

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

### OPINION: OUR CHRISTIAN RESPONSE TO THE RIOTS

**Penny Howes** August 13, 2024:

Much has been written about the recent riots in the wake of the tragic stabbings in Southport and it's good to see faith leaders have been speaking out to condemn the acts of violence and express their solidarity with those supporting migrants, refugees and our Muslim communities. But for me, the article by Justin Welby, Archbishop of Canterbury, published in *The Guardian*,<sup>1</sup> most unequivocally addresses my unease around some of the opinions expressed by others that appear to condemn the violence but also imply that protests against refugees, asylum seekers, immigration in general and Muslims are justified.

It is so refreshing to see the archbishop decry the use of Christian iconography by far-right rioters and to state with absolute clarity that no Christian should associate themselves with any far-right group. The beliefs of such groups are simply incompatible with "all that Jesus was and is". He also expresses a very clear opinion that "the rhetoric from some of our press and politicians" have brought us to a point where "some felt emboldened", with the help of misinformation spread online, to target mosques and hotels housing asylum seekers. He recognises that there are no 'quick-fix' solutions but that looking at the political climate and narrative (or lack there-of) about the dignity of every person is essential for a civilised country to thrive. Any language that vilifies certain sections of society and creates groups of outsiders ('others') has no place in the tolerant and multifaith society that most of us aspire to.

As a Christian I believe that prayer is an essential element of the work to change hearts and minds. I am especially moved by the thought of asylum seekers who have fled violence and unspeakable horrors in their own countries being subjected to the intimidation and attacks we saw on our screens last week, which will inevitably open old wounds for many of them. Our prayer must surely be that the right people are inspired to come forward to be the voice of compassion and tolerance, that they are heard and that they speak in a way that moves whole communities to respond. Practical work at grass roots can speak volumes. The wonderful community efforts to restore order and help those affected by the criminal damage seem to me to be very clear signs of God working through ordinary people. And the story of the Imam in Southport who brought food out from the mosque under attack and engaged with the demonstrators is such a wonderful example of how to develop relationship with your persecutors that my heart sang when I read about it.<sup>2</sup> There have been many more reports of practical love and compassion for the victims of the riots and it was wonderful to see the emphasis given to such stories of hope in the media.

There is much to do to change hearts and minds and to bring communities together to work alongside one another but, in addition to the immediate response to find and convict those responsible, I believe the tide can only turn with a greater emphasis in the media and in government on tolerance, acceptance, compassion and the humanity of every individual, without exception. As Christians we cannot simply stand by and observe the current trends; it is surely essential that each of us is an audible voice of compassion in our own families and communities and that we each listen for prompts in prayer about how to make a difference where we can, however small.

I hope and pray that we can soon look back on these events as the turning point where communities began to mobilise and speak out against hate crimes, to challenge some of the deep-seated prejudices that are aired on social and other media and recognise the dignity of every individual, including those who are awaiting a decision on asylum.

<sup>1</sup> <https://www.theguardian.com/politics/article/2024/aug/11/far-right-unchristian-archbishop-of-canterbury-justin-welby-condemns-riots>

<sup>2</sup> <https://www.bbc.co.uk/news/articles/c84jjv7kp1wo>

• **Dr Penny Howes** is a lay Catholic mother and grandmother who firmly believes in the power of prayer and action to build relationships that demonstrate God's love and change hearts and minds. She volunteers on a restorative justice programme in prisons and also with families that face a range of challenges.

**See also:** <https://www.cbcew.org.uk/senior-faith-leaders-stand-in-solidarity-against-violence/>  
<https://www.cbcew.org.uk/jesuit-refugee-service-uk-statement-on-rioting-and-violence/>  
<https://religionmediacentre.org.uk/news/religion-news-5-august-2024/>

## STATEMENT FROM NATIONAL JUSTICE AND PEACE NETWORK FOLLOWING RACIST VIOLENCE

NJPN is appalled by the events of the past days. We hold in our thoughts and prayers Alice da Silva Aguiar, Elsie Dot Stancombe, Bebe King and all those affected by the tragic events in Southport.

We utterly condemn the violence directed towards mosques, refugees and asylum seekers and minority groups. We applaud those who stand in solidarity with victims of racist behaviour. Targeting the most vulnerable is abhorrent as is spreading misinformation creating division within our communities.

Language is key to how we operate as a society and the use of vicious, discriminatory, and misleading rhetoric about those other than ourselves has been increasingly evident in the public space in recent times. Truth and integrity are lacking in much of our public discourse. Seeking truth in the face of much dishonest and misleading reporting can be challenging.

We must work to change the narrative and bring people of all beliefs and good will together to build more respectful, listening and welcoming communities. Violence is never the answer, more powerful is the witness of the many individuals and groups who came together to clear up their local areas. As faith communities we must commit to working closely together and ask what is our role in building cohesive and welcoming communities where everyone is able to thrive, to find a place to call home and walk the streets in safety feeling confident and included?

**Anne Peacey, Chair, NJPN**

<https://www.justice-and-peace.org.uk/njpn-statements/statement-from-national-justice-and-peaced-network-following-racist-violence/>

## STATEMENT BY CEO OF CARITAS SOCIAL ACTION NETWORK ON RECENT PUBLIC DISORDER

August 6, 2024: At Caritas Social Action Network, we have been shocked and disturbed at the violent scenes of public disorder in many parts of the UK in recent days and the levels of racism, Islamophobia and hatred against those seeking sanctuary in our country.

We grieve with the families of the three young girls tragically killed in Southport whose lives were so brutally cut short and we remember their families in our prayers at this unimaginably difficult time.

We have often seen good coming out of the most horrific circumstances, as people find in themselves their best instincts to repair and build community and stand against the forces of division and hatred. We hope that these tragic events mark a decisive turning away from the politics of hatred and division towards a spirit of solidarity and service.

In the CSAN network, many of our members work in the most disadvantaged communities, seeking to restore human dignity and help to bring agency and hope to people on the margins of society.

In recent years, many of our members have supported people housed in hotels who are seeking asylum or awaiting more suitable accommodation. These people are often very isolated and vulnerable, many of them having fled violence and persecution in their home countries.

We stand in solidarity with all victims of violence, especially with our brothers and sisters seeking asylum, our Muslim brothers and sisters, and indeed with anyone feeling threatened because of who they are or where they are from. May they feel the love and support of their communities, and of those who hear Christ's call to love the stranger.

**Raymond Friel OBE, CEO, Caritas Social Action Network**

<https://www.csan.org.uk/news/statement-by-ceo-of-caritas-social-action-network-on-recent-public-disorder/>

**Bishop Paul McAleenan, the Lead Bishop for Migrants and Refugees at the Catholic Bishops' Conference of England and Wales**, has commented, "Today, and always, we need to continue to pray, work and stand together for peace in our country. The actions of the few involved in violence stands in stark contrast to the work of charities, church groups and volunteers who tirelessly extend the hand of welcome to migrants in acts of solidarity. We hope and pray that they will re-double their efforts so that we can rebuild communities after the terrible events of the last few days."

<https://www.cbcew.org.uk/bishop-condemns-acts-of-violence-and-stands-with-those-supporting-migrants-and-refugees/>

## SEASON OF CREATION: SEPTEMBER 1 – OCTOBER 4, 2024

**Bernadette Bailey writes:** St. Alban's Parish Justice and Peace Group started the celebration of the Season of Creation in Macclesfield 9 years ago and each year we increase the number of local churches and people involved. Below is some information on the **2024 Season of Creation** and what we have planned for the parish and other churches in Macclesfield as part of HOPE in North East Cheshire. <https://hinec.org.uk/>



Each year from September 1 to October 4, the Christian family unites for this worldwide celebration of prayer and action to protect our common home. It is a special season where we celebrate God as Creator and acknowledge Creation as the divine continuing act that summons us as collaborators to love and care for the gift of all that is created. As followers of Christ from around the globe, we share a common call to care for Creation. We are co-creatures and part of all that God has made. Our well-being is interwoven with the well-being of the Earth.

We rejoice in this opportunity to safeguard our common home and all beings who share it. This year, the theme for the season is **"To hope and act with Creation"** taking inspiration from the book of Romans Chapter 8: 19 - 25. Amid the triple planetary crisis of climate change, biodiversity loss, and pollution, many are beginning to despair and suffer from eco-anxiety. As people of faith we are called to lift the hope inspired by our faith, the hope of the resurrection. This is not a hope without action but one embodied in concrete actions of prayer and preaching, service and solidarity. This season, we are also uniting our Christian voices through a joint advocacy initiative to support the Fossil Fuel Non-Proliferation Treaty (<https://fossilfuel treaty.org/>) which calls for a halt to new fossil fuel projects (see more below).

Pope Francis is a key leader in action on to care for creation and the Season of Creation and encourages us to get involved and take action. Here are some of his words to encourage us....

"Despite all attempts to deny, conceal, gloss over or relativize the issue, the signs of climate change are here and increasingly evident. No one can ignore the fact that in recent years we have witnessed extreme weather phenomena, frequent periods of unusual heat, drought and other cries of protest on the part of the earth that are only a few palpable expressions of a silent disease that affects everyone. [...] I ask everyone to accompany this pilgrimage of reconciliation with the world that is our home and to help make it more beautiful."

"If 'the universe unfolds in God, who fills it completely... there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face'. The world sings of an infinite Love: how can we fail to care for it?"

### So how can you get involved?

In Macclesfield we will be starting our celebration on 1<sup>st</sup> September the **World Day of Prayer for Creation, with an open-air Prayer Service** at 4.00pm Danes Moss Nature Reserve which will be led by Rev. Simon Bessant from St. John's Church, Earlsway. This is for everyone and will include worship activities for children and families.

During the next 5 weeks we will have lots for you to get involved with, these include: church services, prayer rooms, family activities in the park, walks, cycle rides, films, talks, bible studies, clothes swaps, book clubs, workshops for young people, petitions, and apple pressing, to name but a few. Again at St. Alban's we will have a colouring activity for children to take home and do over the summer that will be used to create a display in church.

Also, on **September 21: There is a Global Day of Advocacy Action** with the theme: **Cultivating a Culture of Peace** <https://www.un.org/en/observances/international-day-peace> to focus on the ecumenical common call to action on advocacy and to endorse the **Fossil Fuel Non-Proliferation Treaty** (FFNPT). <https://fossilfuel treaty.org/> The 79th Session of the United Nations General Assembly will be taking place from 10 - 24 September and it is within this context that we Christians, as a global family, will raise our voices and show how faith communities can be powerful actors for justice and hope across the world. The final event will be a **Prayer Service** on 4<sup>th</sup> October, the Feast of St. Francis, the patron saint of ecology, at St. Michael's Church at 7.30pm, which will be led by Rev. Dr. Marion Tugwood, chaplain at East Cheshire Hospice.

**You can find out more about the global Season of Creation at:** <https://seasonofcreation.org/>

If you would like to know more or to get involved in the Macclesfield area please contact Bernadette Bailey at: [justiceand peacemacc@gmail.com](mailto:justiceandpeacemacc@gmail.com) or 07831 647 928.

## SEASON OF CREATION 2024

### **The theme: To hope and act with Creation**

In the letter of Paul the apostle to the Romans, the biblical image pictures the Earth as a Mother, groaning as in childbirth (Rom 8:22). Francis of Assisi understood this when he referred to the Earth as our sister and our mother in his Canticle of Creatures. The times we live in show that we are not relating to the Earth as a gift from our Creator, but rather as a resource to be used.

And yet, there is hope and the expectation for a better future. To hope in a biblical context does not mean to stand still and quiet, but rather groaning, crying, and actively striving for new life amidst the struggles. Just as in childbirth, we go through a period of intense pain, but new life springs forth. <https://seasonofcreation.org/>

### **The symbol for 2024 is the firstfruits of hope**

Hope is an instrument enabling us to overcome the natural law of decay. Hope is given to us by God as a protection and guard against futility. Only through hope we may realize the gift of freedom in fullness. Freedom to act not only to achieve enjoyment and prosperity, but to reach the stage in which we are free and responsible. Freedom and responsibility enable us to make the world a better place. Only when we work together with Creation can the firstfruits of hope emerge.

To delve deeper into the theological reflection that guides the 2024 theme and symbol, find more information here: [https://docs.google.com/document/d/1YIM\\_2FAhqpLcnbX86Xn31\\_xKQTs5GoHwT160JERHKeA/edit#heading=h.mkan6rhvf3qu](https://docs.google.com/document/d/1YIM_2FAhqpLcnbX86Xn31_xKQTs5GoHwT160JERHKeA/edit#heading=h.mkan6rhvf3qu)

### **The Biblical text: Romans 8:19-25**

#### **Creation is groaning in the pains of childbirth (Romans 8:22)**

This biblical image pictures the Earth as a Mother, groaning as in childbirth. The times we live in show that we are not relating to the Earth as a gift from our Creator, but rather as a resource to be used. Saint Francis of Assisi understood this when he referred to the Earth as our sister and our mother in his Canticle of Creatures. How can Mother Earth look after us if we do not look after her? Creation is groaning because of our selfishness and the unsustainable actions that harm her. Along with our Sister, Mother Earth, creatures of all kinds, including humans, cry out because of the consequences of our destructive actions causing climate crisis, loss of biodiversity, and human suffering as well as Creation's suffering.

And yet, there is hope and the expectation for a better future. To hope in biblical context does not mean to stand still and quiet, but rather groaning, crying, and actively striving for new life amidst the struggles. Just as in childbirth, we go through a period of intense pain, but new life is coming forth.

#### **Creation is standing on tiptoe waiting for the children of God to be revealed (Romans 8:19)**

Creation and all of us are called to worship the Creator, working together for a future of active hope and action. Only when we work together with Creation can *the firstfruits of hope* be born. Pauline theology reminds us that both Creation and humanity are conceived from the beginning in Christ and, therefore, are entrusted to each other.

Creation is standing on tiptoe waiting for the manifestation of the children of God! The children of God are those who stretch up their hands towards the Creator, recognizing themselves as humble creatures, to praise and respect God, and at the same time to love, respect, care, and learn from God's gift of Creation.

Creation is not given to humanity to use and abuse, rather, humanity is created to be part of Creation. More than a common home, Creation is also a cosmic family that calls us to act responsibly. This is how the children of God have an intrinsic vocation and important role to play in the manifestation of the kingdom of justice (cf. Rom 8:19).

#### **First fruits of hope (Rom 8:23-25)**

Hope is an instrument enabling us to overcome the natural law of decay. Hope is given to us by God as a protection and guard against futility. Only through hope we may realize the gift of freedom in fullness. Freedom to act not only to achieve enjoyment and prosperity but to reach the stage in which we are free and responsible. Freedom and responsibility enable us to make the world a better place. We act for a better future because we know Christ has overcome the death caused by our sins. There is a lot of pain on Earth because of our shortcomings. Our structural and ecological sins inflict pain on Earth and all creatures, including ourselves. We know that we have caused a lot of damage to Creation, and to the world we are living in because of our negligence, because of ignorance, but as well, in many cases, because of our unrelenting wish to satisfy unrealistic selfish dreams (cf. Rom 8:22).

There's a phrase commonly attributed to Saint Augustine that says: "Hope has two beautiful daughters; their names are Anger and Courage. Anger at the way things are, and Courage to see that they do not remain as they are." As we witness the cries and sufferings of Earth and all creatures, let holy anger move us toward the courage to be hopeful and active for justice. We believe that the incarnation of God's Son offers guidance enabling us to face the troubling world. God is with us in efforts to respond to the challenges of the world we are living in (cf. Rom 8:23).

There are different forms of hope. However, hope is not merely optimism. It is not a utopian illusion. It is not waiting for a magical miracle. Hope is trust that our action makes sense, even if the results of this action are not immediately seen (cf. Rom 8:24). Hope doesn't act alone. Earlier in his letter to the Romans, Paul the apostle explains the close relationship of hope as a growth process: '*endurance produces character, and character produces hope*' (Rom 5:4). Patience and endurance are close associates of hope. These are qualities that lead to hope.

We know how much bold action to restrain the climate and ecological crises is urgent, and we also know that ecological conversion is a slow process as humans are stubborn to change their minds, their hearts, and their ways of living. Sometimes we don't know what our actions should look like. As we journey in life, every day we get new ideas and inspirations to find a better balance between the urgency and the slow rhythms of long-lasting change. We might not fully comprehend all that is happening, we might not understand the ways of God, but we are called to trust and follow with concrete and sustained actions, following the example of Christ, the redeemer of the whole Cosmos (cf. Rom 8:25).

In some languages, the translation of the Pauline passage expresses that hope is not a passive waiting but rather an active hope (cf. Rom 8:20-21). There is much we can learn from other cultures and countries on how to hope and act together with Creation. The Portuguese verb "*esperançar*", as well as the Spanish "*esperanzar*", express well that hope must be understood as an active verb to avoid falling into the trap of superficial positivity. In French, there are also two different ways to speak about this notion: "*espoir*", which evokes the attitude of waiting, and "*espérance*" which expresses the active hope in the light of God. The same nuance appears in the Arabic language which distinguishes between "*amal* (أمل)" and "*raja'* (رجاء)", showing how there is much more to reflect about what we mean when we speak about "hope".

**Pope Francis' Message for the World Day of Prayer for the Care of Creation:**

<https://www.cbcew.org.uk/popes-message-for-world-day-of-prayer-for-the-care-of-creation-2023/>

**Information from the Catholic Bishops of England and Wales:** <https://www.cbcew.org.uk/season-of-creation/>

**CAFOD Season of Creation:** <https://cafod.org.uk/pray/season-of-creation>

### **A SINGLE SACRED COMMUNITY**

**Heather Kiernan writes:** According to eco-theologian and historian Thomas Berry, our present-day problems – from polluted air and waters to moral bankruptcy and rampant materialism – stem from the basic relationship of human society to nature. We have come to see ourselves as above the world, and free to plunder it, rather than as integral members of an intimate earth community.

Berry challenged modern civilisation and the world's religions to awaken anew to the sacred presence pervading the natural world and to recognise that the primary sacred community is the community of life as a whole and the larger evolving universe. It was his hope "that all the children, the children of the deer and the wolf, the whale and other marine forms of life; the children of the osprey and the bluebird and the butterfly; the children of the oak and the pine and the dogwood; the children all together with the human children will go into the future in oneness "as a single sacred community."

#### **IT TAKES A UNIVERSE**

*The child awakens to a universe. The mind of the child to a world of wonder. Imagination to a world of beauty. Emotions to a world of intimacy. It takes a universe to make a child both in outer form and inner spirit.*

*It takes a universe to educate a child. A universe to fulfil a child. Each generation presides over the meeting of these two in the succeeding generation.*

*So that the universe is fulfilled in the child, and the child is fulfilled in the Universe. While the stars ring out in the heavens!*

**Thomas Berry**



## NATURE CONNECTIONS: A WELLBEING PROJECT IN THE NORTH WEST

### The Conservation Volunteers (TCV) Volunteering and Wellbeing Opportunities

<https://www.tcv.org.uk/northwest/>

#### Clayton Vale (Green Community Hub)

Regular volunteering sessions at Clayton Vale every Thursday.

Each week alternates between:

- Practical conservation activities such as woodland management, pond care, path repairs
- Wellbeing activities – accessible nature-based activities such as willow weaving, nature crafts, nature identification walks

Anyone over 16 is welcome to join – this is a great way to spend time in nature, meet new people and help the environment.

If you are looking to gain skills for employment these sessions can help you out! You can learn communication, team work, leadership and practical skills - great if you are keen on a job in the environmental sector.

Do you run or are you part of a community group? We are also offering workshops to local groups to demonstrate the kinds of activities we do on Thursdays, e.g. willow weaving. Then if anyone from the group is interested, they can join the regular sessions too.

Email [rebecca.collingwood@gmail.com](mailto:rebecca.collingwood@gmail.com) to find out more or to sign up.



#### Nature Connections: Sale Water Park



We know that spending time in nature, especially around water, boosts physical and mental wellbeing. That's why we are excited to tell you about TCV's new project - Nature Connections! This project involves a series of free sessions on Monday afternoons at Sale Water Park that aims to connect people with nature and water to improve their wellbeing through nature-based activities.

Activities will be held in a social group setting with brews and biscuits and will include things like nature ID such as birds, leaves and wildflowers; nature crafts; small scale habitat improvements; and campfires. The sessions and location are designed to be accessible, and participants will be supported to join in with activities and conversations at a pace they are comfortable with.

Anybody is welcome. We would especially like to invite those who:

- Are experiencing poor mental health
- Have difficulty accessing green spaces and nature
- Are restricted to where they can go due to lack of transport

We will be trialling the offer of free minibus transport from community venue locations for people who would otherwise struggle to attend.

Do you run or are you part of a community group? We are also offering workshops to local community groups to demonstrate the kinds of activities we do on Thursdays, e.g. willow weaving. Then if anyone from the group is interested, they can join the regular sessions too. If you or someone you know would like to find out more, please contact [rebecca.collingwood@tcv.org.uk](mailto:rebecca.collingwood@tcv.org.uk).

#### Wet Willow Wildlife

Over the past 50 years, the population of Willow Tits across the UK has seen a dramatic 90% decline. The Conservation Volunteers, together with The Wildlife Trust for Lancashire, Manchester and North Merseyside (LWT) are now working on the Wet Willow Wildlife project in the North West of England, in an effort to support the recovery of the willow tit population. The project will use volunteers to gather data on the health of willow tits and will work with landowners to help improve their habitats. As well as benefitting willow tits, this work will also help to improve nature corridors and will support other wildlife species which require similar habitats, such as poplar hawk moth, small sawfly mining bee and lesser redpoll.

Find out more about volunteering to support our wet willow project across the North West by emailing [manchester@tcv.org.uk](mailto:manchester@tcv.org.uk)

### **Midweek Group**

We run two Midweek Groups in the North – one in Greater Manchester and one in Merseyside. Volunteer with our Midweek Group and get involved in tasks all over the region. You can learn practical skills such as path and steps construction, tree felling, pond creation, tree planting and traditional skills such as hedgelaying and dry stone walling. No previous experience is necessary as full training is given.

The Midweek Group meets every Tuesday, Wednesday and Thursday and you can meet us on site or at one of the pick ups below \*booking is essential\*:

### **Greater Manchester**

Tuesdays at 9.30am, outside Tesco, Valley Park Road, Prestwich, M25 3TG

Wednesdays and Thursdays at 9.30am outside the Pendulum Hotel, Sackville Street, Manchester, M1 3BB OR Sale Water Park, Rifle Road, Sale, M33 2LX based on majority vote.

Email [manchester@tcv.org.uk](mailto:manchester@tcv.org.uk) to find out more.

### **Merseyside**

Tuesday, Wednesday, Thursday, 9.30am William Brown Street next to Liverpool Museum

Email [merseyside@tcv.org.uk](mailto:merseyside@tcv.org.uk) to find out more.

### **Green Gyms**

Improve your health and the environment at one of our Green Gyms. Green Gyms offer a unique opportunity to get involved and help transform local green spaces while learning new skills.

Green Gym sessions are open to all volunteers, regardless of experience or levels of fitness. A variety of activities will allow volunteers to rotate between tasks, try out different tools and work at their own pace. Experienced leaders will start and finish each session with a few minutes of gentle warm-up exercises and cool-down stretches to get muscles warmed up and reduce the risk of injury.

Whitby Park Green Gym - Tuesday 10am -12.30pm

The Haven Community Growing Hub - Tuesday 1.30pm - 4pm

Friends of Port Sunlight River Park - Wednesday 10.30am - 3pm

Stamford Street Allotment Community Growing Hub - Thursday 10.30am -1pm

Countess of Chester Green Gym - Friday 10.30am - 1pm

Contact [merseyside@tcv.org.uk](mailto:merseyside@tcv.org.uk) to find out more.

**More information here:** <https://www.tcv.org.uk/northwest/volunteering-north/>

### **BELONG CHESTER CARE VILLAGE**

Belong Chester is based on a village model, with households for 24-hour care, apartments for independent living and a village centre with a range of facilities to be enjoyed by all residents, customers and members of the wider community. These facilities include a bistro, hair salon and a specialist gym, but what makes it stand apart from the regular care home model is the inclusion of a fully integrated children's nursery for under 5s within the complex. Here, the very young and the elderly enjoy multi-generational experiences as they benefit from living, sharing, learning and just being with each other. Close contact with the little ones has contributed to reduced anxiety, and relatives report that being around children means people with dementia are less agitated. Residents who initially said the nursery was a lovely idea, but not for them, are now enthusiastic attendees at intergenerational events.

Colleagues report that daily engagement with children's care gives a renewed sense of purpose for residents. There is greater motivation to engage in physical activity, including walking further when they go 'prambling' (taking little ones out in their prams, with colleagues) and taking part in dance and movement sessions.

Residents are turning into educators, supporting and enhancing the children's learning through storytelling, reading, sharing memories and teaching simple skills. This interaction has improved the residents' cognitive functioning and mental well-being with significant reductions in isolation and loneliness. Staff and parents have noticed an improvement in the children's verbal skills and a willingness to sit together for activities and meals with the residents. <https://www.belong.org.uk/locations/chester>

• *This pattern of intergenerational care mirrors the model common to many family groups before the rise of the nuclear family unit. The close bond enjoyed by the very young and the elderly is now recognised as being beneficial to all. I was fortunate to grow up in a shared home with my parents and maternal grandparents, providing loving care for my grandparents in their final years and a wonderfully rich childhood for me. – Ed.*

## SURVIVOR'S GUILT IN THE PALESTINIAN DIASPORA

**Sir Vincent Fean, Trustee, Balfour Project writes:**

*What is it like to be a Palestinian in Britain while a brutal war is waged in Gaza and civilians in the West Bank are under sustained assault? Reproduced below is the view of one person, our own Events Manager – Diana Safieh. She tells her truth in this article, which first appeared in the Washington Report on Middle East Affairs. Guilt may be a wasted emotion, but Diana's sense of responsibility to act is not wasted. She directs it to effect change for the better, for all. We all need to press for change, now.*

<https://balfourproject.org/>

**Diana Safieh** July 26, 2024

In June, at a Balfour Project conference in London, Palestinian political analyst Nour Odeh discussed the unique survivor's guilt felt by Palestinians in the West Bank during Israel's current war in Gaza. Conditions there are also oppressive, but the violence is not (yet) as widespread as it is in Gaza. This raises a pertinent question for the broader Palestinian diaspora: What is it like for those of us who escaped the camps and curfews entirely? Those who grew up in the leafy suburbs of London or townhouses in New York, who might be of mixed heritage but are 100 percent Palestinian in identity?

Survivor's guilt is a form of psychological distress experienced by those who escape a traumatic event while others do not. Our traumatic event, the Nakba,<sup>1</sup> is ongoing. And we in the diaspora haven't escaped it, but we live through a different version of it. Our families are scattered across the globe. We feel othered in our adopted home countries. Those of us who are lucky can return to our homeland on an insulting tourist visa, while others are not even permitted to return for a visit. But most of us in the diaspora grew up with near-total freedom, while others struggle daily to survive in Gaza, and that was purely a result of birth lottery.

The experiences of Palestinian refugees and exiles, scattered across the globe, are marked by a unique interplay of historical displacement, ongoing conflict and cultural identity, all of which contribute to the intensity of survivor's guilt.

For those whose parents or grandparents fled or were exiled during the 1948 or 1967 wars or any other period, there is an acute awareness that our lives would be very different if we had grown up in our hometowns in Palestine or a camp in Gaza or Lebanon. The only curfew I had was set loosely by my parents, and I broke it often and with little consequence. My movements were not subject to the whims of teenaged armed guards at checkpoints; I did not risk being shot by a soldier for breaking curfew.

We grew up with stories of loss and survival, inheriting a sense of duty and emotional burden from our parents. This intergenerational transmission of trauma and guilt shaped our identities and life choices. How does this manifest in our psyche? My undergraduate dissertation focused on national identity among the Palestinian diaspora, and unsurprisingly, it found that our sense of being Palestinian is strong. We identify as Palestinian above all else, regardless of citizenship or having only one Palestinian parent.

We have luxuries and opportunities. We bear the burden of knowing that our compatriots back home do not. This knowledge can lead to an internal conflict where our achievements and comfort feel like undeserved privilege. We live with the reality that their safety and opportunities starkly contrast with ours. They resist simply by living in historic Palestine within Israel's colonial constraints, and their opportunities are similarly constrained. Clearly, they pay a higher price for asserting their Palestinian identity than those of us in the diaspora will ever pay.

Coping with images and stories from back home is challenging. I feel I haven't slept a full night since Oct. 7; I've been obsessed with doom-scrolling on social media sites and catching up on Al Jazeera. The constant flow of distressing news from Palestine—images of destruction, stories of loss and accounts of human rights abuses—is overwhelming. And I feel guilty mentioning sleeplessness because it's nothing compared to what people back home are experiencing all the time. The destruction is so severe that almost all of us have experienced a personal loss or have friends who have suffered losses. It's too much for us to bear, and given that, it's too painful to imagine what it is like to be in Gaza right now.

Is it easy being an immigrant? Of course not. But is it a Herculean task, as it now is in Gaza, to stay alive, to make sure our families are safe? No. Anyone living away from their home nation faces challenges; the news of the home country, when it is presented at all, is often misrepresented or lacks context. In London, I've experienced racism and, ironically, Islamophobia; bigots don't check facts before expressing their ignorance. It can be unpleasant to contend with this repeatedly.



We in the diaspora are severely disappointed or even angered by the response, or lack thereof, of our adopted home nations. Listening to UK members of Parliament debate whether international humanitarian law should apply to a specific group of people should actually scare everyone. The restrictions on freedom of expression being imposed by some governments who are restricting the rights to boycott settlement goods is a violation of civil rights that should be a red flag to every citizen, even if they do not care a dot about Israel/Palestine.

How do we handle this guilt? Some struggle and do nothing, while others, occupied with their own struggles, cannot engage. However, many of us feel compelled to do what we can for those who can't. Our activism is driven by the belief that our survival obliges us to fight for justice and the rights of those in Palestine. This constructive action is crucial for our own survival. And many of us, at home and abroad, seek comfort in those non-Palestinians offering their solidarity, through kind words, marches and other forms of activism.

I don't want to end on a pious note, and yet I will. It is one's duty to take advantage of all the opportunities life presents to you to make the world a more hospitable place for all of us. It is not our privilege that is undeserved, it is the occupation, oppression and what I suspect the International Criminal Court and International Court of Justice will confirm, genocide experienced by those back home. We must use our privilege to work toward a day when life, liberty and the pursuit of happiness will be afforded to us all.

<https://www.wrmea.org/israel-palestine/survivors-guilt-in-the-palestinian-diaspora.html>

<sup>1</sup> <https://www.wrmea.org/tag/nakba-continues.html>

- Diana Safieh is a writer and podcaster whose areas of expertise are Palestine, true crime and anything slightly unusual. She currently works with the Balfour Project in the UK. She was invested as a member of the Order of St. John for her efforts, just like her father, Ambassador Afif Safieh, and great uncle.

## LONDON: NAGASAKI DAY COMMEMORATION CEREMONY

**Jo Siedlecka** August 11, 2024

The 79th anniversary of the atomic bomb on Nagasaki was commemorated in London yesterday, with a procession from Holy Apostles, Pimlico – following the memorial service for Blessed Franz Jagerstatter – to the Peace Pagoda in Battersea Park, led by Buddhist monk the Rev Gyoro Nagase with several monks and a nun from the Nipponzan Myohoji Buddhist Order.

They were accompanied by representatives from several London churches, Pax Christi, Westminster Justice and Peace, CND and other peace campaigners.

Arriving at the Peace Pagoda they were welcomed by Mr Shigeo Kobayashi from Japan Against Nuclear UK (JAN). After a water sprinkling and blessing by Rev Nagase Shonin, participants chanted chapter 16 from the Lotus Sutra. This was followed by Christian prayers for peace by Catholic Deacon Rev Jon Dal Din, from Southwark Diocese, Unitarian Pastor Rev Fergus O'Connor and Quaker David Stephenson.

All participants then were invited to come forward to offer incense and flowers.

Mr Shigeo Kobayashi then gave a brief address, reflecting on the horrors of war in an atomic age, and calling for prayers for peace and harmony between all peoples and nations. He said that more than 74,000 people had died in Nagasaki, in 1945 but people there now still suffer the consequences of the bombing. He noted that for the first time the ambassadors of the UK and other countries had declined to attend the memorial service in Nagasaki, because the ambassador of Israel had not been invited. (The Mayor of Nagasaki Shiro Suzuki, said that the reason for not inviting Israel was not political. Commentators suggested it was rather for security reasons.)

The last speaker was Ms Carol Turner, chair of London CND. In her address she warned that we are living in a very dangerous time, particularly with events in the Middle East, bringing us closer to nuclear war than we have ever been since 1945.

As an orange sunset began filled the London sky, the colourful lanterns on the steps of the pagoda, represented souls of the 74,000 people who perished in the bombing in 1945, started to glow.

Singer Brigette Bennett gave a beautiful acapella performance of 'Song for Peace' as the crowd slowly dispersed into the night.

<https://www.indcatholicnews.com/news/50400>

## IN THE POST-NAGASAKI WORLD, WE'RE STILL STRUGGLING TO FIND GLOBAL PEACE

August 9, 2024 **Joseph Kelly writes:** In the largest city on the island of Kyushu in Japan, many thousands have been gathering today to remember the dreadful events that occurred there 79 years ago. It started out as a relatively ordinary day in Nagasaki but at 08:15am local time an American B-29 bomber, Call sign Dimples 82, flying some 31,000ft above the city released a bomb containing about 64kg of uranium-235. 44.4 seconds later the bomb exploded at 1,900ft, releasing the equivalent energy of 16 kilotons of TNT.

Some 70,000 unsuspecting civilians were evaporated in an instant, and the total destructive force of the bomb extended across more than four square miles. Over the subsequent days and months many thousands more continued to die from the effects of burns, radiation sickness, and injuries, compounded by illness and malnutrition. In all it is estimated that this – and the bombing of Hiroshima three days before – killed between 129,000 and 226,000 people.

History records that the Japanese Prime Minister Baron Kantarō Suzuki told his country to fight on after the first bomb, and was only forced to declare a surrender after the second. As it happened, between the two bombings the Soviet Union officially declared war on Japan on 8th August, and poured more than one million Soviet soldiers into Japanese-occupied Manchuria, north-eastern China, to take on the 700,000-strong Japanese army. So other factors may have been at play in the Japanese decision to surrender.

It's also a largely forgotten fact of history that, under the Quebec Agreement, signed consent from the UK was required and given to the atomic bombings, and two further Japanese cities – Kokura and Niigata were also being lined up for annihilation.

Three quarters of a century on from those dreadful events the annual peace commemorations that take place in Nagasaki every 9th August have served as a solemn and desperately poignant reminder of so many things that are flawed in human nature, not least our capacity for destruction and our seemingly eternal inability to talk through and settle our differences.

For decades afterwards, and especially as the dreadful stories of the effects of the blasts on survivors emerged, it became known as the moment when a 'blinding flash' changed almost everything that the world had taken for granted. Humanity had entered the nuclear age and had finally come to realise the destructive power that now lay in its hands.

The post-Nagasaki world has been littered with annual promises that we will never again repeat such dreadful acts of inhumanity, yet every year the world is blighted by new conflicts and ever more barbarous accounts of the destruction of our fellow human beings. The violent incidents and ruthless destruction of innocent human lives that is occurring daily in Gaza and Ukraine, in Sudan, to the Yazidis and other religious minorities in northern Iraq, to Hindus and Christians in Pakistan, the genocide of the Uyghurs, Tibetans and Falun Gong by the Chinese Communist Party (CCP) – the list just goes on and on, and is getting longer with every passing year.

In the face of this, the commemorations at Hiroshima and Nagasaki have long stood as reminders of the dreadful consequences of resorting to war to settle our differences, especially when many often unstable nations are still actively aspiring to join the nuclear arms race.

Here in the UK there has always been a strong and highly vocal opposition to the stockpiling and possible use of nuclear weapons. Unlike the recent street disturbances we've been witnessing across the UK, anti-nuclear protesting has of its nature always been a predominantly peaceful activity conducted within the framework of the law – but this has been in a country where up to now the government and its agencies have cherished freedom of speech and protest as much as the protagonists.

So much ink has been spilled over the recent riots – yet so few understandings have emerged about the underlying motives of those taking to the streets – that it hardly seems worth commenting further. Likely we would find that there are almost as many initiating motives as there are protestors, which is one of the main reasons why any government struggles to talk meaningfully to anyone when mass public disorder breaks out.

In this respect civil disorder and protest that is not pacified through dialogue, and especially civil disorder which is suppressed and stifled ruthlessly and indiscriminately, is sadly often a precursor to things far worse. It doesn't take too much of a sideways glance to see worrisome similarities with what is going on right now on our streets and the government's heavy-handed response to it, and what took place in Northern Ireland immediately prior to the ethno-nationalist Troubles.

To make matters worse, what we're seeing right now on our streets is in many respects the converse of the Troubles, which emerged on the back of increasingly organised and focussed protests and demonstrations led by a new generation of politically aware and motivated young Catholics attempting to end blatant discrimination. What erupted in Northern Ireland at the end of the 60s was about a call for more integration and equality of opportunity; what we're seeing on our streets just now is something far darker and more divisive, but it's growing as a result of exactly the same reluctance of politicians to engage with the narratives of opposing sections of our community who have genuine concerns about the peace and stability of British society.

Given that this kind of social and political upheaval is hitting the streets of many other countries too, you could forgive the Mayor of Nagasaki for being reticent that this year's annual remembrance event should remain a stoic and dignified reminder of the futility and consequences of human conflict. So, it was with such thoughts in mind that Mayor Shiro Suzuki (whose parents survived the bombing) made what he called the "difficult" decision not to invite Israel's ambassador to this year's event. "After comprehensively considering the matter, including the risk that an unexpected situation may arise, I made the decision to refrain from inviting the Israeli ambassador," Nagasaki Mayor Shiro Suzuki said, according to Japanese media. "We made a comprehensive decision not for political reasons ... we want to conduct a smooth ceremony in a peaceful and solemn environment."

It seems the concern was that pro-Palestinian protests might mar the ceremony, but it didn't go un-noticed that three days earlier Hiroshima had had no such problem with the presence of the Israel's ambassador to Japan, Gilad Cohen at its remembrance event – though her presence was met by some people protesting the Israel-Hamas war. It was also noted that back in June this year Mr Suzuki said that Nagasaki had sent a letter to the Israeli embassy calling for an "immediate ceasefire" in Gaza.

Sadly, the snubbing of the Israeli ambassador has had exactly the kind of consequences that the Nagasaki narrative has historically cautioned against – the adoption of an unnecessarily contentious and uncompromising position that obliges other affected actors to respond, usually negatively. Within hours of Mr Suzuki's announcement, a spokesperson for the British embassy in Tokyo told the BBC that ambassador Julia Longbottom would not be attending the ceremony in Nagasaki. Apparently, Ambassador Longbottom felt that the decision not to invite Israel created an unfortunate and misleading equivalency with Russia and Belarus – the only other countries not invited to this year's ceremony.

US Ambassador Rahm Emanuel quickly followed suit, saying that he thought Mayor Suzuki had made "a political decision, not one based on security." He said the snub drew "a moral equivalence between Russia and Israel – one country that invaded versus one country that was a victim of invasion." Russia and ally Belarus have not been invited to either Nagasaki or Hiroshima since Moscow's 2022 invasion of Ukraine. "My attendance would respect that political judgment and political act. I cannot do that in good conscience," Emanuel said. The decision also spurred a backlash from France, Germany, Italy and Canada — and the EU, who had just last month written to Mr Suzuki warning that they would not attend if Israel was not invited.

It may seem a little sad that an event as poignant and iconic as the annual Nagasaki commemoration has been dragged into the grubby theatre of modern geopolitics, but unfortunately that just seems to be the way of the world. For all our efforts and proclamations about striving for global peace the world seems at times more divided and confrontational than ever – and the threat of nuclear annihilation hasn't in any way diminished, despite repeated reminders about the horrors of August 1945.

Thankfully Hiroshima and Nagasaki aren't just metaphors for pacifism and the futility of war. Although the death toll and suffering in both cities was almost too dreadful to imagine, there have been many other acts and consequences of war that have been equally destructive to human life and the common good. What makes these two cities such powerful examples of the potential goodness of humanity is not just the death toll of the innocents but the 118,000 hibakusha, as the survivors of the atomic bombs are known.

These unimaginably dignified souls survived the immediate effects of the blast but suffered dreadfully from radiation sickness, loss of family and friends and discrimination and social isolation. In spite of this they have been an example to the world as they tuned their personal tragedies into a lifelong struggle to promote peace, and a world free of nuclear weapons. It is often said that our leaders may create the world in which we have to live, but it is ordinary people who have to live with the consequences of their decisions. Thus, it is hardly ever the failure of ordinary people to talk that creates war and destruction, but the seeming inability of those who lead to put aside their false constructs of power and control in the greater interests of humanity and the common good.

• Joseph Kelly is a Catholic writer and theologian

<https://www.thecatholicnetwork.co.uk/11627>

## HIROSHIMA PLAY: THE PRIEST'S TALE

Michael Mears brought his production of "The Mistake" to Chester last year, and will be presenting his latest play, "The Priest's Tale" on Friday 27 September 2024 at 7.30 pm at the Chester Quaker Meeting House, Union Walk, Frodsham Street, Chester CH1 3LF. The actor/playwright has created a new solo adaptation from John Hersey's "Hiroshima" – an account by one of the very few survivors of the atomic bomb attack. Father Wilhelm was a German Jesuit priest living in Hiroshima in 1945. He survived the blast, but witnessed first-hand much of the destruction. "The Priest's Tale" is a clear-eyed depiction of the terror wrought at the start of our nuclear age, told with compassion, warmth, and flashes of humour.

The performance lasts approx. 1 hour – with a Q and A and refreshments afterwards. Tickets £5

Bookings: [www.ticketsource.co.uk/chester-quakers](http://www.ticketsource.co.uk/chester-quakers) or email: [chesterquakers@outlook.com](mailto:chesterquakers@outlook.com)

## SERVICE COMMEMORATING THE LIFE AND WITNESS OF BLESSED FRANZ JAGERSTATTER

**Jo Siedlecka** August 11, 2024

An interfaith congregation gathered at Holy Apostles church, Pimlico, on Friday, 9 August, the 81st anniversary of Blessed Franz Jagerstatter's martyrdom and Nagasaki Day, to give thanks for peacemakers and to pray for peace. Jagerstatter was executed for refusing to serve in Hitler's army. The congregation prayed: "Let us be encouraged and inspired as we reflect on his witness. We pray for the strength to be peacemakers in our troubled world."

Music was led by Ellen and Gerry Teague. As the congregation filed in, they sang *Peace Will Come* by Tom Paxton, and the Taize chant *The Lord is my Light*. All those gathered then joined in a prayer saying "We pray to be peacemakers in our troubled world." This was followed by a reading of the words of Franz Jagerstatter written in a notebook 1942, in which he stressed the need for Christians to take a stand against injustice.

Andrew Jackson, CEO of Pax Christi then gave a reflection on the life of Bl Franz Jagerstatter. He said: "This wasn't some blind, simplistic black and white fundamentalism - despite all the accusations that he had become extreme in his Catholicism. No - he saw the principality, the power and he named it and resisted it. What about us?"

We will say, of course, that we are not leaders, that we don't have the voice or the profile to have any impact. But then neither did Franz. Outside of a very local community in 1943, no one knew who he was or the stand he was taking. He didn't have a platform or a position that gave him a voice. He was an ordinary person just like us. But as he told us in our reading from his writings - we are just the people the world is looking for... Words teach, but personal example shows their meaning."

**Read the full text of Andrew Jackson's reflection:** [www.indcatholicnews.com/news/50398](http://www.indcatholicnews.com/news/50398)

A litany of names and groups was read out (after every one came the response: 'We remember you'): Franz Jagerstatter; Josef Mayr Nusser; Franz Reinisch; Max Josef Metzger; Otto Schimek; all other conscientious objectors, (COs) from World War One and World War Two; All COs since 1945; members of the Society of Friends; Followers of the Anabaptist tradition; the COs of Israel and Palestine; The COs of Ukraine and Russia; The COs of the wars with Iraq, Afghanistan, and those of other countries in conflict.

The congregation was then invited to name other 'war resisters'. People recalled: St Oscar Romero, Blessed Julia Rodzinska, Steve Biko, Desmond Tutu, Mahatma Gandhi, Edith Cavell, Dorothy Day, Martin Luther King, Bruce Kent and many more. Candles were lit in prayer, 'a sign of hope against the darkness of war and violence.'

One prayer asked for the intercession of Blessed Franz Jagerstatter: 'We give thanks for the witness of Franz Jagerstatter who has been beatified and recognised by the Church was a martyr for peace. We pray that people throughout the world will be inspired to followed their conscience. To go against the stream and stand up for peace.'

The final song was '*Will you come and follow me*' and those present left the church and gathered outside to walk in the interfaith procession, led by Buddhist Rev Gyoro Nagase to the London Peace Pagoda in Battersea Park for the Nagasaki Commemoration Ceremony there.

**The service at Holy Apostles can be seen online here:**

[www.churchservices.tv/pimlico/archive/recordings/H4CyzFcltKuvfo3](http://www.churchservices.tv/pimlico/archive/recordings/H4CyzFcltKuvfo3)

<https://www.indcatholicnews.com/news/50399>

## FEAST DAY OF ST. CLARE 11 AUGUST

**Malcolm Guite writes:** August 11 is the day the church remembers with thanksgiving the life and witness of St. Clare. She was the friend and companion of Francis, and founder of the Poor Clares. Her love for Christ, her share in the vision of St. Francis and her extraordinary gifts a soul-guide, friend, and leader made her a shining light and a clear mirror of Christ for thousands in her lifetime and still a light and inspiration to Christians from many denominations today.

Clare wrote:

“Place your mind before the mirror of eternity!  
Place your soul in the brilliance of glory!  
Place your heart in the figure of the divine substance!  
And transform your entire being into the image  
of the Godhead Itself through contemplation.  
So that you too may feel what His friends feel  
as they taste the hidden sweetness  
that God Himself has reserved from the beginning  
for those who love Him”

So here is my sonnet in her honour reflecting on how the meaning of her name, ‘light and clarity’, was also the meaning of her life. This sonnet is taken from *The Singing Bowl*, which is published by Canterbury Press:

<https://canterburypress.hymnsam.co.uk//product-display?isbn=9781848255418>

### Clare

*Santa Chiara*, lovely claritas  
Whose soul in stillness holds love’s pure reflection,  
Shining through you as Holy Caritas,  
Lucid and lucent, bringing to perfection  
The girl whom Love has called to call us all  
Back into truth, simplicity and grace.  
Your love for Francis, radiant through the veil,  
Reveals in both of you your saviour’s face.  
Christ holds the mirror of your given life  
Up to the world he gives himself to save,  
A sacrament to keep your city safe,  
A window into his eternal love.  
Unveiled in heaven, dancing in the light,  
Pray for this pilgrim soul in his dark night.

**Download the sonnet here:** <https://malcolmguite.wordpress.com/2022/08/11/st-clare-a-sonnet-7/>

• Malcolm Guite is a poet-priest and Chaplain of Girton College Cambridge. He often travels round Great Britain, and to North America, to give lectures, concerts and poetry readings. He is the author of eight books. For more info go to: <https://malcolmguite.wordpress.com/>

## FEAST DAY OF ST. MAXIMILIAN KOLBE 14 AUGUST

**Heather Kiernan writes:** On August 14th, Saint Maximilian Kolbe, the Polish Franciscan priest, missionary and martyr, who died as prisoner 16770 in Auschwitz-Birkenau, is celebrated throughout the Church. He offered his own life to save a fellow prisoner, Franciszek Gajowniczek, condemned to death by the camp authorities after a successful escape by a fellow prisoner. In the starvation cell six of the ten who had been selected died within two weeks. Kolbe was still fully conscious when, on the eve of the Assumption of Mary, 14th August 1941, he was killed by lethal injection. 'I want to die in place of this prisoner.' The cell where he died is now a shrine. I went to pay homage to Fr Kolbe during a visit to Auschwitz on the 70th anniversary of its liberation in the spring of 2015.

“No one in the world can change Truth. What we can do and should do is to seek truth and to serve it when we have found it. The real conflict is the inner conflict. Beyond armies of occupation and the hetacombs<sup>1</sup> of extermination camps, there are two irreconcilable enemies in the depth of every soul: good and evil, sin and love. And what use are the victories on the battlefield if we are ourselves are defeated in our innermost personal selves?”

<sup>1</sup> a large-scale sacrifice or slaughter



## DIARY

### SEPTEMBER

**8 The Great North Run for CAFOD.** You'll be running with nearly 60,000 runners in the world's biggest half marathon. Click for more info and to sign up here <https://cafod.org.uk/fundraise/challenge-events/run-for-cafod/great-north-run>

**9 and 11 Lancaster Diocese Online meetings for CAFOD parish representatives in preparation for Harvest Family Fast Day** to be held from 7pm – 8pm, online Zoom. Details: Patrick Gardner CAFOD Community Participation Coordinator – Lancaster Diocese [pgardner@cafod.org.uk](mailto:pgardner@cafod.org.uk) mobile: 07920 565 454

**9-14 Peace Pilgrimage Malvern to Telford** The SDSC Arms Fair is taking place in Telford in November. In witness against this event FaithJustice and Peace Pilgrimage (of which Pax Christi are a part) are organising a pilgrimage for Peace. Beginning in Malvern where this arms fair was previously sited, the pilgrimage will end in Telford, stopping along the way at other sites of suffering to pray and witness. We're looking for walking pilgrims both those walking multiple days or just a single day. We're also looking for help and assistance on route. Pilgrims walking multiple days will need simple accommodation and food and support drivers will be needed to move overnight bags from stop to stop, and to help transport tired walkers. We will need local people to help us promote this event. And we we're looking for local knowledge of sites of suffering on our route.

**You can register your interest here:** <https://peacepilgrimage.org.uk/malvern-to-telford/>

**27 The Priest's Tale, a solo adaptation by actor/playwright Michael Mears of one of the atomic-bomb survivors' accounts from John Hersey's 'Hiroshima'.** Performance lasts approx. 1 hour – with a Q and A and refreshments afterwards. 7.30 pm at the Chester Quaker Meeting House, Union Walk, Frodsham Street, Chester CH1 3LF. Tickets £5. Bookings: [www.ticketsource.co.uk/chester-quakers](http://www.ticketsource.co.uk/chester-quakers) or email: [chesterquakers@outlook.com](mailto:chesterquakers@outlook.com)

**27-29 Peace Conference** at Yarnfield Park, Staffordshire. Pax Christi, Fellowship of Reconciliation, Anglican Pacifist Fellowship and CHIPS. Our theme will be how we build peace in a time of war. Keynote speakers are to be announced but this will be a great opportunity to come together with others to strengthen our knowledges and skills and to encourage each other again to continue to work for peace. Places are limited. Further info and booking details here:

[https://www.tickettailor.com/events/jointpeaceconference/1302384?fbclid=IwY2xjawDzmuRleHRuA2FbQIxMAABHey8Mea0dZO9erZxf0yrpbt-jKci7scx-lylpkHiBuFPwpQBQng5LQ3Utw\\_aem\\_0hIr3KTnKOScQWbdv-HbSA1](https://www.tickettailor.com/events/jointpeaceconference/1302384?fbclid=IwY2xjawDzmuRleHRuA2FbQIxMAABHey8Mea0dZO9erZxf0yrpbt-jKci7scx-lylpkHiBuFPwpQBQng5LQ3Utw_aem_0hIr3KTnKOScQWbdv-HbSA1)

### September - 4 October SEASON OF CREATION

Theme: 'HOPE AND ACT WITH CREATION.' It urges campaigning for climate and ecological justice, and to speak out with and for communities impacted by climate injustice and biodiversity loss. <https://seasonofcreation.org/>

### OCTOBER

#### 4 CAFOD Harvest Family Fast Day

**5-12 Living *Laudato Si'* Residential Week** A week to explore how to live out *Laudato Si'* fully in our personal lives and within the Church. All welcome. **Boarbank Hall**, Allithwaite, Grange Over Sands, Cumbria, LA11 7NH.

Contact Sr Margaret Atkins on [margaret@boarbankhall.org.uk](mailto:margaret@boarbankhall.org.uk) or 015395-32288 [www.boarbankhall.org.uk](http://www.boarbankhall.org.uk)

**12 Lancaster Diocese Faith and Justice Commission** will be holding an event at the Lancaster Cathedral Social Centre, Balmoral Road Lancaster, LA4 3BT. Speakers will include: **Bishop Paul Swarbrick, Sir John Battle and Clare Dixon** from CAFOD. More details to follow but do feel free to contact me if you would like to register your interest to come: **Sue Grubic *Faith & Justice Worker Diocese of Lancaster*** [ldfsue@gmail.com](mailto:ldfsue@gmail.com) or by text on 07791 444 417

**13-19 Prisons Week 2024** *Jesus looked at him and loved him – Mark 10:21. And he looks at you and loves you too.* This year we invite you to remember that he looks at you and loves you, as he looks at them and loves them. <https://www.prisonweek.org/>

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● See current NJPN news here: <https://www.justice-and-peace.org.uk/news/>

● Sign up for regular news and information from NJPN (plus copies of this newsletter & back issues for NJPN North West) at [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk) or contact [ebulletin@justice-and-peace.org](mailto:ebulletin@justice-and-peace.org) 020 7901 4864

● Read the SUMMER issue of *MOUTHPEACE* the quarterly online newsletter for Shrewsbury, Liverpool and Lancaster dioceses: <https://jpschrewsbury.wordpress.com/wp-content/uploads/2024/05/mouthpeace-summer-2024.pdf>

● 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, events and in-depth articles.

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