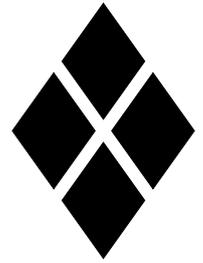
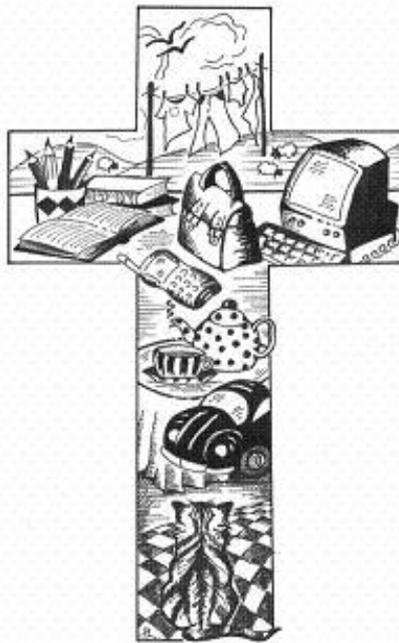


MOUTH PEACE



Shrewsbury and Liverpool Justice and Peace Commissions

Spring 2012



This unusual cross reminds us that we can find God in everything we see and do? The Integrating Life and Faith course being run jointly by both Dioceses helps us to be more aware of this.

More details of the course on page 6

The cross used with kind permission of Wakefield Diocese

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ISSUE 77

SOME THOUGHTS FROM THE PAX CHRISTI ICON OF PEACE

The Editor of MouthPeace Marian Thompson writes:

The Pax Christi Icon of Peace was in our parish at the beginning of February. This large colourful sacred picture was the focal point of a peace vigil which we shared with friends from churches of differing traditions in the area. No further explanation will be needed for those of you who have already had this special experience. But for the others, the icon depicts people in the Old and New Testaments and saints of the orthodox and catholic traditions—all of which can be used for prayer and reflection

Praying for our enemies

We were reminded first of the origins of the Pax Christi movement in the south of France during the winter of 1944-5, while the second World War was still in progress. A small group of Christians who had lost husbands, fathers and children began meeting to pray for their enemies. They were inspired by Bishop Théas who had been detained in a prison camp in 1944 for protesting against the deportation of Jews and then had preached on the gospel command to forgive our enemies. He agreed to become the president of the Pax Christi movement which quickly spread, first of all to Germany and then to the rest of Europe. This call of Jesus to pray for our enemies (Matthew 5:4) is a difficult but powerful prayer. Maybe it is an essential starting point for healing and reconciliation?

Putting ourselves in the other person's shoes

At the centre of the icon we see the reconciliation of the brothers, Esau and Jacob, embracing as they both trample on the sword of violent revenge. We do not know the healing needed on both sides to come to this point but there is a clue in the ladder leading to heaven and we know that just before the meeting, Jacob wrestled with God. May it not also be true for us to find peace through forgiveness and reconciliation takes time and a lot of questioning of God – “Yes but it's not my fault” “Yes but I am sure I am right and the other needs to change”? In the end we need the help and guidance of God's spirit. Dare we try to put ourselves in the opponent's shoes and pray to know how he or she feels?

Taking a wider perspective

Next we looked at two mothers and their children. First Sarah with Isaac, the son promised to Abraham and Sarah and eventually received in their old age. Then Hagar the slave girl with her son Ishmael. Sarah is seated in the security of a house; Hagar is homeless in the desert. If Sarah had believed God's long term promise of motherhood things may have been very different. But tired of waiting she tried to provide that promised son for Abraham using Hagar. How often are we like Sarah? Our faith wavers, we cease to trust in God and take things into our own hands. Yet maybe the way to peace and reconciliation is a simple basic trust in God who is just and loving?

This trust releases us to step back and look at the situa-

tion from a wider perspective than merely our own concerns and passions. It allows us to listen to others with differing points of view who are just as significant to God as we are ourselves.

Abraham's divided family

Abraham's deeply divided family gave rise to a deeply divided people: Ishmael's descendants and Isaac's descendants, Arabs and Jews. This split is still present in the continuing tragedy of Palestine/ Israel today.

Nearly six years ago I took over as Editor of MouthPeace, the J & P magazine for Liverpool and Shrewsbury Dioceses. It was suggested then that I should give priority to articles, reports and information written by or about people from the Dioceses or giving a local slant on national and international events. Over the years this has meant I have been able to cover a wide variety of issues reflecting your various interests and activities. It had not been the practise in the past to have a letters page simply because we did not receive any letters that commented on past issues. But after Issue 72 Winter 2010/11 that gave a focus to the Kairos document and the plight of the Palestinian Christians, that has changed. There has throughout the year been a steady stream of letters, emails and telephone calls not only to myself but also to several members of the Shrewsbury J & P Commission expressing sadness, anger or strong disapproval of almost all of the articles that have appeared since in connection with Israel/Palestine. I have tried to be even-handed giving various interested parties within the Dioceses who have got in touch the opportunity to have their say. But to include everything in full would be impossible unless we change the name and nature of the paper.

So I have been pondering why this one small part of the world causes so much anguish and encourages people to put pen to paper. During the last year there have been many other distressing places such as Libya, Egypt, Nigeria, and as I write Syria. But I have not received anything about any of these. Perhaps we are too close to the issues of Israel/ Palestine? Many of us have been there, often more than once, and most of us have contacts and friendships with Jews and/ or Palestinians. This may colour our outlook and give us a sense that we know all about it. There is also a tendency, as unfortunately some of our correspondence during the last year has revealed, to use emotive language being hostile to the others who have a differing perspective. But none of us can see the whole picture. As Editor I have tried to set aside my own opinions and take a wider perspective. But the evening with the icon reminded me that for this I need God's help. Prayer is the key. I wonder how that first Pax Christi group in the south of France prayed for their enemies? The words we use and our attitudes in prayer are important as the very familiar prayer of St Francis (one of the icon saints) reminded me .

Continued opposite ...



MAKING FRIENDS WITH THE ENEMY

'It's a journey and it's a choice.....'

Phil Williams writes:

On 12th October 1984 Jo Berry was setting out for a two-year development project in Africa when the 'phone rang with terrible news. A bomb had exploded at Brighton's Grand Hotel where her father, Sir Anthony Berry MP, was attending the Conservative Party conference. In the hours which followed, even worse news emerged. Her father was among the dead.

'I felt I had been thrown into a war,' she told a gathering at the Alsager Peace Centre ** on 16th January. 'I had never thought of him as an IRA target, still less about the issues that lay behind the conflict.' Over the next few years that would change dramatically as Jo sought to understand her father's killers. It was a journey that would lead to her working alongside Pat Magee, the only member of the gang convicted for the bombing, in peace and reconciliation initiatives in trouble-spots across the world.

'For me, the question is about whether I can let go of my need to blame, and open my heart enough to hear Pat's story and understand his motivations,' she said. 'The truth is that, sometimes I can and sometimes I can't and this choice is always there.'

Shortly after the bombing, Jo found herself sharing a taxi with a Belfast man whose brother had been an IRA volunteer killed by the British Army. She visited Northern Ireland and became involved with groups supporting the victims of violence or working for reconciliation. Later, she would work with Colin Parry who lost his son in the Warrington bombing, another tireless campaigner for peace and conflict-resolution. She met former IRA and INLA men, Loyalist paramilitaries, former UDR men, British soldiers and ordinary people on both sides of the sectarian divide. And in 2000, following his release under the terms of the Good Friday Agreement, she finally met her father's killer, Patrick Magee.

Jo movingly described that initial three-hour meeting. For the first hour he stood by the conventional 'justifications' for political violence she had heard many times before, how he'd felt that non-violent protest was not enough, that the beleaguered Republican minority had to take direct action even if it meant planting bombs and taking civilian lives. She heard him out and, touched by her dignity and empathy, asked to hear her story in all its rawness, anger and rage. In order to objectify the bomb victims as 'targets' he had forced himself not to think of them as human beings. Confronted by Jo's calm dignity he said at last, 'I'm really sorry I killed your father.' At their next meeting, Pat Magee was profoundly moved by a question Jo passed on from one of her daughters, 'Does that mean that Grandad Tony can come back now?' Pat began his own journey, joining Jo on speaking platforms, conferences and workshops in Northern Ireland, the Lebanon and other regions scarred by communal violence.

Although there remain differences of opinion between Jo and Pat on the legitimacy of violence to achieve political ends, they have worked together to promote peace and reconciliation with varied groups. 'The very fact that we share the same platform says something in itself,' Jo explains. 'And wherever we speak together it creates an impact.'

Jo fully acknowledges the dilemmas involved. Not all her siblings and relatives share her views, but they have come to respect her stance. 'It starts with us. We need to take responsibility, be vigilant, show empathy and respect, see the humanity in everyone.'

For more details of Jo's work on conflict-resolution see these charity web sites www.buildingbridgesforpeace.org
www.internationalnetworkforpeace.org www.foundation4peace.org ** see page 5

Some thoughts from the Peace Icon continued ...

"Divine Master,.....grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love ..."

In January Archbishop Patrick Kelly was in Israel and Palestine as part of the Holy Land Coordination representing the International Affairs department of the Catholic Bishops' Conference of England and Wales. He one of several Archbishops and Bishops who met with Christian communities and others. Their combined communiqué begins: "We, the Bishops of the Holy Land Coordination, have met in the Holy Land since 1998, to be in solidarity with

the local Christian community and share in the pastoral life of the local Church. While the faith we see in the Christians of the Holy Land is an inspiration to all, we have heard repeatedly and have seen ourselves that occupation and insecurity, fear and frustration dominate the life of people across this land. Blaming the other is an abdication of responsibility and a failure of leadership, a leadership that the people so desperately need. We have heard and we make this conviction our own: to be pro-Israeli has to mean being pro-Palestinian. This means being pro-justice for all, whose certain fruit is lasting peace. Their final report and communiqué make helpful reading www.liverpoolcatholic.org.uk/index.php?p=353



THE WORLD'S BEST KEPT SECRET? The human trafficking and slavery of India's Dalits

Bernard Payne of the Chester World Development Forum writes:

Malcolm Egner, National Director of the Dalit Freedom Network UK, recently gave a talk at the University of Chester to an audience of students from the Department of Geography and Development Studies, local 6th formers, and CWDF members. We invited Malcolm to write this article, based on aspects of his talk.

From the age of four, Manjula accompanied her mother at 5 o'clock every morning to the matchstick factory in Sivakasi, Tamil Nadu, India. Going without much-needed sleep, and abandoning any pretence of safety, Manjula and her mother worked in the appalling, hazardous conditions for just a few pence a day. Every month they saw dozens of their 'colleagues' suffer chemical burns and terrible injuries from explosions. They lived in fear not only of their working environment, but also of being beaten and abused if they did not meet their production quota for the day.

Today, Manjula is twelve-years old. Sadly, her younger sister, Kavitha, has also taken up the matchstick trade. Her parents live in a never-ending cycle of debt. Manjula and Kavitha are the collateral with which those debts will be repaid through 'bonded' labour.

With scars on their frail, undernourished bodies to tell the tale, these girls have been denied a childhood and denied a life of freedom. What hope do they have for a better tomorrow?

Manjula is one of an estimated 15 million children in bonded labour in India today. Like Manjula, up to nine out of every ten are Dalits— Untouchables in India. They can be found in brick kilns, in silk factories, working in the fields and in many other industries. They work in often dangerous conditions for long hours and subject to physical and sexual abuse, as well as illness and injury. They are working to pay off family debts. Many will be working for the rest of their lives to clear the debt. Some will have been sold to the landowner or factory boss by their family.

Premila lived in a small village in rural Bihar, India. Her parents lived in extreme poverty. Desperate to escape their plight, they signed Premila over to a nightmare on her eighteenth birthday. For the paltry sum of £10 (800 rupees), she was sold to a man living in faraway Punjab state. He claimed there were no 'good women' in his village and therefore he was forced to buy a wife. 'Wife' is a loose term. 'Sexual slave' would be more accurate.

For a year or two, Premila was used as a modern-day concubine. There was no marriage ceremony. There was no hope of marital love in her future. Her body was used and abused at the will of this man, her 'husband', and of any

of his male relatives who came to call. It was a living hell. But her days were about to get worse.

A new investment opportunity presented itself and Premila was turned out of her new 'family' in Punjab and sold to a well known prostitution ring in the India's capital, New Delhi. This time, Premila brought a much better price: £60 (5,000 rupees). She joined thousands of other women who exist in impoverished, disease-ridden, dangerous conditions. She was forced to sell or give her body under threat of abuse or death. What else could she do?

Bride trafficking is a growing trend in India, mainly due to the gender imbalance. This is particularly prevalent in areas such as Haryana and the Punjab. The North East states, such as Bihar, are primary sources for both bride and sex trafficking. The majority of victims are Dalits and Tribals, who fall outside the hierarchy of India's rigid caste system.

Of the estimated 27 million people in modern slavery around the world today, almost half are Dalits .

In 2001 Dalit leaders asked for help. Their first request was to raise global awareness about the issues facing their people. The second was to take action to lift Dalits out of the cycle of poverty and exploitation that makes them so vulnerable to human trafficking and modern slavery. Dalit Freedom Network UK, a human rights organisation. is responding to this request through:

- Advocacy and awareness-raising in the UK.
- Education, economic empowerment, healthcare and justice initiatives in India - a holistic approach to community transformation. This includes refuge shelters and awareness programmes for trafficking victims and those most at risk.

DFN UK is looking for people who will be Dalit Freedom Champions to help end Dalit trafficking by any or all of the following here in the UK:

- Lobbying their MP and other key influencers.
- Raising awareness among their friends, colleagues and other contacts.
- Supporting DFN's anti-trafficking projects in India.
- Starting a Dalit Freedom Action Group in their local area.

To find out more please visit DFN UK's website - www.dfn.org.uk – or email info@dfn.org.uk. DFN is happy to visit local faith and community groups to talk about their work and how people can get involved. Write to DFN UK, PO Box 3560, Stafford, ST16 9QP or call 01785 785068. Find DFN UK on Facebook (www.facebook.com/dfnuk) or follow on Twitter (twitter.com/dfnuk).

(Premila and Manjula's stories, as told by Dr Joseph D'souza, International President of Dalit Freedom Network, appear in 'Slavery Now and Then' by Danny Smith)

WHY A PEACE AND REMEMBRANCE CENTRE?

Does honouring the dead each Remembrance Sunday demand more than two minutes silence? Members of Alsager's Justice & Peace Group believed it did. They asked the Parish Council if they could explore ways to honour the dead by seeking avenues for building peace. The initial encouragement resulted in it becoming a Churches Together project, undertaken by its J & P Group. The choice of St. Mary's Anglican Church was obvious as it is the only church open to the public through the week. A beautiful window honouring the world war dead highlights the south transept. Contributions from various churches and individuals came in the form of an embroidered hanging for the table, carpet, display screen, booklet of prayers and reflections.

The official launch last November expressed its intent that it was for people of all faiths or of no faith. Community members contributed 'peace insights' from their Hindi, Muslim and Sikh faiths along with the council's chairman who happens to be Roman Catholic. The special guest was from the Jewish faith and she helped young and old in their peace pilgrimage in explaining about their Liverpool link with a Palestinian community in the West Bank. (there are 35 other U K communities with similar links). With many young people taking part we felt it was a learning experience as they realised the military Israeli government did not represent all Jews, that the media also tells part-truths and untruths and that very many groups of people from all ethnic backgrounds are actively working for justice and peace in the Middle East.

Children from church and community schools delighted us with their singing, their poems and prayers and with dancing that brought out exciting acrobatic skills. Finally young and old alike were invited to choose a 'peace action' that they would like to make in their home, school or community. Then the children offered them a paper snowflake to signify their intent by 'dressing' a peace tree. When a parent thanked us for offering "so much that was positive because they hear so much negative" we knew this Centre would make a contribution to the town.

The first contribution came early in January when Jo Berry spoke to a gathering about her experience of making friends with the enemy. We enclose a report made by a Churches Together member (page 3) We now know that she will also be working with GCSE students at Alsager High School.

May we always seek out ways for peace building.

Bernice Halson

Dalits and the Caste System

Traditionally, Indian society has been organised by a system of caste - a rigid system of four castes that determines your place and role in society. In effect it creates a hierarchy, and is rooted in the idea of ritual purity. Brahmins – the priests - are the highest caste, then Kshatriyas – warriors or ruling class, then Vaishyas – the merchants and artisans, and finally the Shudras – unskilled labourers. Within each caste there are many sub-castes. For thousands of years, caste has dictated your work, as well as who you can and cannot marry. These four castes, as well as some lower castes classified by the Indian government as Other Backward Classes, make up 850m people. But what of the remaining 250m Indians?

Outcastes

These are outcastes have been designated as scheduled tribes and castes by the Indian government. They used to be known as Untouchables, since they are considered to be impure or unclean, and other castes believed they would be polluted if they were touched by them. They have taken the name of Dalits for themselves, from an ancient word meaning 'broken', 'crushed' or 'ground'. It sums up how they feel they are treated. The clay cup symbolises the plight of Dalits. In roadside tea houses, Dalits would be forced to use clay cups from which to drink. The cups would then be smashed so that higher castes would not be polluted by cups that had been used by Dalits.

Discrimination

Dalits are viewed by some higher castes as less than human, better if they had never been born. They have the most degrading, menial jobs in society because caste determines your job. This includes manual scavenging – removing human excreta by hand – a particularly demeaning job. Dalits are often excluded from public parks, restaurants, temples and from using water pumps for fear of 'polluting' higher castes. They are often deprived of basic human rights, including access to health, education, justice and even water. Many are attacked simply for being Dalits.

Law and practice

Discrimination on the basis of caste is outlawed, but it persists particularly in the rural areas where the caste system is strongest. The Indian government has tried to address the issue by reserving a proportion of jobs in the civil service, higher education institutions and politics for Dalits, but many of these are not taken up because Dalits do not have the education they need to do the job.

Our thanks to Malcolm Egner for also supplying this background information



REMEMBERING THE HOLOCAUST

Holocaust Memorial Study Day Menorah Synagogue Manchester 24 November 2011

Tony Walsh Chairperson Shrewsbury Diocese J&P Commission writes:

The Study Day is an important annual meeting for those concerned with Jewish, Christian dialogue in the North West. I attended this event with two members of my parish J&P group and the Secretary of the Shrewsbury Diocese J&P Commission. It is a well attended event and is addressed by a number of distinguished speakers each year. The speakers this year included Bishop Mark Davies, Bishop of Shrewsbury, Canon Albert Radcliffe, retired residentiary Canon of Manchester Cathedral, Professor Llana Crome of Keele University, a psychiatrist specialising in mental illness and addiction and Dr. Edward Kessler, a leading thinker in interfaith relations and founder and Executive Director of the Woolfe Institute and Fellow of St Edmund's College Cambridge.

Bishop Mark gave the opening address in which he said that the study of the Holocaust must lead to a deeper appreciation of the close bonds between Jewish and Christian people, recognising their common roots and rich spiritual patrimony. We must value the strength of that relationship.

Canon Radcliffe gave a clear historic account of the rise of Hitler and the Nazi party, including their quest for world supremacy and control of land and resources. He said the Holocaust was the first systematic attempt to eliminate the Jews whilst the 2nd World War was the first war in modern times to deliberately target civilians. There was an institutional hatred of Jews in Germany, this being a continuation of the historic Christian hostility to the Jewish people. The Nazis labelled Jews, gypsies, homosexuals and other minority groups as evil and this is something the tabloid press do even today. Canon Radcliffe concluded by saying that the lessons we can learn from the Holocaust are to keep a close watch on

our own fantasies and delusions and also to do the same with world leaders.

Dr. Edward Kessler's speech addressed the development and improvement in Jewish/Christian relations in recent years. He spoke about how we can look at the early Christian Church as a development of Judaism, that Jesus and Mary were Jews and that Jesus' followers argued among themselves about how the new Jewish movement should address gentile converts.

Dr. Kessler gave many fresh insights into the Scriptures, explaining that Christians have begun to see the Old Testament in a new light and that every verse in Scripture can yield several meanings. He said that multi-interpretation can be disconcerting and be used to justify wrong things but it can also bring out the richness and importance of the Bible in all our lives.

Dr. Kessler also spoke about the rise of Zionism and the State of Israel, commenting that the Jewish people must address the question of power, as Christians have had to do. This may help in the development of a new relationship between Christians and Jews. Finally he said that Jews and Christians are called to be a blessing for humankind and so must be a blessing for one another.

At the end of the conference, we all went into the Synagogue where Deacon Alan Morris read a final prayer. Rabbi Dr. Brian Fox then provided a stimulating conclusion with a question and answer session that gave explanations of the Torah, the Ark of the Covenant and the respective differences of the Reformed and Orthodox synagogues. We also learned that this was Rabbi Fox's last occasion as Chairman of the Holocaust Memorial Day as he will be moving to live in Israel some time in 2012. I am sure he will be much missed.

INTEGRATING LIFE AND FAITH

Would you welcome an opportunity to deepen your appreciation of God's presence in your everyday life: at home, at work, in your neighbourhood? Then *Integrating Life and Faith* may be right for you.

This course explores the role of Christians as citizens in society and the way in which, inspired by the Gospel and Ignatian spirituality, we can make a difference in the world.

Craighead Northwest is delighted to be able to offer this course over four weekends in 2012:

April: Saturday 21st and Sunday 22nd 9.30 – 5.00 *Module One – Trust Building & Communication Skills*
June: Saturday 23rd and Sunday 24th 9.30 – 5.00 *Module Two: Christianity and Social Concern*
September: Saturday 8th and Sunday 9th 9.30 – 5.00 *Module Three - The Word of God in Scripture, Life & Community*
November: Saturday 17th and Sunday 18th 9.30 – 5.00 *Module Four: Ignatian Prayer, Discernment, Action*

The venue for all four modules of the course is Loyola Hall, Prescott, Merseyside (easily accessible from M62).

Why not hear from people who've done the course on YouTube <http://youtube/jDqng52CuA>

and for further details and registration forms, contact either :

Steve Atherton (0151 522 1080) or Veronica Murphy (0151 522 1048)

Joan Sharples (01270 620584) or Mary Kilcoyne (0151 650 2137)

**“LET JUSTICE FLOW “ Amos 5:24
“Thirst for Change “ CAFOD’S latest campaign**

"Without water, our humanity is slipping away, look around you"; Ricy Siantabolo gestures to the surrounding fields of withered crops, young children with dusty faces and collection of empty containers abandoned near the community tap, 'This is what our lives are like'. It's been two days since Ricy, 46, and his wife Esther and their neighbours in Chitondo, Zambia last had water. Last week, the tap, the only safe water source here was dry for a fortnight. The government can't afford to pump water continuously so people have two choices: to watch and wait or to use dirty water from the river." (Extract from report by Sarah Davison from CAFOD of her visit to Zambia.)

With 1.4 million children dying every year from poor water and sanitation, and one in eight people around the world not having access to safe water, CAFOD's Lent Fast Day on 2nd March 2012 and latest campaign "Thirst for Change" are focusing on these essential services of access to safe water and good sanitation. Donations to our Fast Day and "Give it up for water" appeal will help to provide wells, boreholes and toilets for the world's poorest people, whilst signing our campaign cards urge David Cameron to call on world leaders to end water poverty at the G8 Summit in May 2012. We have lots of great resources to support both these initiatives including "Living Water: reflections for Lent (£2.50) which provides weekly reflections and prayers for groups or individuals to use during Lent. To order Fast Day envelopes and posters, money boxes, Thirst for Change campaign cards or copy of Living Water and Let waters flow prayer cards call 020 7095 5682 or order online at www.cafod.org.uk/lent



Subject to obtaining a visa, CAFOD Partner, Ms Lemlem Tsegay from Ethiopia, will be visiting Shrewsbury Diocese on 24th and 25th March to promote our Thirst for Change Campaign. As a water engineer Lemlem knows all about the problems of water shortages, access to clean water and poor sanitation so we are delighted that she will be joining us on Saturday 24th March for a CAFOD 50th Anniversary Year event at St Teresa's Parish Hall, Green Lane Wilmslow (SK9 1LD) when we will be looking especially at CAFOD's Connect 2 programme and Thirst for Change campaign. Do join us if you can. For details please check with Sue or Liz on 01244 677594 or email shrewsbury@cafod.org.uk

Also 18th – 23rd March "Thirst for Change" exhibition at St Peter's Church Centre (behind The Cross) Chester 10 am - 4 pm each day. This exhibition covers the CAFOD campaign that seeks to ensure that real commitments are made at the G8 Summit in Chicago in May on access to clean water. The calls for "Sanitation and Water for All" are in line with the Millennium Development goals that are due to be met by 2015.

**REMEMBERING THE HOLOCAUST
‘Speak up Speak Out!’ Holocaust Memorial Day Reflection 26 January 2012**

Ged Cliffe writes:

About 30 people gathered in Craven Arms for the Holocaust Memorial Day Reflection arranged by the South Shropshire Faiths Forum on 26th January. There were people from the local Jewish, Muslim and Christian communities and civic leaders from Craven Arms and Ludlow.

The reflections were introduced by a poem "First they came", by Friedrich Niemoller, to a background of music by Max Bruch. We then heard a series of readings and testimonies of some of the vast numbers of those caught up in the Nazi holocaust in Europe, including written material and spoken memories. We also heard of the memories of some of those saved by the Kindertransport – the "Children in flight" who were transported to Britain in 1938, and are commemorated by the memorial at Liverpool Street Station.

We were reminded, however, that this holocaust is by no means the only example of Genocide in recent history. Our attention was turned to the genocide of the Christians in Armenia in the early years of the last century and

the atrocities with which this programme was executed by the Turkish authorities, and whose aftershocks are still felt in European politics – its continued denial in Turkey hampering the integration of Turkey into the E U for example.

Moving on, we were given a harrowing account of the relatively recent massacres in Srebrenica, Bosnia, when many thousands of Muslims were slaughtered by the Serb army and their supporters, again with eye-witness accounts from observers, both local and from the Dutch UN peacekeepers.

We had a period of contemplation during which we were reminded of other recent genocide atrocities: Rwanda, Cambodia, Darfur, Coptic Christians and others in the Middle East; all illustrated by a series of slides and against a background of the music of Karl Jenkins.

The evening concluded with a series of appropriate readings from the sacred scriptures and other writings of the three faiths, leading to a joint act of commitment and the greeting :- *Shalom.....Salaam.....Peace of God.....*



BOREAL FORESTS AND GLOBAL CLIMATE Management or Protection?

Thanks to Steve Atherton for drawing our attention to this report.

It was only last year that I learned about the existence of the vast boreal forest belts of the northern hemisphere. Now I 'm hearing that they are in crisis and global climate stability is in crisis with it. A new AirClim report looks into our possibilities to protect and manage these forests for climate mitigation. The good news is that something so simple as reducing paper consumption turns out to be an option.

A new report presents an overview of the relationships between boreal forests, forestry and climate change with the central assumption that +2°C is a critical threshold for global warming, and that severe reductions in greenhouse gas emissions are needed over the next few decades to avoid exceeding this threshold.

It's not the figure of + 2°C that's new; it's the importance of the vast boreal forests of the northern hemisphere rather than the rainforests of the tropics.

To read the detailed report, "To manage or protect? Boreal forest from a climate perspective" go to www.airclim.org/reports/APC26_to_manage.pdf

Other sources of information :

The Air Pollution and Climate Secretariat is a joint venture between four Swedish environmental organisations with the chief purpose of promoting the awareness of the problems associated with air pollution and climate change, and thus, in part as a result of public pressure, to bring about the required reduction in the emissions of air pollutants, including greenhouse gases.

Taiga Rescue Network (TRN) was established in 1992 to give voice to those wanting to see sensitive development in the boreal region. TRN remains the only international network of non-governmental organisations , indigenous peoples and individuals working to defend the world's boreal forests. Since its inception, TRN has supported, linked and publicised local struggles fighting for the boreal forests and its peoples. Around 200 organisations, primarily in Northern countries (Canada, Russia, US- Alaska, Scandinavia and Scotland) and the main consumer countries (Germany, UK, the Netherlands, USA, Japan and China) are the formal TRN participants, as well as hundreds of signed-up individuals, who take part in international work towards the protection, restoration and sustainable use of the boreal forests: www.taigarrescue.org



Look East Wild Earth (LEWE) is a UK charity working to promote links with environmental organisations in other countries, in particular in Eastern Europe and Russia. LEWE is a participating organisation in the Taiga Rescue Network, and promotes the importance of boreal forest conservation and work on climate awareness, among other topics. LEWE undertakes awareness-raising events and sends volunteers on placements to support the work of grassroots environmental groups in Eastern Europe and Russia: www.lookeast.org.uk

Liverpool J&P Annual Retreat

18 –20 MAY

Led by Diarmuid O'Murchu
with Stephen Hoyland

Friday 6.00 – Sunday 2.30

Loyola Hall, Warrington Rd, Rainhill

The weekend will focus on relationships as the fundamental J&P concern.

The weekend is available as:

Residential: £94 (waged)

£72 (unwaged)

Non-residential:

Friday evening – no charge

Saturday – £15 per person

Sunday – £10 per person

Or £20 for all three days

NB: All booking through Loyola Hall

0151 426 4137

J/P

"A New World Order?

China Today and Our Response"

Annual Justice & Peace Conference

20 -22 JULY

Hayes Conference Centre, Swanwick

As China emerges as a major player on the world stage, our need for a deeper understanding of its reality also grows. This year's event will seek to raise awareness about the economic, environmental and military role of China in the world, understand about the Church in China and learn about the culture of the Chinese people.

More details and booking download from

www.justice-and-peace.org.uk or from the administrator at

admin@justice-and-peace.org.uk or by post from

NJPN 39 Eccleston Square London SW1V 1BX

NB Booking forms returned after May 18 subject to a surcharge

CHOCOLATE WARS

Ed and Chris Supple write:

We enjoy chocolate so were intrigued by the title of Deborah Cadbury's book, "Chocolate Wars". Reading the book was almost as much of a pleasure as eating the subject matter. In the book, Deborah Cadbury writes of the struggles to make a success of chocolate business by George and Richard Cadbury four generations before her. She writes of their struggles in competition with Joseph Rowntree and Francis and Joseph Fry. All of them were Quakers and their approach to the creation of wealth was governed by a code of practice developed over hundreds of years. Nowadays the market is dominated by two food giants, Swiss Nestlé and America's Kraft which between them have annual sales approaching one hundred billion sterling!

The Quakers' attitude to wealth-creation was that it was not for personal gain. For them, wealth-creation was for the benefit of the workers, the local community, the producers of raw materials and society at large as well as for themselves. From the start they had problems with advertising ('mere puffery'), taking on debt and ensuring that their products reached high standards. Following their principles, they moved their factories into the countryside, built model villages for their staff, introduced healthy activities for their workers, provided health care and pensions, regulated the quality of their products to a high level and campaigned against human rights abuses.

Of course they were not the only ones interested in these areas. In 1891, Pope Leo XIII produced the encyclical *Rerum Novarum* on the 'social question'. His argument was that the working poor had been handed over to inhumane employers and greedy competitors. For Leo, workers were not to be treated as slaves or used as things for gain. Their dignity had to be respected and they should not be oppressed for profit. The worker was to be considered as a full human being, a person with physical, spiritual, psychological, moral and familial needs.

In 1981, John Paul II devoted his encyclical, *Laborem Exercens*, to the same 'social question' where man is placed in the 'vast context' of work. John Paul points out that the Second Vatican Council set up the *Pontifical Commission for Justice and Peace* as a coordinating centre for the field of social questions. His fundamental principle in his approach to work was that: **"the hierarchy of values and the profound meaning of work itself require that capital should be in the service of labour and not labour at the service of capital."**

The Church may not be involved in the day-to-day running of business as the Quakers were but it does consider it her duty to speak out on work from the viewpoint of its human value and of the moral order to which it belongs, and she sees this as one of her important tasks within the service she renders to the evangelical message as a whole.

Chocolate Wars by Deborah Cadbury 2010

Laborem Exercens John Paul II Human Work 1981

Rerum Novarum Leo XIII 1891 (See Gerald Darring's summary for an overview)

50th ANNIVERSARY YEAR



Saturday, 28th January 2012 CAFOD launched its 50th Anniversary Year with a Mass of Thanksgiving at Westminster Cathedral concelebrated by Archbishop Vincent Nichols with more than 20 Bishops and 60 priests and attended by Papal Nuncio, some 2,000 supporters/friends and staff, from all parts of England, including almost one hundred wonderful supporters from Shrewsbury diocese! The Rt Rev John Arnold, Auxiliary Bishop of Westminster and Chair of CAFOD Trustees gave the homily.

Chris Bain, Director of CAFOD, welcomed everyone as he looked back over the fifty years and forward to the future: "Throughout the past half century CAFOD and its partners have worked to end extreme poverty and disadvantage, looking towards a just world which anticipates God's kingdom on earth, where every person can flourish and live in dignity and peace.

"None of this would have been possible without the loyal and dedicated support from Catholics in England and Wales, the outstanding work of our partners who are working directly with the world's poorest communities, or the long standing backing of the Bishop's Conference of England and Wales.

"Today we come together in prayer, giving thanks to God for the grace which has enabled us to achieve so much and to seek God's blessing on all we do in the future.

"Thank you for being here today and for the tremendous support you have given CAFOD throughout the last fifty years. I hope that we can recommit ourselves to building a just, peaceful and sustainable world."

Sue Bownas CAFOD Diocesan Manager - Shrewsbury Tel 01244 677594



TAYBEH

A resting place on The Abraham Path

Phil Garrigan writes:

Taybeh describes itself on its website as the last Christian village in Palestine. It has about 1300 inhabitants who follow the Latin, Orthodox or Greek rites.

The first time I heard of it was from Fr Peter Wright, our parish priest, who had met someone from there on the Camino to Santiago. Our little LPA Justice and Peace group decided to find out more about it. I found the Latin Parish website, made contact and received a lengthy newsletter each month. As it was only available in Arabic or French, at that time, and I had some knowledge of French, I translated for the rest of the group, until it became available in English.

In the first newsletter I received, there was a detailed description of the Masses celebrated on All Saints' and All Souls' Days, which included the parish priest (Abouna Raed) reciting by heart the names of all the deceased from the village and this lasted about a quarter of an hour! There was also a brief explanation of the importance of the feast day in relation to the mystical body of Christ and the fact that the church on earth is only one part of that. We also learnt that it was a very quietly intimate day for the villagers' liturgy as there happened to be no pilgrim groups around. Taybeh, we learnt, is a much-needed half-day resting place on 'The Abraham Path'.

It was explained that this idea was conceived at Harvard. Since Abraham is part of the history of the three main monotheistic religions, it was thought that a route that traced his footsteps might be a means to opening up another approach to one another. It was also explained that 'concurrence was not the objective' – simply another approach. The main focus (and the end of the path) is Hebron, where the tomb of Abraham is located. Avron, from which Hebron is thought to derive, means 'friend' or 'the friend' and Abraham's second name was Al Khalili, which also means 'the friend' and much is made of Abraham's hospitality. The organisation behind the project involves teams from all the countries in the region: Turkey, Syria, Jordan, Palestine, the Negev with the Bedouins, some Israeli archaeologists, Egypt and Saudi Arabia. Shared, collegial leadership is used and there are several partners: the University of Bethlehem, the Alternative Tourism Council, the Palestinian Wildlife Society, the Palestinian Ministry of Tourism and Antiquities, a cultural association from Birzeit, etc.

The path starts in Turkey, near the Syrian border (Starting from Ur, as it should, was just too difficult) and is now 80 kms long. There were known to have been 3 routes in Abraham's day: the coastal way, the mountain path and the Jordan Valley. It was decided that the mountain path was the most appropriate, but because of road checks and controls, it proved too problematic. At this point, it seems there was considerable discussion of the fact that Abraham did not travel alone (with just his wooden staff!), but rather with his whole tribe and tents, furniture and cooking utensils, etc. Nor did they just walk in single file from A to B, but, while certainly nomadic, they would stay for a whole season in one place, so that the whole area could be said to have been trampled by Abraham and his people. So it was decided to open up a parallel mountain path, east of the existing one.

Villages were approached to ask if they would like to be part of the project. It was thought that most people who would walk the path would do it in stages and it was proposed that they stay overnight in the homes of the villagers. Income would go from person to person, not organization to organization and it was explained to the villagers that the path would not belong to anyone else, only to them: 'the heirs of Abraham'. This was not to be 'religious tourism' as currently experienced in the region, but rather a cultural initiative with a spiritual dimension. It was also intended to be ethical, alternative, sustainable, durable and promoting solidarity. If a village opted out, then a detour was made and an alternative route found. A pilot walk was organized over part of the route. Most people did it in groups and in stages, but the Alpine Club from Grenoble did it in one! The villagers made everyone very welcome and the path was officially inaugurated. It has since been completed, though it may not yet have been signposted. We are told that it looks very beautiful.

French is widely spoken in Taybeh. Exchange student priests used to offer language lessons, but during the first Intifada things were very hard. A child from the village was killed. Soldiers were posted there. The exchanges were stopped and the tourist office closed. In 1993 the Sisters of the Holy Cross of Jerusalem came to Taybeh. They were asked for private lessons in French and then in 1999 the Director of the Latin School asked them to give lessons in school. They started with the 4th and 5th years and added another year in each subsequent academic year. The Catholic Delegation for Co-operation in France also sends volunteers, sometimes seminarians, sometimes teachers, sometimes couples, who also help the priest with parish pastoral development.

Continued ...



TAYBEH continued:

We were told that the number of pilgrims was good reason for the promotion of the French language in Taybeh. In addition, the Knights of the Holy Sepulchre, whose 'lieutenance' (directorate) is in France, supports Taybeh. The Consul General also gives a lot of help to the teaching and learning of French in the Holy Land and Palestinian schools are promoting French as the second foreign language, after English.

Subsequent newsletters included descriptions of local devotions and liturgies, such as 'Christ the King, Mary Queen'. There was an article on 'Taybeh and the Press' (Political statements of reassurance, e.g. by Hamas), a lyrical description of Autumn in Palestine: the terrain, flora, archaeology, weather, etc., an outline of the schools systems, the announcement of the death of Abouna Raed with a description of both the collective and individual grief, and so on.

What soon became apparent was that by having put itself on the web and having made public the normal pattern of everyday life and the religious and cultural activities of the village, it had made itself less vulnerable. If there were any outside interference with those activities, the whole world would know. Everything posted seemed to us to have been carefully considered. The people of Taybeh want to live in peace with their neighbours in a very complex religious and political situation. This would seem to offer a model for vulnerable people anywhere, who have access to the internet, to make their vulnerability known.

Further information is available, in English, at www.taybeh.info/en/index.php



Do you work with YOUNG PEOPLE...
in secondary schools, in youth groups or Confirmation groups?
Would you like help in introducing them to Justice and Peace ideas and issues?

Anne O'Connor has produced a series of resource sheets for young people to help discover ways of putting their faith into action using discussion, games, film clips and action ideas rooted in scripture and Catholic Social Teaching. Also available Anne's version of Stations of the Cross for Young People. You can find these on the **YOUTH PAGE** of the Shrewsbury J & P website: www.jp-shrewsburydiocese.org.uk

SUPPORT A BULLET PROOF ARMS TREATY

Every day at least 1,500 people die from armed violence and conflict. For decades organisations like Amnesty have been reporting widespread misuse of arms in serious human rights violations and killings. Most recently, they highlighted the use of UK supplied defence vehicles being used in the crackdown against peaceful protesters in Libya.

Although there are global regulations for all sorts of things - from postage stamps to dinosaur bones - the arms trade, with all its violent consequences, has so far been allowed to function largely unrestricted in the absence of effective international regulations.

In 2006 the world took a major step forward - 153 governments voted at the UN to start work on developing a global Arms Trade Treaty. By 2009 the UN general assembly had launched a time frame for the negotiations, including one preparatory meeting in 2010 and two in 2011.

At these meetings it became clear that not everybody involved wants a robust Treaty - as it stands weapons such as tear gas and crowd control vehicles and even bullets may not be included within its scope.

The formal negotiations begin in July this year. With so much at risk we must work hard in the lead up to these remaining negotiations to ensure that human rights are enshrined in the Arms Trade Treaty. This is vital because any legally-binding piece of legislation connected to the arms trade which is not comprehensive, nor includes binding human rights commitments, has the potential to be far more dangerous than having no treaty at all. Such a weak agreement would allow countries to continue to transfer weapons where they may be used to commit human rights abuses.

To find out more and to speak out for arms control see www.controlarms.org



DIARY DATES

MARCH

7 Dialogue Project Monthly meeting, including speaker Janet Davies on the history of Sabeel and Christian Aid involvement in the Holy Land 9.30am start at Stanlaw Abbey, Dover Drive, Ellesmere Port, CH65 9BF. 0151 355 4008

12 "Chester Zoo's Field Conservation: Orangutans and Sustainable Palm Oil" Speaker Cat Barton of Chester Zoo St Peter's by The Cross, Chester. 6.45 for 7.00pm CWDF Forum Meeting. 01244 350323

16 CAFOD Quiz Night Our Lady's Parish Centre Ellesmere Port at 7.30pm with the proceeds going towards Cafod's new Water Campaign.

17 St Patrick's Day - Make a tree: Apple grafting with Philip Rainford.

As we come to the end of the dormant season, here's a chance to learn how to graft an apple tree. £5 admission includes 2 trees to take away. All contributions of named scion wood welcome. If you have a favourite apple tree you'd like to increase, bring scion wood with you. (Grafting material needs to be last year's growth, about the thickness of a pencil.) 12 -3 pm St Teresa's Social Club, College Rd, Upholland WN8 0PY Further info 0151 522 1080/1

18-23 "Thirst for Change" Exhibition St Peter's Church Centre Chester 10-4 pm daily See page 7

24 Anniversary of Death of Archbishop Oscar Romero www.romerotrust.org.uk

24 CAFOD 50th Anniversary Year event at St Teresa's Parish Hall, Green Lane Wilmslow SK9 1LD. Contact Sue or Liz on 01244 677594 or email shrewsbury@cafod.org.uk See page 7

25 Romero Mass St Anne's, Prescot Rd, Ormskirk. L39 4TG 10.30 -12.00 Refreshments in the Parish Centre after Mass This is the 32nd Annual Romero Mass in the archdiocese and the 5th in the sequence of holding it at a Sunday Mass in a parish. Emma Atherton will speak on the current context of El Salvador where she spent 3 months last summer as a volunteer with Progressio.

APRIL

8 EASTER SUNDAY

21-22 Integrating Life and Faith Module 1
See page 6

28 J&P Assembly and Vincentians-in-Partnership (VIPs) Justice day. LACE, Croxteth Drive, Sefton Park, Liverpool L17 1AA 10.00 -4.00 Contact 0151 522 1080/1 A traditional-format J&P day with main speakers, workshops, market place and time for networking. Lunch provided.

MAY

13 - 19 Christian Aid Week www.caweek.org

18 -20 Diarmuid O'Murchu leads Liverpool J&P annual retreat with Stephen Hoyland. Loyola Hall, Warrington Rd, Rainhill Friday 6.00 - Sunday 2.30 NB: All booking through Loyola Hall 0151 426 4137 See page 8

19 - 20 38th G8 Summit Chicago
www.chicagog8nato.org

ADVANCE NOTICE

June 23-24 Integrating Faith and Life Module 2
See page 6

July 20 -22 "A New World Order? China Today and Our Response" Annual J & P Conference p. 8

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Copy date

for next issue

1/05/2012 Don't forget to send in reports of events and dates for the diary

The opinions expressed in MouthPeace are the views of the individual contributors or organisations concerned and do not necessarily reflect those of the Justice and Peace Commissions of the dioceses of Shrewsbury and Liverpool

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