of Creation



JPIC Update - June 2014

Saturday June 28th - Peace Walk in London - Honouring a Century of Peace-making

On June 28th 1914 a Serbian dissident, Gavrilo Princip, assassinated the Archduke Franz Ferdinand in Sarajevo. What followed was the bloodiest war the world had seen so far, the so-called war to end all wars. In this centenary year, rather than sentimentalising, Justice and Peace, along with Pax Christi, wanted to celebrate those who have tried, over this last war-torn century, to take concrete steps for peace.

To mark the day a 'Walk for Peace' will go from Tavistock Square, where there is the Conscientious Objectors' Memorial, to the Peace Garden at the Imperial War Museum, using the Peace Trail devised by Valerie Flessati.

10.00 Start from Ghandi's statue in Tavistock Square the walk will take us past many sites and memorials, pausing to learn about the people who have made peace.

11.30 An opportunity to join at the Edith Cavell statue outside St Martin in the Field, Trafalgar Square.

1.30 Lunch stop and opportunity to join in Archbishop's Park, Lambeth Road (bring your own picnic)

2.30 Short prayer service led by Archbishop Emeritus Kevin McDonald in the Tibetan Peace Garden in the grounds of the Imperial War Museum.

Copies of the Peace Trail booklets for this and a City of London walk available on the day or from the office price £2.plus postage. Children, families and everybody welcome.

Justice and Peace at the Evangelisation Conferences.

Over 750 people - laity, religious, deacons, priests and bishops - attended three diocesan Evangelization Conferences organised by the diocesan Centre for Catholic Formation with each having a contribution from a member of the Justice & Peace committee. Full reports can be read on our web site.

Phil Kerton spoke at the Maidstone meeting quoting St Luke, in chapter 4 of his Gospel, where he describes Christ's first public announcement in his ministry when he spoke in the synagogue at Nazareth, quoting Isaiah. "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour."

Many regard this as his agenda or manifesto for his earthly ministry. The first exhortation of Pope Francis can be seen in the same light. Concern for social justice requires us, like Pope Francis, to read the "signs of the times", looking at the current state of the Church and the world to which her teaching now has to be applied. We might, for example, note the rise in demand for food banks and realise that this appears to affront to the dignity of the people who they serve. We should go on to consider its possible causes.

Are the clients feckless and lazy? If so, we should urge that measures are taken to encourage them to mend their ways and to ensure that future generations have a better outlook upon their roles in society. Or we may deduce that bad administration of changes in the welfare system is having adverse effects. In this case we might lobby for improvements and make sure that real stories reach the ears of politicians.

The social teaching of the Church does not tell us which cause is correct or what remedies to pursue. It does, however, ask us to care about the poor and to act in solidarity with them to improve their lot – and to be seen to do so.

Alison Gelder, speaking at the Kingston meeting reminded us of the instruction of St Francis to preach the Gospel at all times and use words if you really have to and picking up the idea of St Theresa of Avila that Jesus has no hands on earth but ours. She quoted from *Evangelii Gaudium*: "Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully part of society." (187) and "It means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as daily acts of solidarity in meeting the real needs which we encounter". (188)

The Justice and Peace movement is a proven resource for forming individuals and communities as evangelisers. E.g. through the study of Catholic Social Teaching and through opportunities for contact with and reflection on the situation of 'the poor' and a practice of being the good news to 'the poor' and to others in society. E.g. putting our money/time/buildings where our mouth is; creating openings for conversations about why we do these things.

The benefits of Fairtrade: A recent Government-funded SOAS report has suggested that the benefits of Fairtrade do not reach very far - this was a limited survey for just one a class of project that they examined. In response Michael Gidney, CEO of the Fairtrade Foundation has issues a strong rebuttal:

“Fairtrade acknowledges that landless agricultural workers are a most disadvantaged group and therefore a difficult group to reach. SOAS's new report highlights the need for a concerted, systematic and coordinated effort to improve conditions for temporary and casual workers. These most vulnerable of people are being failed by all parties – local and international governments, trade unions, NGOs and companies. Fairtrade is committed to playing its part in addressing the associated challenges ahead.

Fairtrade aims to work with farmers on Fairtrade-certified small farms to ensure that secure and stable incomes meet their needs and those of the workers. The SOAS report fails to recognise this. If a farm is selling a small fraction of its produce as Fairtrade and the rest on the conventional market, there is very little of the extra money from Fairtrade sales to go towards projects like healthcare and sanitation. Fairtrade works incrementally – it is trade, not aid, after all.

Fairtrade cannot solve all the problems of rural development. Our aim is to reach more people and deepen the impact that Fairtrade can have. To make progress we need to increase the market for Fairtrade products. This is something that we are committed to, in order to achieve greater benefits for farmers and workers in developing countries.

When people reach for a product with the FAIRTRADE mark, they are making a proven difference to the lives of the people who produce them. To have an even greater impact we need more of those customers – and more companies and donors – to back Fairtrade.

The Church Credit Champions Network which was launched earlier this month. The Network is aiming to help local churches to use their many different resources in order to partner with community finance providers like credit unions so that people in their community have access to responsible credit and savings. The project is being run by the [Contextual Theology Centre](#) and the Church Urban Fund's Together Network. At the moment the Network is a pilot operating in the Church of England Dioceses of London and Southwark.

If you are interested in knowing more, the first step is to contact the Senior Network Co-ordinator David Barclay at davidb@theology-centre.org or on 07791633117

June 24th - Inspiring a New Generation of Activists

Peace Education Network workshop, led by James Trewby the Columban Justice and Peace Education Worker, 5.00 - 7.00pm at Friends House, Euston, London

There's lots of great stuff going on to try to engage people with big issues: war & peace, ecology, poverty, but also lots of debate about how to inspire a new generation. So what actually gets people to take action and stay with it? More details and to book a place see <http://peace-education.org.uk/what-we-offer>

June 26th- Amnesty International: Global Day of Action to Stop Torture

Amnesty's campaign to Stop Torture is up and running and it's time to take it to the streets. On 26 June, the International Day in Support of Victims of Torture, join activists worldwide in standing up for torture survivors. There will be a demonstration outside the Mexican Embassy in London.

More information at <http://www.amnesty.org.uk/issues/Stop-Torture>

July 5th - Ministries of Welcoming in the Church

9am to 5pm at Heythrop College, 23 Kensington Square, W8 5HN this conference on healing and reconciliation addresses the theology of the New Evangelisation fostered by Pope Francis. Many inspiring speakers and choices of workshops. Tickets £25 including lunch. Further information or to book at: jesuit.org.uk/ministriesofwelcoming

July 7th - Civil Rights Act 1964 – 50th Anniversary Lecture

6.30pm in British Library, Terrace Restaurant. The passage of the Civil Rights Act 1964 is one of the most significant events in 20th century American history. Professor William P Jones will address the historic circumstances of its enactment and consider its meaning for today. Book via British Library Box Office www.bl.uk/whatson/planyourvisit/boxoffice/index.html

July 14th - Pax Christi Seminar: First World War: what peace-making message can Christians contribute to remembrance and commemorations.

Speakers Fr Rob Esdail & Rev Richard Carter. 3.30 - 6.30, The Centre, St Aloysius Church, 20 Phoenix Road, Euston NW1 <http://paxchristi.org.uk/wp/wp-content/uploads/2014/06/2Remembrance-revised.pdf>