



# Highlights

*From the General Promoters of Justice and Peace  
to stimulate contacts, share spirituality and promote networking...*

## Summary

- ➔ Re-living the Memories of Pope Paul VI and his encyclical Populorum Progressio
- ➔ IMPORTANT ASPECTS of Populorum Progressio
- ➔ G8 - protests have been a big success!
- ➔ Millennium Development Goals (MDGs) - Halftime
- ➔ Wrap the World in Prayer for Peace - 21 September



## Re-living the Memories of Pope Paul VI and his encyclical Populorum Progressio

*40<sup>th</sup> anniversary of the encyclical*

The encyclical letter, **POPULORUM PROGRESSIO**, was signed by Pope Paul VI during the closing stages of the 2nd Vatican Council, on Easter Sunday in March 1967, forty years ago. It seems he deliberately chose to do it on Easter Sunday to emphasise the new idea that it contains, a kind of resurrection of the Church. That is what we are remembering today. The English translation of the title is **THE DEVELOPMENT OF PEOPLES**. In what direction should the church move to ensure that nations, and especially Third World nations, should develop and make progress? His answer can be often summed up under the two headings 'Justice & Peace' and 'Human Development'.

Paul had become Pope during the Council, in June 1963, and in the first five years of his pontificate he issued 7 documents officially called encyclical letters, of which **POPULORUM PROGRESSIO** was the fifth. The 7th and last one was **HUMANAE VITAE**, which the whole world heard about, probably because it was about sex, and people

love hearing about sex. After **HUMANAE VITAE** Paul lived another 10 years, but entitled none of his further documents 'encyclical letters', possibly because the uproar that resulted from **HUMANAE VITAE** was too disturbing for him. Even **EVANGELII NUNTIANDI** and **OCTOGESIMA ADVENIENS** which are popularly referred to as 'encyclicals' do not have that title on the Vatican website. I think it is very sad that some people remember Paul only for **HUMANAE VITAE**, because the encyclical we are looking at today, **Populorum Progressio**, will, I think, go down in history as a far more important document. This is because it moved the Church forward in new directions.

I am not going to give you a lot of quotes from the document; just a few. You can find other quotes up for yourself on the Internet. And I'm not going into all the detail about topics such as colonialism, social unrest, the use of private property, industrialisation, the world of work, education, the role of the family, population growth, culture, the gap between rich and poor, free trade, and many other

topics that are touched on in this encyclical in separate paragraphs. What I want to give you first is a bit of the church situation at the time which made this encyclical necessary, and then quite a bit of Pope Paul's philosophy and spirituality which underpins the encyclical. Finally I will go into some of the effects that it caused.

## **The Church Situation**

*“Recently, we sought to fulfil the wishes of the Council and to demonstrate the Holy See’s concern for the developing nations. To do this, we felt it was necessary to add another pontifical commission to the Church’s central administration. The purpose of this commission is “to awaken in the People of God full awareness of their mission today. In this way they can further the progress of poorer nations and international social justice, as well as help less developed nations to contribute to their own development.” (from the motu proprio establishing the commission).*

*The name of this commission, Justice and Peace, aptly describes its program and goal. We are sure that all people of good will will want to join our fellow Catholics and fellow Christians in carrying out this program. We earnestly urge all to pool their ideas and their activities for man’s complete development and the development of all mankind.”*

The encyclical was part of a larger plan at that time, to promote justice and peace in this troubled world. Part of that plan was the establishment of a church Justice and Peace Commission, and it was set up in January 1967 just two months before the publication of the encyclical. I will read to you paragraph 5 of the encyclical. He wrote:

*“Recently, we sought to fulfil the wishes of the Council and to demonstrate the Holy See’s concern for the developing nations. To do this, we felt it was necessary to add another pontifical commission to the Church’s central administration. The purpose of this commission is “to awaken in the People of God full awareness of their mission today. In this way they can further the progress of poorer nations and international social justice, as well as help less developed nations to contribute to their own development.” (from the motu proprio establishing the commission).*

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So this anniversary (40 years of POPULORUM PROGRESSIO) is not just the anniversary of the encyclical, it is also the 40<sup>th</sup> birthday of Justice and Peace. The Archdiocesan Justice and Peace Commission, and which

is our local version of the pontifical commission, and which is hosting this gathering today, needs to be congratulated.

I want to emphasise that this encyclical was not just part of a plan, it expresses Pope Paul's personal philosophy and spirituality. It is a very personal document, and that is why I talk not just about the text of the encyclical, but also about Paul himself. I said at the beginning that this encyclical POPULORUM PROGRESSIO moved the whole Church forward on new paths. What were these new paths?

I am going to divide this part into four sections:

- This encyclical opened the door for the Church to appreciate much more the philosophy of Humanism. Paul believed in a certain type of Humanism, and in doing so he revived the use of the word ‘Humanism’ in Vatican terminology.
- Secondly, POPULORUM PROGRESSIO got the Church to be interested in human development. Today there are hundreds, perhaps thousands of development agencies, large and small, in the Church, doing all kinds of remarkable work. The fact that these agencies exist is largely due to this encyclical.
- Thirdly, this encyclical introduced a new kind of Spirituality in the Church, commonly called “The Spirituality of Justice”. Pope Paul saw the need for Justice and Peace in the world, but to achieve this people have to develop an appropriate spirituality.
- Finally, a few words about the impact of the encyclical on the Church.

### **1. A new appreciation of ‘Humanism’ in Church circles.**

I am going to deal with this section first because the way that POPULORUM PROGRESSIO is structured, like the way that the Pope approached Justice & Peace, the way he approached Development, and the way he approached world bodies like the United Nations, was guided by his philosophy of True Humanism. The words human and humanism are used 83 times in the encyclical.

Many people assume that the world can be divided in two, the sacred and the secular. My dictionary defines the word humanism as being “devotion to human interests, not divine interests”. A philosophy that accepts this, the separation of the human from the divine, would be called ‘Dualism’. The fact that Paul seemed to be in favour of Humanism come as a surprise to some people, since sections of the Church, especially in Italy, had been critical of Humanism for the previous 500 years, ever since the time of the Renaissance. Was he turning the Church away from God towards the direction of purely human interests? Of course he wasn't, but we need to clarify what he was getting at. First I will just read paragraph 42 to you.

*“The ultimate goal is a full-bodied humanism. And does this not mean the fulfilment of the whole man and of every man?”*

*“A narrow humanism, closed in on itself and not open to the values of the spirit and to God who is their source, could achieve apparent success, for man can set about organising terrestrial realities without God. But, “closed off from God, they will end up being directed against man. A humanism closed off from other realities becomes inhuman.” (De Lubac – THE DRAMA OF ATHEISTIC HUMANISM).*

*True humanism points the way towards God and acknowledges the task to which we are called, the task that offers us the real meaning of human life. Man is not the ultimate measure of man. Man becomes truly man only by passing beyond himself. In the words of Pascal: “Man infinitely surpasses man”.*

Now as I said, suspicion about Humanism arose in certain church circles at the time of the Renaissance, basically I think because three reasons.

Firstly, it affected theology, because this philosophy (Humanism) had brought into theology ideas expressed in classical Greek literature and philosophy, ideas that were thought to be pagan. Moreover, the theologians propagating humanism were departing from the traditional method of doing theology, rejecting the scholastic method<sup>1</sup>, which had been used for several hundred years. By the time of the renaissance however, scholasticism had degenerated. Books were in circulation listing what were called ‘sentences’, namely short quotations from various authorities, listing the pros and cons of almost any theological dispute and giving the answers, and theology was becoming merely a study of these books. The most widely used one was entitled ‘The Sentences of Peter Lombard’, written 400 years previously.

The success of Humanism was that it had brought into theology other sources, other writings, not previously quoted in these scholastic books, sources including both extra scripture and the writing of the early church fathers, especially the Greek Fathers. And new theological questions were raised, questions not previously discussed, questions about humanity, and what it means to be human.

Clerics following this new way of doing theology included Martin Luther and the famous scholar of the Renaissance Desiderius Erasmus. This new way of doing theology then became common in the countries of Northern Europe, Germany, Holland and England, and what is called ‘Christian Humanism’ developed there. Also in Italy and Spain, theologians of the Religious Orders, such as Dominicans and Jesuits, who had been taught to follow the theological method of Thomas Aquinas rather than merely using the ‘Sentences of Peter Lombard’ were still open to doing serious theology, and were happy with the new developments. However, conservative traditionalists had their suspicions aroused. That is the first reason.

Secondly, those countries of Northern Europe that I mentioned were also the countries of the Protestant Reformation. So some theologians, especially in Italy and Spain, found another reason for finding Humanism to be a threat to their way of life. Not only was it departing from

traditional theology, but it also seemed to lead people away from Rome. We must accept that feelings were running very high at the time.

Thirdly, moral theologians in particular were upset by the Renaissance in Art. In Italy, and especially in Florence, artists and sculptors, instead of creating religious scenes, suddenly began producing works glorifying the human body. This is where Humanism got its bad name for these moralists.

In Italy, this new form of art coincided with a time of moral decadence at the Vatican, a time building up to the Reformation, and there were a number of what we call ‘bad popes’, of whom Pope Alexander VI is the most notorious. So the conjunction of public immorality in the highest offices of the Church with the advent of Renaissance Art caused a tremendous reaction among pious clergy and faithful. Humanism was seen to be in opposition to Theism; belief in humanity instead of belief in God.

A big reaction against this more ‘secular’ humanism came from the Dominicans in Florence, under the leadership of Savonarola. He encouraged people to burn all this new art, to hold actual bonfires on which paintings were burned, and he also called for Pope Alexander VI to be deposed.

Ever since then, certain Christians have been critical of the philosophy of humanism. Their views were re-enforced by further developments in humanistic philosophy in France at the time of the French Revolution, in Eastern Europe with the rise of the atheistic form of communism, and in Western Europe with the move towards secular societies. So when Paul VI in POPULORUM PROGRESSIO talks of humanism we have to see what he means. I am going to look into

1. What humanism means today, and
2. Who the people were who influenced Paul VI to favour a certain understanding of humanism. I am going to mention in particular the French philosopher Jacques Maritain.

First: **What humanism means today.**

There are an awful number of terms in use. Some of them are: Secular Humanism

Christian Humanism  
Humanistic Buddhism  
Humanistic Judaism  
Integral Humanism  
Posthumanism  
Neo-Humanism  
Incarnational Humanism  
Marxist Humanism  
Renaissance Humanism.

To these we must add African Humanism, usually known as ‘Ubuntu’.

Don't worry; I am not going to explain all those terms. I want to focus on the term used by Pope Paul VI in POPULORUM PROGRESSIO. He called it 'true humanism' or 'integral humanism' depending on which English translation you are reading.

He, Paul, inherited this term from the French philosopher Jacques Maritain. What we should notice in POPULORUM PROGRESSIO is that the word 'humanism' is preceded by an adjective. He is talking about a particular type of humanism.

An article in TIME magazine in 1967 when POPULORUM PROGRESSIO was published had this to say:

*"Traditionally, papal encyclicals cite only writings from the past: scripture, previous encyclicals, the declarations of church scholars and saints. One of the novelties of Pope Paul's recent Populorum Progressio is that it is studded with references to contemporary works and living thinkers. To students of Paul, it came as no surprise that his ardent defence of a "true humanism" cited as a source the writings of French philosopher Jacques Maritain. "I am a disciple of Maritain," the Pope once said. "I call him my teacher."*

*"During Italy's Fascist regime, (the Pope, then known as) Msgr. Montini was the unofficial leader of*

*a liberal Catholic faction that used Maritain's concepts, newly codified in his 1936 work TRUE HUMANISM, to carry on an intellectual movement against totalitarianism. After World War II, when Maritain served as French Ambassador to the Holy See, and Montini was one of the top officials of the Vatican Secretariat of State, the two saw each other on an average of once a week, frequently dined together. And at the close of the Second Vatican Council, the new Pope honoured Maritain by addressing a message to intellectuals and scientists through him, and publicly embracing the philosopher in St. Peter's Square."*

Maritain, before coming to Italy from France, had been in close and frequent contact during the 1930's with a number of personalist philosophers<sup>2</sup>. From all these contacts and discussion, Maritain wrote his books including the one entitled TRUE HUMANISM. It is from Maritain that Pope Paul derived the term.

*... to be continued next issue*

-- Address given to the Justice and Peace Commission of the Archdiocese of Durban, 28th July 2007 by Joseph Falkiner O.P.

## IMPORTANT ASPECTS of *Populorum Progressio*

### ***Futuristic***

To say that PP is a futuristic document is to acknowledge that in many ways it was far ahead of its time. Let me mention two strong indications of this. *First*, Paul VI's simple definition of *authentic development* is "for each and all the transition from less human conditions to those which are more human" (#20). This definition pre-dated the "human development index" of the United Nations Development Programme (UNDP). This strongly influential index of the UNDP is today the standard measurement of what is really happening to *people*, in contrast to what is happening to the *economy*.

*Second*, PP anticipates much of the discussion around *solidarity* that would follow in the writings of John Paul II. Paul VI writes: "There is no progress toward the complete development of women and men without the simultaneous development of all humanity in the spirit of solidarity" (#43). Solidarity moves us beyond the *empirical* reality of economic interdependence to the *ethical* reality of human interconnectedness. Put simply, it means that those in rich countries are woefully underdeveloped as human beings as long as they live in a world where so many of their sisters and brothers struggle to survive in poor countries with unacceptable human conditions. According to Paul VI, *avarice* – the exclusive pursuit of possessions – is for nations and individual persons "the most evident form of moral underdevelopment" (#19). For this reason, Paul could strongly assert: "The world is sick" (#66) – a sickness shown in a lack of sisterhood and brotherhood among individuals and peoples. Today, solidarity has become a common word if not a common reality. We have PP to thank for putting forward this challenge and this guidance to global justice. 3

### ***Contemporary***

PP is a contemporary document in the sense that it addresses issues on the top of the agenda today. Take *globalisation* as an example. Though that much-overused word is not in fact used in the document, its meaning and impact are clearly elaborated. From his tracing of the consequences of colonial ties of the past to the trade connections of today, Paul sees a global reality that cries out for justice. Thus he can state bluntly: "Today the principal fact that we must all recognise is that the social question has become world-wide" (#3). He prepares the ground for John Paul II's repeated ethical calls for a "globalisation in solidarity, a globalisation without marginalisation."

## **Dated**

As futuristic and contemporary as may be the message of PP, it still must be characterised as dated. By speaking of this aspect, I mean that its message is devoid of many of the most pressing challenges of today. Were Paul write his encyclical today, especially if he were to rely on the development experts of today such as those I mentioned at the outset of my presentation, he surely would have to address the issues of gender, HIV/AIDS, environment, global migration, and information technology, and the “new movements” – e.g., those rallying around the World Social Forum. And his very carefully nuanced discussion of violence (#s 30-31)—something that sparked great controversy! — would have to take into consideration the new global realities following the tragedy of the 9/11 attacks on the Twin Towers of New York. Our world of today faces not only the terrorism of organised resistance to Western influences but also the terrorism of organised response to that resistance – one need only reflect on the illegal and disastrous war on Iraq! Paul’s creative expression, “Peace is the new name for development” (#87), would have to be qualified, re-focused, for today’s world of the challenge to peace presented by non-state actors frustrated by poverty that is both material and spiritual.

## **Radical**

I can say with all sincerity and honesty, PP is a radical document, indeed, it might be considered the most radical document of the body of the church’s social teaching. I say “radical” in the sense of its analysis and in the range of its recommendations. It is important to recall that it was written at the end of the era of colonialism – for example, it appeared less than three years after Zambia achieved its independence from British rule. While speaking of some benefits of colonialism, the document is still honest in acknowledging that “the colonising powers have furthered their own interests, power or glory....” (#7) Paul is aware that to overcome the major problems of the colonial legacy would require some major commitments to change. Otherwise, we face the danger of what he called a “neo-colonialism, in the form of political pressures and economic suzerainty aimed at maintaining or acquiring complete dominance” (#52). We need to hear that warning today when we face the realities of globalisation.

*Urgency* is a mark of the document’s radical character, as Paul issues a clarion call such as:

We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay (#32).

Again, in condemning wasteful expenditures, for example, through spending on national or personal ostentation or on the arms race, Paul voices his urgency with the plea “Would that those in authority listened to our plea before it is too late” (#53).

Paul has no sympathy with the neo-liberal solutions to the development crisis that he sees the world experiencing more seriously every day. His radical voice is heard in his reflections on industrialisation when he condemns a system

that “considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production an absolute right that has no limits and carries no corresponding social obligation” (#26). He goes further to remind us that “This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing ‘the international imperialism of money’” (#26). He returns to questioning a “fundamental principle of liberalism, as the rule for commercial exchange,” in challenging prices set in free trade markets that produce unfair results (#58). (Think again of the WTO negotiations.)

## **Optimistic**

A final important aspect to note about PP is its optimism, its confidence that, for all its problems, the world is on the course of coming closer to the Creator and the Creators’ good plans. In a striking image of progress, the document states: “Humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore” (#17). (I am reminded of the imagery of Pierre Teilhard de Chardin, S.J.) Paul sees the international cooperation of groups like the United Nations as a response to the vocation “to bring not some people but all peoples to treat each other as sisters and brothers” (#78). For those who would see such a hope as purely *utopian*, he makes a direct challenge: “It may be that these persons are not realistic enough, and that they have not perceived the dynamism of a world which desires to live more fraternally – a world which, in spite of its ignorance, its mistakes and even its sins, its relapse into barbarism and its wanderings far from the road of salvation, is, even unawares, taking slow but sure steps towards its Creator” (#79).

This expression of optimism by Paul VI – someone often seen as a melancholic figure – is found not only in PP but also in subsequent writings. For example, he returns to the theme of a *dynamism* in a world somehow moving toward greater justice when he writes in his 1971 *Octogesima Adveniens (Call to Action)* about a “hope that springs also from the fact that the Christian knows that other women and men are at work, to undertake actions of justice and peace working for the same ends. For beneath an outward appearance of indifference, in the heart of every person there is the will to live in sisterhood and brotherhood and a thirst for justice and peace, which is to be expanded” (#48). What a contribution to the efforts for integral development in Africa and elsewhere would be more of such optimistic hope!

Surely, Paul was influenced in his very positive view of humanity by the writings of Jacques Maritain, whom he readily cites in PP (#42). His worldview contained an anthropology of human fulfilment which encourages the work for integral development, certainly a necessary element in the church’s advocacy for global justice.

-- an excerpt from a talk given by **Peter J. Henriot, S.J.**

“POPULORUM PROGRESSIO:

Challenge and Guidance for the Church Today”

during the CIDSE Forum, January 2006

(full text available at <http://www.cidse.org/>,  
search under Publications.)

## G8 - protests have been a big success!

On 8th June the week of protest against the meeting of the G8 in Heiligendamm/ Rostock came to an end. We would like to draw a short reconstruction of the events and to describe the role of the **Institute for Theology and Politics** (ITP). Four weeks before the summit started, there was a big wave of repression by the police and secret services against the movement: Searchings and confiscations of material and computers all over Germany. The ITP was fortunately not affected directly. However, this operation was not able to prevent 80.000 people setting out for the international demonstration on 2nd June in Rostock.

On the verge of this demonstration, conflicts between policemen and some demonstrators occurred. It is not possible to say by sure who started it. But for sure is that the police used these conflicts during the following days in a way that one got the impression of them just to have waited for these clashes: From Saturday to Thursday we experienced a police operation, partly supported by the military, of 17.000 policemen and women, which has been singular in the history of the federal republic of Germany. Over 1.000 people were arrested temporarily, human rights were suspended. Additionally, according to eye witnesses, there were policemen who mummiedly threw stones on their own people in order to legitimate police operations. These are only examples for multiple provocations of the police. On Wednesday the tide turned. More and more information leaked through about operation controllers and media having lied: For example, there were not over 40 badly injured policemen, but only two who had to be treated inpatiently for one, resp. two days. Regarding this, one has to reconsider the role of the media that nearly exclusively followed the police reports.

On Wednesday, the mass blockades began: The aim was to block the access routes to the G8-meeting place via actions of civil disobedience. Over 10.000 people took part. From Wednesday on, we experienced a small miracle: The police power broke down, simple police men virtually rattened their instructions, were helpless in the face of the strategies of the blockades and local people, who initially had been very hostile against the protesters, gave milk for free to us or provided their fields. Thus, until the end of the summit, two entrances were blocked; at the third gate the blockades suffered continuously fierce police attacks, using water cannons, tear gas and helicopters. The blocking people were coloured processions, consisting of most different groups: Left-wing activists, environmentalists, people from peace movements and internationals from all over Europe and beyond. Thus the week of action was a big success, above all for the movement itself, because the conditions for the continuing fight against neoliberal globalisation have improved a lot in terms of cooperation and trustfulness between different groups.

The ITP had been participating in the preparations of the week of protest and of the „Block-G8“ mass blockades

for a long time. The appeal you signed made an impact. Many Christians from other countries and from Germany have supported it – additionally to the 30 theologians who signed first, about 250 people. Thus they showed that they do not agree with the role the big churches in Germany were playing: Praying and striking church bells. Nevertheless there were too few Christians who joined in the protests. Boniface, a friend from the democr. rep. of Congo, expressed it that way: „During this week we have had many experiences that touched our limits. And for the churches it would have been good also to have these experiences.“ They were experiences of limits of violence, of community and of the insight that also here in our context there are many people who do not have a place in this society – and also do not want to have it. Also friends from the Centro Memorial Martin Luther King in Havana/ Cuba took part in the protests and supported us, directly on-site and through articles and press releases that were published in Latin America: a real ecumenic event of pentecost.

We shared in the international demonstration by a procession called „The mortal sins of the G8“. Two big and several smaller posters denounced the consequences of the policy of the mighty industrial nations. „The mortal sins of the „G8“ also were the topic of some prayers we offered near the access roads to the venue of the summit. This was a new experience, too: It was a successful intermediation of theological language and political option: Many who can not or do not want to do anything with church and Christian tradition, understood our language at first go and showed their solidarity with our deep decline of the world conditions which are producing only misery and poverty for most people. The alternatives were obvious: They have been present throughout the week at the successful cooperation of the demonstrators, at the solidarity among each other, at the openness of the encounters with the others.

The official summit – as expected – did not produce any achievements. Neither concerning the question of environment protection, nor concerning aid for Africa etc. We want to thank you once more very heartily for your support of the appeal „**Christians – set out for the G8-summit in Heiligendamm!**“. With your support you appealed to the conscience of German Christians that globalisation is something touching vitally our Christian conviction, our hope for the kingdom of God. You helped us, the ITP, with rendering audible a decided Christian voice in the protests and thus with breaking the monopoly of the churches which are acting mostly conforming to the system, and with disturbing their placatory speeches. And, last but not least, you have backed those parts of the globalisation critical movement that waited for a clear positioning – also by Christians – supporting their concern.

*- Members of the Institute for Theology and Politics, Münster, Germany*



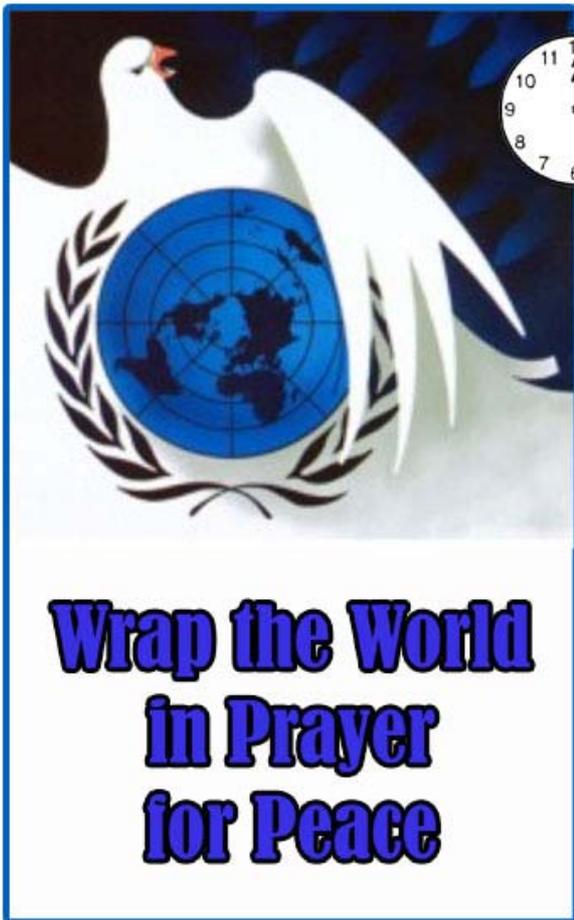
As you are aware the **Millennium Development Goals (MDGs)** were agreed as a 15 year programme of action by all member states of the United Nations in 2000 to make a major dent in the scourge of world poverty. They are time-bound, measurable targets. The 8 Goals aim to address the greatest evils of our time – poverty, hunger, education, early childhood deaths, gender injustice, destruction of the environment, halting the killers AIDS, TB and malaria. We see the MDGs as being very much in harmony with our gospel vision for a world where the common wealth is shared and greed never overrides the need of our sisters and brothers. They will only be reached if the international partnership agreed among countries is honoured.

Sadly, the good progress towards achieving the MDGs was badly affected by the terrorist attacks of September 11, 2001. Much of the money and resources that rich countries had promised was redirected from development and towards financing the 'war on terror'.

**July 2007 marks the halfway mark of these time-bound MDGs.**

The calendar reminds we are halfway there. Are we halfway there in ensuring freedom from poverty, malnutrition, childhood deaths, education for all, gender equality, environmental reprieve etc?

**It is your responsibility too. ACT TODAY!**



**September 21, 2007  
at noon, everywhere:**

**Plan and participate in  
prayer and study,  
related to the war  
in Iraq, and other areas  
of conflict in the world**

Help to wrap the whole world in prayer  
for 24 hours, beginning at noon on  
September 21, the  
**UN International Day of Peace.**  
Plan your event in your timezone.

International Justice and Peace Promoters (Dominicans - Santa Sabina, Roma)  
You may post your event on our website at <http://jp.op.org> or email us at [jp@curia.op.org](mailto:jp@curia.op.org)

## SOLIDARITY...

### EMERGENCY FOR THE AFFECTED BY THE EARTHQUAKE IN PERU

A team of Caritas of Peru has traveled to the city of Ica to coordinate help in the web of parishes and institutions of the Church, as to obtain first hand information of the occasioned damage. The Diocese of Ica is the diocese hardest hit by the earthquake.

**Information for sending a donation** to the Diocese of Ica, Peru where our Dominican brother, *Monseñor Guido Breña, OP*, is the bishop.

Diocesan Office: Obispado de Ica

Bank: **Banco de Crédito del Perú – Sucursal Ica**  
(the bank's Ica Branch)

Account for U.S. Dollars (and probably Euros):  
**380 - 15403227 -1- 77**

**PLEASE VISIT OUR  
ONLINE FORUM AT:  
<http://jp.op.org/forum/>**

**share your ideas on  
*Populorum Progressio.***

**Other topics are welcome.**



*Produced by General Promoters for Justice and Peace.*  
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*N.B. Any JP news, articles, events or happenings plus feed back will be deeply appreciated*