

NJPN North West Justice & Peace E-Bulletin August 2018

The 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

MP TELLS CONFERENCE: JUSTICE IS NOT HIGH ENOUGH UP THE POLITICAL AGENDA

Ellen Teague 23 July 2018

"Justice is not high enough up the political agenda" a Catholic Labour MP told the annual gathering of the National Justice and Peace Network of England and Wales at the weekend. John Grogan of the Keighley Constituency in Yorkshire singled out benefit sanctions as a key area for advocacy work. He praised his local SVP for supporting disabled and vulnerable people suffering because of the cutting or withholding of benefits, and urged his audience of around 200 J&P activists to stay engaged with poverty issues and "don't give up on democracy".

The 40th conference of the National Justice and Peace Network (NJPN) in Derbyshire took the theme, *'In the shelter of each other the people live'* and explored building a Church and a society with the most vulnerable at its heart. As well as J&P representatives from around England and Wales, also there were J&P Scotland and Missionary groups - such as the Columbans, Mill Hill Missionaries and Assumption Sisters.

John Grogan's session was chaired by Fr Colum Kelly of Apostleship of the Sea who ministers to seafarers at the port of Immingham and officiated at the conference Mass. He lives at the docks and feels that, "if we are to minister to those in need we need to go to where the hurt is". Many seafarers are away from home for nine months or 12 months at a time. "A lot of what we do for the seafarers are small gestures - by coming on to the ship or giving them some phone cards, Sim cards, or something that can give them wi-fi access," said Fr Colum. He hoped the Church will fully embrace the inspiration of Pope Francis and his call for the Church to be a "field hospital", outgoing and responsive to the needy.

Sally Ruane's workshop on *'The Importance of Public Services'* highlighted the lack of Church political action on saving the National Health Service and on controversial social security reform. The longstanding NHS campaigner from a Leicester parish felt the Church should challenge "the transfer of resources away from poor people" and that "we mustn't go back to a hotchpotch of healthcare". Church leaders should be more attuned to the impact of austerity measures, she said, but laity too should "take more social responsibility".

Other keynote speakers also highlighted the plight of vulnerable groups in Britain today. Sarah Teather of the Jesuit Refugee Service (JRS) spoke of asylum seekers getting more destitute in a UK asylum system that is "profoundly flawed" and marked by "deliberate cruelty". JRS has seen the criminalisation of those seeking work and reduced access to legal aid, but she said that "amidst the uncertainty they have the certainty that we are with them". JRS accompaniment includes giving money for bus passes, hot meals, visiting people in detention, and the friendship of simply listening to people's stories, something Cardinal Vincent Nichols had done the previous week at a JRS Centre.

Theologian David McLoughlin of Newman College in Birmingham called for the Church to see its mission as tackling injustice and endorsed the inspirational leadership of Pope Francis in calling for "a poor Church committed to the poor". Rev Al Barrett, a Church of England Vicar in a Birmingham parish, spoke energetically about being transformed by community-building and empowerment work in a poor area. He works to shift the language from stories of deficits and lacks to stories about unearthing and connecting the diverse and abundant gifts of the neighbourhood. He called for justice rather than charity, and said he admired Brazilian bishop Dom Helder Camara who spoke of this in his Latin American context.

The opening hymn in Friday's liturgy was the Martyr Haugen hymn with the first line, *"Let us build a house where love can dwell and all can safely live"*, encompassing the vision of the conference. At the concluding liturgy young people handed out pebbles to participants, urging them to make ripples and build God's kingdom back in their dioceses.

During the conference, an NJPN 40th anniversary oak tree was planted in the conference grounds.

The link below will take you to the home page of Liverpool NJPN, where the four talks area available.

www.youtube.com/channel/UCQzJkymJ3su5HJKc7dbiKyQ

<https://www.indcatholicnews.com/news/35322>

NJPN CONFERENCE: OVERTURN A "DELIBERATELY CRUEL ASYLUM SYSTEM"

Philip Crispin 24 July 2018

Sarah Teather, the Director of the Jesuit Refugee Service, has urged people of good will to come together in order to overturn the government's "deeply and profoundly flawed asylum process and hostile environment agenda".

Speaking at the annual gathering of the National Justice and Peace Network of England and Wales (NJPN) last Saturday, Ms Teather, a former Liberal Democrat MP and junior minister, said that in the wake of the Windrush Scandal there was a "kind of window" for action. "For the first time in five years, the Home Office is in retreat from its aggressive practices" she said. Ms Teather warned that in reality, however, the freshly named Compliance Agenda "was the same stuff", adding that, "the Government is doing its best to close down scrutiny".

Only last week, Cardinal Vincent Nichols described the Government's treatment of asylum seekers as 'a shame on our country' after a visit to a JRS centre, and Ms Teather asserted that refugees and asylum seekers, the most marginalised in our society, were the true subjects of the hostile environment agenda. [see below for a full report of the Cardinal's visit – Ed.]

Of the 65 million refugees around the world, most are found in the poorest and struggling countries, whereas the United Kingdom receives just 30,000 a year, she said. Asylum seekers were dispersed around the country in poor housing and given little to live on; access to legal aid had been reduced and yet the assessment process itself was fundamentally undermined by a "hermeneutic of suspicion", Ms Teather noted. "That 40 per cent get a refusal of asylum overturned on appeal gives you some sense how bad it is." She proceeded to describe the "web of problems" which trapped those asylum seekers whose applications had been refused. These included the "extraordinary" fact of a Conservative Party criminalising those seeking work and oppressing asylum seekers with destitution, and the constant threat of detention, and the impact this had on mental health.

Of those attending the JRS day centre, she said, "62 per cent had been street homeless in the previous twelve months", while "34 per cent who had found somewhere to stay were frightened of the person or persons they lived with". Here, Ms Teather asked her audience to think why that might be. "This is cruelty meted out in a deliberate way; this is government policy: it is done to make people give up their claims; it is a deliberate attempt to stop people from thinking they are safe," she said.

It was the JRS's mission to provide a counter-culture, to provide hospitality, community and friendship for the demonised, asserted Ms Teather. She applauded her "extraordinary co-workers", particularly women religious who provided shelter and community. At the same time, she noted that it was the asylum seekers themselves who had afforded grace to the sisters at a moment when their own religious orders were winding down. Here was a new calling: to share their community life with those who often came from a different culture or a different faith. The effect on both parties was "completely remarkable".

Ms Teather spoke movingly on coming to recognise a "primal human urge: that of giving to others". She described how the asylum seekers themselves were energised by being able to use their manifold talents at the centre, cooking for guests and each other; sharing their knowledge and practical skills. Referring to the conference theme, *'In the Shelter of Each Other, the People Live'*, Ms Teather noted that being drawn into this shadowy shelter through working alongside the marginalised asylum seekers was profoundly transforming and eye-opening. "Here is an encounter with what is true." She concluded with two resonant quotations, from Psalm 34: *'The Lord hears the cry of the poor: blessed be the name of the Lord,'* and from Pope Francis's exhortation *Gaudete et Exsultate: 'The face of God is reflected in the faces of our brothers and sisters.'*

Later that evening, *The Claim* - a new Spanish language film about Blessed Archbishop Oscar Romero of El Salvador - made the point that Romero was the first martyr of Vatican II's preferential option for the poor. He is to be canonised this October and is a patron of the National Justice and Peace Network.

● **Dr Philip Crispin is a Lecturer in Drama at the University of Hull.**

www.justice-and-peace.org.uk/

<https://www.indcatholicnews.com/news/35329>

CARDINAL CALLS UK GOVERNMENT'S TREATMENT OF ASYLUM SEEKERS A "SHAME ON OUR COUNTRY"

Source: JRS UK 16 July 2018

On a visit to the Jesuit Refugee Service (JRS), Cardinal Vincent Nichols, the Archbishop of Westminster, told BBC Radio 4's Sunday programme that the UK government's treatment of asylum seekers was "a shame on our country".

After spending time listening to the stories of those accompanied by the Jesuit Refugee Service UK, and at times visibly moved by what he heard, the Cardinal said, "If you're here for 10 years and you can't have a residence, you can't study, you can't work, you have no income, it's as if you are being told you are a 'non-person', and it's that darkness that we have listened to this afternoon. I can think of no other word than to say it is a shame on our country. I think being in this Jesuit Refugee [Service] Centre, it's like just having a tiny light that allows you to see into the deep darkness of people's lives who are here in this kind of twilight world, and what we've heard this afternoon is how deep that darkness is. And in a way how deliberately that darkness is created, in a deeply mistaken sense that treating people this badly will prevent others seeking sanctuary in this country."

Speaking afterwards about his visit, in his own podcast reflection he added, "I heard heart-rending, terrible stories of the way some people have been treated ... we seem to have a system in place that obviously has to deal with some very difficult cases, some hard cases, but it seems to deal with all cases in a very hard manner. And it can't be right, it cannot be right, that a person is left in this limbo, this no-man's land, for 10 or more years in a country as sophisticated and as affluent as ours." Struck by the stories he heard, His Eminence was touched by the words of one woman in particular, "Perhaps the most moving thing for me was to hear a very elderly, French-speaking woman, who has been in this no-man's land for over 10 years, when I thanked her for telling me her story she simply said: 'But you are my father'."

JRS UK has long been drawing attention to the damaging effects that the hostile environment agenda has on those seeking sanctuary. Many asylum seekers served by JRS UK are forced into a prolonged limbo of destitution by the Home Office as they struggle to gain recognition of their status as a refugee. During his visit to the JRS Day Centre, the Cardinal met with people currently trying to navigate the complexities of the asylum process, including hearing directly from three women who shared the difficulty of their lives. One spoke of her experience of being detained and two others of the ongoing pain of destitution and rejection at the hands of the asylum system.

Following the many shocking stories of mistreatment by the Home Office that were uncovered during the so-called Windrush scandal there has been many calls for the asylum system in the UK to be reformed. The new Home Secretary said that he planned for a "fairer, more compassionate" immigration system after acknowledging that the treatment subjected by the hostile environment policies during the so-called Windrush scandal had not been "personal enough and not sympathetic enough". However, minimal change has been seen.

Director of JRS UK, Sarah Teather said: "The recent temporary pauses on some aspects of data sharing announced by the Home Secretary does not come close to the root and branch reform needed in the immigration system. The suffering caused by the hostile environment is deliberate and purposeful; these policies are directed to make the lives of those struggling to gain recognition of their refugee status as crushingly difficult as possible. This deliberate and cruel imposition of hardship is not an acceptable way to treat any human being, let alone those seeking sanctuary. The asylum seekers we support through our Day Centre have often struggled with destitution and homelessness for many years. Resilient people are made vulnerable by the system itself. The government needs to stick to its word and provide the substantive change in culture needed within our immigration system. It is time to end the hostile environment agenda altogether."

The BBC report can be heard in full on iPlayer: www.bbc.co.uk/programmes/b0b9v6cw

Read more about the Jesuit Refugee Services here: www.jrsuk.net

LONDON: PROTESTERS TELL TRUMP 'BUILD BRIDGES NOT WALLS'

Ellen Teague and Jo Siedlecka 15 July 2018

Thousands have taken to the streets of cities around the UK, to protest against the visit of President Donald Trump. In London on Friday, 13 July, an estimated 250,000 people of all ages, faiths and races, gathered outside the Houses of Parliament and All Soul's church in Langham Place for a three-hour long Together Against Trump march to a rally in Trafalgar Square, organised by CND.

One contingent contained Pax Christi members, led by General Secretary Pat Gaffney, together with members of the National Justice and Peace Network, led by Chair Anne Peacey. Pax Christi banners included: *'Migrants and refugees are not a problem to be solved, they are our brothers and sisters'* and *'Refugees welcome here'*. Columban JPIC, was among those supporting, *'Build bridges not walls'* - words which Pope Francis has used on several occasions were written in large letters in Trafalgar Square. Other concerns about the Trump presidency ranged from CND with *'No Nuclear War'* to several young families with banners: *'Solidarity with the separated families'*, a reference to the forced separation of migrant families at the US/Mexico border. Several women breastfed on the march and one toddler pointed to his tee-shirt *'I would make a better president!'* Some groups of women carried the message, *'Women deserve more rights than guns do'*.

Sr Gemma Simmons CJ, a sister of the Congregation of Jesus, said she was there "because as a religious sister I believe in sisterhood irrespective of colour and race and Catholic teaching stands for that; Trump contradicts the heart of the Catholic Faith in his policies." She carried a banner reading: *'Nuns against Racism'*. Other Christian groups in the London march included the Christian Student Movement, London Catholic Worker, Christian CND, Quakers, Anglican Peace Fellowship and parish groups. Representatives of many other faiths also took part.

Christian protestors at Blenheim Palace on Thursday evening when the Trumps enjoyed a banquet hosted by Prime Minister Theresa May, took the theme, *'Trump not welcome, refugees are'*. Edinburgh Justice and Peace, and the Iona Community were prominent in the Glasgow march. Quakers protested in Cardiff.

The Together Against Trump demonstration, against the hate and divisiveness of Trump's agenda and its normalisation by the UK government, was one of the biggest-ever seen in the capital. A Stop Trump Coalition spokesperson said: "It has been such an extraordinary day. This event, this carnival of resistance, has brought together seasoned activists with first time protestors and given every person here the chance to show how much we value unity and diversity in the UK. We haven't seen this many people protesting in London for over a decade when hundreds of thousands came out to oppose the Iraq war. Today people made their voices heard, not just about Trump but about the normalisation of Trump-esque policies by Theresa May. Every day people are drowning in the Mediterranean Sea when all they're guilty of is looking for a safe haven and a dignified life. The British government has a disgraceful record on refugees and asylum seekers and we have to fight to put an end to the hostile environment in this country. We must fight the idea that immigrants are to blame for the social crisis in this country - that is the result of the conscious policy of our political and economic establishment."

Leader of the Labour Party, Jeremy Corbyn, received massive applause when he addressed the crowd in Trafalgar Square saying: "We're asserting our right to free speech and our right to demonstrate for a better world. When we divide ourselves by racism, misogyny and hate, we all lose. When we are united in hope, with common goals, we can all win."

<https://www.indcatholicnews.com/news/35271>

NJPN COMMENT: NO, NO, NO, Dr. Liam Fox, I am not an embarrassment to myself for being part of the demonstration in London, I was proud to be part of a large body of people freely showing my abhorrence of the policies of the American administration.

<https://www.youtube.com/watch?v=xZG-Y1Ea1Ns>

Together with members of NJPN I met in front of All Soul's Church, Langham Place, to join the demonstration in support of partners and allies who are campaigning against American policies on the environment, immigration, trade rules and weapons of mass destruction. Members of partner organisations and allies making their voices heard at the demonstration included Pax Christi, Global Justice Now, Christian CND and members of Religious orders, parish groups and many other faith groups. Many of the banners quoted words of Pope Francis, reminding us of our common humanity.

We are fortunate that we have the freedom to speak our minds and should use this hard won freedom to hold those in positions of authority to account for their actions, which have greater impact on those whose lives are blighted by poverty, violence and environmental catastrophes. We must continue to raise awareness of the interconnectedness of these issues and must make our voices heard in order to change the hearts and minds of those who claim to lead and speak for us. The NJPN conference will be reminding us that one cannot thrive at the expense of the other and will explore the meaning of 'home' in the context of being a church of the poor, offering a welcome to all. <https://www.justice-and-peace.org.uk/conference/>

A SOUL-SEARCHING TIME AS A NATION

Nancy Sylvester 27 June 2018

These past weeks, a number of things have happened in the United States that signal to me we are entering a critical soul-searching time as a nation. We experienced the administration's hardened position regarding those who are entering our country, even for those seeking asylum. For a time it included separating children from their parents and placing them in detention centres without any plan for reuniting them with their families.

We heard President Donald Trump insult our closest neighbours and strong allies — Canada and Mexico —even speaking of Mexicans as "infesting" our country. We watched as the Trump separated himself from our Western allies and sought closer relationships with the dictators of Russia and North Korea.

Who the United States has been, both nationally and internationally, is being turned upside down. Although some of us may not totally agree with how things have been and desire change, the actions of Trump are focused on appealing to his political base, a minority of the people in the U.S. The good of the whole is being ignored.

There is a heartbreaking silence from members of Congress — both Democrats and Republicans. Party politics and the next election are paramount, regardless if in the process the basic values for which America has stood are violated.

We don't all agree about our future. The divisions we experience, the cultural war waging in our country, did not happen overnight. The cultural, social, economic and political shifts over these past 50-60 years have been experienced by us in very different ways. For some, having policies that support the free exchange of goods and services across national borders is part of trying to create a global community. For others, it is the taking away of jobs that devastates one's local community. For some, acceptance of the lesbian, gay, bisexual, transgender, queer community is a natural extension of one's belief in human rights. For others, it signaled another stripping away of the moral order. For some, addressing racism and sexism in all of its insidious forms is necessary to who we are as a country. For others, it signals political correctness and bias against white men. For some, the immigration issue is about obeying the law and securing our border, keeping us safe. For others, it is a humanitarian issue calling forth compassion and open arms for those who are fleeing violence and persecution.

Many situations we face as a people touch on issues of culture, identity and meaning, and we experience them differently. These divisions are deepened when the rhetoric stokes the fires of anger and fear among us. This is complicated by the way that truth and actual facts are being manipulated so as to sideline rational debate, appeal to emotions, use negative stereotypes, and erode standards of mutual respect. These techniques often lead people to be deceived from seeing what is in their own best interest, and in a world of social media and 24/7 news cycles they can cement worldviews and create unswerving loyalty to one's tribe or political base.

Can this be the moment to pause as a nation and enter the "space" that seems to divide us and converse with each other in new ways? Can we ask what our common humanity is trying to call forth in us? Can we reclaim the best of who we are as Americans and who we want to be in the future?

When I think about what is needed to do this work, I realise it demands great courage and understanding. Courage — in facing my own biases, assumptions, operative worldview and the way I have changed and developed. Understanding — in opening myself up to the worldviews of others so as to recall and appreciate the values inherent in other stages of development.

It is the practice of contemplation that moves me toward this action. Through contemplation, one can become aware of how one sees the world. One realises that everyone views reality with blinders on, and over time, through the developmental process, those blinders can be cut back — broadening the worldview from which one engages reality.

As Christians it is the process of "putting on the mind of Christ" or seeing from the heart of Christ. Contemplation helps you become your truest and best self. I believe we can only enter that "space" between us deeply sourced by the inner presence of God, urging us to embrace all with love, compassion, mercy and justice. I invite then those of us who have a contemplative practice to take seriously the invitation to enter the space to begin conversations with our families, co-workers, church members and political leaders.

What shall we talk about? Perhaps we can start with ... What makes us proud to be an American citizen? What kind of future do we desire for children? What is our role within the world community? What are our hopes about the future? Then move toward ... What are our fears about the future? What values do we want embodied in our elected leaders? How might we close the gap that has been created among us as a people? How might we address the issues that seem to divide us?

Hopefully, such conversations will be enlightening as we probe some of the values which are contentious from a more neutral direction. Perhaps a greater wisdom will emerge that will invite further discussion and even some practical action together.

We are in a precarious position as a country. We cannot be silent. Action will be taken. In addition, another more time-consuming action is needed. Some of us need to enter the space between us and speak truth in a loving way to each other. I believe that if we don't try to do that, the space will continue to widen and deepen until the chasm is so great it will sever us as a people.

- Nancy Sylvester is founder and director of the Institute for Communal Contemplation and Dialogue. She served in leadership of her own religious community, the Sister Servants of the Immaculate Heart of Mary, Monroe, Michigan, as well as in the Presidency of the Leadership Conference of Women Religious. Prior to that, she was national coordinator of Network, the national Catholic social justice lobby.

<http://globalsistersreport.org/column/contemplate/spirituality/soul-searching-time-nation-54696>

COMMENTARY : THE CANONICAL TWEETS OF LIN-MANUEL MIRANDA

Jessica Kantrowitz 16 July 2018

In 1978 Walter Wangerin Jr. wrote *The Book of the Dun Cow*, a story about dark times during which a great evil arose. He chose to portray his protagonists as animals, centered around a coop of hens and their rooster, Chauntecleer. Chauntecleer was given a sort of priestly role over the animals, and part of his job as priest was to crow the “canonical crows,” based on the ancient church tradition of the canonical prayers, prayers prayed in certain ways at certain hours every day. The crows gave structure and encouragement to his creatures, and — though even Chauntecleer did not realize it — prepared them for the coming struggle against evil. “*They told all the world ... what time it was, and they blessed the moment in the ears of the hearer. By what blessing? By making the day, and that moment of the day, familiar; by giving it direction and meaning and a proper soul. For the creatures expected his canonical crows, and were put at peace when they heard them. “Yes, yes,” they would say, “the day is our day, because Chauntecleer has made it ours.” That they would say in the morning, grateful that by his crow the day should hold no strangeness nor fear for them.*”

Back in early 2016, when Barak Obama was still president and the original cast of *Hamilton* performed every week on Broadway, the show’s creator and star, **Lin-Manuel Miranda**, was tweeting occasional “g’morning” and “g’night” notes to his followers. Sometimes they were gifs or videos, sometimes pictures of his dog; sometimes they were relevant to his life or the show, and sometimes they were just whatever was on his mind. As the year progressed and times began to feel stranger and bleaker in America, Miranda’s tweets began to follow more of a structure: there’d be a morning tweet, then an evening tweet along the same lines — a reprise, to use the terminology of Miranda’s milieu, musical theatre.

G’morning we’ll get the hang of this yet — 26 Feb. 2016 morning tweet

G’night gang we’ll get the hang of this yet — 26 Feb. 2016 evening tweet

G’morning. Pain, joy, frustration, euphoria, everything. It all passes. It all keeps moving. Wherever you are is temporary. Let’s go!
— 20 Oct. 2016, morning tweet

G’night. Rage, bliss, fatigue, rapture, everything. It all passes. It all keeps moving. Wherever you are is fleeting. Andiamo.
— 20 Oct. 2016, evening tweet

Miranda excels at many things: writing, composing songs, performing. But it is his ability to create community and camaraderie that most impresses me. Twitter can be a constant stream of righteous indignation, most of which is an entirely appropriate reaction to the injustices of our day. Miranda acknowledges injustice — and famously lashed out against the president for tweeting criticism of Puerto Rico’s mayor after the devastating hurricane in September 2017. But he also creates a place for us on Twitter where we can be comforted, encouraged, and empowered for the work before us. His tweets make us feel like we’re all in this together, that we are seen and loved unconditionally, that we have someone in our corner.

.@Lin_Manuel creates a place for us on Twitter where we can be comforted, encouraged, and empowered for the work before us.

G’morning. Unclench your fists. Lower your shoulders. Step away. Then come back with a clear head, redouble your efforts. I believe in you. — 6 Nov. 2016, morning tweet

G’night. Unclench your fists. Lower your shoulders. Step away. Come back with a clear head mañana, redouble your efforts. I believe in you. — 6 Nov. 2016, evening tweet

I’ve struggled to express what his words mean to me. Is he like a big brother? A coach? A friend I just don’t happen to know personally? A little of all of these? Then I remembered Chauntecleer, and what he was to his creatures: a steady voice. Someone who speaks the truth of who we are to us every day. Consistent, unconditional support and regard. Twitter is not a religious institution, and Miranda does not use religious language. But he speaks the way a priest would, using words almost liturgical in their cadence, giving a high priestly blessing every morning and every evening.

I don’t think it’s a coincidence that Miranda’s morning and evening tweets have become more consistent, more profound, and more encouraging as the political situation in America has become more dire. We need someone to keep us from despair, to call us back to ourselves and each other. And I don’t think it’s a coincidence that Miranda’s medium is Twitter. There is a prophetic energy there that I don’t find on other sites — courageous prophets who are willing to speak truth to power. We need them. But we need a priest there, too, to speak truth to those who feel powerless, to remind us that we are not.

I look for his tweets in the morning, and I put off going to bed until he tweets at night. It’s evening now, and I’ve had a hard day, and struggled with my work, and I’m waiting for today’s benediction. I’m waiting to be told what I already know I will be told, because it is part of the liturgy, and because it will be a reprise of this morning’s tweet. Still, I’m eager to read the words.

“But the seventh was the kindest crow of all. This was as quiet as nightfall. This crow was the night at peace upon her nest. This was settle, and rest, and “You are safe,” and amen, and “Go, now, to sleep.” For “Done,” when it is well done, is a very good word.”—Walter Wangerin Jr.

G’morning. How can I ease your mind in 140 characters? I guess I can’t. But I ain’t worried about you. Everything but you. You’ll be fine. — 2 Nov. 2016, morning tweet

G’night. How can I ease your burdens in 140 characters? I dunno. But I’ll continue to do my best. You do the same. We’ll be fine.
— 2 Nov. 2016, evening tweet

<https://sojo.net/articles/canonical-tweets-lin-manuel-miranda>

• Jessica Kantrowitz is a writer and editor living in Boston. Her work has been published on *Think Christian*, the *Our Bible App*, and *The Good Men Project*, and shared widely throughout social media. You can find her at her blog, *Ten Thousand Places*, and on Twitter.

STATEMENT FROM J&P SCOTLAND ON VISIT OF PRESIDENT DONALD J TRUMP

President Trump's mantra is to *'Make America Great Again'*. True greatness is in welcoming the stranger in need of protection. True greatness is promoting the rights and wellbeing of all, to respect their inherent dignity. True greatness is upholding justice for all, continuing the struggle against racism, poverty and discrimination. True greatness comes from the Lord who exalts the poor and raises up the lowly. We too wish to see America made truly great again.

<https://www.indcatholicnews.com/news/35260>

TRIAL RUNS FOR FASCISM ARE IN FULL FLOW

Fintan O'Toole *The Irish Times* 26 June 2018:

"To grasp what is going on in the world right now, we need to reflect on two things. One is that we are in a phase of trial runs. The other is that what is being trialled is fascism – a word that should be used carefully but not shirked when it is so clearly on the horizon. Forget "post-fascist" – what we are living with is pre-fascism.

It is easy to dismiss Donald Trump as an ignoramus, not least because he is. But he has an acute understanding of one thing: test marketing. He created himself in the gossip pages of the New York tabloids, where celebrity is manufactured by planting outrageous stories that you can later confirm or deny depending on how they go down. And he recreated himself in reality TV where the storylines can be adjusted according to the ratings. Put something out there, pull it back, adjust, go again.

Fascism doesn't arise suddenly in an existing democracy. It is not easy to get people to give up their ideas of freedom and civility. You have to do trial runs that, if they are done well, serve two purposes. They get people used to something they may initially recoil from; and they allow you to refine and calibrate. This is what is happening now and we would be fools not to see it.

One of the basic tools of fascism is the rigging of elections – we've seen that trialled in the election of Trump, in the Brexit referendum and (less successfully) in the French presidential elections. Another is the generation of tribal identities, the division of society into mutually exclusive polarities.

Fascism does not need a majority – it typically comes to power with about forty percent support and then uses control and intimidation to consolidate that power. So it doesn't matter if most people hate you, as long as your forty percent is fanatically committed. That's been tested out too.

And fascism of course needs a propaganda machine so effective that it creates for its followers a universe of "alternative facts" impervious to unwanted realities. Again, the testing for this is very far advanced. But when you've done all this, there is a crucial next step, usually the trickiest of all. You have to undermine moral boundaries, inure people to the acceptance of acts of extreme cruelty. Like hounds, people have to be blooded. They have to be given the taste for savagery.

Fascism does this by building up the sense of threat from a despised out-group. This allows the members of that group to be dehumanised. Once that has been achieved, you can gradually up the ante, working through the stages from breaking windows to extermination.

People have to be given the taste for savagery. Fascism does this by building up the sense of threat from a despised out-group. It is this next step that is being test-marketed now. It is being done in Italy by the far-right leader and minister for the interior Matteo Salvini. How would it go down if we turn away boatloads of refugees? Let's do a screening of the rough-cut of registering all the Roma and see what buttons the audience will press. And it has been trialled by Trump: let's see how my fans feel about crying babies in cages. I wonder how it will go down with Rupert Murdoch.

To see, as most commentary has done, the deliberate traumatising of migrant children as a "mistake" by Trump is culpable naivety. It is a trial run – and the trial has been a huge success. Trump's claim last week that immigrants "infest" the US is a test-marketing of whether his fans are ready for the next step-up in language, which is of course "vermin".

And the generation of images of toddlers being dragged from their parents is a test of whether those words can be turned into sounds and pictures. It was always an experiment – it ended (but only in part) because the results were in. And the results are quite satisfactory. There is good news on two fronts. First, Rupert Murdoch is happy with it – his Fox News mouthpieces outdid themselves in barbaric crassness: making animal noises at the mention of a Down syndrome child, describing crying children as actors. They went the whole swinish hog: even the brown babies are liars. Those sobs of anguish are typical of the manipulative behaviour of the strangers coming to infest us – should we not fear a race whose very infants can be so devious?

Second, the hardcore fans loved it: Fifty-eight percent of Republicans are in favour of this brutality. Trump's overall approval ratings are up to 42.5 per cent. This is greatly encouraging for the pre-fascist agenda. The bleeding process has begun within the democratic world. The muscles that the propaganda machines need for defending the indefensible are being toned up. Millions and millions of Europeans and Americans are learning to think the unthinkable.

So what if those black people drown in the sea? So what if those brown toddlers are scarred for life? They have already, in their minds, crossed the boundaries of morality. They are, like Macbeth, "yet but young in deed". But the tests will be refined, the results analysed, the methods perfected, the messages sharpened. And then the deeds can follow."

Let us protect our freedom with all our democratic power, and continue to be brave with everything we must face.

<https://www.irishtimes.com/opinion/fintan-o-toole-trial-runs-for-fascism-are-in-full-flow-1.3543375>

CONFERENCE OF CATHOLIC BISHOPS OF NICARAGUA\ PASTORAL MESSAGE

From the bishop's seat, Managua, Nicaragua, 14 July 2018, Conference of Catholic Bishops of Nicaragua

"The Truth shall set you free" (John 8:31) "You cannot serve two masters" (Cf. Matthew 6:24)

1. We the bishops in good faith accepted the role of mediators and witnesses of the National Dialogue, putting as guarantors the people of Nicaragua and the international community that is in solidarity with our suffering. Our mission is not limited to being mediators and witnesses in the sessions of the Dialogue, rather, given the prophetic dimension of our ministry, we have seen the urgency of going to the places of conflict to defend the lives of the defenseless, to bring comfort to the victims and mediate with the goal of a peaceful solution to the situation. We declare that to carry out this act of charity the Nicaraguan church will continue to use all of the means it is able to. Our mission as pastors and prophets does not contradict our role as mediators and witnesses given that what we seek is peace and justice as Nicaraguans.

2. In recent days, the repression and violence carried out by the pro-government paramilitaries against the people who protest civically has worsened. We deeply regret so much death, pain and suffering of our people: people hurt, people unjustly charged with crimes, people threatened, people intimidated and outrageous acts committed against people who were at locations of peaceful protests. We also denounce the arbitrary kidnappings and detention to which the civil population is subjected. Today, like never before, human rights are being violated in Nicaragua. Also, members of the National Dialogue, defenders of human rights and independent media have been the objects of campaigns of defamation by the government.

3. It is our duty to inform the nation that during these months we have been witnesses to a lack of political will of the government to dialogue in a sincere way and look for real processes that will lead us to a true democracy, showing themselves repeatedly unwilling to discuss the key points of the agenda of democratisation and not fulfilling the recommendation of the Inter-American Human Rights Commission, especially the urgent dismantling of the armed pro-government forces. The government representatives have twisted the principal objective for which the National Dialogue was established.

4. We condemn legally and morally the attacks perpetrated by the National Police, pro-government paramilitary groups and mobs who have been stirred up to attack and sow terror among the people who are engaged in civic protest. Similarly, we condemn all acts of sacrilegious profanation against the Church, be it against consecrated people [the religious and priests] or church buildings. In the same way, we condemn the aggression against national and international journalists, defenders of human rights, and members of civil society.

5. Remember that it is the duty of the government to protect and respect the lives of Nicaraguans, including those who engage in civic protest. All people have the right to: 1). their private life and that of their family. 2). the inviolability of their home, their correspondence and their communication of all types. 3). respect for their honour and reputation. 4). know all information that the state authorities have recorded about them, as well as the right to know why and to what purpose they have such information. (*Political Constitution of Nicaragua*, Article 26)

6. Saint Paul reminds us that *"our fight is not against flesh and blood, but rather against the principalities, against the powers, against the rulers of the world of darkness, against the spirits of wickedness in high places."* (Eph. 6:12) Because of this, we urge the Catholic faithful and men and women of good will to unite with us in:

a). A day of fasting (Friday, July 20) as act of atonement for the profanation carried out in these recent months against God. On this day we will pray the prayer of exorcism to St. Michael Archangel. This day will be a call to all the Nicaraguans, especially to the police, military and other public employees and to those whose conscience is calling them to not continue to support, directly or indirectly, all of these situations from the government or the party of the government, so that they reflect in a serious way on the grave and urgent historical situation that we are living, make the decisions to which their conscience calls them and commit to defend life, truth and justice. We remind you that at the level of their conscience no one is obliged to carry out an order that is against the ten commandments of the law of God, and specifically *"thou shalt not kill."*

b). A month of intercession (from the 15th of July to the 15th of August):

i). Thursday (19th and 26th of July, 2nd and 9th of August): days of adoration of the Blessed Sacrament

ii). Friday (20th and 27th of July, 3rd and 10th of August): days of fasting

iii). Saturdays (21st and 28th of July, 4th and 11th of August): days of consecration to the Immaculate Heart of Mary

iv). Sundays (15th, 22nd, and 29th of July, 5th and 12th of August): renewal of baptismal promises

c). These moments of reparation and intercession are a call to conversion for all, a time for reconciliation with God, with ourselves and with others. To this end, we ask Catholic Christians to live them intensely, frequently participating in the Sacrament of Reconciliation.

7). We must remember that *"peace is a precious but fragile good that we must take care of, educate, and that we must all promote in our country. As we know, peace is not reduced to the absence of war, rather, it is the generation of a 'culture of peace'...."* (Cf. *Aparecida Document*, 542).

8). We exhort men and women of good will to not respond with violence to the different provocations to which they are subjected. Evil has strength when we allow it. In the same way that Christ faced temptation from the devil in the desert with that unwavering faith in his Father God (Cf. Mark 1: 12-13; Matt 4: 1-11; Luke 4:1-13), so we too, being his followers, are called to face the power of evil with the same faith because only in this way can we conquer it and live in a just and peaceful society. Let us not be accomplices to evil.

9). May Mary in her glorious Assumption and by her maternal intercession obtain for us from her Divine Son the gift of justice and peace for the Church that is pilgrim in Nicaragua and for all Nicaraguans.

[Signed by:] +Cardenal Leopoldo José Brenes Solórzano, Archbishop of the Archdiocese of Managua, President; +Bishop Juan Abelado Mata Guevara, Bishop of the Diocese of Estelí, Secretary; +Bishop Bosco Vivas Robelo, Bishop of the Diocese of León; +Bishop Sócrates René Sandigo Jirón, Bishop of the Diocese of Juigalpa; +Bishop Silvio José Baez Ortega, Auxiliary Bishop of the Archdiocese of Managua; +Bishop Pablo Schmitz Simón OFM Cap., Bishop of the Diocese of Bluefields, Vice President; +Bishop Rolando José Álvarez Lagos, Bishop of the Archdiocese of Matagalpa, Treasurer; +Bishop David Zywiec Sidor OFM Cap. Bishop of the Diocese of Siuna; +Bishop Jorge Solózano Pérez, Bishop of the Diocese of Granada; Bishop Carlos Enrique Herrera Gutiérrez, Bishop of Jinotega

ALARM OVER TREATMENT OF CHILDREN AT ARMED FORCES DAY EVENTS

29 Jun 2018: Local authorities around the UK have been challenged over the involvement of children in events to mark Armed Forces Day (Saturday 30 June). Human rights groups warned that the armed forces are increasingly inviting children to handle weapons at such events, with very few regulations over what is allowed. The Peace Pledge Union (PPU) has been contacted by people around Britain, including parents and teachers, who are alarmed that local authorities are marketing Armed Forces Day events as "family fun", giving children an unrealistic image of war. Fears have grown since an armed forces event in Leicester where the mayor had assured local people that no-one under 16 would be allowed to handle weapons. In reality, children of primary school age were invited to handle guns and an army officer called the police to try to remove peaceful demonstrators.

Much of the publicity for Armed Forces Day is aimed at children and families. Examples include a poster produced by West Lothian Council, which promotes Armed Forces Day as "a fun-packed free event for all the family", with a picture of a small child playing while troops appear in the background. At St Peter's Square in Manchester, children will be invited to "sit in the cockpit of a real RAF jet" and "wear real military kit". Seaford is hosting a "children's funfair" alongside a military parade. The "national event" for Armed Forces Day will this year take place in Llandudno in North Wales, with hundreds of troops marching amidst children's activities and "family" entertainment. The PPU predicted that there would be protests against Armed Forces Day in more towns and cities than ever before. As well as a major protest at the national event in Llandudno, protests and vigils are expected in places including Glasgow, Southampton and Blackpool as well as smaller towns such as Folkestone, Guildford and Bury St Edmunds.

Armed Forces Day was introduced in the UK in 2009, in the wake of widespread public opposition to the wars in Iraq and Afghanistan. By promoting "respect" for the armed forces, critics say that it encourages support for war by the back door. Many Armed Forces Day events are funded by local authorities, some with grants of up to £10,000 each from the Ministry of Defence. Figures for the total cost to taxpayers of Armed Forces Day have not been provided.

www.armedforcesday.org.uk.

Symon Hill of the Peace Pledge Union said: "Armed Forces Day gives children the impression that war is exciting and uncomplicated. Young people have a right to make up their own minds about complex ethical issues as they grow up, not to be swamped with thinly veiled pro-war propaganda. With the armed forces desperately failing to meet their own recruitment targets, Armed Forces Day events work as recruitment on two levels. They encourage a small number of people towards joining the armed forces, and they recruit a much larger number of people to a pro-military and pro-war mindset."

The Peace Pledge Union (PPU) is a UK-based pacifist network. PPU members pledge not to support war and to work instead for the removal of the causes of war. The PPU's work includes challenging militarism, promoting active nonviolence, providing educational resources on peace, maintaining records on conscientious objection and encouraging remembrance for all victims of war. The PPU is also known for its distribution of white poppies in the run-up to Remembrance Sunday. Founded in 1934, the PPU is the oldest secular pacifist organisation in the UK. See www.ppu.org.uk and @PPUtoday.

**For more on the Peace Pledge Union's view of Armed Forces Day, see <http://ppu.org.uk/AFD2018.html>.
<https://www.indcatholicnews.com/news/35177>**

REPORT EXAMINES 'MILITARISATION OF BRITISH POLITICS AND SOCIETY'

24 July 2018: At a public meeting on Monday 25 June 2018 Forces Watch will launch a new report by Professor Paul Dixon, *Warrior Nation: War, militarisation and British democracy*. The launch is timed to coincide with the run up to Armed Forces Day on 30 June. Armed Forces Day was established in 2009, as part of a 'Militarisation Offensive' to improve public recognition and support for the armed forces.

The report explores how this militarisation failed to produce majority support for the war in Afghanistan but deepened the militarisation of British politics and society. Since 2006, says the report, the military have broken constitutional convention and made public attacks on politicians, leading to the most severe tensions in political-military relations since the Second World War.

Pat Gaffney, General Secretary of Pax Christi UK says, "If you have not yet begun to explore the many faces of the 'Military Offensive', this new publication will help you navigate your way through the language, practices, policies and culture that are used to give more power and kudos to the military. While the major focus of analysis is the post 2006 period and the impact of the offensive on public opinion and politics, it reminds us that this path was established through the UK military involvement in Northern Ireland, Afghanistan and Iraq. Of special interest to me is the relationship between the military and schools. The reinvention and promotion of armistice and Armed Forces Day, 'military ethos' and cadets in schools, have contributed to a deeper military penetration of our education system; this report puts them in a wider context. An important resource for all concerned with the militarisation of our society and where pressure needs to be brought to effect a change."

ForcesWatch <https://www.forceswatch.net> and <http://www.ekkleisia.co.uk/node/26173>

See also: *The Mental Health Issues of Youth Recruitment on 'Armed Forces Day'* by **David Gee**, posted 25 June 2015
<https://karnacology.com/2015/06/25/david-gee-explores-the-mental-health-issues-of-youth-recruitment-on-armed-forces-day/>

CAMBRIDGE: YOUNG CHRISTIANS AND MUSLIMS ATTEND PEACEMAKING FORUM

Fifty young Christians and Muslims ages 20-25 have been taking part in an Emerging Peacemakers Forum from 8-18 July, offering training in peacemaking and reconciliation at the Churchill College of Cambridge University. They have met with international religious leaders, including the Grand Imam of Al-Azhar and president of the Muslim Council of Elders Prof Dr Ahmad Al-Tayyeb. Earlier this week, Al-Tayyeb was received by Archbishop of Canterbury Justin Welby, and also met with Queen Elizabeth. The forum was organised by Al-Azhar Al-Sharif in cooperation with the Council of Muslim Elders and the Archbishop of Canterbury. It aims to strengthen the role of the youth in their societies and promote a culture of coexistence and integration. Young people explored topics such as mediation, curiosity, forgiveness, and hospitality, asking the question: "Who are we?" Forum organizers hope that the young participants, who are from diverse countries, will propose creative initiatives that religious institutions will adopt. The event is also designed to enhance the dialogue between religions and cultures by involving youth and making use of their capabilities to promote the values of peace and coexistence in societies.

<https://www.indcatholicnews.com/news/35297>

WOMEN LEADING PEACE IN SYRIA

5 July 2018: Syria has entered its seventh year of crisis. The scale, complexity and severity of the situation and individual needs is as overwhelming as ever. Jesuit Missions supports the Jesuit Refugee Service (JRS) Middle East which has a centre in Damascus and Aleppo providing access to literacy workshops for women. Education is a basic need for all. Many women have grown up in a conservative environment and have been deprived of education in a society that sees men as the workers and women as housewives. However, due to the conflict which has taken many men away from their family, women have been forced to become the breadwinners and often their illiteracy is holding them back from being able to find a job. Another reason for their renewed motivation for learning is being able to communicate with other members of their families who have been forced to leave the country. "We are helped to restore our dignity again by standing up with us to create a new life style," said a woman who attends the literacy centre in Al-Sakhour in Aleppo. This women's centre is the first of its type in Aleppo, Eastern Syria where illiteracy rates are highest. It welcomes women of all ages and has found that the more determined learners are often the older women.

Read in full: www.jesuit.org.uk/women-leading-peace-syria?utm_source=Jesuits+in+Britain&utm_campaign=ef9bfc2eac-EMAIL_CAMPAIGN-2018_02_27_COPY_01&utm_medium=email&utm_term=0_22ed05a35f-ef9bf

RURAL HOUSING WEEK 2-6 JULY 2018: 'SAVING RURAL COMMUNITIES'

The housing affordability crisis is often most associated with our cities, but is also rife in the countryside and having a huge impact on the social fabric of our rural communities. **Find out more in our video:** <https://www.youtube.com/watch?v=L-3esBBi2fs>

Chief Executive, Crispin Truman, delivered the keynote address to the NHF's Rural Housing Conference this week, stressing the need for affordable rural housing to enhance and sustain a thriving countryside. **See more in his blog:** "Too often, the housing crisis is portrayed as an exclusively urban issue. Rural poverty remains largely unacknowledged, even though low wages and high living costs mean there are pockets of real deprivation in the countryside. The fact that house prices are more than eight times higher than average incomes in over 80% of rural local authorities, or that a single person on a median rural wage can expect to spend 46% of their income on rent, gets lost in the focus on cities. Across much of rural England, communities are being quietly eroded by an acute lack of low cost rented homes. An analysis by the National Housing Federation last year found that 52 rural schools in England had closed since 2011, along with 81 rural post offices and over 1,300 pubs.

Affordable homes can help secure the future of our rural communities. Just a handful of new properties can make the difference between a primary school being forced to close and one which goes on welcoming new pupils; a village shop shuttered up and one which continues to serve customers; a pub converted into holiday cottages and one which remains a hub for the local community. As rural housing practitioners have long highlighted, there are a number of key barriers to the delivery of affordable homes in rural areas. These include inflated land values, difficulties finding appropriate sites, the abandonment of a specific rural target for grant funding, and the Government's decision to define 'affordable rent' as up to 80% of market rates, a level which is simply not affordable for many low-paid rural workers.

These are the real barriers. Not the democratic planning process, nor Green Belt protection. As the Local Government Association recently highlighted, councils and their communities granted nearly twice as many planning permissions as the number of new homes that were completed in the financial year 2016/17, approving more than 321,000 new homes, of which only 183,000 were built. But perhaps the most fundamental problem is that the realities of rural life are not well understood, in Westminster or by the general public. If we want to solve the rural housing crisis, we must work to change perceptions of rural areas. We must help to build a better public understanding of what life in the countryside is really like, and inspire empathy with the struggles of those who live there. And we must embed rural issues more firmly within the wider housing debate, so that whenever politicians, charities and think tanks talk about the need for more truly affordable homes, they recognise that rural communities need them too. We need stronger measures to reconnect rural rents and incomes, encourage land to come forward more cheaply, and promote better rural-proofing of policy. In an age of declining faith in Government, developers and the planning system to deliver the right homes in the right places, it is vital that communities are empowered to push for the kind of development they want and need.

CPRE believe that it is possible to build the homes that people need and preserve the green spaces they benefit from. We must protect the countryside and enhance it, by promoting the right kind of development in the places where it is needed most. Only by pursuing both these aims will we ensure that our villages and market towns remain vibrant and thriving places for future generations to live and work. Rural Housing Week highlights the threats that rural communities are facing due to a lack of affordable housing, but also gives us a platform to showcase successful developments that offer a lifeline to local people in our market towns and villages, and reinforces the message that housing is vital for the survival of rural communities and services."

http://www.cpre.org.uk/magazine/opinion/item/4911-an-urgent-need-for-affordable-housing-in-the-countryside?utm_medium=email&utm_source=engagingnetworks&utm_campaign=campaigns-update-2018-july&utm_content=Campaigns+Update+2018+July+-+non+members

CTBI RESOURCES FOR CREATION TIME 2018

Resources produced by various church groups are now available from Churches Together in Britain and Ireland (CTBI) for observation of Creation Time or the Season of Creation 2018: 1 September - 4 October (the Feast of St Francis of Assisi).

- **A Rocha UK** is holding a Green Communion - a communion service that celebrates the wonder of God's Earth, expresses our gratitude for it through liturgy, songs and prayers, and recognises our responsibility to care for it.

- **CAFOD - World Day of Prayer for Care of Creation 1 September**

Pope Francis has established 1 September as the World Day of Prayer for the Care of Creation, calling the Catholic community around the world to pray for our common home. This September will be the fourth annual World Day of Prayer. CAFOD has produced ideas, liturgy and prayers to help you respond to Pope Francis' call to care for the gift of God's creation.

- **Church of England:** This year's Creationtide resources include new morning, evening and all age liturgy; readings and discussion materials for each day; and a daily action sheet focused on food to guide you through the season.

- **Material for Creation Time 2018 from Eco-Congregation Scotland** comes from an ecumenical writing group, with contributors from the Church of Scotland, the Roman Catholic Church, the Salvation Army, the Scottish Episcopal Church, and the United Reformed Church (URC). It follows the theme of *'Passing our Planet on: God's Gift to us'*, linking to Scotland's *Year of Young People* and reflecting on passing the planet on from one generation to the next, and the gifts given to us by God to support and guide us in our care for creation. The resources include reflections on the readings for each Sunday, sermon thoughts, all age address ideas, and prayers and hymns.

ALL RESOURCES CAN BE DOWNLOADED AT: <https://ctbi.org.uk/creation-time-2018/>

- **See also:** <https://catholicclimatemovement.global/world-day-of-prayer>

- **Liverpool Archdiocese J&P Commission together with CAFOD Liverpool has prepared Creation Time resources** for 2016 and 2017 containing praying with the gospels, stories from our time and *Laudato Si'*. The 2018 resource provides a complete course for the three years of the Church's liturgical cycle. <https://jp.liverpoolcatholic.org.uk/resources/creation/>

- **New Course to explore ways we can help protect our planet: *Global Healing*** is a response to *Laudato Si'* and is drawn from the work of CAFOD. **Watch the trailer here:** <https://vimeo.com/271687885/760c8cd084> or see www.ourcommonhome.co.uk

HARPENDEN: ELLEN TEAGUE SPEAKS ON CARE FOR CREATION

Graham Ryan reports: 'Interesting', 'inspiring', 'informative' 'challenging', 'passionate' were some of the comments after Ellen Teague's presentation to parishioners of Our Lady of Lourdes church in Harpenden on 7 July 2018. Ellen is part of the Columban Vocation for Justice team. She impressed her audience with both her wide knowledge of ecological issues in many countries over the last 30 years or more and her personal commitment to challenging the link between environmental degradation and poverty. She quoted Filipino environmentalist Yeb Sano who has described the reasons as human arrogance, avarice and apathy.

Ellen traced her journey from first-hand developing world experience in Kaduna, Nigeria, in the early 1980s to the Columban Centenary Celebration Mass at Southwark Cathedral in June 2018. In 1986, Columban Sean McDonagh's seminal book *'To Care for the Earth'* alerted the Church to environmental catastrophe. In the Philippines, in Brazil, in Canada, in Scandinavia the Earth was being threatened: forests destroyed, air, water and food poisoned, and oceans degraded. Almost 30 years later, Pope Francis in *Laudato Si'* has taken up the same cause.

Over the years various groups have championed the rights of the Earth and the rights of the people who depend on it. Campaigns have been organised internationally such as supporting the cancellation of developing country debt, climate change action, supporting environmental refugees, but more needs to happen and urgently. Westminster Justice and Peace organised a cycle ride to Paris to lobby the climate talks there in December 2015.

In 2007 sea levels rising in the Philippines prompted the Catholic bishops of Manila Archdiocese to warn against the severe weather caused by climate change, such as destructive flooding. A simultaneous Columban climate change conference examined snow diminishing in the mountains of Peru giving alarm because rivers depend on the annual meltwater, providing water to the cities. It looked at growing dustbowls in Asia and temperatures that were sometimes unbearable, causing death. The Global Catholic Climate Movement supports Pope Francis in appealing to people to "hear the cry of the Earth and the cry of the poor".

Ellen drew attention to the absolute imperative for us as Christians responding to the signs of our times, and to Catholic social teaching to make our lives greener. She quoted Pope Francis in *Laudato Si'* (p127) about the need for "ecological conversion", and underlined those things that hold us back: enjoying our modern lifestyle, still believing in the "trickle down" development model, tolerance of conflict and weapons production, despair at the scope of the problems, etc. She pointed to the Eucharist as the sacrament of ecology: "fruit of the vine and work of human hands".

We all need to reduce our carbon footprint: plastic is invading our beaches and killing our fish and climate instability is being caused by excessive greenhouse gases in the atmosphere, put there by humans. Then there is the massive importance of water: virtual water, for example, is a newly recognised issue where we look at the amount of water it takes to produce our food; it takes 25 litres of water to produce a potato and 1440 litres for one pork steak, suggesting that a meat-rich diet is excessively heavy on the environment. In Mexico, there were demonstrations against Coca Cola for taking control of traditional aquifers in Chiapas which are the heritage of entire communities. "Water is for all!" said placards in Chile, also warning against the commodification of water and the seizing of control of water sources by corporations.

Our Lady of Lourdes in Harpenden has been working hard throughout the year to realise an Action Plan for the CAFOD *LiveSimply* Award, through five lively "Interest" groups: Liturgy, Eco/Environment, JPIC, Practical/Resources and Communications. One of the Highlights will be a celebratory Mass on 4 October, the feast of St Francis. We hope also to make use in *Creation Time* during September of the resources available in August of the *Global Healing* initiative of the Bishops Conference.

<https://www.indcatholicnews.com/news/35262>

ADDRESS OF POPE FRANCIS ON THIRD ANNIVERSARY OF *LAUDATO SI'*

9 July 2018 **Source: Holy See**

Pope Francis gave the following address in the Clementine Hall on Friday, to participants at the international conference - '*Saving our Common Home and the Future of Life on Earth*' - marking the third anniversary of the Encyclical *Laudato Si'*.

Your Eminences, Your Excellencies, Distinguished Ladies and Gentlemen,
I welcome all of you assembled for this International Conference marking the third anniversary of the Encyclical Letter *Laudato Si'* on care for our common home. In a special way, I would like to greet His Eminence Archbishop Zizioulas, because he and Cardinal Turkson together presented the Encyclical three years ago. I thank all of you for coming together to "hear with your hearts" the increasingly desperate cries of the earth and its poor, who look for our help and concern. You have also gathered to testify to the urgent need to respond to the Encyclical's call for change, for an ecological conversion. Your presence here is the sign of your commitment to take concrete steps to save the planet and the life it sustains, inspired by the Encyclical's assumption that "everything is connected". That principle lies at the heart of an integral ecology.

Here we can think back on the call that Francis of Assisi received from the Lord in the little church of San Damiano: "Go and repair my house, which, as you can see, lies in ruins". Today, the "common home" of our planet also needs urgently to be repaired and secured for a sustainable future.

In recent decades, the scientific community has developed increasingly accurate assessments in this regard. Indeed, "the pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world" (*Laudato Si'*, 161). There is a real danger that we will leave future generations only rubble, deserts and refuse.

So I express my hope that concern for the state of our common home will translate into systematic and concerted efforts aimed at an integral ecology. For "the effects of the present imbalance can only be reduced by our decisive action, here and now" (*ibid.*). Humanity has the knowledge and the means to cooperate in responsibly "cultivating and protecting" the earth. Significantly, your discussions have addressed some of this year's important steps in this direction.

The COP24 Summit, to be held in Katowice, Poland, in December, could prove a milestone on the path set out by the 2015 Paris Agreement. We all know that much still needs to be done to implement that Agreement. All governments should strive to honour the commitments made in Paris, in order to avoid the worst consequences of the climate crisis. "Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most" (*ibid.*, 169), and we cannot afford to waste time.

Along with states, local authorities, civil society, and economic and religious institutions can promote the culture and practice of an integral ecology. I trust that events such as the Global Climate Action Summit, to be held from 12-14 September in San Francisco, will provide suitable responses, with the support of citizens' pressure groups worldwide. As I observed, along with His Holiness Ecumenical Patriarch Bartholomew, "there can be no sincere and enduring resolution to the challenge of the ecological crisis and climate change unless the response is concerted and collective, unless the responsibility is shared and accountable, and unless we give priority to solidarity and service" (Message for the World Day of Prayer for Creation, 1 September 2017).

Financial institutions, too, have an important role to play, as part both of the problem and its solution. A financial paradigm shift is needed, for the sake of promoting integral human development. International organisations such as the International Monetary Fund and the World Bank can encourage effective reforms for more inclusive and sustainable development. It is to be hoped that "finance... will go back to being an instrument directed towards improved wealth creation and development" (Benedict XVI, *Caritas in Veritate*, 65), as well as towards care for the environment.

All these actions presuppose a transformation on a deeper level, namely a change of hearts and minds. In the words of Saint John Paul II: "We must encourage and support an 'ecological conversion'" (*Catechesis*, 17 January 2001). Here the religions, and the Christian Churches in particular, have a key role to play. The Day of Prayer for Creation and its associated initiatives, begun in the Orthodox Church, are beginning to spread among Christian communities throughout the world.

Finally, dialogue and commitment to our common home must make special room for two groups of people at the forefront of efforts to foster an integral ecology. Both will be at the centre of the next two Synods of the Catholic Church: young people and indigenous peoples, especially those from the Amazon region.

On the one hand, "Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded" (*Laudato Si'*, 13). It is the young who will have to face the consequences of the current environmental and climate crisis. Consequently, intergenerational solidarity "is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us" (*ibid.*, 159).

Then too, "it is essential to show special care for indigenous communities and their cultural traditions" (*ibid.*, 146). It grieves us to see the lands of indigenous peoples expropriated and their cultures trampled on by predatory schemes and by new forms of colonialism, fuelled by the culture of waste and consumerism (cf. Synod of Bishops, *Amazonia: New Paths for the Church and for an Integral Ecology*, 8 June 2018). "For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values" (*Laudato Si'*, 146). How much we can learn from them! The lives of indigenous peoples "are a living memory of the mission that God has entrusted to us all: the protection of our common home" (*Address*, Puerto Maldonado, Peru, 19 January 2018).

Dear brothers and sisters, challenges are not lacking! I express my heartfelt gratitude for your efforts in the service of care for creation and a better future for our children and grandchildren. Sometimes it might seem too arduous a task, since "there are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected" (*Laudato Si'*, 54). Yet "human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start" (ibid., 205). Please continue to work for "the radical change which present circumstances require" (ibid., 171). For "injustice is not invincible" (ibid., 74).

May Saint Francis of Assisi continue to inspire and guide us on this journey, and "may our struggles and our concern for this planet never take away the joy of our hope" (ibid., 244). After all, that hope is based on our faith in the power of our heavenly Father. He, "who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him!" (ibid., 245).

<https://www.indcatholicnews.com/news/35243>

SUGGESTION OF CREATION CARE INSERTION INTO CANON LAW

Source: *Vatican Insider* 23 July 2018

A new canon to be inserted in the Code of Canon Law, dedicated to the "grave duty" of the Christian faithful not only "not to harm" but also to "improve" the natural environment, has been suggested by Cardinal Francesco Coccopalmerio, President Emeritus of the Dicastery for Legislative Texts, intends to make to Pope Francis. He announced it during the meeting entitled 'Dialogue on Catholic Investments for the Energy Transition', held in Rome on 12 July 2018. The meeting was an opportunity for discussion - behind closed doors - between representatives of Vatican institutions, foundations and Catholic organisations committed to implementing responsible investments for a just energy transition.

Cardinal Coccopalmerio told *Vatican Insider* that: "The Code of Canon Law, at the beginning of Book II, at canons 208-221 under the title 'Obligations and rights of all the faithful' presents a list of these obligations and rights, and for this reason outlines an identikit of the faithful and of their life as a Christian. Unfortunately, nothing is said about one of the most serious duties: that of protecting and promoting the natural environment in which the faithful live." My proposal", the Cardinal continues, " would be to ask the Pope, on the part of the Department for Legislative Texts, to insert into the canons I have just mentioned a new canon that sounds more or less like this: "Every faithful Christian, mindful that creation is the common house, has the grave duty not only not to damage, but also to improve, both through everyday behaviour, and through specific initiatives, the natural environment in which each person is called to live."

The Cardinal says he has been inspired by the *Laudato Si'* encyclical and the clear words that Pope Francis recently addressed to the leaders of major companies in the oil, gas and other energy-related businesses. Pope Francis supports a Catholic Programme of Disinvestment - sponsored by the Global Catholic Climate Movement - which calls on Catholic institutions to publicly make a commitment to disinvest from fossil fuels and thus assume a prophetic role in relation to the dominance of these fuels in the global economy.

Catholic institutions are taking on a leadership role in disinvestment from fossil fuels. Among many others, Catholic banks - with a balance sheet of 7.5 billion euro - and Caritas Internationalis announced disinvestment on 22 April 2018. The president of Caritas Internationalis, Philippine Cardinal Luis Antonio Tagle, said: "The poor suffer greatly from the climate crisis and fossil fuels are the main drivers of this injustice. That is why Caritas Internationalis has decided to stop investing in fossil fuels. We encourage our organisations, other groups, and Church institutions to do the same."

There will be an announcement of further disinvestment from fossil fuels on 13 September 2018, in the lead-up to the Global Climate Action Summit on 2 - 4 November 2018.

<https://insidethevatican.com/>

www.propheticconomy.org/

<https://www.indcatholicnews.com/news/35316>

CHURCH OF ENGLAND VOTES TO DIVEST FROM FOSSIL FUELS

9 July 2018 **Source: Operation Noah**

The Church of England's governing body, General Synod, has voted almost unanimously to divest by 2023 from oil and gas companies not on track to meet the Paris Agreement target of limiting global average temperature rise to well below 2°C.

The amendment, tabled by Canon Giles Goddard of the Church of England's Environmental Working Group, strengthened the original motion of the National Investing Bodies, which stated that the Church would begin in 2020 to divest from companies 'not taking seriously their responsibilities to assist with the transition to a low carbon economy'. The amendment gives this process a deadline and adds alignment with the Paris Agreement as a condition. The overall motion passed with 347 votes in favour, four against and three abstentions.

General Synod also debated an amendment proposed by the Bishop of Oxford, Rt Revd Steven Croft, which called on the National Investing Bodies to divest from any oil and gas company which was not on an 'unequivocal path to aligning its business investment plan with the Paris Agreement' targets by 2020. The Bishop of Oxford argued that due to the urgency of climate change and the need for global carbon emissions to peak by 2020, divestment should proceed more rapidly. This amendment had been supported by the former Archbishop of Canterbury Rowan Williams, as well as by Christian Aid, Tearfund, Operation Noah and USPG.

James Buchanan, who works on Operation Noah's Bright Now divestment campaign, welcomed the outcome of the debate, saying: "We are very glad that General Synod has sent a strong message to oil and gas companies that they are on final notice to fundamentally change their business model, or face divestment. While the major oil and gas companies claim to support the Paris Agreement, they continue to pursue business plans taking us on a path to dangerous levels of climate change, with devastating consequences for humanity. It is unethical for Churches to profit from companies that are causing the very harm they seek to alleviate. Today, the Church of England has drawn a line in the sand and, given the increasing financial risk of fossil fuel investments, they would be well advised to divest sooner rather than later." A similar motion passed at the Methodist Conference last year and the Church of Ireland's General Synod voted in favour of full divestment this year.

A spokesperson for the Catholic Church in England and Wales said: "The Catholic Church has a differential portfolio and the investment committee meets regularly to evaluate the ethical make-up of these investments in accordance with the agreed policy of 2004. This states that 'by Charity Law, the Trustees must seek to obtain the best financial return possible consistent with commercial prudence. Following the Church's teaching, the Trustees also seek to maintain an ethical investment policy through a process of making value judgements about the products, services and corporate practices of companies as well as their financial efficacy. Their judgements and decisions to invest or disinvest, reflect particularly that tracing which promotes the dignity and sanctity of human life and the positive advancement of society in general.'"

Neil Thorns, Director of Advocacy at CAFOD, said: "Pope Francis in *Laudato Si'* speaks about the need for us to move from fossil fuels towards renewable energy. Added to the Catholic universities, healthcare organisations and religious orders who have already divested, we hope that yet more faith groups will recognise the urgency of moving our money as a means of caring for our common home."

There are now 95 Catholic organisations that have made commitments to divest from fossil fuels. **More details about the most recent divestment announcement can be found here:** www.thetablet.co.uk/news/8942/more-catholic-institutions-divest-from-fossil-fuels

A full list of the various Catholic organisations that have divested can be found here:

<https://catholicclimatemovement.global/divest-and-reinvest/leaders/>

Catholic organisations in the UK to have made divestment commitments include the Passionists, the Missionary Franciscan Sisters of the Immaculate Conception and Newman University. So far no Catholic dioceses in the UK have made divestment commitments.

Operation Noah's recent report, *Fossil Free Churches: Accelerating the transition to a brighter, cleaner future*, can be found here: <http://brightnow.org.uk/wp-content/uploads/2018/06/Bright-Now-Transition-Report-2018-web.pdf>
<https://www.indcatholicnews.com/news/35239>

• **Church of England General Synod** has passed a motion on the **#nuclearban** Treaty by a result of 260-16 - read more on our website <https://t.co/5zWM2gzVjX> <https://t.co/vtsWyeCf0o>

PRINCE CHARLES LAUNCHES RESEARCH FOR AN 'UNCERTAIN WORLD'

Sean Coughlan BBC News education and family correspondent 11 July 2018

Prince Charles is launching a major research initiative with the University of Cambridge, addressing the challenges of a time "full of uncertainty". Businesses and academics are being brought together to address the "most pressing" global challenges, in fields such as health and the environment. The scheme will create 12 new research fellowships at Cambridge with £3.6m in funding from partners in industry.

The Prince of Wales Global Sustainability Fellowships will focus on major global problems, linked to United Nations' sustainable development goals. These targets were set by world leaders in 2015 as a roadmap to tackle poverty and to reduce environmental damage, but this week the UN warned that they have already been blown off course by "drought and disasters" and "surging conflicts".

"In a world full of uncertainty, we do need, more than ever, the best and most objective research that universities can provide," the Prince of Wales is expected to say, when the scheme is launched on Wednesday. "The idea of pooling the resources of leading academics and industry colleagues to research solutions to some of the most demanding global problems is long overdue".

The fellowships also mark the year in which Prince Charles will become 70 - and he says he is "most touched" and "enormously grateful" by the project being launched under his name. Jake Reynolds, executive director of the University of Cambridge Institute for Sustainability Leadership, says the research will address the issues which are "not easy to push into the long grass". This will include ways of limiting industrial damage to the environment, improving sustainable approaches, reducing carbon emissions, managing water supplies and developing economies that are more socially inclusive. The link between business and the university is intended to "make sure there's a practical outcome" and to "focus on real-world challenges," says Dr Reynolds. "We want to build it up as a flagship," he says.

There will be an initial 12 fellows, from anywhere in the world, who will each tackle a specific sustainable development issue - with the expectation of more fellows being created. Among the businesses supporting the scheme are Unilever, Sainsbury's, Astra Zeneca, Anglian Water and the Equal Opportunities Foundation. Unilever chief executive, Paul Polman, said firms needed academic expertise to improve sustainability and to "design better ways to do business". Stephen Toope, Vice-Chancellor of the University of Cambridge, said the outcomes would be "relevant and purposeful". The creation of the fellowships, and the link between university and industry, would be for "society's benefit," in the UK and globally, said the Vice-Chancellor.

<https://www.bbc.co.uk/news/education-44770776>

BOOK REVIEW

Frank Regan June 2018

Michael E. Lee, *Revolutionary Saint*, Orbis Books, 2018, 19.99 (available from Alban Books Edinburgh)

I am one of those who remembers where in Lima, Peru I was the moment I found out that Archbishop Romero was dead. The headline of a Lima tabloid read: Obispo Asesinado. I bought the paper and read the first outlines of the martyrdom narrative. In this very fine study author Michael E. Lee, professor of theology at Fordham University, presents the theological legacy of Archbishop Oscar Romero, martyred in 1980 and to be canonised this October 14. His canonisation has been long delayed due to the reticence of conservative churchmen to admit that there are martyrs who die for a faith which does justice.

Only a Pope like Francis could canonise Oscar. Pope John Paul canonised a record number of saints, not all of them with a clear historical record. A few left behind dubious theological and pastoral legacies. Wojtyla did not understand Romero and would not canonise him. Romero denounced US imperial politics in Central America. Wojtyla supported it even to the extreme of berating the US hierarchy for their lack of support. John Paul was the most politicized Pope of the twentieth century. I still feel upset when I remember the photo of Wojtyla placing the communion host on the outstretched tongue of murderer Augusto Pinochet. The Pope's politics was one of power, not of service.

Romero is an outstanding embodiment of what Dorothea Soelle imagined many years ago when she reflected upon the impossibility of being a prophet without also being a mystic. His testimony has permitted the living of a spirituality which energises one to walk the risky path towards death and on the journey discover the all-embracing presence and love of God.

The historical-cultural background to Romero's life and pastorate was *La Matanza*, the *Slaughter*. This occurred in 1932 when peasants rose up against the injustices committed against them by the agrarian oligarchy supported by its concubine the Church. This traumatic event shaped 20th century Salvadoran culture and society. Change came in the person of Pope John XXIII who longed for a Church of the Poor. He convoked Vatican Council II and provoked a hurricane in the Vatican's musty corridors and an opening to the world through doors on rusty hinges. The Catholic world felt the drama and trauma of unexpected change. In El Salvador the idea of a pastoral stance which built a Church for the life of the world (not for the life of the church) was an inspiration and a spur to commitment to the poor.

At first, Romero's theological mindset did not synchronise or syncopate with the challenges of Vatican II. In 1968 the Latin American church met at Medellin, Colombia. There the bishops criticised the empire of money, announced an option for the poor, reflected on poverty as an ecclesial challenge and launched the theology of liberation "at the service of the Latin American revolution" (Cardinal Landazuri Ricketts of Lima, Peru). Romero balked. He feared a secular liberation and abhorred the thought of acting politically. He was timid and reserved in himself; authoritarian and rigid with his clergy; aloof and distant with his people; pious and abstract in his spirituality. He had a lot to learn!

Oscar became Archbishop of San Salvador in February 1977. He was promoted over the head of Bishop Arturo Rivera, auxiliary bishop, because, as he was told by the Apostolic Nuncio, "I would like for El Salvador a bishop less critical of the government than you." The nuncio was the Pope's man in San Salvador. Church, government and oligarchy were all pleased. So was Romero's spiritual director, a member of Opus Dei.

Just eighteen days after his installation his friend Jesuit priest Rutilio Grande was assassinated along with two laymen. The lead bullets in his body weighed almost as much as he did. Romero's learning process began as he made a fast turnaround. He became prophetically angry and announced a *misa unica* in honour of the victims for the following Sunday - only one Mass to which all were invited. Then he declared that he would not attend any official governmental ceremonies until there was a serious investigation of the murders. Nothing happened. Consequently Romero absented himself from the presidential inauguration of Humberto Romero on June 1. This was Romero's "High Noon", his *Kairos*. The stage was set. From then on he lived in rupture with the political and military authorities and with the conservative church which did not support him. The rest is history.

Of most interest to me personally is the chapter entitled Romero and Martyrdom. I knew a priest in Peru, a Spanish Vincentian, who was bludgeoned to death in the back of a police van, for opting for the poor. Romero's opponents strenuously denied that he was a martyr for the faith. Rather he was a victim of political violence whose political stance provoked the violent death he endured. Pope John Paul II was of that opinion. He did not allow his nuncio to attend Oscar's funeral, but sent a personal delegate instead, the arch-conservative Cardinal Corripio Ahumada of Mexico City. He did not recognise that unless the grain of wheat falls into the ground, it does not bear fruit. What did the Pope expect when he placed a grain of wheat on Pinochet's tongue?

Romero spoke truth to power. He wrote a letter to President Jimmy Carter, a born-again Christian, begging he cease sending arms to San Salvador. A US envoy went to Rome to see if he could prevail upon the Vatican to change Romero's stance. Oscar himself went to Rome, had an audience with the Pope, but left with tears in his eyes, whispering, "He does not understand". Finally, he wrote a letter to the Army saying, "No soldier is obliged to obey an order contrary to the law of God". The following Monday Oscar died a Eucharistic death, struck by a .22 calibre bullet. It was hollow-tipped to ensure maximum harm upon impact.

Romero's martyrdom was of a new genre. Thomas à Becket died defending the church. Oscar defended the poor. Martyrs have died for the faith. They have died defending virtue as did Maria Goretti. They have died sacrificing their lives that others could live, as did Maximilian Kolbe at Auschwitz. Oscar died for a faith which does justice in truth and solidarity.

This is a many-faceted book - theology and spirituality; biography and history; politics and sociology, plus an Index & Bibliography. Anyone interested in Oscar Romero and who is looking forward to his canonisation will read it with profit and pleasure.

BOOK: *THE PRISON LETTERS OF NELSON MANDELA*

18 July 2018: *The Prison Letters of Nelson Mandela*, edited by Sahn Venter, is published today - the centenary of his birth. They provide an unforgettable portrait of one of the most inspiring historical figures of the twentieth century.

Arrested in 1962 as South Africa's apartheid regime intensified its brutal campaign against political opponents, 44-year-old lawyer and African National Congress activist Nelson Mandela had no idea that he would spend the next 27 years in jail. During his 10,052 days of incarceration, Mandela wrote hundreds of letters to unyielding prison authorities, fellow activists, government officials, and most memorably, to his wife Winnie and his five children. Now, 255 of these letters, the majority of which were previously unseen, provide the most intimate portrait of Mandela since *Long Walk to Freedom*. Painstakingly researched, authenticated and catalogued by the Nelson Mandela Foundation, the letters have been drawn from the Foundation's archive as well as from public and private collections held by the Mandela family and South African government archives.

Mandela's letters are organised chronologically and divided by the four prisons in which he was incarcerated. Each section opens with a short introduction to provide a historical overview of each of these periods and the collection features a foreword by Zamaswazi Dlamini-Mandela. Whether writing about the death of his son Thembi after a request to attend the funeral was ignored, providing unwavering support to his also-imprisoned wife or outlining a human-rights philosophy that resonates today, *The Prison Letters of Nelson Mandela* reveals the heroism of a man who refused to compromise his moral values in the face of extraordinary human punishment. Ultimately, they confirm Mandela's position among the most inspiring historical figures of the twentieth century.

REVIEWS

- "Madiba's words give us a compass in a sea of change. Firm ground amidst swirling currents." - Barack Obama
- "A veritable treasure trove, they grant a forensic insight into his courage, superhuman fortitude and clarity of political judgment; into his agony at failing in his duties as a husband and father of two girls, toddlers when he was snatched away; and his torment at being refused permission to attend either his mother's or his son's funeral. To me, even as a biographer of Mandela, it is a revelatory volume." - Peter Hain, *The Daily Telegraph*
- "... this mesmerising book of prison letters... through these compelling letters the thinking, feeling, loving man he was comes back to us." - Gillian Slovo, *The Guardian*
- "... as a series of illuminating snapshots into one of the most important political icons of post-colonial Africa, the book will have a timeless value." - *The Irish Times*
- "Remarkably, this collection only serves to enhance and consolidate Mandela's reputation as a defining figure of the last century and the present one. The letters are in multiple languages, English, Afrikaans and isiXhosa, but they speak the language of humanity, which is the language of that fraught but loaded prison word: time." - *The Herald*
- **'*The Prison Letters of Nelson Mandela***, edited by Sahn Venter, is published by Liveright. Nelson Mandela (Author), Sahn Venter (Editor) With a Foreword by Zamaswazi Dlamini-Mandela
<https://www.indcatholicnews.com/news/35291>

HOLY LAND: TENSIONS GROW IN BEDOUIN VILLAGE UNDER THREAT OF DEMOLITION

Claire Bergin 20 July 2018

Tensions are growing in Khan al-Ahmar, the Bedouin village on the site of the Inn of the Good Samaritan, under threat of eviction and demolition by Israeli authorities who want to expand the illegal settlements nearby. Although a final High Court appeal decision will not take place until 1 August, all roads to the village have been blocked with concrete barriers. A mobile medical clinic which usually visits has not been allowed to enter.

One Christian human rights observer in the village reported today that "five policemen have been going from house to house shining lights inside for the past hour, but have now finally left." The observer writes: "Some of the solidarity activists were chanting at them. The police again today (as with yesterday) opened the military gate by the car park on the opposite side of the highway, so people drove through the open way into the village. The police have now (as yesterday) for no good reason closed and locked the gate again, so people are stuck inside the village with no simple way out at night by car.

"During yesterday's rally, there were over 12 police cars on the other side of the highway, with one of the highest ranking police commanders visible. Worrying that there may be deliberate provocations by the police in the period leading up to the High Court hearing, which could rebound on the village in the High Court. Regavim would love to have its lies substantiated - having previously lied about village violence and stone throwing (a claim in Court that they had to retract), and with 'security concerns' one of the main planks of the State's desire to demolish and forcibly transfer." <https://www.indcatholicnews.com/news/35305>

SEE ALSO: Bishops voice grave concern over Israeli plan to demolish Bedouin village

Source: Holy Land Coordination 18 July 2018

In response to the planned demolition of a Bedouin village by the Israeli Government, Bishop Declan Lang, chair of the Holy Land Co-ordination and Bishop Christopher Chessun, Anglican Bishop of Southwark said: "Earlier today we met with the Minister for the Middle East at the Foreign and Commonwealth Office, and shared our deep concern about the planned demolition of Khan al-Ahmar. "If the demolition goes ahead this would not only violate the rights of those families living in the village, but would also deal a critical blow to hopes of a viable Palestinian State.

"Our churches are committed to upholding the human dignity of all in the Holy Land and promoting a peaceful two-state solution. We therefore stand in solidarity with the residents of Khan al-Ahmar and call on our government to use every diplomatic means at its disposal to prevent the Israeli authorities from destroying their homes." <https://www.indcatholicnews.com/news/35293>

For more information on the Holy Land Coordination go to: <http://catholicnews.org.uk/Home/Featured/Holy-Land-Coordination-2018>

FORTHCOMING EVENTS

AUGUST

6 & 9 Anniversaries of Hiroshima & Nagasaki www.paxchristi.org.uk

17 Charity Golf Day Horsehay Golf Club, Wellington Road, Horsehay, Telford TF4 3BT. 9.30am start – all proceeds to Telford Debt Centre. Entry and more info via Richard Long: richardejlong@hotmail.com 01952 504 204

24-27 Greenbelt Festival www.greenbelt.org.uk

SEPTEMBER

1 September – 4 October Season of Creation

Beginning with the World Day of Prayer on September 1 and continuing throughout the month Christian churches and faith communities around the globe are praying, celebrating and taking action for creation. There are suggestions for activities and prayer resources at: <http://seasonofcreation.org/> and www.columbans.co.uk/creation-time/

7-9 The Bishops of England and Wales are holding a National Eucharistic Pilgrimage and Congress "Adoremus" in Liverpool on 7 - 9 September 2018

7-9 THE PARALLEL PROGRAMME - This aims to support the event in the Echo Arena by exploring a wide understanding of Eucharist and providing events for those who couldn't get tickets for the main event. **See below for a list of events.**

VOLUNTEERS NEEDED FOR EUCHARISTIC CONGRESS IN LIVERPOOL, 7/8 SEPTEMBER

CAFOD will be holding a workshop and display as part of the Parallel Event programme that is happening alongside the official Congress. If you have missed out on being a delegate from your parish why not come and volunteer with us and experience the many fringe events in the city centre that weekend. We need you to help in our venue (church close to the Cathedral) and/or to act as a steward. Please email Bridget on bfenwick@cafod.org.uk to offer your help or let Patrick, your CAFOD Lancaster Coordinator, know on pgardner@cafod.org.uk. Travel expenses will be paid.

13 Campaigns Roadshow – an evening of inspiration and action organized by Churches Together in Cumbria Environment Group and Christian Aid at Kendall Parish Church, Kirkland LA9 5AF at 7pm. Info: dr.i.n.jamesbtinternet.com

16-23 World Week of Peace in Palestine and Israel: Investing in Young People www.tinyurl.com/WWPPI

29 Jubilee Debt Campaign National Event The Birmingham & Midland Institute, 9 Margaret St, Birmingham B3 3BS. Join The Jubilee Debt Campaign to celebrate 20 years since their Jubilee 2000 campaign. You can expect a workshop about debt issues in 2018, rousing speeches, a city-centre stunt, catching up with old friends or making new ones, food and refreshments and films. Come for a couple of hours or the whole day. To register contact clare@jubileedebt.org.uk or phone 02073 244728

29 – 5 October Good Money Week www.goodmoneyweek.com

OCTOBER

Black History Month www.blackhistorymonth.org.uk

7 HOMELESS SUNDAY IS MOVING DATES - After consulting with partners and supporters, we've decided to move Homeless Sunday to a new date this year, to coincide with the beginning of the winter season for church and community night shelters. www.housingjustice.org.uk

10 World Homelessness Day www.worldhomelessday.org

10 World Mental Health Day www.mentalhealth.org.uk

14 Canonisation of Archbishop Oscar Romero in Rome

14-21 Prisoners Sunday and Prisons Week www.prisonweek.org

14-21 Week of Prayer for World Peace www.weekofprayerforworldpeace.com

21-28 One World Week: The world is changing - How about us? www.oneworldweek.org

23 Romero Mass and celebration Salford Cathedral 12.10. Celebrant Bishop John Arnold. The mass will be followed by refreshments and a talk by Steve Atherton, the J&P worker in Liverpool, who visited El Salvador in November 2017. Contact CAFOD in Salford on 0161 705 0605 or salford@cafod.org.uk for more details

24 Chester to Newport Peace Train - an event being organised by the Hereford Peace Council to ask Parliament to ensure that the UK becomes a signatory to the Nuclear Weapons Prohibition Treaty. A number of the Hereford Peace Council and supporters will ride a regularly scheduled Arriva train on the South Wales/North Wales line from Chester to Newport. At each stop along the route, they will collect any written messages and add them to the 'mail bag'. Messages from Chester will be delivered to the Peace Train at the entrance to Chester station. Chester CND will organise an opportunity for a press photograph as we hand over our letters to the Hereford Group, important for reaching out to the public here. Contact Dai Owen, Joint Convenor Chester CND on 01244 679051 or email chestercnd@gmail.com

NOVEMBER

3 CAFOD Salford's Memorial Mass 12 noon at St Mary's, Duke Street Denton M34 2AN. Contact CAFOD in Salford on 0161 705 0605 or salford@cafod.org.uk for more details

10 Autumn Fiesta Festival of Food, Music and Family Activities 10.30am – 3pm St Thomas Church Lancaster to raise Awareness and funds for Refugee and Asylum Seekers Groups

- 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 (plus copies of this newsletter and back issues) and resources at www.justice-and-peace.org.uk or contact admin@justice-and-peace.org.uk 0207 901 4864

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

The Bishops of England and Wales are holding a National Eucharistic Pilgrimage and Congress "*Adoremus*" in Liverpool on 7 - 9 September 2018

THE PARALLEL PROGRAMME - this aims to support the event in the Echo Arena by exploring a wide understanding of Eucharist and providing events for those who couldn't get tickets for the main event.

SEPTEMBER 7 –8

Friday & Saturday 12-9pm *Welcoming the stranger: Irish immigration through to modern day asylum seekers and refugees*

An exhibition in an historic Liverpool Irish immigrant parish examining both the history and current issues of migration, asylum and refugees. Displays, statistics, stories and voices about what it means to journey in search of a new life in the United Kingdom. There will also be information about the Home Office Community Sponsorship Scheme and how churches can be involved. St Anthony of Egypt Church, Scotland Road, Liverpool L5 5BD.

Friday & Saturday 11am-3:30pm *Broken TV series: a discussion with Director Jimmy McGovern*

A viewing of a selection of episodes of the television series *Broken* about an inner-city priest from the North of England and the people around him in his community. Exposition, Mass, and refreshments are followed by the screening of an episode with behind-the-scenes commentary by the director Jimmy McGovern. Includes discussion about the issues raised by this important series and living the Eucharist in daily life. St Francis Xavier Church, Salisbury Street, Liverpool L3 8DR

Saturday 12-6pm *Environment: 'On the altar of the world'* - Exploring a sacramental theology of creation with representation from NJPN, CAFOD and the Northern Dioceses Environmental Group. Talks, discussion and hospitality. Includes family-friendly activities. St Philip Neri Church, 30 Catharine Street, Liverpool L8 7NL. Preceded by **NJPN gathering 11- 12**

Saturday 12-6pm *Food for the Hungry: practical responses to physical hunger* - A city centre event looking at the issues surrounding hunger and food poverty today. With input from Feeding Liverpool, Church Action on Poverty, and Micah (two Cathedrals foodbank). This event includes panel discussion about the causes of hunger and offers the opportunity to respond by making and delivering food in the city centre to hungry and homeless people. There will also be a space for quiet prayer in support of this work. St Vincent de Paul Church, St James Street, Liverpool L1 5EE

Saturday 12-6pm *Food for the Hungry: practical responses to physical hunger - 'I am the Bread of Life'*

Learn how to make bread from scratch at Nugent kitchen with other activities while the dough is rising. (Includes session based on '*I, Daniel Blake*.') Epsom Street Community Centre, Epsom Way L5 2QT

Saturday 12-6pm *Reconciliation and the Eucharist with Pax Christi*

Pax Christi will host sessions looking at reconciliation, forgiveness, peace and the Eucharist. Includes stories of reconciliation in families, in our country and globally. Plus meditation with the Pax Christi ICON. Our Lady of the Reconciliation de la Salette Church, 39 Eldon Street, Liverpool L3 6HE

Saturday 3-6pm *Eucharist, the Bread of life*

An opportunity for interdenominational sharing about the place of the Eucharist in living our Christian faith. Join clergy and lay people to discuss Jesus's saying '*I am the Bread of Life*' and what Christians call the Lord's Supper, Memorial, Eucharist and Communion. Our Lady & St Nicholas, Liverpool Parish Church, Old Churchyard, Chapel Street, Liverpool L2 8TZ
CAFOD will be at Sacred Heart Church, 2 Hall Lane, Liverpool L7 8TG on Saturday

PLANNING FOR 'PARALLEL' EVENTS as at 24/5/18

Eucharist: The Bread of Life - Interdenominational sharing on how we understand Eucharist.

Conversation between Archbishop Malcolm McMahon, Bishop Paul Bayes and a Free Church leader.

St Nicholas, 5 Old Church Yard, Liverpool L2 8GW 5.15 – 6.15 Saturday – ticket only via Eventbrite – going online Friday 29 June

DIAKONIA: who feeds the hungry? Food for the hungry 1

Practical responses to physical hunger. Coordinated by the Liverpool deacons. Fr Kenny Hyde & team; High School chaplains; MICAH: two Cathedrals food bank; Church Action on Poverty: workshop and petitions; Josh Fenton-Glynn, End Hunger UK Campaign Manager. St Vincent de Paul, St James Street, Liverpool L1 5EE. Saturday

Food for the hungry 2

Feeding Liverpool: sharing stories over food

Bread making; Parishioner involvement; Virginia Moffat workshop on '*I, Daniel Blake*'

The Epsie Nugent Kitchen, Epsom St Community Centre, Epsom Way, Liverpool L5 2QT

Welcoming the Stranger

Immigration into the North West from the Great Famine through to modern day Asylum Seekers/Refugees

Coordinated by Liverpool J&P

The inputs will include: vocabulary; reasons for migration; journeys; process of application; 'failed' asylum seekers; destitution; statistics; range of voices and stories. St Anthony, Scotland Rd, Liverpool L5 5BD 11.00 – 3.00 Saturday

Reconciliation

Coordinated by Pax Christi

Meditations with Pax Christ ICON "*Christ is Our Reconciliation*"; Jenny Sinclair with T4CG's perspective on reconciliation; family friendly activities; discussion panel of women

NB. This event is no longer at Our Lady of Reconciliation, Eldon Steet, Vauxhall, Liverpool L3 6HE due to a structurally unsafe building – now being held at St Philip Neri, 30 Catharine St, Liverpool L8 7NL Saturday

Reconciliation

Matt Jeziorski (Pax's Youth worker), James Trewby (Columban's Youth worker), Bishop John Rawsthorne and Ms Janette Porter – aimed at Yr 9s from across the archdiocese – good take-up so far – if places are available by mid-July they may be offered out further afield. Contact Steve Atherton for enquiries: s.atherton@rcaol.co.uk 0151 522 1080
Invitations sent to all High Schools in Archdiocese Notre Dame HS, Great Homer St, L5 5AF Friday

Environment: 'On the Altar of the World' Explorations of a sacramental theology of creation
NJPN in main church

Northern Dioceses Environmental Group in community rooms, including Creation Time resource booklet; Caritas (Diocese of Salford); BoB boxes; Eco-bricks; T4CG; guided meditation on the sacred in the everyday.
WELCOME; RECONCILIATION; LISTENING; OPEN TO THE DIVINE; SHARING; MISSION/DISMISSAL
St Philip Neri, 30 Catharine St, Liverpool L8 7NL Saturday

CAFOD

Sacred Heart, Low Hill, L7 8TN

Being a Eucharistic Community An invitation to conversation and cake St Michael's, Horne St, L6 5EH

City walk

Mgr Peter Fleetwood Including info on Sheppard/Warlock memorial Printed info for self-guided walk

Different groups will be offered responsibility to organise each event in detail. Delegates will be able to 'dip in' to events rather than stay for a whole day. Each event will be structured with a timetable; offer a range of activities; offer the same input more than once; have family friendly activities available; have child friendly activities available; have interactive elements; have non-interactive elements e.g screens for video clips, etc <https://www.youtube.com/watch?v=8FGObtu-EMI> have resources that delegates can take away; offer suggestions for development for delegates to consider.

Steve Atherton s.atherton@rcaol.co.uk 0151 522 1080 is the overall contact person but individual contacts for each venue will be on the publicity for the event.

THE NATIONAL EUCHARISTIC PILGRIMAGE AND CONGRESS - PARALLEL EVENTS

If you don't have tickets for the National Eucharistic Pilgrimage and Congress the weekend of 7-9 September in Liverpool it is still worth travelling as there is a rich selection of parallel events freely open to all. Here the Lancaster Diocesan Environment group describes one of them titled: *'Environment: On the Altar of the World – explorations of a sacramental theology of creation'*.

When we receive the Eucharist at Mass it is unlikely our thoughts are primarily focused on the wonders of creation or the call to care for it. Yet the central symbols of the Eucharist, the bread and wine which become the Body and Blood of Christ, are so obviously fruits of the earth. There is a seamless connection between the way we transform these gifts of God's creation into something new - wheat becomes bread, grapes become wine – and the way the Holy Spirit transforms them into the life-giving Eucharist. We respond with thanksgiving for what God has given us (the root of the word Eucharist) and a desire to be good stewards of His wonderful creation.

Receiving the Eucharist and contemplating the Blessed Sacrament not only nourishes us and strengthens our faith but also makes demands on how we should live and how we should see the world. Pope Francis expresses this with great eloquence in *Laudato Si'*:

"It is in the Eucharist that all that has been created finds its greatest exaltation. The Eucharist joins heaven and earth; it embraces and penetrates all creation. Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation". (para 236).

The Lancaster Faith and Justice Commission along with the National Justice and Peace Network, Pax Christi, and some of the other Northern Dioceses, will be helping to explore the Eucharist and Care of our Common Home through readings, role play, practical activities, presentations, meditative reflection and more. Topics will include *Laudato Si'*, personal pledges, the *LiveSimply* award, and activities such as making bread, eco bricks and bird/bat boxes. Whilst the main events in the Echo Arena and Cathedral are ticket only, this event and several other parallel events in the surrounding churches and venues are open to everyone on Friday and Saturday. We do hope you can join us for some or all of the day at the Church of St Philip Neri, 30 Catharine St. L8 7NL - Saturday 8th September 12 noon to 6pm.

More details of all the events are at www.lancasterfaithandjustice.co.uk/newsletter/adoremus-congress or from LFJC@talktalk.net or 01524 383081

RESOURCES

Patrick Gardner, CAFOD Community Participation Coordinator – Lancaster writes: We are busy preparing for **Adoremus** in September. Some of our volunteers are part of the Welcome team at the Eucharistic Congress in Liverpool. We have produced some resources to enable people to engage more deeply with different aspects of the Eucharistic Mystery. Our Eucharist in the World workshops explore the links between the Eucharist and the call for us, as Catholics, to live out love, compassion and justice in our everyday lives. These resources, plus a prayer inspired by a pastoral letter from Bishop Patrick McKinney of Nottingham are all available at cafod.org.uk/eucharist We hope you find them useful. Please do share them with your Adoremus parish representatives, or with your parishioners as part of your preparation for the Congress.

BOOKING NOW: ADOREMUS YOUTH CONGRESS

The Adoremus Youth Congress will take place parallel to the main National Eucharistic Congress in Liverpool, on 8 September in the Auditorium at the Liverpool Echo Arena.

During the Congress there will be inspirational speakers - testimonies from young people, Katie Prejean, Jo Boyce and friends, Rise Theatre, CAFOD, Animate, Salesians, One Hope, Joel's Bar, Cardinal Nichols, Archbishop McMahon and much more.

The programme starts at 11.30am with the opening liturgy, but you can arrive from 10am when the doors will open. You can mingle around the stalls, meet delegates from different part of the country and you can go into the auditorium to be led in worship.

There are three streams for those aged 13-15, 16-17 and 18-20. The day will finish with a time of exposition of the Blessed Sacrament. The Congress ends at 5.30pm. If that is not enough, you can take part in Night Fever at the Blessed Sacrament Shrine 7.30-10.30pm.

Supporters of the Congress include: CAFOD, the Liverpool Hope University, The Salesians and the Catenians.

Tickets are just £10 and there are still some available so if you would like to come along or you are a youth minister and would like to bring a group of young people to this event please sign up via this link:

<http://www.animateyouth.org/adoremusyouth/registration/>

For more information watch: www.youtube.com/watch?v=OSHK2aGF3c and www.youtube.com/watch?v=iygYNA2RIK4

or visit: www.adoremusyouth.co.uk

Facebook: Adoremus National Youth Congress

Twitter: @adoremusyouthc1

Instagram: adoremusyouthc1/ Adoremus Youth Congress