

JUSTICE AND PEACE

INTRODUCTION

Prayer

Lord, be the beginning and end of all that we do and say.

Inspire and guide our actions by your grace, and complete them with your all-powerful help.

We renew our commitment to work for the building of your kingdom; the kingdom of harmony, peace and justice your Son came to establish.

We will work to lift the burden of suffering that crushes the oppressed, the hungry and the downtrodden.

This we shall do in the name and for the sake of Jesus your Son, by whose sufferings we are all healed.

The Justice and Peace Movement is the practical expression of Catholic Social Teaching - CST. This teaching has been developed by the church over the centuries in response to changing social and economic conditions in the world, and concerns issues such as solidarity with the poor, human rights, development and peacemaking. It can be found in various documents - papal encyclicals and statements from bishops for example - and is rooted in Scripture. It calls the people of God to lives of justice and mercy,

compassion and hope, solidarity and peace.

However, many Catholics are unaware of the existence of Catholic Social Teaching. In fact, it has often been called the Catholic Church's best kept secret.

As a result, its basic content is not known and many do not understand that is an essential part of our faith. This poses a serious challenge for all Catholics, since it weakens our capacity to be a Church that is true to the demands of the Gospel.



The teaching and spread of her Social Doctrine are part of the Church's evangelising mission.

John Paul II.



PURPOSE OF THIS MODULE

To offer to parish councils a structure for a meeting that will assist them in the process of reflection and discussion on justice and peace.

It is hoped that members themselves will find it useful in their own lives, and that it will help them to see ways in which

they might want to raise awareness of justice and peace so that it permeates the life of the parish in all that it does

To review present activities and act as a stimulus to further to actions and development

To describe Justice and

Peace within the Archdiocese of Glasgow and in Scotland

To provide suggestions for further developing the commitment of the parish to justice and peace.

OPENING PRAYER

(read slowly all together)

We join together
 Anticipating....
 New ways of being together
 Of seeking justice in our world
 Of finding peace in trouble times
 Acknowledging....
 Our failure to act for change
 The seeming hopelessness of world events
 And the presence of our God with us
 God of justice and peace
 Your caring ways reach out to us at this time. Be present with us today as we reflect on your presence among us

A reading from the prophet Amos

I hate, I despise your religious feasts;
 I cannot stand your assemblies.

Even though you bring me burnt offerings and grain offerings, I will not accept them.

Though you bring choice fellowship offerings, I will have no regard for them.

Away with the noise of your songs!
 I will not listen to the music of your harps.

But let justice roll on like a river,
 righteousness like a never-failing stream!

(Amos 5:21-24)

A reading from the Gospel of Matthew

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when

was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

Matthew 25:34-45

After listening to the scriptures, pause for a moment to allow personal reading of the following reflection.

What we would like to do is change the world — make it a little simpler for people to feed, clothe, and shelter themselves as God intended for them to do. And, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute...we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world.

DOROTHY DAY, founder of the Catholic Worker Movement. Source: "Love Is The Measure," The Catholic Worker, June 1946.

Allow the readings to start of the discussion. The questions alongside may be helpful...

Take some time for a discussion on what you think these readings are saying to you as Catholics.

To aid your discussion, you might want to consider the following questions...

Do you think these quotations have any significance for work for justice and peace? If so, what? If not, why not?

Are there other pieces of scripture in the Hebrew Bible/teachings of Jesus which inspire you to work for justice and peace?

Is there anyone or any organisation in our modern world whose work for justice and peace you admire?

POPE BENEDICT XVI

In view of the risks which humanity is facing in our time, all Catholics in every part of the world have a duty to proclaim and embody ever more fully the "Gospel of Peace", and to show that acknowledgment of the full truth of God is the first, indispensable condition for consolidating the truth of peace. God is Love which saves, a loving Father who wants to see his children look upon one another as brothers and sisters, working responsibly to place their various talents at the service of the common good of the human family. God is the unfailing source of the hope which gives

meaning to personal and community life. God, and God alone, brings to fulfilment every work of good and of peace. History has amply demonstrated that declaring war on God in order to eradicate him from human hearts only leads a fearful and impoverished humanity toward decisions which are ultimately futile. This realization must impel believers in Christ to become convincing witnesses of the God who is inseparably truth and love, placing themselves at the service of peace in broad cooperation with other Christians, the followers of other religions and with all men and

women of good will.

At the conclusion of this Message, I would like to address a particular word to all believers in Christ, inviting them once again to be attentive and generous disciples of the Lord. When we hear the Gospel, dear brothers and sisters, we learn to build peace on the truth of a daily life inspired by the commandment of love. Every community should undertake an extensive process of education and witness aimed at making everyone more aware of the need for a fuller appreciation of the truth of peace. At the same time I ask for an increase of prayers, since peace is

above all a gift of God, a gift to be implored incessantly. By God's help, our proclamation and witness to the truth of peace will be all the more convincing and illuminating.

Message for World Day of Peace 2006

In view of the risks which humanity is facing in our time, all Catholics in every part of the world have a duty to proclaim and embody ever more fully the "Gospel of Peace"

POPE JOHN PAUL II

There is no justification then for despair or pessimism or inertia. Though it be with sorrow, it must be said that just as one may sin through selfishness and the desire for excessive profit and power, one may also be found wanting with regard to the urgent needs of multitudes of human beings submerged in conditions of underdevelopment, through fear, indecision and, basically, through cowardice. We are all called, indeed obliged, to face the tremendous challenge of the last decade of the second Millennium, also because the present dangers threaten everyone: a world economic crisis, a war without frontiers, without winners or losers. In the face of such a threat, the distinction between rich individuals and countries and poor individuals and

countries will have little value, except that a greater responsibility rests on those who have more and can do more.

Consequently, following the example of Pope Paul VI with his Encyclical *Populorum Progressio*,⁸⁷ I wish to appeal with simplicity and humility to everyone, to all men and women without exception. I wish to ask them to be convinced of the seriousness of the present moment and of each one's individual responsibility, and to implement - by the way they live as individuals and as families, by the use of their resources, by their civic activity, by contributing to economic and political decisions and by personal commitment to national and international undertakings - the measures inspired by solidarity and love of preference for the poor.

This is what is demanded by the present moment and above all by the very dignity of the human person, the indestructible image of God the Creator, which is identical in each one of us.

In this commitment, the sons and daughters of the Church must serve as examples and guides, for they are called upon, in conformity with the program announced by Jesus himself in the synagogue at Nazareth, to "preach good news to the poor...to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4:18-19). It is appropriate to emphasize the pre-eminent role that belongs to the laity, both men and women, as was reaffirmed in the recent Assembly of

the Synod. It is their task to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice.

Sollicitudo rei socialis 47

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FIND US ON THE WEB AT:

www.justiceandpeacescotland.org.uk

JUSTICE & PEACE IN OUR ARCHDIOCESE

PARISH PASTORAL COUNCILS

Justice & Peace Scotland,
65 Bath Street, Glasgow G2 2BX .

Phone/fax: 0141 333 0238



The coordination of work of Justice and Peace in the Archdiocese is the responsibility of the Archdiocesan Justice and Peace Commission. This comprises a representative from every parish in the Archdiocese and a representative from each Deanery. This Commission meets five times a year. It has an elected Executive which carries out the decisions of the Commission. The Commission's Constitution is contained in an appendix to this document.

The Glasgow Archdiocese, along with every other diocese in Scotland sends a representative to the National Justice and Peace Commission which meets quarterly. The Commission has a paid office staff, reports to the Bishops' Conference, and is funded from the Collection made on the first Sunday of the year.

WHAT CAN WE DO?

As a group, write down what is already happening for Justice and Peace in your parish. You probably do more than you realise!

Consider if there are any other activities you might undertake for particular groups or issues. Write these suggestions down too,

If you would like to share your initiatives with other groups in the Archdiocese, please send your list to the Secretary: Dorothy McLean, 25 Strowan St., Glasgow, G32 9DL

The Commission will then collate the returns, and send the completed list to all contributors, so that you have an idea what is going on elsewhere in the Archdiocese.

• **Books**

There are a number of good books on Catholic Social Teaching. The following are some of the most recent, and should be readily available from bookshops.

Curran, C. Catholic Social Teaching, 1981- present. Georgetown University Press, 2002.

O'Keefe, J. I'll tell you a secret: an introduction to Catholic Social Teaching. CAFOD, 1996.

Pontifical Council for Justice and Peace - Compendium of the Social Doctrine of the Church. Burns and Oates, 2005.

Thompson, J. Justice and Peace : a Christian primer. 2nd ed. Orbis, 2003.

Vallely, P. The new politics : Catholic social teaching for the twenty-first century. SCM, c1998.

• **Useful websites**

SCIAF: Scottish Catholic International Aid Fund: www.sciaf.org.uk

CAFOD: Catholic Fund for Overseas Development. www.cafod.org.uk/

Justice and Peace Scotland : www.justiceandpeacescotland.org.uk/

Pontifical Council for Justice and Peace: www.vatican.va/roman_curia/pontifical_councils/justpeace/

National Justice and Peace Network www.justice-and-peace.org.uk.

Sojourners: www.sojo.net/index.cfm.

• **Addresses**

Justice & Peace Scotland, 65 Bath Street, Glasgow G2 2BX. Tel:/fax: 0141 333 0238

SCIAF, 19 Park Circus, Glasgow G3 6BE. Tel:0141 353 5555.