

NJPN North West Justice & Peace E-Bulletin July 2016

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

EDITORIAL

It was supposed to be a simple question. Stay or leave? In or out? Yes or no? No one appreciated, certainly not David Cameron who gambled his political career in an attempt to silence the Euro-sceptic right wing of the party, that the referendum would be hijacked by a range of disparate groups as a platform to air their dissatisfaction with a government that had failed catastrophically to grasp the scale of division in Britain 2016. So the question was no longer "do you want to be part of the European Union" but rather "do you want to get rid of immigrants, become a small island state distanced from the rest of the world, be the 'Little England' of bygone days, voice a protest against the disintegration of the NHS, unpopular education policies, job losses, unemployment, rural poverty, urban poverty, the rise of food banks" and other random grievances. And thus Pandora's Box was opened. Out of it spewed all the vitriol and hate of an underclass that regarded immigrants as the chief cause of their problems and pounced on the opportunity to have their say.

Already there has been a spate of abuse hurled at non-whites and EU migrants with comments such as "My daughter says someone wrote [child's name] 'go back to Romania' on the wall in the girls' toilets at school today"; "Older woman on bus gleefully telling a young Polish woman and her baby to get off and get packing"; "Table next to me says to Polish waitress, 'How come you're so cheerful? You're going home.' Him and missus started laughing"; My daughter left work in Birmingham and saw a group of lads corner a Muslim girl, shouting, 'Get out! We voted leave'; "non-white doctor friend spat at yesterday".

London Mayor Sadiq Khan felt the need to say: "I want to send a clear message to every European resident living in London - you are very welcome here. As a city, we are grateful for the enormous contribution you make, and that will not change as a result of this referendum. There are nearly one million European citizens living in London today, and they bring huge benefits to our city - working hard, paying taxes, working in our public services and contributing to our civic and cultural life. We all have a responsibility to now seek to heal the divisions that have emerged throughout this campaign - and to focus on what unites us, rather than that which divides us."

Nigel Farage and Boris Johnson tapped into the disillusionment and distrust towards elitist politicians (no matter that Boris is also Eton and Oxbridge educated) with similar success to Bernie Sanders and Donald Trump in the US who have likewise captured the zeitgeist. Celebrity culture has played a part too: once Boris Johnson put his weight behind the Brexit camp and toured the country, exuding his trademark bonhomie wherever he went, Remain floundered with no comparable flag-bearer.

The aftermath has been bloody. David Cameron has resigned as Prime Minister, the Tory civil war leaves the party sharply divided between Remain and Brexit, left and right, and the Labour Party is in disarray. At the time of writing (Monday, 27 4pm) 23 Shadow Cabinet members have resigned citing concerns about Jeremy Corbyn's handling of the referendum process and doubts of his ability to successfully lead the party in a General Election. A no confidence vote by MPs is to follow on Tuesday. To date, close on 3 million people have signed a petition to overturn the referendum result - by far the largest Government petition in history.

Not only has the referendum delivered a 'divorce' from Europe, albeit with a majority so slender that many countries, including the US, would not have considered it definitive enough to be enforced; now it seems that Scotland, where every single constituency voted to stay in the European Union, will lobby for a second referendum to sever ties with the rest of the UK.

In his usual direct way, former Oasis guitarist and songwriter, Noel Gallagher, said what many of us were thinking: "I see politicians on TV every night telling us that this is a momentous decision that could change Britain forever. It's like, okay, why don't you do what we pay you to do which is run the country and make your mind up? What are you asking the people for?" Referring to the Iraq war, he commented: "They didn't ask us for a referendum when they were going off to war, did they?" Good point. Gallagher called the result a 'Black Day', changing the background of the familiar EU circle of stars logo from blue to black on an Instagram post.

I have spent the weekend apologising to European friends. I could do with a badge to say, 'not me, I didn't vote for this, I'm not xenophobic'. What has happened to the liberal, cosmopolitan nation I knew? What about welcoming the stranger? We would do well to heed Sunday's second reading (26 June): "You must love your neighbour as yourself. If you go snapping at one another and tearing one another to pieces, take care: you will be eaten up by one another". – Galatians 5: 14-15

This facebook post sums up the feelings of people I have spoken to: "This morning I wake to a new Britain, one that has often been hiding in the shadows, and doubt I'll be able to confidently look in the eye of anyone again and say I'm proud to have been born here. This vote should never have been put in our hands, the information forced down our throats was at best misleading but more accurately just plain lies and deceit. I understand not all 'leave' voters are racist but I am certain that all racists voted to leave. Xenophobia has won. I'm just heartbroken with the attitude of my country, we've taken a horrible and dark step into the past."

Anne O'Connor, 27 June.

EU REFERENDUM STATEMENT FROM CARDINAL NICHOLS

Cardinal Vincent Nichols, Archbishop of Westminster and President of the Bishops' Conference of England and Wales:

"A great tradition of the United Kingdom is to respect the will of the people, expressed at the ballot box. Today we set out on a new course that will be demanding on all.

"Our prayer is that all will work in this task with respect and civility, despite deep differences of opinion. We pray that in this process the most vulnerable will be supported and protected, especially those who are easy targets for unscrupulous employees and human traffickers. We pray that our nations will build on our finest traditions of generosity, of welcome for the stranger and shelter for the needy.

"We now must work hard to show ourselves to be good neighbours and resolute contributors in joint international efforts to tackle the critical problems our world today."

<http://www.indcatholicnews.com/news.php?viewStory=30369>

STATEMENT FROM ROWAN WILLIAMS

"A campaign fought on both sides without a clear vision of either national or international identity, reverting again and again to manipulative, irrelevant anecdotal appeals to self-interest, is a poor advertisement for the democratic process as currently operating.

"The challenge is how to restore the possibility of genuinely educated debate; which is a substantial challenge given the overwhelming dominance of populist rhetoric in most of the British press, whose effect on the debate has for the most part been corrosive. Grass roots political literacy has to be built; the voices of properly independent civil society (frequently silenced by warnings from regulators and the like in this debate) - from churches to local citizens' groups, from NGO's to universities (if they can ever free themselves from their present servitude to functionalist ideology) - have to be liberated. Above all, class and regional divisions have to be addressed without colluding with reactive, anxiety-driven populism.

"The Christian imperative is surely to tackle fears at their root and hold up the model of a truly interdependent world in which the welfare of each is inseparable from the welfare of all, nationally and globally; the model of the Body of Christ."

The Rt. Rev. Dr Rowan Williams was the Archbishop of Canterbury, and is now Master of Magdalene College, Cambridge University and member of the House of Lords.

GLASTONBURY

The Glastonbury Festival opened with a sombre tribute to MP Jo Cox. Portishead's haunting cover of Abba's *SOS* was shown on video screens before music began on the Pyramid Stage. The video closed with Cox's quote: "We have more in common than that which divides us."

<https://m.youtube.com/watch?v=WVe-9VWicCo>

Blur's Damon Albarn then took to the stage with members of the Orchestra of Syrian Musicians and began with a reference to the EU referendum, saying he had "a very heavy heart".

"To my mind, democracy has failed us," he said. "Democracy has failed us because it was ill-informed. I just want all of you to know that when you leave here we can change that decision. It is possible."

His comments were met with a resounding round of applause. He then introduced his ensemble, which comprises members of the Syrian National Orchestra for Arabic Music (SNOAM) who were dispersed by the country's brutal civil war. Their Arabic-flavoured music highlighted the truly global nature of the festival, which will see sets from Korean funk band Sultans of Disco, Australian psych-rock group Tame Impala and even Basil Brush.

Speaking after his performance, Albarn told the BBC he was "really sad" about the referendum. "I rang my daughter this morning and said: 'I am really sorry this has happened,' because the consequences of it are more for her generation than anyone. There are seeds being sown today that are really dangerous, and that's what I'm so upset about. We don't want Europe returning to the 1930s."

Manchester band James also referenced the Leave vote during their set, and later told the BBC they were "pretty upset" by the result. "As a band, we're pretty European in nature," said frontman Tim Booth. "There's something important about humanity accepting other tribes and other cultures. It started with the end of slavery, then women's votes, then gay marriage - [occasions] where we didn't see other people as the enemy. I feel sad that Britain has gone back to being an island, in a metaphorical way."

*"While we celebrate our diversity,
what surprises me time and time again as I travel around the constituency
is that we are far more united and have far more in common with each other
than things that divide us".*

<http://www.theguardian.com/politics/video/2016/jun/16/labour-mp-jo-cox-maiden-speech-parliament-video>

Jo Cox was murdered whilst doing her job as an MP, as she left a meeting with constituents in one of the towns she was elected to represent.

Jo Cox quickly earned a reputation as a first-class Labour MP after making a string of principled interventions on major issues such as Syria, violence in the Middle East and international development. Elected to the Commons in May 2015, she achieved much in just 13 months as an MP and is, perhaps, best-known for her work on war-torn Syria. Last year she abstained on the key parliamentary vote on whether Britain should bomb the ravaged nation as much of the rest of the PLP engaged in a deep split. But her understanding of the Middle East goes back many years and reflects her time working for Oxfam, in some of the world's major trouble spots, as well as serving as the aid charity's head of humanitarian campaigning in New York.

"I've been in some horrific situations where women have been raped repeatedly in Darfur, I've been with child soldiers who have been given Kalashnikov and kill members of their own family in Uganda," Cox told the Yorkshire Post last year. "In Afghanistan I was talking to Afghan elders who were world weary of a lack of sustained attention from their own Government and from the international community to stop problems early. That's the thing that all of that experience gave me – if you ignore a problem it gets worse."

Jo's colleagues in the 2015 intake of Labour MPs have released a video to honour her – go to: <http://labourlist.org/2016/she-was-our-jo-labours-2015-mps-make-video-to-honour-their-friend-jo-cox/>

Jo supported many charities and campaigns. Before she became an MP, she worked for charities including Oxfam. Her closest friends have set up a fund in her name to raise money for three causes that she fought tirelessly for as an MP. The group are asking people to donate to the causes – tackling loneliness, fighting against the politics of hate and extremism, and supporting search and rescue workers in Syria – through a website and are hoping to raise tens of thousands of pounds. Already the fund stands at over £1.3 million. The three charities chosen are ones that were close to Cox's heart and to her family:

ROYAL VOLUNTARY SERVICE, to support volunteers helping tackle loneliness in Cox's constituency of Batley and Spennings Dale in West Yorkshire www.royalvoluntaryservice.org.uk

HOPE NOT HATE, which seeks to challenge and defeat the politics of hate and extremism within local communities across Britain www.hopenothate.org.uk

WHITE HELMETS, volunteer search and rescue workers in Syria who have saved the lives of more than 40,000 people and aim to bring hope to the region www.whitehelmets.org

UPDATE 22 June <https://www.gofundme.com> A heartfelt thank you and update on Jo's birthday:

We are deeply moved by everyone's extraordinary generosity. More than 36,000 people around the world have donated to Jo Cox's Fund, and over £1.3 million has been raised. It's clear Jo's death has touched so many people so deeply, in ways we could never have imagined.

Many people have asked us what happens next. In the spirit of Jo and on what would have been her 42nd birthday today, we want to lift our ambitions. We want to move ahead and establish a foundation to continue advancing the causes closest to Jo's heart and to help give her a lasting legacy.

All donations received so far, and up to our current target of £1.5m, will be given to the three causes initially chosen by Jo's family and listed here (The Royal Voluntary Service, The White Helmets and HOPE not hate). If we can raise beyond that target, we will distribute those additional funds to support more causes that Jo believed in and fought for, via the foundation.

These causes will be chosen and announced by Jo's family in line with Jo's passions (and might for example include women's empowerment, refugee support and fighting poverty). We will share more information about plans for the foundation as they take shape.

FIGHT AGAINST THE HATRED THAT KILLED HER

Brendan Cox, Jo Cox's husband has urged people to "fight against the hatred that killed her" in the wake of her death.

"Today is the beginning of a new chapter in our lives. More difficult, more painful, less joyful, less full of love. I and Jo's friends and family are going to work every moment of our lives to love and nurture our kids and to fight against the hate that killed Jo. Jo believed in a better world and she fought for it every day of her life with an energy, and a zest for life that would exhaust most people. She would have wanted two things above all else to happen now, one that our precious children are bathed in love and two, that we all unite to fight against the hatred that killed her."

SERVICE OF PRAYER AND REFLECTION

MPs, friends and family members walked to St Margaret's Church from the Palace of Westminster yesterday (21 June), for a service of prayer and reflection for slain MP Jo Cox. Earlier, in a specially-recalled session of Parliament, with Jo's husband and young children in the gallery, many tributes were paid to the young MP for Batley and Spennings. Speaker John Bercow said they had gathered in 'heartbreaking sadness' and 'heartfelt solidarity'.

The Readings were: Philippians 4: 4-9 and Deuteronomy 15: 7-11. Speaker's Chaplain, Rev Rose Hudson-Wilkin gave the sermon. The full text follows: Words from the psalm, "Out of the deep have I called unto thee, O Lord." The cry of the Psalmist becomes our cry today, because from the depths of our being we cry out in agonising pain at the brutal taking of the life of our colleague; from the depths of our being we cry out at the loss of Jo Cox MP, a mother, a wife, a daughter, a sister, a colleague and a friend. We are in shock; bewildered; there are no words to express the aching we feel inside at the brutal way in which she died. We do not understand how someone so full of love, goodness and compassion could be taken from us with such venom and hate; leaving her family - and us, with a pain of grief hardly to be endured. And we must commend her family - her husband Brendan and children, her parents and sister and other extended family for the dignity with which they are bearing this loss.

Jo's death is undeniable of seismic proportion not only for her family but of seismic proportion also for our democracy that we cherish. Our Members of Parliament must be able to interact with the people who elected them to serve without fear of being attacked. As we gather now and remember Jo, we must not allow the way she died to take precedence over the way she lived. I would like us to recognise that she was a real gift to us her family & friends; a real gift to her colleagues and her constituency; and a real gift to Parliament. For the short time she was with us, she modelled well the characteristics of being an excellent Member of Parliament. This was not just a job - this was a calling, for her, it was her vocation. She was not interested in being a slave to any one ideological belief; to achieve success for the humanitarian causes she fought for, she was not afraid to work across party lines. We have much to learn from her legacy.

In her lifetime, Jo walked the talk: She was here in Westminster not to be what some people refer to as the Westminster bubble but because she wanted to make a difference in the lives of her constituency. She genuinely loved all the people whom she was called to serve, in the community she grew up in and now had the privilege to work for. She was not daunted by what may have appeared as an insurmountable problem. She would simply find a way through it. For her, nothing was impossible. Jo served a diverse constituency, and in her own words she said, "What surprises me time and time again, as I travel around the constituency is that, we are far more united and have far more in common with each other, than things that divide us' - and it was the things in common, that she would seek to harness.

She also wanted to make a difference in the lives of those who were vulnerable around the world. As a former aid worker she knew first hand, the experiences of those who were fleeing war or poverty; she understood and felt the plight of the child refugees. Speaking in the Commons debate on the Syrian city of Aleppo, she said, "Who can blame desperate parents for wanting to escape the horror that their families are experiencing?" "Those children have been exposed to things no child should ever witness, and I know I would risk life and limb to get my two precious babies out of that hellhole." Jo was not afraid to speak her mind. I am minded to think of her as a prophet, one called to speak truth to those in power, regardless of the consequence.

Jo lived the words of the last line of our Deuteronomy reading, "Open your hand to the poor and needy neighbour in your land." She was clear, 'to make change happen, enough good people were needed'. Will we commit ourselves to being that group of good people? Will we be a Bernard Kenny, the pensioner who intervened irrespective of the consequence - we pray for his continued healing.

And finally, for all of us - of faith or no faith; of whatever creed or culture, "Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think on these things. Keep on doing the things that you have learned and received from Jo ...and the God of Peace will be with you." <http://www.indcatholicnews.com/news.php?viewStory=30351>

GLASTONBURY LIVE ALBUM TO SUPPORT OXFAM'S REFUGEE APPEAL IN MEMORY OF JO COX

Oxfam is releasing the first Glastonbury live album, with profits going to Oxfam's Refugee Crisis Appeal. Coldplay, Muse, Foals, Sigur Rós, The Last Shadow Puppets, Chvrches, Wolf Alice, Laura Mvula, Jack Garratt, Two Door Cinema Club, The 1975 and Years & Years are all confirmed to contribute a song to the album from their forthcoming festival sets, with more set to appear. **Oxfam Presents: Stand As One - Live At Glastonbury 2016**, due for release on July 11 via Parlophone, is dedicated to the memory of Jo Cox, MP, a former Oxfam activist who campaigned for refugees.

"We are making this special live album from Glastonbury this summer because the scale of the refugee crisis is so huge we simply had to do something," said Glastonbury co-organiser Emily Eavis. All of us – Glastonbury, Oxfam, musicians and music-lovers everywhere must Stand As One to demand action for refugees." Mark Goldring, Oxfam GB chief executive added: "We are very grateful to Glastonbury for bringing the weight of the music world in support of people in desperate need. I urge people to stand as one with the millions forced to flee and add their voices to some of the most famous voices in the world - buy the album, sign our petition, and make world leaders meeting in New York in September listen. Given Jo's tireless work to help refugees both at Oxfam and beyond it felt appropriate to dedicate the album to her." <http://www.musicweek.com/talent/read/oxfam-and-glastonbury-partner-for-album-dedicated-to-jo-cox/065092>

MAINSTREAM POLITICIANS CLUELESS ON MIGRATION DEBATE', SAYS JO COX'S HUSBAND

The husband of Jo Cox plans to continue with a project that aims to build an international alliance to combat "the dangerous breeding ground" of economic insecurity on which the populist right has fed across European politics. Brendan Cox says he is determined to continue with the work in memory of his wife but believes this will only succeed if lessons can be learned from why the right has so far taken the initiative on the migration issue. In a paper he wrote a few weeks before his wife was killed Cox argues that one of the problems is that those hostile to refugees are better organised, more focused on galvanising public opinion, and better at tapping into human emotions, including over wider economic insecurities. Mainstream politicians, he writes, "in most cases are clueless on how to deal with the public debate. Petrified by the rise of the populists they try to neuter them by taking their ground and aping their rhetoric. Far from closing down the debates, these steps legitimise their views, reinforce their frames and pull the debate further to the extremes (Sarkozy and the continuing rise of Front National is a case in point)."

Cox, who has spent months touring Europe speaking to campaigners, refugees and politicians to try to understand why populists have dominated the debate on migration, warns that governments, particularly in the UK, are at risk of focusing on the wrong issues: "They obsess over numbers (to most people 10,000 sounds as scary as 100,000), when they should focus on reinforcing frames of fairness and order. The UK government policy is a master class in how to get the crisis wrong; set an unrealistic target, miss it, report on it quarterly and in doing so show a complete lack of control heightening concern and fanning the flames of resentment."

He said the forces hostile to refugees have political parties focused exclusively on the issue, whereas "the supportive groups have a few badly funded NGOs and a social media hashtag. Progressive organisations with strong organising ability (whether political parties, trade unions or pressure groups) generally haven't prioritised the crisis in the way the populist right have. All of this has meant that the populist right have shifted the politics and the public debate of the issue far more than their actual numbers dictate. "In Germany, for example, huge amounts of energy from the supportive constituency is channelled into practical support, from mentoring to language training. This is hugely valuable but the focus on this above all else has left the public narrative almost uncontested (especially online) for the populist right to exploit."

But he claims that the core of support for refugees is highly motivated and probably has demography on its side. "In the US, UK and France, young people (18-34) are between three and four times more supportive than older people. In addition, people who know refugees and immigrants are much more likely to be supportive of them and of migration as a whole. "As our societies become more diverse and immigration reaches more communities, more communities are likely to become less prejudiced and more supportive. Like the battle for LGBT rights, there could be a tipping point when debates stop being abstract and start to be based on personal experience." Cox concludes: "There is no reason we can't quickly shift the debate back to the mainstream and in doing so not only help refugees and migrants, but also help marginalise the resurgent populist right. To do so we need to readjust our efforts to reflect that power on this issue is with the people."

<https://www.theguardian.com/uk-news/2016/jun/17/mainstream-politicians-clueless-on-how-to-deal-with-migration-debate-says-jo-coxs-husband>

LAUNCH OF NEW CENTRE FOR CATHOLIC SOCIAL THOUGHT AND PRACTICE

Society must deal with the issues of race, class, religion, and language that are framing the debate about migrants, and the Church should play a much bigger role, said a leading academic this week. Joshua Ralston, Lecturer in Muslim-Christian Relations at Edinburgh University, was speaking at the launch on 13 June of the new Centre for Catholic Social Thought and Practice. He was one of a high-profile panel responding to the migration crisis that Sarah Teather, Director of the Jesuit Refugee Service UK and former MP and Minister, called "the defining issue of our time".

The Centre - which exists to bring the thought and practice of the Catholic social tradition into closer conversation, and bring Catholic social teaching into new places - opened in central London, linking academics, charities, religious orders and social movements from across the UK. The Centre's Chair, Dr Anna Rowlands, of Durham University, emphasised the importance of ecumenical partnerships, and of engaging churches with the real practical and theoretical issues together.

Throughout the afternoon, representatives from international and domestic charities, top performing universities, and the media engaged with difficult questions - both theoretical and practical - surrounding the migration crisis and the Church's responses. These included the law, ethics, public policy, and personal and group resources, tools and capacity. The aim of the day was to engage people with a variety of views on immigration as part of a genuine 'common good' conversation.

At a well-attended evening panel Zrinka Bralo, Chief Executive of Migrants Organise, asked why society accuses asylum seekers of being 'on the take' when the system creates dependency as a matter of policy. Jonathon Cox, Deputy Director of Citizens UK, challenged the churches to build long-term capacity and relationships that take away fear, especially in the context of planned resettlement policies. Dr Maria-Teresa Gil Bazo, Senior Lecturer in Law at Newcastle University, suggested the Church could learn to communicate more effectively with policy-makers and be more transparent about who does what in order to build more alliances. Dr Mark Provera of Jesuit Refugee Services Europe, drew parallels to the Australian refugee policies, and challenged the Church to put forward a vision to policy-makers based on the inviolable dignity of each person. The launch of the Centre will be complemented by events which will happen around the country - Oxford, Cambridge, and Durham all have events planned in the coming months. The newly launched website will enable wider cross-disciplinary engagement with the conversation.

Website: <http://ccstp.org.uk/>
<http://www.indcatholicnews.com/news.php?viewStory=30296>

LET US WEEP WITH THOSE WHO WEEP: A Message from the Bishop of Gloucester Rachel Treweek

A pectoral cross I wear is made from spent cartridges from the civil war in Mozambique. It was a gift from the Bishop of Lebombo, made by the project 'Swords into Ploughshares,' and is a constant reminder to me that as followers of Christ we are called to be peace-makers and active participants in God's work of transformation.

So much of the violence across our world arises from hearts fuelled by fear and hatred which seeks to annihilate that which is 'other'. The horrendous violence against LGBTI people at the Pulse nightclub in Orlando has shocked and shaken us. An offensive atrocity against precious individuals created in the image of God and loved by God.

Let us weep with those who weep and pray for the bereaved and injured. Let us also not close our eyes and ears in denial of the atrocities against 'otherness' which are taking place every day. Many were killed by suicide bombs in Damascus last Saturday and today there are children and adults living in fear across our world, including Christians in the Middle East. Some inhabit our headlines and yet sadly we are no longer shocked. Others cry out unheard and die unknown to us in places of which we've never even heard, and for whom there will be no vigils or candles lit.

Creation is groaning and Christ's crucifixion is in the midst of us. God's heart of love is broken. As we pray for lives shattered by shooting in Orlando, may we pray too for all those crushed and broken each day by fellow human beings who despise those different from themselves. Yet let that not be the final word, for Christ's resurrection is in the midst of us. God's love is stronger than death.

So let us proclaim with our lips and in our lives that the hope of Christ is stronger than despair and that the darkness will never quench the light of Christ. www.gloucester.anglican.org

VIEWPOINT: DOES RELIGION BREED HOMOPHOBIA?

Fr Russell Pollitt SJ

"Sadly it is religion, including our own, which targets, mostly verbally, and also often breeds contempt for gays, lesbians and transgender people," Bishop Robert Lynch of St Petersburg, Florida, said on his blog after the mass shooting of 49 people in a gay bar in Orlando.

We have to face the fact that gay-bashing is often encouraged, perpetrated and justified by believers. In the aftermath of the heinous crime committed at Pulse nightclub, many so-called religious people took to social media suggesting that this was a punishment from God. I was shocked to read these reactions from "Christians". Sadly, most of the US bishops who issued statements about the killing could not even bring themselves to mention the word "gay" in their statements when, quite clearly, this was more than just terrorism. It was also an abominable homophobic attack.

It's an uncomfortable question but one that we have to courageously face and take responsibility for: What role has religion (across the board) played in fuelling homophobia? The answer is just as uncomfortable.

When I was working in a parish community I remember being called to the emergency room of a local hospital one night. A young man had been admitted, hardly recognisable, because he had been beaten to a pulp. Earlier that evening he had "come out" to his family. His father justified the assault saying that it was against his religion to have a "moffie" in the family. The family was deeply involved in the Catholic Church.

While religion and religious language cannot be used as the sole motivating factor for this killing, it seems appropriate that believers interrogate the words they use and the positions they take. Religious positions and language contribute to a cocktail in which homophobia is incubated and bred. The kind of language, for example, which is used in official texts of the Church powerfully shapes perceptions, attitudes and actions. After all, isn't that what religious teaching strives to do - shape perceptions, attitudes and actions - hopefully for the good? Phrases such as "objectively disordered" are not helpful. Many bishops at the Synod on the Family called for a re-look at such language. Others - unfortunately a number from America and Africa - were vociferous in their objection.

The man who pulled the trigger might have been Muslim. However, it is not uncommon for gay people to feel that the trigger is pulled, repeatedly, in the Christian community. Many feel unwanted and unwelcome in our church. Sometimes families feel too embarrassed to go to church, or in worst case scenarios, are shunned because of their gay family member. Gay people and their families have been treated as second-class citizens. Many gay people were never physically driven away from a church - the language alone was enough.

Bad religion, which includes bad religious language, is an assault rifle - and it is used often. Some pulpits are assault rifles. We need an urgent discussion in our church about the way we speak about and treat gay people. We need a conversion of mind, heart and language. The Archbishop of Dublin, Diarmuid Martin, said that homophobia is actually God-phobia because God loves everyone. That's food for thought.

Follow Russell Pollitt on twitter @rpollittsj

<http://www.indcatholicnews.com/news.php?viewStory=30355>

REFUGEE QUIZ

The world is in the middle of the most serious refugee crisis in decades, with millions of people forced to flee terrifying conflict, disaster and poverty. Now is the time for us to speak out to save and protect lives. At Oxfam we don't see refugees or migrants. We see human beings - but we need your help to show the rest of the world that refugees are just like you and me. Take our quiz to learn more about the crisis, and share what you know with your friends and family to help us shift the debate on refugees from one of fear to compassion.

1. By the end of 2015, how many people around the world had to leave their homes or countries because of persecution, conflict and human rights violations?

- 20 million
- 60 million
- 100 million

By the end of last year, the number of people displaced around the world grew to approximately 60 million - the highest number of people forced to flee since the Second World War.

2. Which country is not one of the top ten hosts of refugees?

- Sweden
- Lebanon
- Pakistan

Right now, developing countries house 86% of all refugees. For example, in Lebanon one out of every three people is a refugee.

3. Since the Syrian conflict began in March 2011, how many Syrians have found refuge in the UK?

- 7182
- 15,982
- 51,067

Over the past five years, the UK has granted asylum to 5,845 Syrians and has resettled a further 1,337 totalling 7182. This means the UK is providing protection for only 0.15% of the 4.8 million Syrian refugees. Oxfam is calling for rich countries to offer refuge to a fair share of Syrian refugees. The UK should resettle 25,000 Syrian refugees by 2016 in order to fulfil their fair share.

4. What is the primary country of origin of UK asylum seekers?

- Syria
- Eritrea
- Afghanistan

Eritrea. Despite what we so often see in the news, there's much more to the global displacement crisis than people fleeing Syria - people escape many parts of the world for a host of reasons. Eritrea has experienced a large increase in people seeking refuge elsewhere, with the UN reporting last year an estimated 5,000 people escaping repression and violence each month.

5. Refugees who make it to the UK can apply to bring some family members to live with them here. Which ones?

- An adult refugee can apply to bring their parents and/or siblings to the UK
- A child refugee who is alone in the UK can apply to bring their parents and/or siblings to live with them
- An adult refugee can apply to bring their children to live with them, regardless of the age of their children
- None of the above

None of the above. Refugees are sometimes forced to leave their family behind when they flee their homes, or families may be separated during long and dangerous journeys in search of safety. Under law, they can apply for their family members to join them in the UK - however, this normally only applies to their husband, wife, civil partner of more than two years, or children under 18. These rules force families to live apart, and may leave some family members without much needed support and protection.

6. How can you apply for asylum in the UK?

- In person, once you have arrived in the UK
- In person, at any UK Embassy
- Via an online or postal application, at any UK Embassy

None of the above. At present there is no legal way to travel to the UK to apply for asylum. The vast majority of refugees have no option but to attempt a dangerous journey to reach safety - a risk which could be significantly reduced by giving refugees the option of going to embassies in their home or neighbouring countries to travel to the UK for the purposes of claiming asylum. Refugees could then buy a plane ticket to the UK, instead of being forced to turn to smugglers.

7. Which of these countries have committed the most money to the Syria crisis response appeals in 2015?

- Canada, United States, Germany
- United States, United Kingdom, Germany
- United States, Kuwait, Netherlands

The UK has been a leader in providing financial assistance to support refugees, and has contributed over \$702 million (approx. £498 million) to the Syria crisis response appeals in 2015—an amount only second to that of the United States. But despite this, we must remember that delivering aid does not reduce the UK's responsibility to offer safe haven to more of the world's refugees.

<http://www.oxfam.org.uk/get-involved/campaign-with-us/our-campaigns/inequality-and-poverty/refugee-quiz>

BREXIT LETTER: Unravelling protection for world's most vulnerable 'would be a travesty'

The directors of ten organisations working with refugees and asylum seekers have written an open letter to the Prime Minister calling for a 'national discussion on migration' and protection for refugees.

Sir, Now that the UK has voted for Brexit we need a national discussion on immigration that is human and honest, not based on fear or misinformation. The government has said it will publish a new UK asylum strategy. We believe it should stand for three core principles. First, help more refugees find safety in the UK without having to risk their lives in the hands of people smugglers. Second, restore trust in the asylum system so all get a fair hearing and access the protection they need. Third, support refugees to rebuild their lives, without fear of return to a place where lives are at risk. Previous British leaders helped to establish the international laws protecting people fleeing violence and persecution. Unravelling those protections for the world's most vulnerable would be a travesty.

Signed: Maurice Wren, CEO, British Refugee Council; Laurie Lee, CEO, CARE International UK; Tess Berry-Hart, director Calais Action; Kate Allen, Director Amnesty International UK; Loretta Minghella, Chief Executive Christian Aid; Jon Wilkes, Chief Executive Aid UK; Chris Bain director CAFOD; Jane Waterman executive director. International rescue Committee UK; Leigh Daynes executive director, Doctors of the World UK; Stephen Hale, chief executive Refugee Action; Susan Munroe, CEO Freedom from Torture; Sarah Teather director, JRS.

WELCOMING REFUGEES

Joe Bourne writes: Lancaster & Morecambe City of Sanctuary is a group of community members with the aim of welcoming any refugees trying to make Lancaster & Morecambe their new home. They achieve this by:

Meeting refugees as they arrive with a welcome pack, local information and support in integrating into their new community with orientation activities, social events and befriending activities.

Supporting the many organisations that already exist in Lancaster and Morecambe to connect with our new friends while also helping to start new groups and activities such as the brilliant new group of volunteer English teachers and student

We are extremely proud of how warm and welcoming all arrivals so far have said they have found Lancaster to be. It is often easy to feel helpless when you see news footage of this huge and complex humanitarian crisis but it is a great start to say hello and make anyone who has been through it feel safe and loved. If you would like to join the mailing list, get involved in City of Sanctuary in anyway, or donate to help us provide welcome packs, free social activities and essentials that make a house a home then please get in touch at admin@cityofsanctuary.lancaster.org.uk

CARDINAL NICHOLS STATEMENT: NO TO HATRED, RACISM, DIVISION

Cardinal Nichols, Archbishop of Westminster and president of the Bishops' Conference of England and Wales issued the following statement on 28 June:

"We all need to reflect on what has been a tumultuous few days and ponder what is needed now.

"Firstly, I am very conscious of the Polish community in Hammersmith or of people confronted by banners in Newcastle. This upsurge of racism, of hatred towards others is something we must not tolerate. We have to say this is simply not acceptable in a humane society and it should never be provoked or promoted.

"Racism and hatred must never be tolerated, but there is no need for fear. We always place our lives at the foot of the cross; in the hands of Jesus.

"We have an important job in defining the horizon against which we live and that is where the profound values we seek to embody really come to life: when we see ourselves living in the presence of God, living with that transcendent horizon. If that transcendent dimension is simply put to one side, if there is no space to see ourselves under the providence of God and living consciously in the presence of God, then society closes in on itself and becomes much more self-centred and much more divided.

"I am sure that every leader needs to reflect on our failure to listen and to give voice to those who feel voiceless.

"We need to grasp again our basic sense of purpose; in living together, creating together and fashioning a society. It is that sense of purpose that we may have lost focus of; believing that the purpose of politics is to manipulate power; the purpose of business is simply to make profit for a few. This challenge has been with us for a while now. Our purpose must be our common good, the good of all with no one excluded. Our politicians have to deal with their issues, businessmen and banks with their issues, but the fundamental purpose is to build a world in which strength is used for service and no one is excluded.

"The great challenge for those leading the nation now is to speak for everyone. If a victory in a referendum remains a point of division, then we become weaker and weaker as a nation and not play a part in the international scene tackling the world's problems, which are great and challenging." www.indcatholicnews.com/news.php?viewStory=30397

BRISTOL UNIVERSITY SCHOLARSHIP PROGRAMME FOR REFUGEES AND ASYLUM SEEKERS

The University of Bristol is launching scholarships to allow refugees and asylum seekers coming into the city free access to a degree. The Sanctuary Scholarship Scheme offers support towards the cost of full or part-time undergraduate and master's degrees, and PhDs. The university says the aim is to enhance opportunities for people from asylum seeking and refugee communities, and to aid integration, as well as breaking down the additional barriers that individuals from refugee backgrounds face in accessing higher education and employment. The scholarships comprise two schemes – a full scholarship for students with no access to financial support from the UK Government; and a partial scholarship for students who can access UK Government support. <http://m.bristolpost.co.uk/bristol-university-launches-free-degrees-for-refugees-and-asylum-seekers/story-29413251-detail/story.html>

LAUDATO SI' WEEK - ECOLOGICAL CONVERSION NEEDS JUSTICE & PEACE ACTIVISTS

Ellen Teague writes:

Perhaps you have heard of the All-Party Parliamentary Group on Agroecology for Sustainable Food and Farming? Well you might have done if you are a member of the National Justice and Peace Network, and more specifically a member of its Environment Working Group. I am and I have attended meetings of this All-Party Parliamentary Group at Westminster.

This week, the All-Party group has produced the results of its inquiry into the health of UK soils, with particular emphasis on agriculture. Serious concerns have been raised about the state of UK soils and the failure of the government commitment to ensure that all soils are managed sustainably by 2030.

A key recommendation is that soils must be incorporated into the Government's climate change strategy. Soil can act as both a carbon sink and emitter, but government policy does not go far enough to preserve soil quality. Another recommendation is the farm sector must work harder to safeguard soil. There is a warning about the lack of appreciation and knowledge of soil. It is not possible to study soil science below postgraduate level, often making soil the most neglected component of land use.

Well, what has that got to do with us as a Catholic community? In response I would say that, along with everybody else, we eat food and in our Mass we celebrate the "fruit of the Earth and work of human hands". Soil gets seven mentions in *Laudato Si'* and Pope Francis deplors the "progressive disappearance of small producers" and the increasing control of food production by the corporate world and industrial agriculture. He warns that the expansion of GM crops "has the effect of destroying the complex network of ecosystems".

Who in the Church in England and Wales has worked on sustainable food and agriculture? Who has been incorporating the Catholic social teaching imperative of Care for Creation - and that includes the nurturing and tilling of soil - into their mission? For any group that has been doing so, *Laudato Si'* was a welcome affirmation of their work.

The National Justice and Peace Network, for example, has had an Environment Working Group for ten years. In 2010 the group helped plan the annual national conference on the theme '*Our Daily Bread: Food Security, People and Planet*' and more than 400 people attended. On the opening evening Alastair McIntosh, a Quaker writer from the Isle of Lewis in Scotland, warned that in today's society "the relationships between people and God's earth has been broken and needs mending; money has replaced relationships". He felt "the understanding of where food has come from and whether exploitation took place along the way has been lost," and he called for a return to "virtuous cycles" and "frugal but fulfilling sufficiency".

Another speaker was Columban eco-theologian Sean McDonagh who highlighted in his first book (1986) the Earth Liturgy of the T'Boli tribal people of the Philippines, with whom he worked for two decades. In their prayer they say: 'Who can live without soil? Can the carabao eat grass without soil? Can the wild pig survive without rooting in the soil of the forest? Even the eagle who soars above the highest mountain must return to the Earth to find food.'

Children at that conference were given little pots of soils in which they planted vegetables to take home with them.

In her sessions, the renowned Indian ecologist Vandana Shiva presented her view that "biodiverse, organic farms and localised food systems offer us security in times of climate insecurity, while producing more food, producing better food and creating more livelihoods". Many had read her 2008 book '*Soil, not Oil*' which argued that we need to replace a globalised food system based on oil with local food systems based on sustaining living soil. Who could forget her words of praise for the humble earthworm! And she suggested that "the solution to climate change and the solution to poverty are the same".

Pope Francis has said something similar in *Laudato Si'* - talking of integral ecology and the interconnectedness of issues. But which groups in the Church have the capacity to connect issues such as conserving soil and biodiversity, reducing climate-change impact, and alleviating poverty? Which groups are educating for "ecological conversion" as called for in *Laudato Si'*?

I would argue that Justice and Peace is one of them, and indeed it was the Pontifical Council for Justice and Peace, headed by Cardinal Peter Turkson, which played a key role in consulting with Pope Francis over the production of *Laudato Si'*. In Britain, this year's national conference of the National Justice and Peace Network in Derbyshire will have environmental workshops.... as it always does. Perhaps strengthening and properly resourcing our Justice and Peace structures in Britain would be an appropriate way of making new commitments on the first anniversary of *Laudato Si'*.

Links:

<http://justice-and-peace.org.uk/>

<http://laudatosiweek.org/>

<http://www.columbans.co.uk/news/laudato-si-columban-study-and-action-guide/>

CHRISTIANS FOUND GUILTY FOR CLIMATE PROTEST

Five Christians have been found guilty of causing criminal damage when they whitewashed the walls of the Department for Energy and Climate Change (DECC). On the first day of the Paris climate conference in November of last year, the members of Christian Climate Action exposed the department's hypocrisy by whitewashing its walls and rebranding it the 'Department for Extreme Climate Change' in black paint. Their case was held in front of a crowded public gallery as around 25 supporters of action against climate change gathered at Hammersmith Magistrates Court to pray and vigil throughout the day. The defendants, who represented themselves, did not dispute their presence at the scene or the actions attributed to them, but argued that they had a 'lawful excuse' under section 5 of the Criminal Damage Act.

See: <https://christianclimateaction.wordpress.com/2016/06/01/press-release-christians-found-guilty-for-climate-protest/>

0.7% ON AID: A SMALL CONTRIBUTION TOWARDS JUSTICE AND EQUALITY

Global Justice Now writes: There is more to fighting poverty and inequality than just giving aid. Our new briefing argues that to address the huge inequality of wealth and power that exists in the world, there needs to be fundamental change to the way the global economy works. Aid can play an important part, especially if it is understood as a form of international wealth redistribution. To work most effectively, aid needs to deal with the root causes of poverty and inequality, and not be used to meet the UK's national political and economic interests.

Global Justice Now supports spending at least 0.7% of our national income on aid. Having a legally binding commitment to pay our fair share in the fight against poverty is an important gesture. Although we recognise that aid will never be the only solution to addressing deep structural inequality, we believe that it can play an important part in restoring north-south justice. But to do this, we must move away from the idea that aid is charity and towards considering aid to be a form of international wealth redistribution. That has implications for the way we do aid. Aid-as-redistribution requires a far higher level of beneficiary ownership and control over aid, not just by governments but by civil society. Too often aid is not reaching those who need it, but ends up furthering the business interests and boosting the profits of multinational companies.

In agriculture, UK aid is making it easier for large food and agricultural corporations to dominate seed, land and food markets, through schemes such as the New Alliance for Food Security and Nutrition, which receives £600 million from DFID. In a damning report, the European parliament found the New Alliance operates on the flawed assumption that corporate investment in agriculture automatically improves food security and nutrition and reduces poverty. Meanwhile, the UK's aid budget has been used to support the privatisation of public services. DFID contributed £23 million for the expansion of low-cost private schools in Kenya and £50 million for the privatisation of Nigeria's electricity system. A growing for-profit development sector has emerged in response to increases in the aid budget and cuts in DFID staff. This has led to an elite club of private consultants and contractors reaping huge profits from UK aid, winning 12% of DFID's entire budget in 2013-14.

We're led to believe that rich countries like the UK are helping 'poor people in Africa' with billions of pounds in aid. The Global Justice Briefing reveals that aid spending is dwarfed by what's taken out. Every year, the continent receives about \$30 billion in aid. But it loses \$192 billion, more than six times that figure, in debt repayments, lost tax revenues, multinational profits and other financial flows. Much of that money is coming back to rich countries like the UK. So in reality it is Africa that is aiding us.

Download full briefing: http://www.globaljustice.org.uk/sites/default/files/files/resources/0.7_on_aid_briefing_final_web.pdf

CHURCH ACTION ON POVERTY: CHURCH OF THE POOR?

Pope Francis has said that he wants "a poor Church, for the poor". But what does it actually mean to be a Church of and for the poor? Here in the UK, are our churches doing enough to stand in solidarity with people in poverty? This is a question which Church Action on Poverty has wrestled with for more than 30 years, but one which we will be pursuing with renewed vigour over the coming months. What is our shared vision of a Good Society, and where do people struggling with poverty or other forms of marginalisation or exclusion fit within it? How can we enable the insights and gifts of people living in poverty to be recognised by wider society, and those with power and influence?

Most of all, what would it truly mean for the Church to become 'a poor Church, for the poor'? We're launching a new '**Church of the Poor**' programme by publishing a new, free report, full of calls to action from leading figures in all the UK's major Christian traditions. They have some sharp challenges for the Church. Do we really believe that God can be found at the margins; do we really believe in a countercultural church of and for the poor; are we prepared to let go of our own power?

For Church Action on Poverty, this report is only the start. Over the next few months we will be developing further materials and resources to enable churches to discover together what it means to truly be a 'church of the poor.' I look forward to you joining us in this journey! We hope you'll read the report, reflect on the questions, and share it with others in your church or community.

Click here to read or download: Church of the Poor?

<http://action.church-poverty.org.uk/ea-action/action?ea.client.id=128&ea.campaign.id=39438&ea.url.id=622526&forwarded=true>

Or call us on 0161 872 9294 if you'd like to order printed copies (which cost £2 each).

H AYNES BAPTISTE HAS DIED: 'A PROPHETIC FIGURE' IN COMMUNITY RELATIONS

Haynes Baptiste passed away on 26 May 2016. He was one of the group who set up the Catholic Association for Racial Justice in 1984 and has been a stalwart in the CARJ leadership since that time.

Haynes came to England from Dominica in the West Indies in 1956. From 1974, he became active in the Southwark Diocesan West Indian Chaplaincy and with others worked closely with the Chaplain, Fr Charles Walker. From his position in the Chaplaincy, Haynes became active in the Southwest London Catholic Caribbean Council and was invited to give talks on racial justice to local parishes. When the Catholic Association for Racial Justice (CARJ) was established in 1984, Haynes was one of the group who planned and organised the new Association. At the first AGM, he was elected Vice Chair of CARJ – a position he held from 1984 until 1996, when he became Chair of CARJ and served in that position until 2002. He continued to be involved as Vice Chair and then as an ordinary Trustee of CARJ.

Haynes was awarded a Papal Honour in 2013. At that time Yogi Sutton, Chair of CARJ wrote: "Haynes was a prophetic figure over half a century when the UK and the Catholic community within UK society were going through a transition – coming to terms with growing ethnic diversity and learning how to become a more just, more equal and more accepting community. Haynes worked collaboratively with colleagues, across ethnic, class and religious differences to support that process of peaceful integration, always proud to be a Catholic, always an articulate visionary and always accepting others while challenging them to live up to their best ideals." **Read the full report in Independent Catholic News:** <http://www.indcatholicnews.com/news.php?viewStory=301>

BLOG: 'OF COURSE YOU SEE COLOUR, OR AT LEAST YOU SHOULD'

Every time I hear a white person tell me that they "don't see colour", I know that they're likely either lying or kidding themselves. I try very hard to see colour every day; and gender and sexual orientation and ethnicity, and every other qualifier of the people who cross my path because those things are important. I need to see these things so that I can truly see them, so that my understanding will stretch beyond its current capacity.

We've been led to believe that the goal of equality is to somehow make these differences disappear, yet in reality it is to be profoundly aware of them and to recognise them as beautiful and valuable and necessary. The virtue is not in ignoring our various distinctions but in celebrating them; not in pretending as though they don't exist, but in believing that their existence makes us a better version of humanity as we live together in community.

I used to think that the measurement of my evolution as a proper progressive white guy was the ability to "look past" race, but I've come to understand that this too was a reflection of my privileged oblivion, because it assumed that people of colour (or any other marginalised group) had as easy a road as I'd had and the luxury of such things. It also assumed that they would somehow not be quite proud of their heritage and not want it fully acknowledged.

For a white person to say that he or she doesn't see race is to trivialise the experiences of people of colour, to render their specific stories unimportant, to imagine that injustice is not a daily experience and that we have nothing to learn in that regard. To seek true diversity is to become a willing student of the lives of other people and this can only happen when we step into the very different space they occupy and listen.

Throughout history, marginalised groups fighting for justice have not been asking to be made invisible or tolerated in anonymity by those with power or advantage, but to be fully seen and fully acknowledged without censoring. In light of this, the very worthy aspiration of loving others as we desire to be loved, is still inferior to loving others as they desire to be loved; in not merely assuming they need what we need, but asking them what love looks like to them - and responding.

Yes, there is much about us that is universal: the desire to be heard and known, the need to be loved and to love, the joy of finding our place and calling, and the need to live into these without restraint. Championing equality is to see every person as fully deserving of such things, and to work so that each can pursue them with as little obstacle as possible from both without and within. But our distinctions of race, gender, orientation, and place of origin all shape how easy or difficult it has been for us to claim these inherent needs, and they craft the specific lens through which we filter the world. The very specific intersection of our various differences alters how we individually have experienced life, and so we need to bring these all to bear as we build community, each being informed by one another.

The colour of someone's skin, their inclination to love, their gender identity, the culture of their upbringing, and every other facet of their humanity matters because these all work in concert to compose the once-in-history expression of life they manifest. These things are the unique lines of their original stories. And as a person of faith, these distinctions all reveal the unlimited beauty of the One who is the source of each of us, so this rich diversity is the very holy ground where God speaks.

Bigotry doesn't happen when we notice other people's differences. It happens when we believe or act as if those differences make another less worthy of love or opportunity or compassion or respect. See people. See all of them. That's the only way you can really love them. Love people well today.

<http://johnpavlovitz.com/2016/06/06/of-course-you-see-color-or-at-least-you-should/>

John Pavlovitz is a pastor in the Raleigh area of North Carolina who posts regular blogs at *Stuff That Needs To Be Said* and is also involved in *The Table*, an online spiritual community dedicated to lifting up the intrinsic value of all people. John says: '*The Table* is a place for conversation and connection; a place to grow in your relationship with Jesus, and to discover your role within the global Church. *The Table* isn't a place to find easy answers, but to wrestle with difficult questions; a place to be seen, heard, and known. We are committed to helping people find virtual community, as well as connecting them to the local faith community where they live. Regardless of your perceived moral condition, church affiliation, life stage, race, gender, sexual orientation, or income level, you are welcome here. Everyone gets a place at *The Table*.' <http://johnpavlovitz.com>

RESOURCES

PEACE EDUCATION NEWS

Pax Christi's latest peace education newsletter contains a new assembly celebrating the life of Dorothy Day. On his visit to the United States last year Pope Francis, addressing Congress, praised the American lay-woman, Dorothy Day, for her social activism and her passion for justice. This sparked a huge spike in Google searches as people who had never before heard of her tried to find out who Dorothy Day was and why the Pope thought so highly of her. They will have learned of a prayerful woman, a faithful Catholic, and a woman devoted to the poorest in society. They would have also found a woman who was unafraid to court controversy; who was an outspoken critic of governments and their wars, and who spent time in prison for her activism.

Dorothy Day: Saint or Troublemaker?

Download the Assembly Script (pdf) <http://paxchristi.org.uk/wp/wp-content/uploads/2016/06/Dorothy-Day.pdf>

Download the Assembly Slideshow (pptx) <http://paxchristi.org.uk/2016/06/09/dorothy-day-saint-or-troublemaker/>

There is a link to peacemaking work in schools and the 'Fly Kites not Drone' initiative.

<http://paxchristi.org.uk/2015/08/19/fly-kites-not-drones/>

Facebook link to the June newsletter: <http://us11.campaign-archive1.com/?u=60df93aa1f51a888f2685fa4e&id=fe98514a24>

CHRISTIAN PEACE GROUPS ISSUE BRIEFING ON TRIDENT

The Network of Christian Peace Organisations, of which Pax Christi is a member, has just issued a Trident Briefing to encourage individuals, organisations and churches to engage in critical debate about the decision, to be taken later this year, on the replacement of Trident, the British nuclear weapons system. The Briefing will be circulated through the thirteen member organisations of NCPO which includes Pax Christi, Quaker Peace & Social Witness, Christian CND, Fellowship of Reconciliation and the Student Christian Movement as well as within the wider Christian community.

NCPO hope that the Briefing will also encourage people to take part in national lobby of Parliament on Trident planned for 13 July. It offers arguments and questions including those of costs, issues of legality and good faith, humanitarian concerns and concepts of security. It states: "As Christians, we put our faith in God rather than in weapons... the longer we rely on these weapons, the greater the likelihood that they will be used by accident or design. It is gross misreading of history that the only reason countries have not attacked us in the last 70 years is because they were 'deterred' by the threat of massive nuclear retaliation".

The briefing quotes Pope Francis and his message to the conference on the Humanitarian Impact of Nuclear Weapons in Vienna in 2014: "Nuclear deterrence and the threat of mutually assured destruction cannot be the basis for an ethics of fraternity and peaceful co-existence among people and states."

See a full copy of the briefing here: <http://paxchristi.org.uk/wp/wp-content/uploads/2013/12/Final-Trident-Briefing.pdf>

REPORT

TOO POOR TO EAT: 8.4 MILLION STRUGGLING TO AFFORD TO EAT IN THE UK

A review of the new UN data by the Food Foundation and Oxford University shows that the number of people who are food insecure in the UK goes far beyond those using charitable food assistance such as food banks.

These new data raise important questions for the Government:

Why is access to food not currently being regularly measured? Successive governments have failed to track this problem since it was last measured 10 years ago among low-income households over 2003-2005. Regular measurement of food insecurity with a big enough sample to identify those at greatest risk, could be achieved at a marginal cost of around than £50-£70,000 per year, by adding 10-15 questions to existing annual national surveys.

Why is the UK doing so badly in comparison with other EU countries? The UK needs to learn from other countries on the policy mix which can prevent food insecurity and monitor the effectiveness of existing policies; a policy mix which covers housing costs, planning, welfare benefits, school food, public health and the relative cost of healthy food.

Key statistics

New UN data suggests that an estimated 8.4 million people, the equivalent of entire population of London, reported having insufficient food in the UK in 2014, the 6th largest economy in the world. An estimated 5.6% of people aged 15 or over in the UK reported struggling to get enough food to eat and a further 4.5% reported that, at least once, they went a full day without anything to eat. Based on these preliminary estimates, the UK ranks in the bottom half of European countries

Key recommendations

The Food Foundation calls on the Government to urgently instate regular measurement of food insecurity, which was last measured over ten years ago. Government must also conduct research into who and why certain groups are affected, how food insecurity impacts food choices and health, and develop long term policy measures to tackle the problem.

Read the full policy briefing at: www.foodfoundation.org.uk/blog

Read the full UN report at: <http://www.fao.org/3/a-i4830e.pdf>

LEGENDARY SINGER LAUNCHES CAMPAIGN FOR CHILD REFUGEES

Yusuf, the singer formerly known as Cat Stevens, has launched a campaign to help Syrian child refugees with a new song and a special concert in London on 14 June. The campaign is called **You Are Not Alone**, after a quote by Pope Francis on his recent visit to a refugee camp in Greece. Yusuf was inspired to share the song and start the campaign after visiting a refugee camp himself at Gaziantep on the border of Turkey and Syria in April. He said: "The song is a small effort to try to take people's attention away from the crime of reductionism, where human lives become numbers and statistics, and refocus on the plight of a single young soul who never had a chance to live and play in his own home."

Yusuf's charity, **Small Kindness** is partnering with charities **Save the Children** and **Penny Appeal** to raise funds to help people who have made the perilous journey across the Mediterranean to Europe in search of safety. More than one million people arrived on European shores in 2015, including 95,000 children who were registered as travelling alone without their parents to care for them. Many thousands are missing. Many have died.

You can help the campaign by using the hashtag [#youarenotalone](https://twitter.com/youarenotalone) on social media, buying a ticket for the concert or simply donating whatever possible towards the appeal at the following charities:

Small Kindness <http://www.smallkindness.org.uk/>

Penny Appeal <http://www.pennyappeal.org.uk/>

Save the Children <http://www.savethechildren.org.uk/about-us/emergencies/child-refugee-crisis-appeal>

Watch the song *He Was Alone* here: <https://www.youtube.com/watch?v=CGthQ73VPHQ>

NEW BOOK

breach

Olumide Popoola & Annie Holmes

breach is a new commission by the Peirene Press - Published August 2016

Displacement is as old as our need for home. In the port of Calais, an illusion is being disrupted: that of a neatly ordered world, with those deserving safety and comfort separated from those who need to be kept out.

breach tells the story of the refugee crisis through eight voices based on interviews with refugees in Calais. These stories uncover realities of fleeing one's country by any means necessary. They demand to be seen, to be heard, to be let in. But can we ignore the fears of the ones who want to close their borders?

160pp, paperback with flaps, £12

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http://www.peirenepress.com/books/peirene_now

- 50p of each book sold will be donated to Counterpoints Arts.

ABOUT COUNTERPOINTS ARTS

We engage with refugee and migrant experiences through arts and cultural programmes. Our mission is to support and produce the arts by and about migrants and refugees, seeking to ensure that their contributions are recognized and welcomed within British arts, history and culture. Central to our mission is our belief in the ability of the arts to inspire social change and enhance inclusion & cultural integration of refugees & migrants.

We work across all art forms and collaborate with a range of people and partners: artists, arts/cultural and educational organizations and civil society activists. We are based in Hoxton, London working nationally and internationally.

Find out more: <http://counterpointsarts.org.uk/work/>

HIDDEN – TALES FROM THE ROCHDALE UNDERGROUND

'Hidden – Tales from the Rochdale Underground' is an 18 month project that will give expression to the unique wit and profound narrative of the service users and volunteers from Petrus, Rochdale's largest homelessness charity.

Told through a sustained creative digital arts project using music, spoken word, video and moving image, animation and mobile technologies, the project will culminate in an interactive digital trail that will take the audience on a highly engaging and creative journey through Rochdale town-centre in 2017.

Petrus Service-Users are working with Martin Stannage, a talented MC, poet, writer and theatre director, to develop the narrative; Lee Kirby an experienced video and moving image artist, and Mahboobeh Rajabi a young emerging digital artist. The project idea is developed and produced by Sara Domville, Creative Producer at CAN.

In 2016 a trailblazer event is programmed to take place at the **Rochdale Festival of Literature and Ideas***, showcasing a mix of live performance, poetry and short films that have been created by the Petrus Service Users in response to the poetry of northern poets from the Maskew Collection, including Simon Armitage, Carol Anne Duffy and Ian McMillan.

Other partners include Touchstones, who will host the interactive digital trail, and MMU Education, Innovation and Enterprise Lab (EdLab) who will support the exploration of location based storytelling using mobile devices and technologies such as QR codes and Augmented Reality.

Hidden is part of CAN's New Communities programme, which aims to diversify the CAN programme and develop new audiences through creative projects delivered with hard-to-reach communities.

The project is funded by Arts Council England, Awards for All, Granada Foundation and Petrus.

Find out more: <http://can.uk.com/new-communities/hidden/>

* **The Rochdale Festival of Literature and Ideas** will run from 19-24 October 2016 <http://rochdaleliteraturefestival.co.uk/>

PRAYER RESOURCE FOR CREATION TIME

Liverpool J&P and CAFOD's prayer resource for Creation Time will be ready in mid-July, available from the J&P office. The resource aims to stimulate reflection, prayer and discussion by putting together the Sunday Gospel readings, excerpts from *Laudato Si'*, and stories from home and overseas. It is designed for use by parish groups. Contact s.atherton@rcaol.co.uk 0151 522 1040.

FORTHCOMING EVENTS

JULY

5 How to be a Dementia Friendly Church 7.30pm, St Leonards, Malinslee TF4 2AS

7 ACN Prayer Vigil for the Persecuted Church 7pm Christ the King Church, Carlisle CA1 3PE

9 Liverpool City of Sanctuary Fair 10.30am – 4pm at Quaker Meeting House, 22 School Lane, Liverpool L1 3BT. Local Community Volunteer Organisations are coming together to tell you about their work with stalls, information sharing, networking + children's activities – Why not drop in for a chat or stay all day? Refreshments provided.

9 DIFFERENTLY ABLE WORKSHOP 1.30-3.30pm Church at Perton near Wolverhampton WV6 7QH. A workshop on disability issues. For further info contact tc@lichfield.anglican.org

10 Sea Sunday www.missiontoseafarers.org/ or www.apostleshiofthesea.org.uk or www.seasunday.org/about-sea-Sunday

12 CWDF Forum Meeting 6.45-9pm The Unity Centre, Cuppin Street Chester, CH1 2BN. We hope to have a speaker from Action Aid to talk about their work, particularly on the issue of tax avoidance (tbc). Contact 01244 350323 www.chesterwdf.org.uk

13 Stop Trident Mass Lobby at House of Commons www.cnduk.org/get-involved/events

13 Does poverty have a woman's face? Inclusive Church Annual Lecture and AGM. Loretta Minghella, CEO of Christian Aid will deliver the 4th Inclusive Church Lecture at Liverpool Cathedral, St James Mount, Liverpool, L1 7AZ. 5:30 pm - 8:00 pm.

15-17 July Annual Justice & Peace conference – places still available
'Justice, Power and Responsibility: How Can Democracy Work for the Common Good?'
at The Hayes Conference Centre, Swanwick, Derbyshire.

Speakers include: Jon Cruddas MP, Jenny Sinclair (Together for the Common Good), Polly Jones (Global Justice Now), Takura Gwatinyanya (Caritas Harare).

Workshops: **Church Action on Poverty** on local empowerment; **Progressio** on empowering women; **working with local councillors**; **Positive Money** – addressing the money system; **tax dodging**; **Pax Christi** – money makes the wars go round; **Love in Action programme of Catholic Social Teaching** for parishes; **Simon Barrow of Ekklesia** on the making the most of the media; **CAFOD** on Redefining Progress; **Near Neighbours** – working together with different faith groups; **Power for Good** community energy projects. Plus **welcoming refugees**. As well as these regular workshops, there will be an option to pick and mix a selection of **mini workshops from Housing Justice and NJPN Environment Group**, and a **'social media surgery'** to answer your questions and make the most of social media.

Plus: Panel chaired by **Simon Barrow**, programmes for children and young people, Just Fair market place with goods and information from around 30 organisations.

Some bursaries are available especially for families and young adults, as well as Low Income rate.

Download a booking form at www.justice-and-peace.org.uk/conference/

Contact Ann Kelly: admin@justice-and-peace.org.uk

30 World Youth Day www.worldyouthday.com

AUGUST

6&9 Anniversaries of the first use of atomic weapons at Hiroshima and Nagasaki paxchristi.org.uk

SEPTEMBER

17 Rooted and Grounded in Love: a prayer taster day St Mary's Church & Ambleside Church Centre, Ambleside, LA22 9DH 10am-4pm. Keynote Speaker: Roy Searle of the Northumbria Community, **Loving God and Loving Others - the Great Commandment and the Great Commission**. Roy will help us explore how love of God relates to living missionally; alone and together. **Workshops:** • Prayer Stations - Creative Reflective Spaces • Christian Meditation • Exploring and Experiencing Celtic Spirituality • Praying with Music • Emotion and Spirituality • Cumbria Church Leaders - A number of Cumbria's Church Leaders will share their own spiritual journeys in discussion groups, including the Anglican, Methodist, Orthodox and Salvation Army Leaders. Cost: £12 (please notify us if reduced rate needed) Book by email: lkctic@yahoo.com or call Helen on 07503 931196

OCTOBER

8 Journeys to Justice, a joint J&P/Caritas,Salford /CAFOD conference at Holy Cross College, Bury from 11am-4pm. Details to follow. Get the date in your diary!

• Many items taken from the daily e-bulletin Independent Catholic News www.indcatholicnews.com an invaluable free resource for up-to-date J&P news and events. Sign up for comprehensive weekly e-bulletins from National J&P Network 020 7901 4864 admin@justice-and-peace.org.uk

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