

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

CAFOD WELCOMES POPE'S LEADERSHIP ON REFUGEES + PETITION

22 August 2017: **CAFOD has welcomed the Pope's message and new Vatican document on migrants and refugees.**

In a statement CAFOD says: "The Holy Father's call to leaders comes as the Vatican publishes one of the most highly charged documents, both politically and policy-wise, it has ever produced. The guidance for governments – titled **Responding to Refugees and Migrants: Twenty Action Points** – lays out a roadmap on how states should approach the issue. The Vatican hopes this will galvanise action in the same way as the Pope's 2015 **Laudato Si'** encyclical did on climate change. The Church's intervention is deliberately timed to make a political impact. With just over 12 months to go before governments are due to agree two global 'compacts' on refugees and migration at the UN General Assembly in September 2018, little progress has been made amongst leaders on how to tackle the issue – despite it being one of the biggest challenges faced by the global community.

"The guidance has been published by the Vatican's department or 'section' on migrants and refugees. The section, which was set up by Francis in 2016, sits directly under the Pope's personal direction in an indication of how central the issue is to him. The Pontiff insists that migrants and refugees should be assisted at every stage of migration. This extends from the point of departure and the journey across borders to helping people following arrival in host countries where many subsist in poverty and with few rights to access services or lawful work."

More than 56% of the world's displaced people are living in Africa and the Middle East, with just 17% in Europe. The action points lay out specific proposals from the Church for governments to consider, ranging from the creation of humanitarian corridors for people fleeing conflict to providing access to work and education for refugees. The manifesto also calls for greater support for countries which have borne the lion's share of migrants, many of whom suffer from high levels of poverty themselves.

Graham Gordon, CAFOD Head of Policy, said: "This is one of the greatest crises of the century so far. Not for the first time, the Pope is reminding politicians that history will judge whether they rise to the challenge or abdicate their responsibilities."

The intervention is the latest in a series of challenges from the Pope to politicians. Pope Francis lambasted the "globalisation of indifference" on the island of Lampedusa, where thousands of migrants have landed, in his first visit outside Rome as Pope. On a visit to Kenya in November 2015, Francis said the world's response to the refugee crisis would be "a test of our humanity".

Graham Gordon, CAFOD Head of Policy, said: "The Church worldwide is committed to sharing the journey of people on the move, whether they are leaving, arriving, settling or returning. Inspired by Pope Francis' leadership, CAFOD partners in the world's poorest countries, along with Church organisations and CAFOD supporters here in England and Wales are among those reaching out right now with compassion and practical help. But it's necessary for governments to play their part."

Sign CAFOD's petition to the Prime Minister here: <https://e-activist.com/page/12965/petition/1>

See also: ICN 22 August 2017 - Pope challenges world to welcome, protect, promote and integrate refugees: www.indcatholicnews.com/news/33231

Source: <http://www.indcatholicnews.com/news/33239>

CHRISTIAN AID WELCOMES POPE FRANCIS WAKE UP CALL FOR REFUGEES

22 August 2017: **Christian Aid has also welcomed Pope Francis' call.** But the charity said it was telling that Governments have so far ignored the Pope's call to include the largest group of people forced to flee – the forgotten 40 million people displaced within their own countries, which make up the majority the 65 million people fleeing their homes.

Christian Aid's, Head of Advocacy, Laura Taylor said: "Pope Francis has time and again demonstrated his commitment to those otherwise left behind by the rich and powerful. Today he reminds us that the world can and must do more for all people who have been forced to flee their homes. But the forgotten crisis is the 40 million internally displaced people who need refuge within their own borders. This equates to two thirds of people who are forced from their home and yet they remain outside of our consciousness and the world's interest. At a time when the news is dominated by politics that is seemingly determined to divide us, faith leaders have a unique ability to speak across borders and remind us of our common humanity."

Christian Aid partner organisations in Northern Nigeria are currently supporting some of the two million people who have been displaced by violence and hunger and whose future remains uncertain. Poor communities are offering shelter, despite having little themselves. In the Democratic Republic of Congo so far this year there have been 997,000 people have fled their homes due to violence and conflict with a total of 3.7 million internally displaced people.

See: www.christianaid.org.uk

Christian Aid is a member of the ACT Alliance, a global coalition of more than 130 churches and church-related organisations that work together in humanitarian assistance, advocacy and development. **Further details at:** <http://actalliance.org>

Follow Christian Aid's newswire on Twitter: http://twitter.com/caid_newswire

See also: ICN 22 August 2017 - Pope challenges world to welcome, protect, promote and integrate refugees: www.indcatholicnews.com/news/33231

Read Christian Aid's response in full here: <http://www.indcatholicnews.com/news/332397>

USA: ARCHBISHOP SPEAKS OUT AGAINST NEW FORMS OF RACISM AND NATIONALISM

Source: Archdiocese of Los Angeles 23 August 2017

In a homily delivered at two Los Angeles parishes this weekend, Archbishop José H Gomez spoke out on the racial tensions that have been exposed in the wake of the August 11–12 *'Unite the Right'* white-nationalist rally held in Charlottesville, Virginia. "We are seeing in our country a new kind of racism and nationalism," Archbishop Gomez said. "It is a racism and nationalism rooted in fear. There is fear about what is happening in our society. There is fear about what is happening in our economy. Our country has become so angry and bitter, so divided — in so many different areas."

Archbishop Gomez called on Catholics to work to overcome new forms of racism and nationalism and "every ideology that denies the equality and dignity of the human person." "This has been a hard week in our country," he said, urging prayers for the people of Charlottesville and calling on Catholics to be "a true sign and instrument of healing and unity."

"There is no place in the Church — and there is no place in American society — for racism or prejudice against people based on their race or nationality," Archbishop Gomez said. He added: "The Gospel teaches us and the saints show us that beyond the colour of our skin or the countries where we come from, we are all brothers and sisters. We are all children of one Father. And we all have the Mother of God as our mother."

Archbishop Gomez pointed out that the national debate over immigration reform has also been marked by "a lot of racism and nativism...even among Catholics." "This is all wrong and it needs to stop! Our task is to bring people together, to build bridges and open doors and make friendships among all the diverse racial and ethnic groups and nationalities in our country." He concluded his homily asking prayers for the nation and for the Church. "Let us ask for the grace to believe that God's love can transform every heart that is hardened by hatred. And let us ask Mary Our Blessed Mother to intercede for us — that we might have the strength to keep building the family of God and keep building a society where every person is treated as a child of God."

Read the full homily text here: <http://angelusnews.com/articles/a-house-of-prayer-for-all-peoples>

Source: <http://www.indcatholicnews.com/news/33246>

TRANSCRIPT OF NEW ORLEANS MAYOR LANDRIEU'S ADDRESS ON CONFEDERATE MONUMENTS

19 May 2017: *Just hours before workers removed a statue of Confederate general Robert E. Lee — the fourth Confederate monument to be dismantled in New Orleans in recent weeks — Mayor Mitch Landrieu gave a special address at historic Gallier Hall.*

The soul of our beloved City is deeply rooted in a history that has evolved over thousands of years; rooted in a diverse people who have been here together every step of the way — for good and for ill. It is a history that holds in its heart the stories of Native Americans: the Choctaw, Houma Nation, the Chitimacha. Of Hernando de Soto, Robert Cavelier, Sieur de La Salle, the Acadians, the Islenos, the enslaved people from Senegambia, Free People of Colour, the Haitians, the Germans, both the empires of France and Spain. The Italians, the Irish, the Cubans, the South and Central Americans, the Vietnamese and so many more.

You see: New Orleans is truly a city of many nations, a melting pot, a bubbling cauldron of many cultures. There is no other place quite like it in the world that so eloquently exemplifies the uniquely American motto: *e pluribus unum* — out of many we are one.

But there are also other truths about our city that we must confront. New Orleans was America's largest slave market: a port where hundreds of thousands of souls were brought, sold and shipped up the Mississippi River to lives of forced labour of misery of rape, of torture. America was the place where nearly 4,000 of our fellow citizens were lynched, 540 alone in Louisiana; where the courts enshrined *'separate but equal'*; where Freedom riders coming to New Orleans were beaten to a bloody pulp.

So when people say to me that the monuments in question are history, well what I just described is real history as well, and it is the searing truth. And it immediately begs the questions: why there are no slave ship monuments, no prominent markers on public land to remember the lynchings or the slave blocks; nothing to remember this long chapter of our lives; the pain, the sacrifice, the shame ... all of it happening on the soil of New Orleans. So for those self-appointed defenders of history and the monuments, they are eerily silent on what amounts to this historical malfeasance, a lie by omission.

There is a difference between remembrance of history and reverence of it. For America and New Orleans, it has been a long, winding road, marked by great tragedy and great triumph. But we cannot be afraid of our truth. As President George W. Bush said at the dedication ceremony for the National Museum of African American History & Culture, "A great nation does not hide its history. It faces its flaws and corrects them."

So today I want to speak about why we chose to remove these four monuments to the Lost Cause of the Confederacy, but also how and why this process can move us towards healing and understanding of each other.

So, let's start with the facts. The historic record is clear: the Robert E. Lee, Jefferson Davis, and P.G.T. Beauregard statues were not erected just to honour these men, but as part of the movement which became known as *The Cult of the Lost Cause*. This 'cult' had one goal — through monuments and through other means — to rewrite history to hide the truth, which is that the Confederacy was on the wrong side of humanity. First erected over 166 years after the founding of our city and 19 years after the end of the Civil War, the monuments that we took down were meant to rebrand the history of our city and the ideals of a defeated Confederacy. It is self-evident that these men did not fight for the United States of America, they fought against it. They may have been warriors, but in this cause they were not patriots.

These statues are not just stone and metal. They are not just innocent remembrances of a benign history. These monuments purposefully celebrate a fictional, sanitized Confederacy; ignoring the death, ignoring the enslavement, and the terror that it actually stood for. After the Civil War, these statues were a part of that terrorism as much as a burning cross on someone's lawn; they were erected purposefully to send a strong message to all who walked in their shadows about who was still in charge in this city.

Should you have further doubt about the true goals of the Confederacy, in the very weeks before the war broke out, the Vice President of the Confederacy, Alexander Stephens, made it clear that the Confederate cause was about maintaining slavery and white supremacy. He said in his now famous *'Cornerstone speech'* that the Confederacy's "cornerstone rests upon the great truth, that the negro is not equal to the white man; that slavery — subordination to the superior race — is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth."

Now, with these shocking words still ringing in your ears, I want to try to gently peel from your hands the grip on a false narrative of our history that I think weakens us and make straight a wrong turn we made many years ago so we can more closely connect with integrity to the founding principles of our nation and forge a clearer and straighter path toward a better city and more perfect union.

Last year, President Barack Obama echoed these sentiments about the need to contextualize and remember all of our history. He recalled a piece of stone, a slave auction block engraved with a marker commemorating a single moment in 1830 when Andrew Jackson and Henry Clay stood and spoke from it. President Obama said, "Consider what this artifact tells us about history ... on a stone where day after day for years, men and women ... bound and bought and sold and bid like cattle on a stone worn down by the tragedy of over a thousand bare feet. For a long time the only thing we considered important, the singular thing we once chose to commemorate as history with a plaque were the unmemorable speeches of two powerful men."

A piece of stone – one stone. Both stories were history. One story told. One story forgotten or maybe even purposefully ignored.

For a long time, even though I grew up in one of New Orleans' most diverse neighbourhoods, even with my family's long proud history of fighting for civil rights ... I must have passed by those monuments a million times without giving them a second thought. So I am not judging anybody, I am not judging people. We all take our own journey on race. I just hope people listen like I did when my dear friend Wynton Marsalis helped me see the truth. He asked me to think about all the people who have left New Orleans because of our exclusionary attitudes. Another friend asked me to consider these four monuments from the perspective of an African American mother or father trying to explain to their fifth grade daughter who Robert E. Lee is and why he stands atop of our beautiful city. Can you do it? Can you look into that young girl's eyes and convince her that Robert E. Lee is there to encourage her? Do you think she will feel inspired and hopeful by that story? Do these monuments help her see a future with limitless potential? Have you ever thought that if her potential is limited, yours and mine are too?

We all know the answer to these very simple questions. When you look into this child's eyes is the moment when the searing truth comes into focus for us. This is the moment when we know what is right and what we must do. We can't walk away from this truth.

And I knew that taking down the monuments was going to be tough, but you elected me to do the right thing, not the easy thing and this is what that looks like. So relocating these Confederate monuments is not about taking something away from someone else. This is not about politics, this is not about blame or retaliation. This is not a naive quest to solve all our problems at once. This is, however, about showing the whole world that we as a city and as a people are able to acknowledge, understand, reconcile and, most importantly, choose a better future for ourselves, making straight what has been crooked and making right what was wrong. Otherwise, we will continue to pay a price with discord, with division, and yes, with violence.

To literally put the confederacy on a pedestal in our most prominent places of honour is an inaccurate recitation of our full past, it is an affront to our present, and it is a bad prescription for our future. History cannot be changed. It cannot be moved like a statue. What is done is done. The Civil War is over, and the Confederacy lost and we are better for it. Surely we are far enough removed from this dark time to acknowledge that the cause of the Confederacy was wrong. And in the second decade of the 21st century, asking African Americans — or anyone else — to drive by property that they own; occupied by reverential statues of men who fought to destroy the country and deny that person's humanity seems perverse and absurd.

Centuries-old wounds are still raw because they never healed right in the first place. Here is the essential truth: we are better together than we are apart. Indivisibility is our essence. Isn't this the gift that the people of New Orleans have given to the world?

We radiate beauty and grace in our food, in our music, in our architecture, in our joy of life, in our celebration of death; in everything that we do. We gave the world this funky thing called jazz; the most uniquely American art form that is developed across the ages from different cultures. Think about second lines, think about Mardi Gras, think about muffaletta, think about the Saints, gumbo, red beans and rice. By God, just think. All we hold dear is created by throwing everything in the pot; creating, producing something better; everything a product of our historic diversity. We are proof that out of many we are one — and better for it! Out of many we are one — and we really do love it!

And yet, we still seem to find so many excuses for not doing the right thing. Again, remember President Bush's words, "A great nation does not hide its history. It faces its flaws and corrects them." We forget, we deny how much we really depend on each other, how much we need each other. We justify our silence and inaction by manufacturing noble causes that marinate in historical denial. We still find a way to say "wait, not so fast." But like Dr. Martin Luther King Jr. said, "wait has almost always meant never." We can't wait any longer. We need to change. And we need to change now. No more waiting. This is not just about statues, this is about our attitudes and behaviour as well. If we take these statues down and don't change to become a more open and inclusive society this would have all been in vain.

While some have driven by these monuments every day and either revered their beauty or failed to see them at all, many of our neighbours and fellow Americans see them very clearly. Many are painfully aware of the long shadows their presence casts, not only literally but figuratively. And they clearly receive the message that the Confederacy and the cult of the lost cause intended to deliver.

Earlier this week, as the cult of the lost cause statue of P.G.T. Beauregard came down, world renowned musician Terence Blanchard stood watch, his wife Robin and their two beautiful daughters at their side. Terence went to a high school on the edge of City Park named after one of America's greatest heroes and patriots, John F. Kennedy. But to get there he had to pass by this monument to a man who fought to deny him his humanity. He said, "I've never looked at them as a source of pride ... it's always made me feel as if they were put there by people who don't respect us. This is something I never thought I'd see in my lifetime. It's a sign that the world is changing."

Yes, Terence, it is, and it is long overdue. Now is the time to send a new message to the next generation of New Orleanians who can follow in Terence and Robin's remarkable footsteps. A message about the future, about the next 300 years and beyond; let us not miss this opportunity New Orleans and let us help the rest of the country do the same. Because now is the time for choosing. Now is the time to actually make this the City we always should have been, had we got it right in the first place. We should stop for a moment and ask ourselves — at this point in our history, after Katrina, after Rita, after Ike, after Gustav, after the national recession, after the BP oil catastrophe and after the tornado — if presented with the opportunity to build monuments that told our story or to curate these particular spaces ... would these monuments be what we want the world to see? Is this really our story?

We have not erased history; we are becoming part of the city's history by righting the wrong image these monuments represent and crafting a better, more complete future for all our children and for future generations. And unlike when these Confederate monuments were first erected as symbols of white supremacy, we now have a chance to create not only new symbols, but to do it together, as one people. In our blessed land we all come to the table of democracy as equals. We have to reaffirm our commitment to a future where each citizen is guaranteed the uniquely American gifts of life, liberty and the pursuit of happiness.

That is what really makes America great and today it is more important than ever to hold fast to these values and together say a self-evident truth that out of many we are one. That is why today we reclaim these spaces for the United States of America. Because we are one nation, not two; indivisible with liberty and justice for all, not some. We all are part of one nation, all pledging allegiance to one flag, the flag of the United States of America. And New Orleanians are in, all of the way. It is in this union and in this truth that real patriotism is rooted and flourishes.

Instead of revering a 4-year brief historical aberration that was called the Confederacy we can celebrate all 300 years of our rich, diverse history as a place named New Orleans and set the tone for the next 300 years. After decades of public debate, of anger, of anxiety, of anticipation, of humiliation and of frustration. After public hearings and approvals from three separate community led commissions. After two robust public hearings and a 6-1 vote by the duly elected New Orleans City Council. After review by 13 different federal and state judges. The full weight of the legislative, executive, and judicial branches of government has been brought to bear and the monuments in accordance with the law have been removed.

So now is the time to come together and heal and focus on our larger task. Not only building new symbols, but making this city a beautiful manifestation of what is possible and what we as a people can become. Let us remember what the once exiled, imprisoned and now universally loved Nelson Mandela and what he said after the fall of apartheid. "If the pain has often been unbearable and the revelations shocking to all of us, it is because they indeed bring us the beginnings of a common understanding of what happened and a steady restoration of the nation's humanity."

So before we part let us again state the truth clearly. The Confederacy was on the wrong side of history and humanity. It sought to tear apart our nation and subjugate our fellow Americans to slavery. This is the history we should never forget and one that we should never again put on a pedestal to be revered. As a community, we must recognize the significance of removing New Orleans' Confederate monuments. It is our acknowledgment that now is the time to take stock of, and then move past, a painful part of our history. Anything less would render generations of courageous struggle and soul-searching a truly lost cause.

Anything less would fall short of the immortal words of our greatest President Abraham Lincoln, who with an open heart and clarity of purpose calls on us today to unite as one people when he said: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to do all which may achieve and cherish: a just and lasting peace among ourselves and with all nations."

Source: <http://pulsegulfoast.com/2017/05/transcript-of-new-orleans-mayor-landrieus-address-on-confederate-monuments>

A MIGHTY GIRL

When she joined a "swim-in" in St. Augustine, Florida on June 18, 1964, 17-year-old Mamie Nell Ford had little idea that her picture would soon be seen around the world -- and help spur the passage of the landmark Civil Rights Act of 1964.

On that day, seven civil rights activists, including Ford, jumped into the segregated pool at the Monson Motor Lodge to protest its 'whites-only' policy. As journalists looked on, the motel owner's James Brock responded by dumping acid into the pool in an effort to drive them out.

Ford recalls that her immediate reaction was "I couldn't breathe," and a photo of her with an alarmed expression as Brock pours acid nearby appeared in newspapers around the world. When people learn about the incident today, Ford says, "I'm often asked, 'How could you have so much courage?' Courage for me is not 'the absence of fear,' but what you do in the face of fear."

The campaign to challenge segregation in St. Augustine in 1963 and 1964, known as the St. Augustine Movement, is considered one of the bloodiest of the Civil Rights Movement. Students staging "wade-ins" to challenge segregation on the beaches were violently beaten and, after several black children were admitted into white schools due to the Supreme Court's decision outlawing school segregation, several of the children's homes were burnt to the ground by local segregationists. Martin Luther King, Jr. was even arrested on the steps of this same motel only a week prior to the pool "swim-in," after being charged with trespassing when he attempted to dine at the "whites-only" Monson Restaurant.

Prior to the pool "swim-in", Ford was already an experienced civil rights activist in her hometown of Albany, Georgia. When Martin Luther King, Jr's Southern Christian Leadership Conference came to Albany to recruit activists to support the movement in St. Augustine, she immediately signed up. "When they asked for volunteers to participate in the swim-in demonstration, I said, yes, because, despite segregation, I knew how to swim," she says. While they knew it was likely they would be arrested, no one expected the owner to pour acid into the pool.

"It is as fresh in my mind as the morning dew, because when the acid was poured in the pool, the water began to bubble up," Ford recalls. Although the group was arrested shortly thereafter, their protest had the intended effect: as it made headlines worldwide, President Johnson said in a recorded phone conversation: "Our whole foreign policy will go to hell over this!" Within 24 hours, the civil rights bill that had been introduced a year before and had been stalled in the Senate won approval, leading directly to the passage of the historic Civil Rights Act of 1964.

After being released from serving jail time for the swim-in, Ford made a powerful statement urging the people of St. Augustine to keep fighting: "Don't lose heart now because you're the ones on whom this movement rests. People will come and go because they live somewhere else, but you live here and you make this thing happen." She returned home and went on to join five other black girls to lead the desegregation of the formerly all-white Albany High School, where she graduated with honours in 1965. Ford, who later changed her name to Mimi Jones, then went to college in Boston where she spent her career working in the Department of Education.

Although less well known than school segregation, the long legacy of segregation in swimming pools still lives on today. After legal challenges and actions like this one in St. Augustine forced the end of segregated pools, in many towns, especially in the South, 'white flight' from public pools to private clubs often led to their closure. The impact of first segregation and later pool closures over generations has led to a major gap between white and black Americans in swimming ability, with whites being twice as likely to know how to swim as blacks. This difference is also reflected in the CDC finding that black children are three times more likely die from drowning than white children.

For these reasons and the long legacy of racism at swimming pools, Simone Manuel's victory at the last Olympic Games took on special meaning for many African Americans -- a significance the young swimmer alluded to after she became the first African-American woman to ever win an individual Olympic gold in swimming: "The gold medal wasn't just for me," she said. "It's for a lot of people who came before me."

For an excellent novel about the fight over a segregated pool in one girl's Mississippi town, we highly recommend ***Glory Be*** for ages 8 and up at <http://www.amightygirl.com/glory-be>

For more books for children and teens about the courageous girls and women who helped lead the fight for equality, check out our blog post, ***40 Inspiring Books on Girls & Women of the Civil Rights Movement***, at <http://www.amightygirl.com/blog?p=11177>

Teen and adult readers can learn about more courageous activists in the fascinating book "***She Takes A Stand: 16 Fearless Activists Who Have Changed The World***," for ages 12 and up, at <http://www.amightygirl.com/she-takes-a-stand>

To introduce your children to the true stories of women who fought for their rights and the rights of others, visit our ***Activist Biographies*** section at <http://amgrl.co/1R6cGAuanne>

• A Mighty Girl is the world's largest collection of books, toys, movies, and music for parents, teachers and others dedicated to raising smart, confident, and courageous girls, and, of course for girls themselves! The site was founded on the belief that all children should have access to positive messages about girls and honour their diverse capabilities. Girls do not have to be relegated to the role of sidekick or damsel in distress; they can be the leaders, the heroes, the champions, find the cure, and go on the adventure. <http://www.amightygirl.com>

CHRISTIANS PRAY AT SITES THREATENED WITH FRACKING

23 August 2017: Christians from a range of denominational backgrounds went on an anti-fracking road trip yesterday, stopping to meet and pray with communities threatened with fracking. Members of Christian Climate Action from across the UK visited three sites in Nottinghamshire and Derbyshire where planning permission has been sought or already granted for either seismic testing or exploratory drilling. At each site they met with local people who are opposing fracking and prayed for the protection of creation and that fracking will not happen.

Ruth Jarman, one of those who attended, said: "Surrounded by beautiful countryside, it was easy to give thanks and praise for God's creation, but it was hard to imagine a 60 metre high drilling rig towering over the fields. It is a mistake to explore for more oil and gas when scientists tell us that we must leave 90% of all known reserves in the ground in order to maintain abundant life on earth as we know it. It felt right to be here. We prayed for strength and perseverance for the local opposition groups, and for the repentance and conversion of humanity as we seek to learn to live within our means in God's earth."

The sites visited were:

- Bramley Moor Lane near Eckington in Derbyshire. This is the first site in Derbyshire where planning permission has been applied for a shale gas exploration site.
- Tinker Lane near Blyth in Nottinghamshire. In May 2017 Nottinghamshire County Council granted planning permission for an exploratory well. It is the second site in the county to be granted such permission.
- Shirebrook Wood in Nottinghamshire. The wood is a local beauty spot and one of a number of council-owned sites where permission is being sought for seismic testing.

Christian Climate Action is a community of Christians supporting each other in acts of public witness and non-violent direct action, as a way of following Jesus in the face of climate breakdown.

For more information see: <https://christianclimateaction.wordpress.com>

Source: <http://www.indcatholicnews.com/news/33244>

PAX CHRISTI CALLS FOR DIPLOMACY AND NEW TALKS ON NORTH KOREA

14 August 2017, **Pax Christi International** issued the following statement on the North Korea - USA crisis:

Pax Christi International calls on the leaders of the United States and North Korea to cease the inflammatory rhetoric and threatening actions of last week that have raised tensions and strained relationships in the region, increasing the possibility of a cataclysmic confrontation. We call on all parties, and the international community under the leadership of the United Nations Security Council, to foster the conditions necessary for thoughtful, measured and productive diplomacy.

Both nations have undertaken aggressive actions recently which have destabilised an already precarious situation, moving the region-and the world-closer to war. The current bluster and posturing by the leaders of these two nations has added to the volatility and poisoned efforts to address the issues in a manner which is constructive and aimed at raising the possibility of security for everyone.

In the wake of the commemoration of the devastation suffered by Hiroshima and Nagasaki 72 years ago last week, we are especially appalled that these two leaders can so blithely and irresponsibly threaten the use of nuclear weapons. At a time when 122 nations have signed onto a treaty banning nuclear weapons, it is inconceivable to us that we are witnessing the kind of nuclear brinkmanship that rightfully should be relegated to the dustbin of history.

We strongly urge the United States and other nuclear powers to honour their disarmament obligations under the Nuclear Non-Proliferation Treaty (NPT) and plead with North Korea to recommit to the treaty. This dispute between the United States and North Korea is further evidence of how the very existence of nuclear weapons greatly increases our collective insecurity.

Where there is crisis, there is also opportunity. From its first steps toward developing nuclear weapons, North Korea has consistently demanded two things of the United States: assurances there will be no U.S. - led or condoned attack on them and recognition of The Democratic People's Republic (DPRK) as an independent nation.

It is time now to resume direct negotiations if possible in the context of the Six Party Talks toward finally signing a peace agreement to end the war on the Korean peninsula and the suffering and isolation of the North Korean people; freezing North Korea's missile and nuclear tests; ending provocative joint US-Japanese-South Korean military exercises; and achieving mutual nuclear disarmament as part of a global drive to abolish nuclear weapons.

Pax Christi International is a movement founded on the principle of dialogue and the hard, unglamorous work of reconciliation. We hold up the testimony of the victims of Hiroshima and Nagasaki to remind the world of the horrific, unconscionable consequences of the use of nuclear weapons. We join with all those encouraging diplomacy as a path to peace.

Source: <http://www.indcatholicnews.com/news/33184>

VIEWPOINT: BLESSED ARE THE PEACEMAKERS AND OPPONENTS OF NUCLEAR WEAPONS

Ellen Teague 14 August 2017

My fortieth birthday was a quiet affair. With three exuberant little sons under five years old, my husband and I simply shared a birthday cake with the boys and then, once they were in bed, a take away Indian meal for two. It was the 25 January 1995. My 1995 diary doesn't have an entry for that day, but I know I ended it with a final look at my cards, a final check on the children, a final glance through the frosty window pane at the clear sky and a final prayer of gratitude to God for good health and blessings. It was only some years later I discovered that in the early hours of that day the final curtain had nearly come down on the world as we know it. The world had come within two and a half minutes of an accidental nuclear holocaust.

A military technician in Northern Russia had noticed a blip on his radar screen. A rocket had been launched from off the Norwegian coast and it appeared to originate from a US nuclear submarine - capable of detonating eight nuclear bombs over Moscow within fifteen minutes. Moments later, Russian President Boris Yeltsin, his defence minister, and his chief of staff were informed of the launch. The nuclear command systems switched to combat mode, and the nuclear suitcases carried by Yeltsin and his top commander were activated for the first time in the history of the Soviet-made weapons system. If a response was to be made, it had to be done within ten minutes.

Halfway through the eighth minute, the Russians decided that their country was not under nuclear attack. The rocket was heading out to sea and no longer posed a threat. It was, in fact, a scientific probe sent up to investigate the northern lights. Three more minutes passed, and Yeltsin was informed that the launching was unlikely to be part of a surprise nuclear strike by Western nuclear submarines. These conclusions came minutes before Yeltsin and his commanders should, based on standard launch on warning protocols, have launched a nuclear response. Nine days before, Norway had notified 35 countries, including Russia, of the exact details of the planned launch. The Russian Defence Ministry had received the information but neglected to share it with the on-duty personnel at the early-warning centre. The incident raised serious concerns about the quality of the former Soviet Union's nuclear systems.

The majority of people in the Western world did not find out for several years - too late to generate either outrage or serious reflection. My 1995 diary does have an entry for the day following. It says, "nursery closed". If I remember rightly, the nursery building attended by my four-year-old had a burst pipe and flooding due to the icy weather. That was regarded as a major crisis by the small circle of families who used the nursery. How unaware we all were of the greater danger facing us, and jeopardising the futures of all our children.

The **Nuclear Nonproliferation Treaty** (NPT) has been the world's best bulwark for more than 30 years against the unlimited spread of nuclear weapons. However, if their proliferation continues, it may be inevitable that at some point, by either accident or by miscalculation or by computer malfunction, or by malice or madness, somewhere, somebody will actually use a nuclear weapon.

There is deep concern over the acquisition of nuclear weapons by volatile countries such as North Korea, India and Pakistan, but let us not forget that the only times they were used, and on a civilian population, was by the US.

More than 70 years after the world witnessed the devastating power of nuclear weapons, a global treaty was approved just last month to ban these bombs, a move that supporters hope will lead to the eventual elimination of all nuclear arms. The treaty was endorsed by 122 countries at United Nations headquarters in New York after months of talks in the face of strong opposition from nuclear-armed states and their allies. All of the countries that bear nuclear arms and many others that either come under their protection or host weapons on their soil boycotted the negotiations. The most vocal critic of the discussions, the US, pointed to the escalation of North Korea's nuclear and ballistic missile programme as one reason to retain its nuclear capability. The UK did not attend the talks despite government claims to support multilateral disarmament.

Since the end of the Cold War, many ordinary people have taken the view that nuclear weapon dangers are behind us. Nuclear weapons are now in the hands of eight states: the US, Russia, China, UK, France, Israel, India and Pakistan. North Korea may have developed them, and Iran might do so. So far, there is no evidence that nuclear weapon material or technology has passed into the hands of those whom we now call terrorists but there is clearly a danger that it could do so.

There are in the world today around 15,000 nuclear weapons. Worse, pre-emptive war outside the restrictions of the UN Charter, is now being made an option. Gone are the days when the purpose of nuclear weapons was thought by the general public to be to deter their use by anyone else. Now, despite their horrendous effects, nuclear weapons are again being discussed as a usable means of waging war. And the current stand-off between the US and North Korea over the latter's nuclear weapons programme is fraught with danger. Trump wants North Korea to be "very nervous". Well, I'm certainly feeling nervous, especially since so many Americans can't even place the Korean peninsula on a map and appear to know so little about nuclear weapons.

The Christian Churches have a vital role to play, in the view of Bruce Kent, a Vice-President of both the Campaign for Nuclear Disarmament (CND) and Pax Christi UK. "One does not have to be a high grade moral theologian to realise that, 'Do as I say, not as I do' will never be an effective formula for disarmament" he says. He regrets that, at the height of the Cold War in the 1980s, the churches played an ambiguous role. "Official teaching was that nuclear deterrence could be tolerated temporarily, despite the wicked threats it entailed, as the best we could manage while the disarmers were busy disarming - would that such had been their intention" he suggests. Now, the Church has a clear stance against nuclear weapons.

In March, Pope Francis sent a message to the UN Conference in New York saying, "The ultimate goal of the total elimination of nuclear weapons becomes both a challenge and a moral and humanitarian imperative". Church leaders in the US, South Korea, Japan and Guam have all called for a diplomatic solution to the current crisis. In Bruce Kent's view, either a process of negotiating a treaty aimed at the elimination of all nuclear weapons everywhere begins, or the world's peoples face ever increasing dangers from nuclear accidents, nuclear proliferation and deliberate use of nuclear weapons.

Over 50 years ago, less than two weeks after the bomb was dropped on Nagasaki, British Prime Minister Clement Atlee said in a memo: "We should declare that this invention has made it essential to end wars. The new world order must start now." It did not. The current combined explosive yield of the nuclear weapons on high alert world-wide is 200,000 times the force of the Hiroshima bomb. Joseph Rotblat, a nuclear physicist who was involved in the creation of the first atom bomb but later became a vocal critic of the nuclear arms race, said at the 2003 AGM of the Movement for the Abolition of War: "Nuclear weapons are the most horrific invention ever made in science. Their destructive power is millions of times greater than from ordinary explosives. On top of this, they leave a residue of radioactive poison that would cause death in generations yet to be born. Their large-scale use could bring our civilisation to an end and threaten the very existence of the human race. For these reasons nuclear weapons have been seen from the beginning as immoral tools of war."

This is a crucial time in the global struggle for a peaceful future and freedom from fear. We owe it to our young people and to the whole Earth community to stay engaged with active peacemaking, stop tolerating nuclear weapons and retain a positive vision for peaceful world. Let us encourage diplomacy to resolve tensions and discourage confrontational rhetoric. Let us pray for peace, resist arms trading, support moves to abolish nuclear weapons, and refuse to endorse the incredibly expensive and immoral upgrading of Britain's Trident nuclear weapons. Pax Christi International said yesterday: "We hold up the testimony of the victims of Hiroshima and Nagasaki to remind the world of the horrific, unconscionable consequences of the use of nuclear weapons, and we join with all those encouraging diplomacy as a path to peace." Amen to that!

Links: www.theguardian.com/world/unitednations

and www.theguardian.com/world/2017/jul/04/north-korea-launches-ballistic-missile-japans-defence-ministry-says

See also: ICN 10 August 2017: Prayers for peace at Westminster Cathedral and Battersea + Video

www.indcatholicnews.com/news/33158

Source: <http://www.indcatholicnews.com/news/33185>

NONVIOLENCE WORKS! Series of Seminars 2 – 5 October

Pope Francis has called nonviolence 'a style of politics for peace'. Come and explore what that might mean in practice at a series of seminars building on the work of the Catholic Nonviolence Initiative and the Vatican. Open events organised by Pax Christi and University co-hosts:

2 October, Amigo Hall, St George's Cathedral, London. 2.30-5pm Info & RSVP: Pax Christi, info@paxchristi.org.uk

3 October, Leeds Beckett University, Leeds. 5.30 – 7.30 pm Info & RSVP: <https://tinyurl.com/ybx62pxj>

4 October, Birmingham @Newman College. 5.30 – 8pm Info & RSVP: David McLoughlin D.B.McLoughlin@staff.newman.ac.uk

5 October, Liverpool @ University of Liverpool. (pm)

• **Practical details nearer the time – go to:** www.paxchristi.org.uk

THE BIG SHIFT GLOBAL CAMPAIGN URGING MDBS TO GO 100%RE BY OR BEFORE 2020

2017 Season of Creation Campaign for a Big Shift at the World Bank: going to 100% renewable energy by or before 2020

The campaign aims to take public pressure on Multilateral Development Banks (MDBs) and their Executive Directors (some of who have indicated that they could use the leverage of public opinion in the Bank's Board meetings) as well as on their member countries' Heads of State and Finance Ministers to a decisive level. The pilot phase will aim at the World Bank and its EDs by the Annual Meetings in October 2017, with a view to bringing regional development banks also in scope of the campaign in 2018 through 2020. Research shows that the World Bank has been contributing to further financing of coal-fired power stations until 2015 and even after its commitment to Paris Agreement. We need to challenge this continued funding of the fossil fuels that are causing damaging climate change, influence the World Bank policies on energy investment, and lobby for a Big Shift towards investing in renewables. This work urgently needs to continue into 2017/18.

Enhancement of ambition in each country's Nationally Determined Contributions (NDCs) and creation of long-term strategies (LTS) before 2020 by countries requires public finance to shift at a larger scale than is happening at the moment to send a strong signal to other stakeholders. The World Bank needs to raise the bar for transformation and momentum of shifting away from fossil fuels. Their finance needs to enable ambition beyond the current NDCs by making modern, clean, sustainable energy and infrastructure affordable and accessible to their client countries.

Accordingly, country strategies and various instruments of financing by the World Bank are in need of urgent review as per the mandate from their client countries for building a new sustainable economy and shifting financial flows as enshrined in the Paris Agreement and Agenda 2030. The use of public finance for fossil fuels needs to become an exception during transition and the call for such a shift needs to come from the governments of client countries and from stakeholders within these countries. Alongside our UK campaign towards the big banks, the Big Shift is working across the globe towards the same aims of directing millions of pounds of investments out of fossil fuels and into clean, low carbon renewable energy. We're also making the case for access to clean energy to millions of poor people currently living with no access to electricity.

What is needed to for this Big Shift?

1. Phase out fossil fuels
2. Phase in renewable energy
3. Provide energy access

How are we doing this?

We're listening to the scientists, world leaders and faith communities who have declared that at least two thirds of the world's fossil fuel reserves must stay in the ground. This is to make sure that we avoid global temperatures rising more than 2 degrees or even better 1.5 degrees—the limit agreed by nations across the globe.

The World Bank says that climate change is disproportionately affecting the poorest people on the planet and states that its goal is to end extreme poverty at the global level within a generation. However, the World Bank still supports fossil fuel projects that contribute further to the release of greenhouse gases into the atmosphere, accelerating global warming and worsening climate change.

It is time for the World Bank to put its money where its mouth is. We want the World Bank, through its investment choices, to help ensure we create a future where everyone has access to affordable, decentralised renewable energy; a world that no longer relies on fossil fuels for energy and where poverty is a thing of the past. This means the World Bank must phase out all investment in fossil fuels and increase its focus on renewable energy and energy access. To do this, we're calling for a review of the World Bank's energy strategy. We're calling for much greater transparency about the impact of their investments in energy on the lives of ordinary people, particularly in terms of tackling poverty and getting access to clean, reliable energy for those currently living without it.

A lot of developing countries are at a crossroads between a fossil fuel future and a low-carbon sustainable future. As well as the World Bank, the multilateral development banks (MDBs) have a huge influence in Africa, Asia and Latin America and the Caribbean. These banks finance projects in the form of loans and grants and these investments reduce risk for private and state investors. **Take a look at Christian Aid's report 'Financing our Future'** which shows the two faces of these banks: <http://www.christianaid.org.uk/images/financing-our-future-sept-2016.pdf> On the one hand, they are at the forefront of climate finance and renewable energy, but they also continue to support billions of pounds of fossil fuel projects.

What are we doing about it?

As well as working directly to change the approach of the World Bank, we've been looking at countries that are severely impacted by climate change - countries where hundreds of thousands of people are living in energy poverty, with little access to energy. We're excited to announce that to date our Big Shift work has started in: Africa - Kenya, Malawi and Ethiopia; Asia - The Philippines, Bangladesh; Latin America - Central America as a region and Bolivia. And we have been supporting the emergence of regional networks such as the Africa Coalition for Sustainable Energy & Access (ACSEA) and the Asia Consortium on Climate Change (ACCC) to develop joint regional advocacy towards the MDBs and other influential regional institutions.

In each country and region the challenges are different and the approaches we take are too. But the Big Shift is urgent, so we are working with our partners to engage and support people at a community level across three geographic regions to gain access to renewable energy technology, and to bring an end to investment in fossil fuel energy and to invite those people to bring moral and ethical pressure to bear on the MDBs and the World Bank so that they urgently phase out funding for fossil fuels.

With our partners the Pan African Climate Justice Alliance (PACJA) and with the ACT Alliance, we demanded financing for a renewable energy revolution in the continent of Africa to get clean energy to people who most need it. <http://catholicclimatemovement.global/15667-2/>

GAZA: YOUNG ACTORS START UP TRAVELLING REP THEATRE

A group of young people in Gaza has decided to take the only travelling rep theatre in Palestine to perform in orphanages, hospitals and day assistance centres, to help alleviate the psychological stress and trauma of children living in the Gaza Strip, suffering the stress of blockade, power cuts, shortages and conflict. The group, known as the **Palestinian Entertainment Theatre**, comprises twelve young artists who volunteer to spend their time and even money to keep this, the only local itinerant theatre going. It was started up last year.

One of the younger audience's favourite pieces consists of a narrator, wearing a red Turkish turban, a *Tarbush*, a traditional Palestinian head scarf - the *kufiya*, sits in the centre of a circle of children and tells adventure stories. The stories deal with sensitive issues regarding the society in which the children live. The children are also given useful information such as never to touch the remains of Israeli missiles and to keep away from the border. Entertainment and open communications like this rarely happen in this impoverished enclave, so the arrival of the troupe is a very exciting event. According to the Palestine Central Statistics Office (PCBS) there are 14 theatres in Palestine, 11 in West Bank and three in Gaza, but none of these are travelling theatres.

Source: <http://www.indcatholicnews.com/news/33179>

VMM INTERNATIONAL IN AFRICA

Patrick Hart writes: It was as recently as last December that Marie Rice was leafing through a diocesan publication and chanced upon an advert promoting volunteering opportunities with VMM International in Africa. Fast-forward a couple of months and the retired teacher cum events specialist was already planning a month-long trip to Uganda with the help of the same UK-based international development organisation.

The advert that had initially caught Marie's eye was publicising the short-term volunteer programme that VMM (originally known as the Volunteer Missionary Movement) runs from its offices in Liverpool and Dublin – and it was within this framework that she subsequently travelled to Mbarara in western Uganda last month to work with local schoolchildren and orphans. "I spotted a half-page advertisement in *Northern Cross* – the independent monthly newspaper for people of Christian faith in north-east England and, in particular, the Catholic diocese of Hexham and Newcastle," explained Marie. "And soon enough I was spending the whole of August near Mbarara at a Catholic spiritual renewal centre called Yesu Ahuriire."

If the Catholic connection reflects VMM's ethos as a lay Christian organisation – around 70% of its partners in Africa are faith-based or diocesan bodies – Marie's own mission chimed both with her early career teaching in London and Canada, and with the evening classes she later gave back on her native Tyneside. Thus she was perfectly equipped to assist at Kichwamba primary school, as well as helping out at the so-called '*House of Love-Africa*' which serves the poor and needy, including people affected by HIV/AIDs and abandoned children.

"Some members of Yesu Ahuriire, which teaches people how to live in the community as one family and one society, were inspired to create the *House of Love-Africa* in 2006. The latter supports abandoned HIV/AIDs orphans infected and affected by HIV/AIDs," said Marie. "I helped out in the school, in addition to fitting into the timetable of the *House of Love* with prayers, music and Eucharistic celebrations."

The "64-years-young" Marie's lifetime of experiences – including jobs in advertising, sales and, latterly, arranging continued professional development activities for the Institute of Chartered Accountants – made her a strong and versatile candidate for any volunteering post. Yet she credits VMM with quickly and easily turning her early interest into an exciting reality. "The preparation was straightforward," she said. "I knew from the start that I wanted to go in August and so having a deadline helped with all the paperwork. The VMM staff were very approachable and totally encouraging – I had my initial interview within weeks of applying and this was followed two months later by two days' training in Liverpool."

VMM tailors its three-to-six-week placements to suit applicants of all ages and aptitudes, with opportunities ranging from teaching and community development to construction in countries such as Uganda, Kenya, Malawi and Ghana. Marie has been nothing but impressed, saying: "A big part of the appeal was that VMM works with partner organisations in Africa, which enables the time spent there to be more fruitful with long-term results. Also, it is a faith and values-based operation with a strong history of sending lay volunteers."

Consequently, this parishioner of Our Lady and Saint Columba in Wallsend, near Newcastle, was able to "enter wholeheartedly into the spirit" of her Ugandan hosts' life and work, adding: "It may have been just four weeks but I know somehow that the experience will leave an indelible mark on me. The *House of Love* also fitted with the VMM tagline of 'A world where we live in the shelter of one another'." Now she has the following advice for anybody else considering volunteering possibilities in Africa: "Listen to your heart and instincts and just go for it." Here is a 'call to action' for the end of the article:

For more information, or for details of the various volunteering opportunities available with VMM, contact UK manager Van Garber via: van@vmminternational.org or 0044 (0)151 291 3438.

The VMM website is here: <http://www.vmminternational.org/>

RECLAIMING THE COMMON GOOD: HOW CHRISTIANS CAN HELP RE-BUILD OUR BROKEN WORLD

Edited by Virginia Moffatt

In *Reclaiming the Common Good*, leading thinkers and social activists contribute to a collection of essays exploring what is meant by '*The Common Good*' (the theme of the 2017 Greenbelt Arts Festival) and how it can be implemented. The book covers the breakdown of the post-war consensus (including the erosion of human rights/civil liberties, rise of endless war and climate change), thoughts on how to reclaim *The Common Good* from those who would misappropriate it, and new models of implementing it.

Paperback, 224 pages. Publisher: Darton, Longman & Todd Ltd. Publication Date: 01/07/2017. ISBN: 9780232533156

<https://www.hive.co.uk/Product/Virginia-Moffatt/Reclaiming-the-Common-Good--How-Christians-can-help-re-bu/20796194>

THE (VANILLA) ESSENCE OF FAIRTRADE

Harriet Hill, Fairtrade Foundation 23 August 2017

It's everyone's go-to ice cream flavour – vanilla! The precious pods hold one of the world's most expensive spices, but sadly this doesn't always mean the farmers earn big bucks. Madagascar produces 80 per cent of the world's vanilla but yields are volatile and some years farmers don't know if they'll earn enough to make it through the hungry months.*

In Madagascar there are currently 12 Fairtrade certified vanilla farming organisations representing over 12,000 Fairtrade farmers. They've worked hard to improve their livelihoods and invest in their community. From the start they've made tackling child labour a focus – it's a big problem in vanilla farming. The steps they've taken have been so successful that other organisations in Madagascar look to them for guidance.

Read more about the successful vanilla child labour measures on this U.S.blog: <http://fairtradeamerica.org/Media-Center/Blog/2017/July/Vanilla-farmers-in-Madagascar-lead-fight-against-child-labor>

The extra income from Fairtrade has gone into day care centres, more teachers and even a sewing project for girls age 14 -17. 'My hope is that my child will not experience the same plight that I have had with an early pregnancy and being a single young mother.' says a local teacher.

With Bake Off just around the corner, why not support vanilla farmers by getting your bake on? Fairtrade supporter, food waste campaigner and award-winning chef Tom Hunt has given us a fabulous recipe for apricot frangipane tart that showcases Fairtrade vanilla: http://www.fairtrade.org.uk/Media-Centre/Blog/2017/August/Tom-Hunt-Recipe-for-Baked-Apricot-Frangipane?utm_medium=email&utm_source=engagingnetworks&utm_campaign=SC_Vanilla_23/08/17&utm_content=SC+Vanilla+23/08/17

* **Read more about volatile vanilla harvests in Madagascar in this Guardian article** <http://bit.ly/2w2n5YB>
www.fairtrade.org.uk

BISHOP MOTH WELCOMES REPORT ON SUPPORTING PRISONERS' FAMILY TIES

17 August 2017: **The lead Catholic Bishop for prisons has welcomed the publication of Lord Farmer's report on the importance of strengthening prisoners' family ties.** This landmark report highlights the vital position of families in supporting people's rehabilitation. It outlines practical recommendations in areas including family visits, video communications, and parenting classes.

Responding to the report, Bishop Richard Moth said: "As the lead Catholic Bishop for prisons, I strongly welcome Lord Farmer's report, which highlights clearly the central role that families can play in helping prisoners to turn their lives around and making our society safer. It is also encouraging that this report recognises the importance of supporting families themselves, including the great number of children with a parent in prison, who are all too often the forgotten victims of crime.

I hope that the government will begin implementing the report's recommendations as a matter of priority. The Catholic community will, of course, continue to play our part and I am grateful to Lord Farmer for recognising the contribution of faith groups. We know that around one in four Catholic prisoners have received direct support from a chaplain concerning family issues, while charities and volunteers linked to the Church provide invaluable support both inside and outside the prison gates."

For more information about the Church's work on prison reform see: cbcew.org.uk/Advocacy-Prisons

For more information on the work of Pact including parish support and volunteering opportunities see: prisonadvice.org.uk

To read Lord Farmer's report see: www.gov.uk/government/uploads/system/uploads/attachment_data/file/636619/farmer-review-report.pdf

See also: ICN 10 August 2017 - Michael Palin presents animated website for prisoners' children

www.indcatholicnews.com/news/33162

Source: www.indcatholicnews.com/news/33207

THIS IS THE PLACE by Tony Walsh & Friends

The night of 22 May 2017 will be forever etched into the nation's soul as an unthinkable tragedy. Manchester was witness to an act of unimaginable terror and the loss of life – and the lives forever changed by that act – was catastrophic.

The following evening, thousands gathered in the city's Albert Square. Performance poet Tony Walsh's delivery of his poem ***This is the Place*** to the assembled crowd is now the stuff of legend - his defiance, his pride, his love for his city and its people at once unifying and utterly moving.

That poem (wonderfully described by Liam Gallagher as "the best thing I've ever heard come out of any Mancunian's mouth, ever") is now the centrepiece of ***This Is the Place - Choose Love Manchester***, due to be published on 22 September in full support of three charities - Forever Manchester, We Love MCR Emergency Fund and The Greater Manchester Mayors Homelessness Fund. The product of Manchester's extraordinary creative community, the proceeds from the book will, in the words of the organisers, 'hope to raise money from the book for those worst affected by the darkness of that day and to help fund brighter futures for young people, the homeless community of Greater Manchester and strengthen communities and enrich local life by inspiring local people to do extraordinary things together.'

Publisher: Forever Manchester ISBN: 9781527210516 Number of pages: 96

https://www.waterstones.com/book/this-is-the-place/tony-walsh-and-friends/9781527210516?utm_campaign=WSThisisthePlace160817&utm_content=6935811894&utm_medium=email&utm_source=WSThisisthePlace160817

I THOUGHT THERE WOULD BE CAKE

Ever thought life isn't turning out quite as you expected? Growing up, Katharine Welby-Roberts imagined that being an adult was one big party. But depression, anxiety and crippling self-doubt led her to alienate herself from others. To replay events and encounters as nightmares. Occasionally, to be unable to leave the house. Ware of the cacophony of voices in her head, Katharine invites us to join her as she journeys to the depths of her soul. Here, with instinctive honesty and humour, she confronts the parts of her story that hinder her most. As she charts a course that offers ways of coping with everyday issues, we are encouraged to embrace our own self-worth. To recognise the value of our existence. To let ourselves be loved. Exactly as we are.

Publisher: SPCK Publishing ISBN: 9780281075768 Number of pages: 128

<http://spckpublishing.co.uk/product/i-thought-cake/>

<https://www.waterstones.com/book/i-thought-there-would-be-cake/katherine-welby-roberts/9780281075768>

Background: I am Katharine Welby-Roberts, I am a Christian and am trying to work out how that works in a world like this. I find that the older I get the more I wonder at what goes on around me. We live in a world where anger is the automatic, forgiveness is often considered weakness, your neighbour is a stranger and we are all islands. I live with depression, anxiety and chronic fatigue, which leaves me stuck at home a lot of the time. I spend my time writing and resting. When I write, I write on issues around mental and emotional health, suffering, faith and the Bible. My blog is the place I explore life and try to work out what it is that is happening in my head. I love the bible and talking about what it says, I love looking at issues of character and how we relate to each other, I love looking at what is going on in the world around me. I love silliness, fun, excitement and oddities. <http://www.katharinewelby.com/about/>

Walking alongside: I started speaking publicly about my own mental health problems in 2013. In response to this I heard from hundreds of people in similar situations. One particular aspect of my mental health journey I have focused on, is the response I have got over the years from Christians and churches. I was surprised by how many people came back to me saying that they had the same experience, but their issue wasn't mental ill health. It appears that often, the church struggles to respond well to those who are in a long term situation that they don't want to be in – whether that is singleness, childlessness, grief, physical illness, mental illness or any other number of situations.

I found that there was a growing conversation about how the church could better walk alongside, encourage, support and minister to those in these situations. I want to join in this conversation, and through the *Walking Alongside* aspect of my blog I will be asking guest writers to share their experience of suffering in the church. Some people will be able to share great practice, others will point to ways the church and Christians could learn and grow. I will also be asking some people to contribute theological input, to explore the theology around suffering, and look at some of the hard questions.

I want this to be a place of honest open conversation, not a place to bash the church or offer judgment and condemnation. Hopefully, through this small contribution to the wider conversation we will learn together how we can better 'do life' with those whose life situations seem to be challenging the theology we understand. If you would like to contribute, please do send me an email (see the contact page for details) with a little about your story. <http://www.katharinewelby.com/about-walking-alongside/>

FR SHAY CULLEN PUBLISHES NOVEL ABOUT STREET CHILDREN

Review: Matt Moran

Ricky and Julie – a story of courage and survival in the Philippines is the name of a novel just published by Irish Columban missionary, Fr Shay Cullen.

The book is a fiction story that is based on real events. It is an adventure set mostly in Mindanao, Manila and Olongapo in the Philippines. It is about the lives of street children and in particular Ricky, Boyet and Julie - all targeted and hunted by the deadly Davao Death Squad that kills street children. Fr Shay says the purpose of the book: "is to raise awareness of the human rights violations and social conditions that give rise to poverty. People can read a story and be inspired more easily in a novel form. They can be involved in the characters, understand the lives of the poor and the street children, and know what good people are doing to help them and to expose the evils of drugs, human trafficking, and the sex trade."

The story is set during the presidential election campaign when the outsider, a maverick law and order candidate, threatens to kill thousands of suspected drug pushers and users, and he wins the election. The harsh social injustice and exploitation of children in the sex trade and victims of human trafficking and the suffering and hardship they endure is revealed. The resilience and the resistance of the women and children against their oppressors are told.

The story centres on a village girl Julie, mother of Ricky. She lives with her parents and siblings in a dirt hovel in a small village on the estate of the Ortega family. The rich son wants her as his sex slave and her family resist. She is abducted by the rich corrupt landowning Ortega family who are involved in crime. She is brought to a brothel and abused by the son of Dom Ortega. Julie becomes pregnant and is forced to have an abortion but she resists and makes a dramatic escape. The author develops the story based on real life events of intrigue and mystery that he is familiar with through his work with **PREDA** which he set up in 1974. PREDA is active in the rescue and caring of abused children from jails, abusers, and brothels and giving victims of abuse a safe home with protection, education, values formation, affirmation, empowerment and healing therapy to restore their self-esteem. It is engaged in defending human rights and promoting justice for the marginalised, as well as running Fair Trade to support mango-growing farmers.

Fr. Shay, who has received several awards recognizing his work, is an internationally known human rights advocate, popular international speaker, media commentator, and writer. In 2006, he published a book – ***Passion and Power*** – with an introduction by Mary Robinson, former President of Ireland, and an endorsement by the Hollywood actor and human rights supporter, Martin Sheen.

Rickey and Julie – a story of courage and survival in the Philippines is free to download from: www.preda.org/
Donations to support the inspiring work of PREDA will be appreciated and can be made easily on the website.

Source: <http://www.indcatholicnews.com/news/33242>

A CHURCH FOR THE POOR: TRANSFORMING THE CHURCH TO REACH THE POOR IN BRITAIN TODAY by Martin Charlesworth and Natalie Williams

The *Option for the Poor*, the keynote slogan of Latin American liberation theology from the 1970s onwards, has been around now for a long time. In our current age of austerity and since Francis became Pope there has been a significant revival of this theme in the Catholic world. Evangelicals in Britain have also recently rediscovered the heritage of social action, and projects such as food banks, homeless shelters, work clubs and debt counselling centres have proliferated. Yet as Bishop Philip North recently pointed out, the church as a whole has failed to make a priority of marginalised communities in what were once known as council estates and has spectacularly failed to establish thriving worshipping communities in these settings. In many ways this story is not news; in the late 19th Century for example William Booth's Salvation Army struggled to recruit from the most deprived communities and in the 1970s urban evangelicals such as David Shepherd began to catalogue and seek explanations for the gulf that existed between the church and the urban working class. However, a new generation of Christians in the 21st century now needs to grapple with these wicked issues for themselves.

In this context Charlesworth and Williams' new book, the sequel to their *The Myth of the Undeserving Poor*, plays a useful role. It is a short popular treatment of the issues, clearly aimed at the evangelical and charismatic market and presents a serious challenge to comfortable middle class Christians who struggle (or fail) to connect with and integrate into their congregations, people who are caught in the web of poverty. If you have a group of young enthusiastic Christians, or older church members who are encountering poverty for the first time as volunteers in a local food bank, this book could be very useful for them. It has some useful practical advice for people charged with leadership in the local churches. It offers a useful survey of the wide range of social and community action approaches that are currently in operation in a broad and ecumenical range of Christian churches and organisations. It also recognizes the different varieties, experiences and cultures of poverty, of those in work, in rural areas, and of asylum seekers as well as those on benefits. Perhaps it could have paid more attention to issues of race, religion, disability and gender.

Both authors clearly have their hearts in the right place and have years of practical experience in planting and growing churches. They exhibit a sincere longing to serve the poor, to welcome them into their fellowships, to treat them with sensitivity and dignity, to share the good news of Jesus and his Kingdom and to challenge people to respond and grow as disciples of Christ. They ground their theology in the practice of the New Testament church and cite numerous biblical verses. I think they could have made more of the Old Testament and its system of welfare provision and radical redistribution in the jubilee as well as the prophets' denunciations of injustice and oppression. It is only on page 150 that they raised the question of advocacy and there they rely on James rather than Amos. Even here there is not much sign of a manifesto for radical economic and political change. However this is an inevitable consequence of their earlier political and social analysis, which fails to recognise growing inequality and poverty as a direct consequence of free market ideology which has dominated the global economy since the 1980s. Rather, they explain the current situation in Britain as the unfortunate outcome of the failure of the banking system in 2007.

A final weakness is that the book betrays some vestiges of a messiah complex. The preposition FOR rather than OF or WITH is perhaps the key. It is still mainly about how we as affluent Christians can bring the word and the love of God to them. There is still an assumption that getting people saved is the endpoint of mission, and that subsequent to that there should be personal and social transformation. This leaves relatively little room for the voices of marginalised people to be heard, and for the recognition that God may already be at work in their communities and that the missionaries themselves may need to heed a call to conversion.

So do buy this book as a primer for your gap year mission trainee, your project volunteers or even your new curate. But please don't rely on it if you are doing a theological or sociological dissertation or if you have already been in community work or urban ministry for twenty years. Nor would it be much use for someone who has lived on the streets, been housed on a sink estate, claimed JSA and been sanctioned for trivial reasons, or who has just scraped a living by insecure work at minimum pay. After all these are the people who are the experts on the realities of poverty in Britain today. And they often don't choose to read books in order to understand it.

Published by David C Cook £8.99 from <https://www.eden.co.uk/shop/a-church-for-the-poor-4523056.html>

Posted by Greg Smith: <http://theprimitiveranter.blogspot.co.uk/2017/08/book-review-church-for-poor.html>

Greg says: I come from a Primitive Methodist heritage, lower working class, evangelical Christians, mixed up a bit with the Chartists. So I'm a bible loving, liberation theology inspired, urban Christian activist.

FILM: VICTORIA & ABDUL

A new historical drama, opening in UK cinemas from 15 September, tells the extraordinary true story of an unexpected friendship between Queen Victoria, played by Judi Dench and Abdul Karim (Ali Fazal), a young clerk who travelled from India to participate in the Queen's Golden Jubilee. As the Queen questions the constrictions of her long-held position, the two forge an unlikely and devoted alliance with a loyalty to one another that her household and inner circle attempt to destroy. As the friendship deepens, the Queen begins to see a changing world through new eyes and begins to reclaim her humanity.

Ruth Sutherland, CEO of Samaritans, has described the film as a "touching portrayal of ageing, love and loss", while John Norley, Chief Executive of Age UK Medway, called it "a truly inspiring and endearing story." Damaris Media is partnering with Mothers' Union to spread the word about the film. Queen Victoria was the first Royal Patron of Mothers' Union and the organisation believes in the power of relationships to bring down barriers - while *Victoria & Abdul* tells the story of one of the most unlikely friendships in history. There will soon be a special companion booklet available to download on their website, offering a glimpse behind the scenes of the film, and a chance to reflect on biblical themes of reconciliation and '*welcoming the stranger*'.

Victoria & Abdul is directed by Stephen Frears (*The Queen*) and stars Judi Dench, Ali Fazal, Eddie Izzard, Adeel Akhtar, Tim Pigott-Smith, Paul Higgins, Olivia Williams, Simon Callow, and Michael Gambon.

See the trailer: www.youtube.com/watch?v=SCLcSLxIKkM

Source: www.indcatholicnews.com/news/33216

Prayer of a Struggling Farmer

Lord, Show me the pain of those who are most troubled so that I can learn about the suffering of my people.

Grant me the courage to serve others because in surrender there is eternal life.

Illuminate us with song and celebration and raise the Spirit amongst us.

May the Spirit flower and grow and give us strength to continue our struggle.

May we remember those who have died from injustice because for us they have given their lives. Amen.

A prayer written by Salvadoran farmers working with CAFOD's partner, the Jesuit Development Service. El Salvador is the focus for **CAFOD's Harvest Fast Day** this year on 6 October. In the resources subsistence farmers and city dwellers will be telling how they are working to transform their lives with their CAFOD partners www.cafod.org.uk

BLESSED OSCAR ROMERO

In July Blessed Oscar Romero was acclaimed the first Patron of NJPN at their conference at Swanwick. This was most appropriate in this centenary year of his birth. He was born on the Feast of the Assumption, August 15th 1917, in the small town of Ciudad Barrios in El Salvador.

MARKING THE CENTENARY

Liverpool archdiocese has already placed a bust of Archbishop Romero by the sculptor Rory Young in the Metropolitan Cathedral of Christ the King, Mount Pleasant, Liverpool L3 5TQ.

Sunday 24 September 8am **BBC Radio 4 Sunday service**, focusing on Romero is coming from the Cathedral. If you want to be there in person contact the Cathedral for time to be in place before the broadcast starts. 0151 709 9222

ROMERO: HEARTBEAT OF EL SALVADOR – a play.

This live drama mingled with media applications and original archive encourages us to take inspiration from Romero's example.

Those at Swanwick were lucky to see a preview in the chapel on Saturday evening. The talented three-person cast, with John Bosco playing Romero, perform the play in schools, colleges and churches. See for yourself:

Wednesday 10 October St Wilfred's Pastoral Centre, Mayfield Drive, Widnes, WA8 8PR 7.30 pm - doors open 7 pm.

Tickets £7.50 £5 (year 11 or under) from Animate Youth Ministries 01744 740460 email: admin@animateyouth.co.uk

Find out more about Rise Theatre www.risetheatre.co.uk/oscar-romero

JOURNEY TO JUSTICE – A CAFOD RETREAT

This provides the opportunity to explore how Romero's life and faith can inspire and challenge us and transform our world. Take time to reflect on your own journey of transformation, and be inspired and enriched by stories of those who continue to speak out for justice today. Everyone is welcome, whether or not you are already involved with CAFOD's campaigns. The retreat is free of charge and is being held on days (10am-4pm) around the country between Nov 4 and Dec 2 including:

Sat 4 November - Bamford Quaker Centre, Bamford, S33 0DA in the diocese of Hallam.

Sat 11 November - Hinsley Hall, 62 Headingley Lane, Leeds LS6 2BX.

Sat 18 November - Birmingham, Columbans Centre, Blythe Hall, Knowle, Solihull B93 9AB.

also at - Salford, Wardley Hall, Worsley, Manchester, Lancashire, M28 2RL.

More details and to register: <https://cafod.org.uk/News/Events>

THE SEASON OF CREATION SEPTEMBER 1- OCTOBER 4

In 2015, in the spirit of his encyclical *Laudato Si'* Pope Francis instituted the annual **World Day of Prayer for the Care of Creation** on 1 September. A number of Christian bodies including the Orthodox and the World Council of Churches have for some time promoted the period from 1 September until the Feast of St Francis of Assisi on 4 October as a time of praise, wonder, thanksgiving for creation.

<http://seasonofcreation.org/> and www.justice-and-peace.org.uk/category/resources/

CELEBRATING

St Alban's Macclesfield J & P Group plans to celebrate the Season of Creation both within the parish and with other churches in the town:

1 September, the **Day of Prayer for the Care of Creation**, with a **prayer evening** at 7.30pm St Michael's Church SK10 1HG

10 September Nature Walk & Picnic 11am in West Park and **Reflective Service** 6pm St Peter's Church, Prestbury SK10 4DG

20 September Winds of Change film exploring the impact of climate change at 7.45pm at St Alban's Parish Centre SK11 8DJ

24 September Reflective Ramble 2pm

4 October 7.45pm - Celebrate the end of the Season of Creation with **prayers and cakes** St Albans Parish Centre.

The group has also produced, for the second time, a **calendar for the season**. For each day there is a recommended reflection or action on the environment with a focus on plastic waste. More details of events and calendar on St Alban's website

<http://www.stalbanmacc.org.uk> under News Season of Creation events or from Bernadette Bailey dwbailey@btopenworld.com

REFLECTING

The Liverpool Archdiocesan Justice and Peace Commission and CAFOD Liverpool has produced a new downloadable resource. It includes praying with the Gospels, stories from our time and *Laudato Si'*. There are five independent sections, each based on the Pastoral Cycle, which can be taken as a course or as a series of one-off group sessions of one and a half hours to follow each of the five Sundays during the season of creation.

Pope Francis has asked that this Creation Time period be marked with prayer, reflection and action in relation to the Earth and our place upon it. The Resource is an excellent way to help parishes to do this. Also it provides good material for personal reflection if your parish is not offering anything. **Download the resource at:**

[www.liverpoolcatholic.org.uk/userfiles/files/Justice_and_Peace/Creation%20Time%202017%20\(web%20version\).pdf](http://www.liverpoolcatholic.org.uk/userfiles/files/Justice_and_Peace/Creation%20Time%202017%20(web%20version).pdf)

'AN INCONVENIENT SEQUEL: TRUTH TO POWER' - A new film

More than a decade after former US Vice President Al Gore helped get millions of people talking about the climate crisis with *An Inconvenient Truth*, he returns to the big screen with this exciting new film. It comes at a critical moment, as Americans fight back against an administration that prioritises the interests of fossil fuel corporations over the health of our planet. The film follows Vice President Gore as he travels the world and works with scientists, activists, and ordinary citizens to build an international coalition ready to confront climate change which he considers the greatest challenge of our time. The film was released in UK on August 1.

GARDEN OPEN DAY TO SUPPORT CHRISTIANS IN SYRIA AND IRAQ

Sunday 17 September 2017 (11am-5pm) Gresgarth Hall, Caton, Lancaster LA2 9NB

On Sunday 17 September, Aid to the Church in Need (ACN), the international charity that works to support the suffering and persecuted Church and to promote religious freedom, will hold an open day in the gardens of Gresgarth Hall, home of award-winning garden designer, Lady Arabella Lennox-Boyd.

Information about ACN's work in Syria and Iraq will be on display and visitors will have the opportunity to send messages of support to Christians living in war-torn Syria as well as those planning to return to their homes on the Nineveh Plains in Iraq.

Refreshments will be available to purchase, along with ACN trading items, including needlework and jewellery made by Syrian Christians from Aleppo. ACN literature will be available to take away. This event offers a chance to view these beautiful gardens and to help ACN at the same time; a donation of just £5 will support a family in Iraq or Syria for a whole day! The Open Day will take place between 11am and 5pm. Entrance is £5 (accompanied children 16 and under free). Most of the garden is wheel chair accessible. Dogs are not permitted.

To learn more about this event or ACN, please contact Dr Caroline Hull, NW Manager for ACN on 01524 388739 or via email (caroline.hull@acnuk.org).

FORTHCOMING EVENTS

SEPTEMBER

1 Day of Prayer for Care for Creation

1-4 October Season of Creation <http://seasonofcreation.org> www.columbans.co.uk/creation-time/

2 Fairtrade wine tasting Hoole Community Centre. Further details to be confirmed. (May be 9 Sept instead). Arranged by Fairtrade Steering Group, with the evening led by the Co-op.

6 CAFOD Power to be Service 7-7.45pm (refreshments after) St Anne's Catholic Church, Westby Mills, Westby PR4 3PL

4-11 Stop the Arms Fair Week of Action www.stopthearmsfair.org.uk

11 CAFOD Carlisle Harvest Fast Day Briefing 7- 8.30pm New Waterton Hall, Warwick Square, Carlisle CA14 1LB

12 CWDF Forum 6.45 - 9pm The Unity Centre, Cuppin Street Chester, CH1 2BN. The Forum's first meeting of the autumn. Details to be arranged. www.chesterwdf.org.uk

12 Time out on Tuesdays An ecumenical quiet day for everyone 10am-4pm at The Convent of Our Lady of the Cenacle, Lance Lane, Wavertree, Liverpool L15 6TW. Input and time for individual quiet prayer and reflection. Tea & coffee provided. Bring your own lunch. Cost £10. For more information or to book: Tel 0151 722 2271 email: winniecenacle@mail.com

15 CAFOD Quiz Night Our Lady's Parish Centre, Ellesmere Port 7.30pm. With Fairtrade refreshments provided at the interval. Entry fee £3 adults, £1 children. Proceeds to CAFOD's Connect 2 Ethiopia project. Details: Tony Walsh 0151 355 6419

16 Book Launch: 'Consequences: The Trial of Arthur James Balfour' by Warren Bardsley. 7 pm at Lichfield Methodist Church, Tamworth Street, Lichfield WS13 6JJ. An event to mark the centenary of the Balfour Declaration at the beginning of the World Week for Justice and Peace in Palestine/Israel. During the evening there will be film and a short play based on the book. Palestinian food and crafts will be available. Proceeds from book sales will go to the work of Medical Aid for Palestinians. You will be most welcome! Event organised by the Lichfield Concern for Palestine Group

17 Garden Open Day to support Christians in Syria and Iraq 11am-5pm Gresgarth Hall, Caton, Lancaster LA2 9NB. Aid to the Church in Need – details above. Contact Dr Caroline Hull, NW Manager for ACN 01524 388739 caroline.hull@acnuk.org

17 Anti Modern Slavery ecumenical service Chester Cathedral 6.30pm. Major Ann Read will be preaching and the band from Hoole Church will be playing. The Bishop of Chester, the Mayor, and the High Sheriff will also be attending. All welcome, but please give numbers to Canon Jane Brooke, Vice Dean to ensure adequate seating canon.brooke@chestercathedral.com

17-23 World Week for Peace in Palestine and Israel: Voices of the young ... visions for the future. Pray for a peace process to end 50 years of Israeli occupation of the Palestinian territories; Learn from the young people of the Holy Land and their visions for the future; Act to create a just peace for all the people of Palestine & Israel. <http://tinyurl.com/UK-WWPP1>

20 Celebrating Creation Service 7:00 St Monica's Blackpool FY4 4FA. Details: Maggie lfjc@talktalk.net

21 Peace-One-Day annual day of global ceasefire and non-violence www.peaceoneday.org/global-campaigns

23 NJPN Open Networking Day 10.30am-1.30pm, CAFOD, Romero House, 55 Westminster Bridge Road, London SE1 7JB followed at 3pm by **Evensong** to celebrate centenary of the birth of **Blessed Oscar Romero** in Westminster Abbey. Email: admin@justice-and-peace.org.uk Tel: 0207 901 4864 Web link: <http://www.justice-and-peace.org.uk/njpn-meetings/>

25 CAFOD Preston Harvest Fast Day briefing 7.15-8.45pm (refreshments from 7pm), St Wilfrid's Parish Centre, Chapel St, Preston PR1 8BU. We will be joined at this briefing by Ruth Flores from CAFOD's Latin American team who will update us on the **Connect2Peru scheme**.

26 Feeding Liverpool Event: Women's Role in coping with Benefit Change and Debt 10.00 – 12.30 LACE Conference Centre, Croxteth Drive, Sefton Park, Liverpool L17 1AA. Free event open to any who are concerned with local poverty, especially those involved with Food Banks or Debt advice services. Contact Steve Atherton 0151 522 1080 s.atherton@rcaol.co.uk

OCTOBER

3 CWDF Forum meets Chris Matheson MP 7-9pm, Best Building, University of Chester. An informal meeting with Chris Matheson, the re-elected Chester MP, 4 months after the 2017 General Election. A Q&A session on a range of development issues in these very unpredictable times. Arranged in association with the University's International Development Society.

6 CAFOD Harvest Fast Day inspired by the Oscar Romero prayer, which you will find in your Fast Day pack. "We plant the seeds," the prayer says, "that one day will grow": a perfect picture of both our work and also of each donation, given in faith. The Fast Day pack features Endelmira, a farmer in El Salvador, as she works to grow a harvest from good, local seed given to her by CAFOD's local partner. This strong, native seed means Endelmira can resist having to buy weak, commercial seed that won't let her grow a second harvest with its yield. So, we and Endelmira are fighting for God's natural abundance - the fertility of a seed - for her and for her children, and for future generations. www.cafod.org.uk/News/Events/Harvest-Fast-Day

7 Be My Guest: Cumbria Church Leaders in conversation 10am-4pm St Mary's Church & Ambleside Church Centre, Ambleside LA22 9DH. Keynote Speaker Rev Terrie Robinson Director for Women in Church and Society, the Anglican Communion. A day to learn and question, explore perception and share stories, support and challenge Workshops on: Domestic abuse, Gender justice, Gender and the local church, Expectations in maleness, Trans and the Church. Cost: £12 (notify us if reduced rate needed). Book by email: lkctic@yahoo.com or call Helen on 07503 931196

8-14 Prison Sunday & Prisons Week www.prisonweek.org

8-16 Week of Prayer for World Peace, an interfaith initiative each year offering material that can be used by all faiths together. Themes for the days this year include: world leaders, the environment, refugees and victims of war, the animal kingdom and child soldiers www.weekofprayerforworldpeace.com/download/wpwp.leaflet.2017.pdf

10 The Play Romero – Heartbeat of El Salvador St Wilfred's Pastoral Centre, Mayfield Drive, Widnes, WA8 8PR. 7:30pm Tickets from Animate Youth Ministries 01744 740460 email: admin@animateyouth.co.uk

10 Challenges of Developing Business in Bhutan 7.30-9pm, Best Building, University of Chester. A talk by William Tacon about his work with the Loden Foundation – an organisation dedicated to fostering an enlightened and happy society in Bhutan through promotion of education, learning and entrepreneurship among the Bhutanese children and young adults.

14 & 15 Come & See 2017 with Timothy Radcliffe OP at Christ The King School Southport. Workshops by Steve Atherton, Fiona Castle, Dermott Donnelly and more.... Music by Jo Boyce and friends, also Mime artist Steve Murray and Margaret Duncan. For more info about our events see www.irenaeus.co.uk the Irenaeus Project 0151 949 1199 or email jenny@irenaeus.co.uk

17 End Hunger's national conference Westminster Central Hall. Sessions will include: Tackling childhood hunger/365-day food provision for young people; Preventing destitution/reforming Universal Credit and sanctions; Measuring the scale of household food insecurity in the UK; Who is responsible for ending hunger in the UK? There will be workshops on: How to build a local End Hunger campaign; How to build a positive engagement with your MP; Developing a local food poverty profile; How to successfully engage with the media; How to engage people with experience of food poverty in the campaign. Sign up here: <https://www.eventbrite.co.uk/e/end-hunger-uk-national-campaign-conference-tickets-36863521786>

20 The Balfour Project. Talk David Cronin, journalist and author of a book about the Balfour Declaration preceded by the film *The Balfour Project* which marks the 50th anniversary of the signing of the declaration. Meeting arranged by Chester Friends of Palestine, details of venue and timings to be advised. www.chesterwdf.org.uk For background see: www.balfourproject.org

21 Britain and Palestine 1917-2017: One hundred years of broken promises conference 10am – 4.15pm Quaker Meeting House, School Lane, Liverpool, L1 3B. Speakers include : Ilan Pappé: Israeli citizen, historian, Professor at Exeter University, Director of the European Centre for Palestine Studies, author of many books on Palestine. Ben Jamal: British-born Palestinian, Director of Palestine Solidarity Campaign David Cronin: Journalist, Deputy Editor of Electronic Intifada and author of several books on Israel/Palestine. Coffee, tea, biscuits and lunch provided. Please book free tickets at Eventbrite from Sept 1st. More details from www.friendsofsabeel.org.uk/events www.liverpoolfriendsofpalestine.co.uk/ 0151 709 2447

21 ACTA National Conference the Quaker Priory Rooms conference centre, Bull Street, Birmingham. A light lunch with soft drinks is included. The cost is £20. Book online at acalltoaction.org.uk or send a cheque to the ACTA Hon. Treasurer: Ken Holden, 67, Menlove Avenue, Liverpool, L18 2EH. If you have any queries, don't hesitate to email the conference co-ordinator at mjriordan@hotmail.co.uk or the treasurer at k.holden67@btinternet.com

22-29 One World Week This year's theme is *Good Neighbours: My World Depends On Us* OWW invites you to explore how we can become good neighbours locally and globally. www.oneworldweek.org

NOVEMBER

15 Balfour, May and the "wrong kind of Jews" 7pm Cornerstone, Dalton Square, Lancaster LA1 1PX. Speaker Robert Cohen

18 Romero: Journey to Justice CAFOD retreat Wardley Hall, 43 Wardley Hall Lane, Worsley, M28 2RL, 10am-4pm, to explore how Romero's life and faith can inspire and challenge us and transform our world. Listening to the poor, reflecting on the Scriptures and engaging with political realities transformed Oscar Romero into one of the Church's most respected and inspirational figures. His legacy of radical love lives on 100 years after his birth. You don't have to be a CAFOD volunteer to take part, so please invite friends or others in your parish to come along too. The retreat is free but please book in advance here: <https://www.eventbrite.co.uk/e/journey-to-justice-a-cafod-retreat-tickets-35696994672> Please bring savoury vegetarian food to share for lunch.

25 Stockport Annual Fairtrade Fair The Guildhall 169 Wellington Rd South, Stockport SK1 3UA 10.30-3.30.

25 CAFOD Lancaster Annual Memorial Mass 6pm St Mary and St Michael's Catholic Church, Bonds Lane, Garstang PR3 1ZB
ADVANCE NOTICE: 13 December CAFOD Carols St Teresa's, College Rd, Upholland, Nr Wigan WN8 0PY

• Many items taken from the daily e-bulletin Independent Catholic News www.indcatholicnews.com an invaluable free resources for up-to-date J&P news, events and in-depth articles. Sign up for comprehensive weekly e-bulletins from National J&P Network 0207 901 4864 admin@justice-and-peace.org.uk

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