



Seeking Sanctuary



Justice and Peace

What is “Justice and Peace”?

Shalom

Our concern -

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

The Social Teaching of the Church.

Social Justice

The Bible makes social justice a requirement of faith and a fundamental expression of discipleship. It has its biblical roots in a God who time and time again shows love and compassion for the weak, the vulnerable, the marginalised, the disenfranchised, the disinherited.

Biblical references to the word “justice” mean “to make right.” Justice is, first and foremost, a relational term — people living in right relationship with God, one another, and the natural creation. Justice means loving our neighbour as we love ourselves: just as God is just and loving, so we are called to do justice and live in love.

Social justice is less about what and more about who we are called to prioritise. It is often easy to disagree about 'what', because social justice deals with issues like budgets, taxation, labour laws, social protection, safety nets, and other topics beloved by politicians.

Justice & Peace

“The central message is simple: our faith is profoundly social. We cannot be called truly ‘Catholic’ unless we hear and heed the Church's call to serve those in need and work for justice and peace.”

Communities of Salt and Light, US Bishops, 1993

Justice and Peace

“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

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Malachi 3:5

Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the stranger, and do not fear me, says the Lord of hosts.

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“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!”

‘Every migrant has a name, a face, a story’

The four key verbs to address the challenges posed by contemporary migration are: "welcome, protect, promote and integrate"

Pope Francis.

Justice and Peace

Give a man a fish, and you feed him for a day; show him how to catch fish, and you feed him for a lifetime.

(Well-known saying derived from a USA book of ca. 1885.)

"When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist."

(Dom Hélder Câmara – Archbishop of Olinda and Recife – lived from 1909 to 1999.)

What did the Good Samaritan do when he found a despised foreigner in need? Did he ask why he was there, how much money he had, was he seeking work, was he fleeing war, did he have the requisite visas and identity documents? No: he saw a fellow human being who was in need and provided humanitarian aid for as long as it was needed.

What is Catholic Social Teaching?

- Authoritative Church teaching on social, political and economic issues
- Informed by Gospel values and lived experience of Christian reflection
- Analysing that experience from different historical, political and social contexts
- Providing principles for reflection, criteria for judgement and guidelines for action
- Thus enabling us in our struggle to live our faith in justice and peace

CST builds upon the lessons of Scripture. It is NOT an ideology or third way, nor does it provide a practical programme or model.

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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.

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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.
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Justice and Peace

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 Pope Saint John-Paul II. It is one of the key words used in the Church's Social Teaching)

The dignity of the human person

The focal point of CST is the human person, made in the image of God, and so has fundamental freedom and dignity, the basis for human rights.

Recognising this image in our neighbour, the teaching rejects any policy or system that reduces people to economic units or passive dependence.

(Sometimes referred to as “Personalism”.)

Dignity

Dignified treatment is due to each of us, made in God's image, with fundamental freedom and dignity as the basis for human rights. We should avoid policies or systems that reduce us merely to economic units. An obvious concern is that people seeking sanctuary are not afforded dignified treatment.

Do the “hostile environment” or a preference to admit only highly-skilled migrants sit well alongside such a concern?



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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.”

Pope John Paul II, *On Social Concern*, 1987

Solidarity

As members of the one human family, we have mutual obligations to promote the rights and development of peoples across communities and nations.

Solidarity is the fundamental bond of unity with our fellow human beings and the resulting interdependence. All are responsible for all; and in particular the rich have responsibilities towards the poor. National and international structures must reflect this.

Solidarity

Solidarity is the fundamental bond of unity with our fellows, and the resulting interdependence. All of us are responsible for all; and in particular the rich have responsibilities towards the poor. As members of one human family, we have mutual obligations to promote the rights and development of peoples across communities and nations, with a firm determination to be committed to the common good; that is to say, to the good of all, i.e., not merely to “keep them out”, but to work for constructive solutions.

How do we care for the good of asylum seekers (whether admitted or refused) and of the countries that they have left behind?

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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

The Common Good

People exist as part of society. Every individual has a duty to share in promoting the welfare of the community and a right to benefit from that welfare.

This applies at every level: local, national, and international. Public authorities exist to mainly promote the common good and to ensure that no section of the population is excluded.

What is this 'Common Good'?

We exist as part of society and all should share in promoting community's welfare as well as receiving benefits from it – at both local, national and international levels. Public authorities exist mainly to promote the common good and to ensure that no-one is excluded.

Do dispersal policies properly consider the good of the receiving communities?

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Option for the Poor

“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, #24

Option for the Poor

An “Option for the Poor” helps us to ensure that no-one is excluded. All decisions, policies and institutions must be at the service of all, especially the poor. They must be judged in the light of what they do for the poor, and to the poor, and what they enable the poor to do for themselves.

Migrants who have become stuck at frontiers in need of shelter, food, water and clothing are certainly poor in material terms. How much state aid should be given?

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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

Subsidiarity

All power and decision-making in society should be at the most local level compatible with the common good. Subsidiarity will mean power passing downwards, but it could also mean passing appropriate powers upwards.

The balance between the vertical (subsidiarity) and the horizontal (solidarity) is achieved through reference to the common good.

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Other Principles include:

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)

Universal Destination; Community; Participation

The “Universal Destination of Goods” is a key principle, implying a right to use the goods of the earth; a right of which no-one may be deprived without grave injustice. All of creation is given, so that each person may work for God’s glory.

Are we all willing to share our prosperity with others?

Community and Participation are a particular concern. To create conditions where all can flourish, we are called to engage fully and consciously in the life of a wider society. This means that we should strive to do our best to make our communities as friendly and welcoming as possible.

Does this always happen?



Association; Work

The concept of Association (including the right to family life) arises from the observation that the human person is not only sacred, but also social. We are not simply isolated individuals but parts of a rich tapestry of relationships. Decisions which impact upon the lives of others must consider how they impact on each person's connections with family, friends and the wider community.

Unyielding application of immigration rules about family reunion cannot always support families.

Dignified work is intrinsically good: a way in which we are co-creators with God. It is not a punishment or a necessary evil, nor is it our means of accumulating control, power and wealth. It must be undertaken responsibly and labour must be treated well. Asylum seekers cannot work (apart from a limited range of jobs when decisions are severely delayed): consequently they feel that they are worthless and do not contribute to UK society.

Should we offer them decent employment where UK residents fail to apply for jobs and so help to remove the worthless feeling?

Authentic Human Development

The idea of Authentic Human Development suggests that whenever one person's – or one nation's – freedom or greed diminishes another's flourishing, authentic development is denied. Real advancement affirms the dignity of each individual and helps them to achieve their God-given potential.

Do we welcome people from other countries and benefit from their energy and drive to start new lives, making UK society more diverse and flexible in our fast-changing world?



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Practical social analysis.

To help us to understand the causes of poverty, injustice and marginalization.

Applying abstract principles is difficult, Pope John XXIII outlined one well-tried procedure in *Mater et Magistra* (1961).

- a. Examine the concrete situation (SEE)
 - b. Evaluate it with respect to the principles (JUDGE)
 - c. Decide what should be done in the circumstances (ACT)
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SEE or experience the reality of suffering, injustice or oppression.

Not just observing it, but recognising and understanding why it is taking place; analysing the social, cultural, economic and political reality of a specific situation.

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JUDGE, by analysing the causes of the suffering, injustice or oppression and reflecting theologically and sociologically upon it.

Good and accurate analysis provides the agenda for pastoral action. First, it critically assesses the negative dimension of society that diminishes each of us, dehumanizes others and degrades the environment. Second, it promotes the positive forces that bring dignity, humanity and which sustain the delicate bonds that unite the human family.

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ACT, after prayer and reflection about the analysis, respond pastorally to the suffering, injustice or oppression.

Good analysis enables us to see clearly and communicate clearly the causes of injustice, the roots of injustice and the effects and suffering that result. The Church supports agencies that carry out good and reliable research because it provides the background and understanding from which we can, with integrity, engage in the prophetic mission of announcing God's Reign and denouncing injustice and oppression.

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“Catholic Social Teaching” is not a fixed and unchanging body of doctrine, but a developmental 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 on his mercy and compassion and also on God's graciousness and goodness.

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These insights and approaches became known as CST after Pope Leo XIII's encyclical *Rerum Novarum* appeared (1891).

Pope Leo stressed that the process of social transformation is part of the mission of evangelisation. He placed the Church in solidarity with the poor (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 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.

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DOCUMENTS

Rerum Novarum (1891)
Quadragesimo Anno (1931)
Exsul Familia (1952)
Mater et Magistra (1961)
Pacem in Terris (1963)
Gaudium et Spes (1965)
Dignitatis Humanae (1965)
Populorum Progressio (1967)
Octogesima Adveniens (1971)
Evangelii Nuntiandi (1975)
Laborem Exercens (1981)
Sollicitudo Rei Socialis (1987)

Centesimus Annus (1991)
Tertio Millennio Adveniente (1994)
Evangelium Vitae (1995)
Novo Millennio Inuente (2001)
Deus Caritas Est (2005)
Caritas in Veritate (2009)
Lumen Fidei (2013)
Evangelii Gaudium (2013)
Laudato Si (2015)
Misericordia et Misera (2016)
Querida Amazonia (2020)
Fratelli Tutti (2020)

CHURCH TEACHING

SCRIPTURE

POPE FRANCIS

EXSUL FAMILIA (PIUS XII, 1952)

www.papalencyclicals.net/Pius12/p12exsul.htm

Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil.

CHURCH TEACHING

OUR BISHOPS

The Church's mission to migrants is rooted first and foremost in God's love for humanity and for 'people on the move'.

"Mission to Migrants" (2008)

www.cbcew.org.uk/CBCEW-Home/Departments/International-Affairs/

We firmly believe that our Church can realise a part of its prophetic mission in the world, by fundamentally committing ourselves to welcoming the stranger - the migrant, the refugee, the victim of trafficking - and to the promotion of justice, peace and reconciliation.

We will stand in solidarity with our migrants brothers and sisters and all those in our Church assisting them and we will continue to advocate just and fair, managed migration policies.

REFUGEES WELCOME: DAY OF SOLIDARITY WITH REFUGEES CALAIS: 19th SEPTEMBER 2015

We leaders of churches alongside the English Channel have joined in solidarity with this Day of Action in Calais and repeat our calls for people to respond to the growing crisis by showing generosity to those who are exiled from their homeland. These vulnerable men, women and children share in our common humanity and everyone can help them to live in dignity and contribute to civil society.

People of all faiths and none can assist by providing financial and material support, time and skills, shelter and accommodation. Above all, we can pray and gather information to support pleas for better treatment in our nations and across the European Union. We wish to counter the myths that lead to prejudice and fear and urge politicians to envisage new policies that go beyond merely closing frontiers and employing increased numbers of security staff.

We resolve to work together to encourage residents to create a climate of welcome for strangers and we trust that we will be joined in this by all who gather in places of worship along the frontiers of European nations.

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What can we do?

Pray

www.prayersformigrants.weebly.com

Become informed

- counter the myths*
- petition and lobby*

Donate money

Donate goods

Use current lists; sort and label items correctly

Volunteer to help – offer skills

Be conscious of the humanity of our fellows and how we are united to them in our common humanity; have a lifestyle which does not endanger their circumstances; actively promote their dignity.





Most refugees have no choice of how they travel and our asylum system should never penalise people for arriving spontaneously or without documents, or differentiate asylum claims on the basis of how people get here. Applicants should receive dignified treatment as fellow human beings and their claims should be considered with care, not rejected out of hand.

The new Act of Parliament will:

- Make it very hard for most refugees to access protection in the UK
 - Fail to commit to a global resettlement scheme
 - Tear families apart
 - Expand the use of unsafe and dehumanising accommodation centres
 - Fail to treat displaced people as human beings, deserving of dignified treatment, e.g., unable to afford some necessities and expected to “beg” for emergency funds or depend upon the generosity of charities
 - More readily deprive people of UK nationality, perhaps not informing them that this step is being taken.
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The government now has unduly wide powers to introduce invasive methods of age verification with no reference to standardisation or international experience.

It has failed to set up procedures for establishing safe routes for access to the UK for asylum seekers and there are no proposals to help front-line refugee-producing and receiving states with appropriate aid and diplomacy. Support is needed for the development of international efforts to devise schemes to share burdens rather than seeking headlines by unilateral decisions to label groups of people as “illegal”.

It seeks to establish proposals that do not follow the UK's obligations under the Refugee Convention or Maritime Law, such as the proposal for two tier treatment of asylum claims depending upon how applicants reach the UK to make claims and suggestions about studies of ways to turn back small boats or hinder their progress.

There is still no relaxation of obstacles to the right to decent and dignified work when decisions on asylum are, as so often, slow to arrive.

There are few proposals for decent family reunification systems or for upholding the rights of children, including support of local authorities who may be faced with significant problems when dealing with severely traumatised individuals

Opportunities to speed up decisions on asylum claims and improve the thoroughness and accuracy of the process have been missed. Instead, there are suggestions that all evidence in support of asylum claims is provided at once and to a deadline. Time is needed for those who have experienced trauma to gain confidence and share their experiences and for material such as independent expert medical reports to be obtained.

Nothing pro-active is being done to improve standards for existing asylum seeker accommodation and monitor the performance of suppliers. Proposals for large new out-of-town centres have not been thought through – and, of course, proposals to lodge people in Rwanda appear unworkable.

There is no recognition of the shortcomings of existing resettlement schemes: for example, there are no proposals for reducing bureaucratic delays in processing applications and learning from mistakes.

There seems to be no expectation that the use of detention centres should be reduced or that conditions in centres (and other large accommodation centres) can be improved, for example, by assuring simpler and more accessible ways to get essential healthcare and legal advice.

It appears that there is no improvement in assurance of appropriate recognition and treatment for victims of genocide, torture and trafficking. Instead, there is an attitude of unbelief and of limitations to special consideration of suffering.

Justice and Peace

Thank you for your attention!

