

The monthly e-bulletin for the North West, linked to the National Justice and Peace Network (NJPN), is produced jointly by the dioceses of Lancaster, Liverpool, Salford, Shrewsbury and Wrexham. Please send diary dates to [anneoc980@hotmail.com](mailto:anneoc980@hotmail.com)

## ***THE BOY ON THE BEACH: WHEN THE POLITICAL BECOMES PERSONAL***

Blog posted 9 September 2015 on ***Resistance & Renewal*** by **Jon Kuhrt**

1972, a Vietnamese girl, Kim Phúc, burnt by napalm, flees naked and crying from her bombed village.

1989, a solitary pro-democracy protester resolutely stands in front of a line of tanks in Tiananmen Square and blocks their path. Both were just ordinary people out of thousands caught up in the turmoil and crisis of war and political violence. But both were captured on camera and became two of the most famous images in modern times.

And over the past week we have seen the incredible impact an image can have as the gut wrenching photos of Aylan Kurdi's body washed ashore on a Turkish beach were published.

In this age of social media and instant sharing, has there ever been an image which has changed opinions and perceptions so rapidly? It has been an undoubted tipping point in the global perspective on the refugee crisis that has been unfolding.

Aylan was just one life lost amongst countless others. But his death has triggered change on many levels: both in the way the media are reporting the story but also in the practical response it has generated. The photo has triggered thousands of offers of accommodation sent to Citizens UK and a massive surge in interest in adopting refugee children to Home for Good.

We struggle to be moved by statements, statistics or political crises. There were many books, articles and analysis around both the Vietnam War or the pro-democracy movement in China but nothing brought the situation home to people like these images did. And it's the same with the current refugee crisis.

These images have power because they have awoken us to the human cost of this crisis. It has distilled a large and complex issue down to something real and graspable. Political complexity is transformed into personal tragedy.

And deep calls to deep. Personal suffering moves us to a personal response. We know it has to be more than just our facebook updates that need to be affected by this crisis. As so many are asking, how can we make a difference to help those affected? The political has become personal.

One of the most compelling aspects of the Christian faith is that ultimate truth is not embodied in a theory or formula or even in a book, but in a person. And it's a person who, like Aylan, was a refugee fleeing an oppressive regime. A person, like Aylan, who was homeless and died an unjust death. A person, like Aylan, whose short life has had a global impact.

In Jesus, God took on all the suffering of our broken world. In Him, the creator of all things stepped into a world of pain and vulnerability. And it's in Him that we can be inspired by hope and find the deepest resources to enable us to respond personally to the terrible problems of our world.

**Source:** <http://resistanceandrenewal.net/2015/09/09/the-boy-on-the-beach-when-the-political-becomes-personal/>

**Anne O'Connor writes:** I've been receiving regular blogs from ***Resistance & Renewal*** for some while and find them informative and challenging. Started in 2011 by Jon Kuhrt "to share reflections on how faith relates to transformation and social justice" it has had over 600,000 visits. Jon says: "Over the last 20 years my work has either been with homeless people or supporting urban churches in their community work. This blog has been a space to think aloud and share my thoughts about the issues which have underpinned and surrounded my work." He continues: "I believe it is important that any thinking, theorising or reflecting on faith is done in light of action and practice. I believe that Christian beliefs only become faith when they are put into action. I think too much theology and church culture exists in a world of words which is too often detached and dis-integrated from the real world. The blog is called ***Resistance & Renewal*** because following Jesus involves resisting values such as greed, selfishness and pride. But it also means being renewed by God's grace, acceptance and transforming love."

**Jon Kuhrt** is Executive Director of Social Work at the West London Mission, leading its work with people affected by homelessness, offending and chronic addictions. He writes in a personal capacity on R&R. **Follow Jon on twitter @jonkuhrt.**

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- **Statement from the Bishops of England and Wales:** <http://www.indcatholicnews.com/news.php?viewStory=28266>
- **Additional information to be regularly updated** - please check: <http://www.catholicnews.org.uk/refugee-crisis>
- **National Refugee Welcome Board:** <http://www.refugees-welcome.org.uk/>

## ***NO ONE LEAVES HOME UNLESS HOME IS THE MOUTH OF A SHARK***

*Crowded House's* song 'Help is Coming' is being re-released, accompanied by a moving video, to raise funds for Syrian refugees. Introducing the video actor Benedict Cumberbatch quotes from a poem by Somalian Warsan Shire (see below) which opens: "No-one leaves home unless home is the mouth of a shark ... No-one puts their child in a boat unless the water is safer than the land." He adds: "As people watching this tragedy unfold from the safety of our homes, with our safe children, we want to say that we see you, we hear you and help is coming."

**View at** <https://m.youtube.com/watch?v=5gWLQhCSv2I> **Buy the single** <https://itunes.apple.com/gb/help-is-coming-single/id1039061489>

Neil Finn, lead singer *Crowded House*, said, "I am continually amazed and grateful for the mysterious pathways that songs can travel. You never know where they are going to turn up and when they will reveal their true nature. First recorded in 1995, quietly released in 1999 *Help Is Coming* has had a long journey to find a good home. It was always a song about refugees even if at the time I was thinking about the immigrants setting off on ships from Europe to America, looking for a better life for their families in America. The words of the poem inscribed on the Statue of Liberty are an extraordinary statement of intent for the development of a great nation: 'Give me your tired, your poor, your huddled masses yearning to breathe free'.

"There is such a huge scale and urgency to the current refugee crises that barely a day goes by without some crushing image or news account to confront us. We can't be silent anymore. Like the diverse immigrants that made America great, these are good people that just want to find somewhere safe to create a better life for their families. I am grateful to Pete and Caitlin \* for imagining my song might resonate and to Mat Whitecross for creating such a powerful film to accompany it. It's an honour to be a part of a growing chorus of voices to create action and make it real. Help is coming".

\* The campaign was organised by music journalist Pete Paphides and his wife writer Caitlin Moran in response to the crisis in Syria. <http://www.theguardian.com/music/2015/sep/11/help-is-coming-how-i-chose-a-forgotten-crowded-house-song-to-help-syrian-refugees> *Crowded House* are donating their royalties to the appeal, all those involved gave their services free of charge and Chancellor George Osborne has waived VAT. All proceeds to **Save The Children**. Text GIVE to 61144 to donate £5. [www.helpiscoming.org](http://www.helpiscoming.org)

no one leaves home unless  
home is the mouth of a shark  
you only run for the border  
when you see the whole city running as well

your neighbours running faster than you  
breath bloody in their throats  
the boy you went to school with  
who kissed you dizzy behind the old tin factory  
is holding a gun bigger than his body  
you only leave home  
when home won't let you stay

no one leaves home unless home chases you  
fire under feet  
hot blood in your belly  
it's not something you ever thought of doing  
until the blade burnt threats into your neck  
and even then you carried the anthem under your breath  
only tearing up your passport in an airport toilets  
sobbing as each mouthful of paper  
made it clear that you wouldn't be going back

you have to understand,  
that no one puts their children in a boat  
unless the water is safer than the land  
no one burns their palms under trains, beneath carriages  
no one spends days and nights in the stomach of a truck  
feeding on newspaper unless the miles travelled  
means something more than journey.  
no one crawls under fences  
no one wants to be beaten  
pitied

no one chooses refugee camps  
or strip searches where your body is left aching  
or prison,  
because prison is safer than a city of fire  
and one prison guard in the night  
is better than a truckload of men who look like your father  
no one could take it  
no one could stomach it  
no one skin would be tough enough

the  
go home blacks  
refugees  
dirty immigrants  
asylum seekers  
sucking our country dry  
niggers with their hands out  
they smell strange  
savagely  
messed up their country and now they want to mess ours up  
how do the words  
the dirty looks  
roll off your backs  
maybe because the blow is softer than a limb torn off

or the words are more tender  
than fourteen men between your legs  
or the insults are easier to swallow  
than rubble  
than bone  
than your child body in pieces.  
i want to go home,  
but home is the mouth of a shark  
home is the barrel of the gun  
and no one would leave home  
unless home chased you to the shore  
unless home told you  
to quicken your legs  
leave your clothes behind  
crawl through the desert  
wade through the oceans  
drown  
save  
be hunger  
beg  
forget pride  
your survival is more important

no one leaves home until home is a sweaty voice in your ear  
saying-  
leave,  
run away from me now  
i dont know what i've become  
but i know that anywhere  
is safer than here

***Warsan Shire***

## MIGRATION, CLIMATE AND SECURITY: THE CHOICE

Blog posted 3 September 2015 on *Open Democracy* by **Paul Rogers**

The forces driving people's movement into Europe were already apparent in a near forgotten incident of 1991. In August 1991, with the world's media dominated by the chronic instability in Russia and the aftermath of the violent eviction of the Iraqi army from Kuwait earlier that year, a sequence of events in the Adriatic Sea provides an uncanny foretaste of the current surge of desperate people across the Mediterranean from north Africa, as well as overland from Syria through Turkey, Greece and beyond.

One consequence of the collapse of the Soviet bloc was the disintegration of the already weakened Albanian economy in the winter of 1990-91. The long-time leader Enver Hoxha, who died in 1985, had bequeathed a stagnant and unstable economy which, by the end of the decade, was ensuring increasing poverty in an already poor country. In the early months of 1991, many young Albanians were attempting to get across the Adriatic to a better life in Italy. They had little success. Then, in August, the situation had become so desperate that merchant ships were hijacked by thousands of young people, especially in the port of Durrës, and the crews forced to set sail for Italy. At least 10,000 of them were on the 8,000-tonne merchant ship *Vlora* - some reports said twice that number - when it made the 200-kilometre crossing to the southern Italian port of Bari. Caught by surprise, the police there tried and failed to stop the refugees coming ashore; some even jumped overboard to swim towards land. The incident made news across Europe, at least for a couple of days, but then the media moved on.

Faced with this huge number of sudden arrivals, the police rounded them up and detained them in the only place in the city that could handle such a number securely, namely the local football stadium. There, they started the process of enforced repatriation to Albania. A few were allowed to stay; most were forced home. But the Italians did at least provide substantial financial aid to the faltering government in Tirana, and even arranged for Italian army units to distribute food within the country. Within a few months, Albania began to make a slow and tortuous recovery. All that was left of the experience were images of desperate people jumping off a ship and trying to get ashore. Today, however, the resonance with people clambering ashore from flimsy dinghies onto Greek islands - or facing police in the centre of Budapest - is all too apparent.

Over the years since it began in 2001, this column has on occasion highlighted a prescient comment made in 1974 by the economic geographer Edwin Brooks. This warned of a dystopic world that had to be avoided: "a crowded glowering planet of massive inequalities of wealth buttressed by stark force yet endlessly threatened by desperate people in the global ghettos. This is a forewarning of the experience of recent months: namely, desperate people fleeing the war-zones of Syria, Afghanistan and South Sudan and the repression of Eritrea; but also of the millions more who face relative poverty and marginalisation, not least across sub-Saharan Africa.

There has been some humanitarian reaction in Europe to these forces. But the more general response has been the "securitisation" of the issue, whereby migrants are seen as threats. One head of government, the UK's David Cameron, deliberately used the term "swarm" to describe the few thousand migrants who had got as far as Calais - though these actually form a tiny proportion of the hundreds of thousands of people desperate to get into Europe.

It may be that over the coming months, humanitarian concern will prevail and European states will find ways to cooperate more effectively. But the prognosis is not good. And in the longer term, an extension of the securitising approach will be even more damaging as it is applied not just to the movement of people but to the closely related area of climate change. A recent article by Nick Buxton and Ben Hayes focuses on this issue (see "*Ten years on: Katrina, militarisation and climate change*", 28 August 2015). It points to the manner in which the future effects of climate change are being seen as threats to the wellbeing of comfortable peoples in the west, implying that what is needed is to put much more emphasis on maintaining security rather than preventing the excesses of climate disruption.

Where the two elements come together - current migration issues and future climate disruption - will actually be in Europe. Around the continent are large centres of population in the Middle East, south-west Asia, north Africa and sub-Saharan Africa, where climate change, if not prevented, will lead to marked decreases in rainfall with declining food production and consequent social and economic hardship. The asymmetric nature of climate change as it is now being understood means that these large regions surrounding one of the richest parts of the world will have the greatest difficulties. As a result, they are likely to become drivers of migration to a far larger extent, with numbers measured not in the hundreds of thousands but in millions. In these circumstances, the consequences of securitising these issues will be huge, far greater than anything yet experienced. For this reason alone, it is essential that the current crisis is handled primarily with humanitarian concern, rather than by trying to "close the castle gates" - which in any case is impossible in a globalised system. What happened to the *Vlora* nearly twenty-five years ago sharpens the choice over these possible futures.

**From *Open Democracy*** - acknowledge if you reprint. <https://www.opendemocracy.net/paul-rogers/migration-climate-and-security-choice>  
**Paul Rogers** is professor in the department of peace studies at Bradford University and was a keynote speaker at the 2015 NJPN Conference. He is *Open Democracy's* international security editor, and has been writing a weekly column on global security since 28 September 2001; he also writes a monthly briefing for the Oxford Research Group. His books include *Why We're Losing the War on Terror* (Polity, 2007), and *Losing Control: Global Security in the 21st Century* (Pluto Press, 3rd edition, 2010).

**Follow Paul on twitter:** @ProfPRogers

## ***WE ARE THE PROBLEM: WESTERN MILITARISM CREATED THIS 'REFUGEE CRISIS'***

Blog posted 29 August 2015 on ***Resistance & Renewal*** by ***Alan Storkey***

Home is where the heart is for most of the world's population. People do not readily leave home, family, jobs, friends and their familiar life to tramp across borders and take their lives in hock in perilous crossings.

Our public reflection on this issue is so shallow. We freeze on refugees drowning in hundreds or dying huddled in lorries, or bewail more immigrants coming to the UK, but do not ask why this great exodus has happened. When we do ask, the answer has to be: This is our work through pursuing a policy of the international promotion and sale of arms, further militarising the areas which have now become ungovernable, riven with strife and danger. Most of these refugees are travelling with guns and bombs behind them.

Let us consider some of the Western background contribution to this process in the Middle East. First, from 1979 onwards the United States through the CIA spent several billion dollars training and equipping terrorists in Afghanistan to fight the USSR. Groups, including Al Qaida, learned terrorism and carried on practising it. Second, the United States armed first the Shah of Iran, and then through the Iran-Contra deal Reagan provided more weapons to the Ayatollah. Reagan and Rumsfeld backed Saddam against Iraq in the Iraq-Iran War and the West plied Saddam with arms for oil money. When, surprisingly, Saddam used his arms and invaded Kuwait (partly to pay for French weapons) the whole region was subjected to a major war, and Iraq faced disruption, sanctions and famine.

Then, following 9/11, Afghanistan was subjected to another military attack spreading further chaos in that country, further pushing the Islamic opposition into professional terrorism. Further, in 2003, when there were no weapons of mass destruction, and under pressure from the military-industrial complex in the United States, the Second Iraq War pushed the nation into breakdown. Militias looting western supplied arms caches then became another wave of terrorists involved in Shia-Sunni conflicts in Iraq. Finally, massive supplies of arms to the Iraq Army from the United States were taken by ISIS and became the basis of their marauding expansion through Iraq and Syria. Russia also contributed by supplying Syria with the weapons, which allowed the Syrian Government to victimize its own people. Thus the chaos in the Middle East has been primed at all stages with mainly western arms.

The same pattern was evident in North Africa. The arming of the Egyptian military dictatorship has come from the West. Indeed, Cameron was in Egypt selling arms when the Arab Spring broke out. Even worse, Tony Blair, together with Berlusconi, set up a deal with Gaddafi, for the supply of conventional weapons to Libya, arming him with the kit he used against his own people. These arms were later looted, together with arms supplied to the rebels during the uprising, and the result again was Islamic terrorists marauding through North Africa and across the Sahara.

Now we face refugees fleeing from the destruction and fear caused by weapon-touting terrorists. The refugees from Syria alone total over four million mainly going to Iraq, Lebanon, Turkey and Palestine. Those coming to Europe as asylum seekers are a minority of these and the focus of the present tragedy. Unlike the generous German response, the UK one is mean, tightening the conditions on obvious asylum seekers from Eritrea and elsewhere, closing our eyes to the tragedy millions face in having to leave their homes. But even more we stay callous and impervious to the way in which our Western arms sales have militarised the Middle East and the Mediterranean, gradually creating terrorism, war and destruction. We are the problem, and yet the Cameron arms sales team carries on selling the means of suffering and death. Unless we stop, it will return to us. As Jesus (more or less) said, "Those who make the sword will die by the sword."

**Source:** <http://resistanceandrenewal.net/2015/08/29/we-are-the-problem-western-militarism-created-this-refugee-crisis-by-alan-storkey/>

**Alan Storkey's new book** *War or Peace? The Long Failure of Western Arms* is out now. If you want to avoid supporting Amazon (and please do!) then pay a little more and support one of the many local or independent booksellers connected to the **Alibris** marketplace. **Find out more at:** <http://t.alibris.co.uk/promotions/intro> **Priced here at £10.66 + shipping fee versus Amazon £12**  
**Buy at:** <http://t.alibris.co.uk/War-or-Peace-1-the-Long-Failure-of-Western-Arms-Alan-Storkey/book/32277724?qsort=p&matches=4>

## **COMMUNITIES FOR THE CLIMATE AT FINSBURY PARK MOSQUE**

The September monthly **'Pray and Fast'** gathering at Finsbury Park Mosque was open to all communities to discuss their respective religions' approach to creation. Speakers Fatima Said and Barbara Kentish quoted from their own traditions, agreeing on many similar points, finding that the recent **Islamic Declaration on Climate Change** and **Pope Francis's *Laudato Si'*** encyclical proposed many of the same solutions: a simpler lifestyle, less material consumption, divestments from fossil fuels, and a fund for helping poorer countries develop in a sustainable manner. Both welcomed the idea for people of all faiths to work together to oppose climate change. More than 60 people, including Catholics and Muslims, attended. Questions provoked discussion about the refugee crisis at Calais, and what the faith response should be, as well as the way forward on climate change. Mohammed Kozbar, director of the Mosque which has won awards for its contribution to the community, hosted the occasion. He particularly endorsed campaigner Bruce Kent's view that conflict and the arms trade are major obstacles to addressing climate change, and welcomed the film *'Conflict and Climate Change'* as an important contribution to the discussion. Names and contact details were enthusiastically exchanged with promises for future discussion. Just the sort of dialogue Pope Francis is calling for.

**Westminster Justice and Peace Commission, 4 Vincent Road, London N15 3QH Tel 0208 888 4222**

## UNITED NATIONS SUSTAINABLE DEVELOPMENT SUMMIT

More than 150 world leaders are expected to attend the UN Sustainable Development Summit from September 25-27 at the UN headquarters in New York to formally adopt an ambitious new sustainable development agenda. This momentous agenda will serve as the launch pad for action by the international community and by national governments to promote shared prosperity and well-being for all over the next 15 years. 193 world leaders will commit to 17 goals to achieve 3 extraordinary things in the next 15 years. End extreme poverty. Fight inequality & injustice. Fix climate change. The Global Goals for sustainable development could get these things done. In all countries. For all people.

The Millennium Development Goals that were launched in 2000 set 2015 as the target year. Recognizing the success of the Goals – and the fact that a new development agenda was needed beyond 2015 – countries agreed in 2012 at Rio+20, the UN Conference on Sustainable Development, to establish an open working group to develop a set of sustainable development goals.

After more than a year of negotiations, the Open Working Group presented its recommendation for the 17 sustainable development goals. In early August 2015, the 193 member states of the United Nations reached consensus on the outcome document of the new agenda "*Transforming our World: The 2030 Agenda for Sustainable Development*". Member States decided that the UN summit for the adoption of the new sustainable development agenda with its 17 goals will be held from 25 to 27 September 2015, in New York and convened as a high-level plenary meeting of the General Assembly. There are 17 sustainable development goals with 169 targets in contrast to the 8 Millennium Development Goals with 21 targets. The complex challenges that exist in the world today demand that a wide range of issues is covered. It is, also, critical to address the root causes of the problems and not only of the symptoms.

The sustainable development goals are the result of a negotiation process that involved the 193 UN member states and also unprecedented participation of civil society and other stakeholders. This led to the representation of a wide range of interests and perspectives. On the other hand, the MDGs were produced by a group of experts behind closed doors. The goals are broad in scope because they will address the interconnected elements of sustainable development: economic growth, social inclusion and environmental protection. The MDGs focused primarily on the social agenda.

The MDGs targeted developing countries, particularly the poorest while the sustainable development goals will apply to the entire world, the rich and the poor. <http://www.un.org/sustainabledevelopment/summit/>

### **Francesca Fryer of Concern Worldwide writes:**

What are the goals and what do they hope to achieve? Below are seven things we would like you to know about the SDGs.

1. The main ambition of the SDGs is to eradicate global poverty by the end of 2030. Around one billion people live on less than \$1.25 a day. While at first this may seem like an unrealistic goal, according to the most recent estimates the percentage of people in the developing world who lived on or below \$1.25 a day has gone down by around 26% since 1990 and by around 35% since 1980.
2. The SDGs are replacing the millennium development goals (MDGs), eight international development goals that were established following the UN millennium summit in 2000. The MDGs aimed to reduce poverty and hunger, achieve universal education, promote gender equality, reduce child and maternal deaths, combat HIV, malaria and other diseases, ensure environmental sustainability, develop global partnerships.
3. The vision of the SDGs is to leave no one behind, not only addressing poverty in developing countries but in places like the UK too. The MDGs were about tackling poverty, hunger and inequality, but did not address the root causes of those issues. The SDGs aim to look at what the drivers of poverty are and address the blockages to development.
4. There are 17 goals with 169 targets. There will be many hundreds of indicators which will measure progress towards achieving the goals.
5. The SDGs will start to be implemented in January 2016 to replace the MDGs which come to an end at the end of 2015. That means we have 15 years to eradicate major development challenges such as poverty, hunger and gender inequality. 15 years is not a long time but we believe that it is possible.
6. We believe that all of the sustainable development goals are important. However, the overall ambition to eradicate extreme poverty by 2030 will not be possible without ending hunger and malnutrition. Good nutrition is not only an outcome of development; it is also a driver of development and economic growth. Hunger and malnutrition wastes about 11% of a country's economic output. Access to sufficient nutritious food is one of the foundations of sustainable development.
7. SDG 2 aims to end hunger and ensure that everyone has access to sufficient nutritious food all year round by 2030. We believe this goal is achievable. Check out our infographic which lays out the road to ending hunger by 2030.

We want to see a world where no one dies for want of safe, nutritious food. That is why we tackle hunger to transform people's lives. Ending hunger by 2030 is possible with political will and if everyone takes on their share of responsibility to ensure that every person everywhere has access to sufficient nutritious food all year round. Your voice matters. Help us spread the message so more people know that if we work together, we could see an end to hunger in our lifetime.

<https://www.concern.net/en/news-blog/seven-things-you-need-know-about-sustainable-development-goals>

● **UPDATE: Good news** – World leaders have pledged their commitment to 17 Global Goals – watch this space!

## LONDON: PEOPLE OF FAITH GATHER OUTSIDE ARMS FAIR

Posted by **Pat Gaffney, Pax Christi Co-ordinator** 16 September 2015

More than 140 people gathered in the wind and rain outside the London ExCel centre last night to keep a vigil of silence and prayer on the eve of Defence Services Equipment International arms fair. This is the world's largest arms fair and among the delegates attending are Saudi Arabia, Colombia and Pakistan, three countries features on the FCO's own list of "countries of concern" in terms of human rights abuse. Organised by the Quakers and Pax Christi, Sam Walton of Quaker Peace & Social Witness opened the event saying : "We are here as people of all Faiths and none. A huge amount of work has been done over the last week and over the last two years to try to stop this arms fair. There has been a great outpouring of concern, outrage and sadness from across the UK and around the globe that this arms fair will take place this week. Our country cannot promote peace & democracy, London cannot be a city of peace, if it is where repression begins, where torture begins, if it where the seeds of war are sown."

Bishop Thomas McMahon, emeritus Bishop of Brentwood Diocese joined the gathering. He has been a faithful follower of this vigil for many years and commented on the large turn-out this year. Affirming what Sam had said he went on to acknowledge the importance of witness, reminding those gathered of the scripture passage which invites us to "be witnesses of these things". Pax Christi members carried placards with the words of Pope Francis: "And we seek peace for this world, subjected to arms dealers who profit from the blood of men and women". While the vigil was taking place others attempted to hand out leaflets to those passing in and out of the building, to inform them of why the vigil was taking place. Last week Pax Christi took part in a day of prayers and actions under the banner of "No faith in war". **See:** <http://paxchristi.org.uk/news-and-events/news-reports/september-october-2015/> **Reports** on peace actions in the run-up to the arms fair can be found here: <http://www.stopthearmsfair.org.uk/>  
**Source:** <http://www.indcatholicnews.com/news.php?viewStory=28313>

## COVENTRY: JOY AND HOPE AT NJPN OPEN NETWORKING DAY

**Ann Kelly, NJPN Administrator, reports:** *Laudato Si'* and Green Christian's 'Joy in Enough' project have roots in the spirituality of St Francis, Paul Bodenham, Chair of Green Christian, told the September gathering of National Justice and Peace Network in Coventry last Saturday. 'New' or 'green' economics challenge the prevailing orthodoxy of the need for growth as the basis of prosperity, as this is unsustainable for the planet and tends towards greater inequalities of wealth. He put this in the context of the principles of Franciscan spirituality - fraternity (we are all sisters and brothers), equality, penance (as a joyful rediscovery of our humanity), incarnation and 'bonum' - the good (the value of everything that is). He felt these were picked up in *Laudato Si'*, Pope Francis' recent encyclical on the environment, which itself contains a critique of the economic system and the need to link concern for the environment with action to tackle poverty and inequality.

The meeting brought together around 40 people from dioceses, agencies, religious orders and local justice and peace activists. Fr Michael White, Chair of Caritas Archdiocese of Birmingham, gave a presentation on the approach being taken by this recently established body. They are developing as a network of providers of welfare and social action in the archdiocese; via their website people can find contacts and information on groups at parish level. There are no paid staff and no funding from the archdiocese, although it is hoped that funding will be made for specific projects which they might initiate. The Justice and Peace Commission has been involved since the beginning in the development of Caritas Archdiocese of Birmingham and seeks to work in partnership, while maintaining its specific focus on addressing the structural causes of poverty and injustice.

The current refugee crisis was of course high on the list of concerns for those present, with information being shared on how dioceses are responding to government plans, and how to channel the goodwill of those offering help - to find your diocesan contact go to: [www.catholicchurch.org.uk](http://www.catholicchurch.org.uk). Alison Gelder of Housing Justice pointed out that there are existing organisations which co-ordinate offers of hospitality for those who are destitute, whether refugees or indigenous homeless people, and urged anyone who could offer accommodation to do so. (In London: Housing Justice [www.housingjustice.org.uk](http://www.housingjustice.org.uk); Outside London: No Accommodation Network [www.naccom.org.uk](http://www.naccom.org.uk)). As members of the Strategic Alliance on Migrant Destitution they will be holding events to bring refugee/migrant and homelessness organisations together and various cities between November and March - email [a.gelder@housingjustice.org.uk](mailto:a.gelder@housingjustice.org.uk) to find out more.

There was concern that government funding may not be adequate for cash strapped local authorities to deal with the refugees being resettled under the government programme, and the decision to take money from the overseas aid budget was also criticised. NJPN have drafted a letter to send to MPs to raise these concerns (contact [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) for a copy). The slowness and inadequacy of the government's response to taking in refugees was contrasted with the welcome given the week before to representatives of repressive regimes to the Arms Fair in London, encouraging the sale of arms which fuel the conflicts and repression from which many of the refugees are fleeing.

Anne Peacey, Chair of NJPN, reported on the three day meeting of the Executive Committee which had just taken place. HOPE was seen as the emerging theme of the Annual Justice & Peace Conference in July, and focusing on 'signs of hope' would be the objective of NJPN's work in the coming year, linking in with the Year of Mercy. She picked up on a phrase used by John Battle, who had led part of the meeting, that 'Hope is in the one who holds hands with me in tackling the problems of life', challenging us to go where the reality of poverty is, to truly be 'a poor church for the poor'. The meeting heard from NJPN's Environment Working Party of plans to call on all dioceses to draw up environmental policies (watch this space!). There were also opportunities for representatives of dioceses and agencies to share on campaigns and upcoming events.

**Source:** <http://www.indcatholicnews.com/news.php?viewStory=28384>

## FORCESWATCH WELCOMES WELSH GOVERNMENT STANCE ON MILITARY VISITS TO SCHOOLS

The Welsh Government has been praised by ForcesWatch over a "groundbreaking" decision to support in principle more research into how the armed forces operate in secondary schools in Wales. The formal response in Cardiff was the result of an investigation and report by the Assembly's Petitions Committee which called for further scrutiny "into the reasons for the unevenness of the armed forces visits to schools in Wales". The Welsh Government acknowledges "the unique nature of the armed forces as a career". Other recommendations – also accepted by the Government – called for ensuring "guidance in relation to inviting the armed forces into schools take account of their unique nature as a career and the need to encourage an open and honest exchange of views with pupils about their role," and "that a diverse range of business and employers visits schools to provide pupils with information about the career opportunities they offer."

Submissions to the Petitions Committee came from a wide range of individuals and organisations including a number raising concerns about the nature and purpose of armed forces visits to schools in Wales such as the former Children's Commissioner for Wales, Keith Towler.

ForcesWatch Co-ordinator, Emma Sangster, said: "We are delighted to see Wales take the lead on this incredibly important issue and now call for the government's recommendations to be implemented without delay. "Serious questions remain about the high number of visits by the military to schools in Wales. The figures show that the Army alone visited nearly 90 per cent of schools during the period of the study and state schools in some areas were visited far more frequently. No other employer visits schools for the purposes of promoting their career on such a scale. This is a groundbreaking move which puts children first, recognises the need for more scrutiny of the armed forces' activity in schools and, in the Welsh Government's own words, recognises the importance of having 'impartial and balanced careers information."

An Assembly debate about the report from the Petitions Committee, on the petition and the Welsh Government's response to it, is due to be held in a plenary session on 30 September. **Read the report** from the National Assembly for Wales Petitions Committee, *Stop the Army Recruiting in Schools: report on the consideration of a petition* (June 2015):

<http://www.assembly.wales/NAfW%20Documents/News%20section%20documents/St...>

**Welsh Government response** to the petition: <http://www.assembly.wales/laid%20documents/gen-ld10363/gen-ld10363-e.pdf>

**ForcesWatch** <http://www.forceswatch.net/>

**Source: Ekklesia** <http://www.ekkleisia.co.uk/node/22106>

## LIVERPOOL CONFERENCE: 'FAITH AND CREATION: A CALL TO MISSION'

Join Columban missionaries, Archbishop Malcolm McMahon OP, the Liverpool Justice & Peace Commission and others for a day exploring responses to Pope Francis' recent environment encyclical *Laudato Si'*, on Saturday 24th October 2015, 10am to 4pm at The Conference Centre, LACE, Liverpool.

*Laudato Si': On the Care of our Common Home* is a reminder to all Christians that care for creation is a core element of our faith. Issues of particular concern highlighted include Climate Change, Impact of Large-Scale Mining, Loss of Biodiversity, and Access to Fresh Water. The Columban missionaries have long been a prophetic voice in the campaign for greater awareness of climate change and its impact on the poorest communities.

Ellen Teague of Columban JPIC (Justice, Peace and Integrity of Creation) and Dominican John O'Connor OP will speak and set the scene for participants to engage in practical action. The day will continue with the celebration of Mass by Archbishop McMahon OP and an afternoon dedicated to exploring *Laudato Si'* more deeply in groups, using the Columban *Laudato Si'* Study Programme. There will be a practical sessions looking at ways in which all those who attend can contribute to the care of our common home. Facilitated by James Trewby of Columban Justice & Peace Education, the day is organised as a gesture of thanks for the welcome and generous support the Columban missionaries have received from Liverpool's parishes when they were visited for the Annual Mission Appeal. It is open to anyone interested in taking part. The Columban Mission Appeal Team will be there.

Ellen Teague has been working with the Columban Justice, Peace and Integrity of Creation Team for 25 years and is a long-time campaigner for greater awareness of the devastating impact of climate change, especially on the poor. Ellen will draw on *Laudato Si'* and the experience of Columban missionaries to illustrate the ecological crisis facing the world and its human roots.

John O'Connor OP is Prior and Secretary of Studies at Blackfriars in Oxford, a Dominican Friar, Catholic priest and moral philosopher. He will give an introduction to the theology of creation presented in *Laudato Si'* and the lines of approach and action we can take from a faith perspective.

**Register** to attend via <http://www.columbans.co.uk/news/faith-and-creation-a-call-to-mission/> or contact Helen Dufficy in the Columban Mission Office Tel: 01564 772 096 E-mail: [helen.dufficy@columbans.co.uk](mailto:helen.dufficy@columbans.co.uk)

There is no charge for this event, but a voluntary donation of £10 per person is suggested. All those attending will receive a welcome pack, with a copy of *Laudato Si'*, and lunch. ALL ARE WELCOME!

**Links:** <http://www.columbans.co.uk/news/laudato-si-columban-study-and-action-guide/>  
and <http://www.columbans.co.uk/news/laudato-si-video-resources/>

## MARRIED PRIESTS: A QUESTION OF JUSTICE

### **A growing shortage of priests**

In the last few months, the question of whether our Church should ordain married men has returned to the news - especially since the former Bishop of Portsmouth, Crispian Hollis, declared his support for change. The most pressing reason is, of course, the growing shortage of priests - a shortage that is certain to get much, much worse in the coming decade, given that very few men are now training for the priesthood and that most of our present clergy are near or past normal retirement age. Parishes are being amalgamated - seven into one in Hartlepool, for example - and there is a real risk that many Catholics will soon have to travel long distances to attend mass: a Eucharistic famine threatens. As Bishop Hollis put it, 'a Church that cannot celebrate the sacraments for the people of God can scarcely be the Church that Christ founded'.

### **Law and tradition**

Mandatory celibacy for priests in the Western Church has been a matter of law and tradition, not doctrine: everyone knows that in the first millennium, most priests, many bishops and even popes were married. It was only in the twelfth century, at the second Lateran Council, that celibacy was finally imposed. The reasons were varied, but essentially it was 'cultic purity': a belief that sex and priesthood couldn't cohabit, so to speak. Indeed, sex itself was viewed as basically bad: the pope who presided over Lateran II, for example, declared that even 'conjugal intercourse is never committed without itching of the flesh and heat and foul concupiscence'. Not that all priests immediately complied but when, at the Reformation, protestant churches allowed their priests to marry, the counter-reforming Council of Trent reinforced the ban for Catholic priests. And since then, priests have been celibate (ie unmarried) and most have observed the sexual continence which, in traditional Catholic morality, this state entails. Until recently, at least in Europe, there have been sufficient such priests; it is only in the last fifty years that the drastic decrease in vocations, aggravated by the loss of priests who have left to marry (probably 10,000 in the UK alone), that we have begun to reconsider mandatory celibacy.

By 'we', however, I don't mean those in authority in the Church: they have simply refused to face facts. In particular, under the previous two popes - and despite the abuse scandal in which compulsory, but often totally unprepared for, celibacy must have played some part - serious discussion was resisted. But all that has changed with Francis. In response to a Brazilian bishop's plea, Francis has shown himself open to possible change, and indeed has invited the bishops of the world to put forward 'bold and imaginative' proposals for new ways to provide priests. To date, only the Brazilian bishops' conference has responded; ours in the UK needs more pressure ....

### **A matter of justice**

So 'priest supply' is the obvious and pressing cause of this renewed questioning of mandatory celibacy, but there is another way of looking at it: as a matter of justice. Firstly, the justice due to the people of God: that they have access to the sacraments, in particular the Eucharist, is their right. And it is the duty of the local bishop (and not of the pope in Rome!), according to Canon Law, to seek to provide enough priests for this right to be exercised. Each diocesan bishop, then, should be facing the priest shortage, not by simply closing and amalgamating parishes and burdening aging priests still further, but by thinking outside the traditional celibate clergy 'box' about new ways to fulfil his duty. He should be sounding out, by real and open consultation, the *sensus fidelium* on the ordination of married men (though, anecdotally, it is clear that there is already widespread support); and he should be seeking possible candidates among the married laity, but also among permanent deacons and those priests who have had to leave active service in order to marry but who, still faithful and active Catholics, would willingly serve again.

### **The right to marry**

There is another important respect in which justice is concerned: the right of all people to marry is, as Vatican II put it, an 'inalienable human right', a divine law which no human law can invalidate. If so, then how can a man lose this inalienable right to marry by becoming a priest? Why should he be forced to give up that right in order to respond to a call by God to be a priest? For we are not talking here of those men (who Jesus himself said would be few) who, as well as being called to be priests, know they have also received that divine gift to live a mature celibate life; or of those in monastic or other religious orders where celibacy is intrinsic to their choice to belong to a different sort of 'family'. We mean that great majority of diocesan priests who were simply obliged, as a condition of ordination and service, to remain celibate. The presence within the Church of married priests of Eastern Catholic rites and, nearer to home, of the many married ex-Anglicans now serving as Catholic priests, demonstrates that there is no necessary connection between diocesan priesthood and being unmarried. In other words, it is denying justice to force a man to renounce his human right to marry in order to become a diocesan priest.

### **Women priests?**

Finally, is it justice that one half of all Catholics, married or not, should be totally excluded from priesthood? How, in an age when we've come to realise that gender discrimination is simply unjust, can the priesthood continue to be limited to males, on the doubtful grounds that, two thousand years ago and in a totally different culture, Jesus did not choose women among his apostles? Perhaps we should look more positively at how - counter-culturally for his age - he did have many women walking with him. But, realistically, let's first get justice for us all as the laity and for men as priests. Then who knows? As they say in Rome, *piano piano, si va lontano...*

**Mike Kerrigan, Chair Movement for Married Clergy 07/09/15**



## THE MOVEMENT FOR MARRIED CLERGY: BACKGROUND

**The Movement for Married Clergy** was established in the mid-seventies to further discussion of and promote the cause for the acceptance of married priests within the Roman Catholic Church. It seeks to work within the framework of the church in England as is clear in the Mission Statement for the Movement below. Since its inception, the crisis in vocations to the priesthood has given rise to a rapidly changing age profile of serving priests which is reflected in the closure or amalgamation of parishes that is now becoming an active issue in many dioceses. We welcome your views and support as we continue to argue the case for a change in the discipline of the Western Church. <http://www.marriedclergy.co.uk/>

### **Mission Statement: The Movement for Married Clergy**

Historically, only since the mid 12th century has the Church of the Roman Latin Rite required the discipline of celibacy of those men wishing to take major orders. In 1139, the Second Lateran Council officially imposed mandatory celibacy on all priests and it has remained a discipline within the Western Church ever since. The Movement for Married Clergy came into being in 1975, not to challenge the Church on matters of faith and doctrine but to question the continuing necessity of this discipline. Members of this Movement remain committed to the Roman Catholic Church as their home. We do not seek to say that all priests should be married but that the element of choice remain with the person who is offering himself for formation and eventual ordination. We do not see the sacrament of marriage conflicting in any way with the ministry of the priest. In fact, we believe that family life might enhance priesthood and ministry and offer a fine example to the Christian community which he serves. We now have the experience of a number of individual Anglicans, who were married in their Anglican ministry, being received into the Church and later ordained, their ministry continuing as married priests. Their ministry has been welcomed by our people. More recently we have seen the establishment of the Ordinariate of Our Lady of Walsingham, which has once again highlighted in a very public manner the anomalies permitted in this discipline of the Church. It is most unwise for any organisation to have its rules applied inconsistently.

Over the years, many good priests, highly valued by their congregations, have had to resign in order to marry. This has been a great loss to the Church, which, it should be noted, teaches that marriage is an inalienable human right. It is fully acknowledged that in former centuries, and in Eastern Rites today, marriage was and is only permitted prior to receiving Holy Orders. However, we feel that in natural justice and in Christian charity, those men who have left to marry could be invited to return to active ministry. Now, with the age profile of those priests currently serving parish communities rising at an alarming rate, diocesan authorities are looking to the amalgamation of parishes, to be served by one priest and adding greatly to his personal load, as a solution to the problem. We feel that the introduction of ordination for married men would provide a happier way forward.

We therefore continue to ask that the Western Church should consider the relaxation of the discipline of celibacy in order that we might meet the needs of the Church in our time. The Eucharist is at the heart of the Christian mission, and we ask that those called to this sacred ministry should have the choice of living either a married or a celibate life. Vocation to priesthood, the answering of a call to ministry need not be associated with the altogether separate calling to the celibate life. The time has come to revoke a discipline that has become a hindrance to vocation and service to the Church, rather than maintain it in radically changed circumstances. **Issued May, 2012** <http://www.marriedclergy.co.uk/mission-statement.html>

## SURVEY CLAIMS FIVE THOUSAND LAYMEN ARE READY TO BE ORDAINED

As many as 5,000 married men in England and Wales could be interested in, and eligible for, being ordained as Catholic priests if the rules on celibacy were changed, **Joanna Moorhead reported in *The Tablet*, 29 August 2015**. That was the claim made by the Movement for Married Clergy (MMaC) after it surveyed parish priests throughout the dioceses of the two countries, asking them to estimate the number of married laymen known to them who might be suitable candidates for ordination. In all 62 priests responded to the survey, which was sent to 300 parishes. They identified 159 *virii probati* ("men of proven character") from which the MMaC has extrapolated a national number it regards as conservative. There are, said the organisation's chairman Mike Kerrigan, "at least 5,000 married Catholic laymen whom their parish priests judge suitable to become priests, were the law of mandatory celibacy to be relaxed". He said that this means there are almost twice as many *virii probati* as there are active diocesan priests.

<http://www.thetablet.co.uk/downloadpdf/290815issue.pdf>

## RESTORING FAITH IN THE SAFETY NET

**Liam Purcell, Church Action on Poverty writes:** Holes in our benefits safety net are leaving hundreds of thousands of people at risk of hunger and destitution. Speak up to restore faith in the safety net! In a world of growing insecurity, a compassionate society is one which provides a bedrock of social security: the security of knowing that becoming sick, disabled or unemployed, or suffering a financial shock or crisis (be it a bereavement or a broken cooker), will not leave anyone penniless, hungry or at risk of destitution. Bishop Tim Thornton says: 'But in the UK today, undue benefit delays, errors, or excessive sanctions are leaving large numbers of people without income for days, weeks or even months at a time. Too many people, including children, are being left at risk of hunger or destitution as a result.'

Hundreds of our supporters emailed their MPs to call for action to reinstate the safety net principle. We're delighted that the Work and Pensions Select Committee has now launched an inquiry into "the timeliness and accuracy of benefit delivery" (see link below). We will submit our evidence to the inquiry, and continue pressing for the reinstatement of the safety net principle in our benefits system. **Full report:** <http://action.church-poverty.org.uk/ea-action/action?ea.client.id=128&ea.campaign.id=39438>

**Source: Church Action on Poverty 2015** [www.church-poverty.org.uk](http://www.church-poverty.org.uk)

## RESOURCES

### PRAYER CARD

NJPN now has a prayer card with words by Anne O'Connor and design by Anne McGough for use in groups or for your own private prayer time.

Cards are available from NJPN 15p each or £1.25 for 10, plus p+p. Contact [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) for details.

The prayer has also been used (with permission) in the September bulletin of RENATE, a European network of religious working alongside other organisations to combat human trafficking and exploitation.

Members of RENATE belong to various congregations, missionary societies and laity. At present RENATE is represented in eighteen European countries.

[http://www.renate-europe.net/wp-content/uploads/2015/09/E-Bulletin-from-RENAME\\_2015.09.01.pdf](http://www.renate-europe.net/wp-content/uploads/2015/09/E-Bulletin-from-RENAME_2015.09.01.pdf)



NATIONAL JUSTICE & PEACE NETWORK

'Act justly, love tenderly, walk humbly  
with your God'  
Charity no. 1114947 Company no. 5036866  
Design: Anne McGough

Lord, you call us to discipleship  
and loving service.

In prayerful response  
may we be beacons of your light  
where there is darkness;  
may we bring hope  
where there is despair,  
fostering love and compassion  
where there is hatred and division.

May we strive at all times  
to live simply,  
finding joy in small things,  
content to have less  
so others might have more.  
Mindful of our responsibility  
as stewards of creation  
may we tread lightly on the earth,  
respectful of all living things.

Rooted in faith,  
may we work together  
to make your kingdom  
of peace and justice  
a reality for all people.

© Anne O'Connor 2014

### SEPTEMBER NEWSLETTER FROM ANTI-HUMAN TRAFFICKING FORUM

Frodsham Churches Together have published a 4-page newsletter that was delivered to all houses in the area in September. It contains a wealth of information on Anti-human trafficking, including details on Freedom Sunday 18 October 2015.

**View at:** [http://www.frodshammethodist.org/uploads/3/0/6/9/3069431/churches\\_against\\_trafficking\\_newsletter\\_2015.pdf](http://www.frodshammethodist.org/uploads/3/0/6/9/3069431/churches_against_trafficking_newsletter_2015.pdf)

**More info at:** <http://www.frodshammethodist.org/anti-human-trafficking-forum.html>

### BOOK - OSCAR ROMERO: PROPHET OF HOPE

**Oscar Romero: Prophet of Hope** by **Roberto Morozzo Della Rocca**, published by Darton, Longman & Todd.

Historian Roberto Morozzo Della Rocca draws on previously unpublished documents - some of which were used as evidence in the process leading to Romero's beatification in 2015 - to write the most authoritative biography of Romero to date. From his humble roots in Ciudad Barros, El Salvador, to his ordination in Rome and his eventual appointment as Archbishop of San Salvador, the book weaves a sensitive account of Romero's character - both public and private - with a mature appraisal of his theology and unfailing commitment to the poor, marginalised and persecuted of Latin America. The final chapter describes Romero's movements and words during the final months, weeks and days that led to his martyrdom - assassinated while celebrating Mass the day after publicly appealing to soldiers of El Salvador's Revolutionary Government to refuse their orders to kill.

**To order online see:** <http://www.darton-longman-todd.co.uk/titles/2139-9780232532012-oscar-romero>

### EXHIBITION OF PICTURES

Christian Aid has produced a new exhibition of pictures drawn by students at the Culture and Free Thought Association in Khan Younis, Gaza, which we hope to have in the NW during the coming months. **Contact Eirllys Jessop** [Ejessop@christian-aid.org](mailto:Ejessop@christian-aid.org) at Christian Aid for more information. **View at:** <https://medium.com/@caglobal/gaza-on-gaza-through-young-eyes-66b7b4914a60>

### VIDEO

A new video from Christian Aid about their work in Palestine/Israel over the years.

**View it here:** <http://www.christianaid.org.uk/whatwedo/middle-east/iopt-film.aspx>

### FILM: THE STONES CRY OUT

**Friends of Sabeel UK** are still ordering copies of the film *'The Stones Cry Out'* on a regular basis. While still happy to sell, we will set up a system where we mail out a copy to people who ask for it to view for themselves and if they then want to retain it to show locally that will be fine, returning it when that is done. We hope this will encourage more viewings. We are still asking for £3 per head from those who view it but we prefer to ask for this as a donation as the director is still trying to recoup the money she invested in the venture some time ago. From showings around the region we have so far sent over £900 to the director, Yasmine Perni. We ask for £1.50 P&P. **Please contact John Logan** if you want to view a copy on this basis: [logan-j@btinternet.com](mailto:logan-j@btinternet.com)

## FILM: *A SYRIAN LOVE STORY*

Comrades and lovers Amer, 45, and Raghda, 40, met in a Syrian prison cell 15 years ago, when they were placed in neighbouring cells. Throughout months of captivity they communicated through a tiny hole they'd secretly made in the wall. They fell in love, and when they were released got married and started a family together.

***A Syrian Love Story***, made by award-winning director Sean McAllister, tells the poignant story of a family torn apart by the Assad regime. It won the 2015 Grand Jury Prize at Sheffield Doc/Fest. When Sean began filming them in Syria in 2009, prior to the wave of revolutions and changes in the Arab world, Raghda was incarcerated as a political prisoner and Amer was caring for their young children alone. At ages four and 14, two of their sons, Bob and Kaka, had already spent their whole lives watching either their father or mother go to prison for their political beliefs.

Raghda is eventually released from prison, but filmmaker Sean McAllister himself is arrested for filming and the political pressure around all activists intensifies. The family is forced to flee to Lebanon, and then to France where they are given political asylum in the sleepy town of Albi, where they now watch the revolution from afar. But in finding the freedom they fought so hard for, their relationship begins to fall apart. In exile, Raghda's mental health suffers as she battles between being a mother and a revolutionary, before attempting suicide. This is an intimate family portrait of a family trying to live and survive in the Arab world and for Raghda and Amer. It is a journey of hope, dreams and despair: for the revolution, their homeland and each other.

**Hear an interview** with Sean McAllister and Amer Daoud with Outlook on the BBC World Service via BBC iPlayer

<http://www.bbc.co.uk/programmes/p0325dtl>

**View the film** in selected cinemas and on BBC FOUR on Monday 28 September 10.00pm-11.15pm – catch up on BBC iPlayer

<http://www.bbc.co.uk/mediacentre/proginfo/2015/39/a-syrian-love-story>

## *BEYOND BELIEF: RADIO PROGRAMME ON PACIFISM*

In case you missed it, BBC Radio 4's *Beyond Belief* featured a programme on Pacifism which included Pat Gaffney of Pax Christi and Chris Cole, of Pax Christi's Executive and Director of Drone Wars UK. **Listen at:** <http://www.bbc.co.uk/programmes/b06bnbpj>

## EXHIBITIONS

### *ON THEIR OWN: Britain's child migrants - CLOSING SOON!*

**Merseyside Maritime Museum** Albert Dock, Liverpool Waterfront, Liverpool, L3 4AQ 17 October 2014 to 4 October 2015

Free entry <http://www.liverpoolmuseums.org.uk/maritime/exhibitions/child-migrants/index.aspx>

From the 1860s until the late 1960s more than 100,000 children were sent from Britain to Canada, Australia and other Commonwealth countries through child migration schemes. Some were orphans and many came from families who were unable to care for them. At the time charitable and religious organisations sent them overseas, with the belief that their lives would improve as a result. They were supported by governments for which these schemes supplied much needed population and labour. Liverpool and Glasgow were the main departure ports for children sailing to Canada. Liverpool's Allan Line carried almost half of Canada's child migrants on its ships. Siblings and friends were split up on arrival and left isolated, facing long hard days of labour in extremes of climate. This isolation often led to a lonely, brutal childhood. This exhibition tells their emotional stories, and through detailed case studies, visitors will meet a number of child migrants and find out more about their different experiences.

<http://www.britainschildmigrants.com/>

### *MAYAS: Revelation of an endless time*

**Liverpool World Museum** William Brown Street, Liverpool, L3 8EN 19 June to 18 October 2015 Free Entry

<http://www.liverpoolmuseums.org.uk/wml/exhibitions/mayas/>

Step back to an ancient time and discover the powerful and revealing world of the Mayas. This was a time of warriors, shamanic rituals, human sacrifice, jade treasures, advanced knowledge and veneration of the cosmos. The ancient Maya was a Mesoamerican civilisation that has left a far-reaching legacy of architectural, cultural and artistic achievements. Through 385 stunning objects from museums and Maya sites in Mexico, from striking funerary masks to intricate jade jewellery, the exhibition explores this extraordinary civilisation whose culture is still alive today. This is the only opportunity to see this breathtaking exhibition in the UK. This exhibition has been produced by the Instituto Nacional de Antropología e Historia (INAH) in Mexico <http://www.inah.gob.mx/> It is part of the

**2015 'Year of Mexico in the United Kingdom' and 'Year of the United Kingdom in Mexico'**

<http://mexicouk2015.mx/bienvenido>

### *BROKEN LIVES: Slavery in modern India*

**International Slavery Museum** Albert Dock, Liverpool Waterfront, Liverpool, L3 4AX 17 26 June 2015 to 24 April 2016 Free entry

<http://www.liverpoolmuseums.org.uk/ism/exhibitions/broken-lives/>

Slavery still exists. Even though it is illegal throughout the world today, contemporary forms of slavery can be found in almost every country. Up to half of the victims of modern slavery globally are in India, most of these are 'Dalits'. The word 'Dalit' means broken, crushed or oppressed. Dalits used to be known as 'untouchables', indicating how many others avoided physical contact for fear of tainting their religious purity or social superiority. Many still experience marginalisation and prejudice, live in extreme poverty and are vulnerable to human trafficking and bonded labour.

***Broken Lives: slavery in modern India*** provides a window into the experiences of Dalits and others who are being exploited and abused through modern slavery in India. Delivered in partnership with the Dalit Freedom Network, this powerful and moving exhibition reveals stories of hardship, survival and hope for broken lives mended.

## NEW CONFIRMATION RESOURCE FROM CAFOD

**Be Revolutionary: A CAFOD Confirmation resource.** Inspired by Pope Francis' call to young people '*Be revolutionary*', these adaptable resources, focusing on practical activities and taking action, can be fitted into an existing Confirmation programme.

**Download at:** <http://www.cafod.org.uk/Education/Youth-Leaders/Confirmation2>

## THEATRE

### RHEMA THEATRE COMPANY: '*IT'S NOT FAIR*'

**Rhema Theatre Company** present an inspiring and moving new piece of theatre telling stories from around the world of human trafficking - and those who fight it. Chester Diocese and 'Churches Against Trafficking' have invited Rhema to include Frodsham as a venue on their national tour this autumn. The production will be at Frodsham Methodist Church, Kingsley Road, Frodsham, WA6 6BA on Friday 16 October 2015 starting at 7.30pm. Tickets available from [www.eventbrite](http://www.eventbrite) or [frodshamforuminfo@gmail.com](mailto:frodshamforuminfo@gmail.com). There is no cost for the ticket, but it is hoped that people will want to give a donation to the work of fighting slavery and providing for the victims. The presentation is suitable for anyone over the age of 11. More info: [www.theitsnotfair.co.uk/tour-dates](http://www.theitsnotfair.co.uk/tour-dates)

### RIDING LIGHTS THEATRE COMPANY: '*BAKED ALASKA*'

**19/10/15 7.30pm Baked Alaska** "high-energy, 'seriously funny' style... extraordinary theatre for these extraordinary times."

**Alderley Edge** Methodist Church, Chapel Road, SK9 7DU. Tickets: Box Office 01904 613000 or <http://ridinglights.org/baked-alaska/>

A show about global warming staged by The Riding Lights Theatre Company as part of a national tour sponsored by Christian Aid. The company aims to create unforgettable, entertaining theatre in response to current issues and the hopes and fears of the world we share. The show was commissioned by the Diocese of Lichfield, Christian Aid and Operation Noah.

**The Riding Lights Theatre Company** is one of the UK's most productive and long-established independent theatre companies. Founded in York over 30 years ago, partly through the initiative of a city-centre church, the company continues to take innovative, accessible theatre into all kinds of communities far and wide. It aims to create unforgettable, entertaining theatre in response to current issues and the hopes and fears of the world we share. While the company's roots are in a Christian ethos, its work is open to everyone, using faith as a springboard to explore all aspects of life.

### Other tour dates in the NW area – All performances at 7.30pm

**24/10/15 Shrewsbury** Church of the Holy Spirit, Meadow Farm Drive SY1 4NG.

**02/11/15 Wirral** Hoylake Chapel, Station Road, Hoylake CH47 4AA. Venue phone: 0151 678 6201

**03/11/15 Church Stretton** Church Stretton School Theatre, Shrewsbury Road, SY6 6EX. Venue phone: 01694 722296

**04/11/15 Rochdale** St Chad's Church, Sparrow Lane, Rochdale OL16 1QT.

**09/11/15 Preston** St Cuthbert's Church, Lytham Road, Fulwood, Preston PR2 3AR.

**10/11/15 Old Trafford, Manchester** St John's Centre, St John's Road, M16 7GX.

**11/11/15 Lancaster**, Lancs Lancaster University Chaplaincy Centre, Lancaster University, LA1 4YW.

**13/11/15 Manchester** St Andrew's Methodist Church Hall, Brownley Road, Wythenshawe, M22 0DW. Box office: 0161 485 1605

## JUSTICE AND PEACE CALENDAR

### 10 October World Homeless Day

On 10 October each year millions of people around the world mark World Homeless Day to draw attention to homeless people's needs locally and to present opportunities for the community to get involved in responding to homelessness, while taking advantage of the stage that an 'international day' provides. [www.worldhomelessday.org/](http://www.worldhomelessday.org/)

### 10 October World Mental Health Day: *Dignity in Mental Health*

World Mental Health Day is the annual global celebration of mental health education, awareness and advocacy. Every year on this day we join together in shining the spotlight on a particular aspect of mental ill health. This year's theme is Dignity in Mental Health. <http://www.mentalhealth.org.uk/our-work/world-mental-health-day/>

### 18 October Freedom Sunday

A Global Freedom Network has been created to join the struggle against Human Trafficking. This is between Christian Churches and other Faiths, the purpose being to eradicate an injustice affecting over 30 million people and increasing daily. Working together the network is stronger.

This is an ecumenical initiative, signed by Pope Francis, the Archbishop of Canterbury Justin Welby, Dr Mahmoud Azab on behalf of Al Azhar, Egypt and Mr Andrew Forrest of 'Walk Free'. The network seeks to include other faiths in order to have a multi-faith approach to this multi-national tragedy.

Freedom Sunday "Provides churches with an opportunity to join together with others around the world in a day of worship, prayers and action on Human Trafficking. It challenges us and resources us to take action to prevent the crime of human trafficking in our communities." The Archbishop of Canterbury, the Most Reverend Justin Welby. <http://www.freedomssunday.org/resources/>

## FORTHCOMING EVENTS

### OCTOBER

- 2 International Day of Nonviolence.** Support Pax Christi's time of Prayer & Fasting for Peace in North Africa and the Middle East <http://paxchristi.org.uk/2015/09/16/a-call-for-fasting-and-action-for-peace-in-the-middle-east-and-north-africa/>
- 2 CAFOD Harvest Fast Day** [www.cafod.org.uk](http://www.cafod.org.uk)
- 3 Ruth Valero** speaking on *Climate Change: Caring for Creation*. 7pm Father's House, Owen Road, Skerton LA1 2AP. Ruth is a well known national Christian speaker who blogs at <http://ruthvalerio.net>
- 3-4 COME & SEE 2015 Conference** at Southport. Keynote speaker **Sr Helen Prejean**. Sunday Mass with Archbishop Malcolm McMahon OP. Booking forms with sae: Irenaeus, 32 Great Georges Rd, Liverpool L22 1RD. 0151 949 1199 [jenny@irenaeus.co.uk](mailto:jenny@irenaeus.co.uk)
- 4 War on Want** will be in Manchester joining the TUC and the People's Assembly at the **End Austerity Now** demonstration. War on Want will be marching for an alternative society based on equality and justice for all; for a future where government focuses on the needs of the people. If you want to join us, please let us know by emailing [takeaction@waronwant.org](mailto:takeaction@waronwant.org)  
The **Manchester Peoples Assembly Anti-Racist group** will be joining the protest to "make a stand against the government's racist anti-migrant, anti-Muslim agenda."
- 6** Following on from the above, there will be a "**Stand up to Racism**" protest outside the Tory Party Conference at 5.30 followed by a "**Stand up to Racism**" meeting at the Dancehouse Theatre, Oxford Road, Manchester.
- 9 Charity Concert** organized by Chifundo UK and Soroptimist International of Chester featuring *A Handbag of Harmonies* and *The Queen's School Chamber Choir* 7.30pm at St Columba's, Plas Newton Lane, Chester CH2 1SA in aid of the SOKU Fund, an educational charity providing university scholarships for women in Malawi [www.thesokufund.org](http://www.thesokufund.org) £12 Adults, £6 under 18s including refreshments. Tickets: Susan 01244 381490 [chair@chifundomalawi.org](mailto:chair@chifundomalawi.org) or Carole 01244 637987 [soroptimistsinchester@gmail.com](mailto:soroptimistsinchester@gmail.com)
- 11-18 Week of Prayer for World Peace** 0208 968 4340 [www.weekofprayerforworldpeace.com](http://www.weekofprayerforworldpeace.com)
- 13 Receiving Vatican II** – A series of talks reflecting on 50 years of receiving Vatican II at 7pm in the Gibberd Room, Liverpool Metropolitan Cathedral, Mount Pleasant L3 5QT. Rev Mgr John Devine OBE, Former Churches' Officer for the North West **'Faith in the public square'**. Details: 0151 709 9222 [enquiries@metcathedral.org.uk](mailto:enquiries@metcathedral.org.uk) Admission free – retiring collection. Sponsored by the *'Friends of Liverpool Metropolitan Cathedral'*
- 16 Rhema Theatre Company: 'It's Not Fair'** Frodsham Methodist Church, Kingsley Road, Frodsham, WA6 6BA 7.30pm. Tickets available from [www.eventbrite](http://www.eventbrite) or [frodshamforuminfo@gmail.com](mailto:frodshamforuminfo@gmail.com) Admission free, but it is hoped that people will want to give a donation to the work of fighting slavery and providing for the victims. Suitable for age 11+
- 17** join **War on Want** and friends for *Skill Up! Stand Up!* A free day of training for activists and free skills workshops at the MERC Centre 22A Beswick St, Manchester M4 7HR. 10am-6pm. Wide range of workshops such as how to get local press coverage, using social media effectively, making an impact with a street stall, creative actions, strategies for influencing politicians, facilitating effective meetings and more. Places limited, book now! <http://www.eventbrite.co.uk/e/skill-up-stand-up-tickets-18148820611>.
- 18 'Singing for the World'** - songs of justice and songs from around the world - music and worship event to celebrate Christian Aid's 70<sup>th</sup> Birthday led by Alison Adam of the Iona Community at Wigan Baptist Church, Scarisbrick Street, Swinley, Wigan, WN1 2BS. Workshop 2-5pm (must book). 'Celebration' 6.30-8pm with CA video and short talk by Alasdair Roxburgh, Christian Aid's Head of Campaigns. Workshop and disabled access Charles St entrance. Parking on local streets or Mab's Cross School car park across Wigan Lane. Please contact for disabled access/special parking facilities. Booking forms John Logan [logan-j@btconnect.com](mailto:logan-j@btconnect.com) 01942 214656.
- 18 –24 Good Money Week** – an opportunity to ensure those you trust with your money are looking after it well and using it in ways that benefit society and protect the environment. [www.goodmoneyweek.com](http://www.goodmoneyweek.com)
- 18-25 One World Week: Hope in Action.** Each year, "The Week" is an opportunity for people from diverse backgrounds to come together to learn about global justice, to spread that learning and to use it to take action for justice locally and globally. For various related resources see [www.oneworldweek.org/v2/](http://www.oneworldweek.org/v2/)
- 19 Baked Alaska** A show about global warming staged by The Riding Lights Theatre Company as part of a national tour sponsored by Christian Aid. 7.30pm **Alderley Edge** Methodist Church, Chapel Road, SK9 7DU. Tickets: Box Office 01904 613000 or <http://ridinglights.org/baked-alaska/>
- 20 Receiving Vatican II** – A series of talks reflecting on 50 years of receiving Vatican II at 7pm in the Gibberd Room, Liverpool Metropolitan Cathedral, Mount Pleasant L3 5QT. Rev Dr Peter McGrail, Associate Professor of Theology, Liverpool Hope University **'Active participation: unpacking a disputed concept'**. Details: 0151 709 9222 [enquiries@metcathedral.org.uk](mailto:enquiries@metcathedral.org.uk) Admission free – retiring collection. Sponsored by the *'Friends of Liverpool Metropolitan Cathedral'*
- 20 Global Migration: Who's in Charge?** 7.30pm Room CBB115, Best Building, University of Chester, Chester Campus, Chester CH1 4BQ. An informal open meeting, with a presentation by Paul Tacon of ESCAP – UN Economic and Social Commission, Asia/Pacific. Hosted by the University's Department of Geography and Development Studies. 01244 512190.
- 22 Lancaster Diocese Domestic Violence Awareness Training** - for all involved in pastoral care in the church. Venue: Ambleside. More information from Helen Tel: 07503 931196; [email: hbctic@tiscali.co.uk](mailto:hbctic@tiscali.co.uk)
- 23-26 National gathering** to build a stronger movement for **food sovereignty in the UK** Hebden Bridge – Birchcliffe Centre, HX7 8DG. Details see <http://foodsovereignty.org.uk/ukfoodsov/national-gathering-2015/>
- 24 Shrewsbury** Church of the Holy Spirit, Meadow Farm Drive SY1 4NG. Tickets: Box Office 01904 613000 or <http://ridinglights.org/baked-alaska/>
- 24** A Columban led day at LACE *Faith in Creation: a Call to Mission*. Ellen Teague of the Columban Justice, Peace and Integrity of Creation Team and John O'Connor OP, Prior of Blackfriars in Oxford, will be speaking and Archbishop McMahon will be joining us and celebrating Mass. Everyone attending will receive a copy of *Laudato Si'* and take home practical resources and ideas for use at home and in the parish. Lunch provided. No charge - suggested donation of £10 per person is invited to help cover the costs of the day. To register your place, go to <http://www.eventbrite.co.uk/e/faith-and-creation-a-call-to-mission-registration-18307812159> or contact

Helen Dufficy in the Columban Mission Office Tel: 01564 772 096 Email: [helen.dufficy@columbans.org.uk](mailto:helen.dufficy@columbans.org.uk) for assistance. For more details, visit: <http://www.columbans.co.uk/news/faith-and-creation-a-call-to-mission/>

**27 Receiving Vatican II** – A series of talks reflecting on 50 years of receiving Vatican II at 7pm in the Gibberd Room, Liverpool Metropolitan Cathedral, Mount Pleasant L3 5QT. Dr Alana Harris, Teaching Fellow in History, King's College London '**Interrogating the Council from Merseyside: the mariology and eschatology of Dr Anne Bieźanek**'. Details: 0151 709 9222

[enquiries@metcathedral.org.uk](mailto:enquiries@metcathedral.org.uk) Admission free – retiring collection. Sponsored by the 'Friends of Liverpool Metropolitan Cathedral'

**31 ACTA National Conference** Leeds <http://www.acalltoaction.org.uk>

## NOVEMBER

**Baked Alaska Performances:** (Tickets: Box Office 01904 613000 or <http://ridinglights.org/baked-alaska/>)

**2 Wirral** Hoylake Chapel, Station Road, Hoylake CH47 4AA. Venue phone: 0151 678 6201

**3 Church Stretton** Church Stretton School Theatre, Shrewsbury Road, SY6 6EX. Venue phone: 01694 722296

**4 Rochdale** St Chad's Church, Sparrow Lane, Rochdale OL16 1QT.

**9 Preston** St Cuthbert's Church, Lytham Road, Fulwood, Preston PR2 3AR.

**10 Old Trafford, Manchester** St John's Centre, St John's Road, M16 7GX.

**11 Lancaster**, Lancs Lancaster University Chaplaincy Centre, Lancaster University, LA1 4YW.

**13 Manchester** St Andrew's Methodist Church Hall, Brownley Road, Wythenshawe, M22 0DW. Box office: 0161 485 1605

## OTHER EVENTS IN NOVEMBER

**4 -6 Christian Meditation in Cumbria** *There is nothing so much like God as silence* - Meister Eckhart. Boarbank Hall, Grange-over-Sands, LA11 7NH. With Liz Watson. For more information contact: Richard Broughton, Wythedale House, Dean Workington, Cumbria CA14 4TJ T:01946 862990 [cmcwccm@fastmail.fm](mailto:cmcwccm@fastmail.fm)

**10 Chester World Development Forum (CWDF)** 6.45- 9pm, The Unity Centre, Cuppin Street Chester, CH1 2BN. Speaker Becky Reeve about her recent work in Togo, volunteering with the International Citizen Service, the ICS scheme. 01244 383668.

[www.chesterwdf.org.uk](http://www.chesterwdf.org.uk)

**12 Preston Housing Justice Roadshow** 9.30 -3.30 Plungington Community Centre, Brook Street, Preston PR1 7NB. Free, must book <https://www.eventbrite.co.uk/e/housing-justice-roadshow-a-lancashire-housing-and-homelessness-event-tickets-17830073229>

**12 Lancaster Diocese Domestic Violence Awareness Training** - for all involved in pastoral care in the church. Venue: Appleby. More information from Helen Tel: 07503 931196; [email: hbcttc@tiscali.co.uk](mailto:hbcttc@tiscali.co.uk)

**19 The Maurice Brunner Memorial Lecture** 7.15pm at the **Manchester Jewish Museum**, 190 Cheetham Hill Road, Manchester M8 8LW organised by The Council of Christians and Jews Manchester. **"God in Government: The Faith of Prime Ministers"** - Speaker **Zaki Cooper**, Assistant Press Secretary, Buckingham Palace (2009-12). He is a CCJ Trustee, who has also worked in the Chief Rabbi's office. **Advance booking essential.** A donation of £5 will help us cover costs. Please email [cjsecretary@yahoo.co.uk](mailto:cjsecretary@yahoo.co.uk) or telephone 07791 733 980 to book your place. [www.ccjmanchester.org](http://www.ccjmanchester.org)

**21** Ellen Teague and Paul Kelly will be providing a study day ***Laudato Si': The Imperative to Change Course*** at St Agnes, West Kirby to reflect on Pope Francis's environment encyclical and Catholic action on climate change. 10am Mass, 10.30 coffee, day starts at 11am and ends about 3pm. Free including soup and sandwiches provided courtesy of Cursillo (must be booked in advance). More details and booking from Margaret Cook [mgmcook@aol.com](mailto:mgmcook@aol.com)

**21 NJPN Open Networking Day.** A joint day with Vincentians in Partnership. Sr Caroljean Willie, American Sister of Charity and currently Program Director of EarthConnection, an environmental centre in Cincinnati, will speak on *Laudato Si'*. CAFOD, Romero House, 55 Westminster Bridge Road, London SW1V 1BX. Contact the Administrator, NJPN, 39 Eccleston Square, London SW1V 1BX, 020 7901 4864, [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk)

**27 Advent Reflection Day** Luther King House, Manchester. 10am-3.30pm. **Rev. Raj Bharath Patta**, a Lutheran pastor from India, involved in setting up Kairos India, and currently studying at Manchester, will speak on the theme of Pilgrimage, his PhD focus. Further info: [logan-j@btinternet.com](mailto:logan-j@btinternet.com)

**28 ACTA Shrewsbury Diocese** 11am-3pm at St Columba's Church Hall, Plas Newton Lane, Chester CH2 1SA with speakers Fr Kevin Kelly, a moral theologian and experienced pastor from Liverpool Archdiocese and Eileen Fitzpatrick, National Chair of ACTA. Come along and find out more about ACTA and meet others who are committed to promoting dialogue within the Church. Details: Martin Higgins [martinandmaria@lineone.net](mailto:martinandmaria@lineone.net)

**30 Talk on the Dalits of India** by visiting speaker Malcolm Egger of the Dalit Freedom Network. 5-6pm, Best Building, University of Chester, Chester Campus, Chester CH1 4BQ. Open to all. 01244 512190.

**30 Nov-11 Dec COP 21, United Nations Conference on Climate Change, Paris.** "The objective of the 2015 conference is to achieve, for the first time in over 20 years of UN negotiations, a binding and universal agreement on climate, from all the nations of the world." [www.cop21.gouv.fr/en](http://www.cop21.gouv.fr/en)

• Many items taken from the daily e-bulletin Independent Catholic News [www.indcatholicnews.com](http://www.indcatholicnews.com) an invaluable free resource for up-to-date J&P news and events. Sign up for comprehensive weekly e-bulletins from National J&P Network 020 7901 4864 [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk)

*The views expressed in this bulletin are not necessarily those of NJPN*