

# NJPN North West Justice & Peace E-Bulletin April 2022

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](mailto:anneoc980@hotmail.com)

## FORCES WATCH: INTO THE GREY ZONE

Dear Supporters,

As Russia's brutal invasion of Ukraine entered its fifth week there was also a much larger milestone to remember in an equally brutal conflict: the Saudi-led war on Yemen. Last Saturday (26 March) marked the 7th year since the start of hostilities and, with all eyes on Putin, it passed without much thought in Britain's largest news outlets. This despite the fact that on the very same weekend, Lewis Hamilton and other Formula One drivers were in the Gulf to race in the Saudi Grand Prix; whilst Newcastle manager Eddie Howe took his Saudi-owned team to train in UAE, a co-belligerent that is also fighting a proxy-war in Yemen.

Below, we discuss some of the support provided to the Saudi military by the British armed forces and defence companies. But first, we turn to the concept of the Grey Zone.

### I. Understanding the Grey Zone

For many years now, the British defence and intelligence establishment have been using the term 'Grey Zone' to describe what they see has hostile activities carried out by adversaries below the 'threshold of war'. In July last year, we wrote about a speech the UK's Defence Secretary, Ben Wallace, gave to the American Enterprise Institute whilst on a trip across the pond to meet with his US counterpart: <https://www.forceswatch.net/comment/checking-in-with-the-neocons/>

Wallace's words were laden with references to so called sub-threshold activities carried out, he claims, by Russia, China and Iran, among others. With this in mind, we began to explore the concept of the Grey Zone in more depth in an attempt to understand its meanings, implications and origins.

Following the invasion of Ukraine, there has also been a focus on Russia's use of so-called hybrid warfare, a tactic and framework that is rooted and entwined with the Grey Zone. It is a complicated and wide-ranging subject so we have decided to publish a series of blogs over the coming months that give us the time and space to complete a thorough analysis. The first instalment was published earlier this month and lays the foundations for furthering our understanding: <https://www.forceswatch.net/comment/into-the-grey-zone-location-vs-doctrine/>

### II. Instrumentalising Ukraine

The war in Ukraine is nothing short of catastrophic and we strongly condemn the actions of Vladimir Putin. Yet the situation is nuanced and the repercussions for UK policy potentially subtle. Our job here at ForcesWatch is to monitor how the British armed forces and the political establishment use the conflict to further their interests and the spread of militarism and as the conflict has unfolded we have been doing just that. Take the example of Ben Wallace. Prior to the invasion his MoD website profile picture featured a smiley Wallace sporting a suit and looking decidedly benign. Fast forward a few weeks and we see a stern looking man wearing military fatigues against a backdrop of blurred out flags and armed forces personnel. The UK is not at war, but it seems the Defence Secretary has made the decision to switch to a war-time aesthetic. Across the benches, we see a Labour Party hell-bent on burnishing its security credentials by using Ukraine to argue for increased troop numbers in the British Army and higher defence spending all-round.

In the latest Defence Questions, the Labour MP for Huddersfield, Barry Sheerman, even equated the two things with supporting businesses in his constituency: <https://hansard.parliament.uk/commons/2022-03-28/debates/0D962CFE-1520-49D6-ADDA-34C372D9CD21/DefenceJobs#contribution-361DC297-5F00-44EE-B169-E27BEC325A8A>

Sheerman commented: *I have some important manufacturers that supply the defence sector, such as David Brown Santasalo and Reliance Precision, that would like to know what the future of their business is, given that the Government are going to reduce the size of our armed forces to 72,000 and that last week's mini-Budget gave no extra funding to defence. If Vladimir Putin is watching the parliamentary channel, what does the Minister think he will be thinking?*

At ForcesWatch, we see this as a dangerous development in which Russian aggression is instrumentalised by hawkish politicians and military leaders to catalyse increased military spending, not only in the UK but across the EU and US. Such a move would no doubt mean increased defence spending by Russia and possibly China, signalling a dangerous new arms race at a time when the world should be coming together to tackle the climate crisis and promote peace.

### III. UK Support in the War on Yemen

Saturday 26 March was the 7th anniversary of the long and brutal war in Yemen. Even without the Russian invasion of Ukraine, our experience over the years suggests that it would have been unlikely that Britain's largest news outlets would have given it the coverage it deserves. And it is not as if there wasn't an opportunity. Following increasing pressure on Formula One over the Saudi Grand Prix in Jeddah on Sunday 27, newspapers were reporting that some drivers were now questioning the decision to race there - with Lewis Hamilton particularly outspoken. However, much of the focus was on driver safety because of a missile explosion ten-miles from the circuit a few days prior; and, quite-rightly, issues were raised about the human rights record in the Kingdom following the execution of 81 prisoners in early March.

But we want to also highlight the hypocrisy of condemning Russia whilst not focusing on Yemen, where a humanitarian crisis has long been unfolding and at least 1,200 children have been killed by Saudi airstrikes:

<https://twitter.com/meghamohan/status/1503670001110331398>

Instead, we have seen Boris Johnson fly out to the Gulf in an effort to plug the gap created by embargoes on Russian oil and gas. But that's not all. The British armed forces and the UK's largest defence company, BAE Systems, have been aiding the Saudi military in their assaults. In fact, as one company employee stated, without the technical support of BAE "in seven to 14 days there wouldn't be a jet in the sky." <https://www.theguardian.com/world/2019/jun/18/the-saudis-couldnt-do-it-without-us-the-uks-true-role-in-yemens-deadly-war>

And, as our friends over at Declassified reported last July, there has been a secret detachment of British troops in Yemen training Saudi soldiers <https://declassifieduk.org/revealed-uk-troops-secretly-operating-in-yemen/>

This is just the tip of the iceberg and following the links we mentioned here will give you more information. Emma, Luke and Joe <https://www.forceswatch.net/>

### CAMPAIGN AGAINST ARMS TRADE NEWS

#### Ukraine Statement

CAAT condemns the Russian invasion of Ukraine as an act of imperialist aggression. Russia's brutal onslaught of Ukraine's civilian population almost certain involves war crimes. We extend our solidarity to the people of Ukraine, to everyone who is working for peace in Ukraine and Russia, and challenging this devastating war.

Due to printing deadlines, we were unable to share our statement within the latest edition of CAAT News but you can **read the whole article on our website now:** [https://caat.org.uk/news/statement-on-the-war-in-ukraine/?utm\\_source=civimail&utm\\_medium=email&utm\\_campaign=CAAT+News+Winter+2022+Edition%2FJoin+us+at+CAAT](https://caat.org.uk/news/statement-on-the-war-in-ukraine/?utm_source=civimail&utm_medium=email&utm_campaign=CAAT+News+Winter+2022+Edition%2FJoin+us+at+CAAT)

**The latest edition of CAAT News (our quarterly magazine) is available for download now:**

[https://caat.org.uk/publications/caat-news-issue-262/?utm\\_source=civimail&utm\\_medium=email&utm\\_campaign=CAAT+News+Winter+2022+Edition%2FJoin+us+at+CAAT](https://caat.org.uk/publications/caat-news-issue-262/?utm_source=civimail&utm_medium=email&utm_campaign=CAAT+News+Winter+2022+Edition%2FJoin+us+at+CAAT)

In this edition:

- CAAT's plans for 2022 and beyond
- Seven years of UK complicity in the bombing of Yemen
- The unwelcome return of DSEI
- Neighbours from hell: arms fairs around the UK
- New government criteria for export licences
- Borders and policing: the government's new draconian legislation

**Emma Cockburn, Campaign Against Arms Trade**

### PALESTINE

#### Palestine Land Day 30 March 2022

- follow #PalestineLandDay to find out more about events in Palestine to commemorate the day
- buy Unfiltered Fairtrade and organic olive oil from Palestine here: <https://zaytoun.uk/products/unfiltered-olive-oil/>

#### WCC-EAPPI Easter Initiative 2022

This Easter initiative 2022 by the World Council of Churches Ecumenical Accompaniment Programme in Palestine and Israel seeks to connect the sacredness of Jerusalem with what is sacred to us as human beings: home, worship, family, identity, human dignity and life, and solidarity.

**Visit the WCC-EAPPI Easter Initiative 2022 page:** <https://www.oikoumene.org/what-we-do/eappi/easter-initiative-2022>

## SAMI EL-YOUSEF IN JERUSALEM: “YOU NO LONGER FEEL YOU ACTUALLY BELONG THERE”

28 March 2022: Over hundreds of years, Sami El-Yousef’s ancestors have participated in the Holy Fire procession, carrying a banner representing one of the 13 oldest Christian Orthodox families in Jerusalem.

In the Orthodox tradition, the Holy Fire ceremony occurs on the Saturday before Easter, when a flame is taken from the marble slab covering the stone bed upon which Jesus’ body is believed to have been placed for burial. Thousands of pilgrims as well as local Christians gather for the ceremony and for the procession preceding it.

“When the names of these families are called, right before the procession starts, there is the indication of the impact of a long history here, the sense of generation after generation,” said El-Yousef. But six of the 13 families no longer live in Jerusalem to carry their banner. “Some show up every few years,” El-Yousef explained, “then they disappear for another 10 or 15 years.”

El-Yousef worries about the day when those families are no longer there at all. “Unless there is a dramatic change in the political situation, undoubtedly the Christian faith will continue to suffer in the origins of Christianity,” he said.

El-Yousef lives this painful reality both professionally and personally. The chief executive officer of the Latin Patriarchate of Jerusalem, he lives and works in the New Gate neighbourhood, where his family has lived for hundreds of years. “Many of my co-workers also live in the Christian quarter of the Old City,” he said. “They’ve been there for generations.”

There are days when it seems the character of the Christian Quarter has been preserved. “You wake up listening to church bells and you go to sleep listening to church bells again,” El-Yousef reflected. But he also sees changes in recent years that he believes are threatening to tear the social and sacred fabric of the Christian quarter. “You no longer feel you actually belong there,” he said. “You start to feel a little alienated when your culture and your religion is not represented.”

El-Yousef believes Jerusalem should be the most beautiful city on earth. Particularly this year, when high holidays for Muslims and Jews—Ramadan and Pessach—are also being observed at the same time period, Jerusalem should be a city that is celebrating. “Ideally people would be allowed to go in their own direction to their own worship,” said El-Yousef. “Thus the sharing happens—and when it doesn’t, it’s an ugly thing.”

When Jerusalem is not respected as a holy space, that’s when violence, hate and injustice erupt. “My hope continues to be that likeminded people—people willing to live in peace—will overrule,” said El-Yousef. “The space needs to be respected.”

People who visit Jerusalem are not exposed to injustices experienced by those who live there, he added. “You’re here as a pilgrim, you go to holy places, and you leave with a good experience,” he said.

What needs to happen to achieve peace in this holy city? “Really, it’s to go back to the basics, meaning that every person’s life is precious, every human life is equal,” he said. “If we see each other as human beings, 99 percent of our problems will vanish.” In order for everyone to be treated equally, barricades—both physical and internal—need to be dismantled, El-Yousef urged. “We need to live in freedom and dignity regardless of our background,” he said. “Without alienating a certain religion or a certain people, we need to insist these spaces are respected.”

As Easter approaches, El-Yousef is able to express his appreciation for his community. “During Holy Week, Jerusalem is the best place to be,” he said. “The city comes to life.”

He has fond memories of tens of thousands of people peacefully participating in the holy procession, speaking many different languages.

Many people want to be close to the Church of the Holy Sepulchre during the Holy Fire ceremony, said El-Yousef, but every year, fewer and fewer people seem to have access. “Some reasons given for these restrictions appear to be safety-related,” he said—yet the same restrictions are not applied to people of other faith communities. “That again becomes very alienating,” he said.

Yet Jerusalem is a magical place, El-Yousef concluded. “People renew their faith,” he said. “If we do it right, maybe as time goes on, we can open the eyes of those who left this land, and have them turn, come back, and be part of it all.”

<https://www.oikoumene.org/news/sami-el-yousef-in-jerusalem-you-no-longer-feel-you-actually-belong-there>

## 'LOVE IS A VERB, IT'S A DOING WORD' — the story of Richard Ratcliffe's unwavering love for Nazanin

Six years, two hunger strikes and a tireless campaign to free his beloved wife from a Tehran prison — as Richard and Nazanin are finally reunited, **Kat Lister** reflects on a modern love story:

When news broke of Nazanin Zaghari-Ratcliffe's release this week, it had been 2,173 days since her arrest at Tehran's Imam Khomeini airport on April 3, 2016. Every day since, her husband, Richard Ratcliffe, has been counting.

When I first interviewed Richard in a car park outside the Iranian Embassy in 2017, he told me quite matter-of-factly, that it had been 544 days since he'd seen his wife and child (at this point, their daughter Gabriella was also detained in Iran). There was something in his precise tallying that gave Richard a degree of certitude in spite of what he called "the craziness" that had been their story so far. That evening all those years ago, I watched as Free Nazanin campaigners tied yellow balloons to a nearby tree, the autumn light fading into dusk. "She made this," he said quietly, reaching into a pocket and pulling out a small woodblock carving, revealing two figures cradling their child, the mother's hair wrapped around them like a great wave. "That's me, that's her — and that's Gabriella," he smiled. Nazanin had made it for Father's Day.

Over the last five years, I have met Richard six times — sometimes to interview him, sometimes just for a coffee in the lull between headlines. He was always looking for new angles to keep Nazanin's story alive — and so was I. At the heart of this six-year diplomatic wrangle over a £400 million debt is a deeply personal story of one family's heartbreak, their separation and their grief. When Nazanin travelled to Iran in 2016, neither she nor Richard could possibly predict the devastating events that would follow, turning their world upside down. The holiday had been a family reunion.

Nazanin, a 37-year-old project manager with the Thomson Reuters Foundation, travelling on a dual passport, had taken her (then) 22-month-old daughter to Tehran for Nowruz, a festival that marks Persian New Year. As she was boarding a flight home to London, she was seized by members of Iran's elite Revolutionary Guard and placed in solitary confinement. "It is now nearly two months since I saw or held my little girl. I cannot get her back: her passport is confiscated, I have no visa, and I have been advised not to try and go to Iran," Richard was quoted in the Guardian weeks later. In September 2016, Nazanin was sentenced to five years on 'non-specific' charges that related tenuously to national security.

For Richard, the focus — in spite of every nonsensical twist and turn — has always been passionately clear: how to get his wife home. The path to freedom has never been easy and yet from the earliest days of Nazanin's imprisonment, his voice has remained firm, calm and informed — a conscious amalgamation that has ensured

her senseless story has always been lucidly told. Time after time, Richard has expressed his defiance in spite of the many naysayers who encouraged him to stand quietly on the sidelines, allowing the politicians to make their chess moves. When Richard decided to go public about his wife's arrest, overriding Foreign Office advice, this softly spoken accountant from Hampstead quickly showed Westminster his mettle.

"Sometimes it's felt like I've been shouting at the wall, trying to tell our story. Why isn't this on the front page?" Richard asked me in November 2017, a few months after his first Iranian Embassy vigil. By this point, he had become attuned to the erratic-ness of the British media; to when something is "news" — and when it is not. A person needs to feel safe enough in order to be angry, he told me, in response to those who regularly queried how he kept so calm — although Boris Johnson's "gaff" had acutely challenged this. Just a few weeks earlier, Johnson (then foreign secretary) had incorrectly told a Foreign Affairs select committee that Nazanin was "simply teaching people journalism as I understand it". He hadn't understood it (Richard and Nazanin had underlined time and time again that she wasn't a journalist and had never taught journalism) — and his blunder dangerously stoked Iran's false claims, putting Nazanin at further risk.

Richard responded the only way he knew how — through careful research, tenacious lobbying and tireless activity. There's a reason that Tulip Siddiq, Labour MP for Hampstead and Kilburn, called her constituent "a relentless campaigner" in 2021. In the years that followed our first meeting, I became familiar with his press releases, pages of text that arrived in my inbox, packed full of meticulous updates and quotes, often distributed to campaigners and journalists in the early hours of the morning. In 2018, Richard presented a submission to the United Nations special rapporteur on torture. "I've said before that I think her treatment amounts to torture," he subsequently told me in an interview. "Now I'm asking the UN to make their judgement."

From poetry readings to evening vigils, and from choral events to comedy nights and theatre productions, Richard has left no stone unturned in his bid to keep his beloved wife in the public's hearts and minds. He has demonstrated an astute understanding of the pitfalls of compassion fatigue and what that means for Nazanin. "Part of my job is to be annoying to both governments," Richard explained in May 2018, "to say, listen, I will be a thorn in your side until you solve this." During the course of that interview, he likened the fight to free his wife to climbing a very steep staircase. For every tentative step he took, Richard explained, he was acutely aware of the risks — and of what might be lost in the process.

He climbed them regardless. When Richard discovered the link between his wife's imprisonment and an unpaid £400 million military debt that the UK owed Iran, he refused to stay quiet about it. He also ensured that the wider story of multiple dual-nationals held hostage

(dual-nationals such as Anoosheh Ashoori, a retired engineer, who was arrested in 2017 and was also released alongside Nazanin this week) was uncovered, reported and told. And all the while, this dogged determinedness belied the trauma coursing beneath. A father and husband wrenched away from the family he once had. Of his daughter, he quietly said in 2018, “She’s not the chubby baby that travelled out, she’s a little girl.”

In the absence of answers and momentum, in the summer of 2019, Richard and Nazanin made the ultimate sacrifice, they embarked on a simultaneous hunger strike. Her in Evin prison, him outside the Iranian Embassy. Over the course of those two weeks, I watched the comings and goings in South Kensington with a notepad and pen. As the days multiplied, so did the multicoloured Post-It notes that dappled a barricade of corrugated fencing that Iranian Embassy officials had built to separate themselves from the hullabaloo on their doorstep. Politicians came and went, across the political spectrum, standing awkwardly in line to shake hands with a starving man.

A few weeks later, a visibly emotional Speaker of the House of Commons, John Bercow, gave a tender speech that was addressed directly to Richard. “I was struck by your quite extraordinary stoicism and forbearance,” he began. “A standard to which, in such circumstances, any of us could aspire, but I suspect, none of us would obtain.” This sentiment was echoed by the former foreign secretary, Jeremy Hunt, on the day of Nazanin’s release. In a Sky News interview, he paid tribute to a man “who has campaigned so ceaselessly. He’s the kind of person who shows politicians what they need to do”.

Such stoicism hasn’t come without a cost over the years. As he explained all the way back in 2017: “This week, I’ve barely spoken to Gabriella because, by the time I’ve finished my media work, it’s too late in Iran, because they’re three hours ahead.” A few months after the couple’s hunger strike in 2019, he revealed he hadn’t yet returned to his day job as an accountant and that the hunger strike had knocked him in ways he hadn’t expected. By this point his daughter Gabriella was about to return to the UK after three-and-a-half years of living in Iran with her grandparents. He would have to learn to be a father, he remarked. A devastating sentence that painfully illustrated the nightmare he, his wife and his daughter were living. Years of firefighting had stretched Richard like a rubber band – a tension one could see in spite of his patient stoicism. He returned to work and would often expressed the gratitude he felt for his employer who understood the extraordinary pressure he was under, and gave him the time he needed to keep the Free Nazanin momentum going.

Despite his physical and emotional exhaustion, he kept chipping away. In 2019, Richard published an open letter - a letter he had privately sent to Johnson - calling on the recently appointed Prime Minister to meet him to discuss his wife’s release. By the day of its wider publication, it had remained unanswered for two weeks.

The content of the correspondence was damning – from diplomatic slip-ups to broken promises and what he called “convenient smokescreens”. He directly referred to his recent joint hunger strike – and to Boris Johnson’s personal failings. “Sleeping hungry on the street, I took issue with your refusal to accept your share of responsibility for Nazanin’s suffering,” he wrote. “Of course, politics is full of placebo promises. But promises made lightly by politicians can still weigh heavy on the shoulders of others.”

Between November 2019 and the next time we met to discuss Nazanin’s case face-to-face, much had changed – and yet one glaringly obvious thing hadn’t. Nazanin still wasn’t free. During the Covid-19 pandemic, Nazanin was temporarily released, ordered to wear an ankle tag and forbidden from travelling more than 300 metres from her parents’ home. I met Richard post-lockdown in September 2020. As we sipped coffees in Borough, Richard seesawed between the political and the domestic; a swinging duality I had become familiar with. Similarly, to every conversation we ever had, Richard talked fondly of his wife and shared both funny and heartrending anecdotes about Gabriella, now at school, and acutely aware of her friends’ mums who waited outside the gates to pick them up from school.

The next time I saw Richard it was 2021 and he was camping on a pavement in Westminster, starving himself once more – this time in freezing November temperatures. In lieu of a government gameplan, he pitched up a tent opposite the Foreign, Commonwealth and Development Office. Going without food, he told me, to remind his Government of the pledges they had made. “It’s colder this time round,” he remarked with a smile, clasping a picture of Nazanin as photographers flashed and clicked. On Day 17 he was, in his own words, “wearied” and “tired”. From my perspective as an onlooker, he seemed more determined than ever.

During one of our early interviews, Richard quoted his favourite Massive Attack lyric: “love is a verb, it’s a doing word”. It’s a lyric that he scrawled in multicoloured felt tip pen on day 21 of his hunger strike, the day he ended his protest. Over the last six years, it’s a lyric that has come to succinctly encapsulate Richard and Nazanin’s enduring bond – an indestructible love story that has reminded us of the potential we all have in us, as individuals, to affect change.

In the early hours of this morning, Richard tweeted a joyous photograph of his reunited family from the Free Nazanin account he set up in May 2016. “No place like home,” it read – as the thousands of likes racked up and up. True to form, he thanked all the others who had made his wife’s freedom possible. His last five words: “You have made us whole.”

**Evening Standard:**

[https://apple.news/AK5bcHKHMQUe5FKWHCNy\\_SA](https://apple.news/AK5bcHKHMQUe5FKWHCNy_SA)



## FAITHS WORKING WITH UN TO PROTECT BIODIVERSITY

**Source: Columban Missionaries** 30 March 2022

From 14-29 March 2022, delegates of nearly 200 nations met in person in Geneva to work on measures to safeguard Nature by 2050, specifically Biodiversity. Faith-based organisations present at the UN meeting included representatives from the Missionary Society of St Columban: Amy Echeverria, International JPIC coordinator, and Cynthia Gonzalez, US Region Advocacy Coordinator for the Columbans. The meeting was a pre-conference to COP15, the next UN Conference on Biodiversity.

There were plans to ensure that the rights of indigenous peoples and local communities are respected and to ensure that the voices of youth, women and other key stakeholders in care for biodiversity are listened to.

The Columbans have for decades highlighted the fragile state of biodiversity and have highlighted the words of *Laudato Si*:

"The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right." LS #33

"Everyone had high hopes for this Geneva meeting, especially knowing what it means for COP15 and what it means for the future of biodiversity," reflected Cynthia Gonzales. "We must all continue to work very hard in the next few months to push the work forward for COP15" she added' - "there is a lot to be done specially at the national level."

Delegations, civil society and faith-based organisations now have a few months of intense and strategic work ahead of COP15 at Kunming in China, which is expected later this year although no date was settled.

Columban highlights from the Geneva meeting included dialogue with other faith-based organisations and participating in an event honouring environmental rights defenders who have been harassed and even killed. The Columban representatives met Holy See representative to the United Nations in Geneva, Mgr John David Putzer, and also held meetings with some country delegations, including the UK delegation. Following a Columban workshop, the UK delegation had received letters from pupils of SS John and Monica Catholic Primary School in Birmingham, calling for biodiversity conservation, and these were much appreciated.

### **Biodiversity Prayer**

*Lord, we praise and thank you for the beauty and goodness of creation around us. Help us to reverence all of creation, respecting the rights of all species, and the integrity of the elements.*

*Your plundered Earth, with its rich variety of endangered species, is crying out for healing. Help us to be instruments of that healing, O Lord, and to redeem the harm we have done to the planet.*

*Help us to hear the cry of the Earth and the cry of the poor, and together with all people of good will, work together to find ways of protecting and caring for creation - ways of preventing the destruction of habitats and soil, and of saving species from extinction. Rain down your Spirit of wisdom upon us for this crucial work; through Christ our Lord. Amen*

Columban JPIC, Philippines

**See:** Columbans encourage ambition at UN Biodiversity Meeting: [www.youtube.com/watch?v=cFJuih-PDb4&t=5s](https://www.youtube.com/watch?v=cFJuih-PDb4&t=5s)  
<https://www.indcatholicnews.com/news/44378>

### **PAX CHRISTI ENGLAND AND WALES IS LOOKING TO APPOINT A CHIEF EXECUTIVE OFFICER**

**Ann Farr, Chair, Pax Christi England and Wales writes:**

We are pleased to be able to share with you that Pax Christi England and Wales is looking to appoint a Chief Executive Officer, to be responsible for developing, co-ordinating and implementing the work of our membership organisation.

Please circulate the information to your members and networks and on your Social Media.

Information on how to apply can be found here: <https://paxchristi.org.uk/work-for-us/>

The Deadline is the 19th April.

## BISHOP IN BRUSSELS TO LOBBY AGAINST INVESTMENT IN MINING

Ellen Teague 27 March 2022

A delegation from Latin America, including a Catholic bishop, has travelled to Europe to raise awareness and urge support for communities suffering from destructive mining. It called for disinvestment from mining.

The members of the delegation met with European parliamentarians in Brussels on 24 March to denounce the relationship between dispossession and extractive impacts in Latin America. Among the objectives are putting pressure on the European Union to promote a Due Diligence Law, pressuring companies to take responsibility for their actions and for the damage they have done to affected communities and the environment, and calling for a binding treaty on business and human rights.

Delegate Bishop Vicente Ferreira is the auxiliary bishop at Brumadinho within the Archdiocese of Belo Horizonte. Brumadinho is where a catastrophic tailings dam collapse in January 2019 killed 272 people. A tailings dam is an earth-fill embankment dam used to store by-products of mining operations after separating the ore from other components. Tailings are usually highly toxic. The iron ore mine at Brumadinho is owned and operated by a Brazilian mining company, Vale, in which British investors Aviva, HSBC, Legal and General, and others, have investments.

Bishop Ferreira has long described the tailings dam collapse at Brumadinho as a crime. He says: "We need to think and listen to communities and those affected by this crime. We need to listen to the indigenous people too. We have to change how we relate to one another and how we relate to the environment." Members of the local community affected by the Brumadinho tailings dam disaster were with the delegation. One of them, Marina Oliveira, said: "I still feel the pain of seeing how that disaster took not only my village, but also my friends, my relatives. And we are still living all the consequences of that spill, even after two years. We call for solidarity, to accompany the suffering of so many victims and families who have lost everything."

They were joined by mine-affected communities from other regions of Brazil, and communities from Colombia, Honduras and Ecuador. The Latin American organisation, Red Iglesias y Minería (Churches and Mining Network), an inter-church network of grassroots church workers and community members in mining-affected communities throughout the continent, supported the trip and, in the UK, the London Mining Network. The Network has developed a strong critique of the mining industry, especially multinational corporations, denouncing the extractivist economy and calling for complete disinvestment from the mining industry.

The members of the delegation had meetings in Europe with different international organisations such as MISEREOR, CARITAS, CIDSE, COMECE and The London Mining Network. Cardinal Jean-Claude Hollerich SJ, President of COMECE (the Commission of the Bishops' conferences of the European Union) heard the appeal of the delegation.

<https://www.indcatholicnews.com/news/44353>

## THANK YOU FROM CAFOD

Dear friends, please see below an email that has gone out today to your parish priest. You may want to mention it to him if you don't see it in the bulletin in the next couple of weeks.

*Dear Father,*

*Thank you for all the support you and your parishioners have been able to give this Fast Day and to CAFOD's Ukraine Appeal. We wanted to give you all a brief update on the work your donations have been supporting.*

*If you are able to, please put the following announcement in your bulletin.*

*Thank you so much for your support of CAFOD's Lent Family Fast Day, the Walk Against Hunger and the Ukraine Humanitarian Appeal. Your support means we can respond in crises such as Ukraine where our Caritas aid workers and volunteers could quickly help families fleeing conflict. It also means we're there in the long-term and can continue to respond to crises around the world, including in Afghanistan, Syria, Ethiopia, and South Sudan. We work alongside communities as they rebuild their lives once the conflict is over, as in Sierra Leone. For lots more detail on how your donations are being used, please go to the CAFOD website [cafod.org.uk](https://cafod.org.uk)*

*Many thanks, Emma*

**Emma Nolan** Community Participation Coordinator – CAFOD Lancaster

## CAFOD RESOURCES

**Lent Appeal 2022** <https://cafod.org.uk/Give/Donate-to-CAFOD/Lent-Appeal>

**Online prayer calendar** <https://cafod.org.uk/Pray/Lent-calendar>

**Prayers including Stations of the Cross, Lenten meditation, Lent and Easter intercessions, Holy Week prayers and children's prayer** <https://cafod.org.uk/Pray/Prayer-resources/Lent-prayer-2022>

**Primary School resources** <https://cafod.org.uk/Education/Primary-teaching-resources/Lent-resources-for-children>

**Secondary School & Youth** <https://cafod.org.uk/Education/Secondary-and-youth-resources/Lent-resources-young-people>

## PAX CHRISTI RESOURCES

**Journeying Through Lent to Easter** - resources for reflection and action for peacemakers. We welcome your contributions: prayers...reflections...poems...reports of lent actions you or your group have taken. Send to [info@paxchristi.org.uk](mailto:info@paxchristi.org.uk) **Download at:** <https://paxchristi.org.uk/resources/journeying-through-lent-to-easter/>

**Peace Education** - Our latest peace education newsletter is out! Have a look for links to resources and events: <https://mailchi.mp/849c93c600a5/peace-education-newsletter-5695177>

## STATIONS OF THE CROSS

**An Ecological Way of the Cross:** <https://jpshrewsbury.files.wordpress.com/2022/02/ecological-way-of-the-cross-2022.pdf>

**Healing through the Life, Death and Resurrection of Christ:**

<https://jpshrewsbury.files.wordpress.com/2022/03/stations-of-the-cross-e28098healing-through-the-life-death-and-resurrection-of-christ.pdf>

## STATIONS OF THE CROSS LITURGY IN A WOMEN'S PRISON

**Theresa Alessandro** 31 March 2022: 'It took years to try and understand that Christ died on the cross to forgive my sins... I was sitting in a room with seven other men and I began to cry. I said, 'How can I possibly live with myself, with what I have done? Then began the journey of building myself up.'

These words were spoken by a former prisoner who is now a Pact ambassador. They were also read aloud by Bishop Richard Moth last Friday in the chapel at HMP Send, a women's prison in Surrey. Bishop Moth is the Liaison Bishop for Prisons. He was making the Stations of the Cross with the women using the new text produced by Pact, the Catholic prisons charity. The reflective part of the text expresses the thoughts and feelings of prisoners, people with convictions and their families.

After the service, Bishop Moth and a small group of Pact visitors, chatted with the women over socially-distanced tea and cake. Some knew Bishop Richard already because he had baptised or confirmed them on previous visits. Some approached Canon Paul Douthwaite, the National Catholic Chaplain for Prisons, asking for special prayers. We talked about the sunny weather, the beautiful prison gardens, knitting, children, church, and making a fresh start.

The women explained that during Lent, they have been meeting in the prison chapel with their Catholic chaplain, for weekly Stations of the Cross - just as many parishioners have been doing 'on the outside.'

Pact's strong roots are in the Catholic church. We consciously weave the principles of Catholic Social teaching into the way we work. We invite parishes to use this Stations of the Cross liturgy in solidarity with those who are in prison and their families. There are an estimated 90,000 children in England & Wales who are sitting in a school classroom today while their mum or dad is in prison. Some of those mums and dads have prayed the same Stations of the Cross text in the chapel of their prison. Some have yet to turn back to their faith, or to discover it for the first time, and some may never do so. All are made in the image of God and their human dignity is entrusted to the whole Christian community.

As Pope Francis says in *Fratelli Tutti*, '... a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good.' As we say at Pact, everyone can be redeemed whatever they may have done.

If the Stations of the Cross text speaks to you particularly, you might consider becoming one of our Pact Parish representatives helping us to keep those affected by the criminal justice system in the hearts and minds of people in your parish.

**You can download the Stations of the Cross liturgy here:** <https://www.prisonadvice.org.uk/stations-of-the-cross>

**Read more about Pact for Parishes and Groups on our website:** <https://www.prisonadvice.org.uk/>

<https://www.indcatholicnews.com/news/44385>



Michael Rosen's latest book, *Many Different Kinds of Love: A Story of Life, Death, and the NHS*, recounts his experience of becoming gravely ill with COVID. The book, which encompasses not only his story but those involved in his recovery, is his first *Sunday Times* bestseller, and it's not difficult to see why: it's a gripping, deeply human story of love, resilience, and a bit of chance, too.

In this transcript from Rosen's interview with writer, comedian and podcast host Isy Suttie, he speaks about how his brush with death helped illuminate the crucial function of literature – to help see ourselves and others reflected in ways that allow us to contemplate life and grow from its experiences – and how writing helped him through his long recovery.

**Isy Suttie:** *I adored your book – I was in tears. That was the only book that's made me cry on the first page of reading it, so I just wondered: is that a response that you're getting a lot, that people say it's made them cry?*

**Michael Rosen:** Yes. Some people have said that they've got a bit tearful reading it. I think it might be for different reasons. I think some people think about the situation they were in – if they had COVID – or sometimes it's about their relatives or loved ones. And sometimes it's just... the word, the phrase I come up with is 'social trauma'. I think we all went through – perhaps we're still going through – a sense this was happening to *us*, not just to *me*. And so if you suddenly read a very personal account, then it can, in a way, penetrate that social trauma.

*Yeah, it's weird, isn't it, that something very specific for you can release that in other people, even if their experience was very different.*

Well, isn't that why we've invented literature? I mean, however many thousands of years it's been about, the idea is that you look at something or somebody, and part of you is wondering whether you're a bit like it or whether something like that has happened to you. Or, if you were that person, would you behave in that way? I mean, you know, one of the earliest books we know of is *The Odyssey*. And there's Odysseus, and he faces these horrors and terrors and overcomes them and makes mistakes and so on. And you think, 'Wow, you know, that could have been me! How would I have dealt with those clashing rocks? Oh, goodness me, you know, would I have wanted to listen to the sirens? Clever idea, tie yourself to a mast!' All that stuff. Aren't we still doing the same thing? You know, we turn on *EastEnders*, or whatever, and we do that.

So I think, I guess because Covid was about everybody, everybody was touched by it. Even if you said you weren't touched by it, it was still on the news. So you could read my book and then go, 'Oh, that's what it was like, was it?'

*The thing that made me cry the most was reading the diary entries from the staff who were looking after you when you were in the coma, because they were just so kind. To me, the book is about kindness more than anything else, but you also covered the sense of uncertainty throughout your experience with Covid, and I thought it was really astute when you said that you weren't 'recovered', you were 'recovering'. There's this sense sometimes that when you're out of the danger zone people want to go 'Oh, well done, you know, you're better', but it isn't like that – it's completely unpredictable and open ended. Did you intend to capture that? Or were you just thinking, 'I'm gonna write about what happened to me.'*

I think when I first started writing, what I was doing was mapping. Because you've got to imagine if you come off an experience like 40 days in a coma, and you were in intensive care, your brain is completely mixed up. It's completely discombobulated. It's very hard to describe. I've never been in anything like it. And so really, my very first steps were, 'What do I remember? So it's sort of finding the stepping stones through this period of lack of consciousness and lack of awareness. I was writing a little bit down. You know, 'Was I wearing mittens? Yes, I was – why was I wearing mittens? Because they said that I might pull my tracheotomy tube out. Was that it?' So can you see I'm sort of struggling. So I write: 'I'm wearing mittens.' So that's the way I wrote. As you say, it's full of uncertainty and full of worry – and disbelief, I think, as well. So to start off with, there was no intention other than just to grab each moment and put it down on a piece of paper so that I could understand it. And then the series of fragments then started to form a narrative.

*The book covers the whole of your journey from a really hard moment. You've got a family friend who's a GP, who, as far as I understand, happened to have had the instrument for measuring your oxygen levels delivered that morning, because she thought she ought to get one at home. You sought help, and on the phone they'd said, 'Michael sounds fine.' It's chance that she came at that time. God, I thought [reading that], 'Imagine if she hadn't come? Imagine if something had happened to her and it delayed her or something.' It's almost too hard to contemplate.*

But I have to – I have to contemplate the fact that if [my wife] Emma hadn't got in touch with her, if she hadn't had the oximeter on her, if she hadn't been able to come round, I'd have gone that night. There's no question, because this thing that we now know of, the sats [oxygen saturation] levels, mine was at a level at which it was beginning to damage my body. I was becoming unconscious without knowing that's what I was doing – it was at 58. As she says in her letter to me, you know, she had never heard of anybody at that level who was still conscious.

But isn't that the case, though, with stories, non-fiction, or fiction, that some of it is full of people's intentions – you know, they're intending to do something, they're motivated to do something or even, as in Shakespeare, say, they're *plotting* to do things. And then other things genuinely happen by chance. I mean, to make a ridiculous comparison, that's what happens in *Romeo and Juliet*, is that we're meant to feel, 'Oh, if only he hadn't done this' or 'If only she hadn't done that'. Well, these things happen in real life, don't they? And it's exactly what happened to me. I can dare myself to think of these other possibilities, but that means that that's the end of the story, as far as I'm concerned. I've died. So the fact I live is because those ducks were all in a row. [The friend] came and she rang the hospital and said, 'Get in there quick, buddy.' And I said, 'No, I can't.' She said, 'Yes, bump yourself down the stairs.' And I can remember her saying that and me sort of resisting it and not wanting to go because the only comfort I could find at the time was lying very, very still in bed – which of course was the way I would have gone.

*Is it difficult to think about what would have happened? And was it difficult to revisit the memories of the harder times?*

There were times when I came home and I was feeling very fragile, probably with quite a lot of the drugs still in me. I mean, that's all a bit of a mystery. When you come off of something like intensive care, you are very fragile. [At that point,] if I contemplated any of this stuff, I did well up. I wasn't able to cope. Now it feels like... well, there is an idea, isn't there, that stories are a way of laughing at death, that you kind of put death away for a bit while you read the story and get engaged with it. In a way it's sort of getting your own back, or getting one up on death.

So I guess that's how I feel about it now, and it's already, thankfully, become a bit of a time ago. So, you know, I first got ill in March 2020. And so I can do a sort of grim cackling, I think: *Hehehehe*, I nearly died, but I didn't. So it's a different feeling now. But if you were talking to me in July 2020, you'd probably go, 'Oh, he's in a bit of a rough way – have a hankie, Michael.' So it has changed.

*And do you think writing the book has helped you to... accept, I suppose, what happened? Like, would you recommend it to someone who'd been through a similar thing? 'Hey, if you write it down, it might help you to process the fact that life is uncertain and these things can just happen?'*

Yes. For me, writing is actually a way of having a conversation with yourself. If you write down things in a way that is truthful to the moment that is bothering you... I see it as unfolding something that happened, but doing it as if it's happening now. So I put it in the present, 'A nurse comes to my bedside', right. And then I don't worry about whether it makes sense in the way prose makes sense, full of *because*s and *moreovers*, and *notwithstandings* and all that sort of stuff. It can be very brief. And it doesn't have to have whole sentences; it can just be little fragments. When I get to the end of one fragment, I just start a new line, and I'd recommend that to everybody, because it's very, very simple once you get there, and you don't have to be burdened by the kind of things we were told at school: that you had to write a sentence for the finite verb, and that if you put in a subordinate clause, then this was good style, and if you put the subordinate clause before the main clause – all that stuff, you know. We get burdened by this, and it gets in the way of you writing so that it feels like it felt [in the moment].

If you want to deal with difficult stuff, then you do have to have a conversation with yourself about how it felt. One way is obviously to see somebody and talk to them, but the blank piece of paper is a good friend, it doesn't answer you back, it doesn't mock you, it doesn't get angry with you. You can write anything on it, and you're the only judge of it. If you get it wrong, you can chuck it away and try again. Or you can scribble things out or add things.

It's incredible. it's helped me enormously, because some of the stuff that's been difficult is the dislocation and the uncertainty of it all. It was a close scrape. And, you know, life is always just on the edge of death anyway – we could walk out of this building right now into a bus, or get an infection, as we discovered with Covid. Life is very precarious. And, you know, we have to find a way to deal with that. One way is just to ignore it and just carry on and sit down, have your fish and chips and not think about it. But occasionally, it's worth thinking about. And this kind of writing helps with that.

**Buy the book:** <https://www.penguin.co.uk/books/1443347/many-different-kinds-of-love/9781529109467.html>  
<https://www.penguin.co.uk/articles/2022/March/michael-rosen-many-different-kinds-of-love-interview.html>

## THE RED DRESS PROJECT

A 13-year, award winning global, collaborative embroidery project 2009 to 2022. Made by over 250 women, many of whom are marginalized and live in poverty, or refugees, or living in war zones. The Red Dress Project, conceived by British artist Kirstie Macleod, provides an artistic platform for women around the world, many of whom are marginalized and live in poverty, to tell their story through embroidery.

During 13 years, from 2009 to 2022, pieces of the Red Dress have travelled the globe being continuously embroidered onto. Constructed out of 84 pieces of burgundy silk dupion, the garment has been worked on by 336 women and 7 men, from 46 countries, with all 136 commissioned artisans paid for their work. The rest of the embroidery was added by willing participants and audience at various exhibitions and events. Once the Red Dress begins its tour around the world, the commissioned artisans will receive an annual share of 50% of all exhibition fees.

Embroiderers include women refugees from Palestine and Syria; victims of war in Kosovo, Rwanda, and DR Congo; impoverished women in South Africa, Mexico, and Egypt; individuals in Kenya, Japan, Turkey, Sweden, Peru, Czech Republic, Dubai, Afghanistan, Australia, Argentina, Switzerland, Canada, Tobago, Vietnam, Estonia, USA, Russia, Pakistan, Wales, Colombia and England, students from Montenegro, Brazil, Malta, Singapore, Eritrea, Norway, Poland, Finland, Ireland, Romania and Hong Kong as well as upmarket embroidery studios in India and Saudi Arabia.

Initially the project sought to generate a dialogue of identity through embroidery, merging diverse cultures, with no borders. However, over the 13 years the dress has also become a platform for self-expression and an opportunity for voices to be amplified and heard.

Many of the artisans are established embroiderers, but there are also pieces created by first time embroiderers. The artisans were encouraged to create a work that expressed their own identities whilst adding their own cultural and traditional experience. Some used specific styles of embroidery practiced for hundreds of years within their family, village, or town whilst others chose simple stitches to convey powerful events from their lives. Some of the women are re-building their lives with the help of embroidery, by using their skill or being trained in embroidery to earn a decent and consistent living.

The Red Dress has been exhibited in various galleries and museums worldwide, including Gallery Maeght in Paris, Art Dubai, Museo Des Arte Popular in Mexico City, the National Library of Kosovo, The National Waterfront Museum in Wales, Fashion and Textile Museum, London, an event at the Royal Academy in London, and the Premio Valcellina Textiles award in Maniago, Italy where it won first prize in 2015. The Red Dress's 13-year creation journey around the world is now completed with the dress assembled in its final configuration. Covered in millions of stitches, the 6.2 kg. silk Red Dress is weighted as much by the individual stories and collective voices waiting to be heard as by the threads and beads that adorn it.

Moving forward, as well as continuing to develop a strong online platform the Red Dress will be travelling to many different galleries, museums, and event spaces around the world - with a continued aim to be accessible to all. Kirstie hopes to bring the garment to visit the countries of the artisans who helped create her, and exhibit the Red Dress alongside their own work in their chosen venue.

Practical and logistical support with commissions for the project was provided by the following charities, self-help development projects, social enterprises and various initiatives providing support to women in poverty: Manchester Aid for Kosovo supporting Sister Stitch in Kosovo; Kisany in Rwanda and DR Congo; Missibaba in South Africa; Kitzen in Mexico; Al Badia in Palestine; and FanSina in Egypt. Seed investment for the project was provided by the British Council Dubai in 2009 and subsequent funding has been received by the Arts Council Lottery Fund & the British Embassy Pristina, Kosovo.

The Red Dress is coming to the Fashion and Textile Museum in London on April 1st for 5 months.

See photos of this stunning dress: <https://reddressembroidery.com/>

### "EASTER BLESSING"

On this Easter morning, let us look again at the lives we have been so generously given and let us let fall away the useless baggage that we carry -- old pains, old habits, old ways of seeing and feeling -- and let us have the courage to begin again. Life is very short, and we are no sooner here than it is time to depart again, and we should use to the full the time that we still have.

We don't realize all the good we can do. A kind, encouraging word or helping hand can bring many a person through dark valleys in their lives. We weren't put here to make money or to acquire status or reputation. We were sent here to search for the light of Easter in our hearts, and when we find it we are meant to give it away generously.

May the spirit and light of this Easter morning and the special spirit and light of this abbey at Corcomroe bless us all, watch over us and protect us on our journey, open us from the darkness into the light of peace and hope and transfiguration.

The dawn that is rising this Easter morning is a gift to our hearts and we are meant to celebrate it and to carry away from this holy, ancient place the gifts of healing and light and the courage of a new beginning.

**John O'Donohue**

## DIARY

### APRIL

**1 CAFOD Quiz Night** at Our Lady's Parish Centre, Ellesmere Port Town Centre at 7.30 pm with different quizmasters (sadly our long serving quizmaster Mike Ives died last year). Entrance is £3 for adults and £1 for children and the usual raffle will take place with good prizes. Refreshments will be available at the interval. All proceeds will go towards CAFOD's latest development project. Contact Tony Walsh on 0151 355 6419

**17 Easter Sunday**

**25 – 8 May COP15: United Nations Biodiversity Conference** in China [www.cbd.int/conferences/post2020](http://www.cbd.int/conferences/post2020)

**26 Chernobyl Day** [un.org/en/observances/chernobyl-remembrance-day/un-action](http://un.org/en/observances/chernobyl-remembrance-day/un-action)

### MAY

**2 Mass for Migrants:** Westminster Cathedral <https://westminsterjusticeandpeace.org/> 07593434905

**7 NJPN AGM & Networking Day,** London (tbc) [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk) 0207 901 4864

15 Conscientious Objectors' Day 16 – 22 Laudato Si' Week [www.laudatosimovement.org](http://www.laudatosimovement.org)

**15 International Conscientious Objectors' Day** ceremony at 1pm. Tavistock Square, WC1. The event will be livestreamed. <http://www.co-day.org>

Info/resources on conscientious objectors: [www.paxchristi.org.uk](http://www.paxchristi.org.uk) 0208 203 4884 [www.ppu.org.uk](http://www.ppu.org.uk) 020 7424 9444

**15 – 21 Christian Aid Week** <https://www.christianaid.org.uk/appeals/key-appeals/christian-aid-week>

**26 Social Justice Workshop** Churches Together in Lancashire are planning a Social Justice Workshop for representatives from local churches for representatives from local churches. contact Mike Hart [mikehart@gmail.com](mailto:mikehart@gmail.com) or Peter Lumsden [pjlumsden58@gmail.com](mailto:pjlumsden58@gmail.com)

### JUNE

**5 World Environment Day** [www.worldenvironmentday.global](http://www.worldenvironmentday.global)

**18 Liverpool Archdiocese J & P Commission Annual Assembly** <https://jp.liverpoolcatholic.org.uk/>

**19 Day for Life+** [www.dayforlife.org](http://www.dayforlife.org)

**26 International Day in Support of Victims of Torture:** [www.acatuk.org.uk](http://www.acatuk.org.uk) 01395 577 669 and <https://www.un.org/en/observances/torture-victims-day/>

### JULY

44th Annual Justice and Peace Conference July 22-24th at Hayes Centre Swanwick

#### 'HOPE! A VERB WITH ITS SLEEVES ROLLED UP'

Our Hope is you will return to your communities from our Conference with enthusiasm and commitment. This year commitment is so important, a commitment to new things, with new time and energy, in the post emergency time, enabling people in our country and beyond to go forward with Hope in everything they do.

How as Activists and People of Faith can we help those in need to find Hope?

Over the weekend we will be looking at Signs of Hope in Our World.

Part of the weekend will look at the Signs of Hope following last year's NJPN Environmental Conference and COP 26 .

As a sign of Hope in Our Future NJPN is encouraged that the following Faith Organisations have agreed to partner together to present this Conference: NJPN. Christians Aware, Stella Maris, ACTA and The Joint Public Issues Team.

**Booking form on** <https://www.justice-and-peace.org.uk/conference/>

NB. Bookings made after Friday 20th May 2022 incur a late booking charge of £10 per adult

● **Read The Spring issue of *MouthPeace* the quarterly online newsletter for Shrewsbury, Liverpool and Lancaster dioceses** <https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2022/02/Mouthpeace-Spring-22..pdf>

● **Read NJPN's weekly column** online on Independent Catholic News [www.indcatholicnews.com](http://www.indcatholicnews.com) or find articles be uploaded onto our website at [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk)

● Many items taken from the daily e-bulletin Independent Catholic News [www.indcatholicnews.com](http://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](http://www.justice-and-peace.org.uk) or contact [ebulletin@justice-and-peace.org](mailto:ebulletin@justice-and-peace.org) or [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) 020 7901 4864

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