GMP MESSAGE 2022

*Education, Work and Dialogue between Generatiions: Tools for Building Peace*

In the introductory verse, Isaiah is captivated by the beauty of the feet of the peace-bearer: a cpativation that reveals a great yearning for peace which God’s people have nourished within itself during a protracted period of experience of hardship and disaster which had befallen it. This is the experience of the exile and its consequences which the Book of Baruch captures as:

* Lack of conversion/change
* Rejection of path to peace
* Alienation
* Exposure to hostility
* Inactivity/lack of productive existence (*languishing*)
* Experience of death/threats to life

These characteristics which are emblematic of Israel’s life in exile and which undergird and explain Israel’s great yearning for peace are verifiable in our world today:

* The lack of moral/ethical fibre and political will to embrace and commit to life-saving measure in the face of life-threatening climate crises, pandemics and economic inequalities.
* Short term gains and profits which becloud our vision of long term benefits and advantages.
* The resultant crises of volumes of displaced peoples: migration and refugee crises
* Real life and real time experience of fear (angst), hostility and insecurity.
* Privation of global civilization and human culture of a working capital
* General experience of disasters and growing threats to human culture and existence.

Against this background of the ***Message of Peace 2022*** begins with some characterizations of ***Peace*** derived from the teaching of Pope Francis**:**

*Negotiation often becomes necessary for shaping concrete paths to peace. Yet the processes of change that lead to lasting peace are crafted above all by peoples; each individual can act as an effective leaven by the way he or she lives each day…... This means that “everyone has a fundamental role to play in a single great creative project: to write a new page of history, a page full of hope, peace and reconciliation. There is an “architecture” of peace, to which different institutions of society contribute, each according to its own area of expertise, but there is also an “art” of peace that involves us all. From the various peace processes that have taken place in different parts of the world, “we have learned that these ways of making peace, of placing reason above revenge, of the delicate harmony between politics and law, cannot ignore the involvement of ordinary people. Peace is not achieved by normative frameworks and institutional arrangements between well-meaning political or economic groups… It is always helpful to incorporate into our peace processes the experience of those sectors that have often been overlooked, so that communities themselves can influence the development of a collective memory”.*And this means that ……

*Despite obstacles, differences and varying perspectives on the way to achieve peaceful coexistence, this task summons us to persevere in the struggle to promote a ‘culture of encounter’. This requires us to place at the centre of all political, social and economic activity the human person, who enjoys the highest dignity, and respect for the common good.* (Fratelli tutti, 231-2)

* As a **Gift of God**
* As **Work of the human person and *fruit of Culture of dialogue & encounter***
* Having an **Architecture** of its own multi-sectoral, multi-disciplinary and multi-actors (rooted in encounter and dialogue)
* Resulting as a **Work of Art (*Art of Peace*)**
* Enhancing the realization of **Human dignity** and respects **Common good.**
* Baptized by Pope Paul VI as ***Development,* Peace** corresponds to the vocation of the human person to transform creation with the fruit of his labour…**… WORK**

These various characteristics and attributes of peace will be illustrated by our co-panelists!