

Lord, you call us to
discipleship
and loving service.

In prayerful response may
we be beacons of your light
where there is darkness;
may we bring hope where
there is despair, fostering
love and compassion
where there is hatred
and division.

May we strive at all times
to live simply,
finding joy in small things,
content to have less
so others might have more.
Mindful of our responsibility
as stewards of creation
may we tread lightly
on the earth, respectful
of all living things.

Rooted in faith,
may we work together
to make your kingdom of
peace and justice
a reality for all people.

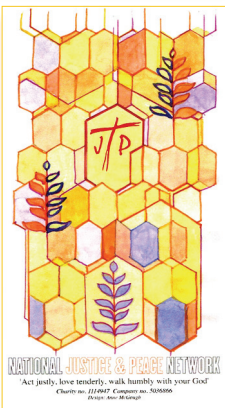
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**NJPN
Prayer
card**

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NJPN



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Called to be prophets of HOPE

On his journey to Calvary, Jesus weeps over Jerusalem. Destruction is coming to the Temple: Israel has failed to recognise 'The things that make for Peace' (Luke 19:42); to see the kingdom of God becoming present in Jesus' way of truth, justice, freedom and love. At the NJPN Conference 300 people met to pray and reflect on the things that make for peace today, and how we might join more fully in Jesus' way of truth, justice, freedom and love.

From 1945 with the dropping of the atom bomb and subsequent arms race we held the capacity for our own destruction. **Professor Paul Rogers** with *A Century on the Edge: from Cold War to Hot War 1945-2045* took this as his starting point. By 2045 we have to find the wisdom to avoid our own destruction through climate change. We will need to practise HOPE and there are solid reasons for doing so. 30 years ago there were about 65,000 nuclear weapons deployed. However by the time the Cold War (mostly) came to an end, weapons had decreased to between 6 and 7,000. Campaigning works.

Change also happens in response to particular events: the 'canary in the coal mine' effect. With the discovery of the hole in the ozone layer it only took 4 years from the Montreal convention to phase out CFC's. 30 years later the ozone layer is starting to repair itself. Change is possible.

Professor Rogers identified LIDISM and neo-liberal economics as great challenges to our urgent task of living peacefully within the bounty of the planet. Lidism is a failure by governments to address problems at core, to maintain control rather than make fundamental changes to the way societies work. Neo-liberal economics have failed to deliver global justice. Huge differences in wealth and poverty are now a *transnational* phenomenon. This leads to anger, resentment and frustrated expectations. An interesting example of this is Tunisia. Of the 'Arab Spring' countries it the one that has made the most democratic progress, but the 30% graduate unemployment is probably one reason that it has more young people going to join IS than any other state in the Middle East.

Climate change is affecting countries least able to cope most severely, and accelerating. This is a threat to global security that neo-liberal systems with their emphasis on 'small government' have no mechanisms to address.

We must resist any claim that there is 'no alternative' to lidism or neo-liberalism. Indeed positive alternatives are already coming into being. The New Economics Foundation 'Great



L-R: Jenny Vaughan (Progressio), Lorraine Dinnegan, Paul Rogers, Pat Garfney (Conference Chair), Anne Peacey (NJPN Chair) Martin Poulson, Fr Edu Gariguez

Transition Project' feeds in low carbon and greater equality. The Oxford Research group works on sustainable security as an alternative to militarism. Pope Francis' *Laudato Si'* and critical statements on neo liberalism are hugely significant. We need to speed up change, but it IS happening and we can support it.

Our prophetic role is to hold onto the HOPE that change for a peaceful, sustainable, stable and just world is possible, and to model that in the way that we think and speak and act. The other Conference contributors were exactly such inspirational prophets.

Fr Edu Gariguez from the Philippines described his priestly mission as service of the poor, and himself as an 'accidental environmentalist'. In 2012 he was a recipient of the Goldman Environmental Prize for his work in protecting the rights of indigenous peoples against the interests of mining companies.

Lorraine Dinnegan, a London mother whose 14 year old son was a victim of knife crime, has worked to set up the *Safe Havens* scheme to improve communities and protect young people.

Fiona Mwashita is a Progressio regional manager in Zimbabwe, empowering women through human rights education and establishing sustainable livelihoods.

Sr Maire Hayes, of the Congregation of the Holy Spirit, is involved with faith groups working together in Luton to build and maintain social harmony in the community.

Throughout the Conference **Martin Poulson**, a Salesian of Don Bosco, contributed rich theological commentary.

We met in small groups for a morning and evening session. One participant noted:

"What I valued from the prayer/ reflection process was the opportunity for some quiet reflective space with opportunity to hear and be heard by people I hadn't chosen to chat to... there was a huge variety of contexts and experience represented - all part of the story God is telling."

Mary Conway

This is an edited version of the report. You can find the full text at www.justice-and-peace.org.uk, or contact NJPN for a hard copy. Contact NJPN if you would like to order recordings of the speakers.



Speaking Personally: Michael Hornsby-Smith



Where do you think your commitment to justice and peace comes from?

I can still recall Fr. McEwan at the Salesian College, Battersea, teaching us about *Rerum Novarum* in the Fourth Form. An early interest in politics came from my aunt who was a government minister. When canvassing in Attercliffe when I was a student at Sheffield I was enormously impressed by the extraordinary politeness of people who seemed to be deprived.

In my first job at Battersea College of Technology I was 'invited' to become Branch Secretary of the Association of Teachers in Technical Institutions and remained so long after we moved to Guildford at the University of Surrey. There a postgraduate student, Fr. Bob Bogan, invited me to become a member of the A&B diocesan Justice and Peace Commission. To my great surprise the then Bishop Cormac invited me to chair the commission and I did so for six years. I was invited to join the Committee of the Catholic Institute for International Relations (now Progressio) for six years and I went on a three-week CAFOD exposure trip to the Philippines in 1984. Fr. Michael McGlade returning from Chile brought a healthy breath of liberation theology to our parish for a few years. Over the years I went on major demonstrations such as the protest against war in Iraq, the 'Make Poverty History' demonstration in Edinburgh, and the climate change demonstration before Copenhagen. I was briefly a member of a Pax Christi working party. I was pleased to become a patron of Husetop which campaigns for women priests. In sum, my call was not a Damascus experience so much as a gradual learning experience.

The Second Vatican Council was a major inspiration as were the many friends I made in the justice and peace movement.

What for you are the most important areas of concern today?

Three issues strike me as particularly relevant at this time. The world is changing and we need to recognise the reality of globalisation and its implications for the changing labour market. We also need to reinterpret the nature of security threats in the world today.

So firstly, the steady increase in inequality since the 1980s must be tackled if social cohesion is to be retained. The recent books by the French economist, Thomas Piketty, and by Anthony Atkinson, point to the need for comprehensive responses. Pope Francis' *Evangelii Gaudium* has some pointed suggestions to follow.

Secondly, the issue of global warming is one which will determine our response to intergenerational injustices and we need to respond as individuals, campaigning groups, nations and international organisations. Pope Francis' *Laudato Si'* puts the issue into the context of respect for God's creation.

Thirdly, I believe we need to reappraise the place of the UK in the 21st century. Our foreign and defence policies must reflect the current and projected dangers and we need to recognise that we must work collaboratively with other nations, particularly those in the EU. We need to work collaboratively to reform major international institutions such as the UN, IMF and World Bank. Nuclear disarmament and a reduction of arms production must be actively promoted.

What sustains you in your commitment?

The commitment of activists is enormously inspiring and supportive. I recall meeting Bruce Kent, Pat Gaffney and members of Pax Christi on the anti Iraq War demonstration, Kevin Burr in Edinburgh for the 'Make Poverty History' demonstration, and Fr. Owen Hardwicke before the Copenhagen meeting on climate change. In the past colleagues on the diocesan justice and peace commission and CIIR (Progressio) committee, such as Mildred Nevile and Ian Linden, were inspirational and encouraging. For nearly forty years I have been a member of my parish Justice and Peace group. It has usually been a 'hard slog' but, in spite of much indifference and occasional hostility in the parish, the perseverance of our handful of members has been inspirational. We have a routine of welcoming the parish diversity on Racial Justice Sunday, organising a 10% collection of Christmas spending for chosen charities and a 'write for rights' campaign around Christmas, then in the New Year Peace Sunday and Poverty and Homelessness Sundays. This year we are focussing on environmental issues and Pope Francis' encyclical *Laudato Si'*. Of course, absolutely fundamental has been the teaching of Vatican II, especially *Gaudium et Spes* and *Lumen Gentium* and Catholic Social Teaching since.

What are your hopes for a Church like ours for the 21st Century?

Primarily that it will be a 'People of God' Church and won't regress to a pre-Vatican Church and that clericalism will be replaced by collaborative ministries. I also hope that there will be a growing concern to teach parishioners some of the key characteristics of Catholic social teaching in the weekly homilies. Issues such as the intrinsic dignity of each human being, the importance of the common good, solidarity, subsidiarity, and the preferential options for the poor and for non-violence are rarely taught. Yet recent teaching of the popes since Vatican II are rich with the implications of bringing closer God's kingdom on earth as in heaven. Pope Francis has been inspirational but how many know he said 'no to an economy of exclusion; no to the new idolatry of money; no to a financial system which rules rather than serves; and no to the inequality which spawns violence'? Somehow we need to enthuse young Catholics with a new social vision of being a follower of Jesus. Finally, I hope there will be a growing awareness that we need to address gender and generational injustices.

Michael P. Hornsby-Smith is Emeritus Professor of Sociology at the University of Surrey and the author of An Introduction to Catholic Social Thought (Cambridge University Press, 2006) and a simplified version in Following Jesus as Pilgrims, Servants and Prophets: Letters to my Grandchildren (Fastprint Publishing, 2014). He was a speaker at the J&P Conference in 1995 on 'Political Holiness'

From the Archive: Action—Asylum Seekers

Summer 1998

"Contact with MPs in places where asylum seekers arrive or are detained suggests that they are receiving many letters demanding yet more rigorous treatment for this group of vulnerable individuals. As we await the government review of the situation, why not write and put your viewpoint?"

Cardinal Hume said in December,

'Time and again I find myself coming back to this simple idea of our common humanity. So much, it seems to me comes to just this. The more we can come to accept that each person matters, the stronger will be our sense of service, our openness to look for the good of the other person, and our willingness to share with our neighbour in need.'"

Valuing the Family?

The working document for the Synod on the Family says: *'Since the family is the leading agent in building society and not a private matter, adequate public policies on behalf of the family are necessary which support and promote the family.'*

Here in the UK, our system of social security, founded upon values long embodied in Catholic Social Teaching, has been a practical expression of the belief that we are all, in a sense, a family. We are our brothers and sisters keepers. In a collective pooling of resources, we contribute not simply for what we expect to get out of the system, but to maintain a level below which we think no individual or family should fall.

But that system is being so eroded it increasingly excludes those who need it most, and its values of mutual solidarity are in danger of being replaced with those of individual self-interest.

Iain Duncan Smith's new Welfare Bill is predicted to drive poor families deeper into poverty, and even influence decisions about family size. Limiting support from Child Tax Credits or Universal Credit to only two children may put some couples into the very sad situation of seeing a third child not as a gift but as an insupportable burden.

Under Universal Credit, pressure will be put on those who combine part time work with family and caring responsibilities. They will be urged to earn more by working longer hours or getting another job. And if they don't comply, they could be subject to benefit sanctions which have previously only affected those who are unemployed.



The Women's Budget Group (WBG) described the July Budget as 'a terrifying move towards permanent austerity'. This is due to the Chancellor's Fiscal Charter, which commits future governments to 'balancing the books', meaning continuing cuts to welfare and public services, and the inevitable conversion of public debt into private debt. The WBG said: 'Underpinning the Fiscal Charter is the message that, you are on your own. Every individual must meet his or her lifetime needs through earning and borrowing. People will have to take on debt to buy a house, an education, and quite likely, to buy food and heating if for any reason they are unable to earn enough'

Meanwhile, there are reports that Iain Duncan Smith is 'very keen' to explore the idea of people paying into individual saving accounts to insure against unemployment or illness. This seems almost guaranteed to further entrench inequality and disadvantage, as we know that many people are simply too poor to save. If we go down this path, it seems that self-interest will replace solidarity, and self-preservation will replace social security.

We urgently need to reaffirm, and to fight for, the principles contained in Catholic Social Teaching - a preferential option for the poor, and respect for the essential dignity of every person. Otherwise, the public policies adopted in the UK will mean low-income families and children face a future of increasing hardship and deprivation.

Bernadette Meaden, Ekklesia Associate and writer

25 Years of *Justice & Peace*

The first issue of this newsletter went out 25 years ago in the autumn of 1990, as 2 sides of green A4 stapled to the Columbans' yellow *Vocation for Justice* newsletter. In it, the purpose of the newsletter was defined as:

"Many diocesan J&P organisations produce their own newsletter or magazine. The purpose of the NLC venture is to bring justice and peace to a wider, national readership. It is anticipated that future issues will include an editorial, an article commissioned by the NLC, and a diary page giving details of events of national significance to those involved in this field."*

**National Liaison Committee of Diocesan Justice & Peace Commissions, forerunner of NJPN*

Looking back over past issues provides a wonderful history of the campaigns and priorities over the years, some less prominent now and some continuing. For example, the introduction of the Fairtrade mark; Asylum Seekers; growing awareness of environmental issues; Latin America; Northern Ireland; the Middle East; human trafficking, wars and disarmament... It also chronicles the fortunes of justice and peace around the dioceses and introduces the work of agencies in the Network, as well as, of course, the reports of all the annual conferences. Over this and the next two issues we will feature some items 'from the archive' (see page opposite).

The format has changed from 2 to 4 sides of A4, from a green banner to a red banner, and more recently to full colour, but the purpose of the newsletter has remained much the same as you can see from this issue. It continues to be distributed with *Vocation for Justice*—Thank you, Columbans!

Ann Kelly

Around the Dioceses

Brentwood

Due to a restructuring in the diocese in June, all the commissions were closed down and 11 workers,

including the Director for Social Justice,

Davina Bolt were made redundant.

Our thanks go to Davina for her many years of service to J&P and hope that all goes well for her in the future. We will seek to work with the new structure to support J&P in the diocese.



Menevia



Phil Barrett works as a volunteer for CAFOD South Wales at the Cardiff office. His role at

CAFOD is all about developing CAFOD across the parishes in the Archdioceses of Cardiff and Menevia and together with this developing the Justice and Peace movement. He has recently become the NJPN contact for Menevia and would very much like to hear from people living in Menevia who have an interest in justice and peace and could help him develop justice and peace across Menevia. (02920 344 882, pbarrett@cafod.org.uk)

Nottingham

Farewell to **Martyn Swaby** the J&P Fieldworker, who left earlier this year. The diocese are in the process of recruiting a replacement.

Southwark

Thanks and good wishes to **Terry Brown** who has retired as J&P Fieldworker.



And welcome to his successor, **Kenneth Roberts**. He has an interest in Housing and Ethical Investment/Financial issues, and looks forward to getting a wider audience, especially young people, interested in JPIC.

OCTOBER

- 10 Peace History Conference: Manchester: abolishwar.org.uk; 020 3397 3019
- 11 Prisoners Sunday: prisonadvice.org.uk
- 11-18 Week of Prayer for World Peace
weekofprayerforworldpeace.com; 020 968 4340
- 15 Housing Justice Roadshow and AGM: London: housingjustice.org.uk; 020 3544 8094
- 15 Fly Kites not Drones peace education workshop: London: paxchristi.org.uk; 020 8203 4884
- 17 Birmingham J&P Assembly with John Battle: Solihull: birminghamjandp.org.uk; 01993 702 654
- 17 Southwark JPIC Assembly with Canon Giles Fraser: London: southwarkjandp.co.uk; 020 7928 9742
- 17 Skill Up! Stand Up! Training for activists: Manchester: globaljustice.org/skillup; 020 7820 4900
- 17 Disinvest to Reinvest—Investing for a Just Economy: London: operationnoah.org; 07804 059 426
- 18 CND Conference: London: cnduk.org/; 020 7700 2393
- 18 -24 Good Money Week: goodmoneyweek.com
- 18-25 One World Week: oneworldweek.org
- 21 Catholic Mission in Today's World: Heythrop, London: cmu.org.uk/conference; 01704 533 708
- 24 United Nations Day: unmeditation.org/
- 24 Faith and Creation: A Call to Mission: Liverpool: columbans.co.uk; 01564 772 096
- 26 Truth Telling Today: Prof Denys Turner: Las Casas, Oxford: bfriars.ox.ac.uk; 01865 278 400
- 31 Minorities and Identity in the 21st Century: London Interfaith Centre: christiansaware.co.uk; 0116 254 0770

NOVEMBER

- 1-8 Stop the Transatlantic Trade Deals: Speaker Tour (UK): globaljustice.org/events; 020 7820 4900
- 5 Commemoration Service for those who have died homeless: St Martin-in-the-Fields: housingjustice.org.uk; 020 3544 8094
- 6 Green Christian AGM and
- 7 'Joy in Enough' Conference: Bristol: greenchristian.org.uk; 0845 459 8460
- 7 Leeds J&P AGM & Mini Conference on *Laudato Si'*: jandp@dioceseofleeds.org.uk
- 7 Catholic Association for Racial Justice AGM: London: info@carj.org.uk; 020 8802 8080
- 8 Movement for the Abolition of War AGM & Remembrance Day Lecture by Paul Rogers: London: abolishwar.org.uk
- 8 Philippines Today and Philipinos in the Diaspora: Leicester: christiansaware.co.uk; 0116 254 0770

- 9 Britain In/Out of the EU: What is best for peace?: London unitingforpeace.com; 020 7791 1717
- 9 A Journey in Manchester through the eyes of a torture survivor: freedomfromtorture.org; 020 7697 7777
- 12 Housing Justice Roadshow: Preston: housingjustice.org.uk; 020 3544 8094
- 13-14 Health Through Peace: Challenging War, Militarisation and Global Insecurity: London: caat.org.uk; 020 7281 0297
- 14-20 International Week of Action Against the Militarisation of Youth: wri-irg.org; 020 7278 4040
- 15 International Day of Prayer for the Persecuted Church: csw.org.uk
- 15-21 Inter-Faith Week: interfaithweek.org
- 15-21 Prisons Week: prisonweek.org
- 21 **NJPN Open Networking Day** with Vincentians in Partnership: London: justice-and-peace.org.uk; 020 7901 4864
- 29 Climate March: London: campaigncc.org; 020 7833 9311
- 30-11 December: COP21 UN Climate Conference: Paris: unfccc.int

DECEMBER

- 2 Musicians for Peace & Disarmament Concert: London: mana.org.uk; 020 8455 1030
- 3 Winter Concert @ St Werburgh's: Manchester;
- 12 Christmas Concert for Human Rights: Birmingham;
- 12 An Evening with Words and Music: London: freedomfromtorture.org/events; 020 7697 7777

JANUARY 2016

- 8-10 The Middle East: Conflict Transformation: Christians Aware Annual Conference: Swanwick, Derbys: christiansaware.co.uk; 0116 254 0770
- 17 Peace Sunday: paxchristi.org.uk; 020 8203 4884
- 17 World Day of Migrants and Refugees: w2.vatican.va
- 18-25 Week of Prayer for Christian Unity: ctbi.org.uk; 020 7654 7254
- 24 Homeless Sunday: homeless-sunday.uk; 020 3544 8094
- 27 Holocaust Memorial Day: hmd.org.uk
- FEBRUARY**
- 7 Church Action on Poverty Sunday: church-poverty.org.uk; 0161 236 9321
- 10 Ash Wednesday
Witness at MoD London: paxchristi.org.uk; 020 8203 4884
- 12-14 Militarisation in Our Society: Birmingham: woodbrooke.org.uk/courses; 0121 472 5171
- 13 **NJPN Open Networking Day** with Church Action on Poverty: Manchester: justice-and-peace.org.uk; 020 7901 4864
- 29-13 March Fairtrade Fortnight: fairtrade.org.uk

DONATE TO NJPN: Online at www.cafonline.org, put National Justice and Peace Network in the Find a Charity box; **By cheque** payable to NJPN to the address below. To make a regular donation by **Standing Order**, contact the Administrator or download the Membership Form at www.justice-and-peace.org.uk

The National Justice & Peace Network encourages and facilitates communication and networking between Catholic/Christian individuals, groups, and organisations (both lay and religious) who are working for justice, peace and the integrity of creation at grassroots, diocesan, national or international level.

This newsletter is produced three times a year by the Network. The views expressed are not necessarily those of the National Justice and Peace Network.

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NEXT ISSUE DATE
FEBRUARY 2016

COPY DATE
18 DECEMBER 2015

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