

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

COP26: A KAIROS MOMENT FOR THE EARTH AND ITS PEOPLES

Catholics and COP26: Artists, activists and academics on climate justice, integrity of creation

Julie Clague 31 October 2021: There is a saying among the first peoples of the Americas that we do not inherit the earth from our ancestors; we borrow it from our children. That future-focused wisdom is what is required to concentrate minds and crystallise commitments during the United Nations COP26 climate conference in Glasgow, UK which taking place 31 October to 12 November 2021. This make-or-break time is truly a kairos moment for the earth and its peoples, and it cries out for a concerted and committed response.

A sense of the variety and vibrancy of the global Catholic response to the climate emergency can be seen in a programme of free online zoom events and vodcasts organised by Julie Clague at the University of Glasgow and Marian Pallister, chair of Pax Christi Scotland, which will be broadcast throughout the two-week climate conference. Catholics and COP26: artists, activists and academics on climate justice and the integrity of creation features contributors from Africa, Asia, Oceania, the Americas and Europe.

On **Monday 1 November**, Fr Gerald H Maguiness, General Secretary of the Scottish Catholic Bishops' Conference and chair of its Care for Creation Office will formally open the programme.

The opening speakers are two women of faith who have dedicated their lives to writing about and reflecting on the care of creation: Multi-award winning nature writer, broadcaster and conservationist, Mary Colwell, author of *Beak, Tooth and Claw: Living With Predators in Britain* (2001); *Curlew Moon* (2018); and John Muir: *The Scotsman Who Saved America's Wild Places* (2014) celebrates the prophetic voices and lasting influence of St Francis of Assisi, John Muir and Pope Francis. Franciscan Sister Dawn Nothwehr, The Erica and Harry John Family Professor of Catholic Theological Ethics at Catholic Theological Union in Chicago and author of *Franciscan Writings: Hope Amid Ecological Sin and Climate Emergency*. (Forthcoming Bloomsbury-London, 2022); *Ecological Footprints: An Essential Franciscan Guide for Faith and Sustainable Living* (2012); *A Franciscan View of the Human Person: Some Central Elements* (2005); *Struggles for Environmental Justice and Health in Chicago: An African American Perspective* (2004); and *Franciscan Theology of the Environment: An Introductory Reader* (ed. 2002) offers a close reading of the Cantic of the Creatures and finds within the poetry on the page an enduring wisdom that echoes down the centuries, speaking truth to our present age. The event will close with an authentic musical rendition of the Cantic in Umbrian.

Climate injustice foments conflict and violence. On **Friday 5 November**, Uruguayan lawyer and human rights activist Carmen Moreno explores the way that climate tensions have been heightened during the covid-19 public health emergency, while University of Glasgow academic Anna Blackman looks to the possibilities of grassroots acts of creative non-violence in a world of escalating conflict and militarism. Dr Carlos Zepeda, of the Laudato Si' Research Institute at Campion Hall, Oxford University identifies the importance of local faith actors in the climate response and how collaborative networks of grassroots civil society organisations such as the Ecclesial Networks Alliance can raise the visibility of marginalized communities and magnify their campaigning voice.

In *Laudato Si'*, Pope Francis links the cry of the earth with the cry of the poor. On **Saturday 6 November**, Zimbabwe-born Dr Nontando Hadebe interrogates the greening agenda and discusses the disproportionate impact of climate change on the lives of poor people, most of whom are women and girls. The way that we understand the world is shaped by the language we use to describe and to valorize it.

Words matter. Belgian moral theologian, Dr Jan Jans discusses the language we use to refer to the earth and environment, arguing that we need to distinguish between the theological term 'creation' and the loaded descriptor 'nature'. Celebrated Belgian artist Sr Françoise Bosteels, who has dedicated her life to serving poor communities in India, uses doll-making to narrate the lives of her local villagers, highlight the devastation wreaked by man-made disasters such as Bhopal, and celebrate awareness-raising activists such as the Chipko 'tree-hugging' women and campaigners such as Greta Thunberg.

We are intimately connected to Our Earth body and any violation of it hampers the creative spirit in each of us. *'Restoring Our Earth through Play - Now or Never'* is a creative art response to COP26 in order to celebrate our sacred belonging and relationship with Earth through song, story, movement and shared silence. The performance piece is created by InterPlayers Prashant Olalekar SJ (India) Hazel Lobo (India) and Trish Watts (Australia), who are part of an international network of spiritually inspired and environmentally concerned artists-activists. The pre-recorded performance will be available from 7pm UK (GMT) time on **Sunday 7 November** via the Pax Christi Scotland and University of Glasgow Theology and Religious Studies Youtube channels.

Climate change is hitting Africa hard, exacerbating existing problems and heightening long-standing injustices. On **Monday 8 November**, three Africans discuss the problems faced by their communities and the practical responses that are emerging. Fr Robert Sowa considers the damaging effects of climate change in his native Sierra Leone, a country where the majority of people live in poverty, and he asks whether Churches are doing enough to stand in solidarity with the affected. Fr Charles Chilufya SJ, Director of the Justice and Ecology Office of the Jesuit Conference of Africa and Madagascar and coordinator of the Africa Task Force of the Vatican Covid-19 Commission, looks at the perfect storm created by the impact of the covid-19 pandemic on poor communities already under strain because of the effects of climate change, and how it is girls who suffer the most. The final speaker showcases the creative ingenuity of indigenous African responses to environmental degradation. Kenyan environmental activist and CEO of Green Economy Foundation, Benard Ndaka discusses the work of his Foundation, which promotes the planting of trees by everyday folk, especially to mark major life events and significant milestones.

On **Thursday 11 November**, the focus turns to the individuals and communities who are most vulnerable to climate shocks. As Pope Francis observes in *Laudato Si'*, where there is environmental and social degradation, the vulnerable are hardest hit. Teresian Sister Veronica Nyoni, headteacher at St Columba's Community Secondary school Lusaka, Zambia will discuss how drought, failure of hydro power and other climate effects are taking a heavy toll on the women and girls in her community. Indian theologian Dr Kochurani Abraham, author of *Persisting Patriarchy: Intersectionalities, Negotiations, Subversions* (2019), also adopts a gender lens applying it not only to the climate emergency but to the concept and practices of ecological conversion. Finally, Mary Jo Iozzio, Professor of Moral Theology at Boston College, USA and author of *Disability Ethics/Preferential Justice: A Catholic Perspective* (forthcoming with Georgetown University Press) considers the challenges that climate change presents to people with disability and identifies strategies of resistance and resilience.

The final date for the diary is *Friday 12 November* when Julie Clague, Lecturer in Catholic Theology at the University of Glasgow, will look back at COP26 and present highlights from the Catholics and COP 26: Artists, Activists and Academics on Climate Justice and the Integrity of Creation events.

<https://www.indcatholicnews.com/news/43364>

All five live events take place from 5 - 6.30pm UK (GMT) time. To register, visit: www.eventbrite.co.uk/e/catholics-and-cop26-tickets-198216860967

Vodcasts of all seven events will be available on TRS Glasgow Youtube channel:

www.youtube.com/channel/UCn7kfAoDN9v8f90AMglqHKw

Pax Christi Scotland Youtube channel: www.youtube.com/channel/UCCcmLpQv27Py_ul14szp95g

For further information contact Julie Clague julie.clague@glasgow.ac.uk

LINK: www.gla.ac.uk/subjects/theology/catholics-and-cop26/

COP26 Blog 1: Climate pilgrims converge on Glasgow

Ellen Teague 30 October 2021: Central Glasgow was ablaze with colour and vibrant with drumming as more than 500 climate pilgrims made their way through Saturday shoppers on 30 October to highlight the walking pilgrimages to COP26 converging on Glasgow from around the UK and Europe.

'Climate Justice Now' appeared on many banners carried by the pilgrims and supporters, but among the newer initiatives was a group of Harry Potter characters leading a huge black serpent carried by 22 people and with 'Capitalism' written on the side. A 'Coat of Hopes' comprising several hundred patches of rainbows, flowers and other images and messages of hope attracted considerable media attention. Each patch was prepared lovingly by local communities throughout the UK.

Helen Elwes from Bristol, brought a large painting depicting Our Lady as a protector of creation, 'Mother of Mercy'.

The Young Christian Climate Network (YCCN) Relay to COP has covered a 1,200-mile route from Cornwall since June. The Camino to COP, which left London in early September has covered 450 miles and both reported "hundreds of conversations" and "profound engagement with faith communities". Both have stayed in churches and with other faith communities, spoken at services and run educational events. "I never thought I would get all the way" said one Camino walker, "and I wouldn't have, without the amazing navigators, stewards, support drivers and fellow walkers, and our lovely host communities."

The 'Climate Pilgrims', who have walked across the UK in advance of the summit's opening were joined by pilgrims from Sweden, Denmark, Germany, the Netherlands and Poland walking under the banner 'Pilgrim's Walk for Future'. All aimed to lobby the COP26 climate summit for a fair deal for the Global South, but also "providing time for deep thinking and reflection upon the lives we lead, particularly our throwaway culture." The walks touched hearts and minds along the routes and a much wider community through reports on Twitter and Facebook. There were supporters alongside them on Saturday from such groups as CAFOD, Christian Aid, Tearfund and Operation Noah. One group of three religious sisters were Columban, Carmelite and the Sisters of St Andrew.

High-powered faith delegations will be in the summit itself, but they are aware they have the full backing of grassroots faith communities, demonstrating the depth of commitment for climate justice.

On Saturday morning, Melanie Nazareth of the Camino to COP, who was one of the 12 people walking the whole route, reflected that the last day of walking was in the rain and the group took delight in seeing so many rainbows: "rainbows that are so close we can almost touch them where they touch the ground, and one where the colours appeared twice as if a double dollop of hope was needed". She added that, "the thought is in my head that maybe we are walking as work to make manifest a covenant with God."

On Saturday evening the closing service of the YCCN Relay to COP was held at St George's Tron, Church of Scotland, in a building decorated with fairy lights and the boat which the young walkers have brought with them every step of the way. Its sails are made from materials of countries badly affected by climate change. More than 28,000 small origami prayer boats were collected along the way and were on display. We had tea and cake on the way into the church, before settling into a truly joyful service of popular hymn music from the St George's Tron Band and reflections on the Relay. Its co-lead, Josh Evans, was clapped as he revealed the full extent of the YCCN achievement: 2,500 walkers - mostly young Christians - took part and were supported by 130 churches across eight denominations. Not only supported but overwhelmed with hospitality. Everybody laughed as he reported that, "on one day a group of walkers received three breakfasts."

The young walkers were thanked for being prophetic and inspirational by Martin Johnstone, the COP26 ambassador for Glasgow Churches Together. In the final prayer, co-lead Rachel Mander spoke of "the Lord who sets us out on crazy journeys" and of bringing before the Lord, "all the people for whom this COP26 conference really matters."

And this evening many churches across the UK rang their church bells between 6 and 6.30pm to show support for climate action, particularly for the vulnerable communities in the global south who are already suffering terribly from the impacts of a warming world.

Let's hope the world leaders gathering on Monday are listening!

<https://www.indcatholicnews.com/news/43359>

For more pictures and films from Glasgow this week - visit ICN's Facebook page:

<https://www.facebook.com/Independent-Catholic-News-ICN-195368037167900/>

LINK: YCCN Relay to COP26 closing service at St George's Tron church: www.youtube.com/watch?v=geJ3KLOgVPw

COP26 Blog 2: 'We can deliver - we must deliver'

Ellen Teague 31 October 2021: Well, we're off. The landmark COP26 Climate conference has started. Those of us fortunate enough to be accredited to enter the 'Blue Zone' did our daily Covid test, negotiated security checks and filled our water bottles no throwaway plastic cups here. No paperwork either - with maps of the complex, schedules etc. all being online in numerous e-mails. Evidence of the campaigners outside could be seen through the window of the media centre, with a huge sign reading, 'NO NEW WORLDS' across the other side of the River Clyde.

In his opening address, COP president and Conservative MP Alok Sharma thanked the international delegations for their efforts to get into the UK. But it's been an effort for locals too. Trying to reach the conference centre this morning in teaming rain, with long walks to get around high barriers, left me reflecting on those texts telling me to 'have fun'. Ha, ha - this is a commitment to report on faith calls for climate justice, and in the context of global concern to rebuild a stable climate. But... it is a privilege to actually be here.

But let's get back to the rain. How ironic that torrential rain disrupted journeys to Glasgow these past few days. Train journeys passed miles of waterlogged fields at the Scottish border, with water close by on both sides of the carriages. It focused the mind regarding the impacts of more severe weather on all of us.

It was interesting to hear Alok Sharma say: "Act now to keep 1.5 alive." I've seen that slogan on umpteen banners at climate marches by faith groups over the years, such as 'The Wave' in 2009. He spoke of being motivated by recently witnessing such disasters as climate-induced famine in Africa. Of course, Catholic hierarchies and communities have been reporting on these negative climate change impacts for many years - such as the Bishops' Conference of the Philippines - along with the Church's Caritas, Justice and Peace and missionary networks. The Church has a close ear to local communities and a commitment to "hear the cry of the Earth and the Cry of the Poor", as *Laudato Si'* put it, which have both been worsened by our warming planet.

Māori climate activist India Logan-Riley also spoke at the opening of the summit where she is representing indigenous communities. She gave a stinging input about colonialism undervaluing and replacing indigenous practices. She reported that oil exploration has long been challenged by indigenous groups. "We try to keep fossil fuels in the ground and stop its expansion" she said, adding that, "for this COP, learn our histories, and listen to our stories."

This afternoon, back in Central Glasgow, Catholics joined other faiths in an outdoor COP26 vigil organised by Interfaith Glasgow and Interfaith Scotland. Bishop William Nolan of Scotland Justice and Peace and Bishop John Arnold, environment lead for the Catholic bishops of England and Wales, were there to support.

"It's wonderful to see the different faiths come together on this cause" said Bishop Nolan; "who would have thought 10 or 20 years ago that we would have seen this?" He flagged up the Glasgow Declaration in September where faith leaders came together and said: "Across our doctrinal and political differences, we know that we must change our ways to ensure a quality of life which all can share, and we need to provide hope for people of all ages, everywhere, including future generations. To offer hope in the world we need to have confidence that those in power understand the vital role they have to play at the Glasgow COP26." Amen to that.

On this All Saints Day, I recall those hundreds of environmental martyrs globally who have sacrificed their lives to supporting local communities challenging mining and logging multinationals and all practices which destroy God's creation. And I wondered about the modern-day saints in our midst. At the faith vigil were 'Camino to COP' walkers who are now praying at an Earth Vigil for the duration of the climate summit. They are based around the Glasgow Quaker Meeting House but praying at locations largely outdoors for hours on end. They are prophetic witnesses to the urgent changes we need to see COP26 put in place.

More than 120 of the world's leaders are here tomorrow. I'll conclude with a notice from Alok Sharma today: "I believe we can deliver - we must deliver."

<https://www.indcatholicnews.com/news/43367>

LINKS

Useful dates, events and websites: www.indcatholicnews.com/news/42594

Faiths for the Climate: <https://faithfortheclimate.org.uk/>

Earth Vigil: www.earthvigil.co.uk

REMEMBERING HOW CLIMATE CHANGE AFFECTS THE POOR OF INDIA...

Heather Kiernan writes: Born in Pakistan and brought up in Scotland, Imtiaz Dharker is a poet, artist, documentary filmmaker and Chancellor of Newcastle University. Her poem, 'Blessing' describes how precious water is to poor people in a hot climate, where thirst is ever-present and there is dangerous shortage. In an interview, the Dharker says:

"...when a pipe bursts, when a water tanker goes past, there's always a little child running behind the water tanker getting the bits of drips and it's like money, it's like currency. In a hot country in that kind of climate, it's like a gift. And the children may have been brought up in the city and grown up as migrants, but the mothers will probably remember in the village they've come from they would have to walk miles with pots to get to a well, to the closest water source. So it really is very precious.

When the water comes, it's like a god."

BLESSING - Imtiaz Dharker

*The skin cracks like a pod.
There never is enough water.*

*Imagine the drip of it,
the small splash, echo
in a tin mug,
the voice of a kindly god.*

*Sometimes, the sudden rush
of fortune. The municipal pipe bursts,
silver crashes to the ground
and the flow has found
a roar of tongues. From the huts,*

*a congregation: every man woman
child for streets around
butts in, with pots,
brass, copper, aluminium,
plastic buckets,
frantic hands,*

*and naked children
screaming in the liquid sun,
their highlights polished to perfection,
flashing light,
as the blessing sings
over their small bones.*

CELEBRATING ART, POETRY AND STORIES

Art and poetry increase our understanding of the world around us. By sharing stories we develop relationships and learn from one another Paul Southgate, NJPN Chair comments: "Thank you for such a stimulating bulletin (NW NJPN E Bulletin Mid-October 2021). It certainly got me thinking about Hope and the important place of art, poetry and stories in keeping the flame alight." For an artistic interpretation of the daily Gospel readings go to Christian Art - www.christian.art/

Heather Kiernan writes: Joy Harjo's poem "Once the World Was Perfect" explores the halcyon days of the past, in which everyone lived together in harmony. However, after the appearance of 'Discontent' and 'Doubt', the people of the world began to turn on themselves. Through violence and the breeding of 'fear, greed, envy, and hatred', the state of perfection was eventually destroyed. Yet, Harjo writes, after just one act of kindness, the world began to heal itself, escaping the horrors into a future 'of light'. This restored world of balance continued down through the generations, until it reaches 'to you.'

ONCE THE WORLD WAS PERFECT - Joy Harjo

Once the world was perfect, and we were happy in that world.

Then we took it for granted.

Discontent began a small rumble in the earthly mind.

Then Doubt pushed through with its spiked head.

And once Doubt ruptured the web,

All manner of demon thoughts

Jumped through—

We destroyed the world we had been given

For inspiration, for life—

Each stone of jealousy, each stone

Of fear, greed, envy, and hatred, put out the light.

No one was without a stone in his or her hand.

There we were,

Right back where we had started.

*We were bumping into each other
In the dark.*

*And now we had no place to live,
since we didn't know How to live with each other.*

*Then one of the stumbling ones took pity on another
And shared a blanket.*

A spark of kindness made a light.

The light made an opening in the darkness.

Everyone worked together to make a ladder.

*A Wind Clan person climbed out first into the next
world,*

*And then the other clans, the children of those clans,
their children,*

And their children, all the way through time—

To now, into this morning light to you

[COP26 Blog 3: 'We are not drowning, we are fighting'](#)

Ellen Teague 2 November 2021: Sitting in a high-powered press pack - journalists from Vietnam on one side and Fiji on the other, Daily Express opposite and world's media all around, such as Reuters, The Washington Post, and The Guardian - I felt a buzz to see this massive media focus on the Climate Crisis. It's about time!

I set up my laptop at one of the hundreds of workstations provided while munching the free bar of chocolate we were given on the way in. The packet said, 'Store below +1.5 degrees celsius to avoid a meltdown' and realised this would be only the first mention of 1.5 degrees I'd be hearing today. We knew that 120 world leaders were gathering because we could hear their helicopters overhead and today was the first of two days of their inputs.

Were we going to get more "Blah, Blah, Blah", as Greta Thunberg feared a few weeks back? The conference's goal is to make real progress in the move towards net-zero carbon emissions by 2050 and keep global warming below 1.5 degrees Celsius. This is widely seen as the key level needed to avoid the most destructive consequences of global climate change.

In fact, I was impressed that the first round of speakers seemed more serious than I have ever heard them. "Humanity has long since run down the clock on climate change" said Prime Minister Boris Johnson. He hoped for a green transition and for making available at least \$100 billion dollars a year to help the global south. He noted that "half the population of the world is under 30 and they will judge us; if we fail they will not forgive us." He felt the leaders also had a duty to the unborn, saying "we cannot let them down", a reference to future generations." He concluded that "we have the opportunity and the duty at COP26 to begin to irrefutably turn the tide and begin the fight back against climate change."

There were strong words too from UN Secretary-General António Guterres. He warned that we are still "treating nature as a toilet" and "still careering towards climate catastrophe, with a rise above two degrees." He suggested that, "young people know it and vulnerable island states live it." He warned that, "the sirens have sounded" and urged that countries must revisit their climate policies often. "This COP must be a focus for solidarity and richer countries offer more overseas development aid" he added.

President Biden said: "Let this be the moment we answer history's call, here in Glasgow." Prince Charles and David Attenborough underlined the need for nature-based solutions and for using this opportunity to create a more equal world.

Particularly memorable was a 'Message from the Earth' video. One image that will stay with me is of husky dogs pulling a sled through water. This powerful film of extreme weather destroying the planet's stability reminded that we need to be more attentive to Earth's natural systems and value them.

This was picked up by Indigenous activist Txai Suruí from Brazil who also felt that "Earth is speaking to us" and our targets for action "are not 2030 or 2050, but now." She told delegates that in her Amazonian home, "animals are disappearing, the rivers are dying and our plants don't flower."

Samoan climate activist Brianna Fruean, 23, described what it felt like to speak up for Pacific islanders - whose homes and way of life are under threat from rising sea levels. With a gorgeous flower in her hair and an equally gorgeous smile, she begged the political leaders in front of her, "to have the political will to do the right thing because a 2 degree temperature rise could mean the end, while 1.5 degrees means a fighting chance." She reported that the youth of the Pacific have rallied behind the slogan, "We are not drowning, we are fighting."

Supporting the young is a key theme of this conference. In his Angelus address this Sunday, Pope Francis urged the more than 25,000 people attending the summit in Glasgow to listen to "the cry of the Earth and the cry of the poor." The Pope prayed that the conference would bring efficient responses and offer concrete hope to future generations. The Vatican is giving an input tomorrow afternoon. The Holy See's delegation is being led by the Vatican Secretary of State, Cardinal Pietro Parolin. In an interview before leaving for Glasgow, Cardinal Parolin said the conference must affirm the centrality of multilateralism and of action.

But perhaps the most famous young climate activist, Greta Thunberg, voiced caution about expecting too much from COP26. Speaking this evening at a 'Fridays for Future' meeting of young activists near the COP26 site, she said: "Inside COP there are just politicians and people in power pretending to take our future seriously, pretending to take the present seriously of the people who are being affected already today by the climate crisis. Change is not going to come from inside there."

<https://www.indcatholicnews.com/news/43374>

Bishops urge COP26 leaders to commit to keeping global temperature rise below 1.5 degrees

Source: CBCEW 1 November 2021: As the COP26 UN climate Summit gets underway in Glasgow, two bishops representing the Bishops' Conference of England and Wales, have called for governments to "act globally" and commit to supporting the world's poorest nations who often face the worst effects of climate change.

Bishop Richard Moth, Lead Bishop for Social Justice and Bishop John Arnold Lead Bishop for the Environment, have released a joint statement emphasising that COP26 presents "a unique, unprecedented, and quite possibly final opportunity to engage in a meaningful global dialogue that will establish attainable targets and policies to address the ecological crisis we are living through right now."

Statement

We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis that is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded and at the same time protecting nature. *Laudato Si'* - 39.

Tackling the environmental crisis is a Catholic issue because it is a universal issue. It affects each and every one of us. If we do not act, we risk causing irreparable damage to God's creation, the creation of which He made us the stewards.

As Catholics, we have been given a very clear steer from Pope Francis about the importance of caring for our common home. In his 2015 encyclical *Laudato Si'*, His Holiness made it clear that to "harm the environment was to harm human beings". Therefore, it is an unassailable fact that the ecological crisis is one of the most pressing social justice issue of our time. As a global community of more than a billion people, the Catholic Church has been at the forefront of tackling the ecological crisis. The COP26 meeting in Glasgow provides an opportunity for our communities in England and Wales to promote the voices and experiences of Catholics from around the world.

The Catholic community is being represented at the COP26 by delegations from a range of Catholic organisations across England and Wales, from the Holy See, and from Episcopal Conferences around the world. In this spirit of mutual respect, we are calling on governments to maintain their commitment to keep the global temperature rise below 1.5 degrees.

We will also insist that governments commit to supporting the world's poorest nations, who often find themselves facing the worst effects of climate change despite having done the least to contribute towards it. We know that we need to act globally to protect the biodiversity of this earth, and all of God's creation that depends on it. The ecological crisis is a human crisis, and we must strive to find solutions that ensure that the communities most vulnerable to the impact of climate change are not left behind in the decisions made by our leaders in Glasgow.

The COP26 meeting presents us with a unique, unprecedented, and quite possibly final opportunity to engage in a meaningful global dialogue that will establish attainable targets and policies to address the ecological crisis we are living through right now.

The Right Revd Richard Moth, Bishop of Arundel and Brighton Lead Bishop for Social Justice
The Right Revd John Arnold, Bishop of Salford Lead Bishop for the Environment

<https://www.indcatholicnews.com/news/43373>

MESSAGE FROM POPE FRANCIS FOR THE FOURTH WORLD MEETING OF POPULAR MOVEMENTS

Bulletin of the Holy See Press Office, 16 October 2021

Brothers, sisters, dear social poets,

1. Dear social poets

This is what I like to call you: social poets. You are social poets, because you have the ability and the courage to create hope where there appears to be only waste and exclusion. Poetry means creativity, and you create hope. With your hands you know how to shape the dignity of each person, of families and of society as a whole, with land, housing, work, care, and community. Thank you, because your dedication speaks with an authority that can refute the silent and often polite denials to which you have been subjected, or to which so many of our brothers and sisters are subjected. But, thinking of you, I am convinced that your dedication is above all a proclamation of hope. Seeing you reminds me that we are not condemned to repeat or to build a future based on exclusion and inequality, rejection or indifference; where the culture of privilege is an invisible and insurmountable power; and where being exploited and abused are common methods of survival.

The pandemic has laid bare the social inequalities that afflict our peoples. Seeking neither permission nor forgiveness, it has exposed the heart-breaking situation of so many brothers and sisters, the situation that so many post-truth mechanisms have been unable to conceal.

Many things we used to take for granted have collapsed like a house of cards. We have experienced how our way of life can drastically change from one day to the next, preventing us, for example, from seeing our relatives, colleagues and friends. In many countries, governments reacted. They listened to the science and were able to impose limits to ensure the common good, and so they managed at least for a while to put the brakes on this “gigantic machine” that works almost automatically, in which peoples and persons are simply cogs. [2]

We have all suffered the pain of lockdown, but as usual you have had the worst of it. In neighbourhoods without basic infrastructure, where many of you and millions and millions more people live, it is difficult to stay at home, not only because you do not have everything you need to ensure minimum care and protection measures, but also because your home is the neighbourhood. Migrants, undocumented persons, informal workers without a fixed income were deprived, in many cases, of any state aid and prevented from carrying out their usual tasks, thus exacerbating their already grinding poverty. One of the expressions of this culture of indifference is that this suffering one-third of our world does not seem to be of sufficient interest to the big media and opinion makers. It remains huddled together and hidden.

I also want to refer to a silent pandemic that has been afflicting children, teenagers and young people of every social class for years; and which I believe, in this time of isolation, has spread further still. It is the stress of

chronic anxiety, linked to various factors such as hyperconnectivity, disorientation and lack of future prospects, which is aggravated by the lack of real contact with others -- families, schools, sports centres, parishes, centres for young people -- and ultimately the lack of real contact with friends, because friendship is the form in which love always revives.

It is clear that technology can be a tool for good, and truly it is a tool for good, which permits dialogues such as this one, and many other things, but it can never replace contact between us, it can never substitute for a community in which we can be rooted and which ensures that our life may become fruitful.

And speaking of pandemics, we have stopped questioning the scourge of the food crisis. Despite advances in biotechnology, millions of people have been deprived of food, even though it is available. This year twenty million more people have been dragged down to extreme levels of food insecurity; severe destitution has increased; and the price of food has risen sharply. The numbers relating to hunger are horrific, and I think, for example, of countries like Syria, Haiti, Congo, Senegal, Yemen, South Sudan. But hunger is also felt in many other poor countries of the world, and not infrequently in the rich world as well. Annual deaths from hunger may exceed those of Covid. [3] But this does not make the news. It does not generate empathy.

I want to thank you because you have felt the pain of others as your own. You know how to show the face of true humanity, the humanity that is not built by turning your back on the suffering of those around you, but in the patient, committed and often even sorrowful recognition that the other person is my brother or sister (cf. Lk 10:25-37) and that his or her joys and hopes, griefs and anxieties are also mine (cf. *Gaudium et spes*, no. 1). To ignore those who have fallen is to ignore our own humanity that cries out in every brother and sister of ours.

Christians and non-Christians, you have responded to Jesus who said to His disciples, faced with the hungry crowd: “Give them some food yourselves”. And where there was scarcity, the miracle of the multiplication occurred again in your struggling tirelessly so that no one would go without bread (cf. Mt 14:13-21). Thank you! Like the doctors, nurses and health workers in the trenches of healthcare, you have taken your place in the trenches of the marginalised neighbourhoods. I am thinking of many, in quotation marks, “martyrs” to this solidarity, about whom I have learned from you. The Lord will take them into account. If all those who out of love struggled together against the pandemic could also dream of a new world together, how different things would be! To dream together.

2. The blessed

You are, as I said in the letter I sent you last year,[4] a veritable invisible army; you are a fundamental part of

that humanity that fights for life against a system of death. In this engagement I see the Lord who makes Himself present in our midst, to give to us His Kingdom as a gift. When He offered us the standard by which we will be judged (cf. Mt 25: 31-46), Jesus told us that salvation consists in taking care of the hungry, the sick, prisoners, foreigners; in short, in recognising Him and serving Him in all suffering humanity.

That is why I wish to say to you: “Blessed are those who hunger and thirst for justice, for they shall be satisfied” (Mt 5: 6), “Blessed are the peacemakers, for they shall be called children of God” (Mt 5: 9). We want this beatitude to expand, to permeate and anoint every corner and every space where life is threatened. But it happens to us as people, as communities, as families and even individually, that we have to face situations that paralyse us, where the horizon disappears and bewilderment, fear, powerlessness and injustice seem to take over the present.

We also experience resistance to the changes we need and long for, many forms of resistance that run deep, that are rooted beyond our strength and decisions. They are what the Social Teaching of the Church calls structures of sin; these too we are called to change, and we cannot overlook them in the moment of thinking of how to act. Personal change is necessary, but it is also indispensable to adjust our socio-economic models so that they have a human face, because many models have lost it. And thinking about these situations, I make a pest of myself with my questions. And I go on asking. And I ask everyone in the name of God.

I ask all the great pharmaceutical laboratories to release the patents. Make a gesture of humanity and allow every country, every people, every human being, to have access to the vaccines. There are countries where only three or four per cent of the inhabitants have been vaccinated.

In the name of God, I ask financial groups and international credit institutions to allow poor countries to assure “the basic needs of their people” and to cancel those debts that so often are contracted against the interests of those same peoples.

In the name of God, I ask the great extractive industries -- mining, oil, forestry, real estate, agribusiness -- to stop destroying forests, wetlands and mountains, to stop polluting rivers and seas, to stop poisoning food and people.

In the name of God, I ask the great food corporations to stop imposing monopolistic systems of production and distribution that inflate prices and end up withholding bread from the hungry.

In the name of God, I ask arms manufacturers and dealers to completely stop their activity, because it foments violence and war, it contributes to those awful geopolitical games which cost millions of lives displaced and millions dead.

In the name of God, I ask the technology giants to stop exploiting human weakness, people’s vulnerability, for the sake of profits without caring about the spread of hate speech, grooming, fake news, conspiracy theories, and political manipulation.

In the name of God, I ask the telecommunications giants to ease access to educational material and connectivity for teachers via the internet so that poor children can be educated even under quarantine.

In the name of God, I ask the media to stop the logic of post-truth, disinformation, defamation, slander and the unhealthy attraction to dirt and scandal, and to contribute to human fraternity and empathy with those who are most deeply damaged.

In the name of God, I call on powerful countries to stop aggression, blockades and unilateral sanctions against any country anywhere on earth. No to neo-colonialism. Conflicts must be resolved in multilateral fora such as the United Nations. We have already seen how unilateral interventions, invasions and occupations end up; even if they are justified by noble motives and fine words.

This system, with its relentless logic of profit, is escaping all human control. It is time to slow the locomotive down, an out-of-control locomotive hurtling towards the abyss. There is still time.

Together with the poor of the earth, I wish to ask governments in general, politicians of all parties, to represent their people and to work for the common good. I want to ask them for the courage to look at their own people, to look people in the eye, and the courage to know that the good of a people is much more than a consensus between parties (cf. *Evangelii gaudium*, 218). Let them stop listening exclusively to the economic elites, who so often spout superficial ideologies that ignore humanity's real dilemmas. May they be servants of the people who demand land, work, housing and good living. This aboriginal good living or *buen vivir* is not the same as “la dolce vita” or “sweet idleness”, no. This is good human living that puts us in harmony with all humanity, with all creation.

I also want to ask all of us religious leaders never to use the name of God to foment wars or coups (cf. Document on Human Fraternity, 2019). Let us stand by the peoples, the workers, the humble, and let us struggle together with them so that integral human development may become a reality. Let us build bridges of love so that the voices of the periphery with their weeping, but also with their singing and joy, provoke not fear but empathy in the rest of society.

And so, I persist in my pestering. It is necessary to confront together the populist discourses of intolerance, xenophobia, and aporophobia, which is hatred of the poor. Like everything that leads us to indifference, meritocracy and individualism, these narratives only serve to divide our peoples, and to undermine and nullify our poetic capacity, the capacity to dream together

3. Let us dream together!

Sisters and brothers, let us dream together. And so, as I ask all of this with you as well as of you, I want to add some reflections on the future that we must dream and build. Although I say reflections, perhaps I ought to say dreams, because right now our brains and hands are not enough, we also need our hearts and our imagination; we need to dream so that we do not go backwards. We need to use that sublime human faculty which is the imagination, that place where intelligence, intuition, experience and historical memory come together to create, compose, venture and risk. Let us dream together, because it was precisely the dreams of freedom and equality, of justice and dignity, the dreams of fraternity, that improved the world. And I am convinced when we look through these dreams we will find God's own dream for all of us, who are His own sons and daughters.

Let us dream together, dream among yourselves, dream with others. Know that you are called to participate in great processes of change, as I said to you in Bolivia: "the future of humanity is in great measure in your own hands, through your ability to organise and carry out creative alternatives". In your hands.

But such things are unattainable, some will say. Yes. Yet they can get us going, can set us on our way. And that, precisely, is where all your strength lies, all your value. Because you are capable of going beyond the short-sighted self-justifications and human conventions that achieve nothing but continue to justify things as they are. Dream. Dream together. Don't give in to that resignation of the toughs and of the losers. Dreams are always dangerous for those who defend the status quo because they challenge the paralysis that the egoism of the strong and the conformism of the weak want to impose. Dreams transcend the narrow limits imposed on us and suggest possible new worlds to us. And I am not talking about ignoble fantasies that confuse living well with having fun, which is nothing more than passing the time to fill the void of meaning and thus remain at the mercy of the world's dominant ideology. No, it is not that. But to dream of that good living in harmony with all humanity and creation.

But what is one of the greatest dangers we face today? In the course of my life - I am not a teenager, I know, I do have some experience - I have managed to learn that from a crisis you never emerge the same. We will not come out of this pandemic crisis the same. Come out better or come out worse but: the same as we were before? No. We will never emerge the same. And today together, always together, we have to face this question: "How will we emerge from this crisis? Better or worse?" Of course, we want to come out better, but to do so we have to break the bonds of what is easy and the docile acceptance that "there is no other way", that "this is the only possible system." Such resignation destroys "us" and substitutes the isolation of "every man for himself". And so, we must dream. It worries me that, while we are still paralysed, "there are already projects underway to restore the same socio-economic structure we had before" because it is easier. Let us choose the difficult path. Let us come out better.

In *Fratelli tutti* I used the parable of the Good Samaritan as the clearest possible Gospel presentation of this intentional choice. Do you know what comes to mind now when, together with popular movements, I think of the Good Samaritan? The protests over the death of George Floyd. This movement did not pass by on the other side of the road when it saw the injury to human dignity caused by an abuse of power. The popular movements are not only social poets but also collective Samaritans.

There are many young people who feel hope, but there are many other young people who are sad, who perhaps in order to feel something in this world need to resort to the cheap consolations offered by the consumerist and narcotising system. And others, sad to say, others choose to leave the system altogether. The statistics on youth suicides are not published in their entirety. What you do is very important, but it is also important that you succeed in transmitting to present and future generations the same thing that inflames your hearts. In this you have a dual task or responsibility. Like the Good Samaritan, to tend attentively to all those who are stricken along the way, and at the same time, to ensure that many more join in: the poor and the oppressed of the earth deserve it, and our common home demands it of us.

I want to offer some guidelines. The social teaching of the Church does not have all the answers, but it does have some principles that along this journey can help to concretize the answers, principles useful to Christians and non-Christians alike. It sometimes surprises me that every time I speak of these principles, some people are astonished, and then the Holy Father gets labelled with a series of epithets that are used to reduce any reflection to mere discrediting adjectives. It doesn't anger me, it saddens me. It is part of the post-truth plot that seeks to nullify any humanistic search for an alternative to capitalist globalisation, it is part of the throwaway culture, and it is part of the technocratic paradigm.

The principles I set out are tested, human, Christian, and are compiled in the Compendium drawn up by the then Pontifical Council for Justice and Peace.[5] It is a small manual of the Church's Social Teaching. And sometimes, when the Popes, be it myself or Benedict, or John Paul II, say something, there are people who wonder: "Where did he get it from?" It is the traditional teaching of the Church. There is a lot of ignorance about this. The principles I expound are in this Compendium commissioned by Saint John Paul II. I recommend that you read it, you and all social, trade union, religious, political and business leaders.

In chapter four of this document, we find principles such as the preferential option for the poor, the universal destination of goods, solidarity, subsidiarity, participation, and the common good. These are all ways in which the Good News of the Gospel takes concrete form on a social and cultural level. And it saddens me that some members of the Church get annoyed when we mention these guidelines that belong to the full tradition of the Church. But what is at stake is not the Pope but the Gospel.

And so in this context, I would like to briefly reiterate some of the principles we rely upon to carry out our mission. I will mention two or three. One is the principle of solidarity. Solidarity not only as a moral virtue but also as a social principle: a principle that seeks to confront unjust systems with the aim of building a culture of solidarity that expresses, the Compendium literally says, “a firm and persevering determination to commit oneself to the common good”.[6]

Another principle is to stimulate and promote participation and subsidiarity between movements and between peoples, capable of thwarting any authoritarian mindset, any forced collectivism or any state-centric mindset. The common good cannot be used as an excuse to quash private initiative, local identity or community projects. Therefore, these principles promote an economy and politics that recognise the role of popular movements, “the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth”.[7]

As you see, dear brothers, dear sisters, these are balanced and well-established principles in the Social Teaching of the Church. With these two principles I believe we can take the next step from dream to action. Because it is time for action.

4. Time for action

I often hear, “Father, we agree, but in real terms, what must we do?” I do not have the answer, and so we must dream together and find it together. There are, however, some concrete measures that may allow for significant changes. In past meetings we talked about urban integration, family farming and the popular economy. We have to go on working together to make them a reality, and now let me add two more: the universal wage and shortening the workday.

A basic income (the UBI) or salary so that everyone in the world may have access to the most basic necessities of life. It is right to fight for a humane distribution of these resources, and it is up to governments to establish tax and redistribution schemes so that the wealth of one part of society is shared fairly, but without imposing an unbearable burden, especially upon the middle class. Generally, when conflicts arise in this matter, it is the middle class that suffers most. Let us not forget that today’s huge fortunes are the fruit of the work, scientific research and technical innovation of thousands of men and women over generations.

Shortening the workday is another possibility: the minimum income is one, the reduction of the working day is another possibility, and one that needs seriously to be explored. In the 19th century, workers laboured 12,14,16 hours a day. When they achieved the eight-hour day, nothing collapsed, contrary to what some sectors had predicted. So, I insist, “working fewer hours so that more people can have access to the labour

market is something we need to explore with some urgency”. There must not be so many people overwhelmed by overwork and so many others overwhelmed by lack of work. I believe these measures are necessary, but of course not sufficient. They do not solve the root problem, nor do they guarantee access to land, housing and work in the quantity and quality that landless farmers, families without secure shelter and precarious workers deserve. Nor will they solve the enormous environmental challenges we face. But I wanted to mention them because they are possible measures and would point us in the right direction.

It is good to know that we are not alone in this. The United Nations has tried to establish some targets through the Sustainable Development Goals (SDGs), but unfortunately, they are not well known by our peoples and in the peripheries; which reminds us of the importance of sharing and involving everyone in this common quest.

Sisters and brothers, I am convinced that “the world can be seen more clearly from the peripheries”. We must listen to the peripheries, open the doors to them and allow them to participate. The suffering of the world is better understood alongside those who suffer. When people, men and women, have suffered injustice, inequality, abuse of power, deprivations, and xenophobia in their own flesh – in my experience, I can see that they understand much better what others are experiencing and are able to help them realistically to open up paths of hope. How important it is that your voice be heard, represented in all the places where decisions are made. Offer your voice in a collaborative spirit; speak with moral certainty of what must be done. Strive to make your voice heard.

Let us reaffirm the commitment we made in Bolivia: to place the economy at the service of the people in order to build a lasting peace based on social justice and on care for our Common Home. Continue to promote your agenda of land, work and housing. Continue to dream together. And thank you, thank you very much, thank you for letting me dream with you. Let us ask God to pour out His blessings on our dreams. Let us not lose our hope. Let us remember the promise that Jesus made to His disciples: “I will be with you always,” and remembering it, at this moment of my life, I want to tell you that I will also be with you. The important thing is to realise that He is with you.

[1] *Fratelli tutti*, 198.

[2] Cf. *Sollicitudo rei socialis*, 22.

[3] OXFAM, *The hunger virus multiplies*, 9.7.2021, based on the Global Report on Food Crises (GRFC) of the United Nations World Food Programme, 2021.

[4] *Letter to the Popular Movements*, 12.4.2020.

[5] *Dicastero for Promoting Integral Human Development, Compendium of the Social Doctrine of the Church*, 2004.

[6] *ibid*, 193. [7] *ibid*, 185

<https://www.vatican.va/content/francesco/en/messa-ges/pont-messages/2021/documents/20211016-videomessaggio-movimentipopolari.html>

MEDITATION BY RICHARD ROHR

"Perhaps the primary example of our lack of attention to the Christ Mystery can be seen in the way we continue to pollute and ravage planet Earth, the very thing we all stand on and live from.

Theologian, scholar, and Cherokee descendant Randy Woodley describes the difference between the attitude of early North American settlers and the Indigenous people who were already present on the land. He writes:

"The very land itself meant something quite different to the newcomer than it did to the host people. Something was missing.

The difficulty, as the Natives saw it, was with the settlers themselves and their failure to tread lightly, with humility and respect, on the land.

The settlers wanted to live on the land, but the host people lived with the land. Living on the land means objectifying the land and natural resources and being short-sighted concerning the future. Living with the land means respecting the natural balance.

A SHARED WORLD – A TALE OF LOVE AND FRIENDSHIP

Naomi Shihab Nye: Wandering around the Albuquerque Airport Terminal, after learning my flight had been delayed four hours, I heard an announcement: "If anyone in the vicinity of Gate A-4 understands any Arabic, please come to the gate immediately. Well — one pauses these days. Gate A-4 was my own gate. I went there.

An older woman in full traditional Palestinian embroidered dress, just like my grandma wore, was crumpled to the floor, wailing. "Help," said the flight agent. "Talk to her. What is her problem? We told her the flight was going to be late and she did this."

I stooped to put my arm around the woman and spoke haltingly. "Shu-dow-a, Shu-bid-uck Habibti? Stani schway, Min fadlick, Shu-bit-se-wee?" The minute she heard any words she knew, however poorly used, she stopped crying. She thought the flight had been cancelled entirely. She needed to be in El Paso for major medical treatment the next day. I said, "No, we're fine, you'll get there, just later, who is picking you up? Let's call him."

We called her son, I spoke with him in English. I told him I would stay with his mother till we got on the plane and ride next to her. She talked to him. Then we called her other sons just for the fun of it. Then we called my dad and he and she spoke for a while in Arabic and found out of course they had ten shared friends. Then I thought just for the heck of it why not call some Palestinian poets I know and let them chat with her? This all took up two hours.

She was laughing a lot by then. Telling of her life, patting my knee, answering questions. She had pulled a sack of homemade mamool cookies — little powdered sugar crumbly mounds stuffed with dates and nuts — from her bag — and was offering them to all the women at the gate.

To my amazement, not a single woman declined one. It was like a sacrament. The traveller from Argentina, the mom from California, the lovely woman from Laredo — we were all covered with the same powdered sugar. And smiling. There is no better cookie. And then the airline broke out free apple juice from huge coolers and two little girls from our flight ran around serving it and they were covered with powdered sugar, too.

And I noticed my new best friend — by now we were holding hands — had a potted plant poking out of her bag, some medicinal thing, with green furry leaves. Such an old country tradition. Always carry a plant. Always stay rooted to somewhere.

And I looked around that gate of late and weary ones and I thought, this is the world I want to live in. The shared world. Not a single person in that gate — once the crying of confusion stopped — seemed apprehensive about any other person. They took the cookies. I wanted to hug all those other women, too. This can still happen anywhere. Not everything is lost.

To Indigenous peoples, the problems of a Western worldview are obvious.

The way of life demonstrated by Western peoples leads to alienation from the Earth, from others, and from all of creation.

This lifestyle creates a false bubble called "Western civilization," which people in the West think will protect them from future calamity. This false hope is detached from all experience and reality.

The problem is that the Western system itself is what brings the calamity.

There is little doubt that much of what we are experiencing today as so-called natural disasters have their origin in human carelessness.

How do we avoid the impending disaster brought on by a settler lifestyle of living on the land and against nature? The answer is simple: we learn to live with nature."

NAOMI SHIHAB NYE ON POETRY, HUMANITY, AND WIFI

Barbara Purcell 24 November 2020: Back when I was in middle school, there was a group called JOY Poetry, which stood for Joining Old and Young. We used to visit nursing homes in Northern New Jersey, and share our poems with the residents, who in turn read their poems to us. It was an even trade between two parties on either side of a lifetime, bypassing the ego of active adulthood in the name of self-expression.

I recently asked Naomi Shihab Nye, who is currently the country's Young People Poet's Laureate, why it is that adolescents and elderly connect so well through poetry. "They're both frank and forthright people," she replies without missing a beat. "The young ones don't yet see any reason to masquerade their essential selves and the older ones have long since given it up."

Nye, who lives in San Antonio and teaches at Texas State University, has been writing poetry since she was six years old. By seven, she was submitting her work to literary magazines. "I always had that instinct," she recalls, describing herself as resilient from a young age and forever wanting to be a part of a larger conversation.

Born to an American mother and Palestinian father, Nye was raised in St. Louis, Missouri until the age of 14, at which point the family moved to the West Bank, where her father's side lived. They returned to the U.S. a year later and settled in San Antonio. Nye attended Trinity University where, perhaps unsurprisingly, she studied world religions. Upon graduation, the Texas Commission on the Arts hired her as a creative writing instructor for the school system: "I saw early on that poetry could make other people feel better about having their own voice.

For decades Nye has worked with students throughout the country and internationally, regularly traveling overseas to teach and conduct workshops in numerous school settings. The Poetry Foundation named her the Young People's Poet Laureate for 2019 to 2021. Her position has recently been extended to summer 2022 in light of the pandemic.

"I always shunned the idea of any kind of laureate role, but a dear friend — who was the poet laureate of his state — said I had a bad attitude," Nye laughs. "He told me it's not an ego thing, but a way to be of bigger service."

As laureate, Nye is committed to bringing poetry to "geographically underserved or rural communities," a slightly different aim than most poetry initiatives, which often have an urban bent. Despite her own extensive cross-cultural experiences growing up, she has always felt a connection to tiny towns, particularly in Texas thanks to those early days with the Texas Commission on the Arts. "I'd stay on a remote farm or some family ranch because they didn't pay any expenses," she recalls. What sometimes felt like a wildcard — Nye never quite knew who she would be living with for weeks at a time — led to a lifetime of friendships.

"My initiative has always been: take poetry anywhere that it's invited. Never say no."

As Young People's Poet Laureate, Nye has fulfilled two long-time "fanciful dreams" of hers. The first involved the school district of Nacogdoches, a small city in East Texas, and one of the few places she had yet to visit in the state. The second was a workshop in Portland, Oregon, designed to bring Muslim and Jewish adolescents together. Both took place earlier this year, before everything shut down.

Nye's laureateship hasn't been put on hold by the pandemic, but it has gone virtual. "In some ways it's so much more cost effective and easier on the presenter," she says. "And I think we've learned it's not that weird."

Recently, the Arab American National Museum in Dearborn, Michigan, invited her to conduct an online workshop for middle schoolers across nine states. She describes to me an excited group which included Pakistani adolescents from Florida, a Lebanese girl living in small town Indiana, and a Palestinian girl in Virginia: "They were so charmed to meet other kids, who also happened to like poetry."

Nye also just worked with the entire senior class of a high school in Maine. Half the students were in classrooms — masked and spread out — while the other half participated virtually. They all took turns reading their poems, as the ones with shaky internet were encouraged by their high-speed WiFi counterparts. "We had these crackly voices coming in," Nye marvels. "It was so moving — better than if I'd been there!"

There is something so fantastically low overhead about poetry. It's portable, impactful, and immediate, she says. "Poetry always made me feel rich — I had words, I had a blank page, so I was rich."

Growing up, Nye's parents struggled financially, much of which she attributes to just plain bad luck. They started a small business at one point and while on vacation, the space where they stored their inventory caught on fire. And the insurance had lapsed. "No one can take poetry away from you," she tells me. "You can't lose it in the stock market." Or a fire.

I ask Nye where her sense of ebullience comes from; she points to her father and grandmother, a woman who lived to be 106 years old. She and her family were displaced from their home in Jerusalem in 1948, and were forced to move to the West Bank. "Despite what they suffered, they always insisted that things could improve. So in memory of their spirits there's no way else to be for me."

Separation Wall

*When the milk is sour,
it separates.*

*The next time you stop speaking,
ask yourself why you were born.*

They say they are scared of us.

The nuclear bomb is scared of the cucumber.

When my mother asks me to slice cucumbers,

I feel like a normal person with fantastic dilemmas:

Do I make rounds or sticks? Shall I trim the seeds?

I ask my grandmother if there was ever a time

*she felt like a normal person every day,
not in danger, and she thinks for as long
as it takes a sun to set and says, Yes.*

I always feel like a normal person.

They just don't see me as one.

*We would like the babies not to find out about
the failures waiting for them. I would like*

them to believe on the other side of the wall

*is a circus that just hasn't opened yet. Our friends,
learning how to juggle, to walk on tall poles.*

Nye tells me the job of poetry is to serve humanity on the ground. The entrenched divisions in the Middle East, she points out, are not the children's fault, and they're not the fault of the elderly, such as her late grandmother. "So many people not in power would prefer not to be involved in such political grievances," she remarks. "It's poetry, not politics."

Nye giddily tells me she'll be Skyping with kids in the West Bank the day after we speak. "The school is in the town of Nablus," she says, before adding, "I am very excited because I love that town."

Poem courtesy the Poetry Foundation <https://www.poetryfoundation.org/>
<https://sightlinesmag.org/naomi-shihab-nye-on-poetry-humanity-and-wifi>

A REAL HEROINE

My name is Shahar. The last time I wrote to you was before I was sent to jail for the first time for my refusal to enlist in the Israeli army. I just spent my 19th birthday behind bars and I've already served two prison sentences and spent 28 days in jail. Last Thursday I was tried again and sentenced to another 30 days in prison. I will continue facing recurring incarcerations for my refusal to cooperate with the Israeli occupation of the Palestinian Territories.

I am writing to you today from home because in the military prison we are not allowed to write. I am a person who writes down her thoughts and I scribble drawings when I try to focus. I write down tasks and ideas and I use empty pages to crystalize my thought process. When I arrived at the military prison for the first time I brought with me a pencil case, but it was taken away from me and I was informed by the prison guards who searched my belongings that I cannot keep any writing tools and can only write at specific times a day with pens provided by the prison authorities.

Over time I realized that the specific hours considered proper for writing are very much dependent on the guards' whims. Some days I could only get a pen for 10 minutes; on Saturdays or holidays you don't get a pen at all. Privacy is a luxury I don't get to have as a prisoner and I was not allowed to write anything without the rest of the inmates, guards and commanders getting to see what I'm writing. By the end of my prison sentence I returned home with all my notebooks completely empty.

In prison, writing is in itself a form of activism. We can use it to share our message about our choice to refuse as a form of resistance to the occupation. By depriving me of the option to write in prison, the prison authorities hindered my ability to document what goes on behind bars, write articles and develop ideas and plan on how to share my experiences once I am released for a few days. The military does not want me to write, speak or share my thoughts. They are trying to silence me.

The silencing of political refusers is a small part of a more violent pattern of behaviour - The silencing of the Palestinian struggle for human rights in the West Bank and Gaza. The arrests of Palestinians that speak and act against the Israeli violent military actions and the violent oppressions by the military of Palestinian peaceful protests are just two emblematic examples of a broad policy aimed at suppressing any speaking, acting, criticizing or objecting on the part of Palestinians.

And so, it is not surprising that after striving daily to hide the truth about the occupation and to silence those who are hurt by it, the next step is to silence those of us who oppose it. But it is this silencing, this attempt to erase, hide and deny what is really happening, that makes me stand proud and declare my refusal publicly. Despite not being able to write about any of this from prison I'm happy to be able to share my message with you now, even if it is from home.

In solidarity, Shahar.

FROM DESPAIR TO HOPE: PRISONS WEEK 10 – 16 OCTOBER 2021

Prison Week is a time to pray for the needs of all those affected by prisons: prisoners and their families, victims of crime and their communities, those working in the criminal justice system and the many people who are involved in caring for those affected by crime on the inside and outside of our prisons.

In this *Where Faith Matters* blog, **Chris Auckland, Senior Outreach Officer**, calls on us to be the eyes through which Christ looks upon prisons, prisoners and survivors of crime with compassion.

The theme for Prisons Week this year is *respair*, an English word from the 15th century that means “the return of hope after a period of despair”. This feels particularly apt, not just for those in prison, their families, chaplains and survivors of crime, but for all of us who have journeyed through the coronavirus pandemic. Many of us still feel afraid, isolated, alone – feelings that many prisoners and their families feel too.

I was recently asked on Twitter what my favourite Psalm was, and I rather honestly answered Psalm 88. The writer of Psalm 88 focuses heavily on the feeling of darkness and despair. They bemoan that they have been thrown “into the depths of the tomb, into the darkest and deepest pit.” They question whether God’s miracles are “seen in that place of darkness, or your goodness in the land of the forgotten?” And it ends on the most painful of conclusions, “you have made even my closest friends abandon me, and darkness is my only companion.”

It’s tough, it’s so achingly bleak. But I am a firm believer that it is in the Bible for that very reason, and it’s got me through some difficult times. It’s God’s reminder to us that it’s absolutely ok not to be ok, that God can take our pain and our anger at him in equal measure to our love.

We can often be quick to skip through these “negative” feelings. I’ve met many Christians who firmly believe that feeling sadness, grief or anger is failing God, that God expects us to be happy and joyful and that anything less than that is falling short. But this is absolutely not the case. Of the 150 psalms in the Bible 67 are psalms of lament, an outpouring of pain and anger and fear. We have a whole book called Lamentations, and let’s not forget about Job. All of these wrestle with profound questions of pain, fear, grief and anger.

But there is another side to that coin. A destination on that journey from darkness to light - Jesus. The very opening of John’s Gospel paints that in a spiritual clarity that only John could – “in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.” And in one of my favourite parts of Luke’s Gospel (4.16-30), when Jesus stands up in the synagogue in Nazareth, he directly references his role in bringing light into the darkness. In this verse Jesus is reading from Isaiah 61:1, which in some ancient translations draws a parallel with Isaiah 42:7 - “to open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison.” Jesus is the light in the darkness, the hope in our fear. Which brings us back to prisons.

I remember distinctly the first time I visited a prison. Five years ago I stood outside the seemingly endless walls of a prison in Warwickshire intimidated by the world I imagined within. I’d seen prisons on film and TV, but being there, smothered by wire, gates, barred windows and guards, I felt a huge swelling of anxiety. I imagined a world inside those walls not dissimilar to that of Psalm 88. I wondered, could God’s miracles be seen in this place of darkness, or his goodness in this land of the forgotten?

Then, as the door opened to the courtyard, I was stunned by so much beauty. Gardens tended by the prisoners themselves, bird boxes brimming with life. Those towering walls were no barrier to creation, and there were no barrier to God. Up in the Chaplaincy I spent time and studied with the lads, getting to know them and their relationship with God, through the Bible. I saw pain, fear, remorse, but also hope.

That’s the journey we’re all called on – those in prison and those outside. Those who live and work in prison, and those who may have never been near one. Those separated from their loved ones in prison, and those separated from their loved ones in death or isolation. We journey from despair to hope, from grief to peace. We might take that journey once in our lives, we might take it every single day.

But none of us are alone in that journey, and as Christians we’re called to walk with those on that journey. This Friday is the Feast of St Teresa of Avila, who tradition holds once said “Christ has no body now, but yours. No hands, no feet on earth, but yours. Yours are the eyes through which Christ looks compassion into the world. Yours are the feet with which Christ walks to do good. Yours are the hands with which Christ blesses the world.” That’s my challenge to you. To be the eyes through which Christ looks upon prisons, prisoners and survivors of crime with compassion. To be the feet with which Christ journeys with those from grief to hope. To be the hands through which Christ brings out “those who dwell in darkness...”

“May you trust God that you are exactly where you are meant to be. May you not forget the infinite possibilities that are born of faith. May you use those gifts that you have received, and pass on the love that has been given to you.”
- St Teresa of Avila

PRISONS WEEK raises awareness and generates prayer. It motivates volunteers to step forward and give their time and gifts, in prisons and in their own communities. It provides an annual focus and reason for Christians to work together, building capacity and motivation to make a difference for people who are out of sight and often out of mind. Prisons Sunday – the second Sunday in October – marks the beginning of the week of prayer each year, running through until the following Saturday. <https://www.prisonswalk.org/>

<https://llandaff.churchinwales.org.uk/en/news-and-blog/despair-hope-prisons-week-2021/#:~:text=This%20Friday%20is%20the%20Feast%20of%20St%20Teresa,feet%20with%20which%20Christ%20walks%20to%20do%20good.>

See also: Prison Week 2021 Campaign video: Consider the Ravens

Written by Louise Alexandra Erskine and performed by award-winning spoken word artist Poetess Jess, this year's film calls us to consider the ravens, to remember who we are and where we belong. Please share and use in your homes, churches and small groups, wherever you are. Conceived, directed and produced by Spread Creative. Highly recommended. <https://vimeo.com/582881250>

“Consider the ravens: they do not sow or reap, they have no storeroom or barn; yet God feeds them.
And how much more valuable you are than birds!” Luke 12:24

BOOK: ‘HOPE’S WORK’ DAVID GEE

Frank Regan July 2021: Author David Gee, a long-time peace activist, wrote his book asking if there can be a future in an age of crisis. Crisis—economic, political, social, military—seems to be a hallmark of our collective existence and recent history. The experience of crisis points to the need to decide at a turning-point. Which way to go? We have bounced from turning-point to turning-point and we wonder where ‘true north’ lies.

In seven chapters David Gee writes of hope as love, promise, freedom, disillusion etc. He shares vivid examples of persons facing crisis in their lives, being crunched, persisting, insisting and finding at last a way forward.

When he writes of love, he asks the question what has worth for us, worth which carries us beyond affection, beyond emotional uplift, to a constant commitment to society, community and self. Hope is related to a love which, paradoxically, believes in society too much to condemn it and doubts it too much to fall into step with it.

He recalls the example of conscientious objectors during World War I. The recruitment posters depicted Britain as St George, the Germans as the dragon and the German people as carting off British women. Gee writes: “The aristocrat generals on both sides of the war hoped their posters would convince farmers and factory workers to kill and die for them in the mud of Flanders”. A few said ‘No’ and went on to found the No-Conscription Fellowship to “deny the right of any government to make the slaughter of our fellows a bounden duty”. The churches said ‘yes’ to war and conscription. It is a pastoral tragedy that our churches, with rare exceptions, have not evolved into being peace churches.

Our author writes a chapter on Faith in the guise Hope Tested. He describes a scene in Gaza in which a family is roused in the middle of the night, quickly gathers a few possessions and barrels out the back door. They huddle at a short distance to watch an Israeli tank demolish their home. An Irish peace activist was present. He stood in the rubble amid the fragments of a crushed life, everything gone: clothes, ID cards, children’s toys, family memorabilia, paper work etc. Suddenly a small boy

appears with a metal tray. On it were tea, coffee and pita bread. The home owner broke into a smile and said, “You are a guest of ours, please eat and drink”.

The author laments that in 1948 one million Palestinians were evicted from their homeland. They now form the largest refugee population in the world. Since 2020, Gaza Palestinians have gathered by the hundred at the fences which cage them in. Israel’s military snipers have picked off more than 250 people including 50 children. The snipers use bullets of US origin, designed to mushroom when they enter the body.

Hope is repentance. Gee tells the story of George Zabelka, Catholic military chaplain, who blessed the US B29, the Enola Gay, as it took off for Hiroshima with its nuclear payload, code-named ‘Baby’, carried by Enola, the name of the pilot’s mum. Years later, Zabelka confessed, “I watched ... I knew hundreds of thousands of women and children were vaporised, incinerated, and I said nothing” After retiring he journeyed to Japan to beg forgiveness. Upon returning he embarked on a ministry of peace-making. He was sentenced to jail on nine separate occasions.

Hope rises from a vision of the world as a tragic place. Yet it is a place where there is life, where the sun rises and love still makes the world go round. Hope has no time for Pollyanna optimism, for confidence in progress. Hope’s natural habitat is catastrophe. Anything prior is wishful thinking.

The German theologian Jurgen Moltmann wrote many years ago in his “*Theology of Hope*” that hope is what distinguishes the Christian from all others—not charity. Read David Gee’s book, full of stories told from the depths of human despair and from the heights of human joy, and see if you agree.

David Gee, *Hope’s Work*, DLT, 2021, ISBN: 978-1-913657-03-1 Available from Pax Christi www.paxchristi.or.uk/shop

See also: <https://hopeswork.org/2019/10/22/promise/>

BOOK: LOOKING AHEAD WITH HOPE

Looking Ahead with Hope - Stories of Humanity, Wonder and Gratitude in a Time of Uncertainty - by Eddie Gilmore

'Looking Ahead with Hope' is a collection of short pieces written by Eddie Gilmore over a three-year period in the course of his work for the Irish Chaplaincy. The book is a weaving together of visits to such places as prisons, care homes and monasteries with travels further afield: pilgrimage on the Camino in Spain, walking retreats in the French Alps, and meetings and events in Ireland. There are various ascents: of Ireland's holy mountain; of Korean mountains to visit remote Buddhist temples; and, by bike, of the steepest road in the world.

At the heart of the book are the encounters with a host of characters, which touch and transform and which reveal our deep connections with one another. The natural world features prominently; so too the part that food and music can play in the sharing and

www.dartonlongmantodd.co.uk/titles/2342-9781913657420-looking-ahead-with-hope ISBN: 978-1-913657-42-0

celebration of our common humanity. There are stories of wonder, reflections on faith and on the human condition, and a frequent refrain of gratitude, and of hope.

The author finds joy and meaning whilst playing guitar to a large gathering of people in an Alpine cave, or to a group of Travellers in a prison; but equally whilst sitting on a bench at the bottom of the garden drinking a cup of tea and watching the sunset, and in the many small and hidden moments of encounter or discovery.

The final chapters are written against the backdrop of the huge impacts to our lives of the coronavirus and the resulting uncertainty but it ends with a surprising and simple, and yes hopeful, conclusion.

BBC TO ALLOW PRESENTERS TO WEAR WHITE POPPIES ON AIR

The BBC says presenters may this year wear white poppies in the run-up to Remembrance Sunday if they choose to do so. BBC presenters will be allowed to wear poppies of "any colour" between Saturday 30 October and Sunday 14 November. This has not always been the case in the past, with BBC presenters often expected to wear red poppies only.

The decision was welcomed by the Peace Pledge Union (PPU, which was founded in 1933), the distributors of white poppies, who launched this year's white poppy campaign on 25 October. White poppies stand for remembrance for all victims of war, both military and civilian, of all nationalities, as well as a commitment to peace and a challenge to any attempt to glamorise war. They were. Today over 90% of people killed in warfare are civilians. In contrast, the Royal British Legion, who produce red poppies, say that they represent remembrance only for British and allied armed forces personnel, and indicate "support for the armed forces". However, in 2019 they shifted their position to say that they "acknowledge" civilian victims of war, but did not extend their remembrance to all nationalities.

The BBC said, "Wearing poppies is an act of Remembrance and Remembrance poppies can be of many colours." They said that they have a partnership with the Royal British Legion, distributors of the red poppy but added, "We have no objection to poppies of any colour provided they embrace the simple act of remembrance and do not carry a political or campaigning or commercial message."

The Peace Pledge Union pointed out that white and red poppies are both symbols of Remembrance embodying particular values, so are as "political" as each other. But the PPU also expressed concern that presenters interested in wearing white poppies may face considerable pressure not to do so, given the social media abuse that is often directed at people who do not wear red poppies on television. They urged the BBC to ensure that no member of staff would be disadvantaged for choosing to wear a white poppy.

Geoff Tibbs, Remembrance Project Manager at the Peace Pledge Union, said: "We are pleased to hear the BBC say clearly that presenters may wear poppies of any colour. With more people wearing white poppies in recent years, the BBC is right to recognise that there are varied approaches to Remembrance and that many people want to remember all victims of war, including military and civilians of all nationalities. Sadly, people who wear white poppies on television often face abuse from the far-right on social media. We urge the BBC's management to stand up for the rights of any staff who choose to wear white poppies and to ensure that nobody is pressurised into not doing so."

Money raised through white poppy sales goes towards promoting nonviolent approaches to conflict and producing educational materials. Many white poppy wearers also donate to charities supporting veterans or other victims of war. The Peace Pledge Union will hold the Alternative Remembrance Sunday Ceremony in Tavistock Square, London on Sunday 14 November 2021. It is planned as a hybrid event, with anyone welcome to join either in person or online.

In wearing white poppies, we remember all those killed in war, all those wounded in body or mind, the millions who have been made sick or homeless by war and the families and communities torn apart. We also remember those killed or imprisoned for refusing to fight and for resisting war.

A recent poll shows that 83% of UK adults believe victims of war of all nationalities should be included in remembrance, whilst 86% believe civilians should be included. <https://www.ppu.org.uk/remembrance-white-poppies>

HOLOCAUST STUDY DAY

Menorah Synagogue and the Council of Christians and Jews, Manchester, invite you to the HOLOCAUST STUDY DAY Thursday 18 November 2021, 10.00 am - 12.50 pm.

You are welcome to book guests of any faith, and to forward the invitation to colleagues and friends – people you know personally. Please do not broadcast it by putting it on a website, social media, or in any internet or printed publication.

Our subject matter is always serious, but the tone of the event is hopeful and often uplifting. You'll hear about a Jewish response to the Holocaust, perhaps an unexpected one, from Rabbi Dr Silverman of Manchester Reform Synagogue; a genealogical approach to Holocaust research; a Holocaust testimony; and a Christian response. Then the last presentation recounts the treatment of some Jewish refugees who were deported from Britain.

As usual, there is an optional, free of charge, light lunch after the event for which most people like to stay. If you wish to book this, please do so when you book your Study Day place. If you have any questions, please contact Eric Roth, Event Manager, Menorah Synagogue 0161 485 6051, hsd@menorah.org.uk. The fee for the event is £10, and you do need to book: <https://menorah.org.uk/event/holocaust-study-day-2021/>

DIARY DATES NOVEMBER

1-12 8am - Green Christian *Why Faith Matters at COP* - 10 minutes of daily prayer

https://us02web.zoom.us/meeting/register/tZApcuugqDovHdzejfpgPLtc1ZZEfOVVy_gm

5-6 24 Hours for the Climate 11am - 11am <https://www.24hoursfortheclimate.org/> At COP26, we need negotiators to agree to stop all fossil fuel extraction by 2040, protect and restore ecosystems, and financially support developing countries as they adapt to climate change. Join this global vigil to learn from communities suffering from climate change, pray for the future of our common home, and write messages that will be delivered to COP26 negotiators.

6 "Global Day of Action" on Climate Change. COP26 Coalition march in Liverpool Assemble at the obelisk near the gates of Sefton Park on Ullet Road, L17 1AP, at 12noon, and march to demand urgent action for a sustainable future. The route goes via the Anglican Cathedral, down Bold Street, and ends with a rally in Derby Square. The COP26 Coalition is supported by environmental justice groups, trade unions, faith and community groups all working together to demand that local, national and international actions are taken. The march is open to everybody.

COP26 Coalition <https://cop26coalition.org/get-involved/local-hubs/>

7 COP26 Church Service An international climate-themed service – a way for your church to join in with prayer and worship for climate justice. On the middle Sunday during the COP26 summit, churches across the UK will join in Tearfund's COP26 Church Service by sharing our pre-recorded video. The video content is available in the following segments, so your church can choose how to integrate it into your service: Version one: Full service (43 minutes); Version two: Host intro, talks and prayer (26 minutes); Version three: Host intro and main talks (17 minutes); Version four: Prayer montage (5 minutes) <https://www.tearfund.org/campaigns/cop26-church-service>

11 and 13 Concerts for Friends of Sabeel / Sabeel-Kairos with Garth Hewitt (organised by the individual churches rather than Friends of Sabeel / Sabeel-Kairos on this occasion). Zaytoun olive oil and dried goods available at both events.

Thursday 11th @ 7pm, he will be at St Catherine's, Heald Green, Cheadle.

Saturday 13th @ 7pm, he will be at St Luke's, Crosby.

For Crosby you will need to book in advance on line, via Eventbrite to get a £12 ticket, as it will be £15 for those who just turn up on the night. <http://www.garthhewitt.org/category/garth-hewitt/events/>

13 NJPN Networking Meeting Open Networking Day 10.50 for 11.00 – 3.00 **Reflection and response to COP 26** on Zoom to allow those who have been in Scotland during the week to participate in the day. Register in advance for this meeting: <https://us06web.zoom.us/meeting/register/tZ0pc-ygrjopHNYrUapGEzHuoyDpjAvAdcyp>
<https://www.justice-and-peace.org.uk/njpn-meetings/>

13 Sustainable Chester Winter Fair at Rowton Hall Hotel 10-4. Following the successful event held in November 2019, Eco-Communities is organising one for this year which they hope will be bigger and better, with a mixture of indoor and outdoor stalls, including: Community groups / Charities providing activities for children; Access to Rowton Hall's grounds; Sweet and savoury treats; Food and hot drinks over lunch to purchase; Competitions; Workshops. Entry will be by ticket only, and is free. Book at <https://www.eventbrite.co.uk/e/sustainable-cheshire-fair-tickets-165099173071>

16 CWDF Meeting: COP26 Analysis and Aftermath 7pm. Open forum event at the Unity Centre with local groups who are actively campaigning on climate change invited to join us. We will discuss the decisions and implications of the COP26 conference, with the hope of stimulating local action. With representatives of Chester Sustainability Forum, CPRE, Eco-Communities / Friends of the Earth, GreenPeace, the Green Party, Transition Chester, and others.

16 PACT Conference 2021: Safe, Secure, Decent? 3.15pm - 5pm *What will it take for prisons to build back better to ensure the safety and well-being of all men and women in custody?* <https://www.prisonadvice.org.uk/Event/pact-conference-2021>

17 Anti-Slavery International Supporter Conference 4pm - 6pm https://www.eventbrite.co.uk/e/anti-slavery-international-supporter-conference-tickets-170285808437?utm_campaign=12706297_ASM+Invite+2021&utm_medium=email&utm_source=Anti-Slavery+International&dm_i=125%2C7KC8P%2C1ZM97P%2CUT9F8%2C1

17 Green Christian Joy in Enough Webinar on Zoom 7pm: 'Jesus and the Magic Money Tree – Money: what is it, and what does it do?' led by John Daniels <https://us02web.zoom.us/j/6qqzkrGNWLzhk4Z90uNVB45zYo3Kyb%20>

20 Chifundo Christmas Fair at Hoole URC 10:30-2:30. Free entry; Fair Trade products; Cards; Jewellery; Traidcraft gifts; Chifundo fashion and bags; Cakes; raffle; craft activity; Christmas floral arrangement workshop (£3). Contact Susan Flynn on 01244 381490 for details

20 Church Action on Poverty Annual Conference and AGM. 10am - 3pm. Gather online with people from across the UK who are part of the movement to end UK poverty. Explore how we can uphold dignity, agency and power. Join workshops and presentations from Church Action on Poverty's partners and projects. Share in prayer and worship. Meet others who share a vision of a UK free from poverty. Each session will be a separate Zoom meeting (links will be sent when you register), so you can choose which sections to attend, and drop in and out if need be.

https://www.church-poverty.org.uk/conference/?utm_medium=email&utm_source=engagingnetworks&utm_campaign=conference&utm_content=2021+10+07+Conference+reminder

20 Christian CND Building Bridges in the Shadow of Afghanistan 12noon - 4pm This year's Barbara Eggleston Memorial Lecture will take place in the Quaker Meeting House, Oxford on Saturday 20th November from 12.00 noon to 4.00pm. We have all been affected by the tragedy of recent events in Afghanistan. The purpose of this event is to learn from our distinguished speakers what the sacred texts of their Faiths say about peace and non-violence, how this affects their teaching and what we can learn from this about peace-building in our campaigns. All are welcome.

- **Read NJPN's weekly column** online on Independent Catholic News www.indcatholicnews.com or find articles be uploaded onto our website at www.justice-and-peace.org.uk

- 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 regular news and information from NJPN including **a new fortnightly e-bulletin with a comprehensive round-up of current events, campaigns, e-petitions and resources** (plus copies of this newsletter & back issues for NJPN North West) at www.justice-and-peace.org.uk or contact ebulletin@justice-and-peace.org or admin@justice-and-peace.org.uk 020 7901 4864

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