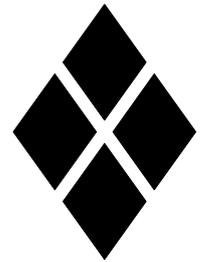


MOUTH PEACE



Shrewsbury and Liverpool Justice and Peace Commissions

Summer 2007

Issue 58

To Thomas Clarkson

On the Final Passing of the Bill for the Abolition of the Slave Trade (1807)

CLARKSON! it was an obstinate hill to climb:
How toilsome - - nay, how dire - - it was, by thee
is known; by none, perhaps, so feelingly:
But thou, who, starting in thy fervent prime,
didst first lead forth that enterprise sublime,
hast heard the constant Voice its charge repeat,
which, out of thy young heart's oracular seat,
first roused thee - - O true yoke-fellow of Time,
Duty's intrepid liegeman, see, the palm
is won, and by all Nations shall be worn!
The blood-stained Writing is for ever torn;
and thou henceforth wilt have a good man's calm,
a great man's happiness; thy zeal shall find
repose at length, firm friend of human kind!

William Wordsworth



'We cannot suppose therefore that God has made an order of beings, with such mental qualities and powers, for the sole purpose of being used as beasts, or instruments of labour.'

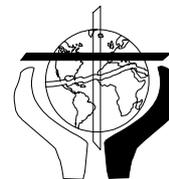
Thomas Clarkson

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“INTEGRATING LIFE AND FAITH”

DO YOU NEED A CHALLENGE ?



‘Integrating Life and Faith’ is a spiritual development course designed for those who wish to explore how their faith leads to a commitment to the community.

This modular course is run by the **Craighead Institute** and takes place at: **Loyola Hall**, Rainhill on four non-residential weekends throughout the year.

Course structure

1. Trust building and communication skills
2. Christianity and social concern
3. The Word of God in scripture, life and community
4. Ignatian prayer, discernment and action

The cost of the course is **£360**. However, generous **bursaries** are available and participants are encouraged to seek help from their church community.

If you are interested in this course contact the Justice and Peace Office, LACE, Croxteth Drive, Sefton Park, L17 1AA

Closing date for applications is the 7th September 2007
(NB The dioceses are cooperating with each other about this course)

SPECIFICATION

- Ability to attend all sessions (Minimum of 80% needed for certification)
- Commitment to reflect on personal experience (Your own life history and experience)
- Commitment to contribute to group discussions (This is a key feature)
- Commitment to keep a journal during modules (This is a key feature)
- Commitment to complete course summaries (This is a key feature)

Attendance on this course does not depend on previous educational achievement

CRITERIA

1. Commitment to serving others
2. Capacity to reflect on your own experience and learning
3. Willingness to put learning into practice

People who finished it in 2006 commented on how their faith and J&P journey has developed:

“The main gift I have received from ILF is encouragement, opportunity and practice at reflection. The discipline of daily reflection and my log (book) has made a big difference to my life and my work.”

“I think the Course has helped me see the Bible in a different way i.e. as a sacred history or story where God reveals Himself slowly to the people.”

“I feel the Course has reinforced my commitment to justice and peace, care of the environment and of my paid work with people who have a learning difficulty.”

“A key outcome of the Course for me has been an enormously enhanced awareness of God in all things.”

“There is neither enough time nor space to articulate all that I have learned from the Course. Suffice it to say that it has been life-changing”.

“The unique benefit of this Course has been the opportunities to integrate different aspects of my secular and spiritual life.”

“The vast amount of knowledge, awareness and contemplative experiences offered on this Course has been amazing. All modules have been of exceptional quality and I have wanted to ‘do the work’ to unfold even more of God within me.”

“I have a profound sense that this Course may well prove to be the leaven in the dough – it will go on working in me long into the future.”

“I have a greater awareness of God’s presence in my life and an increased understanding that the Bible is a storehouse of treasures which can reflect and inform my daily experience. This Course has helped me go deeper into my interactions with people and institutions.”

FROM VIOLENCE TO WHOLENESS

Maura Garside writes:

Am I a violent person? How do I promote non-violence in my life? What violence do I inflict on others?

The Shrewsbury Diocese Justice and Peace Commission Focus Day at St. Columba's Church, Chester, on Saturday, 10th March, perhaps provoked more questions than it offered answers.

After introductions by Joan Sharples (Co-ordinator of Shrewsbury Diocese Justice and Peace Commission) and Peter Richardson (Faith and Justice worker from Salford Diocese), we prayed that we might discover our true selves and learn to transform our lives and our world.

We began by agreeing our method of working and the following objectives:-

To deepen our understanding of the experience and dynamics of violence and non-violence.

To discover tools for living non-violence in our daily lives and spiritual journeys.

To learn about non-violent power in our selves, communities and movements for peace and justice.

An interesting "ice-breaker", sharing our names and their origins, enabled us to bring our families and heritages into the room, after which Joan led us in recognising the nature of violence; the characteristics of, and motivation for, emotional, verbal or physical behaviour that dominates, diminishes or destroys ourselves and others. It is a process of economic, gender, racial, social or cultural domination.

The next step was to name and reflect on such non-violent people as Jesus, Gandhi, Martin Luther King, Nelson Mandela and Archbishop Desmond Tutu, Gordon Wilson, Mother Teresa and many others who have recognised and challenged patterns of violence and injustice. We considered their personal attributes, vision and faith and the strength that can be gained from working with others.

A Pax Christi film about the movement for Civil Rights in Nashville in the '60's demonstrated what can be achieved when non-violent tactics are creatively and purposefully employed.

We then undertook a barometric exercise that demonstrated the range of what the group considered violent or non-violent in a variety of scenarios. Reinforcing our prejudices led to a group divided by opposing opinions, forcefully illustrated by the simple expedient of placing a cup between two lines of people facing each other. On being asked to describe what they see, one group sees a handle on the left, the other on the right and only by standing in another's place can one share that person's view!

We learned how Jesus and Gandhi changed the balance of power held by their oppressors. When Jesus urged his disciples to 'turn the other cheek', 'give not only one's coat but one's tunic as well', or 'go the extra mile', he was not urging passivity. On the contrary, he was encouraging the Jews to assert their dignity in the face of oppression. Gandhi sought simple solutions which, when taken up by huge numbers of people, were enough to challenge the authority of the British Empire.

In summary, there are many instances in history where non-violence has worked.

Following the Pace e Bene process, "From Violence To Wholeness- a ten part process in the spirituality and practice of active non-violence." offers a constructive alternative to the violence in our world and practical tools for translating this vision into reality. Saturday's workshop was good fun and offered a great source of inspiration for living a powerful, and potentially world-changing, non-violent lifestyle.

If you are interested in learning more, or holding a workshop in your area, please contact Joan.

As J & P workers we sign cards, write letters and organise petitions, all done in faith and hope that in the long term we are making a difference to the lives of people, most of whom we will never meet. So it is encouraging when a more personal request for help is received and we can soon see positive results of our efforts. As I prepared the Spring 'MouthPeace' there was much concern for the safety of Romy Tiongco who was standing for election as mayor in his home town, Damulog, in the Province of Bukidnon (an area known for its violence and lawlessness) in the Philippines. As well as supporting him with prayers, many of you wrote letters to the Embassy in London and to the President of the Philippines and collected signatures on petitions. Our response astounded Romy and gave him hope, first for survival and even for victory, increasingly seeing his struggle as a potential 'cause célèbre' which could help restore democracy. This hope is justified by the government help and protection that Romy has been offered. See page 11. We await with interest the result of the election.

Marian Thompson



REMEMBERING ARCHBISHOP ROMERO

This is the text of a homily given by Michael O'Sullivan, SJ in Liverpool at a Mass organised by the Justice and Peace Commission of the Archdiocese of Liverpool on 11 March 2007.*

On 24 March 1980 Archbishop Oscar Romero was celebrating Mass in the chapel of a cancer hospital. The chapel was very near the simple home where he lived. During the Mass, at 6.25 am local time, a lone gunman entered the chapel and killed the Archbishop with a single shot. Oscar Romero fell and lay behind the altar, just below the large crucifix hanging behind the altar. The killer was a professional hit man carrying out a contract killing. He had just killed one of the most courageous bishops in the history of the Catholic Church.

The strange thing is that Oscar Romero became Archbishop of El Salvador in February 1977 because he was a conservative and Rome did not want to appoint the more radical Arturo Rivera y Damas. However, a month after his appointment something happened that was to have a profound effect on Romero. A Jesuit friend, Rutilio Grande, was murdered on his way to celebrate evening Mass. Grande was murdered because he was a great champion of the rural poor. Tomorrow is the thirtieth anniversary of his death. Romero had a large photo of Grande hanging in his simple home when I went there in 1991. When Romero saw his dead friend, and the old man and teenage boy who were killed with him, because they were travelling with Rutilio to the Mass, he began to pray and think about the times Rutilio tried to persuade him about the need to be more public on the side of the poor. Oscar went sometimes to the tomb of his friend after the funeral to pray. He did so because Rutilio was his friend and had given his life as a priest and a Jesuit for the economically poor of his country. A dramatic conversion happened to Romero through all of this. People noticed a change in him. Another Jesuit friend, and advisor, the well known liberation theologian, Jon Sobrino, who himself narrowly escaped death when a Salvadoran military death squad broke into the home of his community and killed them, said: "He (Romero) came to be, to do, and to speak in a very different way." Although a somewhat nervous person, Romero began to drop his defences and draw nearer to the poor. He had been liberated within to become the most powerful outspoken voice of the voiceless in his country, and he also encouraged many practical initiatives to change the situation of the people. He was living his own words uttered to the people in 1977, the year he became Archbishop: "My life is not mine, but yours."

Reflecting later on Romero's life Sobrino said: "...in my opinion, one of the greatest dangers in the Church today, especially in the Salvadoran Church, is the absence of true incarnation in reality. The danger we face is that of falling into unreality, and thus we end up living outside this world, and never making the real life of the poor of this country our own." Because the reality of El Salvador was a reality of massive poverty, when Sobrino speaks here of the need to become incarnated, in reality he is speaking of the need to become incarnated among the economically poor, an incarnation "from below" as the great Peruvian theologian Gustavo Gutierrez would say. For Christians influenced by liberation theology/spirituality the Incarnation of Jesus was not just about Jesus becoming human, but of Jesus becoming one of the ordinary people. And so they believe that Christians as companions of Jesus are called by their faith to take on the struggle of the economically poor in order to bring forth thereby the transformative truth and love of God.

Oscar Romero was, to paraphrase Sobrino, a man possessed by the spirit of reality, that is to say, the spirit of incarnation of the historical Jesus who, as St. Luke says, came to bring good news to the poor (Lk 4:16), and as St. Paul says was a self-emptying Christ who did not cling to his equality with God (Phil 2:6). Romero, in a country where the great majority of the people were economically poor, wanted the Church of El Salvador to be filled with such a spirit of incarnation. For example, he sometimes said, "A Church which does not suffer persecution, but in fact enjoys the privileges and the support of the world, is a Church which should be afraid, because it is not the true Church of Jesus Christ." In other words, the Church of Christ needs to be more afraid of inauthenticity than persecution.

On 24 July 1979 he said: "It would be sad that in a country in which there are so many horrible assassinations there were no priests counted among the victims." With these words he was going against centuries of ecclesiastical tradition that believed priests and members of religious congregations should be different. With these words he was, I would say, giving us an insight into some of what might have happened to him as he prayed and reflected on the death of his priest friend, Rutilio Grande. Rutilio taught him, by his death, I would say, that he himself must not be different to the people, even if that meant being vulnerable, like them, to assassination for struggling to make their lives better. With his words about the need for priests, too, to be ready to die with and for the people he was also echoing the opening lines of *Gaudium et Spes* of Vatican II and taking them to their logical conclusion. These opening lines say: "The joy and hope, the grief and anxiety of the followers of Christ, especially those who are poor, these, too, are the joy and hope, the grief and anxiety of the followers of Christ" (GS 1).

He was also identifying with the Latin American Catholic Bishops' Conference at Medellín in 1968 which took place with a view to implementing the vision of Vatican II in that continent. At Medellín the bishops declared: "By its own vocation, Latin America will undertake its liberation at the cost of whatever sacrifice" (MC, p. 23).

Romero knew he ran great risks because Grande's murder marked the beginning of a marathon of murder in El Salvador which included other priests, and the ordinary people being hacked down with machetes, and found dismembered by the side of the road, and he had become one of the people by having identified so fully with them. Octavio Ortiz was one of these priests who had been killed. In 1979 the military came in during the night to the parish compound of San Antonio Abad where about 100 young people had gathered on retreat. When Ortiz came out to them they drove over him and killed him. They got out of their vehicles and opened fire killing a number of the young people. Mabel was among those who managed to escape. She went into exile in Mexico. She soon found, however, that she could not stay away and returned to her country. One night soldiers kidnapped her and gang raped her through the night. She conceived a daughter whom she still could not accept, she told me, when we met in San Antonio Abad in 1991. Romero called such practices of murder and violation the work of a Satanic empire. In other words, he saw the struggle for justice in his country as a struggle against forces that were demonic, and not simply political and economic. He saw the struggle as one against the forces of sin. He knew such forces had appeared to have overcome and done away with Jesus. But he also believed in the resurrection of Jesus against these forces. And because he did three weeks before he died he said: "If they kill me, I will rise again in the Salvadoran people. My voice will disappear, but my word, which is Christ's, will remain. I say this without pride, with great humility." He also said: "I hope they will realize they are wasting their time. One bishop may die, but God's Church, which is the people, will never die." "May my death be for the liberation of my people."

A certain traditional spirituality has fostered a neglect of this world, but liberation spirituality seeks its transformation into the meanings and values of God. In doing so it seeks not simply political and economic liberation with the aid of Christian meaning and value, but the promotion of a concrete salvation that includes such liberation. What is being promoted through political and economic liberation is nothing less than God's saving love coming into our world, a coming which, according to St. John's gospel is "full of grace and truth."

Because Romero believed this passionately he wrote a month before he died to the then U. S. President Jimmy Carter urging him to stop U. S. funding of the military in El Salvador. Because he believed this passionately he urged the Salvadoran military the day before he died to lay down their arms, cease the repression and realize they were not obliged to carry out orders to kill and maim their own people. Because Romero believed passionately in a God who was not neutral before the persecution of the poor, Roberto D'Abuissou, the head of the death squads in El Salvador, and later of the Arena party, held a meeting where the decision taken was to carry out a contract killing of Romero.

At Romero's funeral many innocent people were shot when the army opened fire on the mourners. The great majority of the bishops had opposed Romero while he was alive, and even though he had been shot dead while celebrating Mass, thus evoking the Last Supper and the bloody death of Jesus on Calvary, they still did not show solidarity with him or the people by taking part in his funeral. Sadly, too, while Romero felt supported by Pope Paul VI he did not feel a similar support from the new Pope, John Paul II.

Romero was a truly great Christian, and is recognized as such by the great majority of his people, and by people all around the world, people like us here this evening. But in the eyes of many powerful people to be a great Christian is to be a great threat. It is imperative, therefore, that we allow the gracious love of God to deepen in and among us, and that, like Romero, we really value our friends. Such conversion to God, each other, and our friends is very empowering and a wonderful gift. It prevents us being paralyzed by fear and panicked by guilt. It sets us free to discern what God desires from us. While the God who calls us to struggle against the oppression that others suffer wants us to care for ourselves, we pray today in the light of the life and death of Oscar Romero, who underwent a dramatic conversion to being publicly on the side of the poor of his country, that we may have his courage to continue doing what God calls us to do at the level of contemporary knowledge and need. Amen! Alleluia!

* Dr. Michael O'Sullivan is the Director of the Higher Diploma and MA in Applied Christian Spirituality at Milltown Institute, Dublin, Ireland. He is also a member of the Governing Board of the International Society for the Study of Christian Spirituality and a member of the Steering Committee of the Christian Spirituality Group of the American Academy of Religion. He worked with the economically poor for a number of years in South and Central America, including El Salvador.

Thanks to Steve Atherton who supplied this homily



MARCH OF THE ABOLITIONISTS

Part II The Sankofa Reconciliation Walk June 4th - July 11th

'Sankofa' comes from the West African Akan language meaning "we must learn from the past to build for the future." As the Angles walked as slaves from Britannia to Rome, so Africans walked as slaves through their continent. The legacy of the Africans is still with us AND there are still many enslaved in the world today.

The Sankofa Reconciliation Walk will link together the three major slave ports of London, Bristol and Liverpool and will follow the route taken by Thomas Clarkson on his momentous journey in 1787 (see display in Manchester cathedral). It will also include other cities such as Birmingham and Manchester and in this way the main cities with African descendants will be visited.

In the North West

Thurs	June 21	Stoke-on-Trent – Crewe - contact Geoffrey Willet 01270 662 663
Fri	June 22	Crewe – Runcorn
Sat	June 23	Runcorn – Liverpool - for activities in Liverpool contact John Patterson 0151 228 3364
Sun	June 24	Rest day in Liverpool
Mon	June 25	Journey to Lancaster, Whitehaven and Glasgow
Fri	June 29	Liverpool - Warrington
Sat	June 30	Warrington – Manchester - for activities in Manchester contact David Hardman 0161 903 8188
Sun	July 1	Rest Day in Manchester (Whaley Bridge)
Mon	July 2	Manchester to Buxton



set all free

ACT TO END SLAVERY
ABOLITION OF SLAVE TRADE ACT
BICENTENARY 2007

Joining the March for Day to Day Walking

You can turn up and join the walk wherever you wish, but you will need to take care of your own food and accommodation. The organizers request a minimum donation of £5 towards the projects they are supporting to combat slavery. Please note that there is a schedule to keep to and that this will mean a walking pace of between 2.5 and 3 mile an hour, especially on the days with higher mileage. Please be sure to make your own arrangements either getting picked up or using public transport to return to your destination. More details of the walk and sponsored walking forms are on www.lifelineexpedition.co.uk/mota

Remember the TRAVELLING ANTI-SLAVERY EXHIBITION

This is not intended to dwell on the Abolition of Slavery Act of 1807, although that is an important milestone in itself. It seeks to take the viewer through the history of slavery from earliest times right up to the modern day, a phenomenon which, regrettably, is still with us.

West Midlands Agricultural Show	June 23 and 24
Meeting Point House, Telford	October 8 to 26
Shrewsbury Cathedral	October 29 to Nov 16

A NEW BEGINNING

Following on from the success of three Advent Reflection evenings based on the Live Simply theme, a parish J&P group was started at St Vincent's Altrincham in February. Twelve people attended the first meeting, all keen to find out more about Justice and Peace and deepen their own personal spirituality. It's a wonderfully diverse group spanning different age groups (from 17 through to 60+) and countries (including Germany, Croatia, Slovakia, Iraq and Brazil as well as those with English and Irish roots). We also have a representative of the long-established parish CAFOD group. The parish is made up of many nationalities so we plan to host an international Mass on 17 June. Our first event was a very moving service on 24 March to commemorate the 27th anniversary of Oscar Romero which was well supported by parishioners plus members of J&P groups from St Hugh's Timperley, Birkenhead and Hazel Grove and our own Joan! We were able to get hold of photos of the assassination via Steve Atherton, and Julian Filochowski emailed a recording of the actual gunshot together with a heart-rending lament in Spanish which Fr Ned translated. Future events include an evening led by Joan and a talk by workers for Cornerstone, Manchester, one of the charities supported by parishioners this Christmas.

Handing over editorship of *MouthPeace* has been immensely liberating – it's great having more time for youth work which links closely to J&P, as both focus on trying to live the gospel message. The parish Confirmation programme contains a significant amount of J&P material to encourage our young people to look outwards and put their faith into action as they take up Bishop Brian's Challenge to serve the community and the wider world. It's been good to have enough time to produce resources for both and also to share these with other groups (contact me at anneoc980@hotmail.com for more info)

Anne O'Connor

The following hand out was produced by the Justice & Peace group of St Bonaventure's Deanery (Wythenshawe parishes) to give to all the parishioners in the deanery. Children's liturgy resource books were obtained from CAFOD and the parish groups are being encouraged to use them at the children's sessions.

Justice & Peace Live Simply

The CAFOD Live Simply campaign challenges us all to deepen our relationship with Christ by living simply, sustainably, and in solidarity with the poor.

What does this mean for us?

Does it mean giving up everything and live as if we are poor?

No it doesn't. It means we have to free ourselves from becoming addicts to material things and think more about what we NEED not what we WANT, otherwise our lives become material not spiritual. Living simply means sharing what we have with those who have less, caring for the earth and its resources for the sake of future generations, taking action to bring a just world for all God's people.

'There is enough in the world for everyone's need but not for everyone's greed.'

What can we do?

Pray that the Holy Spirit may guide us to make a commitment to our global family by re-evaluating the way we live.

- Campaign. (Sign postcards and petitions for trade justice, to cancel debt to governments that exploit poor communities in the way they extract gas, oil, gold)
- Buy fairtrade products.
- Buy family gifts from the charity gift catalogues.
- Sponsor a child through the charities.
- Make sure your savings are ethically invested. (monies are not invested in weapons companies, or companies that exploit the poor)
- Consider becoming a volunteer missionary.
- Welcome migrants and refugees into your communities. (Share your skills and resources with them)
- Could you live on 90% of your weekly budget and give 10% to CAFOD?
- Give up some luxuries. 'NEED it or WANT it' e.g. eating out, taxis, wine, chocolates, desserts after meals.
- Share a simple lunch once a month with your work colleagues perhaps soup and bread instead of a full lunch. What you save give to CAFOD.
- Turn off the TV, share a family meal at the table, talk to each other.
- Re-cycle your rubbish.
- Try growing your own vegetables.
- Don't waste water (Think of those who have to walk miles to get water.)
- Use energy saving light bulbs. Turn off lights in rooms not in use.
- Leave your car at home, Use a bike.
- Go out walking. (Look around at the world God has created.)
- Plan a Live Simply picnic in a park and use the theme the loaves and fishes.



- Use a shopping bag instead of carrier bags.
- Carry a cup instead of using plastic cups.
- Use lemon bicarb or vinegar to clean instead of using spray cans.
- Find out what is happening in the world that is affecting the environment.
- Support those organisations working for a just world, Oxfam, CAFOD, Christian Aid.
- Pray for a just and fairer world where human dignity is respected.

These are just a few ideas—you may have some more yourselves, or you can take a look at www.livesimply.org.uk



'A theft from the poor'

and 'an intolerable scandal' is how Pope Paul VI regarded money spent on arms while schools and homes and hospitals remain unbuilt.

Pax Christi's *livesimply* brochure 'a theft from the poor' is a useful guide to understanding the link between poverty and war.

It can be read on www.paxchristi.org.uk

CUT THE CARBON



Christian Aid have launched a major new campaign to get the UK to cut its carbon emissions by 5% a year. From changing what you do at home and in the workplace to lobbying the government and companies, find out what you can do to make a difference. If we don't take this seriously, it's the world's poor who will pay the price.....

KENYA WHEN THE ICE MELTS The glaciers of Mt Kilimanjaro and Mt Kenya are melting at an alarming rate. Kilimanjaro is expected to lose its ice cap by 2020. These glaciers are the source of many local rivers and drinking wells. As these dry up local communities have to rely on increasingly infrequent rains. This is bad news for a country where 80% of the people depend on agriculture for survival. The irony is that 1% of the world's carbon emissions are produced by Africa and most Kenyans will have produced very few of these emissions that jeopardise their way of life. There is some hope for some of these communities as CA advisors can suggest water saving techniques and new farming patterns to help deal with some of the consequences of climate change. But for many more it may be too little too late.

WHAT CAN YOU DO?

1. Get the facts

Read CA's latest report 'The Climate of Poverty' to find out why the government's claim that UK's carbon emission is only 2% is wrong.

More details on and the report www.christian-aid.org.uk/climatechange/index.htm

2. Take action

Call upon companies (Morrison's, Barclays and International Power) to publish a full account of their global carbon footprint and commit to reducing their emissions by at least 5% a year.

Ask the UK government to put in place laws that require UK companies to give a full account of their global carbon footprint in their annual reports.

To obtain cards to sign and send ring 08700 787 788, or you can send an email to Chancellor Gordon Brown, your MP and to Barclays, International Power and Morrison's. See CA website.

3. Switch your electricity supplier to Ecotricity

Ecotricity is a company dedicated to changing the way electricity is made by investing in clean forms of energy and building its own renewable energy resources such as new wind turbines. Switching is easy whether at home, at church or at work. Businesses, schools and churches call 0800 0326 100 quoting Christian Aid. To switch at home visit

www.ecotricity.co.uk/christianaid

4. Join the 'Cut the Carbon' March.

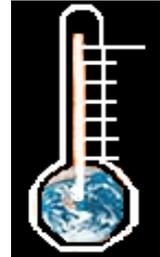
To raise awareness of the campaign country wide, a core group will march 1,000 miles in 80 days around the UK. We can support by going to the rally in Manchester City centre 16th August or Birmingham 27th August or walking for a mile (or more) with the core group. More details of route and rallies from area offices:

Manchester	15-17 August, 01925 241 222
Staffordshire	18-23 August, Mark Vyner, 01530 417 522
West Midlands	24 August – 4 September, Pete Kelsall 0121 200 2283

5. Be resourceful

We've got a climate change campaign pack full of ideas and useful tips on what you can do to cut carbon emissions.

Download or order it online from www.pressureworks.org



Al Gore's Oscar –winning film
on climate change

An inconvenient truth

Friday 29th June 7.30 for 8 pm

Holy Trinity Parish Hall
Norris Road, Blacon, Chester
Free entry, light refreshments will be served.

Christian Aid published materials on climate change will be available

Chester World Development Forum and
Holy Trinity Third World Group,
in association with Christian Aid
Contact 01244 400906



The real impact of EPAs

Trade deals now being negotiated between the EU and its former 77 colonies will achieve the opposite of their stated aim of promoting regional economic integration and increasing Africa's regional trade. The EU is also guilty of applying double standards by demanding African nations achieve integration "virtually overnight" while the same process in Europe took more than four decades.

- To find out more download the report: **Economic Partnership Agreements: Building or shattering African regional integration**

- Send 'Africa Not for Sale' cards to Alistair Darling and Angela Merkel. All available on www.traidcraft.co.uk

CATHOLIC GYPSY AND TRAVELLER SUPPORT NETWORK

Concerns of Travellers

On 14 December 2005, Bishop Patrick O'Donoghue issued a statement 'with and on behalf of The Department for Christian Responsibility & Citizenship, Catholic Bishops Conference of England & Wales'. The statement called attention to 'the plight of Gypsies and Travellers who experience a level of disadvantage greater than most other groups in our society.' It highlighted the lack of secure and suitable accommodation which gives rise to a number of other problems such as illness, unemployment and inadequate education for their children. The statement also spoke of the need to give more support to those working with Gypsies and Travellers, and it called for every school and parish to play its part in reaching out to the Travelling community.

Over the past two years a Support Network has gradually been established by the Bishops' Conference of England & Wales. The Network includes some 40 participants from 12 dioceses. Some are priests, sisters and lay people involved in pastoral work with Travellers. Others are representatives from Catholic agencies that have projects to support Travellers (e.g. Westminster Children's Society has an after-school project for traveller children on a site under the Westway in London). The Network has met previously in smaller regional meetings and working groups, but this March held its first national gathering. An occasional newsletter – *Pilgrim Catholic* – enables members of the Network to keep in touch with one another. The Bishops Conference is in the process of trying to raise funds to establish a National Chaplaincy for work with Gypsies and Travellers. One of the tasks of a new National Chaplaincy would be to facilitate the training and development of people in the new Network.

First National Gathering

On 23-24 March, some 26 priest, religious and lay people met with Bishops Patrick O'Donoghue and Bernard Longley* to discuss a variety of concerns relating to the travelling communities. The gathering took place at Wistaston Hall, the Oblate Retreat Centre in Crewe. Joe and Bridie Jones, a Romany Gypsy and an Irish Traveller who are tireless campaigners for Travellers rights, addressed the gathering speaking about their own experiences. Fr Joe Browne outlined the Vatican Guidelines for the pastoral care of Gypsies. Caroline Keightley, from the government's Gypsy and Traveller Unit, described government policy for improved site provision. Fr Ged Barry and Moira Baldwin spoke of their experiences as a chaplain and probation officer in a high security prison. Rev Michael Hore reflected on his experience in Cottenham, where tensions between Travellers and the local community were gradually transformed by dialogue. Sr Petronia Williams and Br Louis Maggiore helped participants consider what they want from the Network.

*Bishop Bernard Longley will be taking over from Bishop Patrick O'Donoghue as the Bishop responsible for work with Travelling people.

Contact: Richard Zipfel 020 7226 5782 richard.zipfel@cbcew.org.uk
Fr Joe Browne 020 7482 5525 joe@travellerschaplaincy.org.uk

A Tear

*As I approach my thirteenth year,
I stop to reflect and shed a tear.*

*A tear for those who we have lost,
By racist attacks and lives it's cost.*

*A tear for folk who lost their land,
Now on the road, Section 61 in their hand*

*A tear for those who hide who they are
In fear of a beating or even a scar.*

*A tear for a race trying hard to survive,
In a world full of hate and utter despise.*

*If you thought for a minute this is about you
I must let you know— you're a gypsy too*

A poem read by Blue Jones at
the Yellow Rose Award Ceremony 25.9.06
From 'Pilgrim Catholic' Issue 2

MERIAN DERWENT is a one man, part time venture which brings crafts from a number of countries to sell here in the UK. It majors on Palestinian crafts, with a wide range of olive wood carving, ceramics, superb quality traditional needlework and a delightfully original range of Hebron Glass. There are also bowls and beadwork from Christian Aid's HIV/AIDS partner Wola Nani, in S. Africa, and candles and cards from CA's partner Jamaica AIDS Support for Life. There are a few other items from S. Africa, Sri Lanka and the Philippines.

Merian Derwent is happy to supply Sale or Return boxes of any or all of this range, or to come to particular events where their crafts are the main feature, perhaps alongside Traidcraft. They will offer 10% of money taken up to £300, or 15% from £3-500, with 20% over £500 for any cause of the local group. In the autumn (pre Christmas period) an event with 60+ gathered will rarely make less than £300. If you want to "sample" the crafts, Merian Derwent usually have a stall at the national Justice and Peace Conference. There are also Christmas and Devotional fliers available with some of the olivewood and a few other items illustrated.

Please make contact in writing to Merian Derwent, Box 309, Wigan, WN3 6XS, or via merianderwent@surefish.co.uk, or by leaving a message with your contact details on 01942 214656.



16 March Damulog

The candidates and key leaders of the election campaign met. We spent a lot of time discussing the security situation. There is a lot of 'psychological warfare' going around. A number of the Mayor's supporters are going around with guns and hurling out threats. Many people are scared but the candidates and key leaders are putting up a straight face. We may be over-reacting but I followed the suggestion of a 'security officer' who visited our house in Damulog. There are two big windows on the first floor and he wanted them screened. He also suggested screens on the main door at the ground floor. He said that if the situation got as bad as his home town in Cotabato, he wanted to eliminate all possibility of a grenade getting into the house lobbed from the road. He impressed on us that the house must never be left unattended. If the local police came to search the house, we must demand a search warrant and get an inventory of their firearms and things they are carrying with them. We must be careful that no planted evidence is carried out. He said to be most careful about guns and drugs.

On Thursday evening, Ben (our political organiser) received a number of texts messages from friends with the local police that the Regional Headquarters were getting pressure from the President's office to do something about Rogelio's murder. Ben and I went to see the Executive Officer of the National Bureau of Investigation and then visited General Capuyan of the Regional Police. They have the names of the two main suspects. As well they have traced some links with the possible masterminds. They also advised us on what to do and to whom to write in Manila to receive some protection for our safety during the campaign and some other matters that will help make the election less unfair and dishonest.

The local television also gave me an hour's interview – less adverts – on the updates of the case. I was very careful that I said nothing that could lead to a trial by media. But the interviewer focused on the work of MuCAARD [Muslim Christian Agency for Relief & Development] and what I can bring into the local government if elected as Mayor. It was a very positive interview and the viewers now all know that Rogelio's murder is not just known in Damulog but regionally, nationally and internationally.

Towards the end of the day the Governor rang Ben to inform him our group can affiliate with KAMPI - the President's party. When I finally got hold of the provincial and national headquarters of KAMPI, I was told that they knew about our group because Governor Zubiri had told them about us. Our affiliation with KAMPI has two very significant implications. We may get some financial assistance in return for support for the candidates running for the Senate under the KAMPI banner. Several people told me that this is what happens at every election. It is cheaper for national candidates to strike a 'deal' with local political groups than to set up their own local campaign machinery. More importantly we now have a direct access to the party. If we get harassed on the ground, we can expect support from the KAMPI political machinery.

Letters and petitions addressed to the Ambassador and the President are WORKING – they are making a difference. Two local policemen asked our team about my 'connections'. They said that their office has been getting

pressure from the regional office and the regional office from Malacanang – the name of the President's office (Downing Street of the Philippines) – about the murder of Rogelio. I was very well received at the National Bureau Investigation and the Regional Police Director's offices. I believe that the Governor 'change of heart' has been influenced by the letters and petitions he received and the interest from Malacanang. He was the one who rang our political organiser about the news of our affiliation with KAMPI. He also took the initiative of informing the provincial and Manila offices of KAMPI that he was endorsing our request for affiliation before we actually submitted our application. When we went to the provincial office, the Provincial Chairperson said that he knew about us because the Governor rang him 'several times'. It was only then that we filled in our application forms.

22 April

We've been on the campaign trail for 12 days. We've covered 10 villages and four hamlets. We've been lucky because the rains have stayed away but it also meant that it's been very hot and humid. The temperature has stayed between 31 to 36 degrees Celsius. Though the campaign has been energy sapping, it has also been very invigorating. The sympathy of the electorate is definitely on our side.

Our team has a very good synergy. After each rally, we hold a critiquing session to identify rooms for improvement in the delivery of the talks and clarity of the presentation. There is very sharp contrast between our rallies and those of the opposition.

We still have seven villages to cover. We just started recruiting volunteers as poll watchers and sharing initial thoughts how to convert the sympathy into votes and to protect the votes. Our opponents are bankrupt of ideas. Our analysis is that they will resort to vote-buying, intimidation, cheating in counting of the votes or ballot box switching. Our 'democratic' stage still leaves a lot of space that these things can happen. As the ground swell of our support gets more evident, my personal security also gets tighter and tighter. Sometimes I feel that I have become a prisoner in my own house. The peace volunteers are always with me. When we go out to the villages, two well-armed policemen act as our escorts. The Regional Police Director gave very clear instructions that he wants the local police to prevent violence and not to allow the Mayor to use the force for his own political gains. We are constantly on the watch for hired killers. Our security arrangements are focused on two things: to protect my life and to respect and protect the will of the electorate.

25 April

We had two rallies today. We had to walk part of the way to both hamlets. Again we received very good receptions on both occasions. There were more people in each of them than the audience of the town rally of the other party where there were so few that the rally was cancelled. It was a moral victory for us. But our successes and their failures are causing us security worries. No more harassment has been directed at us but the people are getting more intimidations. In spite of the support from the different legal police agencies, the criminal elements are always a step ahead. People are so afraid that they are not willing to report the incidents to the proper authorities. Sometimes I feel helpless. *Contd..*

JUST. FAIR.

what's so wrong with treating people right?

Asylum seekers are people who came to the UK to escape from conflict, persecution and torture. They hoped to find a safe place and have the chance to rebuild their lives. Now thousands are homeless and have no money for food and other essentials. They need our support.

The Refugee Council's JUST FAIR Campaign aims to end destitution for asylum seekers.

Action!

- Contact your MP to change the law to end the destitution of people refused asylum
- View the Campaign Animation to learn more and send it to a friend to raise awareness

More information: www.refugeecouncil.org.uk/justfair

Refugee Week 2007 18th to 24th June.

Refugee Week is a UK-wide programme of arts, cultural and educational events that celebrate the contribution of refugees to the UK, and encourages a better understanding between communities.

See www.refugeeweek.org for activities in your area.

CONGRATULATIONS TO SHROPSHIRE

on the award of Fairtrade status to the whole of the county in February.

In order to be awarded Fairtrade status, an area must meet five criteria:

1. The local council passes a resolution supporting Fairtrade, and agrees to serve Fairtrade tea and coffee at its meetings and in its offices and canteens.
2. A range of (at least two) Fairtrade products is readily available in the area's shops and local cafés/catering establishments:
Target for number of retail outlets: population of < 10,000 - 1 retail outlet per 2,500;
population of < 200,000 - 1 retail outlet per 5,000; population of < 500,000 - 1 retail outlet per 10,000.
NB Shropshire is in the < 500,000 category.
Target for number of catering outlets: population of < 10,000 - 1 catering outlet per 5,000;
population of < 200,000 - 1 catering outlet per 10,000; population of < 500,000 - 1 catering outlet per 20,000.
3. Fairtrade products are used by a number of local work places (estate agents, hairdressers etc) and community organisations (churches, schools etc). At least one major employer should use Fairtrade products.
In Shropshire the Ironbridge Gorge Museum Trust has now met these requirements.
4. Attract media coverage and popular support for the campaign.
5. A local Fairtrade steering group is convened to ensure continued commitment to its Fairtrade status.

The Shropshire Fairtrade Coalition campaigned enthusiastically for two years .

As well as a Fairtrade County it is possible to become a Fairtrade City, Fairtrade Village, Fairtrade Zone, Fairtrade Borough, or Fairtrade Island.



Ged Cliffe

Note from Editor: By supporting and encouraging Fairtrade we are actively helping families in the South today to earn a living

PHILIPPINES CONTINUED:

But I am keeping my reservations to myself because I cannot afford to show any weakness. If I do, our team may get discouraged. It's a tough – very tough – situation to be in. I want to thank all of you for all your prayers and support. Your campaign has been instrumental in getting the support of the Governor and the police. I don't know how I can ever thank you. We wouldn't have reached where we are now without all the assistance that our team has been receiving these past weeks. But we are truly against 'powers and principalities'.

Yesterday, the military intelligence invited Ben and me to a meeting. They said that we are winning the polls. But we should try to guess the next move of the opposition and put in counter strategies to prevent the opposition from sabotaging the results. Our peace volunteers have done very well in providing disciplined security services. I just

hope that we have done enough to educate the electorates from selling their votes.

On the threat of violence, higher authorities are sending 30 army personnel to make sure that violence does not happen. A special mobile police force will also be assigned for our protection. We are very hopeful that we will win - may be not all the members of our team will go through but at least a solid majority. It is worrying because we already identified roles and responsibilities in the implementation of the programmes. I cannot see how the possible winners from the other party can fit into council because they don't have the skills to take over the tasks we have outlined. The two possible winners have the money to buy votes.

With gratitude and love,
Romy

DATES FOR YOUR DIARY

JUNE

- 2 'The World Can't Wait' G8 London Mobilisation** See www.cafod.org.uk/campaigns.
- 3 Environment Sunday**
www.christian-ecology.org.uk
- 4 Livesimply** J & P Area meeting
St Ann's Cheadle Hulme, 7.30—9 pm
- 9 Contacts Day** at St Marie on the Sands,
Southport. 1.00 - 4.00pm
- 10 Campaign Against Arms Trade Christian Network Day of Prayer** 020 7281 0297
- 17 International Mass** St Vincent's Altrincham
11.15am
- 18-24 Refugee Week** 020 7346 6752 see p.11
- 21 -24 Sankofa Walk** Crewe—Liverpool see p 6
- 23 and 24 Travelling Anti Slavery exhibition**
West Midlands Agricultural Show
- 28 Telford & Wrekin Interfaith Group Meeting**
Point House, 7.30pm. Short AGM then an address *Between Two Cultures* by Rev Dr Israel Selvanayagam, Interfaith Consultant, Recent Principal UCA, Selly Oak Colleges, Birmingham. Contact 01952 240434.
- 29 'An inconvenient truth' film** in Chester see p 8
- 29 - July 2 Sankofa Walk** Liverpool-Buxton see p6

JULY

- 7 Shrewsbury Diocese J & P Walk** 5 miles
Meet at 10am at the car park Little Budworth Country Park near Oulton Park. Please phone Tony Walsh a week before to book a pub lunch 0151 355 6419
- 13 25 Years of Church Action on Poverty**
Service of Celebration Manchester Cathedral 7.45—8.45pm
- 16 Chester World Development Forum**
Bi-monthly meeting 5.30pm at CDEC, Campbell Community Hall, Boughton, Chester CH3 5BR. Tel 01244 350323.
- 20-22 National J&P Conference at Swanwick**
Called to be Peacemakers ... who, me?
Hosted jointly by Fellowship of Reconciliation and Pax Christi 020 7901 4864.

July 28—August 4 Catholic People's Week
'What Price Progress?' Nodfa Spirituality Centre N. Wales Speakers include Mary Colwell, Fr Tom Cullinan, Mike Monaghan & Rosemary Read. Contact Frank Monteiro 0121 354 9811 e mail: frater@monteiro.it

AUGUST

- 6 & 9 Anniversaries of first use of atomic weapons at Hiroshima & Nagasaki.**
Pax Christi 020 8203 4884
CND 020 7700 2393.
- 23 International Day for the Remembrance of the Slave Trade and its Abolition**
www.setallfree.net

SEPTEMBER

- 9 Racial Justice Sunday Mass**
Celebrated by Bishop Brian Noble 2.30 p.m.
St Mary 29 Zetland Street, Dukinfield
- 21 Global Cease Fire Day** 020 7456 9180
www.peaceoneday.org
- 22 Liverpool J&P Commission Annual Assembly** at LACE, 10.00 - 4.00

OCTOBER

- 6 CAFOD Harvest Fast Day** 020 7733 7900
- 8 - 26 Travelling Anti Slavery exhibition** Telford.
Meeting Point House, Telford
- 21 'Set All Free' service** in the Metropolitan Cathedral, Liverpool. 3pm
- 21-28 One World Week** *All Together Now*
0118 939 4933
- 29—Nov 16 Travelling Anti Slavery exhibition**
Shrewsbury Cathedral

NOVEMBER

- 9 -11 Residential Faith and Justice retreat** at Loyola Hall, with Tom Cullinan. Led by Stephen Hoyland from the Loyola team and planned jointly with Liverpool J&P, the retreat will focus on Fr Tom's pamphlet on the Eucharist (sent to all retreatants in advance). It is possible to attend for just the Saturday. For more information ring 0151 522 1080. To book contact Loyola Hall, 0151 426 4137 or mail@loyolahall.co.uk

Shrewsbury

Chair
Tony Walsh
54 Underwood Drive
Ellesmere Port
Ches. CH65 9BL
tel: 0151 355 6419

J&P Coordinator

Joan Sharples
16 Wellington Rd
Nantwich,
Ches CW5 7BH
tel: 01270 620584
Note new email:
joansharples620@btinternet.com

www.jp-shrewsburydiocese.org.uk

Liverpool

Joint Chair
Kath Lydon
Rita White

J&P Fieldworker

Steve Atherton
J&P Office, LACE
Croxteth Drive,
Sefton Park,
Liverpool L17 1AA
tel: 0151 522 1080
s.atherton@rcaol.co.uk

Office Secretary

Maria Hardacre
tel: 0151 522 1081

Editor of

MouthPeace
Marian Thompson
37 Dale Road,
Marple
Stockport SK6 6EZ
Tel: 0161 427 7254
marianet@tiscali.co.uk

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Don't forget to send in reports of events and dates for the diary

www.archdiocese-of-liverpool.co.uk

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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Marian Thompson
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