

NJPN North West Justice & Peace E-Bulletin March 2019

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

January saw the passing of two priests whose lives and spirituality have nourished and inspired many in the J&P community – Fr Owen Hardwicke and Fr Tom Cullinan. The following pages look back on their lives and pay tribute to their ministry:

LIVING BEYOND CONFORMITY: EULOGY FOR FR OWEN HARDWICKE

Fr Rob Esdaile gave the following eulogy at Wrexham Cathedral on Thursday, 24 January 2019, at the Requiem Mass for Fr Owen Hardwicke.

I am very aware that there are many people in this room far better qualified than I to speak about Owen, but I hope that I can voice for you something of the qualities people found in our friend and something of the task which he would have us continue to pursue in this divided land and on this fragile planet at the beginning of the Third Millennium.

I first met Owen on a Christian CND march to Molesworth in 1985. It was a great encouragement as a greenhorn peace campaigner about to head off to Rome to spend 6 years as a square peg in the round hole of seminary life to discover that there was a priest willing to spend Holy Week not *in* church but on the road, *being* Church and *bringing* Church to people with the most varied views and lifestyles.

Owen was very much at home among ordinary people and had a profound understanding of the value of those whom others (including others in the Church) might dismiss as not worth wasting time on. Think of his achievement in building a youth club in his parish in Ruabon in the 1960s with over 100 members - eight of them Roman Catholics! Think of his own lovely label for troubled kids, as 'disorganised youth'. Think of his reflection on his 15 years of enormously hard work in that first parish: "*we were trying to remember that the church exists for the world, and that we should register our presence positively in the local community.*" (LBC, 56)

The thing is that when Owen left he did not leave behind. Becoming a Roman Catholic was not a rejection of the Anglicanism of his youth and it certainly wasn't a rejection of the spirituality of his Quaker friends. As he put it in *Living Beyond Conformity*: "*I just discovered that there was more to the 'universal' tradition than they displayed and I wanted to be part of that tradition.*" (LBC, 10). In the notes he made about his funeral arrangements, he states: "I long ago ceased to be a 'denominational' man."

Owen's non-combatant service as a Conscientious Objector in the Friends Ambulance Unit touched him deeply and was doubtless the basis for all his later work for peace, here in Wrexham and elsewhere, and he remained a registered Attender at the local Meeting of the Society of Friends.

He did not leave pastoring behind when took leave of absence from parish work in 1969, either. He simply found a larger, less comfortable and richer parish beyond the walls of liturgical space and the confines of Canon Law, among the lost and hurting young people he served and then, later, amidst a rainbow coalition of those who shared his profound commitment to peace-making and reconciliation and his rejection of violence.

If Owen was a non-conformist, he was not a contrarian, though his freedom of spirit and fidelity to conscience at times got him labelled as "*a priest of the awkward squad.*" But you can come to love (as well as respect) '*Awkward*'. As his by then Bishop Emeritus wrote in a message for Owen's Diamond Jubilee: "*Sometimes his prophetic voice intruded on authority's comfort zone, but Owen's personal integrity as Catholic Christian priest was never in doubt. He is a shepherd with 'the smell of the sheep!'*"

Reading Owen's various beautifully composed letters to his superiors on various difficult topics, both his innate courtesy and the careful thinking through of big issues from first principles shine through. Owen did not shoot from the lip. He spoke from the heart.

Unsurprisingly, many others have spoken from the heart in response since his death. Here are some of their comments:

"These little vignettes may be helpful: Owen unobtrusively picking up litter from the pavement outside the Peace and Justice Centre; Owen relaxing with a family over from Hungary, sitting on the kitchen floor, enjoying their first encounter with clothes being swirled around in suds in a washing machine; Owen digging in his garden, for he loved the soil, enriched with his home-made compost; Owen replying to the question of whether any of his street friends ever thanked him with: 'Aren't they carrying enough burdens without our adding the extra burden of gratitude?'"

"At any community-style celebration he slipped naturally into the role of servant and you were hardly aware that the dishes had been cleared."

"Owen supported us all in our brokenness, and helped us to sense the loving support of God, too. I know that he helped me to 'tune-in' to the person I continue to be in the process of becoming, as a Catholic, Christian and Human!"

"For me, Owen didn't just involve himself in Peace and Justice - he lived it. Never, in my 25 years of regular contact did I hear him criticise anybody -neither clergy, who seemed to be wary of his eagerness to live a gospel life, ... nor lame ducks and those who'd broken the law."

"His intelligence and generosity were matched by his patience and compassion. His sense of humour and need to stand up for justice and peace made him the special person he was."

Yet the great sense of loss is matched by a sense of relief. *"I also feel an enormous sense of peace and gratitude that at last his long dark night is over. It wasn't easy for him to retire, as you know, as his life was totally given to others, mostly the underprivileged. I heard him say in recent years that he suffered deeply from depression, which always lifted around 8pm in the evening. Well, from now on, it is always after 8pm for Owen, who has entered into the fullness of LIGHT and LOVE ..."*

And again: *"For me these ten years of anguish for Owen have, in retrospect, been ten years of glory. He lived his life of love for the vulnerable and inadequate people - and then became one with them. Owen, for me, has revealed Jesus. The warmth of Owen's humble love - universal in its outreach - has been a magnet and a privilege to feel."*

Pope Francis, drawing heavily on the thought of the French theologian, Yves Congar, has taught us that true reform comes about when the periphery is allowed to shape the centre. That is the basis for his call for a Church of missionary disciples: *"I prefer a Church which is bruised, hurting and dirty because it has been out on the streets [to] a Church which is unhealthy from being confined and concerned about its own security."* That was Owen's vision half a century before Papa Bergoglio wrote those lines.

So let me finish with my own little vignette, from the time when I served with Owen on the National Conference of Priests. Owen wanted us to send a letter to some European body, about some important question of the hour; I think something to do with sharing communion with the divorced and remarried. I forget all the details except that Owen's beautiful and impassioned text spoke of those left *"dancing on the margins of ecclesial life."* Some grumpy old cleric objected: *"You can't send that. How can you translate that into French?"* *"I've already translated it!"* exclaimed Owen, without missing a beat: *"dançant sur les marges de la vie ecclésiale!"* and proceeded to do a little hop and a skip back from the lectern to his place.

Les marges de la vie ecclésiale, the periphery where Christ, who is the centre, is to be found. That's where Owen danced and dwelled, always *Living Beyond Conformity* - a brother who, conscious as he was of his sinfulness and dogged as he was by depression, brought life to so many of us. That life we thank God for today as we return him to his source. 'Owen the Peace' (as you were known in these parts), you rest in peace now, and rise to the music of eternity. Amen.

• Father Rob Esdaile is parish priest of Our Lady of Lourdes, Thames Ditton

<https://www.indcatholicnews.com/news/36426>

CAFOD PAYS TRIBUTE TO FR OWEN HARDWICKE

CAFOD staff and volunteers have paid their respects to retired Wrexham priest and great advocate for peace, Fr Owen Hardwicke, following his death on 7 January:

Fr Owen's commitment to peace - he grew up as a Quaker - led to him being instrumental in the founding of the Wrexham Peace and Justice Centre over 25 years ago. He invited any religious organisations who were interested in justice and peace work to use his building - and it was here in 1988 that three La Sainte Union Sisters created community and established an office for CAFOD. Decades later, the building is still home to CAFOD's volunteer centre in the Wrexham Diocese.

Before the building was used officially as a peace centre, Cardiff-born Fr Owen opened the house up as a stepping stone to young men who had faced exclusion from society. During the war, as a conscientious objector, he had worked as an ambulance driver and stretcher carrier. He later lectured in sociology in Wrexham. As a parish priest he would encourage young parishioners, who had received the Sacrament of Confirmation, to put their faith into action by working for organisations like Greenpeace and CAFOD.

Sr Vianney Connolly, who worked as a CAFOD volunteer in the peace centre for over 25 years, said: "Over the course of 25 years I was privileged to work in close contact with Fr Owen Hardwicke. He was the most extraordinary, gifted and humble man. His experiences with a wide range of different people meant he was at home with humanity and I don't think I've ever met anyone who was so Christ-like. He lived the gospel and was very supportive of CAFOD. His love for humanity and his ability to stand by his convictions meant he had an integrity I found wonderful. He was an individual with a great heart and a life-long commitment to peace."

CAFOD's Director, Chris Bain, added: "Fr Owen Hardwicke's commitment to justice and peace was inspiring, and allowed CAFOD's presence in Wrexham to flourish. His passing is a huge loss to our CAFOD family, both in North Wales and internationally."

Prior to his death, Fr Owen wrote: "My death, like everyone else's, was inevitable. My life, like everyone else's, was simply gratuitous. I did not ask to live, but I'm glad I did. I have lived in the midst of much human warmth and affection, and some special instances which have been totally remarkable. I hope that even my death will draw some people closer together and deeper into the unfathomable mystery of God, who is love." <https://www.indcatholicnews.com/news/363397>

OBITUARY: THOMAS ANTHONY CULLINAN: 7 February 1935 -18 January 2019

Steve Atherton 29 January 2019, *The Tablet*

For forty years Tom lived a life of prayer and meditation at Ince Benet, the house designed by his brother and built by Tom and friends from recycled materials in the old walled garden of Ince Blundell Hall, just north of Liverpool. Although his vision of a monastic community on the edge of the city was never fully realised, Ince Benet was always a place where Eucharist opened a gateway into eternity and where prayer seemed the most obvious response to hours of discussion of social issues.

Tom's simple way of life (never a life-style) was based on a sophisticated understanding of humanity's place as a part of God's creation where the human person is integrated into the rest of creation and lives the Christian life in community with the rest of the planet. He could see a bird's nest as technology; he could see an aeroplane as nature. His awareness of the dangers of consumerism was spiritual, economic and ecological. Anyone who ever received a card or letter from him will know that he took recycling to new heights.

Tom's conversion to radical Christianity began at an early age. As he pondered (an important word in his vocabulary) whether Jesus' death would have been salvific had he been run over by a chariot, he began his life-long meditation on the significance of Jesus' life, which gets passed over in the creed by the comma between 'born of the Virgin Mary, suffered under Pontius Pilate'. Tom explained that the passion and resurrection were the culmination of the life of Christ rather than an additional, incidental or separate part.

Tom was educated at Ampleforth. His life-long journey of conversion included a visit to Rio de Janeiro during his national service where he was moved by the sight of the arms of Christ stretched over rich and poor alike. A few years later, as a young Benedictine monk studying mathematics at Oxford, he escaped academia by spending time in the offices of Oxfam. This potent mix of a rigorous Benedictine routine of prayer and a socially aware conscious fuelled his need to contribute to society.

Uncomfortably aware that he lived in the rich world he became, in the language of Catholic Social Teaching, an advocate for the option for the poor. Tom identified our most pressing and challenging agendas as the accumulation of wealth into the hands of a few (typically international capital and agribusiness), consumerism as a form of idolatry, and humanity's presumption that it is separate from the processes of ecology.

His social conscience and his developing theology of the life of Christ led Tom to see the church as the faithful presence of Christ in the world and in the here and now of our lives. As Tom's theological understanding led him deeper into reflection on the way we live our lives, he became an increasingly significant national figure and a popular speaker across the country for CIIR, CHAS, CAFOD and NJPN, communicating his prophetic understanding that in the face of wealth we must resist giving allegiance to a God-who-provides-the-goods and a politics that ignores the poor.

His trajectory away from a life of privilege led him to move to the outskirts of Liverpool where, with three brother Benedictines, he set up a house of prayer. As with many trajectories, as the journey went on the gap grew wider and his version of simplicity became increasingly difficult for others to survive. By the time Ince Benet was finished he was the only resident which, though unintended, had many benefits to those of us gathered around him for prayer, conversation and stimulus.

Tom's life was full of prayer, scripture, reflection, study and service to the community. He introduced us to a world that is utterly simple yet breathtakingly complex, where everything that is experienced as self-sufficiency is the gratuitous gift of God, where brokenness is replaced by wholeness, where future promise becomes present reality and where death leads to resurrection.

Tom's move from Ampleforth continued to cause him great pain but his community was now in Liverpool where he was eventually incardinated into the archdiocese, keeping the designation of 'monk-priest'. His last public engagement was at the Eucharistic Congress fringe programme when he spoke about Eucharist at the event titled '*On the Altar of the World*'. He treasured his relationship with the parish of St Helens in Crosby where, for forty years, he celebrated Mass on Sunday evening. His funeral will be there at 12.00 on Friday 1st February.

Tom spent his life calling people back to God: we do not need to save the world ... that has been done already. Now he has been called back and we can say 'Thanks be to God.'

• His talks from the Upholland Northern Institute (UNI) are available to download at www.unitapes.org (Catalogue numbers 414, 432-5, 731)

<https://www.thetablet.co.uk/obituaries/3/1216/obituary-thomas-anthony-cullinan-7-february-1935-18-january-2019>

FR THOMAS CULLINAN'S REQUIEM EUCHARIST

Ellen Teague 2 February 2019

Fr Tom Cullinan was given a great send off at his Requiem Mass yesterday at St Mary's in Crosby. Archbishop Malcolm McMahon of Liverpool was the main celebrant. The church was packed with parishioners, for whom he celebrated a weekly Mass, and with family and friends from the many circles he engaged with throughout his life. Particularly prominent were Benedictines from Ampleforth, Liverpool clergy, Liverpool Justice and Peace, the L'Arche community, Pax Christi and CAFOD, including Christine Allen, CAFOD's new Director. Also, lay people who shared in the monastic life and chores at Ince Benet, where he lived, over the last four decades.

The following homily was given by Passionist Fr Nicholas Postlethwaite.

INTRODUCTION

*Gone but not gone,
Quietly as a spent leaf
Falling away in an autumn breeze
Letting space for tomorrow: your spirit
Will whisper forever among the trees....*
From a poem by Phoebe Caldwell

DESERT THEOLOGY: Since time immemorial, a desert is symbolically a place where human littleness is keenly felt. It was to a desert after four years of stretcher-bearing through the horrors of 1st World War trenches that Jesuit mystic Teilhard de Chardin went searching to recover inner peace. In that desert he began to glimpse more clearly how God holds the entire Universe in one transcendent Eucharistic embrace.

Deserts come in many guises and are places for letting space for tomorrow - as perhaps Phoebe's poem suggests. On cold dark January mornings in Ince Blundell woods in a breeze block chapel built by him - the man who's Requiem we celebrate - like Teilhard - discovered an inner peace opening glimpses of the cosmic panorama that reveals the Eucharistic embrace of all creation, whole and entire. Holds each created being - whole and entire - holds and embraces every unique human person - whole and entire. Pondering in the woods and deep with the recesses of his own heart Thomas Cullinan - mystic - poet - prophet - monk and priest - day by day was becoming ever more open to a divine secret that would sustain him in this world until 18th January 2019 - and now beyond into eternity - held - whole and entire.

Teilhard de Chardin struggled with so many words in attempts to articulate the vision. Perhaps he came closest in what was his shortest - his simple two word aphorism: UNION DIFFERENTIATES! Bringing together two densely packed words, Teilhard de Chardin was trying to point towards the unfathomable Mystery who is God our Creator. Tom Cullinan recognised and borrowed both words - inadequate though they are - as he too struggled to articulate dawning realisation of the wonder of God integrally UNITED - IN UNION - at the heart of all existence. But the paradox is that God's UNION DIFFERENTIATES - it sets us free - it is a UNION liberating us to enter to become ever more fully into each of our own unique human mysteries. The closer our UNION the closer we are to becoming our true selves - and very importantly, the closer the UNION the more we will learn to reverence the self-same mystery at play in the life of every person around us. Tom dared to focus his entire life on this paradox which Teilhard de Chardin first voiced in his desert. Is Tom's challenge to us asking if we dare focus similarly?

But is it true? Does UNION really DIFFERENTIATE - is it merely romantic imagery of a Jesuit poet in a desert in China - or the musings of a wandering monk living isolated in Ince Blundell woods? It is easy to validate it. Simply look around right now! I am surely not alone experiencing a deep sense of UNION as we gather to thank God for all Father Tom has given us and to pray for him? And now look at our neighbours sitting close around us. Surely we see there such wonderful diversity -UNION truly DIFFERENTIATES here, now in our moment of shared community? The faith of a man whose life and death we are celebrating testifies that yes, truly UNION DIFFERENTIATES!

EUCHARIST - LOCAL ROOTEDNESS: Today we are all, family and friends, saddened saying goodbye to Father Tom. But those here who shared your weekly Sunday Eucharist celebrations with him - for you the sadness and loss must be particularly poignant. Each week Tom cycled here to be with you - cycled alarmingly of late. Just eight days before he died he solemnly promised me he would dismount to push his bike to avoid falling off into a Cross Barn Lane pot hole! What drove him weekly to make this journey? Frequently he would say how your liturgies lifted him - renewing his strength cycling home and energising him for the rest of the week? Why was this? An answer is found in a beautiful meditation Tom wrote. As we know he wrote a great deal. It has also been a comfort to listen to his voice again on lectures accessible on the Upholland Northern Institute catalogue. One reflection stands out pre-eminently: he calls it: "Eucharist - with help from Teilhard de Chardin ". If you have not read it - or watched it on the internet - try to do so because you will find there why your Sunday evening Eucharist here was so crucially important for him - and for all of you who shared it with him.

Father Tom saw your liturgy as a Jacob's ladder - a ladder rooted firmly in the actual earth of his world and yours, - a Jacob's ladder providing access to enable transactions between the Son of Man offering the Bread of Life and the cup of salvation. A place in which all sit around Jesus as he asked his Gospel crowds to do as they listen to his words and wait to be fed with bread and with wine to satisfy hunger and quench thirst as nothing else can. This is the reason Tom precariously wobbled along the bypass ever Sunday on his bike to be with you. It is why now you must mourn him with particular poignancy.

Let me share a section - what Tom calls the Overture - from his Eucharist reflection. He focuses on the offertory and the raw material necessary to make the Eucharistic meal. Tom borrows from a poem by John Deane that expresses again the paradox in the Eucharist of UNION DIFFERENTIATING:

*This plough and plod, soft coaxing, collecting, the mixing and moulding
O Lord, accept this bread. We offer you, Lord, in our soil-cracked, our swollen hands.
From our weary, weary hearts, O Lord; accept this wine.
Then give into our hands Christ's flesh
To melt and merge with the soil and the stones,
And give our hearts Christ's blood to seep through the sweat when the world groans
That our earth may grow through its brightest blackest parts.*

Is this Tom's whispered legacy in the trees to us all - but a legacy particularly in thanksgiving to you his beloved Crosby community who weekly shared with him?

JUSTICE COMMITMENT: Thomas Cullinan never hesitated about borrowing to borrow good words and poetry. But then neither did Jesus. In his first Nazareth sermon Jesus simply borrowed Isaiah's sermon about setting the downtrodden free. We likewise recall the many times we heard the prophetic echo of Thomas Cullinan following the example of Jesus. That is why it seemed appropriate to include as Jesus did, a reading from the prophet Isaiah for the prophet who was Tom Cullinan. Religion should never be reduced to sentimental pious spirituality he believed. He writes: "The Eucharist of Easter resurrection reveals the Son of Man glorified at three o'clock on Good Friday. And his body continues to be broken and his blood poured out to this day".

He warns us lest we remain fair-weather Christians - 'all things bright and beautiful,' count your blessings, dear', 'always look on the bright side'. As the prophet Isaiah voices the command of God: "...the fast that I choose and which pleases me is - loose the chains of injustice - undo the burdensome yoke - let the oppressed go free - share your bread with the hungry - bring the poor into your house...."

Tom writes: "We do not need to stand in Auschwitz to cry out: Lord why are you silent? Where are you? From the centre of a contemplative heart, vulnerable to the malign powers of our world, to our communion with the innocent suffering of people and to our complicity part in injustice and violence, LORD WHY ARE YOU SILENT?"

We will honour your memory Tom as stumblingly we try to follow where you led. We promise we will try always to seek God's justice.

THOMAS CULLINAN - MONK!: Tom was a wonderful - but not always easy friend to cope with. He was complex in his demands and challenges - and never backed off asking penetrating questions. I am sure I am not alone in sometimes finding him intimidating. I cannot recall a single conversation that could be described as superficial! Perhaps it was because at heart Tom Cullinan remained till the end a monk! And monks are often quite troubling people!

For what turned out to be my last but one conversation with him I had only just negotiated his cluttered Ince Benet staircase to find Tom seated at the table waiting and without any pause even for greeting asking: "Nicholas - what would you say today if tomorrow you knew you were going to die?" No pressure then Tom - good morning to you too! He assisted my stumbling response by suggesting: "perhaps we just keep doing what God is enabling us to do today?"

Deep down Thomas Cullinan remained always a monk - and further I suspect, always remained Benedictine. Canonically he has been so grateful for the welcome Bishop Kelly and brother priests in this Archdiocese have provided - to the very end - valuing and concerned for a unique priest-monk brother. Benedictines take a vow of stability. Vows are made to God - and I believe God called Thomas Cullinan to keep to and live out that vow of stability but in a radically unique and prophetic way that would bring him - and many of us - a little closer to God's Kingdom. As Tom would often say prayer - in his inimitable deliberate monk sort of way: "Thanks Be to God". I am sure it would be a sign of blessing and consolation to Tom to have here today for his Requiem fellow-Benedictines come to honour their maverick but so authentic Benedictine brother.

TOWARDS ANOTHER PLACE: My last conversation with him was on 10th January - eight days before he died. Towards the end of a precious half hour together Tom began chuckling as we envisaged imaginary younger versions of himself, chasing after him down all his eighty plus years: but now they were become exhausted, out of breath and falling back- falling way behind this finally older wiser Tom who found himself now walking gently forward, despite arthritis and waiting for Someone whose warm breath he could feel approaching closer and closer, flowing around and within him. For me this was a final precious moment as I witnessed living in his a tangible beauty sustaining Tom to the end -confirming really that UNION truly does DIFFERENTIATE in a life dedicated entirely to God.

Leading the funeral for his brother Tim years before he recalled the effect an African priest had on Tim on learning he was dying of cancer: "Ah my friend, you are the happiest person in the whole world!" Tim looked quizzical. "Because, my friend, you now have a direct route to God and there are no detours left". Tom comments: "There is nothing facile there, and no denial. Just the profound 'knowing' that in the heart of God acute suffering and acute joy co-exist."

CROSBY - ANOTHER PLACE: Phoebe's poem speaks of Tom's spirit whispering among the trees. Perhaps Tom's spirit will also continue its Easter walk along the beach at Crosby - which is Another Place - encouraging us all to look outwards towards the seas and horizons of God's Kingdom which is near now, but not yet –

And where all will be well and all manner of things will be well in –

*A foolish, reckless 'Amen' of abandonment
To God's Holy Spirit
To be freed from the confines of the false ego
And domestic idols of wealth, power and learning
To be incorporated as a member of the divine milieu.
Only in losing self-independence do we discover
that 'unity differentiates'
not in isolation but integration
for 'unity differentiates.'*

Thank you Thomas Cullinan for letting God's goodness channel through you to all of us and to countless others too. We love you and already we miss you.

Thank you Phoebe for your poem - you are speaking for all of us:

Tom

*Gone but not gone,
quietly as a spent leaf
falling away in an autumn breeze,
letting space for tomorrow; your spirit
will whisper forever among the trees,
the beech and oak hardwoods
you rooted in the hearts
of those who love you. New life
for a new season, time now friend
to rest in peace.*

Eternal Rest Grant unto Father Thomas Cullinan O Lord - and may he rest in peace. Amen.

<https://www.indcatholicnews.com/news/364260>

NJPN THANKS RETIRING DEDICATED ADMINISTRATOR AT QUARTERLY MEETING

Ellen Teague 10 February 2019: The retirement of Ann Kelly, the administrator of the National Justice and Peace Network of England and Wales (NJPN) for the past 12 years, was celebrated last Saturday by Network members at CAFOD's offices in London. There were warm tributes to her wide-ranging work - arranging meetings; networking with members and partner organisations; developing effective communications between members and the wider public; coordinating the annual conference, and producing a newsletter and e-bulletins regularly - all guided and supported by the Executive Committee of NJPN. In addition, she is active in Justice and Peace in her own diocese of Birmingham.

Pat Gaffney of Pax Christi described her as "a wonderful NJPN worker and Pax Christi supporter over many years". Eddie Slawinski of the Mill Hill Missionaries said Ann "lives and breathes what she preaches". Other tributes were paid by Maggie McSherry from Lancaster, representing J&P fieldworkers, Maria Elena Arana of CAFOD, Bernard Shaw of the NJPN Environment Group, and Anne Peacey and Kevin Burr of the NJPN Executive.

Julian Filochowski, a patron of NJPN, thanked Ann for her "leadership from below in the style of Pope Francis" and, acknowledging her pilgrimage to El Salvador, gave Ann a plaque of Archbishop Romero ascending into heaven. It was produced by Fernando Llor, whose large Romero Cross stands in Southwark Cathedral.

The new administrator was welcomed. Geoff Thompson is active in the Faith and Justice Group of St Wilfred's Jesuit Parish in Preston. His experience includes being part of a Benedictine lay community, CAFOD volunteering and annual olive picking in Palestine. Ann Kelly said: "I give a warm welcome to Geoff as he struggles to do the job in half the time", a reference to reduced hours, due to reduced finance available.

The speaker in the morning was Phil Kingston of Christian Climate Action and Extinction Rebellion (see next article -Ed.). He has been arrested several times recently for nonviolent direct action highlighting inadequate action on climate change and the link between environmental destruction and the global economy. He expressed admiration for the leadership offered by Pope Francis in *Laudato Si'* to hear "the cry of the Earth and the cry of the poor". His feeling was that only a widespread movement of civil disobedience will force politicians and leaders of corporations to meet the challenges of our times.

In questions, Bruce Kent of the Movement for the Abolition of War, said that militarism should not be left out of the problems of our times, particularly that Britain is spending £200 billion plus on more nuclear weapons. He would like to see more explicit mention of the militarism/climate causal link, for "up to 10% of the CO2 emissions are military related and that must have negative effects". He felt that charitable status of many non-governmental organisations limits the radical action needed to address serious challenges.

The rest of the day was the NJPN quarterly network meeting, and around 30 representatives of dioceses, religious orders and Catholic agencies shared their work in the areas of justice, peace and care for creation. Dioceses represented included Arundel and Brighton, Clifton, Liverpool, Middlesbrough, and Southwark. Religious included the Columban missionaries and Assumption Sisters. Agencies present included the Archbishop Romero Trust, CAFOD and Pax Christi. There was feedback on plans for the 2019 annual conference 26-28 July. The Conference will be titled: *'Forgotten People, Forgotten Places'*, to be chaired by John Battle. It will hear from people working with vulnerable people at the margins of society in UK and seek responses from the Churches in Britain. The 2020 conference is being planned by the Northern Dioceses Environmental Group, the NJPN Environment Group, Nottingham Diocese J&P and Green Christian. It aims to update Christian witness for justice and peace in the light of recent developments in papal teaching, thinking on integral ecology, movements such as 'Extinction Rebellion' and scientific advice to policy makers. Systemic change to address economic-ecological crises will be explored and inspirational initiatives which lower carbon footprints and build a sustainable future.

A round-the-room opportunity for sharing information highlighted that 52 parishes in England and Wales have now achieved the Livesimply award, the latest being Harpenden in Westminster diocese; the Columban Schools Journalism Competition on *'The Challenge of Climate Change'* has received more than 100 article and video entries between Britain and Ireland which are now being judged; CAFOD is planning a mass climate lobby of MPs, in partnership with the Climate Coalition, on 29 June, and its *'Our Common Home'* campaign begins soon. Clifton Diocese is running an event on 24 February in Bath on the Autumn Synod on Amazonia at the Vatican.

Read more about NJPN: www.justice-and-peace.org.uk/ <https://www.indcatholicnews.com/news/36512>

EXTINCTION REBELLION ACTIONS IN LONDON

The following talk was delivered by Phil Kingston at the quarterly meeting of the National Justice and Peace Network on 9 February. He is a member of Christian Climate Action.

I'm glad to be in your company because I imagine each of you walking a path towards what Pope Francis called 'a poor Church for the poor', a People of God who 'listen to the cry of the earth and the cry of the poor' and who keep in mind always the generations who follow us. I am particularly happy to be here at CAFOD because some 30 to 40 years ago, I may well have left our Church if I hadn't been inspired by staff who were here. I recall especially CAFOD replacing the Archbishop Oscar Romero's radio station when it was blown up by people who were determined to stop him being heard. I thought 'this is the kind of Church I want to be in....'

I've been invited here to speak about an organisation called **Extinction Rebellion** and a small group called **Christian Climate Action**. I will first share two experiences which I regard as vital in bringing me here today. The most important was the sudden death of my father when I was three, something which blew a hole through two of my basic human needs: to trust and to be secure. Over many decades, I've been fortunate to come to a place of greater wholeness where I am now able to help others to embrace some of their suffering. Something else which left its mark occurred in 1984 whilst watching a news item about the Ethiopian famine. A mother was shown nursing a very sick child and the reporter then said that the baby had died a few minutes later. That this death could occur in a world of plenty was a vital experience in my commitment to work for justice. There's a saying that some things can only be seen with eyes which have wept.

There is a vitally important debate which is suppressed worldwide by a combination of business, mainstream media and politicians of almost all parties. I am speaking about the relationship between the global market economy and the destruction of the Earth, a destruction which includes climate breakdown. According to research by the World Wide Fund for Nature (1), we humans are now using the Earth as though we have access to 1.7 Earths. This is at a terrible cost to future generations, the poorest peoples and other-than-human creation. Many parts of civil society are involved in this suppression of debate, and that includes almost all NGOs. There's a useful website called Wrong Kind of Green (2) which explores the pressures on NGOs to avoid breaking the silence on this. The foremost world statesperson who speaks bluntly about the relationship between this economy and these outcomes for people and planet is Pope Francis. In *The Joy of the Gospel* (3), he described the economy as 'flawed at its root' and stated "The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose." (para 55). See also (4) and (5).

I now want to note the warning in the IPCC Report last September that if we don't halve CO2 emissions within 12 years, then staying within the temperature increase of 1.5 degrees C will not be possible and we can expect serious further warming. Three days ago the UK Met Office issued a report which predicts that one in one of the next 5 years, the world average temperature will likely pass the 1.5 degree limit. (NB, when I gave this talk I said that the BBC news item about this report stated that the reaching of 1.5 degrees C could occur within 5 years. I apologise for not checking this more thoroughly because the process is more nuanced though still very serious). The *Guardian* report includes this: "Dr Doug Smith, Met Office research fellow, said: "Predictions now suggest around a 10% chance of at least one year between 2019 and 2023 temporarily exceeding 1.5C." "It's a warning that we're getting close to that level," Prof Adam Scaife, the head of long-range prediction at the Met Office said. "We're not saying there is a current risk of breaching the Paris agreement. What we are saying is that for the first time, we are seeing a chance of a temporary rise of 1.5C due to a combination of global warming and natural climate variation." Scientists at the Grantham Institute noted that the probability of 1.5C years would steadily increase unless emissions were rapidly scaled back. (6). See also the November 2018 Met Office Report jointly published by DEFRA and DBEIS (7).

A key question is whether emissions are falling. Between 2014 and 2016 they did seem to have plateaued but then 2017 showed a new record high. When last October, Fatih Birol, the Executive Director of the International Energy Agency addressed diplomats preparing for the December UN COP talks, he said "I have very bad news for you.we're going to have the COP meeting when global emissions reach (another) record high." In a *Guardian* interview the same month, he said that the increasing emissions were a result of the global economy driving coal, oil and gas use (8). See also International Energy Agency Report for 2018 (9).

So what is Extinction Rebellion? It developed from an organisation called Rising Up which stated its concerns in this way: "We are facing many crises resulting from the system we live under, a form of extreme capitalism called neo-liberalism. This system is based on unsustainable and increasing amounts of debt. It is causing gross inequality, poverty, mass misery, and species extinction. It gives a lot of money and power to a very small number of people, who use that money and power to shore up their position. This system is destroying our planet's capacity to sustain life, by destabilising the climate. We have to change this system to support the most basic of universal values - the right to life." One of the core messages of Extinction Rebellion is this: "Our Government's inaction makes them criminally complicit, so it is our right and our duty to follow our conscience and rebel through peaceful civil disobedience." (For information about Extinction Rebellion see (10)).

The quote above refers to species extinction but the XR statement also includes the possibility of human extinction. If you haven't come across an article by Prof Jem Bendell (11) I urge you to read it because it outlines current global warming processes which are usually called non-linear. For example, the rapidly increasing warming in the Arctic melts more and more sea ice so that it no longer reflects the sun's rays. Instead it warms the water, which in turn releases methane from the surrounding tundra and the sea-bed, which in turn leads to more warming and so on. His thesis is that the process of warming is now unstoppable but that our efforts to keep fossil fuels in the ground can slow its speed and give more time to prepare for the food shortages and social collapse which he regards as probable during the first half of this century. He is not a doom and gloom character and in fact sees the possibility of a much more truly human relating coming out of these crises. One aspect is the need for peace-making on a massive scale.

If today is the first time that you are meeting these ideas about the probability of imminent food shortages and social collapse across the world, including here, this is likely to be a horrible shock. So I invite you again to speak with your partner for two minutes regarding this question: As you consider the possibility of these crises, what do you feel? I deliberately ask what you feel, not what you think, because that will likely get you nearer to your heart.

The group I was part of during these actions in November is Christian Climate Action (12) and (13). It is concerned primarily with keeping fossil fuels in the ground. We acknowledge that each of us is complicit in taking them out, and we each have a responsibility to reduce that. Whilst we seek dialogue with everyone who we regard as most promoting climate breakdown, where that doesn't bear fruit we are committed to take actions which break the law but which aren't violent to persons either physically or verbally.

One of the most meaningful was being with members of the police. I was arrested on four occasions so spent many hours at police stations including one bed and breakfast and a shower. I was treated with respect and consideration. This may partly be related to me being white, elderly and probably middle-class, but we have general evidence that the ER and CCA commitment to nonviolence to all persons in word and deed played an important part in police responses.

In conversations with the police I tried early to say: "You have your job to do and I have mine; and there are no hard feelings either way". Whenever the opportunity arose, I spoke about taking these actions because I am a grandfather and followed that by asking if they had children. My concern about climate breakdown was clearly shared by many, even if not always verbally expressed. One senior officer said: "We have 12 years in which to turn this around before my children face disaster". A policewoman said: "having nice people in the cells hurts my heart". When I said that there are likely to be thousands in future, she winced. The general demeanour of a large number of us in the same police station led one constable to say "You're the best customers we've had". Whilst this is my experience I recognise that when the chips are down, the police are employed by a State which often doesn't work for the common good of all, and often puts corporate power before the rights of citizens. Freedom of protest has strict limits in law, and current laws offer virtually no protection for Earth's ecosystems, nor for future generations. Hence the necessity for us making a moral stand through civil disobedience and hoping to have the opportunity to speak about our concerns in court.

I am happy to have met so many police who share the concerns and values of Extinction Rebellion whilst not condoning some of our methods. I added this verse to a song of Marshall B. Rosenberg's which I sang to them in a number of contexts. It's basically a song of appreciation: "You have a difficult task, I can only ask, that you keep your care going, despite the cut-backs..." The most controversial actions we took, for ourselves as well as for the public, involved blocking roads. Some of this was done in conjunction with the police so there was little difficulty in ensuring that emergency vehicles got through. But some weren't in conjunction with the police although they were informed about the days on which they would occur. I hadn't previously heard about a system called swarming which involves a number of small groups blocking road junctions for seven minutes and then letting traffic pass for three minutes.

We were seeking to achieve two objectives by doing this, one of letting Government and all politicians know that inaction or half-hearted action is at an end. The second was to alert citizens to the reality of the deepening crisis and to offer those who are concerned about it, possible avenues for taking action. We in CCA had many discussions about the costs of this to others as well as the potential gains. If you are critical of this, or of anything else we did, we ask if you will tell us. We will certainly appreciate any alternative ideas which may better help to achieve these aims.

With regard to swarming, I was involved in speaking to the drivers of the first few stopped vehicles to let them know how long we would remain on the road and why we were doing this. Their responses were a mixture of anger, frustration, understanding and support. We told them how long before we opened the road. And if they were willing to listen, we explained why we were doing this and offered a leaflet. I soon found myself responding to the drivers on the inside lane where there were many buses. About three quarters of bus-drivers opened their window and the majority of them accepted a leaflet. If their response was at all positive, I asked if they would be willing to open the door for me to speak with passengers. I warmed particularly to one who opened the door before I could ask and said: "Would you like to come in?" I explained to passengers that I am a grandfather who has big concerns about climate breakdown and what our descendants are heading for, and asked if anyone would like a leaflet. One put up a hand and others followed suit. As I went to leave, the driver said "You've got time to go upstairs!"

We were joined by many young people and our experienced coordinators asked if anyone would be willing to try that role and be given support in developing it. Two of them stepped forward. The job carries considerable responsibility in ensuring that the group gets on and off the road safely and responds to the unpredictability of motorists and pedestrians. I saw these two take charge like ducks to water, and was later amazed to learn that the younger is 17.

Fun within a decidedly serious context

This was alive on many occasions throughout. Our planning and debriefing meetings often had hilarious moments; and fun and repartee enhanced many connections with others. Being chained together across an office entrance or road soon brought along security guards or police liaison officers (PLOs). The latter have the dual task of keeping us safe and gathering information, particularly about how long we intend to be there. Information can be used against our plans so silence on areas like that is essential. Once both sides are agreed on the implicit rules, the boredom of us lying there for several hours sets in so everyone is ready for fun to bubble up. A difficulty with reporting examples is that they have nothing like the life of the present moment. I will have a go: Police usually handcuffed us but they did that to me only once. One officer said: "We haven't handcuffed you. You won't do a runner will you?" Another policeman was standing with me while we were waiting for a police van to arrive. I asked if I could sing him a song. "Is it good or bad?" "Definitely good". He still had his video on whilst I sang the song of appreciation referred to above. At the end he chuckled, saying "It's gone through, but I don't know if they'll send it on."

Sometimes the right words popped up. A freelance reporter with Extinction Rebellion interviewed me whilst being led to a police van: "What are you charged with?" "Trying to protect the Earth." "Where are they taking you?" "Heaven." And a female PLO said she was concerned about me still lying on the road when the police re-opened it and cheekily asked: "Would you like to come aside with me for a while so we can have a little talk about it?" "Oh I couldn't do that. My Mam warned me about going off with strange women."

Being with friends, old and new, in Christian Climate Action had deep meaning for me. The integration of prayer with action was an ongoing strength and I experienced the truth of 'Where two or three are gathered in Jesus' name' prayers are answered. Shared prayer at times of uncertainty and risk was a special gift.

I valued the solitude of being in a cell. I appreciated the singing when it travelled along the ventilation system in one police station. Joining in *Amazing Grace* was a special way of being Church. I read some of Riot Days by Maria Alyokina, a Russian Orthodox Church member and one of the Pussy Riot group. She was incarcerated in a punitive gulag where human rights and dignity had little meaning yet she somehow maintained the courage to keep challenging the abuse which she and others received. Compared with Maria, the challenges and restrictions I experienced in that fortnight are peanuts; and our actions are only scratching the surface of the power of domination and opposition which we can expect.

I've referred to major concerns which are generally off limits in British political, media and church life. One is the relationship between the global economy and the destruction of the Earth. Another is the utter seriousness of the likelihood of runaway climate breakdown. And a third is the need for a widespread movement of civil disobedience to expose and challenge the current responses to both of these overarching problems. There is as yet no sign of Government or opposition are beginning to engage with them with the seriousness and urgency which is essential. Nor is mainstream media with the honourable exception of journalists like George Monbiot. Nor is our British and Irish Church. Nor are the NGOs. When the Climate Coalition which claims 15 million supporters initiated its *Show the Love* campaign, I could see that it was onto a crucial source of motivation in caring for the Earth and our descendants. But unless our love is connected with a) understanding the truth about this economy's destructiveness and the complicity of all major political parties in the mantra of more growth, and b) the utter seriousness of unstoppable climate breakdown, it can become out-of-context sentiment.

Extinction Rebellion is striking a chord and filling a void. In just 3 months it has taken root in most UK cities and many towns. It has also spread to 40 countries.

You may have picked up that whilst I'm not optimistic about the future, I am grateful to keep re-finding hope. If we can at least slow down this impending catastrophe, that's a wonderful task in which to cooperate. And if the human race is heading towards the suffering which Jem Bendell and other sources predict, and even to possible extinction, I pray that each of us will be given the grace to live that process with mutual love and care. Many times in our group, we've reminded ourselves that the outcome of what we do is unknown; it's in the hands of the God of Love. Our job is to respond to the prompting of God's Spirit, a Spirit who 'blows where she will'. Her presence has been palpable across this burgeoning movement during these two weeks and since.

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FUTURE EARTH - OUR ROLE IN PROMOTING SUSTAINABILITY

Ellen Teague 22 January 2019

The following talk was given at the Christians Aware 30th anniversary conference 11-13 January 2019. The conference theme was: *Future Earth? Sustainability for the environment, for farming and for healthy food?* Ellen Teague is part of the Justice, Peace and Ecology Team of the Columban missionaries.

"They should have sent up poets rather than astronauts." The crew of Apollo 8 who produced the first picture of 'Earth Rising' 50 years ago felt they could not do justice to the beauty and wonder of Planet Earth. "We came all this way to explore the Moon, and the most important thing is that we discovered the Earth" said astronaut Bill Anders. The first pictures taken of Earth from the moon, have inspired the environmental movement of the last five decades.

In all our presentations at this conference we have been amazed by the crazy decisions made within the model of industrial agriculture which have poisoned soil and water, treated our fellow creatures as commodities and compromised healthy food. And mainstream society has largely gone along with it.

Will an Earth Rising pic 100 years from now still look the Earth of 1968?

But fantastic life-affirming initiatives are happening all the time. Just 10 days ago the Oxford Real Farming Conference examined such initiatives as Food sovereignty, Real Farming and food, Launch of the UK Re-wilding Network, Regenerative supply chains, Alternatives to Plastic, Sustainable soil management - we should apparently be counting our earthworms!, Drought resilience, Stop the country farms sell-off, Saving local abattoirs, and saving Palestinian Seed diversity!

It also taught me a new word AGROPOLY: where a handful of corporations control world food production and food marketing. It's not just seed & agrochemicals, but also livestock genetics, feed, fertiliser, processing & food retail. Non-governmental organisations challenging this include Global Justice Now and the Gaia Foundation. It is interesting that at the conference, Michael Gove, Secretary of State for Environment, Food and Rural Affairs, expressed support for organic farming. And we've heard at our conference about Christian Aid's excellent work tackling the causes of Climate Change.

In the Catholic Church we now have more than 50 *Livesimply* parishes. More than 1000 churches have registered for eco-congregation. Eco-schools are becoming the norm. This weekend we've learnt about Climate Change campaigns, sustaining fresh water supplies, and promoting fair trade. And we have the wonderful book for guidance edited by Barbara Butler *'Just Food? Food and Farming for a Sustainable Future'*.

Let us recall the imperatives for greening our lives as Christians: The signs of our times; Scripture; Sainly lifestyles and examples; Churches' Social Teaching; and Liberation / Creation Theology. Clearly *Laudato Si'* has had a tremendous international impact and such imperatives as the call to listen to "*the Cry of the Earth and the Cry of the Poor*" and promote "Ecological Conversion" have certainly influenced Columban mission.

We need an ecological conversionbut often we are held back by fear. Fear of a transition to a plant-based diet. In the lead up to the recent holiday, I thought Christmas was ruined. In my Christmas supermarket shop I accidentally bought vegan mayonnaise! But the numbers of people following a plant-based diet have soared over the last 10 years. Food and restaurant consultants highlighted veganism as the major global trend of 2018, and the food industry has been racing to keep up with the demand. 33% of its restaurants now offer vegan options. M&S is launching a Vegan range. What is highly significant about this rapid transition is that the trend is being led by young people - 54% of vegans in the UK are under 35 years old. Young people are showing greater interest in experimenting with vegan diets than their parents. This is encouraging as it is suggestive of a potential generational shift in eating habits, which if it continues to grow apace, could be vital to combating further environmental degradation.

The average Brit currently eats more than 11,000 animals in their lifetime - one goose, one rabbit, four cattle, 18 pigs, 23 sheep and lambs, 28 ducks, 39 turkeys, 1,158 chickens, 3,593 shellfish and 6,182 fish. At this centre the National Justice and Peace Network has a conference every July and in recent years the menu has been largely vegetarian. There are some complaints but NJPN sticks with it because they feel it is the right thing to do to lower the carbon footprint of the conference.

Fear of bees and insects: Honeybee colonies have been declining globally, with the main culprit being pesticides. One-third of the food we eat depends on pollinating insects, and in Europe alone, 4,000 vegetables depend on insect pollination. Since 2010 there has been a 45% loss of commercial honeybees in the UK, and it isn't everybody who cares. I have heard people say they wouldn't miss the loss of any stinging insects. Appreciating biodiversity is vital and especially bees. In Amsterdam, since 2000, Amsterdam's bee population has risen by 40%. Planting native flowers in public spaces (such as in parks and on street corners), installing insect homes across the city, and introducing a ban on the use of chemical pesticides in public spaces has enabled Amsterdam's bee population to bloom.

Fear of migrants and refugees: Many refugees are fleeing that double threat of environmental breakdown and conflict. By 2050, there could be up to 200 million people displaced by rising global temperature - according to the International Organisation on Migration. As global temperatures increase, more and more people are feeling the impacts of climate change. Drought and extreme storms are forcing people to leave their homes in search of a better life. And there is an increasing risk of communities clashing over precious natural resources such as water. Despite the context of demonising refugees, I am very proud of our Churches consistently speaking out on the Gospel imperative to welcome the stranger.

Fear of public transport!: I was slow to do it, but when age entitled me to a free travel card it meant that I was forced to explore local transport links. I discovered that they were excellent. I do have a car for events like this where I am carting materials around but it is now a hybrid car - it recharges its own battery 'on the move'. I still fill up the tank, as I have a conventional petrol engine - but hybrid efficiency means that fuel lasts that much longer.

But not many of us embrace fundamental change. I am inspired by people who refuse to fly. The teenager, Greta Thunberg, who shamed world leaders at the recent COP24 climate conference in Poland tweeted last week: "Recently I've been invited to speak in places like Panama, New York, San Francisco, Abu Dhabi, Vancouver, British Virgin Islands... But sadly our remaining carbon budget won't allow any such travels. Adult generations in countries like mine have used up our resources." She really does understand the implications of the climate crisis and the need for radical change.

Many Green Christian members walk the talk, and some are now active in Extinction Rebellion - lobbying for radical change through non-violent direct action. We should be aiming for a zero carbon lifestyle and this will mean fundamental transition. I am just one generation from Irish rural life. My brothers and I spent summers on farms with no running water in the house, no indoor toilets, no refrigeration. Much as we loved those holidays I am not romantic about the hardships of a simple rural life in a pastoral society, particularly in winter. Yet, I do fear being forced into sudden change, so we must take the opportunity for a slower transformation over the coming two decades.

I love the term "ecological conversion" but I do fear its implications. But let's look at why churches hold back.... Here's a list:

- We like our modern lifestyle
- Still hooked on 'trickle-down' development model
- Neglect of justice for future generations
- Tolerance of conflict and weapons
- Urbanised peoples detached from natural world
- Addressing short-term issues/emergencies
- Despair over the scale of the problems
- Gender discrimination / Patriarchy
- Lack of awareness of creation-centred theology
- Fear of the challenges in *'Laudato Si'*

But change is happening. What is coming up this year?

- A growing divestment movement which boycotts fossil fuels.
- More communities blocking fracking in their areas
- The Pan Amazonian Synod in October at the Vatican which will focus on the challenges to mainstream society presented by indigenous peoples' knowledge and perspectives.

One small thing we can all do is show gratitude for the fruits of Earth through saying Grace. Among many of the world's great faith traditions, saying Grace is important. Perhaps the loss of blessing and thanksgiving has a lot to do with the destruction of the world and particular bio-regions. Perhaps we should recover the practice of saying Grace, and participate in the healing of the world.

Norman Wirzba of Duke University - whom I suspect is a poet - says: "Saying Grace introduces us to a new understanding of ourselves as creatures placed in a world of gifts. Among many of the world's great faith traditions, the eating of food is accompanied by some form of a Grace-saying act. To say Grace is a complex act, expressing gratitude and devotion.

It is also an act that aims to clarify humanity's place in the world. In offering thanks or a blessing, people aim to show that they do not take their food and their lives for granted. To say Grace, or offer a benediction of thanksgiving over our daily meals, is the highest and most honest expression of our humanity. In this act, we show that we are committed to taking our rightful place within the world among each other and before God, and demonstrate that we do not take our place and our sustenance for granted. Here, around a table and before witnesses, we testify to the experience of life as a gift to be received and given again. But in the act of thanksgiving, we at least express our commitment to remember as best we can, and through this remembering bring healing to creation and praise to God as the life of our life."

On the internet the picture of 'Earth Rising' has some strange captions generated by so-called artificial intelligence. One says: 'A football over a turbulent sea'. Computers can get it very wrong, and so can we. Let's start getting it right. And let's thank Christians Aware for three decades of keeping us better informed.

www.christiansaware.co.uk/

<https://www.indcatholicnews.com/news/36387>

RAISE FUNDS TO LOOSEN THE GRIP OF POVERTY - JOIN US FOR THE 2019 GREAT MANCHESTER RUN

Could you run 10 kilometres to raise funds to loosen the grip of poverty in the UK?

Join Church Action on Poverty's team for the Great Manchester Run on 19 May 2019. We ask runners to pay the entry fee of £38, then collect donations from sponsors to help tackle poverty. We have online tools available to help you recruit sponsors.

If you would like to be part of our team, please email me at liamp@church-poverty.org.uk or call 0161 872 9294.

Liam Purcell, Communications Manager, Church Action on Poverty

BRITISH SPIRITUAL LEADERS URGE UNITY ON HOLOCAUST DAY

The Archbishop of Canterbury Justin Welby, the Chief Rabbi of Britain, Rabbi Ephraim Mirvis, and Imam Qari Asim, Chair of the Mosques and Imams National Advisory Board, have signed a joint letter calling on people to come together and create a better future on the occasion of International Holocaust Memorial Day 2019: "This Holocaust Memorial Day (Sunday 27 January 2019), we, the undersigned, are uniting and calling on people of all faiths and backgrounds to come together, reflect, and create a better future for us all. Now, more than ever, with the threat of identity-based prejudice and hostility facing people in the UK and around the world, we must find common bonds and renew our commitment to respect one another and be compassionate," they wrote.

"Holocaust Memorial Day will see hundreds of thousands of people attend events to remember the six million Jews murdered in the Holocaust. Together, we also remember all those targeted under Nazi Persecution and everyone affected by the genocides which followed in Cambodia, Rwanda, Bosnia and Darfur. This year we mark the 25th anniversary of the Genocide in Rwanda and the 40th anniversary of the end of the Genocide in Cambodia."

"We do not always feel safe and secure in our world, and we cannot be complacent. Prejudice and the language of hatred must be challenged by us all. Right now, across the world, many people are at risk of persecution because of their identity. Despite the world saying 'never again' after the Holocaust, genocide and mass killings have taken place again and again. Recently hundreds of thousands of Rohingya people have been forced from their homes in Myanmar – targeted for abhorrent treatment because of their faith and identity. We must be vigilant, show solidarity with people in desperate situations and use our voices to call for action," wrote the spiritual leaders.

"Closer to home, our own divisions in society sometimes seem insurmountable, with antisemitism, anti-Muslim hatred, racism, gender-based violence, homophobia and other forms of prejudice still with us on the streets of Britain. Holocaust Memorial Day, organized each year by the Holocaust Memorial Day Trust, offers us all an opportunity to learn, and show compassion to others. We can all play our part in creating a better future. So today, we call on each of us in this country to offer the hand of friendship to one new person, celebrate our differences and build relationships which can unite us all."

- International Holocaust Memorial Day is an international memorial day on January 27 commemorating the tragedy of the Holocaust that occurred during World War II. The day was designated by the United Nations General Assembly resolution 60/7 on 1 November 2005.

<http://www.israelnationalnews.com/News/News.aspx/258171>

WESTMINSTER: ANTI-SLAVERY NETWORK LAUNCHES MAJOR REPORT ON CHILD TRAFFICKING

23 January 2019

The anti-slavery network RENATE (Religious in Europe Networking Against Trafficking and Exploitation) gathered at a reception today in the Houses of Parliament, to launch a major report on child trafficking. Former Metropolitan Police Commissioner, Lord Hogan-Howe sponsored the event, with contributions from Iain Duncan-Smith MP, Commons sponsor of the Modern Slavery (Victim Support) Bill, Maria Miller MP, co-chair of the Independent Review into the 2015 Modern Slavery Act and Sr Imelda Poole IVBM MBE, founder of RENATE.

The reception brought together frontline anti-slavery groups and lawmakers from across Europe. Research for the report commissioned by RENATE Europe, was undertaken by Revd Dr Carrie Pemberton Ford, Director, Cambridge Centre for Applied Research in Human Trafficking (CCARHT) and Research Associate with the Centre for Global Migration (Institute of Criminology, University of Cambridge), with assistance from desk-researchers and RENATE members in the field.

The researchers behind the report undertook painstaking work in seven European countries (Albania, Hungary, Italy, Malta, Slovakia, The Netherlands and Ukraine), setting out to document and analyse responses to the problem of child trafficking. Its findings are a wake-up call. The report authors conclude:

"...in none of the countries studied were the measures of protection comprehensively adequate to the special needs of unaccompanied minor migrants."

Lord Hogan-Howe, trustee of anti-slavery charity and co-sponsor of the event, the Arise Foundation said: "I am delighted to play a part in bringing the voice of frontline anti-slavery activists to parliament. Westminster can be a bubble, and this often brings about a disconnect between what is happening on the ground and what policy-makers are discussing. Modern slave-traders are organised criminals. They quickly and cleverly adapt their methods. We need frontline intelligence on the true picture of what slavery looks like, not just for our benefit, but to raise awareness among the general public who often feel far removed from the world of slavery, but in reality, are not. I commend the superb work of RENATE in bringing this invaluable knowledge to the fore."

Sr Imelda Poole said: "The next step is to translate the findings from the report into concrete policy recommendations. It is hoped that this mapping of child trafficking will lead to more action on the part of all the specialists in the field. RENATE calls on them to work more closely together and to heed the advice given in the many reports quoted in this document and in the research conducted in the field, over the last year. The aim of RENATE, as with the SDGs and Pope Francis in Rome, is to 'Rid the World of Human Trafficking by 2030'. Let us unite to achieve this goal."

LINKS: RENATE www.renate-europe.net

Medaille Trust www.medaille-trust.org.uk

ARISE Foundation <https://arise.foundation>

<https://www.indcatholicnews.com/news/36394>

PAX CHRISTI UK APPOINTS NEW DIRECTOR

Pax Christi British Section has announced the appointment of Theresa Alessandro as their new Director. Theresa succeeds Pat Gaffney, who is retiring after leading the organisation for nearly 30 years. Theresa will take up the post on 4 March 2019. Theresa, a committed Catholic, was educated in Catholic schools and engaged with the Diocesan Youth Service. She studied at the University of Birmingham, University of Leicester, and De Montfort University. Theresa has been a member of the Blessed Sacrament parish in Leicester since she was a teenager, often initiating parish peace activities and events. She is supporting Bishop Patrick McKinney (Nottingham Diocese) on modern slavery/trafficking and interfaith issues.

"I feel so deeply for those enduring violence and injustice, that the enormity of the change that is needed can feel overwhelming sometimes" Theresa said. "There are many effective ways to work for peace, and all are needed!"

In 2005 Theresa re-trained as a Speech and Language Therapist and has worked with the Northants Healthcare Foundation NHS Trust, University Hospital Coventry and the Leicester Partnership Trust.

"We are delighted that Theresa will be joining us soon," said Holly Ball, Chair of Pax Christi UK. "It is a time of transition for Pax Christi, but Theresa brings passion, skills and energy to us, and she has a solid background in peace and justice issues. We are confident that she will do a great job."

<https://www.indcatholicnews.com/news/36424>

PAX CHRISTI PRAISES MANCHESTER FOR SUPPORTING TREATY TO BAN NUCLEAR WEAPONS

Source: ICN/Pax Christi/Pressenza 8 January 2019

Manchester has become the first European city to unanimously pass a resolution supporting the Treaty for the Prohibition of Nuclear Weapons. The resolution, besides expressing support for the Treaty, calls on the UK government to actively pursue "a verifiable agreement among nuclear-armed states to eliminate their nuclear arsenals by supporting the Treaty to Prohibit Nuclear Weapons and the 'Good Faith' Protocols within the Nuclear Non-Proliferation Treaty."

Having been adopted unanimously at a council meeting on 28 November, this resolution will also be passed on to central government which is currently planning to invest 205 billion pounds (230 billion euros) in a new Trident missile system. Critics of this investment point out that in reality the money spent will far exceed this figure as all planned military expenditure has always done so historically. In times of austerity and an economically devastating Brexit on the horizon, it is clear that there are better things to spend this money on.

The resolution was promoted by the Nuclear-Free Local Authorities campaign whose chairman is Manchester councillor, Ernie Galsworthy. Commenting on the resolution, Galsworthy said: "I am delighted to hear that Manchester City Council has unanimously passed a resolution supporting the Treaty for the Prohibition of Nuclear Weapons. I know many other NFLA members will be proud to follow their lead. Nuclear weapons are a costly and unnecessary weapon of complete destruction that the world could very much do without. NFLA is proud to work with Hiroshima and Nagasaki and many other towns and cities that call for a different form of defence policy and a new progressive form of international security. Over two thirds of the countries of the world took that brave first step when agreeing to the Treaty last year. I am delighted now that the great towns and cities of the world can show their solidarity with them by passing such resolutions, as I am sure they will do over the next few months."

Pat Gaffney, General Secretary of Pax Christi welcomed the news, saying: "Pax Christi is delighted to see the lead that Manchester City are taking in supporting the Treaty to Ban Nuclear Weapons and encouraging the UK Government to sign the treaty. Such actions, part of the Nuclear-Free Local Authorities initiative are just the sort of thing that is needed - civil society grasping the opportunity to link the local with the global and offer a powerful message to Government. We are encouraging our members to look at this model and to engage their own city or town with this initiative."

The full text of the resolution follows: "Manchester City Council is a founder member and the host of the Nuclear Free Local Authorities (NFLA), and a Vice President of the Hiroshima-led Mayors for Peace; both of which have been working for over three decades to promote multilateral nuclear disarmament.

NFLA and Mayors for Peace work with the International Campaign to Abolish Nuclear Weapons (ICAN), which received the Nobel Peace Prize in 2017 for its work in encouraging over two thirds of United Nations members to agree to the International Treaty to Prohibit Nuclear Weapons (TPNW). Council regrets that the Governments of the existing nuclear weapon states, including the UK, refuse to support the Treaty. Council fully supports the TPNW as one of the most effective ways to bring about long-term and verifiable multilateral nuclear disarmament.

Council also calls on the United Kingdom Government to lead a global effort to prevent nuclear war by:

- Renouncing the option of using nuclear weapons first;
- Cancelling the plan to replace its entire Trident nuclear arsenal with enhanced weapons;
- Actively pursuing a verifiable agreement among nuclear-armed states to eliminate their nuclear arsenals by supporting the Treaty to Prohibit Nuclear Weapons and the 'Good Faith' Protocols within the Nuclear Non-Proliferation Treaty.

Council instructs the Chief Executive to write to the UK Government to inform them of this resolution and urge them to take account of it."

LINKS: International Campaign to Ban Nuclear Weapons (ICAN): www.icanw.org

ICAN City Appeal <http://nuclearban.org/cities>

<https://www.indcatholicnews.com/news/36311>

LIVERPOOL VOLUNTEERS' PLEA TO HELP REVIVE 26-YEAR-OLD CHARITY SHOP

Twelve Liverpool volunteers are uniting in the hopes of reviving the CAFOD support charity shop in St John's Road, Waterloo. The shop, which was set up by keen members of the community 26 years ago, has raised more than three quarters of a million pounds for the international development charity CAFOD, the Catholic Agency for Overseas Development. In December 2018 the shop was forced to close due to a shortage of key volunteers.

Over the years, the shop has made an enormous difference to communities around the world by donating its profits to CAFOD, while offering support to local people with a friendly smile and the sales of affordable household items while helping local people to reuse valuable materials.

CAFOD, which works with people of all faiths and none worldwide, has agreed to support the Shop to get back to opening its doors again before 31 March. Shop manager, Wendy Francis-Rowe, said: "The CAFOD support shop is a part of the life of the area and has changed hundreds of thousands of lives people living in some of the poorest communities overseas. We were so sorry it had to close and hope it's temporary so we're back on solid ground soon. Together, we are confident that we can soon be back up and running and making a difference. Local people have the power to help."

CAFOD's local representative in Liverpool, Ged Edwards, added: "The CAFOD support shop provides such fantastic support locally and you couldn't find a friendlier group of people! The volunteers are great fun, really dedicated and it's a real example of what volunteering can do! People around the area donate to the shop because they trust it goes to the right place. If you'd like to help revive the shop by volunteering or giving other support, we would love to hear from you."

The shop is looking for a shop manager/coordinator, two different day managers, and some shop assistants. If you can help or you'd like to find out more, please contact: liverpool@cafod.org.uk or call 0151 228 4028

CHURCH WELCOMES PRISON SENTENCING REFORMS

Source: CCN 16 January 2019

Bishop Richard Moth, the lead Catholic Bishop for Prisons, on Monday welcomed the comments of Prisons Minister Rory Stewart MP, who said that jail sentences of fewer than six months should be scrapped. The number of prisoners has doubled since the 1990s and around 60% of short term prisoners re-offend within one year of their release.

Speaking to the *Daily Telegraph*, the Minister said that "very short" jail terms were "long enough to damage you and not long enough to heal you". Mr Stewart said that such a move would create more space for education and workshops for prisoners. His comments follow the recent publication by the Catholic Bishops' Conference of *A Journey of Hope* - A recently commissioned report by the Catholic Bishops' Conference of England and Wales to explore how sentencing policy in England and Wales can be reformed in order to create a safe, decent and rehabilitative prison estate.

Bishop Richard Moth said: "I am delighted that the Government appears to be changing direction on this important issue. To maintain a prison population of 83,450 in an estate that was built for far fewer is unsustainable, unsafe, and ineffective. The Minister should be congratulated for listening and acting. While this move might not be politically popular, it is certainly the right thing to do." In a letter to Bishop Richard Moth, Rory Stewart MP acknowledged the Church's significant work in prison chaplaincy. He also expressed interest in *A Journey of Hope's* recommendations. Bishop Richard and Rory Stewart MP will be meeting in the near future to discuss this further.

LINK: *A Journey of Hope* [www.catholic-ew.org.uk/Home/News/2018/A-Journey-of-Hope/A-Journey-of-Hope/\(language\)/eng-GB](http://www.catholic-ew.org.uk/Home/News/2018/A-Journey-of-Hope/A-Journey-of-Hope/(language)/eng-GB)
<https://www.indcatholicnews.com/news/36351>

CARDINAL NICHOLS PRESIDES AT MASS WELCOMING LGBT+ CATHOLICS, PARENTS AND FAMILIES

Cardinal Vincent Nichols, Archbishop of Westminster, presided for the second time at the Mass welcoming LGBT+ Catholics, parents and families, on the Feast of the Baptism of the Lord, Sunday, 13 January, at Farm Street Jesuit Church. The church in Mayfair, hosts the LGBT+ Catholics Westminster Pastoral Council and its pastoral outreach activities, as mandated by the Cardinal. In his homily, Cardinal Vincent Nichols referred to the radical identity which all Christians have by their baptism, transcending all other identities. The community of Church, formed by baptismal unity, is rooted in love, and this is lived out in profound commitments of friendship, including marriage and family life.

In this he echoed his recent Pastoral Letter to Westminster Diocese: Being 'at home', in its obvious sense, is to be in the circle into which we were born, bringing together the generations of which we are a part. Yet, 'at home' also means celebrating all the love and friendships that sustain us. It includes embracing again the important life-choices we have made, the duties of faithfulness and its graces, too a moment for thanking God for the family, the families, to which we belong, be they bonds of flesh and blood, bonds of friendship, or bonds created by freely given commitments, including the promises of religious life. The word 'family', then, is capable of including many different patterns and dimensions of life, and some bring with them the experience of sadness and failure. (30 December 2018)

Speaking after the Mass, the Cardinal commended LGBT+ Catholics Westminster as an important sign of welcome and inclusion within Westminster Diocese, not only as individuals who are welcomed but as an identifiable community which is at home within the Church. During an after-Mass reception, Cardinal Vincent engaged warmly with various Farm Street Church parishioners and members of the congregation including some LGBT+ refugees and asylum seekers who are supported by the LGBT+ Catholics Westminster Pastoral Council.

<https://sites.google.com/site/lgbtcw/>

<https://www.indcatholicnews.com/news/36356>

WOMEN DEACONS: IS THE TIME ALMOST HERE AGAIN?

Annemarie Paulin-Campbell 18 January 2019

In the early hours of Wednesday morning, a significant, and perhaps soon to be historic, gathering took place at Fordham University in New York. It was live-streamed so that people all around the world could take part. The atmosphere was electric with expectation. For the first time since the Pope established a commission in August 2016 to study the question of women deacons, two distinguished scholars and members of the commission, Phyllis Zagano and Fr Bernard Pottier SJ, spoke publically. The panel also included Sr Donna Ciangio OP, Chancellor of the Archdiocese of Newark, who spoke about how people in the pews in the United States feel about the possibility of women deacons.

The eminent scholars said there is overwhelming archaeological and literary evidence that women were ordained deacons up until the end of the 12th century in the West. The female diaconate was suppressed when the church began to view the diaconate as a transitional role on route to priesthood only, and not as a ministry in its own right. The church stopped ordaining women to the diaconate because the teaching was that women couldn't be priests (and so the argument went, they could therefore not be deacons either).

However, during the Second Vatican council, the church reclaimed the diaconate as its own ministry. While it remains a step to priesthood for some, there are now also many permanent male deacons (most married) who are not on a priesthood track. So that argument for not having women deacons has evaporated. The research confirmed that ceremonies for the ordination of male and female deacons were the same. They included the laying on of hands, the epiclesis (calling down of the Holy Spirit) and the investiture with a stole. Zagano said that while at that time the words for ordination and blessing were used interchangeably, it seems clear that women went through exactly the same rite as their male counterparts and that they were indeed ordained.

The Pope has received the report from the commission but has not yet made a statement. The commission was not asked to give a recommendation regarding whether the church should ordain women as deacons, only to research the issue from an historical perspective.

Zagano said she felt hopeful that the Pope would choose the right time to speak about the issue. She speculated that it could be around May this year when the International Union of Superiors General (UISG), who originally requested Pope Francis look into the issue, will meet. Or that he might link it with the Special Assembly of the Synod of Bishops, on the theme: *'Amazonia, new paths for the Church and for an integral ecology'* which will take place in October 2019.

The launch of Zagano's book *'Women Deacons: Past Present and Future'* together with a study guide for parishes suggests the ground may be being prepared. If the Pope approves women deacons then it is likely that individual Bishops conferences will decide whether women deacons are ordained in their dioceses. Although we have yet to hear from the Pope, there seems to be a real possibility that there could be movement coming on this issue soon. Watch this space!

Follow The Jesuit Institute on Twitter @JesuitInstitute

Follow Annemarie Paulin-Campbell on Twitter @annemariepc_c

<https://www.indcatholicnews.com/news/36369>

CLERICAL ABUSE

Independent Catholic News 17 February 2019: The Vatican Congregation for the Doctrine of the Faith, has announced that former Cardinal Theodore Edgar McCarrick, 88, has been dismissed from the priesthood, after being found guilty of sexually abusing minors and adults. McCarrick is the most senior figure to be removed from the priesthood in modern times.

Read the full Statement from the CDF here: <https://www.indcatholicnews.com/news/36551>

National Catholic Reporter Online 16 February 2019: Tucked around a quiet corner of a small courtyard at the intersection of three buildings at Loyola Marymount University, Los Angeles, a large banner with the image of an altar boy's black-and-white surplice hangs at the front entrance to the modest Laband Art Gallery and welcomes visitors with a single word: "CONFESS." "Confess" is a work of installation art by Irish artist Trina McKillen. In what can be described as three "chapels," McKillen's designs draw the visitor to contemplate Catholic liturgy, piety, iconography, children and arguably the greatest scandal to ever hit the Catholic Church: the sexual abuse of children and its cover-up. The timeliness of this exhibition is remarkable: the upcoming Feb. 21-24 meeting at the Vatican between heads of bishops' conferences from around the world and the Pope to confront the scandal, and Pope Francis' acknowledgment of the new face of clerical sex abuse that is unfolding in real time, the abuse of nuns.

McKillen was born in a Catholic segregated ghetto of Belfast, Northern Ireland, in 1964, the eighth of nine children. When she was 5, "The Troubles" began and she recalls dodging bullets on her way to school. "It was a very frightening experience to live in a place where there was always violence. When the sirens went off for a bomb scare during school they would line us up and lead us into St. Teresa's Church. I always felt safe in the church."

At the age of 10, McKillen and her family moved to Dublin for safety. The father, Paddy, worked with future Nobel Peace Prize winner John Hume on the peace process and this made their family a target. "I was always drawing, and I remember one day when the IRA knocked on the door and said they wanted to take my father's vehicle for a job they were doing. They just walked in and through the living room to my parents' room," she said. "Art and fear are related in my life. I began to approach art as a way to alleviate my fear."

Read how McKillen painstakingly constructed her installation with tenderness and love for the child victims of abuse:

<https://www.ncronline.org/news/accountability/confess-irish-artists-exhibit-reflects-clergy-sex-abuse-children>

LENT PRAYER RESOURCES

GREEN CHRISTIAN: THE JOY IN ENOUGH CONFESSION

This year Green Christian is encouraging the church in Britain to take a moment to consider our role in the destruction of the environment, our complicity in consumerism, and in an economy that serves profit over people. Instead, we are invited to embrace the sufficiency and the joy of enough.

The Joy in Enough Confession is available online, along with a variety of ideas for using it. Can you first of all take a look, read through the confession and see if it is something that your church could use. If you're a church leader, could it fit into a Lent liturgy or service you are planning? If you're a parishioner, pass it on to your leader. Think, are there any people you know who could channel the confession on to more people.

Secondly, how could you use the confession yourself, as an individual or as a family? Many people give something up for Lent, or choose a particular topic to reflect on. Why not use the confession as a focus for your own Lent as a household, taking it as a time to think through your lifestyle? As well as the practice itself, Lent is a common conversation. You may get opportunities to talk to friends and colleagues about climate change, consumerism and our need for an economy that puts people first.

Download the Confession at: <https://joyinenough.org/resources/the-joy-in-enough-confession/>

Green Christian - Support in greening your church and world. Information and Resources from www.greenchristian.org.uk

Creation and the Cross: The Mercy of God for a Planet in Peril Elizabeth A. Johnson ISBN-10: 162698266X

Elizabeth Johnson asks how we can understand cosmic redemption in a time of advancing ecological devastation. In effect, how can we extend the core Christian belief in salvation to include all created beings? She invites us to consider what cosmic redemption might mean in our own time?

CAFOD's Lent Calendar 2019 Click on each day for reflections and prayer https://bit.ly/2DgVZC2_1

Global Healing film-based programme for parishes and groups

It informs and equips people to engage with Pope Francis' challenges in *Laudato Si'*. Film clips are available as free downloads but DVD copies can be inexpensively purchased if needed. There are also downloadable posters, fliers, and leaders' guides. Suitable as a Lent course. <https://www.ourcommonhome.co.uk/>

Stations Of The Forests Columban JPIC An audio-visual lamenting rainforest destruction. Links are revealed with human impoverishment and loss of livelihoods. A Resource Booklet accompanies the DVD, providing agendas for six meetings, a reflection for each of the Stations and material for liturgies. £7.00 inclusive of p&p from 020 8202 2555 or download from <http://www.columbans.co.uk/resources/dvd-video/stations-of-therainforests/>

CHURCH ACTION ON POVERTY SUNDAY is the last Sunday before Lent. So running a Lent course in your church or house group would be a great way to help people reflect more deeply on how they and the church can respond to poverty. We have published two great resources you could use in Lent - why not download them and take a look?

1. Dangerous Stories: Scripture from the Margins

A series of six Bible studies on Jesus' parables, exploring the radical things they have to say about poverty and economics.

[www.church-](http://www.church-poverty.org.uk/bible?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up)

[poverty.org.uk/bible?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up](http://www.church-poverty.org.uk/bible?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up)

2. Transforming Poverty

Six sessions for churches or house groups, using the film *I, Daniel Blake* to help you engage with God's heart for poverty in your community. [http://www.church-](http://www.church-poverty.org.uk/transform?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up)

[poverty.org.uk/transform?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up](http://www.church-poverty.org.uk/transform?utm_medium=email&utm_source=engagingnetworks&utm_campaign=capsunday&utm_content=2019+02+08+CAP+Sunday,+signed+up)

NJPN RESOURCES

Prayer resources for use during the season of Lent have been prepared by Anne O'Connor for the National Justice and Peace Network. Available now to download for use in parishes, schools and local justice and peace groups.

Resources include:

- **A Lenten Journey** - Daily Actions and Reflections based on Scripture Readings

<https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2019/02/A-LENTEN-JOURNEY-2019.pdf>

- **Justice and Peace Stations of the Cross**

<https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2019/02/Justice-and-Peace-Stations-of-the-Cross-2019.pdf>

- **Stations of the Cross for Young People** (semi-dramatised for several voices – one parish Confirmation Group led this carrying a large cross roughly tied together from two planks of wood)

<https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2019/02/Stations-of-the-Cross-for-Young-People-2019.pdf>

DIARY DATES

FEBRUARY

25 Feb – 10 March Fair Trade Fortnight fairtrade.org.uk/fortnight Watch the Fairtrade Foundation's new film *The Story of Chocolate: Unwrapping the Bar* calling for a fair living wage for cocoa farmers in West Africa <https://vimeo.com/316763843>
Stall on Chester Market for the entire fortnight – to be shared between And Albert, Chifundo and Chester Fair Trading
27 What is happening to our common home? V. Global Inequality: Clara Burton, CAFOD Fifth in a series of talks on the issues raised in Pope Francis' Encyclical, *Laudato Si'* Concert Room, Liverpool Cathedral, 7.30-9pm No booking required.
Enquiries to Hilary Russell hilaryrussell@gmail.com or 07811950 213

MARCH

1 Women's World Day of Prayer "Come, Everything is Ready" written by the Women of Slovenia based on Luke 14:15-24
3 Church Action on Poverty Sunday Look at poverty in a different light www.church-poverty.org.uk
5 Rising National and Personal Debt and the Impact on Aid talk by Nick Dearden Director of Global Justice Now, formerly World Development Movement 7.30-9pm, Best Building, University of Chester, off Parkgate Road, Chester, CH1 4BJ.
6 Annual Ash Wednesday witness to nuclear war preparations.
London: Ministry of Defence. Meet in Whitehall Gardens 3pm. Organised by Pax Christi, Christian CND and London Catholic Worker. Details www.paxchristi.org.uk 0208 203 4884
Liverpool: Annual gathering in city centre. Organised by Pax Christi Liverpool. Contact [Jan Harper1@yahoo.co.uk](mailto:Jan.Harper1@yahoo.co.uk)
9 International Women's Day 11am-3.30pm Chester Town Hall. Chester Women's Aid's annual celebration of IWD provisionally to be held on Saturday 9th March in the Town Hall. www.chesterwomensaid.org
9 Quiz Night with Palestinian Buffet 7pm at The Wesley Church Centre, St John Street, Chester, CH1 1DA. £8 in aid of the Amos Trust West Bank Home Rebuild Project 2019. Contact Andrew on andrewherbert1967@gmail.com or 07930 639246
9 and 10 It Starts Here at Resource for London, 356 Holloway Rd, N7 6PA. Every two years the global arms trade sets up shop in East London. The DSEI arms fair returns in September 2019. Together we can shut it down. On the 9 and 10 March 2019, we will come together in London. We will skillshare and learn, link up and discuss. We will have workshops, panels and space to meet people and build our strength together. <https://www.caat.org.uk/events>
11 Christian Aid Lent Lunch 12 noon-1.30pm Quaker Meeting House, Frodsham St, Chester CH1 2BN. Arranged by City Churches Together. Please join us for a simple meal. £5 donation to Christian Aid. 01244 375606
12 Quiet Day for everyone 10am-4 pm at The Convent of Our Lady of the Cenacle, Tithebarn Grove, Lance Lane, Wavertree, Liverpool, L15 6TW. Input and time for individual quiet prayer and reflection. Cost £10 Tea & coffee provided. Bring your own lunch. For more information or to book: Tel 0151 722 2271 email: winniececacle@mail.com
12 CWDF Forum 6.45pm-9pm The Unity Centre, Cuppin Street, Chester, CH1 2BN. The second Forum gathering of 2019. Open session on local responses to the concerns of climate change and climate justice including an update from Jude Limb on Christian Aid's *Big Shift* campaign (away from fossil fuels) and the lobby of HSBC. 01244 350323.
15 CAFOD Lent Family Fast Day
18 Christian Aid Lent Lunch (see 11 March)
21 Eye-Witness Stories from the West Bank & Israel John Chapman and Hannah Larn, who have recently returned from the West Bank. What is daily life under occupation really like? What is the Israeli peace movement doing? What can we do to promote a just peace in Israel-occupied Palestine? 7:30pm Quaker Meeting House, Frodsham St, Chester. All welcome. For more information please contact EAPPI on 020 7663 1144 or eappi@quaker.org.uk www.quaker.org.uk/eappi
22 CAFOD Quiz Night Our Lady's Parish Centre Ellesmere Port Town Centre 7.30 pm. Admission: adults £3 children £1 which includes Fairtrade refreshments at the interval. All money raised will go to the CAFOD project in Ethiopia Connect 2 .Contact Tony Walsh on 0151 355 6419
24 The first **Romero Mass** after the canonisation of our patron saint will be the 11 o'clock Mass at St John's as part of their 200th anniversary celebrations. St John's, 13 Powell St, Wigan WN1 1XL 11am
25 Christian Aid Lent Lunch (see 11 March)
30 Stop Arming Saudi Silent Vigil 12.30 -1.30 at The Cross, Chester. All are welcome to join - please wear black if possible. Organised by Chester CND. Further information chestercnd@gmail.com

APRIL

5 Showing of film 'War School' at Stockport Quaker Meeting House Cooper St, SK1 3DW at 6pm with refreshment break at 7.20 pm. 7.30 pm: speakers and discussion with Veterans for Peace, Child Soldiers, Peace Pathways, etc. The public and ever younger children are being groomed to collude in the increasing militarisation of UK society. Interweaving the powerful and moving testimonies of veterans of Britain's unbroken century of wars, *War School* challenges the myth of Britain's benign role in world affairs and asks if perpetual war is really what we want for future generations? See <https://www.war.school/> and <https://www.facebook.com/warschool.film/>. Organised by Stockport for Peace
6 Pax Christi Liverpool will be showing the film *'Of Gods and Men'* and leading a discussion /reflection in the light of the work of the Catholic Nonviolence Initiative, a project of Pax Christi. Linked to the journey of Holy Week and Easter. Cenacle Retreat House Tithe Barn Grove, Liverpool 15 6TW. 10am -4pm. Contact: Jan Harper [Jan Harper1@yahoo.co.uk](mailto:Jan.Harper1@yahoo.co.uk) 07746919915
8 Christian Aid Lent Lunch 12 noon – 1.30pm Community Hall, St Mary's, Handbridge, Chester CH1 2BN. Arranged by City Churches Together. Please join us for a simple meal. £5 donation to Christian Aid. 01244 375606
April 13 to May 9: Global Days of Action on Military Spending 2019 <http://demilitarize.org/gdams-2019-april-13-may-9/>
Peace and Development organisations estimate that with a 10% reduction per year and country of resources invested in the arms and defence sectors, the main goals set by the United Nations under the Agenda 2030 of the Sustainable Development Goals could be achieved.
27 Stop Arming Saudi Silent Vigil (see 30 March)

MAY

18 and 19 Launch of CAFOD's new climate campaign, *Our Common Home*, at weekend Masses at Our Lady & St Edward's Catholic Church in Preston. Come and meet members of our Campaigns Team from Romero House in London and see how you could run the campaign in your parish. Details Patrick Gardner pgardner@cafod.org.uk 01772 733 310

25 Stop Arming Saudi Silent Vigil 12.30 -1.30 at The Cross, Chester. All are welcome to join - please wear black if possible. Organised by Chester CND. Further information chestercnd@gmail.com

JUNE

8 and 15 London/Manchester – please save the dates! For the first time in years, we are holding two national gatherings for CAFOD volunteers in June, and we'd love you to attend one of them. It will be a chance to meet and hear from our new director, Christine Allen, as well as to explore our mission as we look to the future. More details soon.

26 CAFOD Campaigns lobby of Parliament

JULY

26-28 National Justice & Peace Conference 'Forgotten People, Forgotten Places: Being Church At The Margins'

ALERT - CHANGE OF DATE OF ANNUAL CONFERENCE

Due to an unfortunate oversight we have just realised that the conference centre have booked us in for the Annual Justice & Peace Conference for the weekend of 26 – 28 July, not the weekend before as previously advertised. It is not possible at this stage to change our booking with the conference centre, and a change of venue would involve a heavy financial penalty. **The conference will now therefore take place on 26 – 28 July 2019.**

National Justice & Peace Network, **Tel:** 020 7901 4864 **Email:** admin@justice-and-peace.org.uk

www.justice-and-peace.org.uk <https://justice-and-peace.org.uk/conference>

- 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 weekly e-bulletins from NJPN (plus copies of this newsletter & back issues) and resources at www.justice-and-peace.org.uk or contact admin@justice-and-peace.org.uk 020 7901 4864

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