

## **CENTRAL DEANERY**

**CATHOLIC** this is one of the oldest Christian religion and is universal established by Christ more than two thousand years ago. It is guided by three major teachings namely:

1. Bible
2. Official teachings of the church (Magisterium)
3. Oral traditions

For the purpose of our commission, **JUSTICE** will be defined as follows:

1. Justice is the establishment, promotion and maintenance of the right relationships between all members of the human family.
2. It can be the right ordering of relationship between individuals and God, among persons, communities, nations and the wider community. Refer **Isaiah 1: 17** "Learn to do what is right. See the justice is done - help those who are oppressed, give orphan their rights and defend the widows" at the same time in **Psalms 82:3** "defend the rights of the poor and the helpless, rescue them from the power of the evil people."
3. Justice is as well the transformation of society's unjust structures, systems and policies.
4. Justice is the fair balancing of ones' rights and responsibilities in the relationships in which one participate.

Justice will bring peace; Justice will produce calm and security forever (**Is 32:17**). The words of prophet Isaiah inspires us to do justice to one another for justice will give us peace. Peace is not just absence of war and it is not just living on our own, ignoring others, not having time for others, being indifferent to them, or even avoiding them and wanting to dominate and lord over them. In fact peace is getting to know each other, appreciating each other, giving and receiving from each other.

The Church proclaims "that violence is evil, that violence is evil unacceptable as a solution to problems, that violence is unworthy of man. Violence is a lie, for it goes against the truth of our faith, the truth of our humanity, that sacrosanct right of human freedom and human dignity. Violence destroys what it claims to defend; the dignity, the life, the freedom of human beings. Nothing is lost by peace but everything may be lost by war." (**Compendium page 266**).

At the same time there are several kinds of justices: retributive, transitional, distributive, social and restorative just to mention a few.

Peace: this is a wide concept and it has definition just like her scholars: Guided by Gospel of Luke 4-18-19 "The spirit of the Lord is upon me because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sights to the blind to set free the oppressed and announce that the time has come when the lord will save his people". The implication here is that we cannot **define peace as merely absence of war but rather the presence of justice**. At the same time when we are talking about peace the following areas of peace and peace study should be given some necessary considerations:

1. Peace research as a paradigm of conflict, positive peace, negative peace, war, nuclear weapons, conflict resolutions, sanctions, reconciliation as well as peace making just to mention a few<sup>1</sup>.

**Commission:** It's one of the commission in the KCCB offices in Kenya and a ministry (Dicastery) in the Holy See.

- ❖ The commission like other commissions found its roots in the family → Outstation(Kituo) → Metropolitan → Parish → National → Deanery → Diocese → SCC →
- ❖ The members are elected from the SCC where they are supposed to administer the service.
- ❖ In SCC, they are supposed to form and sensitize SCC members on matter of justice, peace and reconciliation.

## **EVOLUTION OF JUSTICE AND PEACE:**

The Justice and Peace can be trace back in 1891 when world was undergoing industrial revolution when Pope Leo XIII wrote encyclical ***on the condition of Labor (Rerum Novarum)*** as a response to the dehumanizing condition and treatment of workers in industries. This has been done progressively and especially to the second Vatican council where Justice was sought at all levels of society, most importantly between the rich and powerful nations and those nations that were impoverished and oppressed economically and politically.

In Kenya CJPC was established in 1988 by the Kenya Conference of Catholic Bishops, to specifically respond to the peoples need for social justice and peace. To facilitate specific empowerment of the faithful, individuals and peoples through social teaching of the church. Since then CJPC both at the National and the Diocesan level is faithfully and continuously serve the church in the denouncing the sin of injustice and violence. To defend the rights of the poor, the weak, people with disabilities and the marginalized. To promote Justice, peace and Integral Human Development.

CJPC cherishes team work, democratic principles and good governance, network and collaboration. And denounces injustices. It supports the vulnerable groups and those with special needs. It inspires, motivates and facilitates people to dialogue for justice, peace and reconciliation.

### **VISION**

A society that is just and prosperous

### **MISSION**

To promote integrity of creation through justice and peace

### **BROAD MANDATE**

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<sup>1</sup> Kindly refer encyclical that was written bt pope Pius XI *Pacem en Terris*, peace on earth.

CJPC is mandated to awaken God's people to a full understanding of Justice and Peace through raising awareness, conscientize, sensitize and empower individuals, groups and communities.

### **SPECIFIC MANDATE**

Promote justice and Peace in the light of the gospel and the Social Teachings of the Church

To deepen the social doctrine of the church and Make it known and applied by individuals and communities in the spirit of the true gospel.

Foster relation with the International Catholic Organization and other bodies that are committed to the promotion of Justice and Peace.

Heighten the need to promote peace and observe days that mark international Human rights.

### **MAIN OBJECTIVES**

- 1) To educate people through transformative civil education in workshops and tailored training.
- 2) To advocate for Human Rights and especially rights of the disadvantaged and marginalized individuals, families, groups and communities in the Diocese.
- 3) To facilitate dialog and the process of reconciliation between and among people in conflict situations.
- 4) To network and build partnerships with like-minded organizations in pursuit of justice for all and protection of human rights.
- 5) To inspire all Christians to actively participate in the Lenten Campaign.

### **PROGRAMMES**

- 1) Peace Building and Conflict Resolution
- 2) Governance and Democracy
- 3) Advocacy and Lobbying
- 4) Transformative Civil Education
- 5) Sustainable Integrity of Creation (Environmental Education)
- 6) Lenten Campaign and Resource Mobilization
- 7) Leadership training and formation
- 8) Awareness in human trafficking
- 9) Election observation.

These programs can be broken down into specific actions that address particular needs and situation that people are found in.

### **STRATEGY AND APPROACH**

- Non-confrontational
- Active non-violence
- Inclusive and Participatory

- Contextual analysis
- Get all Facts Right
- Free, Fair and Democratic Principles
- Dialogue and problem solving
- Probe and profile all parties in question in order to facilitate process of dialogue that is transparent, effective and conclusive using 'Amani Mashinani' Model
- Monitor and evaluate actions
- Inform relevant authorities
- Make recommendations to all concerned parties
- Justice for all
- To be pro-active rather than reactive.

### **DUTIES OF CJPC REPRESENTATIVES AT SCCs**

- 1) Empower members of SCCs with knowledge on Justice and peace.
- 2) Protect the rights of Children and disadvantaged people
- 3) Help to keep peace and security at the SCCs and the neighborhoods.
- 4) Help to identify and support needy people in the SCCs community
- 5) Lead SCCs in the Lenten Campaign and resources mobilization
- 6) Attend CJPC meetings in the Kituo
- 7) Link between parish CJPC and Families/SCCs

### **DUTIES OF CJPC KITUO COMMITTEE**

- 1) Train the SCCs CJPC representatives
- 2) Promote justice, peace and reconciliation among the people of God
- 3) To train parishioners on Transformative Civil Education
- 4) Help to ensure that all children in the neighborhood go to school
- 5) Help to identify and support the needy people
- 6) Lead Lenten Campaigns and resource mobilization
- 7) Attend all CJPC meetings and trainings

### **ROLES AND RESPONSIBILITIES OF PARISH CJPC COMMITTEE**

- 1) To sensitize, animate, mobilize and lobbying the parishioners to respond to social responsibility according to the social teaching of Catholic Church.
- 2) To promote justice and peace in the parish using "Amani Mashinani" Model.
- 3) To foster community integration and cohesion for peaceful co-existence.
- 4) To promote Democracy, Human Rights, Transparency and Accountability.
- 5) To Lobby and Advocate for protection of human dignity, human rights and freedoms.
- 6) To create awareness, carry out civil education and social teaching of the Catholic Church.
- 7) To plan and carry out Lenten campaigns and resource mobilization.
- 8) Do other assignments given by the parish priest.

- 9) Implement all CJPC activities at the parish level.
- 10) To teach, create awareness, capacity building, networking and caucuses among the parishioners.
- 11) Collaborate with other sister parish committees to form a strong platform for social justice.
- 12) To analyze issues and make informed and responsible action in solidarity with the parish council.
- 13) To help the parish in creating awareness and campaigns for the Church dues and Collections. That is to mobilize parishioners to pay the church dues and collections as stipulated in (C1264) CHAPTER FOUR of pastoral policy guideline.

### **CJCP MEMBERS ARE LEADERS.**

What is leadership according to African Cultural knowledge because we go even outside the church?

He/she guides the community:

- Morally
- Enhance community welfare
- Acts as a judge and arbitrator in the community
- Ensure the community lives in harmony and promotes unity in the society
- Counsels people
- Maintains social orders
- Protect the community
- Leads by example
- Acts as a spiritual guide

### **Characteristics of a Leader**

- 1.** Role model
- 2.** Morally upright
- 3.** Exemplary positive character
- 4.** Wise
- 5.** Responsible
- 6.** Understanding
- 7.** Reconciler
- 8.** Good listener
- 9.** Allows dialogue

A leader is a person chosen from a group because of particular outstanding qualities.

A person with the ability to execute on behalf of the people.

Has authority from God.

Caretaker.

## **Christian Leadership**

- ❖ Leader chosen from the people of God to serve them.
- ❖ CJPC should be committed Christians.
- ❖ Christian responsibilities (not monitor)
- ❖ Active in SCC
- ❖ Building of the church

## **Church as a family**

In the African synod – the church in Africa and her evangelistic mission to the year 2000 heard five main topics:

1. Proclamation of the Good News of Salvation
2. Enculturation
3. Dialogue
4. Justice and peace
5. Social communication

Regarding the “ecclesiology of the church as family states: The church, the family of God implies the individual churches as families have the task of working to transform society through justice and peace.

- Justice and peace can extend to SCC members reaching out to refugees, internally displaced persons (IDPS), people traumatized by civil wars, violence and tribalism/ethnicity, street children, the sick and other needy persons.
- In Kenya, Lenten campaign focused more on the involvement of (SCC) in justice and peace issues at the local level.
- In the 16<sup>th</sup> AMECEA Plenary Assembly in Zambia, the theme was reconciliation through justice and peace.
- Revisiting the SCC pastoral option as means to responding to the ministry of reconciliation and peace building.

In 2006, lineamenta of the second African Synod delegates emphasized the revitalization of SCC through:

- The importance of the Bible
- Deeper evangelization for reconciliation, justice and peace.
- Fostering evangelization to family and youth via SCC.

Reconciliation can be done in our community. ,Therefore SCC through inculturation gives room to some of the ritual and rite. Example:

- Drinking a bitter root and stepping on an egg (mato oput) ceremony – Acholi, Uganda.
- Blood and flour among the Bemba people, Zambia
- Green isale tree (leaf)reconciliation tree among chagga people -Tanzania

- Special green tuft of grass – maasai and samburu
- Mende Sierra Leone and ethnic group in Sudan – putting their right hands on the other person's left shoulder while saying peace.

### **CHILDREN RIGHTS:**

1. Life
2. Education
3. Play
4. health
5. Protection from abuse
6. Shelter
7. Health
8. Identity/nationality
9. Participation
10. Worship
11. Speak
12. To be loved
13. Parental care and protection
14. Food and clothing
15. To be respected
16. Participate in decision making

Pope Paul VI – two institutions where the children are supposed to be:

- Family
- School

### **Four principal (C/A 2001)**

- Best interest of the child
- Non-discrimination
- Survival and development
- Child's opinion and participation

**Ephesians 6:1-4;** - Children obey and honor the parents

### **SOCIAL TEACHINGS OF THE CHURCH**

This is also referred as church social thought/ Teachings/ Doctrine

This can be **defined** as a body of teachings founded on scripture and the ongoing reflection of the church focused on how we as people of God ought to live together in a loving community. It is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. It brings out the fact that the church has the right and duty to deal authoritatively with social, political and economic issues and problems that affect the human beings.

The church's involvement in social matters is a consequence of her nature and mission as the shepherd and steward of souls in their journey to salvation. The socio teachings of the church is not a simple document but different resourceful documents such as papal encyclical and episcopal pastoral letters. For many years spirituality was inward looking and did not look at the world as whole and this was by celebration of sacraments, liturgy as well as religious observances. Christians were not very concerned with social and political problems that were related to justice, peace and creation. With industrialization in the 19<sup>th</sup> century concerns of poverty, forced labor and other of social injustices were seen.

With time the Catholic Church recognized the gravity of the situation. The implication here is that there was need to look at collective action that was required to reform the system rather than acts of charity alone. These principles, were an expression of the whole truth about man known by reason and faith, born of "the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of god and Neighbor in justice with the problems emanating from the life of the society."

Over the years, the church reflected within her own tradition of faith and was able to provide a more accurate foundation and shape to these principles, progressively explaining them in the attempt to respond coherently to the demands of the times and to the continuous developments of social life. Christian social teachings and peace building, we should seek to see that the role that the church plays in the development of our societies.

If we understand Christian Social Teachings as a moral reflection of the church on human relations in the society, then the dimension or aspects of integral/ essential development, especially in the laying down of the structures and systems that promotes justice and peace, comes in fore front.

### **ORIGIN OF THE CHRISTIAN SOCIAL TEACHING: WHY DID IT COME ABOUT?**

1. The **longing for Justice and Peace**: the longing for justice and peace in human family has always been a central element in the major faith traditions.
2. **Faith that seeks to do Justice**: to look for the origin of the Catholic Social teachings we have to go back to the very beginning of Christianity itself.
3. **Sacred scripture**: Catholic Social Teachings has its origin in the church's effort to spell out just what it means to let the Gospel dialogue with social realities.
4. **Social concerns of the time**: Catholic social Teachings develops as well, when the Church faces problems emanating from life in society, as she lives her mission to take up " the joys and hopes, the sorrows and anxieties"



5. **Reading of the signs of the Time:** The catholic Social Teachings, finally originates from the church's reading of the signs of times as they unfold in the course of history in order to led people to respond, with support also of traditional reflection and the human sciences, to their vocation as responsible builders of earthly society (SRS.1).

## **SOCIAL ENCYCLICALS**

These are Papal encyclicals addressing social concerns, it is a name given to a letter written by the pope to Bishops. It can be to bishops in a country or all bishops throughout the world. Some of the important documents for Social Doctrine of the Church are as follows:

**Rerum Novarum (of the New things)** – it spoke on the role of the state and developed the ideas of the common good and preferential option of the poor. It was written by Pope Leo XIII in the year 1891.

**Quadregesimo Anno (fortieth Anniversary of Rerum Navarum)** – it spoke to reconstruction of the social order, condemning greed, concentrated economic power, failure to pay wage that support families. Proposing that society should be based on the principle of subsidiarity on inclusivity of decision making of those at the grass root level. It was written by Pope Pius XII, 1931.

**Mater Et Magistra (Mother and Teacher)** – It speaks to Christianity and social progress, characterized by development in science, technology, globalization, decolonization and civil rights. It was addressing the gap between the rich and the poor and increase of arms in the world. Pope John XXIII called Christians to work for a just world.

**Pacem In Terris (Peace on Earth)** - the church embraces fully the protection of human rights. It spoke to disarmaments stating that “Nothing is lost by peace; everything may be lost by war”. Differences should be resolved by negotiations and agreements and that every individual should work for peace.

**Gaudium Et Spes (Church in Modern World)** – the last book of the entire Vatican II document when the council met from 1962-1965. We are challenged by this document as one members of human family to work towards **REAL JUSTICE** and **TRUE PEACE** through the elimination of injustices in our world. More importantly it calls people of faith to observe “signs of time” in light of the gospel.

**Populorum Progress (On The Development of People)** this was written by Pope Paul VI on the topic of development of peoples and that the economy of the world should serve mankind and not just the few.

**Octogesima Adveniens – (eightieth Anniversary)** Speaking to social – political problems and Christians and local churches to respond to unjust situations.

**Lumen Fidei (The Light of Faith)** – Pope Francis first encyclical though it is not his entire work but also for his predecessor Benedict XVI. It is a celebration of Christian Faith as the guiding light of a successful and fruitful life on June 29<sup>th</sup> 2013 during the celebration of the feast of Saints Peter and Paul.

**Laudato Si (On Our Common Home)** – this is a call to people of Good faith to care for our mother earth and reduce effects of global warming. It is a reminder that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister Mother earth, who sustains and governs us, and who produces various fruits with colored flowers and herbs.”

**Fratelli Tutti (All Brothers) Francis 2020**- it is subtitled as Fraternity and social friendship. In the document Francis states that the way COVID- 19 pandemic was managed by world countries has shown a failure in global cooperation. The corona virus pandemic “erupted, exposing our false securities”. He goes on, Aside from the different ways that various responded to the crisis, the inability to work together become quite evident.

In a nutshell the catholic Social Doctrines applies Gospel values such as love, peace, justice, compassion, reconciliation, service and community to modern social problems. It continually develops through observation, analysis and action. The foundation and guiding principles for your work should be Catholic social Teaching, a body of thought of social concerns that has been developed by the church over the past one hundred years. There are nine core principles of catholic Social Teachings that guide our work, and how different communities should practice them. The following are the principles:

1. Dignity and equality of human person
2. Preferential option of the poor.
3. Rights and responsibilities
4. Social nature of human person
5. Solidarity
6. Subsidiarity
7. Stewardship
8. Participation
9. Common good
10. Promotion of peace.

