

# DOWNLOAD PDF THE CHURCH IN AFRICA IN SERVICE TO RECONCILIATION, JUSTICE, AND PEACE

## Chapter 1 : SECAM building the Church in Africa as a family of God - Vatican News

*Mary, the Temple of the Spirit, the Queen of Peace and Protectress of Africa, shows us Christ, Our Reconciliation, Our Justice and Our Peace, so that under her maternal protection, the Church in Africa will increasingly make shine the light which comes forth from the Glory of the Father - Christ.*

An essential element of "reconciliation" is the Sacrament of Reconciliation. It is to be celebrated according to the canonical norms and in the spirit of the Post-Synodal Apostolic Exhortation "Reconciliatio et Poenitentia". It is a matter of restoring a great importance to the celebration of the Sacrament of Penance in its dual aspects: Reconciliation on the social level contributes to peace. After a conflict, reconciliation restores unity of hearts and life in common. In virtue of reconciliation, nations long at war have again found peace, citizens ruined by civil war have rebuilt unity; individuals or communities seeking and granting pardon have healed their memories; divided families once again live in harmony. Reconciliation overcomes crises, restores dignity to people, and opens the way to development and lasting peace among people at all levels. The Synod Fathers now launch a heartfelt appeal to all those who are at war in Africa and make their people suffer so much: They invite the international community to give strong support to the struggle against all the manoeuvres which destabilize the African continent and persistently cause its conflicts. They propose that African countries celebrate an annual Day of Reconciliation.

**Propositio 6 Non-Sacramental Forma of Celebrating Reconciliation**  
The non-sacramental form of celebrating Penance should also be prudently favoured in such a way that it reveals the ecclesial character of penance and reconciliation. This would allow communities at a distance, without a priest, to live a real process of penance and reconciliation. It would allow Christians whose personal situation keeps them from the sacraments, to join in a penitential process in the Church. At the beginning of liturgical seasons like Advent and Lent, it can also serve, even for communities who have a priest, as a step towards the more fruitful reception of the sacrament cf. **Propositio 7 Inculturating the Sacrament of Reconciliation** A great number of Christians in Africa adopt an ambiguous attitude towards the administration of reconciliation. While they are very scrupulous in carrying out the traditional rites of reconciliation, they give little value to the Sacrament of Penance. Therefore, a serious and in-depth study should be done on the traditional African ceremonies of reconciliation, such as "palaver" where a team of sages do public arbitration of cases, and arbitration of conflicts by a "team of mediators". Similar bodies can be set up on Justice and Peace Commissions to assist Catholic faithful to seek conversion in a serious way through the celebration of the sacrament of Penance. The grace of the Sacrament of Penance celebrated in faith suffices to reconcile us to God and neighbour, and does not require any traditional rituals of reconciliation. **Propositio 8 Pastoral Practices in Reconciliation** In order to enhance the development of the culture of reconciliation, local Churches may develop pastoral initiatives such as: A Reconciliation Day or Week every year, especially in Advent and Lent, or a Year of Reconciliation on the continental level, to ask God for special pardon for all hurts and wounds inflicted upon each other and to reconcile offended persons and groups within the Church and the wider community. Communal acts of reconciliation and forgiveness could be arranged; and 2. This period of reconciliation should be marked by the following: **Propositio 9 Spirituality of Reconciliation** "God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting us the message of reconciliation So we are ambassadors for Christ" 2 Cor 5: Reconciliation involves a way of life spirituality and a mission. To implement a spirituality of reconciliation, justice and peace, the Church needs witnesses deeply rooted in Christ, nourished by his Word and by the sacraments. Thus, they may strive towards holiness, in virtue of an ongoing conversion and an intense prayer life, and give themselves to the work of reconciliation, justice and peace in the world, even to the point of martyrdom, after the example of Christ. Through their courage in the truth, their self-denial and their joy, they bear prophetic witness in a way of life which is in keeping with their faith. Mary, Mother of the Church-Family of God, who willingly welcomed the Word of God, listened to human needs and, with compassion, was a mediatrix, is to be their

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model. The Synod Fathers recommend that: **Propositio 10 Ecumenical Dialogue** In service to reconciliation, justice and peace on the continent, and in union with the universal Church, the Church in Africa recommits herself to the task of ecumenical dialogue and cooperation. A divided Christianity remains a scandal, because it runs contrary to the wishes of the Divine Master, who prayed that his followers may be one cf. The goal of ecumenical dialogue is, therefore, both to bear witness to Christian fellowship in Christ and to move towards Christian unity with those with whom we share the same faith, through listening to the Word of God and collaborating in the service of their brothers and sisters "in one Lord, one Baptism, one God and Father of all Accordingly, the Synod commends the ongoing efforts of the Pontifical Council for the Promotion of Christian Unity to initiate and sustain dialogue with other Churches and ecclesial communities The Synod is aware that, although the unity of Christians is not yet a reality, Christians in various African countries have come together in various associations such as the Christian Association of Nigeria, the Christian Council of Liberia, etc. The synod commends these efforts and recommends them for other countries, where such associations could serve the cause of peace and reconciliation. In addition, the synod invites the Church in each diocese or region to ensure that the week devoted to prayer for Christian unity be marked by prayer and common activities that promote the unity of Christians, "that they may all be one" In **Propositio 11 Interreligious Dialogue** Peace in Africa and other parts of the world is very much determined by the relations among religions. Therefore, promoting the value of dialogue is important so that believers work together in associations dedicated to peace and justice, in a spirit of mutual trust and support, and families be taught the values of listening patiently and fearlessly respecting one another. Accordingly the initiative of the Pontifical Council for Interreligious Dialogue to establish dialogue with the different non-Christian religions is to be commended highly. However, because religion is persistently politicized and becomes the cause of conflicts, religious dialogue is urgently needed with Islam and Traditional African Religion at all levels. This dialogue will be authentic and productive to the extent that each religion begins from the depths of its faith and encounters the other in truth and openness. The Synod Fathers pray that religious intolerance and violence be minimized and eliminated through interreligious dialogue. The important ecumenical and interreligious event of Assisi provides us with a model to follow. **Propositio 12 Islam** With the Second Vatican Council , the Church-Family of God, "regards with esteem also the Moslems, who adore the one God, living and subsisting in himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men" " *Nostra Aetate* ", 3. To serve reconciliation, justice and peace, every form of discrimination, intolerance and religious fundamentalism must be overcome. Where religious freedom is concerned, the right to worship must be stressed. In relations with Muslims, we must: Knowledgeable people who are converts from African Traditional Religion can guide the Church to an ever greater and more precise knowledge of African cultures and religions, making the discernment of true points of opposition easier. This will help the necessary distinction to be made between the cultural and the religious and especially between the cultural and those malevolent programmes of sorcery, which cause the break-up and ruin of our families and our societies. Therefore, with the Second Vatican Council , the Synod Fathers reject nothing that "is true and holy in these religions The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men" " *Nostra Aetate* ", 2. Therefore, this Synod proposes that: As for what concerns witchcraft and cults, - the local Church is to rely on a balanced approach which studies this phenomenon in the light of the faith and reason, so as to liberate Africans from this scourge; and - a diocesan multi-disciplinary pastoral team is to devise a pastoral programme, that is grounded in rationality, deliverance and reconciliation. She teaches him the demands of justice and peace in conformity with divine wisdom" "The Catechism of the Catholic Church", In the present state of human sinfulness and wounded hearts, however, the Old Testament is strong in its outlook that Justice cannot come to a human person through his own strength, but it is a gift of God. The New Testament develops this outlook more fully, making Justice the supreme revelation of the

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salvific grace of God. Thus, Justice is first and foremost a gift of God. It is God who justifies us through Christ. This means that it is God who makes the sinner worthy of the relationship of communion and covenant with God and empowers him or her to render justice cf. Indeed, the fruit of reconciliation between God and humanity, and within the human family itself, is the restoration of justice and the just demands of relationships. This is because God justifies the sinner by overlooking his or her sins, or one justifies an offender by pardoning his or her faults. How else can we live in community and communion? Propositio 15 Security in Society The Synod calls upon all members of the Church in Africa to promote justice for everyone and respect for human rights through civic education and by building up a culture of justice and peace. To accomplish this, Dioceses and Parishes should establish Commissions for Justice and Peace, in collaboration with local community leaders, who may act as intermediaries. The current mobilization of African countries for the reduction of poverty and the pursuit of lasting peace open great hopes. That is why the Synod recommends, for the sake of justice, the common good and the welfare of peoples. The Synod appeals to governments to offer security in society and the basic needs of life to the most vulnerable from a just distribution of the fruits of development. This Synod reminds our African governments of this fact and appeals to them for security of life and property. Life is sacred and must be protected and secured. Governments should put in place a machinery to stop killings, kidnapping, etc. Insecurity of life and property and a lack of good order increases migration and the brain drain and, this, in turn, adds to poverty. Propositio 16 Brain Drain African countries and families invest great sums of money training professionals to contribute to improving the conditions of life of their people. Unfortunately, many of them leave soon after graduation in the hope of finding better working conditions and remuneration. Propositio 17 Social Justice and Eradication of Poverty The Synod Fathers have pleaded for an economy in service to the poor and strongly denounced an unjust economic order which has led to the perpetuation of poverty. We therefore propose that: As in the case of the early Church, the Church in Africa and its Islands must develop an internal system for taking care of their needs. With regard to emergency situations catastrophic disasters , it is imperative to develop relationships of solidarity between the different dioceses and within the episcopal conferences themselves. At the same time, the Church should endeavour to promote and inculcate a holistic perception of work as an expression of grace and solidarity. In this way, human talent will be acknowledged and employed as needed for the good of all; 3. Africa be actively involved as an important stakeholder in decision-making processes on international trade and socio-economic issues which affect her; and 7. Propositio 18 Social Doctrine of the Church The evangelizing mission of the Church-Family of God in Africa draws on several resource materials, prominent and foremost among which is the Scripture, the Word of God. But, as observed at the Synod "Relatio ante disceptationem", p. Accordingly the Synod Fathers, recognizing the usefulness of " The Compendium " in the task of evangelization on the continent and its Islands, propose that every National and Regional Episcopal Conference: As in other places throughout the world, Africa is experiencing a crisis in education. A complete, integrated programme of education is needed, intimately uniting both faith and reason, through which the faithful are prepared adequately to face all circumstances in life and avoid attempting to guide themselves by dualistic and relativistic criteria in their everyday choices. Education cannot be reduced to academics only, but should instill in youth the profound meaning of life. The family should be recognized as the prime place for education and, therefore, assisted in this mission. The Synod Fathers therefore insist on the priority of education and defend the right of citizens to education work, which cannot and should not be a monopoly of the State. Where Churches have established schools, intending to partner with the State to provide education, it is necessary that the right of Churches to run the Schools be respected. It would also be desirable if the State expressed its partnership with the Church in education by giving support to the Schools. Furthermore, this article is in contradiction with human rights and the right to life. It trivializes the seriousness of the crime of abortion and devalues the role of childbearing. The Church condemns this position on abortion and proclaims that the value and dignity of human life be protected from the moment of conception to natural death. The Synod Fathers call on the Church in Africa and its Islands to commit herself to employ the

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necessary means and structures to help and accompany women and couples tempted by abortion. Moreover, they praise the courage of governments in their legislation which fights abortion.

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## Chapter 2 : Meeting of African Bishops will focus on reconciliation, justice, and peace

*The theme for this Synod is "The Church in Africa, at the Service of Reconciliation, Justice and Peace: You Are the Salt of the Earth; You Are the Light of the World." The work for this synod links with that of the First African Synod of*

An Africa that moves forward, joyful and alive, makes manifest the praise of God, since, as Saint Irenaeus observed: But he immediately added: As salt gives flavour to food, so this message makes those who live by it into authentic witnesses. All who grow in this way become capable of being reconciled in Jesus Christ. They become sources of light for their brothers and sisters. It is providential that the Second Synod for Africa took place soon after the one dedicated to the word of God in the life and mission of the Church. That Synod recalled the pressing duty of each disciple to understand Christ who calls us by his word. Through this word, we, the faithful, learn to listen to Christ and to let ourselves be guided by the Holy Spirit, who reveals to us the meaning of all things cf. Authentic hearing is obeying and acting. It means making justice and love blossom in life. It is offering, in life and in society, a witness like the call of the prophets, which continuously united the word of God and life, faith and rectitude, worship and social commitment. On our faces and in our lives, may the word of God truly take flesh! Human peace obtained without justice is illusory and ephemeral. Justice is never disembodied. It needs to be anchored in consistent human decisions. A charity which fails to respect justice and the rights of all is false. I therefore encourage Christians to become exemplary in the area of justice and charity Mt 5: At the Synod, the Pastors of the Church strove for that inner purification of man which is the essential prior condition for building justice and peace. But this purification and inner development towards true humanity cannot exist without God. Paul saw God the Father reconciling Jews and Gentiles to himself, creating one new man through the Cross cf. Thus, the experience of reconciliation establishes communion on two levels: Indeed, only authentic reconciliation can achieve lasting peace in society. This is a task incumbent on government authorities and traditional chiefs, but also on ordinary citizens. In the wake of a conflict, reconciliation "often pursued and achieved quietly and without fanfare" restores a union of hearts and serene coexistence. As a result, after long periods of war nations are able to rediscover peace, and societies deeply rent by civil war or genocide are able to rebuild their unity. It is by granting and receiving forgiveness [31] that the traumatized memories of individuals and communities have found healing and families formerly divided have rediscovered harmony. If it is to be effective, this reconciliation has to be accompanied by a courageous and honest act: Victims have a right to truth and justice. It is important for the present and for the future to purify memories, so as to build a better society where such tragedies are no longer repeated. Becoming just and building a just social order There is no doubt that the building of a just social order is part of the competence of the political sphere. Her social doctrine is a particular dimension of this proclamation: Through her Justice and Peace Commissions, the Church is engaged in the civic formation of citizens and in assisting with the electoral process in a number of countries. In this way she contributes to the education of peoples, awakening their consciences and their civic responsibility. This particular educational role is appreciated by a great many countries which recognize the Church as a peacemaker, an agent of reconciliation and a herald of justice. She must also enable people to seek the supreme truth regarding their deepest identity and their questions, so that just solutions can be found to their problems. On the social plane, human consciences are challenged by the grave injustices existing in our world as a whole and within Africa in particular. The plundering of the goods of the earth by a minority to the detriment of entire peoples is unacceptable, because it is immoral. Africa is capable of providing every individual and every nation of the continent with the basic conditions which will enable them to share in development. If justice is to prevail in all areas of life, private and public, economic and social, it needs to be sustained by subsidiarity and solidarity, and still more, to be inspired by charity. God himself shows us what true justice is, for example when we see Jesus entering the life of Zacchaeus and offering the sinner the grace of his presence cf. What, then, is this justice of Christ? Those present at the encounter with Zacchaeus observe Jesus cf. Divine justice indicates to

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human justice, limited and imperfect as it is, the horizon to which it must tend if it is to become perfect. This is what we experience in the sacraments of Penance and the Eucharist, which flow from the saving work of Christ. That saving work brings us to a justice by which we receive far more than we were entitled to expect, since in Christ, charity is the fullness of the law cf. Creating a just order in the spirit of the Beatitudes The disciple of Christ, in union with his Master, must help to create a just society where all will be able to participate actively, using their particular talents, in social and economic life. They will thus be able to obtain what they need in order to live in accordance with their human dignity in a society where justice is animated by love. The Beatitudes are built upon on this revolution of love cf. They provide a new horizon of justice, inaugurated in the paschal mystery, through which we can become just and can build a better world. It will be perfected, it is true, in the kingdom of God which is to be fully realized at the end of time. In the spirit of the Beatitudes, preferential attention is to be given to the poor, the hungry, the sick – for example, those with AIDS, tuberculosis or malaria – to the stranger, the disadvantaged, the prisoner, the immigrant who is looked down upon, the refugee or displaced person cf. Africa expects this attention from the whole human family as from herself. For her part, the Church will make her specific contribution on the basis of the teaching of the Beatitudes. In the image of his Master, the disciple of Christ will go further still, to the point of laying down his life for his brethren cf. This is the price of true peace in God cf. Concrete fraternal service No society, however developed it may be, can do without fraternal service inspired by love. There will always be suffering which cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable. It is love which brings or restores peace to human hearts and establishes it in our midst. The Church as a sentinel For the sake of Christ and in fidelity to the lesson of life which he taught us, she feels the duty to be present wherever human suffering exists and to make heard the silent cry of the innocent who suffer persecution, or of peoples whose governments mortgage the present and the future for personal interests. In her prophetic role, whenever peoples cry out to her: True peace comes from Christ cf. It cannot be compared with the peace that the world gives. It is not the fruit of negotiations and diplomatic agreements based on particular interests. It is the peace of a humanity reconciled with itself in God, a peace of which the Church is the sacrament. Did not Christ say first of all to the paralytic: Care for the human person A. Christ calls constantly for metanoia, conversion. But by the grace of their Baptism they are called to reject harmful prevailing currents and to swim against the tide. The contribution of Christians in Africa will only be decisive if their understanding of the faith shapes their understanding of the world. The word of God and the testimony of life go together. Experiencing the truth of the sacrament of penance and reconciliation The Synod members also emphasized the fact that a great many Christians in Africa take an ambivalent stance towards the sacrament of Reconciliation, whereas these same Christians are often very scrupulous in the use of traditional rites of reconciliation. In order to assist the Catholic faithful to walk an authentic path of metanoia in celebrating this sacrament, through which the whole person is refocused upon the goal of encounter with Christ, [58] it would be helpful if the bishops were to commission a serious study of traditional African reconciliation ceremonies in order to evaluate their positive aspects and their limitations. These traditional pedagogical forms of mediation [59] cannot in any way take the place of the sacrament. Celebrated in faith, this sacrament has the power to reconcile us with God and with our neighbour. A spirituality of communion Reconciliation then becomes at once a way of life and a mission. In order to arrive at genuine reconciliation and to live out the spirituality of communion that flows from it, the Church needs witnesses who are profoundly rooted in Christ and find nourishment in his word and the sacraments. Thus they bear prophetic witness to a life consistent with their faith. They have a model in Mary, Mother of the Church, who welcomed the word of God: The inculturation of the Gospel and the evangelization of culture In order to bring about this communion, it would be helpful to recall that the First Synodal Assembly for Africa spoke of the need for an in-depth study of African traditions and cultures. In her concern for relevance and credibility, the Church needs to carry out a thorough discernment in order to identify those aspects of the culture which represent an obstacle to the

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incarnation of Gospel values, as well as those aspects which promote them. In this way, the Pentecost-event continues in history, in the unity of one and the same faith, enriched by the diversity of languages and cultures. By discerning which cultural elements and traditions are contrary to the Gospel, they will be able to separate the good seed from the weeds cf. The Church will then become an icon of the future which the Spirit of God is preparing for us, [69] an icon to which Africa has a contribution of her own to make. In this process of inculturation, it is important not to forget the equally essential task of evangelizing the world of contemporary African culture. It is very important that this continue, at a time when the intermingling of peoples, while a source of enrichment, often weakens cultures and societies. The identity of African communities is at stake in these intercultural encounters. It is imperative therefore to make a commitment to transmit the values that the Creator has instilled in the hearts of Africans since the dawn of time. These have served as a matrix for fashioning societies marked by a degree of harmony, since they embody traditional formulae for peaceful coexistence. These positive elements therefore need to be emphasized, lit up from within cf. The gift of Christ:

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## Chapter 3 : Apostolic Exhortations | BENEDICT XVI

*The Church in Africa in Service to Reconciliation, Justice and Peace The best thing about the next African Synod is the aptness of the theme chosen by Pope Benedict XVI, "The Church in Africa in Service to Reconciliation, Justice and Peace".*

The Denis Hurley Peace Institute in Pretoria is a point of reference in a geographic area characterized by misunderstanding and contraposition. Can you briefly outline the history and origins of such a remarkable institution? South Africa owes a huge debt to its African neighbours for the support they gave to the country during the dark days of Apartheid. The Bishops felt the need to repay that debt by responding as best they could to the requests they received. The outcome was that the Justice and Peace Department was spending much of its time out of the country and that the Justice and Peace work in the country was suffering! Therefore, the Bishops decided to establish a Peace Institute, which would have the specific mandate to respond to the call of Africa. Neville Gabriel, were mandated to propose how this Peace Institute would come into being. Numerous consultations took place across a wide section of South African society and indeed beyond the borders and the final result was the establishment of the Denis Hurley Peace Institute in Archbishop Denis Hurley, a legend in the struggle against Apartheid had passed away that year and so it made every sense to call the new Peace Institute after him. In all eight countries listed below Bishops from the SACBC have made numerous solidarity visits to these countries that have been hugely appreciated in particular by the local church and in general by the local population During your experience at the Institute you faced many delicate situations trying to find a solution in name of solidarity and mutual respect. Where are the new risks and challenges in the so-called after Apartheid-era? The latest request is for workshops to be held with diocesan priests and clergy religious on the issue of ethnical conflict in dioceses. Ethnicity is a major problem. The war with Sudan continues over the outstanding and non-implemented protocols of the Global Peace Agreement GPA such as where the border between the two countries is, a referendum in South Kodafan and consultations in the Nuba Mountains and Blue Nile about where they want to live and the oil exportation issue. Negotiations are taking place in Addis Ababa. Conflict is also a continuous menace in South Sudan among rival armed factions. DHPI is involved in the constitutional writing process engaging as we do with civil society. The September 20th selection, one cannot call it an election, seriously divided the opposition as two parties contested and two boycotted and in the process created a situation where they refuse to meet with each other. IN , DHPI intends to change strategy and engage with the monarchy, while attempting to reconcile the opposition. DHPI will also tackle common law issues affecting local communities such as marriage issues around inheritance, wills, labour law, property rights etc. DHPI will continue the solidarity visits to Khartoum and have already lobbied the AU for intervention concerning the plight of South Sudanese living in Sudan, especially those living in informal transit camps. The next visit will be at the end of November The wars rage on! Not least the war against the M No one is taking the recently declared ceasefire seriously. SA has 1, troops deployed in the Kivu Provinces. DHPI is assisting the Kivu dioceses to identify, train, cloth and deploy local monitors for the first ever local elections in DHPI is also in association with the local Church planning a workshop on the Militarisation of the Kivu Provinces to take place mid DHPI has been invited in to become involved in the Madagascar conflict by interacting with the Catholic Church which is perceived to be more part of the problem than the solution. How can these points be achieved in a context of so many social, ethnic and economic variables? Each situation has its own unique context so all initiatives begin with a contextual and situational analysis. This has to be the starting point as one can only work with what one finds on the ground and not with what would like to find on the ground. In many cases South Africa, Zimbabwe, Mozambique and Kenya to name but a few the price of genuine lasting peace is often justice and truth. You pay a price for peace and usually justice and truth are that price. The principles of CST are often found wanting. Contrary to what many think, what we have learnt from experience in trying to build peace in Africa

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is not that there needs to be a trade-off between peace and justice but rather a trade-off between different forms of justice. The rationale was simple: The essence can be summed up in a single phrase: Forgive all past crimes “ in plain words, immunity from prosecution “ provided that both sides agree to change the rules to assure political justice for the living. In Mozambique, Renamo sits in Parliament instead of jail or in the dock! In South Sudan, too, there would have been neither peace nor a reform of the political system without an agreement not to pursue criminal justice. Burundi is the latest example, as it finally steps out of the wreckage of decades of civil war realizing that the only peaceful way forward is to try and live together. At a recent conference I attended in Burundi, the thorny issue of accessing the truth and trying to agree on a common definition of reconciliation dominated proceedings. Many felt Burundi was not ready for reconciliation. This is a price too high to demand at this present juncture in time. The memories remain too vivid, the wounds too open to seriously ask people to reconcile. This may seem odd in a European setting, but for me it is the first teetering step forward in a long road that please God will lead to national unity and lasting peace and stability. Retributive justice gives way to restorative justice and often the guilty do not acknowledge their responsibility for the violence they have caused, individually, institutionally nor even symbolically. Economic and socio-political amends or restitution is rarely made to those who had suffered loss of persons, property or human dignity. In most western countries the dominant justice paradigm is retributive justice. This aims to determine who committed a crime and to punish the perpetrators. The key actor is the state. But restorative justice aims to heal broken relationships, to repair the damage done by the crime, and to bring harmony as widely as possible. The key actors are the victims and the perpetrators. Africa in particular of late has chosen the restorative justice model: Here amnesty was traded for peace irrespective of how the victims and survivors felt. Democracy is a fine principle, but so is peace and sometimes the people will accept a solution which puts peace above a literal interpretation of democracy. The post-synodal apostolic exhortation *Africae Munus* framed clearly the Church as a source of reconciliation, justice and peace. Which strategic approach can be fruitful to establish effective organizational, educational and administrative support structures for the benefit of the humanity? Justice and Peace ministry since its inception 50 years ago has never enjoyed a pivotal role in the mainstream Catholic Church. It is by and large viewed with suspicion by many and to a great extent marginalized much like an embarrassing sick family member. It accords a new refreshing window of opportunity that simply was not there in the past. And in many parts of the Church in Africa that moment is being seized and the outcome of the Synod implemented in very basic but effect programs precisely for the benefit of humanity. The support structures are there within the Church and beyond. They simply need to be acknowledged and supported. December 10,

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## Chapter 4 : Methodists for World Mission “ MWM

*Descriptive Title. Special Assembly for Africa: The Church in Africa in Service to Reconciliation, Justice and Peace. Description. The Special Council for Africa of the General Secretariat of the.*

The Church must be attuned to change in society to enable a creative response in its mission mandate. Reconstruction and its purpose In the s African theologians agreed that Christianity was crucial to the social reconstruction of Africa. But how could Christianity help Africans grow out of the vicious cycles of crisis and promote conditions conducive to national and social harmony? Are Christians and organizations agents of reconciliation or promoters of social change? The Sermon on the Mount Matt. Jesus, throughout his ministry, highlights the necessity of creating a new inclusive society traversing barriers of geography, culture, historical moments, gender, age, class, ethnicity and race. Ka Mana of Cameroon proposed that Mission should help Christian communities grow in structures that resist the temptations of tribal or ethnic hegemony and which live a genuine faith without falling into a religiosity that develops feelings of enchantment about the invisible at the expense of involvement in public affairs. Mission, says Wilbert Shenk, is always at the risk of being distorted or misdirected. Often modernity rather than the Gospel becomes dominant. Alternatively mission concepts have divided the Gospel into proclamation and social service. Either extreme is inimical to the integrity of the Gospel, for an adequate theology of mission must be faithful to the fullness of the Gospel. All nations are mission lands. All peoples need to be disciplined. Methods of mission must consider cultures, group identity, human dignity and respect for religious plurality. Dialogue is therefore a crucial component of mission. The Necessity of Mission for Africa: Context Africa depicts two diametrically opposed stories. One is of frustration, the cry of people who are tired of unending debt, poverty, unlimited exploitation of their natural and human resources and who desperately seek to end the misery caused by civil wars, ethnic conflicts, inept and unaccountable leadership, debilitating disease, and mismanagement of national affairs and resources. The other story is one of a vibrant Christianity, a rich spirituality that engenders and sustains hope in the midst of this apparent chaos. There is joy in community life and in the African values of solidarity, mutual caring, and reverence for God. A dynamic engagement with spiritual forces is experienced and shared. Nevertheless, the Church is so fragmented that there is little sustained ecumenical cooperation. It is as if night and day exist simultaneously. Christianity in Africa has grown from 9. Unfortunately numerical growth has not resulted in a transforming spirituality that fosters Christian and national identity. Ethnicity is a demon threatening to tear apart the nation state and the Church. Crucial issues for the Church to address if her missionary engagement is to be fruitful are social-economic, cultural, socio-political concerns, ecumenism, minorities, migration, inter-religious dialogue, violence, gender injustice and environmental degradation. What people wanted to hear was a message of hope, reconciliation, justice and a creative political intervention. This tragedy has shaken the Christian Church to its foundations and haunted it ever since. It seems the African Church has failed in some respects to create an authentic Christian identity, communities that transcend barriers of ethnicity forge nationhood or empower communities. Challenges facing the Church in Africa. Ethnic conflicts and violence make reconciliation, justice and peace a matter of utmost concern and priority. People expect the Church to take leadership, but regrettably, religious institutions barely contribute. The Church generally has not addressed gender questions. The critical concerns are: The Church should create a balance between service provision, proclamation of the Gospel and being prophetic; otherwise there will be no difference between it and secular Non-Governmental Organizations. What does reconstructing mission mean in Africa? Towards a Holistic Mission: There is need for repenting of and correcting the mistakes of the past and charting a better vision of the future. Promoting Peace-building, Justice and Reconciliation. The deep hurts and painful experiences of Africa invite the Church to mediate peace, reconciliation and healing through ecumenical mission and vision that entail partnering in the suffering of the people. Ethnic hatred and xenophobia are a great hindrance. Could this be a root of ethnic animosity among Christians? The social dimension of

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reconciliation was central to human and communal relationships in Africa and is a resource the Church can use to address injustice, and social and political strife. The Church in Africa should see her mission as bringing wholeness to people as Jesus did through Shalom, the Old Testament concept of peace that includes harmony and wellbeing, justice, healed relations between individuals “ in society, between God and humanity and between humanity and creation. The greatest challenge is post conflict reconstruction. Confession, forgiveness, reconciliation and healing are needed to lead victims to discover the mercy of God welling up their lives, allowing the Holy Spirit to bring forgiveness and reconciliation among both victims and perpetrators. The future of mission and the Church in Africa depends on sound, committed and honest theological reflection, not on intellectual learning of the faith but on living it. Teaching that facilitates a living personal and communal encounter with the Risen Lord will promote moral behaviour, mutual concern and responsibility. The Good News is about transforming cultures. Doing mission in a holistic and transformational manner implies surrendering ourselves to Christ to be purified, sanctified and renewed. It entails Christ confronting and transforming our lives and institutions to be like him. Prophetic Leadership Effective mission needs church leaders who embody leadership like Jesus, with integrity, dignity and humility. Africa needs a visionary leadership able to engage in a dynamic and informed way with the myriad issues confronting the continent. Dialogue as a way of Mission Africa is a continent of diverse nations, cultures and religions. Mission entails an awareness of this pluralistic context and the mission mandate can only be fulfilled in collaboration. Mutual listening promotes mutual learning and deepens our common experience of God. This also facilitates common living, while respecting the dignity and differences of others. Witness to the Marginalized A relevant Church mission must be inclusive and bring Shalom to the marginalized. Reconstructing mission calls for dismantling of patriarchal notions and power structures that prevent people, especially women and youth, from experiencing the liberating power of God. A renewed or reconstructed mission should value the contribution of women in all situations and accord them greater freedom in representing the Church to the rest of society. The image of the Church as a caring community is tarnished by its abetting the oppression of women. Youth are acclaimed as leaders of tomorrow but they wait forever to take the mantle from their parents. They are a resource that the Church is not adequately funding or utilizing. Some have never been evangelized. They become fodder for politicians in urban and rural areas. This frontier of mission needs serious attention, especially in urban slums. The Church in Africa is growing. Mission in terms of proclamation and witness has therefore succeeded. However, it is lamented that this numerical growth is not matched by moral transformation of people, as seen in the frequent and persisting ethnic conflicts, corruption, impunity and disregard for healthy relationships among fellow human beings. Mission is not a state; it is a process. We continually become Christian. Discipling is ongoing as Christians love and live the life Christ calls us to.

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## Chapter 5 : 'Africae Munus' Calls for Reconciliation, Justice, Peace - ZENIT - English

*The church in Africa in service to reconciliation, justice, and peace: in the light of the Second Special Assembly for Africa of the Synod of Bishops: the proceedings of the 10th Interdisciplinary Theological Session ().*

Eleven years after the publication of the Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, the Church in Africa renders thanks to God for the many benefits received in the past decade. In commemorating this event, she feels an urgent need to recommit herself wholeheartedly to the work of reconciliation, justice and peace throughout the continent. In recalling the warm reception given to the publication of *Ecclesia in Africa*, the following questions arise: This Assembly could be said to have a dual purpose: *Ecclesia in Africa* has been given as a legacy. In this regard, each person is invited to take an inventory and make an examination of conscience; in other words, to ask three basic questions: What has *Ecclesia in Africa* accomplished? What has the Church in Africa done with *Ecclesia in Africa*? What remains to be done, using its guidelines in response to the evolving situations on the African continent? Historically speaking, the Pope looked to the dark moments of slavery and colonisation, and the political, economic and social realities which revealed an alarming yet hopeful situation. At the same time, he tried to indicate "how" these situations came about and, according to the spirit of the Gospel of Christ, to point out ways which remedied these situations: This also means choosing the African family as the first place of evangelisation and the place from which the challenges to evangelisation in the Third Millennium will be confronted, namely, the compelling nature of proclaiming the Gospel and calling people to Baptism; the essential need to deepen the sense of faith in those already baptized; the courage to witness to the faith; the choice of forgiveness and reconciliation, even in the most difficult situations, and the commitment to promote justice and peace. The Apostolic Exhortation presented a kind of pastoral plan of action for the Church-Family of God in Africa, which enabled her to be faithful to her vocation and mission, and to serve "in the flesh" the suffering humanity of Christ in the African peoples. In this way, the document interpreted the dehumanising and oppressive situations afflicting the African peoples as a crisis and a challenge, and proposed that these situations be confronted from the vantage point of the Church as the Family of God. In this way, some questions taken up by the First Assembly can be examined in greater detail: I entrust this project to your prayers, warmly inviting you all to implore the Lord for the precious gift of communion and peace for the beloved land of Africa". The Fathers who will meet in synod, therefore, will have to give serious thought to the proclamation of the Gospel at a time when events call for an active response, faithful to what the Holy Spirit is saying to the Church-Family of God in Africa in these decisive hours of its history. At this time, the continuity with the First Special Assembly needs to be stressed so that all will strive to appreciate the spiritual and pastoral importance of both these events. The two assemblies have in common an urgent need, at an historic moment, of an on-going, in-depth evangelisation. Furthermore, in proclaiming the coming of the Kingdom of God in Jesus Christ, a commitment to reconciliation, justice and peace appears to be where this Kingdom of Love is to be realised: In fact, Christ invites her to bear the yoke of his love and find refreshment in him for a new life, and to receive the enthusiasm and light to dispel the many dark clouds which hang over the peoples of Africa in these times. For this light, coming from the Word, to shine fully over the whole of Africa, the Church offers a taste of the Bread of Life through which Christ brings about the transformation of Africa in human hearts. The more the love of Christ takes root in the hearts of the peoples of Africa as well as in African cultures and institutions, the more the continent and its peoples - not to mention the entire world - will enjoy the fruits of reconciliation, justice and peace. Considering the complex nature of the topic, the chapters of the Lineamenta will treat the following: Africa at the Dawn of the 21st Century. The synod fathers rightly described the experience as the "Synod of Resurrection and Hope". More than ten years after the publication of the Post-Synodal Apostolic Exhortation, the words of Saint Paul ring true, " Beyond the sufferings of the present moment, those who have eyes to see and ears to hear can indeed discern the work of Divine Providence in Africa. Africa after the

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Publication of Ecclesia in Africa 1. Some Positive Developments 6. Throughout the turmoil of the sorrowful events that afflict Africa, all can agree with the words of His Holiness, Pope Benedict XVI, namely, that Africa "is the great hope of the Church". In many countries of Africa, only the Church functions well, enabling people to continue to live and hope in a better future. Furthermore, she provides necessary assistance, is a guarantor of living in harmony and contributes to finding ways and means to rebuild the State. However, she is also the privileged place where the subject of reconciliation and forgiveness can again begin to be treated. This situation is a cause for rejoicing in the Lord cf. From a social vantage point, the following new developments can also be noted: In this regard, it is hoped that the African Union will become more effective and efficient in resolving the conflicts between African nations and ethnic groups. It is necessary to act in such a way that the great spiritual forces of the continent can have an effect everywhere, and that conditions will be created for the rebirth of Africa on the religious, social, economic and political levels. Some Negative Developments How can the dreadful massacres which have occurred in some places in Africa not be severely condemned? Numbers and indications are a constant reminder of difficulties, for example, the infant mortality rate continues to grow. After more than ten years, the constant deterioration of revenues persists in some of the poorest countries of Africa. Access to potable water is still very difficult for many. Generally speaking, the great majority of African people live in a state of want for basic goods and services. In these times, Africa more than ever is dependent on rich countries, and is more vulnerable than any other continent to their manoeuvring aimed at giving with one hand and taking back twofold with the other, and at keeping a strong hold on the development of the political, economic, social and even cultural life of African countries. In constructing the world, Africa is deliberately left out, being only remembered when its miseries need to be displayed or exploited. The Purpose of These Lineamenta 9. In light of the varied situations, it is difficult to speak only one word, just as it is difficult to envisage a single solution which can be applied universally. This is not the aim of the Lineamenta nor its purpose. Instead of treating everything, it lists a set of priorities which result from an analysis of activities in the area of reconciliation, justice and peace. The document seeks to raise questions and encourage a shared search for solutions from the vantage point of the synodal process, beginning from the First Special Assembly. You Are the Light of the World" Mt 5: In fact, the urgency of this Second Special Assembly is tied to the suffering of the African peoples, and the dehumanising and oppressive situation which persists on the continent. Africa is facing a whole set of conflicts and problems which are central to the challenges to evangelisation in Africa today. In the Post-Synodal Apostolic Exhortation, Pope John Paul II judged that the greatest challenge to achieving justice and peace in Africa consisted in a good administration of public affairs in the two interrelated areas of politics and the economy. The suffering of the African peoples is linked, to a great extent, to the administration of these two areas as well as that of culture. This is a major challenge to evangelisation in an Africa, where life and humanity itself are defined as "relational" and "bound together" in a fundamentally community perspective. The following lines are an invitation to the local Churches of Africa to meditate on these three dimensions - socio-political, socio-economic and socio-cultural, and to make suggestions on how to remedy situations through reconciliation, justice and peace. The Socio-Political Aspect One of the major challenges in Africa today is the lack of success of most post-colonial States on the continent. It would be overly simplistic to attribute the cause of this failure in African political life to the multi-ethnic composition of States or the artificial borders from colonial times. Beyond ethnic differences and rivalries, Africans have a sense of nationalism, otherwise, their sense of belonging to a country with a history could not be explained. The question must be raised: How can pluralism be transformed into a positive, constructive factor and not one which leads to division and destruction? Likewise, with regard to artificial borders, will new "natural" borders not create more problems? Where would such "natural", non-arbitrary, or better still, non-ideological borders be drawn? Who would be the impartial arbiter acceptable to everyone? The challenge will probably be met on the part of good governance and the formation of a political class capable of taking the best from the ancestral traditions in Africa and integrating them with the principles for the governance of modern societies. Having said this, we

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do not underestimate the fact that ethnic pluralism is often the cause of tensions within States in Africa, that those who govern in many countries on the continent lose their legitimacy in the eyes of the people who put into question the usefulness of the State or that those who are supposed to be faithfully serving the State are actually destroying it. In some African countries, persistent social tensions impede progress and give rise to political disturbances and armed conflicts. Tribalism, border disputes and attempts at expansion lead to armed struggles which take a heavy toll in human life and deplete financial resources. Some African countries witness continuous violations of fundamental human rights as well as the related consequences. Peace is often confused with a kind of unanimity or tranquillity imposed by force and keeping power in the hands of a single group to the detriment of the people. In such situations, citizens are unable to take part in public life and popular opinion cannot make a difference. As a result, people tend to withdraw and become disinterested. Until legally constituted States are created in Africa, ones governed by truly democratic Africans, there is a great risk that the fore-mentioned situation will endure. The synod fathers fervently hoped to see "the establishment of a legally constituted State in African countries for the protection of the rights and duties of the citizens". Regrettably, this hope has not been echoed by the majority of leaders in African countries. This lack of recognition of the individual and the community as well as their mutual needs, produces discord, war and its consequences. The ravages of war are clearly an obstacle to any development process, causing the dramatic situation of refugees, a climate of suffering from conflicts and hunger, nakedness and disease, sorrow and fear, and humiliating situations which destroy the dignity of the human person created in the image and likeness of God. In fact, those in authority in most African States severely lack an awareness of the human person and the most fundamental, inalienable rights of each individual. Establishing a true democracy, one which ensures security for persons and property, is an essential condition in the development of African countries.

**The Socio-Economic Aspect** While it is true that Africa has lived a long and sad history of exploitation at the hands of others, it must also be stated that this situation did not end with decolonization. It still endures today, but in different forms, including the crushing weight of debt, unjust trade practices, the dumping of toxic materials and the excessively severe conditions imposed by programs of structural adjustment. In most African countries, despite recently achieved progress, the rate of literacy continues to be among the lowest in the world. In many places, the educational system is constantly deteriorating, the health system is in shambles, and social welfare is almost non-existent. With the lack of order, the weak are always the people who are most threatened. The situation becomes even more scandalous if consideration is given to the wealth amassed in the hands of a privileged few. In decrying this unacceptable situation, the Post-Synodal Apostolic Exhortation referred to "the dishonesty of corrupt government leaders who, in connivance with domestic or foreign private interests, divert national resources for their own profit and transfer public funds to private accounts in foreign banks". Given this state of affairs, ways and means must be urgently devised to encourage honest politicians who are determined to protect the common patrimony from all forms of waste and embezzlement. Industry largely depends on the importation of industrial products. The number of goods and services actually produced in Africa is limited. To a certain extent, Africa produces what it does not consume and consumes what it does not produce. How can Africa eliminate this paradox? Furthermore, structural adjustments and widespread unemployment are tending to reduce the volume of these goods and services as well as lower their quality! Grave economic injustices in this area are seen in the problem of migratory labour, unjust salaries and imbalanced contracts. Juvenile delinquency, drugs, corruption and unemployment have reached unacceptable proportions in some countries, with these economic injustices as their root-cause. The ongoing deterioration of the economic and social situation further accentuates the crisis in Africa. Agricultural production techniques are generally rudimentary and agricultural production is still largely dependent on nature - the soil and climate.

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## Chapter 6 : Church of Reconciliation | Justice & Peace

*The Second African Synod defined the promotion of reconciliation, justice, and peace as the mission of the Church in the coming decades. What implications do these themes have for the continent of Africa and the African Church in the era of globalization?*

The theme hits the nail on the head. There are few African institutions, if any, that can compare their record with that of the Church on these matters. It is also made up of the sweat and blood of hundreds and thousands of people and communities that have given their energies, their love and in some cases their lives at the grassroots level in order to build a just, reconciled and peaceful society despite the enormous difficulties they have had to fight against. Even at the level of the hierarchy the efforts were notable. It is enough to think of the actions and positions taken in Mozambique, Sudan, in the Democratic Republic of Congo and in Northern Uganda. Particularly enlightening is the case of the post-election violence in Kenya. When the rioting began, the Catholic Church, as with most Christian Churches, was kind of taken by surprise and was unable to deliver positive leadership. But even in that moment of confusion, hundreds of grassroots faithful did the right thing: For a few weeks, it was a case of the sheep knowing what to do while the shepherds were confused. The IDP issue was relegated to the sidelines almost as soon as the dust from the ethnic skirmishes that killed an estimated Kenyans and drove another , from their homes settled, and a power sharing agreement created a coalition government headed by President Mwai Kibaki and Opposition leader Raila Odinga. Eager to get their new administration up and running, the two leaders hurriedly implemented a slapdash plan to have the IDPs immediately returned to their homes and farms. Some legislators implored the executive to shelve the resettlement plan until all the factors that had precipitated the unprecedented bloodshed had been examined and resolved to prevent any future resurgence of such deadly turmoil. Kibaki and Odinga ignored these pleas and sent army trucks to ferry the IDPs from the camps to their homes. Television images showed IDPs crowding around tarpaulin-covered trucks with deserted Red Cross tents in the background. Images of teenagers hoisting themselves to the backs of the trucks and women handing their crying babies to armed paramilitary officers before being helped to climb onto the trucks by good natured men with outstretched hands signaled hope. For a moment, it appeared as though the resettlement program had been a success. Yet, murmurs that IDPs in some camps were being intimidated to leave surfaced almost immediately. These allegations remained unsubstantiated until Medicines Sans Frontiers MSF reported that it had witnessed government officials and armed police forcing people to vacate a camp in Western Kenya. A chunk of these IDPs were frightened into returning after being welcomed with death threats by their ethnocentric neighbors. This proposal was roundly rejected by President Kibaki. The Church has however remained consistent in its pursuit of the issue, offering concrete assistance to the victims and reviving efforts for reconciliation and peace education. In fact, the church has been active in promoting ethnic tolerance on a grassroots level long before, during and after the post-election violence. Its key proposals include poverty alleviation, the writing of a new constitution, the decentralization of political power, the formation of a truth and justice tribunal and the nurturing of responsible media practice. Moreover, Parishes, Small Christian Communities and Religious Communities, were among the few institutions that took active action in the course of the post-election violence, providing shelter and all manner of support to the victims. Cardinal John Njue, as chairman of the Kenya Episcopal Conference, on June 16 rejected the call by some politicians for the extension of a general amnesty to all perpetrators of the killings and internal displacement that followed the election dispute, and rightly so, since impunity is a longstanding problem from the past that must be overcome. A national faith-based peace building initiative to promote healing and reconciliation was also inaugurated on April 18 - a collaboration among a number of Catholic institutions coordinated by the Kenya Episcopal Conference. It is remarkably clear and concrete, with a serious political "slant" in the best sense of the word "slant". It asks for the establishment of parliamentary liaisons offices and for observer status at the African Union and regional

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bodies. Because of this fundamental consistency, long term focus, grassroots commitment and strong charitable activities that do not discriminate between ethnic and religious affiliations, Christian churches, - and it is important to underline churches, that is to say the major historical christian churches, with their lay memebrrs - in spite of shortcomings, have kept a high reputation in most African countries. They remain the best placed institutions to compel African governments to redraw policies for the protection of the poorest and most vulnerable groups, and it hope that the Synod will help to sharpen their understanding and to increase their effeteness.

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## Chapter 7 : The Church in Africa in Service to Reconciliation, Justice and Peace

*It was appropriate, ten years into this third millennium, to rekindle our faith and hope, so as to help build a reconciled Africa by pursuing the paths of truth, justice, love and peace (cf. Ps*

Congregation members stand together as part of national effort, begun by Calvary Presbyterian Church in San Francisco, to welcome war refugees from Syria and the Middle East. Raise the Age The Church of Reconciliation supports North Carolina House of Representatives Bill , which aims to raise the age at which juveniles in our state may be tried as adults. Currently, North Carolina is the only state in the U. The Church of Reconciliation joins many people of faith and good will in the conviction that subjecting and year-olds to trial as adults is both unjust and counter-productive. We urge passage of House Bill followed by passage of the same measure in the Senate. Governor Roy Cooper has already signaled his support for this "Raise the Age" campaign. Compassion and common sense lead us to believe that not only youthful offenders but North Carolina society as a whole will be better off by raising the age to 18 for adult prosecution of teenagers. Our Calling The Justice and Peace Committee JPC strives to help the Church of Reconciliation embody a way of life befitting the people of God, a way of life that cultivates justice and peace for all people. At the Church of Reconciliation we reject the modern tendency to create a sharp distinction between public and private life. We also oppose the tendency to separate reason from faith, the body from the soul, and the secular from the sacred. Because God is the source of the whole of creation, and because Jesus is the Lord over every aspect of our lives, and because the Spirit is the sustainer of all life, we remain committed to the unending task of discerning how the Christian faith should shape every aspect of our individual and corporate lives. The Justice and Peace Committee participates in this task through prayer, discussion, education, action and the distribution of financial resources. We seek to discover and support practices and organizations that make justice and peace possible as well as uncover and oppose actions and structures that produce injustice, violence and oppression. In this way we hope to serve those on the margins of society as well as challenge the society that creates those margins. All of our lives are inextricably tied to the lives of others throughout the world. Therefore, JPC does not limit its attention and giving to local concerns, but also considers and supports international needs and organizations. Africa, Guatemala, Salaam-Shalom, and Peace. Additionally, we support a number of other ministries focused on economic justice, debt relief, sexual assault, peace action initiatives, racial reconciliation, mental health, and disaster assistance. The Justice and Peace Committee gathers once a month in the church parish house on the second Thursday evening of each month. Our meetings and our committee are open to all who wish to attend. If one is unable to attend our meetings but would like to be included on our email list, simply contact Wes Hare at wabbit4pz nc. Every refugee is a child of God. Whatever nationality, religion or ethnicity, every refugee deserves respect and care.

## Chapter 8 : reconciliation-justice-and-peace

*The Justice and Peace Committee (JPC) strives to help the Church of Reconciliation embody a way of life befitting the people of God, a way of life that cultivates justice and peace for all people. At the Church of Reconciliation we reject the modern tendency to create a sharp distinction between public and private life.*

## Chapter 9 : Africa: Second Synod to Focus on Reconciliation, Justice and Peace - [www.nxgvision.com](http://www.nxgvision.com)

*The Denis Hurley Peace Institute in Pretoria has for many years been at the forefront of peace and reconciliation initiatives in Africa. In this interview for ZENIT, Fr. Sean O'Leary [www.nxgvision.com](http://www.nxgvision.com)*