



NEWSBRIEF

A publication of the USG-UISG Commission for Justice, Peace and Integrity of Creation.

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Editorial: As the sun sets on 2017, we are filled with gratitude as we look back at all that God's grace has achieved through our humble initiatives in collaboration and networking with many who share our goals for peace. We look forward with hope that God's kingdom of justice, peace, and integrity of creation may be fully manifested. In this issue, JPIC Roma—one voice among many—is calling out and evoking integral human development for all, recognizing God's love with desire to share it, and showing concern for migrants and refugees, for victims of violence, and all who are marginalized due to poverty and ethnicity. We wish our many friends and all people of goodwill a very prosperous 2018.

LINKS: [Click underlined blue text to open a link or copy and paste the url on your browser window](#)

ETHICS IN INTERNATIONAL RELATIONS



Cardinal Peter Turkson, Prefect of the Dicastery for Promoting Integral Human Development, was the keynote speaker.

In November, the Pontifical University of the Gregoriana sponsored an International Conference to address the ethics of Integral Human Development: challenges to sustainability and democracy. Cardinal Peter Turkson, the keynote speaker, laid the foundation for the gathering as he spoke about “The service of integral human development: theoretical perspectives, practical impacts and challenges.” He began by tracing the language of development outside of the church, especially through the documents of the United Nations (UN), with the Millennium Development Goals (MDG’s) and the Sustainable Development Goals (SDG’s). These documents were to address the core problem of under-development with and an understanding of progress in the material development of a country.

Within the church, recognition of the problems are the behaviors of human consumption and the exploitation of Earth’s resources, which has led to unequal distribu-

tion of the benefits of resources and opportunities for human development. With this in mind, he considered the understanding of the church through various church documents, beginning with Vatican Council II and the writings of the popes since that time. The church proposes alternative models that promote conditions for the common good. To be authentic, it cannot be limited to economic growth—it is the dignity of the human person that counts most. A fundamental question is “how do the poor benefit?”

The Cardinal discussed the observation that technological products are not neutral. With the consumerism model, deeper technological roots and conflicts occur within the human and natural world. The challenge of the new Dicastery for Promoting Integral Human Development is to focus on being and becoming rather than having. Well-being includes not only the economic factors, but life-giving relationships and spirituality.

Personalizing the message that development includes the dignity of everyone, Cardinal Turkson said we need to ask ourselves: “how can I live in full dignity when others are in need?” He identified that there is a web of social and ecological relationships, not mere connections. Using an example of reduction in the use of fossil fuels, he stated the challenge is to dialogue, supporting a Global Governance where we are all forced to go beyond ourselves.

We were encouraged to continue reflecting on the issues related to development and to attend to what is important.

Building on this foundation, Professor Simona Beretta of the Catholic University of the Sacred Heart in



Professor Simona Beretta of the Catholic University of the Sacred Heart in Milano.

Milano, addressed “The ideal of development in the thinking of the international community: evolution changes and challenges.” She cited the importance of having the person at the center, while she considered a basic needs approach that moved beyond economic development. Focusing on delivering material outcomes

does not guarantee results that are good for all. Thus, an increase in school enrollment doesn’t necessarily improve the quality of education.

Professor Beretta considered three challenges facing the international community:

1. To re-think development by recognizing social aspects of development and including friendships and relationships
2. To make sense of integral development by keeping the process simple such as “care for our common home,” and to not think only in terms of complex, multi-dimensional targets
3. To re-organize global governance by looking to the ideal of human dignity and having quality relationships with those who are poor.

Other speakers contributed by sharing about the conditions in specific countries in Africa, Asia, Latin America, and India.

Since many of these talks will be published we are unable to provide links. Besides the documents of Vatican Council II and the Compendium of the Social Doctrine of the Church, these encyclicals underlie the themes of this conference:

[Mater et Magistra by Pope John XXIII](#)

[Popularum Progression by Pope Paul VI](#)

[Sollicitudo Rei Socialis by Pope John Paul II](#)

[Caritas et Veritatis by Pope Benedict XVI](#)

[Laudato Si by Pope Francis](#)

JPIC NONVIOLENCE AND HUMAN DIGNITY

Spanish and Portuguese JPIC Promoters gathered on Wednesday, 6 December, to reflect on theme Nonviolence and Human Dignity. Following is a summary of their reflections.

From the JPIC perspective, the human person, as son and daughter of God, is a “subject of rights.” This subjectivity is recognized within a system and, as such, has a reproduction logic. What does it reproduce? It reproduces life and whatever confirms its dignity status “life in abundance.”



Maria de Rosario Pena, DSC, Carmen Elisa Bandera, SSps and Maria Yeneth Moreno, SDS.

The prophets of the Old Testament offer a method to evaluate if a system honors that dignity status by encouraging people to not forget widows, orphans, and foreigners—those who are excluded by the system. Today, we can assess if a capitalist system has generated equal opportunities or whether it has increased poverty, misery, hunger, and exclusion. Ignacio Ellacuría identifies people who suffer in these ways as victims; people whose dignity has been violated and who are constantly referred to in the gospel.

To live the radicality of the gospel, we must read and shape our thoughts around the reality of their plight: from those who suffer, the victims, the poor, or, in words of Pope Francis, those whom society discards, who don’t matter... the invisible ones. This is what Ellacuría calls “the place that gives birth to truth” (1), the place of the victims, because they can tell us if the system we have created is useful or not, if it reproduces life or death.

Our connection in our humanity makes us all a part of this system, nobody can be outside. But how are we in it? This question prompts a reflection on our need to develop a critical awareness, to not forget those brothers and sisters who are marginalized and restricted from a life of dignity by a system that should have the dignity of all people at its heart.

Those who are victimized are a transformation driver because the place that gives birth to truth is the place of “the other” who questions me, and challenges me to try to improve the living conditions of those who suffer.

For this reason, when we try to identify a situation, we need to ask ourselves: from where do we perceive reality? From what place? Indeed, it is not the same to see reality from Europe or Africa or Syria...

In this reality, people are the main sociopolitical subject, provided they are the result of a community building. Community is the place of the “person;” where the person becomes visible and has a place. In these times of

exclusion and violence, it is easy to reproduce an “imperialist” mentality that leads to the elimination of the other, of the different, and to the eradication of their dignity.

In Luke 6:6, Jesus calls the man with the withered hand and puts him in the center. This is the place where his dignity is restored.

Ignacio Ellacuría suggests we see this reality as a challenge: human people can be the authors of their own lives, and can co-create new ways of living; it is possible “to revert, to subvert history, and to launch it in another direction,” which leads to liberty.

To take charge of the reality means to enable others to become fully human, which can only be achieved through a process of liberation from unjust structures.

To carry the reality implies an ethical dimension, which in this case translates into reporting the actual oppressive conditions endured by majorities... because they affect me.

To shoulder responsibility for reality because, if reality does affect me, this ethical report claims me and motivates me to transform reality into “what it should be;” the space where people can realize themselves.

The scope of transformation is the historical reality, where people must act in order to change its inhumane and dehumanizing dynamics. Historical reality is the place where possibilities of freedom from injustice and oppression may arise, so that history truly becomes a principle of humanization and dignity for all the sons and daughters of God.—Contributor: Carmen Elisa Bando, SSpS Mission Secretary and JPIC Coordinator for her Congregation

Sources:

(1) Ignacio Ellacuria, “Filosofía de la realidad histórica”-marzo 1991
Artículo: “La persona en el pensamiento de Ignacio Ellacuría”, por Luis Arturo Martínez Vásquez.

A CALL FOR ETHICAL INVESTMENT IN AN ERA OF CLIMATE CHANGE



Berardino Guarino, Treasurer of the Euro Mediterranean Province for the Society of Jesus; Lorna Gold Project Coordinator of *Laudato Si* at Trocaille; and Kingsmill Bond, Analyst from Carbon Tracker Initiative.

The Catholic Divest Reinvest Program of the Global Catholic Climate Movement (GCCM) organized a meeting to introduce “A Divestment Toolkit for Catholic Organizations.” The meeting was hosted by FOCSIV at Via S. Francesco di Sales 18 on Monday,

respond to the call of Pope Francis in *Laudato Si* to show that we care for the earth as well as the poor who suffer the consequences of the destruction of our mother Earth. The GCCM Program invited Catholic organizations and institutions to be part of the next divest reinvest announcement scheduled for April 22, 2018. Mrs. Lorna Gold provided an overview of the science and ethical framework under which divestment from fossil fuels companies is a moral imperative. She introduced the Guide titled Ethical Investments in an Era of Climate Change. Using the See—Judge—Act traditional approach, the guide provides a perspective for faith-based Institutions concerned with ways in which their investments align with their mission and vision.

Mr. Kingsmill Bond gave a depth rooted analysis of financial implications for the global energy transition with a special focus on exit from fossil fuel investments. Basically, he underscored through data analysis the fact that an increasing number of renewable energy sources are becoming increasingly more affordable in comparison with fossil fuel energy sources.

Mr. Berardino outlined a best practice taken from the decision made by the Society of Jesus Euro Mediterranean Province to divest some of their investments gradually and reinvest in ethical and climate-friendly investors. Several concerns were raised during the Questions and Answer session, one of which was the fact that we are living in a low interest rate era, creating the need to have adequate investment strategies. To do that, Catholic institutions need to have qualified technical advice. On the other hand, while congregations need to invest ethically, they also need to invest in businesses that give good returns to sustain their missions and take care of their senior members.

We will keep you updated about other initiatives related to our Catholic Divest Project. We kindly ask you to share the new toolkit [Ethical Investment in an Era of Climate Change](#) into your network. It is important to involve increasingly more Catholic institutions to act now for the care of creation by signing the Catholic [Fossil-free Pledge](#) and joining the next joint [Catholic divestment announcement](#), slated for April 22, 2018, World Earth Day.

The presentations are available [online](#).



CAPACITY BUILDING IN AFRICA



Front row: Ignatia Asoh, TSS, Andreas Göpfert, M.Afr. Back row: Mapendo Masirika Announciata, MSOLA, François de Paul Houngue, SMA, Denise Bang'na, NDA

The African Working Group (AWG) hosted the JPIC Promoters Meeting on the 20th of December. With Sr. Denise Bang'na, NDA facilitating, the meeting began with a [prayer](#) led by Fr. Andreas Göpfert, M.Afr. Despite the negative world news, commentaries in the mainstream media, and the difficult and conflicted situations on the continent of Africa, people of hope and peace are preparing for the arrival of Jesus, the Prince of Peace. Children, such as those in Burkina Faso, are working together in solidarity, building small Christmas cribs at the main entrance to their homes.

Fr. François de Paul Houngue, SMA presented the first part of the session on [“capacity building for JPIC”](#) which was organised last July by the AWG in Benin. Twenty-three JPIC Promoters from Mali, Burkina Faso, Benin, Togo, Ghana, Ivory Coast, Liberia, and Benin attended this seminar in Calavi/Cotonou.

After demonstrating the different steps needed for the preparation of this seminar, Fr. Francois explained the content of the programme. The resource persons coming from Benin, Ivory Coast, Brussels, and Rome. The topics presented: social teaching of the Catholic Church; conflict resolution and transformation; protection of the rights of children, especially with regard to child trafficking and the phenomenon of ‘wizard children;’ raising awareness on care of the environment; land grabbing; and networking, advocacy, and lobbying, in collaboration with the secretariat of [AEFJN](#). The participants visited the [Songhai Centre](#) where the recommendations of *Laudato Si* are put into practice in a concrete way.

During the visit to the historic City of Ouidah, the participants walked along ‘the road of the slaves.’ praying for all who were involved in the slave trade. They passed first through the ‘door of no return’ and came back through ‘the door of life,’ the path of the first

missionaries who brought the Good News to Benin and to West Africa.

During the workshop, several guests were invited to speak such as Mgr. Aristide Gonsallo, Bishop of Porto Novo who is responsible for JPIC in Benin, and Sr. Monique Oni, Vice-President of the Conference of the Major Superiors of Benin.

The crucial point of the JPIC workshop in Benin is the follow up: do the participants share and implement their new experience? The feedback we have received from Benin, Mali, and Liberia is very encouraging.

At the end of the presentation of Fr. Francois, several questions were brought up to clarify various issues mentioned above. Time was given for sharing in small groups and in the general assembly. The following questions helped to raise awareness among our own congregations:

- How do we encourage members of the congregations to collaborate more effectively with each other at the local/national level?
- Are our people in formation (formators and candidates) really involved in issues of JPIC?
- How can we energise formators/candidates to be more involved in JPIC issues?

During the second part of the JPIC promoter’s meeting, Sr. Sheila Kinsey facilitated a Skype conversation with Mr. Gino Brunswick, team member of the Secretariat of AEFJN in Brussels. He was also a resource person at the JPIC seminar in Benin.

Gino identified the importance of the pastoral cycle method. AEFJN has produced a [manual](#) on this approach for social analyses. He spoke about land grabbing in Africa and showed the complexity and the particularity of various countries. Many issues were raised, all related to the topics: mining exploitation; agricultural business; the decline of natural resources; ethnic conflicts; wars; land rights; economic rights; advocating; etc. He also shared a lot of information about the situation in the DR Congo and South Sudan.

Gino encouraged us to be more involved proactively as well as reactively, giving the examples: promoting activists and activities of NGOs and associations that work for social change and transformation; organising awareness workshops; supporting local African Agro-Enterprises as well as denouncing abuses at local, national and international level; responsible consumption of sustainably friendly goods and commodities.

For more information about the [African Working Group](#), click here.

BUILDING PEACE TOGETHER IN SOUTH SUDAN AND THE DEMOCRATIC REPUBLIC OF CONGO: ROUND TABLE DIALOGUES

“The risen Christ invites us, alleluia!... As Christians, we believe and know that peace is possible because Jesus is risen. He gives us the Holy Spirit, whom we have invoked.” —Pope Francis, Prayer for South Sudan and DR Congo—Roma, November 23, 2017.

at the invitation of Pope Francis

Building Peace Together

Round Table Dialogues for
South Sudan and Democratic Republic of the Congo



WALL OF HOPE ~ WE SAY NO TO WAR ~ YES TO PEACE ~ CENTER FOR CONFLICTS RESOLUTION

Pontifical University of the Urbaniana
Giovanni Paolo II Auditorium
Via Urbano VIII 16 - 00165 Roma
January 18th, 2018 - 4:00 pm to 7:00 pm

An initiative of Solidarity with South Sudan - Justice, Peace and Integrity of Creation
Commission Hosted by The Dicastery for Promoting Integral Human Development
In cooperation with USG/UISG – Diocese of Rome-Caritas Internationalis - SEDOS

Register Online on www.jpicroma.org



RESPONSIBLE: Sr. Sheila Kinsey, FCJM and Fr. Felix Mushobozi, CPPS | jpicroma@gmail.com | www.jpicroma.org

Photo by Fr. Freddy Firmin Senga Kyombo, M.Afr, a member of the committee for the Round Table Dialogues. The Wall of Hope is located in North Kivu, which the UN has named the rape capital of the world. Despite this designation, many immigrants from South Sudan have sought refuge in this area.

The continuing violence in South Sudan (SS) and the Democratic Republic of Congo (DR Congo) has caused Pope Francis to call together men and women religious, and all those concerned with both countries, to participate in round table dialogues on January 18, 2018 from 4 pm to 7 pm at the Pontifical University of the Urbaniana. The dialogues aim to promote actions of solidarity by “Building Peace Together.” Solidarity with South Sudan and JPIC Commission Secretariat are encouraging various groups and universities to send up to three persons to the gathering. Participants will experience a sensitive and faith-filled panel discussion around the importance of being committed to personal peace, attentively living in peace, and consciously maintaining peace. Three highly experienced panelists on each of the two countries will discuss the root causes of these tragically conflicted areas and help

participants to explore concrete ways to accompany the analysis with meaningful action, together.

The sessions will begin with a short documentary that demonstrates the pain as well as the hope in each country. While the process may take some time, by providing this opportunity to be engaged in a hope-filled and inspiring evening with artisans of peace, Pope Francis is confident that peace is possible for both SS and the DR Congo. Cardinal Peter Turkson, Prefect of the Dicastery for Integral Human Development, will open and close the event, which will be videotaped and translated in English, Italian, and French. For a flyer and to register, click on the top image that says [REGISTRATION](#).

Please keep this important event in your prayers.

JANUARY INTENTIONS OF POPE FRANCIS

Evangelization: Religious Minorities in Asia that Christians, and other religious minorities in Asian countries, [may be able to practice their faith in full freedom.](#)

1 January: [World Day of Prayer for Peace.](#) “Migrants and refugees: men and women in search of peace.”

14 January: [World Day of Prayer for Migrants and Refugees.](#) The theme is “Welcoming, protecting, promoting and integrating migrants and refugees.”

18-25 January: [Week of Prayer for Christian Unity.](#) 2018 theme is “ending enslavement.” Reflecting on the experience of Exodus, faith traditions focus on the liberation and salvation of God’s people through the power of God: “Your right hand, O Lord glorious in power”. (Ex. 15:16)

INTERNATIONAL DAYS OF OBSERVANCE

27 January: International Day of Commemoration in [Memory of the Victims of the Holocaust.](#) This date was chosen when Auschwitz was liberated. The holocaust resulted in the destruction of nearly 2/3 of European Jews. This day reminds us of the dignity and worth of each person which is highlighted in the UN Charter. The purpose of remembering this day is to prevent future tragedies.

For a listing of the international days for the year, go to <http://www.un.org/en/sections/observances/international-days/>.

JANUARY JPIC PROMOTERS MEETINGS

8 January: English Speaking CORE Group from 3 pm to 5 pm at the Fratelli

9 January: Anti-trafficking Working Group (ATWG) from 3 pm to 5 pm at the Fratelli

9 January: Integrity of Creation Working Group (ICWG) from 3 pm to 5 pm at the Fratelli

10 January: Spanish and Portuguese Speaking Promoters Meeting “JPIC and Nonviolence: A Reflection on the Message of Pope Francis” from 9 am to 12 pm at UISG.

11 January: Refugees and Migrants Working Group (RMWG) from 3 pm to 5 pm at the Fratelli.

18 January: Round Table Dialogue “Building Peace Together” from 4 pm to 7 pm with reception following at the Pontifical University of the Urbaniana. Please register to participate.

22 January: ICR at FAO (ICR at FAO), 3pm to 5pm at the Passionists

25 January: Collaboration of Women and Men Working Group (CWG) from 3 pm to 5 pm at UISG

26 January: “JPIC and Nonviolence: A Reflection on the Message of Pope Francis” from 7-8 pm at Chiesa San Marcello

Thanks for the many ways you have so generously given of yourselves to promote justice, peace and the care for the integrity of creation.



Many blessings in 2018, as we continue our journey to seek and find the presence of Christ in all those we meet and remember our experience of the nativity.

We take to heart the Pope's message for our New Year: “In front of the crib, we rediscover ourselves as loved, we taste the real sense of life,” he said, calling on listeners “to begin anew from the crib, from the Mother who holds God in her arms...Looking in silence, we allow Jesus to speak to our heart: his smallness tears down our pride, his poverty disturbs our pomp, and his tenderness moves our hard hearts.”

Compiled and produced by the JPIC Commission Secretariat

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