

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

## REV. CURRY'S SERMON AT THE ROYAL WEDDING SUMMED UP WHY I AM A CHRISTIAN

**Jon Kuhrt** 19 May 2018

There has been an incredible reaction to Bishop Michael Curry's sermon at the Royal Wedding today. Both the content and the manner of his talk broke the formality which so easily straight-jackets Anglican services and especially any religious events involving the Royalty. There was power, authority and a bold confidence in the way that Bishop Curry spoke. As the world listened to him, I realised he was summing up why I am a Christian.

He spoke personally – so often, vicars, priests and ministers can lose people with religious jargon or abstract terms, but straightaway Rev Curry connected the theme of his talk to the experience of everyone listening: *"There's power – power in love. If you don't believe me, think about a time when you first fell in love. The whole world seemed to centre around you and your beloved."*

He spoke passionately – there was an urgency to his words as he spoke about a power (or fire) that was desperately needed if we are to heal the world we live in. It was not overly intellectualised but rooted in an urgent struggle for justice and change: *"The late Dr Martin Luther King, Jr. once said and I quote: "We must discover the power of love, the redemptive power of love. And when we discover that, we will be able to make of this old world a new world, for love is the only way.""*

He spoke about justice – surrounded by the wealth and power of Royalty, Hollywood and a sea of military uniforms, he spoke boldly about poverty, war and the injustices that scar the world: *"When love is the way, then no child will go to bed hungry in this world ever again. When love is the way, poverty will become history. When love is the way, the earth will be a sanctuary. When love is the way, we will lay down our swords and shields, down by the riverside, to study war no more."*

He shook things up – good preaching should always comfort the disturbed and disturb the comfortable. A very British blend of bemusement and mild discomfort was obvious in members of the Royal family as he spoke. Perhaps they had never heard a sermon like that ever before. But actually people want to hear someone who is really saying something – not safe, bland platitudes that no-one could disagree with.

He spoke about Jesus – even in church circles, especially at the more formal end, it can be controversial to actually talk about Jesus. The person at the heart of the Christian faith is easily smothered in liturgy, theology or religious cliché. But Jesus is the only person who can save Christianity from irrelevance. We have to use the J-word just as Rev Curry did today: *"Jesus began the most revolutionary movement in human history: a movement grounded in the unconditional love of God for the world – and a movement mandating people to live that love... He died to save us all. He didn't die for anything he could get out of it. He gave up his life, he sacrificed his life, for the good of others, for the good of the other, for the wellbeing of the world... for us."*

Bishop Curry preached the gospel to the widest possible audience today – the world was his congregation and they heard the good news. He showed the power and relevance of the Christian faith.

<https://resistanceandrenewal.net/2018/05/19/rev-currys-sermon-summed-up-why-i-am-a-christian/>

### **Read the sermon by the Most Rev. Michael B. Curry in full:**

And now in the name of our loving, liberating and life-giving God, Father, Son and Holy Spirit. Amen.

From the Song of Solomon, in the Bible: *Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. Many waters cannot quench love, neither can floods drown it.* Song of Songs 8:6-7

The late Dr Martin Luther King, Jr. once said and I quote: *"We must discover the power of love, the redemptive power of love. And when we discover that, we will be able to make of this old world a new world, for love is the only way."*

There's power in love. Don't underestimate it. Don't even over-sentimentalise it. There's power – power in love. If you don't believe me, think about a time when you first fell in love. The whole world seemed to centre around you and your beloved. Oh there's power – power in love. Not just in its romantic forms, but any form, any shape of love. There's a certain sense in which when you are loved, and you know it, when someone cares for you, and you know it, when you love and you show it – it actually feels right. There's something right about it.

There is something right about it. And there's a reason for it. The reason has to do with the source. We were made by a power of love, and our lives were meant – and are meant – to be lived in that love. That's why we are here. Ultimately the source of love is God himself: the source of all of our lives. There's an old medieval poem that says, *"Where true love is found, God himself is there."* The New Testament says it this way: *"Beloved, let us love one another, because love is of God, and those who love are born of God and know God. Those who do not love do not know God." Why? "For God is love." (1 John 4:4-8)*

There's power in love. There's power in love to help and heal when nothing else can. There's power in love to lift up and liberate when nothing else will. There's power in love to show us the way to live. Set me as a seal on your heart... a seal on your arm, for love is as strong as death.

But love is not only about a young couple. Now the power of love is demonstrated by the fact that we're all here. Two young people fell in love, and we all showed up! But it's not just for and about a young couple, who we rejoice with. It's more than that. Jesus of Nazareth on one occasion was asked by a lawyer to sum up the essence of the teachings of Moses, and he went back and he reached back into the Hebrew scriptures, to Deuteronomy and Leviticus, and Jesus said: "*You shall love the Lord your God with all your heart, all your soul, all your mind and all your strength. This is the first and great commandment. And the second is like it: Love your neighbour as yourself.*" And then in Matthew's version, he added, he said: "*On these two, love of God and love of neighbour, hang all the law, all the prophets, everything that Moses wrote, everything in the holy prophets, everything in the scriptures, everything that God has been trying to tell the world... love God, love your neighbours, and while you're at it, love yourself.*"

Someone once said that Jesus began the most revolutionary movement in human history: a movement grounded in the unconditional love of God for the world – and a movement mandating people to live that love, and in so doing to change not only their lives but the very life of the world itself!

I'm talking about power. Real power. Power to change the world. If you don't believe me, well, there were some old slaves in America's Antebellum South who explained the dynamic power of love and why it has the power to transform. They explained it this way. They sang a spiritual, even in the midst of their captivity. It's one that says "*There's a balm in Gilead...*" a healing balm, something that can make things right. "*There is a balm in Gilead to make the wounded whole,*" and one of the stanzas actually explains why. They said: "*If you cannot preach like Peter, and you cannot pray like Paul, you just tell the love of Jesus, how he died to save us all.*" Oh, that's the balm in Gilead!

This way of love, it is the way of life. They got it! He died to save us all. He didn't die for anything he could get out of it. Jesus did not get an honorary doctorate for dying. He didn't... he wasn't getting anything out of it. He gave up his life, he sacrificed his life, for the good of others, for the good of the other, for the wellbeing of the world... for us.

That's what love is. Love is not selfish and self-centred. Love can be sacrificial, and in so doing, becomes redemptive. And that way of unselfish, sacrificial, redemptive love changes lives, and it can change this world. If you don't believe me, just stop and imagine. Think and imagine a world where love is the way. Imagine our homes and families where love is the way. Imagine our neighborhoods and communities where love is the way. Imagine our governments and nations where love is the way. Imagine business and commerce where this love is the way. Imagine this tired old world where love is the way.

When love is the way – unselfish, sacrificial, redemptive. When love is the way, then no child will go to bed hungry in this world ever again. When love is the way, we will let justice roll down like a mighty stream and righteousness like an ever-flowing brook. When love is the way, poverty will become history. When love is the way, the earth will be a sanctuary. When love is the way, we will lay down our swords and shields, down by the riverside, to study war no more. When love is the way, there's plenty good room - plenty good room - for all of God's children. 'Cos when love is the way, we actually treat each other, well... like we are actually family. When love is the way, we know that God is the source of us all, and we are brothers and sisters, children of God. My brothers and sisters, that's a new heaven, a new earth, a new world, a new human family. And let me tell you something, old Solomon was right in the Old Testament: that's fire.

Pierre Teilhard de Chardin – and with this I will sit down, we gotta get you-all married – French Jesuit Pierre Teilhard de Chardin was arguably one of the great minds, great spirits of the 20th century. Jesuit, Roman Catholic priest, scientist, a scholar, a mystic. In some of his writings, he said, from his scientific background as well as his theological one, in some of his writings he said - as others have - that the discovery, or invention, or harnessing of fire was one of the great scientific and technological discoveries in all of human history.

Fire to a great extent made human civilization possible. Fire made it possible to cook food and to provide sanitary ways of eating, which reduced the spread of disease in its time. Fire made it possible to heat warm environments and thereby made human migration around the world a possibility, even into colder climates. Fire made it possible... there was no Bronze Age without fire, no Iron Age without fire, no Industrial Revolution without fire. The advances of fire and technology are greatly dependent on the human ability and capacity to take fire and use it for human good.

Anybody get here in a car today? An automobile? Nod your heads if you did – I know there were some carriages. But those of us who came in cars, fire – controlled, harnessed fire – made that possible. I know that the Bible says, and I believe it, that Jesus walked on the water. But I have to tell you, I did not walk across the Atlantic Ocean to get here. Controlled fire in that plane makes it possible.

Fire makes it possible for us to text and tweet and email and Instagram and Facebook and socially be dysfunctional with each other. Fire makes all of that possible, and de Chardin said fire was one of the greatest discoveries in all of human history. And he then went on to say that if humanity ever harnesses the energy of fire again, if humanity ever captures the energy of love – it will be the second time in history that we have discovered fire.

Dr King was right: we must discover love – the redemptive power of love. And when we do that, we will make of this old world, a new world.

My brother, my sister, God love you, God bless you, and may God hold us all in those almighty hands of love.

<https://www.archbishopofcanterbury.org/speaking-and-writing/sermons/power-love-bishop-michael-currys-sermon-wedding-prince-harry-and-meghan-markle>

## WINDRUSH & RUDD: WHEN "THEY" ARE "US"!

**Revd Canon Anna Norman-Walker**, Rector of Streatham and past member of General Synod

Posted on 30 April 2018 by Jayne Ozanne

'We welcome you into the fellowship of faith; we are children of the same heavenly Father; we welcome you.' Words that we said with great joy following the baptism of a little boy whose name is 'Marvellous' on Easter morning at St Leonard's in Streatham. His older sister received her first communion at the same service and his brother shared the best view in the building with me, as I announced the blessing with him cheerfully perched on my hip.

Present in the congregation that morning, as always, was a rich diversity of people. We are proud to be an intergenerational, multi ethnic and fully inclusive church. Among our number are many from the Windrush generation, arriving from the Caribbean two generations ago to drive our buses, work in our hospitals and administrative structures, all committed to playing their part in enabling Britain to flourish as a nation. They are every bit as much a part of the body of Christ in Streatham as I am.

The recent scandal concerning their treatment by the Home Office has caught the public imagination and quite rightly so, because it exposes far more than simply an administrative failure. It has bought to our attention countless stories of people who have been treated without the dignity or respect that they deserve by the processes that we currently have in place for dealing with immigration.

As a church in South London we have members who week by week travel to Yarl's Wood to register themselves as those 'without right to remain'; among them Marvellous and his family. It is easy to think in terms of targets and outcomes when you are dealing with figures and spreadsheets in Whitehall, but when 'they' are 'us' and 'we' are the body of Christ it feels very different.

I have been touched by the stories I have heard about why people are here in the UK and I have yet to encounter the stereotyped 'free loader' that some would have us believe in. I have children in my Sunday School who have never known life anywhere else and are fully integrated in their schools and the community. I have couples in loving legitimate mixed-race marriages who are being scrutinized for being a 'sham'. I have prayed with a single mother whose brother was murdered in her native Nigeria, both her parents are dead, and she is terrified that after 10 years in the UK she might be sent back and what might become of her and her daughter there. None of this undermines the fact that immigration is a challenge and that there are people without a right to remain, who should return to their homeland, but what the 'targets and the measurable outcomes' fail to do is to engage compassionately with the individual stories such as these.

Dishonesty among those who are public servants is always disappointing, but it happens, it always has. This time the axe falls upon Amber Rudd but she will certainly not be the last. In any case, this is not the scandal of Windrush, the scandal is that as a nation, whose roots are in the Christian tradition, we have denied our fellow humans beings the compassion, dignity and frequently, the justice they deserve.

The Bible sets out an overwhelming precedence for the way in which we should treat the 'alien, foreigner, stranger and sojourner' in our midst and it is not an unreasonable demand: *'Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.'*

It is simply about showing love toward our neighbours. What Windrush has exposed is that we have failed in this most basic of statutes. In Streatham, we give thanks for the 'angels' God has sent our way, because through them we are enriched by a diversity we would not otherwise know, and we are learning what the body of Christ really looks like and it is quite *Marvellous*.

## HOME SECRETARY RESIGNS AMID IMMIGRATION SCANDAL

3 May 2018: Amber Rudd has resigned as the UK's Home Secretary as a result of the Windrush immigration scandal that has snowballed in recent weeks. Rudd announced her departure on Monday morning, with Sajid Javid, former Communities, Local Government, And Housing Secretary, named as her replacement shortly after. The news comes as over 200 cross-party MPs wrote to Prime Minister Theresa May, urging her to ensure promises made to Windrush generation migrants — concerning compensation and UK citizenship — to be enshrined into law "without delay."

The Windrush generation refers to people who arrived to live in the UK between 1948 and 1971 from Commonwealth Caribbean countries, according to the BBC. It comes from the name of the ship, the *MV Empire Windrush*, which brought people from Jamaica, Trinidad and Tobago, and other islands in 1948, as a response to labour shortages following the Second World War. But the recent scandal has seen Windrush generation migrants and their families threatened with deportation and refused access to public services such as healthcare. In response, the UK government promised that those affected will be compensated, and offered fast-track UK citizenship if they want it.

Labour MP David Lammy is now leading the call from hundreds of ministers to make these promises law. "We are calling on you to do this by bringing a statutory instrument before parliament to ensure that the measures are implemented as quickly as possible," reads the MPs' letter, which has been signed by ministers from the Scottish National Party (SNP), Wales' Plaid Cymru, and the Green Party, as well as by one Conservative MP, according to the BBC. The letter also accused Rudd of having made up immigration policy "on the hoof" when she was questioned by the Home Affairs Select Committee last week. When questioned, Rudd told ministers that the Home Office didn't have targets for the removal of illegal immigrants. However, she tweeted on Friday that removal targets did exist. In her resignation, she said she had "inadvertently misled" MPs over these targets, and added that "the Windrush scandal has rightly shone a light on an important issue for our country." "As so often, the instincts of the British people are right," she added. "They want people who have a right to live here to be treated fairly and humanely, which has sometimes not been the case."

The first cases of threatened deportation began to emerge at the end of 2017, but the row escalated rapidly throughout March and April to draw national attention to the issue. On April 16, Labour MP Lammy described it as a "day of national shame" in a powerful speech to the Home of Commons. "The campaign for justice on behalf of the Windrush generation is not just about political scalps," said Lammy on Twitter, following Rudd's resignation. "At its heart this crisis is about a system that was allowed to dehumanise and victimise Windrush British citizens."

In his new role, Javid has become the UK's first home secretary from an ethnic minority background. His parents emigrated from Pakistan in the 1960s, and he has already spoken out about how the Windrush row feels "very personal." "It could have been me, my Mum, or my Dad," he said.

[https://www.globalcitizen.org/en/content/amber-rudd-windrush-resignation-david-lammy-sajid/?utm\\_source=Iterable&utm\\_medium=email&utm\\_campaign=UK\\_01\\_May\\_2018\\_content\\_digest\\_alive](https://www.globalcitizen.org/en/content/amber-rudd-windrush-resignation-david-lammy-sajid/?utm_source=Iterable&utm_medium=email&utm_campaign=UK_01_May_2018_content_digest_alive)

## WHY WESTMINSTER ABBEY IS THE WRONG VENUE TO REMEMBER MARTIN LUTHER KING

**Jon Kuhrt** 28 April 2018

On April 4, I attended two events which marked the 50th Anniversary of the assassination of Martin Luther King. The first was a packed, lunchtime service at Westminster Abbey, just over the road from Parliament. The second was a rare viewing of the 1970 documentary *King: a filmed Record...Montgomery to Memphis* in a tiny cinema in Rotherhithe, south London.

One event was right in the centre of power and the other was very much on the periphery.

I had no issue with the content of the Westminster Abbey service. It was thoughtful and well-put together with contributions including a gospel choir, readings from Doreen Lawrence OBE and a sermon from Rt Revd Dr Karwei Dorgu, the Bishop of Woolwich. My issue is more with the venue itself. An intrinsic issue is that, probably more than any other church building, Westminster Abbey is crammed with the legacy of imperial power, with its countless statues, memorials and stained glass windows dedicated to colonial and military leaders and campaigns. It puts me off.

But more significant is that Westminster Abbey is a venue which provides such little connection between the speaker and the congregation. For starters, there is a rood-screen which blocks half the congregation from actually seeing and feeling a part of what goes on the other side. But also the incredibly high ceiling may inspire architectural appreciation but it is a disaster for any rhetorical inspiration. It is a venue built for short Anglican homilies but not the passionate, rip-roaring preaching tradition that King was raised into and through which so inspired his followers. Methodist Central Hall, just a stone's throw over the road, would have been much more suitable. The non-conformist venue would have enabled everyone to engage and respond to the service in a way much more in keeping with King's approach.

This contrast of responsiveness struck me when I watched *King: a filmed record...Montgomery to Memphis* later that evening. It is 3 hours long but it went quickly because of the raw power of what has been recorded. The film is further testimony to the Christian spirituality at the core of King's work.

A crackly recording of the sermon that King delivered, aged only 26, at the start of the bus boycott movement in Montgomery is played in full near the start. As well as the rhetorical eloquence of King, what struck me throughout the whole film was the inter-relationship between preacher and congregation. Almost every point is greeted with a response – whether an audible 'Mmmmm' or a shouted 'Amen' or 'Preach it'. My favourite was 'Make it plain, make it plain'.

As I sat in the cinema, it was interesting to note the reactions of the audience. A black man sitting in front of me embodied the responsiveness we saw on the screen – continually shifting excitedly in his seat and vocalising appreciation for the power and authority of King's words. In contrast, the whites in the room tended to only voice reactions in a negative sense during the parts of the film which depicted the aggressive racism of counter-protesters, the violence of the police or when civic leaders are openly uses the N-word.

It made me reflect that King's movement was far deeper than just anti-racism. Of course, it was about confronting structural racism, injustice and abuse of power. But it was a deeply spiritual search for the 'beloved community' to be manifested in concrete reality.

And of course, underpinning this journey was Martin Luther King's belief in a personal God:

*"More than ever before I am convinced of the reality of a personal God...it is a living reality that has been validated in the experiences of everyday life. God has been profoundly real to me in recent years. In the midst of outer dangers I have felt an inner calm. In the midst of lonely days and dreary nights I have heard an inner voice saying, "Lo, I will be with you."*

*When the chains of fear and the manacles of frustration have all but stymied my efforts, I have felt the power of God transforming the fatigue of despair into the buoyancy of hope. I am convinced that the universe is under the control of a loving purpose, and that in the struggle for righteousness man has cosmic companionship."*

(Strength to Love, p153)

Christian activists must never lose connection with this 'cosmic companionship'. This is the source of our inspiration and power to change ourselves and the world around us. It's where we will find the strength to love.

<https://resistanceandrenewal.net/2018/04/28/why-westminster-abbey-is-the-wrong-venue-to-remember-martin-luther-king/>



## EXPERT ON CATHOLIC SOCIAL TEACHING DENOUNCES GOVERNMENT'S IMMIGRATION POLICY

Dr Philip Crispin Lecturer in Drama at the University of Hull 15 May 2018

A highly regarded professor of Catholic Social Teaching savaged the government's immigration policy at the University of Hull last Saturday 12 May. Delivering the annual Fr Anthony Storey Memorial Lecture, Dr Anna Rowlands, the St Hilda Associate Professor of Catholic Social Thought & Practice at Durham University, said that the 'hostile environment' policy was 'morally deeply dubious and actually evil.' She added that there had been 'poor leadership' at the Home Office and 'very, very poor processes of management'. Dr Rowlands said: 'The system doesn't know what it's for. It is negative, contradictory. There is structural, governmental failure.' 'For two decades, the Home Secretary has always framed negatively what we are against, not what we are for,' she noted.

Dr Rowlands' wide-ranging but pointed lecture was entitled: ***'On the promise and the limits of politics: Catholic Social Teaching and Immigration'***. A quote from Simone Weil served as a prologue: *'The idea of a person's being a thing is a logical contradiction. Yet what is improbable in logic becomes true in life, and the contradiction lodged in the soul tears it to shreds.'* (From *The Iliad*, or *The Poem of Force*.)

The dehumanising and soul-destroying effects of current governmental immigration and asylum policy on suffering human beings was to be the focus of Dr Rowlands' lecture. She proceeded to examine crucial questions and to discuss and contextualise these in a thoroughly fascinating and convincing manner. 'What is our duty to the stranger? What does it mean now to be a neighbour?' she began. 'The nadir moment of the Brexit debate was Farage's posters of the "hordes" at Europe's borders, the "strangers at the gates".' The Windrush scandal showed that now the 'border' was everywhere, that 'the idea of the border was paramount.' Dr Rowlands added: 'The hostile environment policy extended the idea of the border into civil society, into landlord, university or hospital checks. For those living in fear of the border, the border came to dominate.' The Brexit debate had been about real borders, she noted, but it was also about tensions within our communities. If today we struggle to understand what it means to be a neighbour in our localities, this must surely have profound consequences at a macro level.

'What is the "good" that we imagine our immigration and asylum system should serve and what is the harm that we are obliged to protect each other and the corporate social body from?' asked Dr Rowlands, before adding that we needed conversations about this at the national level, and not just experts, like her, pontificating. She acknowledged that 'talking about the good can be hard' and that: 'Pressure and confidence push us towards what we are against rather than what we are "for".' 'The more under pressure we were, the harder it was to answer. She acknowledged, when taking questions from the floor, that the impact of the ideology of austerity was massive as it had created a language and imagery of competitive scarcity.

In a context of zero hours contracts and extortionate rents, it was hard to feel one had a stake in a common weal, but the Gospel message of the Common Good clearly focused on justice for the most marginalised. The Christian perspective turned things upside down; it was difficult and counter-cultural, Dr Rowlands argued. While there seemed to be an underlying theme in discourse that migration was pathological, Dr Rowlands noted that it was a key theme in the Bible which could itself be argued to constitute a history of migration. She noted the historic condition of the Holy Family, the exilic and itinerant nature of Jesus's ministry, and the priority of providing for the poor, the widowed, the sick and the stranger.

In a moving few moments, Dr Rowlands recalled her visit to the now dismantled migrant camp known as the Jungle, in Calais, and she showed two striking images from the 'plastic Church of St Michael'. The first was of Christ knocking at the door of the soul, which resonated with the idea, played out in several cultures, not least in Advent, of Christ as migrant. The second was by an Eritrean artist and had emerged from Bible and scriptural study. It showed St Michael Archangel doing battle with Satan who cowered under his feet. St Michael bore aloft his 'avenging sword' and carried his scales of justice. Dr Rowlands noted that the artist had maintained the classical iconography of a white angel and a black devil which she found troubling. Nevertheless, the asylum seekers explained that this image represented forcibly to them their constant experience of trying to negotiate their journey, and their constant fight for justice. She then proceeded to identify crucial aspects of Natural Law reasoning in public policy: The right to remain. The right to migrate. The duty to receive. The responsibility to provide safe and porous borders. The duty to provide the means for social participation and integration. The duty to engage social participation [not assimilation].

Dr Rowlands observed that the Church did not have an open borders policy but rather one that was porous and regulated, and adjudged according to the common good of homes, community, and humanitarian access. She noted that 'the duty to provide the means for social participation and integration' was diametrically opposed to the government's 'hostile environment'. It was at this juncture that she revealed that she had received off the record acknowledgement from within the Home Office that there had been a policy to be 'really hard to people here now so that others would get the message and be deterred from coming themselves.' It was this that she described as 'morally dubious and actually evil.' Setting up barriers, such as preventing asylum seekers and migrants from studying, stopped integration.

Dr Rowlands described the asylum system as 'morally problematic'. Asylum seekers themselves noted the damaging effects of the system as structured by the Home Office: the sheer waste of time and of human promise, especially when in indefinite detention. 'Everything collapses: mental health, dignity, respect, the sense of self-worth.' She noted extraordinary stories of migrant to migrant ministry within the most exacting of conditions and then asked: 'Does a policy prevent someone from achieving their share of the goods necessary for their flourishing?'

Dr Rowlands concluded: 'Our primary call is through the fellowship we share in Christ and our call to universal love and universal justice such as the Works of Mercy which don't have borders and precede demands the state makes of us as citizens.' In response to another question, she stated that the patriarchal, clerical and hierarchical Church institution itself did not practise Catholic social teaching as it should (such as subsidiarity) and that there was a pressing need to rebuild and consolidate Catholic social institutions.

<https://www.indcatholicnews.com/news/34912>

## NJPN CHAIR'S REPORT ON 40TH ANNIVERSARY

16 May 2018: **Anne Peacey was re-elected to serve as chair of the National Justice and Peace Network of England and Wales (NJPN) at Saturday's meeting in London.** Here is her report on NJPN's 40th anniversary Network meeting:

...Thank you for being present to Justice and Peace every day, in your lives. Thank you for being prophets in this time and space, for your activities in all the places you find yourselves, when a voice of hope is needed for so many, in our Church and in our world. Thank you for your support for NJPN. Thank you to Ann Kelly, our administrator, for the tremendous work she does for the network. We appreciate all that she does and it is right that we acknowledge just how much she takes on. Thank you Ann, for preparing the annual report which provides a summary of the activities of the past year. Thank you to the members of NJPN executive for their commitment and patience and for keeping me grounded. Thank you to members of our Working Parties, who contribute so much to the Network: the Environment working party for their commitment and sharing their knowledge and experience, the Media and Marketing Working party for their hard work and commitment, Conference Planning Groups, Ann's management support group. Thank you to all those who support the Network by their encouragement and affirmation as well as financial support - we would not exist without such support. It is difficult to start naming names but must include our Patrons, CAFOD, Columbans, CBCEW, Mill Hill Missionaries JPIC Desk, all agencies, Religious Congregations, dioceses, Bishops and ecumenical groups. I would like to acknowledge all those who we may never meet, who engage with us via our Facebook and Twitter pages.

As we celebrate the 40th anniversary of NJPN it is right that we look back at our history, rediscover and acknowledge our roots. Our past has brought us to this point in our story and it is truly fitting that we remember with gratitude and deep affection those whose passion for justice and peace has helped sustain and nurture our lives and our network over so many years. So, thank you to all our story tellers for your contributions to this celebration.

In taking this opportunity to look back over the years, in addition to the many wonderful individuals and groups who are part of the NJPN story, I want to mention a key event from my J&P story, the National Pastoral Council way back in May 1980. Having the opportunity to be a part of the justice sector was an amazing and exhilarating experience, the memories of that weekend in Liverpool have sustained me through many difficult times when issues of justice and peace have appeared to be side-lined by members of our Church community. I consider myself to have been very lucky, for whilst many of those early hopes have not been realised, having caught a glimpse of the possibilities, I believed that here was a real vision for the future progress of our Catholic communities and whilst there have been many other over the years this early experience remains special. Others will have their own special moments to cling to when times are troubled and they feel dispirited. Rich encounters with special people, times and events will have impacted on all of us in our Justice and Peace journey.

The riches of Scripture and of Catholic Social Teaching are gifted to us and provide a firm foundation and authenticity in our commitment to strive for a more just and peaceful world for all God's people. We dare to proclaim 'Jesus is Lord' and we know with certainty that we are called to recognise his presence in the faces of those we encounter in the challenges of our daily lives and we give an overwhelming 'YES' to Cain's question 'am I my brother's keeper?' (Gen. 4. 9)

So, where does that loud 'YES' leave us now? We certainly don't need to replay the great Bob Dylan anthem to remind us that indeed 'the times they are a-changing'. 'Twas ever thus, although somewhat frighteningly, change seems to be happening at an ever increasing rate, environmentally, socially, technologically, educationally and in every which way we can imagine, often beyond our control. How then are we to 'read the signs of the times' in the light of the Gospel, how to discern what are the 'joys and hopes' of all God's people, how to work for 'the common good', how to work for peace? (*Gaudium et Spes*: 1065) Do we really intend to commit to the huge challenge presented to us as individuals and as members of the Catholic community and of NJPN in our own space and time? In order to discern the signs of our time, here and now, we must first of all take time to reflect, to look and to listen, in order to allow our senses to recognise what is happening around us and to consider how our network must continue to change and grow, in order to respond to identified needs. In fact, using the Pastoral Cycle.

Membership of NJPN is open to all who share its vision and values, aiming to become more effective facilitators and communicators of the Gospel of justice, peace and love, to be an authentic witness, listening to and in solidarity with those on the margins, working with identified allies, and seeking further collaboration with both faith and secular groups, communicating ideas, articulating alternative narrative and values. Four areas of priority identified in September 2016 remain and response to these issues continues to form the basis of our planning: Movement of people, Environment, Inequality, Peace and non-violence.

The challenge for each of us is discern how best to work with members of diocesan, parish and local J&P groups, with those searching for a more just and peaceful world and hoping to find solidarity and support at our conference and/or networking days, how to hold out a hand of friendship to those who feel isolated and powerless, how to effect change in our society, globally and domestically where many feel that the voice of the Church is not speaking out with sufficient clarity and force on matters which concern all people of good will. Religious and secular structures are changing rapidly and the old certainties can no longer be taken for granted, with instant communication the world is getting smaller and information available at the click of a button. This is the reality of our world, a world where many suffer as a result of the actions of a few.

At this moment in time where do issues of justice and peace sit within our Catholic dioceses and parishes; how are those who feel alienated, disillusioned or excluded to be reached and served? How are the voices of lay men and women heard? Do we reach out to and nurture our young people and do we really want to hear what they say to us? How can we feel again the hope, the possibilities, the real experience of what our Church could be, that feeling of journeying together, of barriers being broken down ensuring that we really are brothers and sisters in Christ, sharing a common home, real 'Resurrection moments'.

<https://www.indcatholicnews.com/news/34919>

## PAX CHRISTI'S LINKS WITH NJPN OVER FOUR DECADES

Pat Gaffney General Secretary of Pax Christi 19 May 2018

When I started looking back through my files and our Pax Christi archives, I realised I too have been a part of the justice and peace world for 40 years. First at the end of the 70s in my parish J&P group in Hayes, West London. Then through my work in the development education department at CAFOD between 1980 - 1990 and since then, with my work in Pax Christi.

In my early days in CAFOD I found a Justice and Peace Handbook on how to do things. Here are some of the scenarios it pointed to: What to do in the event of a tear gas raid. What to do if you are shot with buckshot. No, not London but South Africa, during some of its darkest days. It could as well have been Central or Latin America where violence and repression were part of daily life. Today, same struggle, different place, and we could be talking about Gaza or Syria or Yemen. This is one lesson I have picked up over the years: same struggle, different place and time. Contexts matter and help to create an agenda; they call us to action for those in another part of the struggle, trying to offer solidarity and work for change.

The role of agencies has been central to the evolution of Justice and Peace in England and Wales. Back in 1978 a gathering was held in Spode House with CAFOD, CIIR, Pax Christi, CHAS and others too, to map out divisions of labour and interests in the work and since then these, and many more agencies have been an integral part of NJPN in its various incarnations: The Standing Conference of Diocesan J&P Group; the National Liaison Committee for Justice and Peace to the National J&P Network (NJPN) of today. Between 1984 and 1994 these agencies worked together on three handbooks: a basic J&P Handbook of contacts and issues, and two more reflective handbooks, one on group skills entitled '*Working Together*' and the third '*Doing Justice*', helping individuals and groups to undertake theological reflection on their work for J&P. Although out of print now, I still find them of great use in planning and preparing workshops and conferences.

I would like to highlight a particular period as one of real growth and consolidation of vision and outreach - the project that was run in the three-years leading to *Tertio Millennio Adveniente*, The Coming of the Third Millennium, and beyond. With a national worker, Rosemary Read, supported financially by religious congregations, a series of projects were launched: a mapping and analysis of J&P work nationally, the creation of a series of training workshops around the country - some issue-based and others skills based. There was the challenge to promote a range of models for '*Bringing Forth the Kingdom*' beyond the usual J&P group structure: so a campaign model; a catechetical model, a whole parish model, a school model and always encouraging collaborative work with other agencies, churches, and faith groups.

The handbooks which I have mentioned and the national training programme were all built on the long established and tested, see-judge-act model of working. Further enhanced by its use, especially in Latin America and Africa, NJPN adopted the pastoral cycle as a sound practice for engaging and sustaining people in the work: always beginning with people's personal experience, building on and developing questions to help analyse situations, reflecting on this through the eyes of faith and Catholic Social Teaching, moving people into action for change. So over the years we have adapted and innovated to meet the needs of the time. We should not be afraid of looking to the future - change must and will happen and it can bring with it new opportunities that build on the solid foundations created by so many great people. <https://www.indcatholicnews.com/news/34933>

## 40 YEARS OF NJPN - YOUNG PEOPLE'S VIEW

**Eleanor and Anna Marshall** gave the following talk at the 40th anniversary celebration in London on 12 May of the National Justice and Peace Network (NJPN):

**Eleanor:** I'm Eleanor aged 12 and this is Anna aged 14. We are sisters and we're members of the NJPN. We've been members for 5 years and have been going to the National Justice and Peace conference too. This is where we started to get inspired to get involved. This is where I started making things I call pockets for peace after meeting Pat Gaffney and deciding to raise money for Pax Christi. Thank you, Pat for encouraging me. Also, it's through the conference that we learnt about toilet twinning, a charity that twins toilets and teaches about the importance of sanitation.

**Anna:** Toilet Twinning was one of our workshops. We took this back to our parish. We toilet twinned our parish. We took it to our schools and we toilet twinned our schools. We took it to our local MP and town council and now our town is a toilet twinned town. This is part of why a member of our parish, Anne Peacey, who has supported us in everything we do, nominated us for the Million Minutes Dorothy Day award. I was lucky enough to win the award, and this only made me want to do more.

**Eleanor:** The conference is a place we can do more. We can learn from others and always receive great support. Our family is a justice and peace family, but, because of the NJPN, we feel like we are part of a much bigger family. We feel appreciated and appreciate everyone in the NJPN. We've been given so many opportunities. One year, we were invited to speak at the conference. This has given us great confidence for the future and helped us with public speaking and presenting ideas.

**Anna:** It's because of this that we now have a charity group at school. We have focused on making winter packs for the homeless, supported CAFOD campaigns and raised money for the Good Shepherd appeal in our diocese. We have recently become an SVP group and on Thursday, I was elected president whilst Eleanor was elected communications officer. We are always trying to find ways of spreading Justice and Peace.

**Eleanor:** Last Monday, we did the CAFOD '*Share the Journey*' sponsored walk and added 24 miles to the total in Sheffield. We often think about looking outwards at our world. This is what Justice and Peace has taught us to do. We think the world is beautiful and we're always trying to find a way we can make it a better place.

**Anna:** The NJPN helps us remember what the right thing to do is. I have been reading Pope Francis's *Gaudete et Exsultate* and this reminds me of what the NJPN does: "*Let us listen once more to Jesus... let us allow his words to unsettle us, to challenge us and to demand a real change in the way we live.*"

**Eleanor:** Pope Francis says, '*we should not be afraid to be challenged by the idealism of the young*'. In other words, listen to us because we all share this world and we want to help.

[www.justice-and-peace.org.uk/conference/](http://www.justice-and-peace.org.uk/conference/) <https://www.indcatholicnews.com/news/34932>

## PAX CHRISTI REFLECTION FOR PENTECOST: THE BURNING DOVE OF PEACE

Fr Rob Esdaile 21 May 2018

In the beginning was a mighty wind, stirring the waters on the first day, bringing forth life and light. At the beginning of Jesus' ministry, a gentler image of a descending dove illustrates the heavenly voice: "*This is my Son, the Beloved.*" But there is nothing dove-like at his crucified end, when Jesus expires, surrendering his Spirit into the Father's hands with a cosmic cry of pain.

There's no white bird seen at Pentecost, either. The mighty wind returns, of course, probing footings and rattling doors and windows. A noise fills the place and startles, bringing people running. But its visibility is now a flame descending on believers' heads, a fire like that which Moses saw, flaring without consuming.

This testing fire is the form the Dove of Peace must take today if we would free crucified humanity from its cross and open up paths of justice, solidarity and simple grateful living. The Spirit is an awkward gift, testing the foundations, attracting attention and opposition, admired and yet despised, cutting off the option of quiet indifferent living in the face of human pain.

The fire that settles on each disciple's brow and in each heart; this passion for the earth and rejection of crucifying violence; this asking of the awkward question and rejection of the easy lie; **this** is Pentecost and this the way of Christian hope. After forty days of flood the dove returned, bearing in its beak an olive twig, a sprig of possibility, a sign of a fertile earth where humanity might make landfall, disembark and till the broken earth once more. Our brow, our lips, our heart, bearing that sprig of God's Shalom/Salaam, become the Dove descending and heaven's voice is heard once more: "*Here is God's Beloved. Listen - and live!*"

- Fr Rob Esdaile is a member of Pax Christi's Nonviolence Working Group and Parish Priest of Our Lady of Lourdes, Thames Ditton.
- Pax Christi's AGM is on 2 June in Nottingham. <http://paxchristi.org.uk/>

## CAFOD EXPRESSES HORROR AT LOSS OF LIFE IN GAZA

15 May 15 2018: Catholic aid agency CAFOD has expressed horror at the loss of life in Gaza over recent days. CAFOD's Middle East Country Representative, Mary Lucas, returned recently from Gaza. She said: "We are deeply distressed by the loss of life in Gaza. People I met there spoke of hopelessness and despair, especially among the young, and they fear what will come next. The protests are intended to claim back dignity and tell the world the people of Gaza will not be forgotten. While the diplomatic community, including the UK Government, wait for an American-led peace initiative, the people of Gaza have dire humanitarian needs that cannot wait. We are calling on Foreign Secretary Boris Johnson to urge Israel to show respect for life and restraint towards those demonstrating in Gaza, to provide humanitarian assistance and put the UK government's weight behind a renewed effort to end the closure of Gaza. There are now 4.7 million Palestinians - almost two million in Gaza - living under occupation. This is unsustainable and unacceptable. Eleven years of closure of Gaza by Israel has resulted in siege-like conditions, with food, medicines, and fuel running critically low. The numbers of death and injuries during the protests have brought hospitals and health services to collapsing point. This recent escalation in violence, threatens hopes for a peaceful solution for both Israelis and Palestinians."

Palestinians in Gaza have been demonstrating each Friday since 30 March in the 'Great March of Return.' In largely community-based gatherings of citizens, young and old, people share stories of the villages their families left in 1948, sing songs and cook food before they march to the border and call for freedom. The protests were due to culminate on 14 May with the move of the US Embassy to Jerusalem and on 15 May with the anniversary of Palestinian displacement in 1948, when the State of Israel was created. News and eyewitness reports indicate that the protests have been largely non-violent and that protestors have been met with live fire from Israeli soldiers. According to CAFOD's local partner in Israel, human rights organisation Yesh Din, Israel's current open-fire regulations allow soldiers to fire live ammunition at demonstrators who do not pose a threat to human life, such as "key agitators." These provisions constitute a violation of the principles of the use of force against civilians that are upheld under international law.

CAFOD has worked through local Palestinian and Israeli partner organisations in the region for over 30 years, promoting human rights and justice and peace for all people - Israelis and Palestinians alike.

[www.cafod.org.uk](http://www.cafod.org.uk) <https://www.indcatholicnews.com/news/34911>

## UK HAS LICENSED OVER £320 MILLION OF ARMS TO ISRAEL SINCE 2014

**Source: CAAT** 26 April 2018: New figures from the Department of International Trade show that the UK has licensed over £320 million worth of arms to Israel since the attack on Gaza in 2014. Licences include components for drones, combat aircraft and helicopters along with spare parts for sniper rifles. 2017 also saw a £183 million licences for 'technology for military radars.' More than 40 unarmed Palestinians have been killed by the Israeli forces in protests over recent weeks, with thousands wounded.

In 2014, there was a debate in government about UK arms sales to Israel, with Baroness Warsi resigning in opposition to the continued arms sales. A review by government at the time found 12 licences for arms which are likely to have been used in the 2014 war. Previously, in 2010, the then Foreign Secretary David Miliband said Israeli equipment used in the attack on Gaza "almost certainly" contained UK-supplied components.

Andrew Smith of Campaign Against Arms Trade said: "The appalling scenes we have seen over recent weeks are yet another stark reminder of the repression and abuse that Palestinians are living under every day. By continuing to arm Israeli forces the UK isn't just making itself complicit in future attacks, it is sending a message of support for the collective punishment that has been inflicted. The situation is desperate, and the UK should be working for a peaceful and just solution, not pushing arms sales which can be used in abuses for years to come." <https://www.indcatholicnews.com/news/34792>



## PAX CHRISTI COMMEMORATES NAKBA, SUPPORTS HUMAN RIGHTS OF PALESTINIAN PEOPLE

14 May 2018: **Pax Christi International** has issued the following statement: "Tomorrow marks the 70th anniversary of the **Nakba** (Arabic for "catastrophe"), the expulsion of more than 750,000 Palestinians from their homes and the destruction of over 400 Palestinian towns and villages to make way for the state of Israel. Pax Christi members and partners around the world will organise commemoration activities in support of Palestinians and especially those who, after seven decades, remain refugees. In our commemoration statement, Pax Christi International calls on the international community to take the following actions:

- Recognise the Nakba and the right of return and/or compensation for Palestinian refugees as a prerequisite for a just and fair Israeli-Palestinian peace agreement, for which increased commitment from the international community is urgently necessary;
- Acknowledge that Palestinians have the right to nonviolent, peaceful protest, to look for practical ways to support them, and to endorse the UN call for an independent inquiry on the use of any excessive force against unarmed civilians;
- Insist that all Palestinians are afforded their human rights as outlined in the Universal Declaration of Human Rights of 1948, the UN Convention on the Rights of the Child of 1989, and other human rights treaties and instruments, and that violations of these rights are condemned and independently investigated.'

**Read the full statement here:** [www.paxchristi.net/news/statement-pax-christi-international-urges-international-community-commemorate-and-reflect/7006#sthash.2EOLiGdf.dpbs](http://www.paxchristi.net/news/statement-pax-christi-international-urges-international-community-commemorate-and-reflect/7006#sthash.2EOLiGdf.dpbs)  
<https://www.indcatholicnews.com/news/34900>

## WHY JEWS IN SOLIDARITY WITH PALESTINIANS WILL WIN THE DAY

Why Jews in solidarity with Palestinians will win the day

Because it's not 1933.

Because the Palestinians are not the Nazis.

Because we have not been here before.

Because this is new.

Why Jews in solidarity with Palestinians will win the day

Because you cannot shout about racism here but not there.

Because you cannot care about refugees here but not there.

Because discrimination at the Western Wall matters less than the Apartheid all around you.

Because an Israeli sniper's bullet is a bigger problem than an antisemitic tweet.

Why Jews in solidarity with Palestinians will win the day

Because there's no safety won by theft

Because there's no security built on fear.

Because democracy for some is not democracy.

Because a nuclear armed ghetto does not normalise the Jewish condition.

Why Jews in solidarity with Palestinians will win the day

Because those we have dispossessed have not disappeared.

Because Palestinians are allowed to resist.

Because you cannot celebrate a catastrophe.

Because your Bar/Bat Mitzvah trees were planted to conceal a crime scene.

Why Jews in solidarity with Palestinians will win the day

Because our Jewish leaders have lost their way and cannot be trusted.

Because our relationship with the Palestinian people is the only relationship that matters.

Because the future of Jews and Judaism depends on this.

Because there's only so long you can live in denial.

Why Jews in solidarity with Palestinians will win the day

Because Moses said justice

Because Micah said justice

Because Isaiah said justice

Because if we are the oppressor, then why be Jewish at all?

### For Nakba at 70

**Robert A. H. Cohen** 14 May 2018

• **Robert Cohen** lives in North Yorkshire in Britain and began writing on Israel-Palestine in 2011. His work has been regularly published at *Mondoweiss*, *Tikkun Daily* and *Jews for Justice for Palestinians*. Robert's blog *Writing from the Edge* broadens his remit to wider issues of Jewish interest from a British perspective. Expect some radically dissenting views on Israel, commentary on Jewish-Christian interfaith issues and life as the Jewish husband of a Church of England vicar.

[www.patheos.com/blogs/writingfromtheedge/2018/05/why-jews-in-solidarity-with-palestinians-will-win-the-day/?utm\\_medium=email&utm\\_source=BRSS&utm\\_campaign=Jewish&utm\\_content=344](http://www.patheos.com/blogs/writingfromtheedge/2018/05/why-jews-in-solidarity-with-palestinians-will-win-the-day/?utm_medium=email&utm_source=BRSS&utm_campaign=Jewish&utm_content=344)

## FAITH COMMUNITY CHALLENGES FRACKING IN LANCASHIRE

**Dr Stephen Garsed** 22 May 2018: What happens in developing countries may seem a world away from Preston New Road (PNR), but my family's involvement with organisations such as Christian Aid, CAFOD and the Fairtrade movement has shown many parallels between what happens overseas and what is happening at PNR.

**Firstly, Climate Change:** A few years ago, we were visited by a grower of Fairtrade cotton from Mali. He told us that the biggest threat he faced was climate change. A couple of years ago my parish was visited by a nun from a parish in Zambia that it has supported for a quarter of a century. She said the biggest threat was climate change. In February CAFOD hosted a partner for Zimbabwe. In his very first sentence he spoke of the threat from climate change.

Climate change has a disproportionate effect on countries with climatic extremes and particularly on the poor and marginalised of those countries who often eke a living at the margins of survival. We are extremely lucky in the UK, as the latitude at which we sit means that it is rarely too hot or too cold, too wet or too dry. Yes, we have seen effects locally, with the four devastating floods that have hit the North West in the last 15 years, but the effects on the poor overseas are orders of magnitude greater. Much of the current mass migration is driven by climate change but the press just blames the migrants. As a nation, we remain shockingly complacent and will continue to do so until the Thames bursts its banks in London big-time.

It is a testament to the Government's priorities and complacency that it is actively supporting a fossil fuel industry whilst withholding money from innovative renewables projects and investment in domestic energy conservation.

Climate change is a huge moral issue. Any person who uses fossil fuels unnecessarily, or who promotes the unnecessary extraction of fossil fuels is committing a crime against humanity and in particular, a crime against the poor. It is notable that development agencies such as CAFOD and Christian Aid were founder members of the Climate Change coalition. Such agencies are now lobbying the World Bank to end their support for fossil fuels overseas particularly the big carbon-fuelled power stations and huge transmission networks, which account for over 99% of its current expenditure. They are being asked instead to invest in renewable projects, particularly solar, so that even the remotest village has a carbon-neutral source of electricity. The World Bank is now beginning to respond to this pressure. The lesson is that it can be done. It needs the will. Here today at PNR we are telling our Government to get a grip, to stop believing the "transitional energy source" fantasy and commit to the only sane route of energy provision.

**Secondly, the rules that govern the world:** Development agencies are very familiar with the damage caused to communities and the environment by the activities of businesses and governments. These include land grabs, destruction of forests and the despoliation of land to extract timber or minerals or to grow crops such as oil palm or animal foodstuffs like soybeans for export to the rich world. The particular iniquity is that this is often done at the expense of the indigenous people.

To put it somewhat simplistically, there is a contest between the works of God and the works of the corporate world - which I will refer to as Mammon - a good old biblical word. The works of God are embodied in creation - the natural world and the astonishing beauty and diversity within it. Mammon is concerned only with financial gain - anything is moral so long as it makes a profit. Tax - that process which siphons off company profits to finance the common good is an anathema and is to be avoided at all costs. Mammon cares not one iota for the environment or its inhabitants. People are, at best, commodities - work fodder. Many of Mammon's big players regrettably operate from our own shores, although for tax purposes are often nominally based overseas. Mammon thrives because most of the rules and conventions by which governments and commerce operate were made by the rich for the rich. Their rules take little or no account of creation or indigenous peoples and are thus inherently sinful. Pope Francis has been uncompromising in denouncing this as "structural sin".

To fight against trade injustices, development agencies such as Christian Aid and CAFOD established Fairtrade over 30 years ago providing an alternative to the unjust trading arrangements for commodities such as tea and coffee and to campaign for trade justice. Please do your bit to support Fairtrade.

**My third point follows on closely from the second:** Throughout the developing world, we see people being denied their rightful voice. 30 years ago, in El Salvador, the government (effectively a consortium of rich families backed by the USA) ran a campaign of intimidation and murder against the leaders of poor farmers. The local Archbishop, Oscar Romero, consistently denounced the injustices in his weekly sermon broadcast country-wide on the church radio station - so the regime blew it up. CAFOD rebuilt it. Shortly afterwards, Romero was assassinated to silence him forever. It is a very sad fact that today repression, intimidation and the murder of people speaking out against the exploitation of the poor and environmental exploitation is as bad, if not worse than it ever was. These are people fighting for the forests, for their own land in the face of speculators and corrupt governments.

I went to a talk about Archbishop Romero a few weeks ago. The speaker was asked about the biggest changes that had occurred in El Salvador in the last 30 years. He replied that it was no longer the big families running the country, it is the corporations. Other than that, little had changed - the people are still oppressed, intimidated and subject to death squads for speaking out. Both Christian Aid and CAFOD put significant resources into advocacy - providing the means for poor and often illiterate people to fight for justice against oppression illegal logging, mining and land grabs. It is money well spent as it strikes at the root of injustice, the frequently unchallenged power of the rich.

We opponents of fracking are on the streets, not because we want to be but, like the poor throughout the world, it is where our voices can be heard - as we are denied the access to the corridors of power that industry lobbyists enjoy. Jesus said in his great Sermon on the Mount "*Happy are those who hunger and thirst for what is right, they shall be satisfied*". There are loads of very hungry people here today demanding justice. Our weapons are faith, hope, truth, joy, love, a passion for justice and an indomitable spirit. Praise be!

• Extracts from input by Dr Stephen Garsed at the **No Faith in Fracking** liturgy on 25 April 2018. Stephen is a member of Lancaster Diocesan Faith & Justice Commission Environment Group. **Full input at** [www.lancasterfaithandjustice.co.uk/newsletter](http://www.lancasterfaithandjustice.co.uk/newsletter) <https://www.indcatholicnews.com/news/34956>

## 'HOW ARE WE SHAPING THE FUTURE OF OUR PLANET?' STUDY DAY IN WEST YORKSHIRE

**'How are we shaping the future of our planet?'** was the title of a day held on Saturday 28 April 2018 at the Mirfield Centre in West Yorkshire, and in collaboration with Christians Aware. The ecumenical event involved talks from Ellen Teague of the Columban JPIC team, worship with the monks of the Community of the Resurrection, and discussion over lunch in a 19th century dining hall by around 25 participants.

Ellen has produced several study programmes for Christian groups, including, *'Paint the Church Green'*, *'Our Earth, Our Home'* - Green assemblies for primary schools, and contributed towards the Columban study programme on *'Laudato Si'*. She spoke about care for creation in the Anthropocene Era, an age when there is significant human impact on the Earth's geology and ecosystems, including, but not limited to, anthropogenic climate change. Specific topics were 'Climate Change', 'Care of the Earth', 'Lifestyle' and 'Love for the Poor'. The challenges of the Pope Francis encyclical, *'Laudato Si'* were examined and various movements which Church groups have supported: the international movement to divest from fossil fuels, the Church lobby and nearly two million signatures on a faith petition to urge an agreement at the Paris Climate Talks in 2015, the Global Catholic Climate Movement, the anti-fracking protests around England, initiatives to support refugees, and the eco-congregation and livesimply parish awards.

Participants from around Yorkshire and from as far afield as Birmingham were interested to learn about inspirational Christian environmentalists. Some had given their lives towards promoting sustainable development in the global south: Chico Mendez (Brazil), Dorothy Stang (Brazil), Wangari Maathai (Kenya) and Berta Caceres (Honduras). The call of Pope Francis to hear the cry of the Earth and the cry of poor as interconnected issues was looked at. Copies of the Environment Policy of the Anglican Diocese of Leeds were handed out. It said, "Caring for creation is an essential part of Christian ministry and mission" and made a commitment towards reducing the diocesan carbon footprint and promoting the award scheme 'Eco-Diocese' run by A Rocha. The diocesan environment officer ensures that the policy is implemented.

Being a witness to sustainable living was thought to be important - to review personal energy use, transport, food and water. Virtual water and the role of corporations in promoting water as a commodity rather than a human right were discussed at length. There was concern about corporations taking control over local water supplies, for example in the Mexican State of Chiapas. All made a commitment to fairtrade, support allotments and appreciate biodiversity such as wild flowers and bees.

The *'Laudato Si'* theme of 'Integral Ecology' was looked at in relation to extractive industries where large-scale destructive mining has destroyed communities and local environments throughout the global south. The mining of Coltan for our mobile phones in DR Congo has led to child labour, violence and terrible human rights violations. One image shown was from the Southern Philippine island of Mindanao where a Columban priest moved the daily parish Mass to a picket line to support the local Subaanen tribal people who were trying peacefully to block machinery doing exploration work in advance of gold mining.

Barbara Butler, the Executive Secretary of Christians Aware, brought copies of a new book she has edited: *'Just Food? Food and farming for a sustainable future.'* It hopes to increase support for more sustainable family farming over industrial farming. Small Farmers are described as the stewards of landscapes, field boundaries and hedgerows, the guardians of fertility of the soils, the pastures and biodiversity.

Joining Green Christians was highly recommended, to keep in touch with events, resources, and the 'Joy in Enough' programme.

**Links:** [www.mirfield.org.uk/mirfield-centre/course-and-event-calendar/](http://www.mirfield.org.uk/mirfield-centre/course-and-event-calendar/)  
[www.christiansaware.co.uk/New\\_books\\_2018.html](http://www.christiansaware.co.uk/New_books_2018.html)  
[www.greenchristian.org.uk/](http://www.greenchristian.org.uk/)

## COLUMBANS RECRUITING 'FAITH IN ACTION VOLUNTEER'

The Columbans are seeking to appoint a new 'Faith in Action Volunteer' to begin in September 2018. This is a year of personal development and growth based in Birmingham, putting faith into action through projects connected to refugees/asylum, interreligious dialogue, and justice and peace education. The year includes a visit to learn about Columban mission in another culture. (Previous volunteers have visited the Philippines, the US/Mexico borderlands, Peru and South Korea.)

*"I have really enjoyed my time with the Columbans. I have learnt so much about the church, justice and peace, missionaries, refugees, migration, a number of different organisations and mostly I have learnt a lot about myself and what my strengths are."*  
Julia, Faith in Action volunteer 2015/16

*"Being the 'Faith in Action Volunteer' has been an amazing, varied role with lots of opportunities to learn and grow in my understanding of justice and peace. I highly recommend this role to anyone who wants to grow in their faith and understanding of how this can be actively lived. It's a year of learning, collaborative working, varied experiences, work with young people and fun!"*  
Anna, Faith in Action volunteer 2014/15

Provision: Volunteer package covering accommodation, travel expenses and £90 per week.

Hours: 35 hours per week (including some evenings and weekends which should be taken back in lieu)

Duration: Fixed-term for twelve months (10 September 2018 - 31 August 2019)

The closing date for applications is 15 June 2018. Interviews are likely to be on 22 June in Birmingham. Travel expenses can be covered if required. The Columbans reserve the right to change and amend this volunteer description/person specification in accordance with the changing requirements of the organisation.

**See:** [www.columbans.co.uk/news/seeking-faith-action-volunteer-begin-september-2018/](http://www.columbans.co.uk/news/seeking-faith-action-volunteer-begin-september-2018/)

## CAFOD DIRECTOR CHRIS BAIN TO RETIRE

**CAFOD** 22 May 2018

Chris Bain, 64, will retire in December 2018 after 15 years as the Director of CAFOD. Chris said: "I am proud and humbled to have been part of the life-changing work of CAFOD for the last 15 years. CAFOD's sense of mission and purpose has never been stronger. We are in sound financial health and have a wealth of talent in our dedicated staff and volunteers. Sustainable development, supporting the poorest communities across the world to live life to the fullest, remains at CAFOD's heart. In the many times I have witnessed CAFOD's work overseas, the results of our local intervention are clear - children attending school, farms flourishing and women taking the lead in their communities."

CAFOD is a leader in humanitarian crisis response, working as part of a global network of Catholic Caritas agencies to respond quickly and effectively to events like Typhoon Haiyan or the Nepal earthquake. The agency has also pushed work to address climate change. Spurred on by reports from its partners of erratic weather patterns hitting poor communities and reversing hard-won gains to end poverty, CAFOD worked with others to successfully lobby the UK government to enact the Climate Change Act, making the UK the first country to set legally binding carbon targets. It currently works alongside the Holy See to push for progress at UN climate change summits.

Chris says: "These achievements have been possible because CAFOD is held fondly in the hearts of the Catholic community in England and Wales, who trust us to work alongside the poor on their behalf. We are blessed by their support and I say thank you to so many who have given generously their gifts, time and prayers."

Bishop John Arnold of Salford, Chair of CAFOD's Board of Trustees, said: "Chris has led CAFOD through great successes in challenging times. He leaves CAFOD having provided a clear directional purpose and strong sense of mission. On behalf of the Trustees, we thank him for his service in leading CAFOD as an evangelising witness of the Church, proclaiming the Gospel through action."

The Board of Trustees will begin the recruitment process for a new Director in the coming months.

<https://cafod.org.uk/>

<https://www.indcatholicnews.com/news/34955>

## THEY WILL INHERIT THE EARTH: Peace and Non-violence in the age of Climate Change

**John Dear** Orbis Books

In the Beatitudes, Jesus says of the meek, "they will inherit the earth." Meekness, John Dear argues, is the biblical word for nonviolence. He makes the connection Jesus makes at the start of his Sermon on the Mount between our practice of nonviolence and our unity with creation: our rejection of nonviolence is inevitably linked to the catastrophic effects of climate change and environment ruin.

Drawing on personal stories of his life in the desert in New Mexico, his time as a chaplain at Yosemite, his friendship with indigenous and environmental leaders, his experience at Standing Rock protests, as well as his work with the Vatican on a new stance on nonviolence, John Dear invites us to return to nonviolence as a way of life and a living solidarity with Mother Earth and her creatures.

John Dear is a priest, activist and lecturer who has dedicated his life to the pursuit of peace. His many books include *Thomas Merton, Peacemaker* (2015) and *Lazarus, Come Forth!* (2011), both Orbis. He was nominated by Archbishop Desmond Tutu for the Nobel Peace Prize. He lives in New Mexico.

## VOLUNTEERS NEEDED FOR GREEN CHRISTIAN STALL AT GREENBELT - 24-27 AUGUST

Are you coming to Greenbelt this summer 24th-27th August, near Kettering, Northamptonshire?

a) We would be pleased to hear from you if you would like to put in a 2 hour session at GC's stall at Green belt in 2018- near Kettering, Northamptonshire

b) We are looking for people to help look after our stall and chat to people about our work. Also, if you have not bought your ticket yet, and would be prepared to give us a number of hours of your time (and help set up/take down) we might be able to provide you with a free ticket. Either way, if you are interested in helping us, please email [ruthjarman@greenchristian.org.uk](mailto:ruthjarman@greenchristian.org.uk)

## ACN IS WALKING FOR IRAQ!

This year the North West Office for Aid to the Church in Need is raising awareness and funds to support Iraqi Christians as they return to the Ninevah Plain.

Throughout 2018, Caroline and Bridget will be walking a route that takes in all five NW Cathedrals. So far we've scheduled walks for 18-21 May (Lancaster Cathedral - Salford Cathedral), 15-16 June (Salford Cathedral - Liverpool Metropolitan Cathedral), 6-7 July (Liverpool Metropolitan Cathedral - Wrexham Cathedral) and 14-15 September (Wrexham Cathedral - Shrewsbury Cathedral).

Why not get your parish or school walking to provide a brighter future for Iraq's Christian community?

You can donate over the phone or take part by contacting ACN NW on 01524 388739 or [NW.office@acnuk.org](mailto:NW.office@acnuk.org).

Or sponsor them at [www.justgiving.com/fundraising/walks4iraq](http://www.justgiving.com/fundraising/walks4iraq)



## MANCHESTER STUDENTS GET MESSAGE ABOUT CYBERBULLYING FROM LOZT

4 May 2018: Singing duo LOZT visited Saint Paul's Catholic High School in Wythenshawe, Greater Manchester, this week, to deliver a mental health, online safety and cyber bullying themed message. The students watched a unique and entertaining performance from the artists, which was followed by a mental health and online safety educational message. The main message of the presentation empowers students to make the right choices in regards to online safety and cyber bullying, as well as to inform students not to discriminate and to treat everyone fairly. They also discussed mental health and well-being, empowering students with confidence to speak about their state of mind, tools to recognise when to reach out and who to talk to.

Mrs Laura Melling from Saint Paul's explained: "LOZT gave advice on how to stay safe online (never giving out personal information, never meeting strangers online, safety on social network sites, following rules of your parents on the internet etc) as well as discussing cyber bullying and where to go for help. They also discussed personal stories including a time when one of them was affected by cyber bullying, how they felt at the time, how they reacted, and the outcome of the situation. They then discussed mental health, the causes of mental health problems such as stress at school or relationships, a time they have had their own mental health issues, who to turn to for help and the importance of speaking up."

Mr Alex Hren, Head Teacher at Saint Paul's said: "The performance was extremely engaging so that when the message was being delivered, the students wanted to be involved and were very attentive. It was a great way to deliver an important message."

<https://www.indcatholicnews.com/news/34851>

## USA: 'RECLAIMING JESUS IN A TIME OF CRISIS' - VIDEO

16 May 2018

**Jim Wallis from Sojourners writes:** Just recently, a Washington lawmaker asked me a question over breakfast that has stayed with me ever since. The national legislator is a Christian, but genuinely was having a hard time understanding the message and motivation of the evangelical "advisers" to President Donald Trump. He posed the sincere query, "What about Jesus?" It is exactly the right question and I have thought about it since our conversation: "What about Jesus?"

What do these evangelicals do with that question as they listen and talk with and for Donald Trump? Would Jesus talk this way about immigrants, act this way toward women, use such divisive language of racial fear and resentment, show such a blatant disregard for truth, prefer strong-man to servant leadership, and really say that one country should be "first?" What do we do with Jesus? That is always the right question, including when it comes to politics, and especially if we say we are followers of Jesus Christ.

In this short four-minute video, theologian and founder of Sojourners Jim Wallis says that the soul of the nation and the integrity of faith are at stake. "We believe racial bigotry is a brutal assault on the image of God," he says. Rev. Dr Sharon Watkins, former general minister and president of the Christian Church (Disciples of Christ), and a member of the World Council of Churches Central Committee, says: "When politics undermine our theology, we must examine those politics. We believe that Christ's way of leadership is servanthood, not domination." Dr Ron Sider, founder and president emeritus of Evangelicals for Social Action says, "it's our duty as leaders of the church to speak truth in humility and love." Dr Amos Brown of the National Baptist Convention reflects that, "we believe each human being is made in God's image and likeness." Barbara Williams-Skinner of the National African American Clergy Network says: "We reject the misogyny, harassment, assault, and abuse of women in our churches and our country. We reject an 'America first' philosophy as theological heresy." Other contributors include Rev Michael Curry and Fr Richard Rohr.

**Watch at:** <https://sojo.net/articles/what-about-jesus>

## NEW DATA PROTECTION REGULATIONS – YOUR RESPONSE

Many readers have responded to the data protection message in the last issue. So far only one person has decided to no longer receive the bulletin. If you know of anyone who has not yet replied, or someone who would like to receive the monthly e bulletin in future, please let me know at [anneoc980@hotmail.com](mailto:anneoc980@hotmail.com)

Because I inherited the mailing list from many sources it has sometimes seemed that the bulletins were going out into the ether with no knowledge of how they were being used or regarded. It has therefore been extremely heartening to get so many positive and encouraging comments. Here are just a few:

- *I wish to continuing receiving the NW NJPN E Bulletin. Many thanks for your hard efforts and work which are greatly appreciated.*
- *I have only just had time to read through this issue, it is brilliant! I wish I could have been to London to hear Bruce Kent speak, he makes such good sense. So many really good pieces and it will take me some time to read them all. So congratulations once again and many thanks.*
- *Yes please continue to send it. I print it off every month and put it at the back of church. Not sure how many people read it, but at least they have the option!*
- *I'm very happy to stay on your distribution list. Your bulletin is invariably a fine and very helpful J&P source. I am only sorry that I cannot attend to all of the many important topics covered.*
- *I definitely would like to carry on receiving the NW NJPN E Bulletin. I have always found them very interesting and informative. Keep up the good work. Thanks and God Bless.*
- *Please continue with the newsletters. They keep you in touch!*
- *I want to continue to receive the J&P news. It's a nourishing and informative magazine. Thank you for providing it.*
- *Please keep my name on your email list to continue receiving your bulletins. Thank you so much for compiling and circulating this information so regularly.*
- *I look forward to your monthly bulletin and would like to receive it regularly. Thanks for all the work you do to keep us informed.*
- *Many thanks for all your hard work in producing such an exceptional and comprehensive bulletin.*

## FORTHCOMING EVENTS

### JUNE

**1-7 Volunteers' Week** a national celebration of volunteering.

**5 Online Talk** 7pm: Geoff O'Donoghue Director of Operations at CAFOD shares the stories of the people he has met whose lives have been transformed by CAFOD's care. Register here:

<https://register.gotowebinar.com/register/7458717837235699459>

**6** All volunteers are welcome at the CAFOD Volunteers' Week Mass of Thanksgiving at Romero House, London at 12pm, with buffet lunch. For catering purposes, please register here: <https://www.eventbrite.co.uk/e/mass-of-thanksgiving-romero-house-tickets-45511073847>

**7** 7pm: Our gap year volunteers will share their experiences of working with CAFOD, including their international trips to visit our partners. Register here: <https://register.gotowebinar.com/register/4983278457972755971>

**5 Human Cargo** 8-10.15pm Liverpool Philharmonic Hall, Hope Street, Liverpool L1 9BP. The Windrush scandal shows migration remains a faultline through this nation's psyche. So it's timely that *Human Cargo* is hitting the road. In May/June 2018 Matthew Crampton tours an exciting new version of the show with the American traditional music legend Jeff Warner. Each show partners with local refugee groups. Based on Crampton's book *Human Cargo: Stories and Songs of Emigration, Slavery and Transportation* published by Muddler Books Paperback, 168 pages 50 illustrations £9.99. More details of the show and booking <http://matthewcrampton.com/index.php/home/human-cargo/>

**5 World Environment Day.** This year's theme: Plastic Pollution: this year's host country: India

**7 Our Faith, Our Planet, Our Actions** 6.30-9.00pm Manchester Cathedral

**8** (Evening) and **9** (Morning) June: **Bioblitz** at St John's Churchyard, Hurst Green Lancs BB7 9QR

**7 Understanding Dementia** - a workshop at the Ridge Methodist Church, 61 The Ridge, Marple SK6 7ER 10am-4pm. Led by Mark Perry (Dementia Training officer for Stockport) Bring your own lunch - hot drinks provided. Contact Rev Graham Hawley 0161 4495647 or [margram@talktalk.net](mailto:margram@talktalk.net) to reserve a place.

**7 Fair Trade Fashion Show** 7.30-9.30pm Caldley Valley Neighbourhood Church, Chester, CH3 5PR. £5. An illustrated talk with Fashion Show, sale of products, and refreshments. In aid of Chifundo UK - a charity that supports a women's enterprise in Malawi. 01244 381490 [www.chifundomalawi.org](http://www.chifundomalawi.org)

**12 Time Out on Tuesdays** Input and silent prayer time at The Convent of Our Lady of the Cenacle, Lance Lane, Wavertree, L15 6TW 10am-4pm. Cost £10. Tea and coffee, bring your own lunch. 0151 722 2271, email: [winniecenacle@gmail.com](mailto:winniecenacle@gmail.com)

**18-24 Refugee Week Different Pasts, Shared Future** In the UK, Refugee Week is a nationwide programme of arts, cultural and educational events that celebrate the contribution of refugees to the UK, and encourages a better understanding between communities. Refugee Week started in 1998 as a direct reaction to hostility in the media and society in general towards refugees and asylum seekers. Refugee Week is now one of the leading national initiatives working to counter this negative climate, defending the importance of sanctuary and the benefits it can bring to both refugees and host communities. Through Refugee Week we aim to provide an important opportunity for asylum seekers and refugees to be seen, listened to and valued. <http://refugeeweek.org.uk/>

**19 Modern Day Slavery: How can the Church respond?** 7.30-9pm Cornerstones, Sulyard St, Lancaster LA1 1PX. Speaker Rachel Jobes, Regional Development Worker, Hope for Justice. All welcome.

**20 World Refugee Day**

**22 CWDF 25-Year Celebratory Event** 7-9pm Hoole Community Centre, Westminster Rd, Hoole CH2 3AU Info: 01244 350323

**23 Ecumenical Quiet Day** for everyone at The Convent of Our Lady of the Cenacle, Lance Lane, Wavertree, Liverpool L15 6TW 10am-4pm. Input and time for individual quiet prayer and reflection. Cost £10. Tea & coffee provided. Bring your own lunch. For more information or to book: Tel 0151 722 2271 email: [winniecenacle@gmail.com](mailto:winniecenacle@gmail.com)

**23 Liverpool J&P Annual Assembly Blessed are the Peacemakers** - Resolving personal and political conflict. From 10am to 4pm at the LACE Conference Centre, Croxteth Drive, Liverpool, L17 1AA. Suggested donation £10. Contact Steve Atherton 0151 522 1080/1 [s.atherton@rcaol.co.uk](mailto:s.atherton@rcaol.co.uk)

**26 Eucharist – the new heavens and the new earth** 7pm Lancaster University

**30** Join us on our **Pilgrimage Against Poverty:** Monton, Salford 12 noon-5pm for a prayerful walk in beautiful, historic surroundings. Learn about the industrial history of our region - and the connections with our work to build a just and compassionate society today. Share prayers and reflection with other Christians concerned about UK poverty and inequality. Raise funds to help loosen the grip of UK poverty. The pilgrimage will be a gentle 6-mile walk along lanes, footpaths and the side of the Bridgewater canal. Register with Church Action on Poverty at [www.church-poverty.org.uk/pilgrimage](http://www.church-poverty.org.uk/pilgrimage) where you can find more info and set up your own fund-raising page for friends and family to make secure donations online

**30 Friends of Sabeel & Kairos Britain Conference** 10am-5pm Oxford. Main speaker : Revd Naim Ateek, prominent Palestinian Theologian, Father of Palestinian Liberation Theology, the founder of Sabeel Theological Center Jerusalem, a co-author of the Palestinian Kairos Document, and the author of several important books such as Justice and Only Justice and A Palestinian Christian Cry for Reconciliation. More details: [www.friendsofsabeel.org.uk/events/251/friends-of-sabeel-uk-kairos-britain-conference-2018-oxford/](http://www.friendsofsabeel.org.uk/events/251/friends-of-sabeel-uk-kairos-britain-conference-2018-oxford/)

**30 June – 8 July Speak up Week** – a National Conversation on Climate Change. Contact your MP and help widen the conversation. Resources: [www.cafod.org.uk](http://www.cafod.org.uk) and <https://www.theclimatecoalition.org/speakupweek>

**\*EUCHARIST AND MISSIONARY DISCIPLES\*** A series of talks and presentations to help us reflect and prepare for the **Adoremus, National Eucharistic Congress and Liverpool Archdiocese Synod 2020.**

**Thursdays of June** 2018 at 1pm-2.30pm and repeated at 7.30pm-9pm, Pastoral Centre, Mayfield Road, Widnes (see box below for details)

## JULY

Friday 20 – Sunday 22 July

**2018 ANNUAL JUSTICE & PEACE CONFERENCE: 'In the Shelter of Each Other the People Live'**

The Hayes Conference Centre, Swanwick, Derbyshire – see next page for further details

## SEPTEMBER

**1 Creation Day** The Bishops of England and Wales will be launching the film *Global Healing* as a foundation for a practical response from individuals, families, parishes and dioceses. Resources will be available from August on [www.ourcommonhome.co.uk](http://www.ourcommonhome.co.uk) "Evidence is constantly increasing which shows the urgency now required to reverse the damage to our planet. Pope Francis speaks of hope and confidence that we can achieve this change but it is for everyone to be recognising the practical possibilities that each one of us has, even in our daily routines and choices to achieve Global Healing." Bishop John Arnold, Salford Diocese.

Following the example of the Orthodox Church, in 2015 Pope Francis declared September 1 as the **World Day of Prayer for the Care of Creation**. According to Pope Francis, "This offers to individual believers and to the community a precious opportunity to renew our personal participation in this vocation as custodians of creation, raising to God our thanks for the marvellous works that He has entrusted to our care, invoking his help for the protection of creation and his mercy for the sins committed against the world in which we live."

Suggestions for ways of celebrating this day as individuals, parishes or groups: <https://catholicclimatemovement.global/world-day-of-prayer>

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

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

### **1 September – 4 October The Season of Creation**

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

**A Useful Liturgical Resource-** The Liverpool Archdiocese J & P Commission with CAFOD Liverpool prepared **Creation Time resources** for 2016 and 2017 containing praying with the gospels, stories from our time and *Laudato Si'*. The 2018 resource will be ready in the late Summer. This will then provide a complete course for the three years of the Church's liturgical cycle.

**Download at** <https://jp.liverpoolcatholic.org.uk/resources/creation/>

### **EUCHARIST AND MISSIONARY DISCIPLES**

A series of talks and presentations to help us reflect and prepare for the Adoremus, National Eucharistic Congress and Liverpool Archdiocese Synod 2020.

Thursdays of June 2018 at 1pm-2.30pm and repeated at 7.30pm-9pm, Pastoral Centre, Mayfield Road, Widnes

#### **7 June 'Taste and See' with Fr Grant Maddock, Priest of the Archdiocese of Liverpool**

Fr Grant will lead us in an exploration of the Eucharist at the heart of the parish in the celebration of Mass and how this can engage all our senses.

#### **14 June 'Blessed and Broken' with Ged Flynn, CEO of Papyrus, Prevention of Youth Suicide**

Ged will help us consider how our understanding of Eucharist as a means to healing and reconciliation, especially for those experiencing loss or brokenness in their lives.

#### **21 June 'Changed and Transformed' with Dr. Susy Brouard, Theology Advisor at CAFOD**

Using the writings of Pope Francis, Susy will help us examine elements of justice, creation and ecology that arise from our experience of Eucharistic discipleship.

#### **28 June 'Radical and Inclusive' with Pat Jones CBE former Assistant General Secretary of the Bishops Conference of England and Wales and Director of the Prisoners Education Trust**

Pat will view the radical inclusiveness of Jesus and help us explore how this challenge remains today in becoming a church where all can experience true welcome.

• 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 comprehensive weekly e-bulletins from National J&P Network (plus copies of this newsletter and back issues) and resources at [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk) or contact [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) 0207 901 4864

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

**\*MORE INFO ON NEXT PAGE\* – NATIONAL J&P CONFERENCE AND NATIONAL EUCHARISTIC PILGRIMAGE AND CONGRESS ADOREMUS**

## 2018 ANNUAL JUSTICE & PEACE CONFERENCE: *'In the Shelter of Each Other the People Live'*

in partnership with Housing Justice, Church Action on Poverty, Prison Advice and Care Trust and Apostleship of the Sea.  
Friday 20 – Sunday 22 July 2018 The Hayes Conference Centre, Swanwick, Derbyshire

### SPEAKERS

**Rev Al Barrett** is Rector of Hodge Hill Church, a Church of England-URC ecumenical partnership in east Birmingham. He lives on a diverse outer estate on the edge of the city, and has been involved in a journey of community-building there, with friends and neighbours, for the last 7 years.

**David McLoughlin**, a founder member of the Movement of Christian Workers, teaches at Newman University. He is a theological resource person for Caritas Europe, CAFOD, Pax Christi, the J&P network and various groups of Religious. He explores the relationship between theology and everyday life and offers radical readings of the Bible for Christian activists.

**Sarah Teather** has been Director of Jesuit Refugee Service UK since January 2016. She served for 12 years as MP in North West London. She stood down in 2015 and worked with JRS International, visiting refugee projects around the world, before taking up her present post.

**John Grogan MP**, a Catholic, was elected in 2017 as Labour MP for Keighley and Ilkley, having previously been MP for Selby before boundary changes. He is committed to issues of social justice and peace, voting against Trident renewal.

### The Conference will be chaired by Housing Justice

**CELEBRANT: Fr Colum Kelly**, Apostleship of the Sea port chaplain for Immingham.

**PLUS** \*Just Fair Market Place\* \*Workshops\* \*Festival\* Programmes for Children and Young People

**Information and booking forms available at:** [www.justice-and-peace.org.uk/conference/](http://www.justice-and-peace.org.uk/conference/) or for more information

contact: The Administrator, NJPN, 39 Eccleston Square, London SW1V 1BX 020 7901 4864 [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk)

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

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

### SEPTEMBER 7 –8

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

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

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

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

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

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

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

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

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

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

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

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



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

**Eucharist: The Bread of Life** - Interdenominational sharing on how we understand Eucharist.  
Conversation between Archbishop Malcolm McMahon, Bishop Paul Bayes and a Free Church leader.  
St Nicholas, 5 Old Church Yard, Liverpool L2 8GW  
5.15 – 6.15 Saturday

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

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

### **Food for the hungry 2**

Feeding Liverpool: sharing stories over food  
Bread making; Parishioner involvement; Virginia Moffat workshop on '*I, Daniel Blake*'  
The Epsie Nugent Kitchen, Epsom St Community Centre, Epsom Way, Liverpool L5 2QT

### **Welcoming the Stranger**

Immigration into the North West from the Great Famine through to modern day Asylum Seekers/Refugees  
Coordinated by Liverpool J&P  
The inputs will include: vocabulary; reasons for migration; journeys; process of application; 'failed' asylum seekers; destitution; statistics; range of voices and stories.  
St Anthony, Scotland Rd, Liverpool L5 5BD  
11.00 – 3.00 Saturday

### **Reconciliation**

Coordinated by Pax Christi  
Meditations with Pax Christi ICON "*Christ is Our Reconciliation*"; Jenny Sinclair with T4CG's perspective on reconciliation; family friendly activities; discussion panel of women  
Our Lady of Reconciliation, Eldon Steet, Vauxhall, Liverpool L3 6HE  
Saturday

### **Reconciliation**

Matt Jeziorski (Pax's Youth worker)  
Invitations sent to all High Schools in Archdiocese  
Notre Dame HS, Great Homer St, L5 5AF

### **FRIDAY 7<sup>th</sup>**

**Environment: 'On the Altar of the World'** Explorations of a sacramental theology of creation

# NJPN in main church  
# Northern Dioceses Environmental Group in community rooms, including Creation Time resource booklet; Salford Poverty and Truth Commission; BoB boxes; Eco-bricks; T4CG; guided meditation on the sacred in the everyday.  
WELCOME; RECONCILIATION; LISTENING; OPEN TO THE DIVINE; SHARING; MISSION/DISMISSAL  
St Philip Neri, 30 Catharine St, Liverpool L8 7NL  
Saturday

### **CAFOD**

Sacred Heart, Low Hill, L7 8TN

### **Being a Eucharistic Community**

An invitation to conversation and cake  
St Michael's, Horne St, L6 5EH

### **City walk**

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

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

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