

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 □

SHREWSBURY: BISHOP BRIAN NOBLE HAS DIED

23/10/2019

The Rt Rev Brian Noble, 10th Bishop of Shrewsbury, has died peacefully at the age of 83 years. The Emeritus Bishop was formerly a priest of the Diocese of Lancaster. He was ordained for the Diocese of Shrewsbury in 1995 and he retired in 2010, but continued to be active, giving talks and retreats and assisting in the parishes.

Bishop Noble died on the afternoon of Monday October 21 at Arrowe Park Hospital, the Wirral. His successor, Bishop Mark Davies of Shrewsbury, has requested that the priests of the Diocese offer Mass for Bishop Noble, and also for the prayers of all the people of the Diocese.

The Rt Rev Mark Davies, the Bishop of Shrewsbury, said: "The Shrewsbury Diocese shares a great sadness that Bishop Brian Noble, who was so much part of our lives as priest and bishop, has passed from this world. We will especially remember his example of perseverance through serious illness in his care of this Diocese with his unfailing dedication and good humour. Conscious of the immense responsibility given to a Bishop, I ask the prayers of all for the eternal and happy repose of his soul."

Details of prayer vigils and funeral arrangement will be announced at a later date.

Bishop Brian Noble was born in Lancaster, Lancashire, on 11th April 1936, the son of Thomas and Celia Noble. He was educated at the Cathedral Primary School, Lancaster, and the Catholic College, Preston, Lancashire. He undertook his priestly training at Ushaw College, Durham, and was ordained to the priesthood at Lancaster Cathedral on 11th May 1960.

Father Noble was appointed assistant priest at St Ignatius' Church in Preston between 1960 and 1968 after which he served at Our Lady and St Patrick's, Maryport, Cumbria, between 1968 and 1972. For the next eight years between 1972 and 1980, he served as chaplain at Lancaster University and priest-in-charge of St Joseph's in Galgate.

From 1980 to 1987, Father Noble was on the staff at the Pontificio Collegio, Beda, Rome, where he taught Pastoral Studies and Liturgy. On his return from Rome, he took up an appointment as Parish Priest at St Benedict's Parish in Whitehaven, Cumbria.

As well as his parish duties, Father Noble's appointments in the Diocese of Lancaster included the Diocesan Liturgical Commission, the Diocesan Clergy Senate, the Diocesan Youth Commission and the Diocesan Commission for Christian Unity. He was also chairman of the Diocesan Ecumenical Commission and the Diocesan Pastoral Council and vice-chairman of the Council of Priests and was elected a Chapter Canon in 1994.

On 30th August 1995 he was ordained to become the 10th Bishop of Shrewsbury in succession to Bishop Joseph Gray. Bishop Noble served as Chair of the Pastoral Liturgy Commission, the Christian Initiation Working Party and the Spirituality Commission of the Bishops' Conference of England and Wales and was also as a member of the Churches Together in England Enabling Group.

Margaret Palladino from the Catholic Spirituality Network said in a note to members: "Bishop Brian was a leading light in the development of the best seller *'Do you Love Me?'* which has been an inspirational resource for Catholic Spirituality in many parishes up and down the country. Many of you will remember him as an Ignatian retreat giver at Noddfa. For many he was a personal friend and a wise counsellor - a truly humble gentle man. May he rest in peace - and rise in glory."

Bishop Brian was an enthusiastic supporter of Justice and Peace in Shrewsbury diocese. He will be missed by many. <https://www.indcatholicnews.com/news/38145>

REFLECTION: ON DYING IN A CONTAINER LORRY

Fr Rob Esdaile 24/10/2019

Perhaps the next time we get caught in traffic behind a container lorry we should each take the chance to ask ourselves: how desperate would I have to be to let myself be locked in such an airless, unlit, unheated metal box; incarcerated by criminals who care nothing for my welfare then hoisted aboard a cargo-ship; losing the last shred of hard-fought-for liberty and control of my life and losing also the last vestige of my dignity in a space where I may spend hours or days with no means of seeking help; soiling myself, starving alongside others of whom I previously knew nothing, in conditions which resemble most-closely the cattle-trucks that went to Auschwitz (but with the added twin risks of suffocation and refrigeration)?

Do I still want to talk in terms of the 'push factors' and 'pull factors' that govern mass-migration, or would it not be more honest just to view this tragic choice as a scream of angst worthy of Edvard Munch in response to the wars we wage and the weapons we so willingly sell to the world's conflict zones?

As I mourn the 39 nameless bodies found in Essex will I name them as my brothers and sisters? Then, will I take the further step of recognising the need for some official routes through which such - call them what you will: torture-survivors, refugees, economic migrants, asylum seekers - desperate people can reach safe sanctuary?

And, lastly, will I then act, beginning by changing the discourse about migration? These bodies were never a swarm, nor an infestation, but 39 constellations of dreams and hopes and plans.

May they rest in peace. May we do the opposite.

• Fr Rob Esdaile is Parish Priest at Our Lady of Lourdes church, Thames Ditton
<https://www.indcatholicnews.com/news/38152>

ST JOHN HENRY NEWMAN: THE HARMONY OF DIFFERENCE

Source: Vatican News/OR 14/10/2019

In an article published in the *'Osservatore Romano'* newspaper the day before Cardinal Newman's canonisation on Sunday, 13/10/2019, Prince Charles writes about Newman's "fearless honesty, unsparing rigour, and originality of thought". The full text follows:

When Pope Francis canonises Cardinal John Henry Newman tomorrow, the first Briton to be declared a saint in over forty years, it will be a cause of celebration not merely in the United Kingdom, and not merely for Catholics, but for all who cherish the values by which he was inspired.

In the age when he lived, Newman stood for the life of the spirit against the forces that would debase human dignity and human destiny. In the age in which he attains sainthood, his example is needed more than ever - for the manner in which, at his best, he could advocate without accusation, could disagree without disrespect and, perhaps most of all, could see differences as places of encounter rather than exclusion.

At a time when faith was being questioned as never before, Newman, one of the greatest theologians of the nineteenth century, applied his intellect to one of the most pressing questions of our era: what should be the relationship of faith to a sceptical, secular age? His engagement first with Anglican theology, and then, after his conversion, Catholic theology, impressed even his opponents with its fearless honesty, its unsparing rigour and its originality of thought.

Whatever our own beliefs, and no matter what our own tradition may be, we can only be grateful to Newman for the gifts, rooted in his Catholic faith, which he shared with wider society: his intense and moving spiritual autobiography and his deeply-felt poetry in *'The Dream of Gerontius'* which, set to music by Sir Edward Elgar - another Catholic of whom all Britons can be proud - gave the musical world one of its most enduring choral masterpieces.

At the climax of *'The Dream of Gerontius'* the soul, approaching heaven, perceives something of the divine vision: *a grand mysterious harmony: It floods me, like the deep and solemn sound of many waters.*

Harmony requires difference. The concept rests at the very heart of Christian theology in the concept of the Trinity. In the same poem, Gerontius says: *Firmly I believe and truly God is three, and God is One.*

As such, difference is not to be feared. Newman not only proved this in his theology and illustrated it in his poetry, but he also demonstrated it in his life. Under his leadership, Catholics became fully part of the wider society, which itself thereby became all the richer as a community of communities.

Newman engaged not merely with the church, but with the world. While wholeheartedly committed to the Church to which he came through so many intellectual and spiritual trials, he nonetheless initiated open debate between Catholics and other Christians, paving the way for later ecumenical dialogues. On his elevation to the Cardinalate in 1879, he took as his motto *Cor ad cor loquitur ('heart speaks to heart')*, and his conversations across confessional, cultural, social and economic divides, were rooted in that intimate friendship with God.

His faith was truly catholic in that it embraced all aspects of life. It is in that same spirit that we, whether we are Catholics or not, can, in the tradition of the Christian Church throughout the ages, embrace the unique perspective, the particular wisdom and insight, brought to our universal experience by this one individual soul.

We can draw inspiration from his writings and his life even as we recognise that, like all human lives, it was inevitably flawed. Newman himself was aware of his failings, such as pride and defensiveness which fell short of his own ideals, but which, ultimately, left him only more grateful for the mercy of God.

His influence was immense. As a theologian, his work on the development of doctrine showed that our understanding of God can grow over time, and had a profound impact on later thinkers. Individual Christians have found their personal devotion challenged and strengthened by the importance he attached to the voice of conscience. Those of all traditions who seek to define and defend Christianity have found themselves grateful for the way he reconciled faith and reason. Those who seek the divine in what can seem like an increasingly hostile intellectual environment find in him a powerful ally who championed the individual conscience against an overwhelming relativism.

And perhaps most relevantly of all at this time, when we have witnessed too many grievous assaults by the forces of intolerance on communities and individuals, including many Catholics, because of their beliefs, he is a figure who stood for his convictions despite the disadvantages of belonging to a religion whose adherents were denied full participation in public life. Through the whole process of Catholic emancipation and the restoration of the Catholic Church hierarchy, he was the leader his people, his church and his times needed.

His capacity for personal warmth and generous friendship is shown in his correspondence. There exist over 30 collected volumes of his letters, many of which, tellingly, are not addressed to the fellow intellectuals and prominent leaders but to family, friends and parishioners who sought out his wisdom.

His example has left a lasting legacy. As an educator, his work was profoundly influential in Oxford, Dublin and beyond, while his treatise, *The Idea of a University*, remains a defining text to this day. His often overlooked labours on behalf of children's education are testimony to his commitment to ensuring those of all backgrounds shared the opportunities learning can bring. As an Anglican, he guided that church back to its Catholic roots, and as a Catholic he was ready to learn from the Anglican tradition, such as in his promoting the role of the laity. He gave the Catholic Church renewed confidence as it re-established itself in a land in which it had once been uprooted.

The Catholic community in Britain today owes an incalculable debt to his tireless work, even as British society has cause for gratitude to that community for its immeasurably valuable contribution to our country's life.

That confidence was expressed in his love of the English landscape and of his native country's culture, to which he made such a distinguished contribution. In the Oratory which he established in Birmingham, and which now houses a museum dedicated to his memory as well as an active worshipping community, we see the realisation in England of a vision he derived from Rome which he described as 'the most wonderful place on Earth'. In bringing the Oratorian Congregation from Italy to England, Newman sought to share its charism of education and service.

He loved Oxford, gracing it not only with passionate and erudite sermons, but also with the beautiful Anglican church at Littlemore, created after a formative visit to Rome where, seeking guidance on his future spiritual path and pondering his relationship with the Church of England and with Catholicism, he wrote his beloved hymn, *'Lead Kindly Light'*. When he finally decided to leave the Church of England, his last sermon as he said farewell to Littlemore left the congregation in tears. It was entitled *'The Parting of Friends.'*

As we mark the life of this great Briton, this great churchman and, as we can now say, this great saint, who bridges the divisions between traditions, it is surely right that we give thanks for the friendship which, despite the parting, has not merely endured, but has strengthened.

In the image of divine harmony which Newman expressed so eloquently, we can see how, ultimately, as we follow with sincerity and courage the different paths to which conscience calls us, all our divisions can lead to a greater understanding and all our ways can find a common home.

<https://www.indcatholicnews.com/news/38091>

SHREWSBURY: BISHOP DAVIES' PASTORAL LETTER ON CANONISATION OF ST JOHN HENRY NEWMAN

Pastoral Letter read at all Sunday Masses on the weekend 12/10/2019

My dear brothers and sisters, today, the Church rejoices as John Henry Newman is declared a Saint. We could say that England's newest Saint only lived down the M6 Motorway from us! He saw the beginnings of our Shrewsbury Diocese, and foresaw many of the challenges we face today. John Henry Newman is indeed a Saint very close to us!

In speaking of a 'second spring' for the Catholic Church in this land, Newman looked to the future of our Diocese declaring that the name of Shrewsbury would prove 'as stirring to the heart as the glories England had lost' and he spoke of the saints who would rise from this Diocese. In this Year of Holiness, we have reflected together on how each of us is called to become such a saint. Today, the Church declares with certainty that John Henry Newman has reached this goal and assures us that we can confidently ask his prayers and look to his example.

Newman's life as an Oxford academic and clergyman led him on a remarkable journey into full communion with the Catholic Church. It was a journey he undertook courageously in spite of the formidable obstacles he met in the England of his time. Newman recognised that the truth he found in the Catholic Church had to be followed despite his own personal preferences, and at the price of losing not only his position in society, but all of the precious ties of family and friendship.

His reception into the Catholic Church on 9th October 1845 not only shook his contemporaries, it would eventually lead many to follow him. In this 21st Century, we stand in need of the courage of Cardinal Newman, so we never allow ourselves to settle for the comfortable consensus of opinion around us, nor be intimidated by the ever-growing intolerance of Christianity. Newman's journey gives witness to the words which Saint Paul commends to the young Timothy *"If we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him, then he will disown us. We may be unfaithful, but he is always faithful for he cannot disown his own self"*.

For St John Henry Newman, such faithfulness is to be lived in our ordinary lives. It was in reference to ordinary life that he wrote *"I have my mission ... I have a part in a great work; I am a link in a chain, a bond of connection between persons. He has not created me for nothing. I shall do good, I shall do His work; I shall be an angel of peace, a preacher of truth in my own place, while not intending it, if I do but keep His commandments and serve Him in my calling"*.ⁱⁱ This is the path to holiness Newman proposes, found in our ordinary duties.

Let us listen to his words, *"It is a saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the duties of the day well"*.ⁱⁱⁱ Yes, it is in the daily prayer and work of our lives that our path to holiness is found.

Yet, this path is made possible by the Holy Eucharist because in the Mass *"the lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value"*.^{iv} From his entry into the Catholic Church, Newman grew in wonder at the real and living presence of Jesus Christ in the Sacrifice and Sacrament of the Eucharist. Like the leper in the Gospel who found himself cured, Newman recognised in this Blessed Sacrament the same Jesus, *"present here as God and man, in soul and body and true flesh and blood ... who called the Twelve, wrought miracles and spoke words of wisdom and peace"*.^v

In times when the reality of the Eucharist has tragically faded in many minds and hearts, this new Saint of the Church leads us to Him who is the Source of grace, that we too might *"fall at the feet of Jesus"* and thank Him.^{vi} It is to the Altar and Tabernacle that this Saint for our time will surely lead us with renewed faith that we may pray, as he himself prayed, *"I praise, and bless, and give myself wholly to Him, who is the true Bread of my soul, and my everlasting joy"*.^{vii}

May St John Henry Newman pray for us and accompany us on the path to holiness.

+ Mark, Bishop of Shrewsbury

i 2 Tim. 2: 12,13

ii *Meditations on Christian Doctrine 1*

iii *A Short Road to Perfection*

iv *Catechism of the Catholic Church n. 1368*

v *A Short Visit to the Blessed Sacrament*

vi Lk. 17: 16

vii Ibid

<https://www.indcatholicnews.com/news/38078>

LET IT BEGIN WITH ME

Gemma Simmonds CJ *Thinking Faith: The online journal of the Jesuits in Britain* posted 22/03/2018

In John's Gospel, just before Jesus's arrest we find him deep in prayer about the world that he is leaving behind, for the unity of its people with God. Gemma Simmonds CJ invites us to see in Jesus's words a challenging vision of peace, according to which we are called to orient ourselves towards God and all of his creation through our own lifestyles.

I am a child and a grandchild of war. Both sides of my family experienced devastating loss in two world wars, including imprisonment by the Gestapo and the horrors of the Nazi concentration camps. My parents met in the ruins of Berlin in 1945 and spent the first years of their marriage rebuilding peace in Germany and Greece. War in Europe was the background narrative of my family's older generations, but growing up the narrative shifted from echoes of someone else's war to live conflicts both near home in Northern Ireland and in countries of which I had never heard until Biafra, Vietnam and Cambodia became household names. Small wonder, then, that I grew up to be a convinced peace protester, going on numerous marches against war, the sale of arms, the threat of nuclear annihilation and weapons of mass destruction.

Now the rather weary veteran of some fifty years of protest, it strikes me that my anti-war stance has made little difference to the state of things. We're still surrounded by wars and rumours of wars. Our own country and many of our allies continue to profit from the sale of arms and from proxy wars waged on foreign soil for the world's resources. Last year our Minister of Defence promised during the world's largest arms fair in London that Britain would 'spread its wings across the world' through its weapons sales. Official figures reveal that we've increased our arms export licensing to authoritarian regimes by a third since the Brexit referendum. If this is going to be part of the proposed Brexit dividend, I for one would rather not receive it.

My prayers to bring about a reduction in violent conflict have not met with significant success. Perhaps I didn't pray hard enough. Perhaps God had other ideas. Or perhaps I didn't and don't fully understand that praying for peace means more than bending the ear of an otherwise reluctant God to come up with the goods. American folk singer Tom Paxton had a song that did the rounds on many of those marches, *'Peace Will Come'*, which included the lyric *'And let it begin with me'* – and therein, perhaps, lies the secret.

Like any other kind of prayer, prayer for peace is the articulation of a desire to have within ourselves the same mind that was in Christ. We cannot pray adequately by our own efforts, but can ask for the grace to be taken into the heart of the Trinity, where Jesus himself prayed. In John's Gospel we see Jesus praying for our peace on the night before he faced his greatest conflict. *Father, protect them by the power of your name [...] so that they may be one as we are one... My prayer is not that you take them out of the world but that you protect them from the evil one [...] my prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.* (John 17: 11-21)

Jesus understands peace to stem not from an absence of trouble, or a flight from the complexities of the world, but from sharing in the unbreakable union between himself and the Father. The Principle and Foundation of Ignatius's Spiritual Exercises tells us that this is the very ground of our being and the reason for which we were created. Any move away from that union, experienced and expressed in intimacy both with God and with one another, will draw us inexorably away from our core purpose and into attitudes and patterns of thought, speech and behaviour that lead to conflict. The creation story in Genesis tells us that it's in our DNA, as it were, to be in union with one another and with our fundamental context for living: the natural environment and our natural partners in life of every species, so prayer for peace begins with prayer to have healed within ourselves everything that brings us into disharmony with them.

At this very moment Cape Town and other parts of South Africa are threatened with running out of water. Were we to follow the pattern of Genesis our own bodies should be aching at the very thought of our sisters and brothers and our Mother Earth thirsting and dying of drought. Psalm 65 in the Book of Common Prayer psalter speaks of a God *'who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.'* The madness of war begins with the madness of disharmony with the very earth from which we are made, disharmony with one another in the way that we choose to live, irrespective of the harm done to our wider community. Yet in the face of this madness and raging sea Jesus lies asleep, apparently deaf to our pleas and oblivious to the uproar. *I tell you naught for your comfort, Yea, naught for your desire, Save that the sky grows darker yet and the sea rises higher.* [1]

As in Chesterton's poem, Jesus doesn't offer us comfortable tranquility as a cheap imitation of peace. Peace is tougher and harder won than that. The peace Jesus offers may paradoxically lead us into the very eye of the storm. But those who truly live in intimacy with God will know that even in the heart of darkness God's peace can be found. That peace lies not in the avoidance of conflict but in avoiding internalising and acting out conflict, or colluding with the powers and dynamics of conflict within the systems by which we order our societies. It begins with our small, insignificant selves saying no to every thought, word and attitude that is an aggressive approach to the other and living a daily yes to all that lives and has its being in the mind of God. That is a truly radical change of lifestyle – no wonder so few manage it.

German Jewish philosopher Edith Stein who became the Carmelite Saint Teresa Benedicta of the Cross, found that peace in the heart of darkness in Auschwitz, where she perished in the gas chambers. She wrote: *O my God, fill our souls with holy joy, courage and strength to serve you. Enkindle your love in us and then walk with us along the next stretch of the road before us. We do not see very far ahead, but when we have arrived where the horizon now closes down, a new prospect will open before us and we shall meet in peace.*

It may well seem that many horizons are now closing down before us as bonds of social, political and economic union are collapsing or being broken. It's here that we need to stretch our vision and our hearts in faith towards Christ crucified and risen, our ultimate horizon, who *'himself is our peace, who has [...] broken down in his flesh the dividing wall of hostility'* (Eph.2:14). <https://www.thinkingfaith.org/articles/let-it-begin-me>

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[1] G.K. Chesterton, *The Ballad of the White Horse*, Book I.

THE POVERTY THAT CREATES KNIFE CRIME

Jon Kuhrt 12/10/2019

My community in south London lives in the shadow of knife crime. Young people have been killed on our street and the threat of violence continually affects the young people we know and care about. As a father of three children, including two teenage boys, I am more anxious than ever about their safety. Like all enduring social problems, knife crime is complex. If it wasn't, it would get solved quickly.

Of course, a key factor is the most obvious form of poverty – a basic lack of resources. Low income, insecure employment, zero-hour contracts and the lack of affordable housing all play a role in feeding the inequality which disaffects young people. In addition, there are the community resources which support and guide young people in the right direction. Exclusions from school may help improve exam statistics, but the cost is paid by communities affected by disillusioned young people cast adrift from the educational system. The Police are more stretched than ever and all statutory youth services have cut to the bone.

But equally as important as resources are relationships. Appreciation for the hard work of single mothers should never lead us to downplay the importance of fathers. Too many young men do not have consistent male role-models who show them how to contain and manage their anger and frustration. Outside of families, we don't have enough adults volunteering in youth groups and mentoring programmes. Our busyness means that we are not involved enough in the lives of others – we don't know who the kids are who are hanging around the street corner. Too often, our only relationship with them is one of fear.

Most significantly, underneath both of these is an underlying poverty of identity. Many young people do not feel a sense of significance or worth about their own lives, let alone about others. Many grow up in a context of poor boundaries around their behaviour. The result is not having a secure sense of identity and who they are. Many struggle to modulate themselves in conflict situations or empathise with others. Relationships within gangs, however fractured and fluid, can provide a sense of identity.

Debates around the causes of knife crime frequently turn into a blame game. Some will put all the fault on the government or the local council because they are seen to control the resources that can make a difference. But the debate also needs to be more personal. This is a community problem. It requires a community response. What can each of us do to make a difference? Two factors which I see as key to making a difference are sport and faith.

Over the last 5 years, I have coached a youth cricket team and run an informal football club for a group of local kids who are now 14-15 years old. Purely in itself, sport means very little. But what sport can teach people means a huge amount. Team work, resilience, courage, tenacity, coping with disappointment and failure are all qualities young people need to learn. Adults can assist this learning process. They can referee a match to maintain fair boundaries and ensure arguments don't boil over. They can coach and encourage a young person to develop their skills. Adults can role-model positive behaviour, so that whatever the result, they take a lead in shaking hands with opponents and handling defeat well. On a train this week, I bumped into the dad of a boy I used to coach cricket to. He said what a difference being in the team had made to his son's confidence. He said 'cricket has helped him become a man'.

Churches are by far the biggest employer of youth workers in the country and they have a massive role to play in this knife crime crisis. Churches have connections, trust and resources within local communities that few other institutions do. But most importantly, the gospel message is directly relevant to saving young people from the carnage of violence and crime. I don't believe that young people are not interested in faith. They may not want to sit through a long, boring services which says nothing to them about their life. But that doesn't mean they are not interested in questions about purpose, forgiveness and the meaning of life. About half of my football club now go to a group at my church which is currently running the Youth Alpha course. Faith can help young people develop positive relationships with others and find a renewed identity which is affirming and purposeful.

We are currently in a crisis of violence in urban communities. But the Chinese symbol for the word 'crisis' is made up of two words: danger and opportunity. Of course there are many dangers in the situation, especially for young people. But there are also great opportunities for us all to play a constructive role. We must have faith in young people and do something, however small, to combat the poverty that leads to knife crime.

<https://gracetruth.blog/2019/10/12/the-poverty-that-creates-knife-crime/>

• Jon Kuhrt has worked with people affected by homelessness and poverty for 25 years. He is a former CEO of West London Mission and is now a government adviser focusing on how faith and community groups address rough sleeping. He lives with his wife and three children in Streatham, south London. He likes football...but loves cricket.

BISHOP RICHARD MOTH ON WORLD MENTAL HEALTH DAY 2019

Source: CCN 10/10/2019

Bishop Richard Moth, Lead Bishop for the Mental Health Project said in a statement today:

'On this World Mental Health Day we keep in our prayers all those suffering from mental ill health. In the Gospels Christ shows His constant care for those 'who labour and who are overburdened'. In doing so, in particular, He assures us of His deep care for those who suffer from problems relating to mental health.

'None of us should take our mental health for granted. No walk of life is immune from experiencing mental health difficulties in different and varying degrees, for example: parents, young people, employees/employers, mental health practitioners themselves, clergy, and people who have experienced bereavement. As a society, we have yet to remove the lingering stigma which can be attached to mental ill health. We need to jettison the taboo around discussing the issue, and our discussions ought to be non-judgmental. In the interest of the common good, every citizen has a responsibility to promote the mental health of all the members of our society, including ourselves, and of our local communities.

'The Church believes that life is worth living. Life matters. It is a precious gift to be cherished. Our fulfilment and destiny come from a living relationship with Jesus Christ through faith, nourished by the sacraments and the support of the Church community. Prayerful support of those who care about the mental health of every member of the community also assists in this great work of Christian concern.' <https://www.indcatholicnews.com/news/38066>

FOOD FOR THOUGHT

Sister Gillian Price FC 16/10/2019

In a new report on children, food and nutrition for World Food Day (16 October) UNICEF warned that an alarmingly high number of children are suffering the consequences of poor diets and a food system that is failing them. Almost two in three children between six months and two years of age are not fed food that supports their rapidly growing bodies and brains. This puts them at risk of poor brain development, weak learning, low immunity, increased infections and, in many cases, death. If children eat poorly, they live poorly," said Henrietta Fore, UNICEF Executive Director. "Millions of children subsist on an unhealthy diet because they simply do not have a better choice.

In the lead up to World Food Day 33 religious, associates, third order members and friends gathered in Euston, London for a conference on *'Hunger, malnutrition and food poverty in the UK and globally'* entitled, *'Food for thought'*. The morning was led by Callum Northcote, Global Nutrition Policy Officer at RESULTS UK who shared some of the shocking facts of undernutrition, (hidden hunger caused by a lack of essential nutrients).

- 149 million children are stunted, or too short for their age
- 50 million children are wasted, or too thin for their height
- 340 million children - or 1 in 2 - suffer from deficiencies in essential vitamins and nutrients such as vitamin A and iron

Malnutrition takes many forms including undernutrition. Undernutrition is when people do not receive, or their bodies cannot keep, the vital nutrients they need, and it is the cause of half of all under-five deaths. Undernutrition weakens the body and the immune system, undermining an individual's ability to fight illness, infection and disease. Without good nutrition, there cannot be good health. Without good nutrition, preventable deaths will continue, meaning investments in other areas of health will be undermined. Health and nutrition interventions lie at the heart of efforts to tackle global poverty. See: RESULTS UK *Brick by Brick* report: www.results.org.uk/sites/default/files/files/Results%20Brick%20by%20Brick%20report.pdf

Undernutrition is sexist as in many parts of the world women eat 'last and least' which has a severe impact on women's health and subsequently on the health of their children. Good nutrition is essential in the first 1,000 days of a child's life (from conception to their second birthday). Globally one in three women of child bearing age is anaemic and the rates are rising. Anaemia has a variety of causes, but around 50% of cases are caused by iron deficiency.

The first part of the afternoon was led by Annie Connolly, Community Campaigner at End Hunger UK (a coalition of more than 40 national charities, frontline organisations, faith groups, academics and individuals working to end hunger and poverty in the UK). The UK pledged in 2015 to end hunger by 2030, but no plan for how that will happen has been developed. If the target is to be achieved, a Government-led strategy across all departments is essential. The End Hunger UK campaign says politicians must listen to the experiences and insights of people who have been caught in a rising tide of poverty and debt, and says the national target must be to halve household food insecurity by 2025, as a step to ending it by 2030. Annie quoted Niall Cooper from Church Action on poverty who said, "The UK has no shortage of food. The problem is one of incomes - too many working and non-working households are being hamstrung by insufficient wages and a benefits system that does not cover people's essential costs. Charitable emergency food provision has proliferated in the UK in the past decade and large numbers of people have been forced to turn to food aid providers. In the sixth wealthiest nation on the planet, this is simply not right."

We agreed with Annie that: "It cannot be right that so many people across the UK are going hungry, having been swept into poverty by systems beyond their control." We shared information about the projects we are involved in helping to meet the need day to day, but agreed that we need to move beyond sticking-plaster solutions and really tackle the causes of food poverty and hidden hunger in the UK. Both Callum and Annie helped us to learn how together we can use our voices to influence political decisions that will bring an end to poverty, hunger and food insecurity. We concluded our day with a panel for questions and discussion including the role of climate change in driving food insecurity.

In 2013 many faith based organisations took part in the 'IF campaign' (Enough food for everyone IF.....) which resulted in strong pledges to end undernutrition at the first Nutrition for growth summit in London. This was a seminal moment in nutrition financing, but the UK's current financial commitment to nutrition will expire at the end of 2020. The UK's current financial commitment to nutrition will expire at the end of next year. Now once again the UK Government has a key opportunity in 2020 to put their commitment into action at the Tokyo 2020 Nutrition for Growth Summit. DFID has recently committed to ending preventable deaths of mothers, new-born babies and children in the developing world by 2030, in order to reach that commitment, the UK must view nutrition as one of its priorities and formulate an ambitious plan, backed with the required resources, to prioritize nutrition across all its work, in order to drive down preventable deaths. Since the Sustainable development goals are for all people, everywhere it is to be hoped that the UK government will really tackle the UK systems that are pushing people into deeper difficulty, so people can escape the clutches of poverty. <https://www.indcatholicnews.com/news/38101>
UNICEF report: The State of the World's Children 2019: Children, food and nutrition www.unicef.org/reports/state-of-worlds-children-2019

End Hunger UK: www.endhungeruk.org/?gclid=EAIaIQobChMj9aUuvWe5QIVB1XTCh0sagWvEAAYASAAEgI0pPD_BwE

RESULTS UK: www.results.org.uk/news

World Food Day: www.fao.org/world-food-day

'SPEAKING TRUTH TO POWER' – PUTTING FAITH INTO ACTION

Put your faith into action, and be part of a powerful social movement to end poverty and hunger in the UK. Join supporters of **Church Action on Poverty** and others who share that vision, for reflection, inspiration and action at a regional gathering on 2 November 2019 10.15am – 2pm The Lighthouse Project, Oldham Road, Middleton M24 1AZ. Hear from people on the margins who are speaking truth to power themselves. Explore how churches and others can take action to transform the unjust systems that trap people in poverty. Hear inspiring stories from local activists and projects supported by Church Action on Poverty: Poverty Truth Commissions, Your Local Pantry, Self-Reliant Groups, End Hunger UK. Pick up ideas and resources to engage your church in practical action, prayer and worship. Find out how you can support the End Hunger UK campaign locally. This event includes Church Action on Poverty's Annual General Meeting for 2019. Hear about the impact of our work over the last year. Refreshments and lunch provided. *'Speaking Truth to Power'* is supported by a generous grant from the United Reformed Church. **Book here:** <https://www.eventbrite.co.uk/e/speaking-truth-to-power-putting-faith-into-action-north-west-regional-gathering-tickets-65524404257>

BOOKING NOW: LAUNCH OF REPORT ON ENDING HUNGER IN UK

Niall Cooper 22/10/2019

Church Action on Poverty is launching a new report, *Why end UK hunger? The case for ending hunger in the UK* in Central London on 6 November.

Up to eight million households are experiencing some level of household food insecurity. Literally thousands of local faith and community groups have stepped in, not just through the estimated 2,000 food banks across the UK, but a huge array of other community food projects, community cafes, growing schemes, and social supermarkets. This demonstrates the power of faith groups to act for the common good, and highlights the increasing inability (or unwillingness) of the State to ensure access to the basic necessities of life.

Speakers at the launch will include Baroness Ruth Lister, Heidi Allen MP and several of the report's main authors including Dr Hannah Lambie-Mumford (University of Sheffield) and Dr Rachel Loopstra (King's College London).

The report is in support of End Hunger UK's new campaign goal: That the UK Government should commit to developing a cross-departmental action plan to halve household food insecurity by 2025, by addressing the underlying causes of poverty and destitution, in order to make good on its existing commitment within the Sustainable Development Goal to end hunger by 2030.

The report follows on from the publication of *Step up to the Plate* in 2018 which called for comprehensive government thinking on responding to hunger in the UK. Whilst household food insecurity is now being measured in the UK, comprehensive policy responses are still lacking. This new report will bring together leading academics and thinkers to make a renewed argument for why it is so important to address the root causes of hunger on the basis of six key 'cases': the moral case; the public health case; the case for action on child poverty; the case for secure income; the human rights case and the political case for action on hunger.

The launch, sponsored by the University of Sheffield as part of the Economic and Social Research Council (ESRC) Festival of Social Science takes place on Wednesday, 6 November, 12.30 - 14.30 at Church House, 31 Great Smith Street, London SW1P 3BN. A light lunch will be provided to all attendees who pre-register.

<https://www.indcatholicnews.com/news/38139>

To book your place see: www.eventbrite.co.uk/e/why-end-uk-hunger-the-case-for-ending-hunger-in-the-uk-tickets-74666488477

LINK: www.endhungeruk.org

- Niall Cooper is Director of Church Action on Poverty and chair of End Hunger UK.

PRIMARY SCHOOLS TO GIVE FREE FOOD TO HUNGRY FAMILIES

Sean Coughlan, BBC News family and education correspondent 19/10/2019

The biggest primary school academy trust in England is to give food to parents to prevent "family hunger". The Reach2 trust is going to put "community fridges" in its schools to provide food for families who otherwise would not be able to afford it. The project is being launched in five schools in the east of England, with the aim of expanding to all of the trust's 60 primary schools.

Trust chief Sir Steve Lancashire says it's "heartbreaking" that it is needed. "We often hear about children going to school hungry because their families simply cannot afford to provide them with the food that they would want to." He says the problem is "very widespread" in the deprived areas where many of the trust's schools are located.

There have been growing numbers of schools providing food to parents in need - with the National Governance Association reporting last month that 8% of governors were in schools which were operating food banks. This latest project will see the biggest academy group in the primary sector offering free food in its schools, using fridges donated by the manufacturer Amica. The food will include surplus school meals and food approaching its use-by date, such as fruit, cheese, eggs, vegetables and yoghurts.

"Every week school kitchens have to discard food," says Sir Steve. But he hopes the community fridges will put the food to better use in tackling "family hunger". The scheme will begin next week with Reach2's primary schools in Colchester and Clacton in Essex and Ipswich, Beccles and Lowestoft in Suffolk.

Food banks usually provide supplies to people who have referrals from social services, GPs or schools. But the community fridges in school will be available to any parents who need to take food - and will be "discreetly placed to avoid any stigma". Sir Steve says he does not expect parents to abuse the offer - but says he would rather see a few people wrongly getting free food than see families going hungry. "Parents are genuinely on the breadline," he says.

Unity Primary Academy, near Colchester, is one of the schools piloting the food scheme - and its co-head Lucy Williams says it is a response to a daily problem. "More and more people are relying on food banks," she says. Those needing help can include families where both parents are working, she says, with families struggling with low wages and high living costs. Such working families and those on benefits can end up with "very little left over at the end of the month", says Miss Williams. It might be a case of having to decide whether to pay for electricity or food, she says.

When children come to school without having eaten, she says, it affects their behaviour, "making terrible decisions and not able to focus". She says teachers can hear from children themselves about anxieties over a lack of food.

For anyone doubting that children really are not being fed, she says: "Come and spend a day at school. There could be different reasons for hunger, but many people face challenges that put a strain on what's available at home." The community fridges project, she hopes, will mean that "families won't have to worry about hunger".

<https://www.bbc.co.uk/news/amp/education-50088910>

ANTI-POVERTY PIONEER SECOND WOMAN IN HISTORY TO WIN THE NOBEL PRIZE IN ECONOMICS

Posted 14/10/2019 by A Mighty Girl Staff

Dr. Esther Duflo has just become the second woman in history and the youngest person ever to win a Nobel Prize in Economics. The 46-year-old MIT professor shares the prize with her husband, Dr. Abhijit Banerjee, and colleague Dr. Michael Kremer; together they have helped millions of people around the world with their research to develop practical interventions to alleviating global poverty. "In just two decades, their new experiment-based approach has transformed development economics, which is now a flourishing field," the Royal Swedish Academy of Sciences said in today's prize announcement.

After learning of her Nobel win, Duflo said she was "humbled" and, in light of how underrepresented women are in the field of economics, she hopes that it will "inspire many, many other women to continue working and many other men to give them the respect that they deserve like every single human being."

Born and raised in Paris, France, Duflo planned to study history as an undergraduate but several research positions showed her that "economics had potential as a lever of action in the world." The ability to do "things that mattered" appealed to her and, she says, "I came to economics the day I realised there was something called development economics. I didn't want to do macro, and I didn't want to do finance." Duflo went on to earn a master's degree in economics from the Paris School of Economics and a PhD in economics at MIT, where she is Professor of Poverty Alleviation and Development Economics.

In the prize announcement, the Academy observed that Duflo, Banerjee, and Kremer "introduced a new approach to obtaining reliable answers about the best ways to fight global poverty." Prior to twenty years ago, much of the focus in development was on large-scale, macroeconomic issues; this trio were instrumental in developing a new approach wherein big, systematic problems are divided up into smaller and more precise questions so they can be studied in a manner similar to a scientist running a clinical trial. Then, economists can determine which interventions are most effective, and find practical ways to bring those interventions to scale and serve a large population.

During one field experiment, for example, Duflo and Banerjee studied low student achievement in India, and determined that a significant cause was the fact that teachers couldn't adapt their methods to individual students' needs when they were struggling. By establishing a network of tutors to work one-on-one with underperforming students, they proved that school performance would increase significantly - the remedial tutoring programme that was developed based on their findings has now helped more than five million children in India. Their 2011 book, *Poor Economics: A Radical Rethinking of the Way to Fight Global Poverty* discusses several of their successful projects and they are releasing a new book next month, *Good Economics for Hard Times*, that further explores how economics can tackle many of the most challenging social and political problems of our times.

Equally importantly, Duflo and her colleagues have helped popularise their methods among other developmental economists. In 2003, she co-founded the Poverty Action Lab at MIT, which is dedicated to "reducing poverty by ensuring that policy is informed by scientific evidence." The Poverty Action Lab has brought together hundreds of poverty researchers from around the world, and encouraged them to focus on practical interventions, rather than strictly theoretical questions. The Nobel win is a reflection of how influential they have been in reshaping the field over the past two decades. "It really reflects the fact that it has become a movement," Duflo said shortly after the award was announced, "a movement that is much larger than us."

Duflo is only the second woman to receive a Nobel Prize in Economics (the first being Dr. Elinor Ostrom in 2009) — a fact that reflects the overall low rate of women in the field. In the US, women make up only 33% of students in economics PhD programmes, and in Europe's top 20 university economics departments, only 12.8% of full professors were female as of 2017. Reflecting on the field's gender imbalance today after the Nobel announcement, Duflo said, "I think the profession is starting to realise the climate and the way we treat each other is not conducive for having more women in the profession... [but] I think it is going to change because there are more women among the younger cohorts, so it's going to improve." She also hopes that she'll be a role model for girls and women by "showing that it is possible for a woman to succeed and be recognised for success.... Hopefully it's onward and forward from now on." <https://www.amightygirl.com/blog/?p=27046>

POPE FRANCIS: THE POOR SHOW US THE FACE OF CHRIST

14/06/2019: Pope Francis' message for the Third World Day of the Poor was released yesterday. The day will be observed on Sunday 17 November. The theme for this year's World Day of the Poor is: "*The hope of the poor shall not perish forever*", taken from the Book of Psalms. The Pope writes that these words "express a profound truth that faith impresses above all on the hearts of the poor, restoring lost hope in the face of injustice, sufferings and the uncertainties of life."

Pope Francis points out that down through the centuries there have always been rich and poor. Today too, he adds, "we must acknowledge many new forms of bondage that enslave millions of men, women, young people and children." In the message the Pontiff says that, on a daily basis there are families forced to leave their homeland to seek a living elsewhere; orphans who have lost their parents or were violently torn from them by brutal means of exploitation; young people seeking professional fulfilment but prevented from employment by short-sighted economic policies; victims of different kinds of violence; millions of immigrants who fall victim to any number of concealed interests... "and all the homeless and ostracised persons who roam the streets of our cities. How many times do we see poor people rummaging through garbage bins to retrieve what others have discarded as superfluous, in the hope of finding something to live on or to wear", the Pope adds. "They themselves become part of a human garbage bin; they are treated as refuse, without the slightest sense of guilt on the part of those who are complicit in this scandal."

Pope Francis notes that, "it is not easy to be witnesses of Christian hope in the context of a consumerist culture, a culture of waste concerned only for the spread of a shallow and ephemeral wellbeing. What is needed, he says, is a "change of mentality... in order to rediscover what is essential and to give substance and verve to the preaching of the kingdom of God." The Pope says that, although the poor are in need of clothing and a warm meal, what they need most of all is love. "God chose what is weak in the world to shame the strong", he says. "The poor save us because they enable us to encounter the face of Jesus Christ." He asks all Christian communities, and all those who feel impelled to offer hope and consolation to the poor, "to help ensure that this World Day of the Poor will encourage more and more people to cooperate effectively so that no one will feel deprived of closeness and solidarity." <https://www.indcatholicnews.com/news/37283>

Read the message in full: http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20190613_messaggio-iii-giornatamondiale-poveri-2019.html

CAFOD CELEBRATES INDIGENOUS LEADER WINNING 'ALTERNATIVE NOBEL PRIZE'

Source: CAFOD 25/09/2019: Davi Kopenawa, a Yanomami indigenous leader and CAFOD partner, has won this year's Right Livelihood Award, known as the 'Alternative Nobel Prize'. Kopenawa, whose organisation has been supported by CAFOD for 12 years, is a spokesperson for the Yanomami people, who live in an area of the Amazon rainforest on the Brazil-Venezuela border. Davi Kopenawa is President and co-founder of the Hutukara Yanomami Association - which shares the award with him. It is an indigenous organisation working to protect the forests and the culture of indigenous peoples. The Right Livelihood Foundation says the award is "for their courageous determination to protect the forests and biodiversity of the Amazon, and the lands and culture of its indigenous peoples."

Swedish climate activist Greta Thunberg, Aminatou Haidar from Western Sahara and Guo Jianmei from China are the other winners of this year's award.

CAFOD's Brazil Country Representative, Cecilia Lorio, says: "We are thrilled that the tireless efforts of Davi Kopenawa and the Hutukara Yanomami Association have been recognised with this prestigious award. At CAFOD we are proud to support an organisation that is on the frontline of the fight for indigenous rights and the protection of the Amazon forest. Davi Kopenawa has been fighting for the rights of his people for over 25 years. This deserved recognition comes at a crucial moment, as indigenous peoples like the Yanomami face unprecedented threats. Brazil's government has weakened environmental legislation, and implemented policies and budget cuts that violate indigenous rights, putting the hard-fought gains of previous years at risk."

Davi Kopenawa says: "I am very happy to receive the award. It comes just at the right time and it is a show of trust in me and Hutukara and all those who defend the forest and planet Earth. The Award gives me the strength to continue the fight to defend the soul of the Amazon forest. We, the peoples of the planet, need to preserve our cultural heritage as Omame [the Creator] taught - to live well, caring for our land so that future generations continue to use it."

CAFOD has been supporting indigenous organisations in Brazil for over 30 years, empowering indigenous communities to demand their rights to land, education, and health, as enshrined in Brazil's constitution. CAFOD works with the Hutukara Yanomami Association to promote the protection of Yanomami and Ye'kuana indigenous rights. In 2014 Davi Kopenawa came to the UK to raise awareness of the threats their communities face, and to launch CAFOD's '*One Climate, One World*' Campaign.

Link to a 2016 video interview with Davi Kopenawa: www.youtube.com/watch?v=t7X9Bw7w8zE
<https://www.indcatholicnews.com/news/37964>

AMAZON SYNOD: 'FOR FIRST TIME. INDIGENOUS PEOPLE HAVE A VOICE'

Source: Vatican News/Columbans 17/10/2019

Irish Columban Missionary Fr Peter Hughes, says the Amazon Synod is finally giving the people of the Amazon a chance to make their voices heard and to engage all of us in caring for our Common Home. Father Peter, who has spent most of his life in Peru, has closely been engaged in the formation and in the development of the REPAM - the Church network for the defence of Amazonia - and also in the preparation for the ongoing Synod. He told Linda Bordoni at *Vatican News*: "it's becoming crystal clear that the will of God, as expressed by Pope Francis, particularly through his documents and especially by *Laudato Si'*, that care for the planet and for all of its peoples "is at the heart of our Christian faith".

Fr Peter said the Church has chosen to commit itself to the defence of the Amazon and its people "because of our love of God." "It's our way to say thanks and it's our way to give joy to the God of Creation, it's to express our appreciation for Creation, in all its living creatures and all its marvellous manifestation on earth," he said. Noting that the Church has taken upon herself to highlight the need to care for the earth and defend a territory "that is so important and so under attack with all the aggression and the destruction of the environment and the dangers to the people who have lived there for thousands of years", Fr Peter suggested we should all take a step backward, "to the very basis of the Bible" which tells of the creation of the heavens and the earth. He said this would allow us to take a major step forward during the life of the Church at this particular moment. "I think - as many have said in the Synod - this is a very important moment in the life of the Church in which the Lord is calling us all to renew a spirit of our faith and our catholicity, to be involved in the care of Our Common Home," he said.

Fr Peter also specified that it means caring in particular for the people who are most vulnerable, the poor - the ones who are left out - and agreeing that "the way forward is what Pope Francis calls 'integral ecology' where the poor and the environment are united and integrated together." Father Hughes said the level of involvement of the indigenous peoples of the Amazon has been very deep throughout the whole preparation process for the Synod. He said "they are very grateful, in particular to Pope Francis," for creating this forum in which their voices are finally being heard. He explained that the whole process of preparation lasted almost two years and that during that period, 45 territorial meetings were held in order "to give the opportunity to the whole church in the Amazon to come together with their bishops and to voice their suffering, their concerns, what they are living day-to-day as victims of the extractive industries that are treating their environment to the detriment of their health, their lands, their rivers." Their concerns, their fears and their feelings, he said, came across loud and clear during this preparation process. "There is evidence for this in the more than 87 thousand voices recorded, of a deep sense of thanks, particularly to Pope Francis and to the Church for giving them the possibility, for the first time on such a great level, to be able to raise their voice, articulate their concerns, for the whole world, not just for the Catholic Church but for society at large," he said.

For the first time, Fr Peter noted, the indigenous people of the Amazon "have become the subjects of their own history, and they want a place at the table. They demand to be heard at the concert of nations." So, he pointed out, the Synod marks a key moment for the presence of the Amazonian people, not only in the life of the Church - but for the world at large - because as we are hearing in the Synod Hall, "the destruction of the environment implicates not just the Church but obviously the economic, the political and the cultural powers of us all."

At the end of the second week of the three-week Synod, Fr Peter commented on the excellent spirit and atmosphere in the Assembly. "The climate is very serious, people have prepared very well, and there is a tremendous recognition of the preparation process," he said stressing his conviction that it is very important to constantly make the connection and the integration with the previous two years of listening. "In that sense, I am very happy that there is a solid connection and integration between the bishops and their own people," he said. Fr Peter concluded underscoring that it is also important to point out that "the atmosphere is festive: one of joy, of a real sense of the Spirit present in the Synod."

<https://www.indcatholicnews.com/news/38114>

AMAZONIA SYNOD: ARE WE ON THE THRESHOLD OF SOME REAL, SIGNIFICANT CHANGE?

Peter Hughes SSC 20/10/2019:

As the Synod on Amazonia in Rome heads into its third and final week, there was a *Laudato Si'* Prayer Walk on Sunday to inaugurate the week of 'Integral Ecology'.

Columban Father Peter Hughes writes from the Synod: Greetings from Rome and a note beginning the final week of this extraordinary Synod. The perennial question arises: are we on the threshold of some real, significant change? This is very much in the air. After two years of preparation and consultation involving over 87,000 people, we have completed two weeks of dense, intense sharing in the general assembly and in group work. The first version of final document will be presented tomorrow, and then we are in the final furlong. Right now things are looking good, and we have had excellent leadership from Pope Francis, Cardinal Claudio Hummes, Cardinal Pedro Barreto, and Cardinal Michael Czerny. Yet, in these situations anything can happen, and Rome has weathered many storms.

The most significant voices are new. Women, particularly indigenous women, are speaking out loud and clear. The voice from the periphery is more free, honest, grounded in the pain and reality of violence in the Amazon. Most bishops are speaking from lived experience, and they have also brought "what we have seen and heard". Cardinals from other continents have made an impact, from Africa, Europe, India, and the USA.

The issues are on the table: destruction of the Amazon caused by the extractives, mining, oil etc; environmental degradation; climate impact; deforestation; land grabbing of indigenous peoples' territories; need for real dialogue. There has been a strong emphasis on theology of creation, incarnation of Word as culture, and history from the periphery, new ministry. There has been significant support for ordaining married men and a special ministry for women. The challenge for mission will be grounded in dialogue with the ancestral wisdom of the indigenous peoples, a new paradigm to care for the Earth, and the link between physical space and spiritual reality.

There is a real sense of countdown and crunch time: timing of the Synod and Amazon rain forests burning, plus the leadership of Greta Thunberg and the Friday climate youth protests. Outside and inside the Synod there has been a real festive spirit. Yesterday a Stations of the Cross on the streets of Rome focused on the martyrs of the Amazon. This morning about 200 people - including around 40 bishops - renewed a new 'Pact of the Catacombs for the Common Home'; for a Church with an Amazonian face, poor and servant, prophetic and Samaritan'. Press and media have been a major presence.

<https://www.indcatholicnews.com/news/38127>

• Peter Hughes is a Columban priest, based in Peru, who works closely with REPAM - the Church network for the defence of Amazonia.

See the full Columban series of Amazon Synod articles at: www.indcatholicnews.com/search/amazonia%20synod

NOBEL PEACE PRIZE AWARDED TO ETHIOPIAN PRIME MINISTER

11/10/2019: The World Council of Churches (WCC) offers its congratulations to Ethiopian Prime Minister Abiy Ahmed as Nobel Peace Prize laureate 2019. Since his election as Prime Minister in April 2018, Mr Ahmed has championed an impressive programme of positive and inspiring reform initiatives, and played a decisive role in the reconciliation of the two synods and fostered unity of the Ethiopian Orthodox Tewahedo Church. The achievement which this award particularly recognizes is his leadership in bringing a formal end to the twenty-year long fratricidal conflict between Ethiopia and Eritrea. "A well-deserved award for a head of state that takes seriously his duty to be peacemaker," commented WCC General Secretary Rev. Dr Olav Fykse Tveit. "WCC has over many years taken initiatives in support of dialogue for peace in the region, together with our member churches and partners. Now we join in celebrating this recognition of Prime Minister Ahmed's historic achievement."

Despite all the progress that has been achieved, however, peace is never finally won, and must be continuously striven for," observed WCC Director for International Affairs Peter Prove. "We continue to be alarmed by resurgent ethnic tensions and conflict, affecting both the society at large and the church." According to the International Displacement Monitoring Centre (IDMC), about 2.9 million new displacements associated with conflict were recorded in 2018, the highest figure recorded worldwide. In the first half of 2019, another 522,000 displacements associated with conflict have been recorded. Tveit concluded "We hope that this Nobel Peace Prize will provide fresh inspiration and momentum in the ongoing search for peace and justice in Ethiopia, and the realisation of the vision that Prime Minister Ahmed as so inspirationally articulated."

World Council of Churches news@wcc-coe.org

LIVERPOOL: FAITHS4CHANGE EVENTS FOR INTERFAITH WEEK 10-17 NOVEMBER 2019

Faiths4Change has worked with partners to host faith and climate focused interfaith week events since 2017 and this year is no exception, we're working in partnership with the Diocese of Liverpool and members of the Faith Leaders group to host 2 events on Sunday 17 November 2019. With Bishop Paul's declaration of 'Going for Gold' Eco Diocese in January we're starting our day of celebrations with a creation focused service of celebration at the Cathedral. Canon Neal Barnes is preaching and Canon Ellen Loudon is presiding. Our music, hymns and readings will be rooted in our creation theme and we will be celebrating the eco-church awards received. Please do come and celebrate with us at the 10.30 service ...no need to book.

One of the strengths of the Eco Church & Eco Diocese programme is the focus on our relationship with God through our prayers, actions and engagement with life in the communities in which we live; this includes our relationships with people from different denominations and other world faiths. Our Eco Diocese celebrations grow into our Interfaith Week afternoon event from 12.30-4.15pm providing connections with Mitzvah Day actions as central to our multi faith climate focused event which will be hosted by Bishop Paul. Lunch and refreshments included (Halal and Kosher). Booking is essential for the afternoon event at:

<https://www.eventbrite.co.uk/e/merseyside-interfaith-week-2019-faith-climate-and-mitzvah-actions-tickets-74626450723?aff=ebdssbeac>

Also during Interfaith Week Faiths4Change are holding a joint event with The William Temple Foundation and Curate of St Michael's in the City, Gill Reeve (William Temple Foundation Scholar). Urban Place-Shaping: working together for social and ecological transformation Fri 15 Nov 2019 at 10:00. Booking is essential: <https://www.eventbrite.co.uk/e/urban-place-shaping-working-together-for-social-and-ecological-transformation-tickets-70649246799>

See also Gill's blog: <https://williamtemplefoundation.org.uk/blog-do-not-despise-the-day-of-small-things/>

For more information, do please contact Liz on liz@faiths4change.org.uk

BRUCE KENT RECEIVES MAJOR INTERNATIONAL PEACE AWARD

Jo Siedlecka 21/10/2019

Peace campaigner Bruce Kent, was presented with the Sean McBride award by Philip Jennings, new co-president of the International Peace Bureau, at a special ceremony at St Thomas' Hospital in London on Saturday. Among the attendees were Kate Hudson, director of CND, Theresa Alessandro, director of Pax Christi, Lisa Clark and Reiner Braun IPB co-presidents. Nobel laureate Mairead Maguire and previous Sean McBride award winner Jeremy Corbyn were among those who sent messages of congratulations.

In his speech Philip Jennings recalled a visit to Hiroshima where he had convened a world congress for 2000 union leaders from 150 nations in Nagasaki in 2010. He said: "Next year is the 75th Anniversary of the detonation of the nuclear bombs in Hiroshima and Nagasaki. The *hibakusha* related to me their Nagasaki memories of August 9 1945 - the annihilation - the loss - the agonizing pain and suffering.... On saying farewell, they shared a worry that with their passing their message to the world would be forgotten. They said please ensure that there will be no silence. I recalled the quote of Martin Luther King who said: "Our lives begin to end the day we become silent about things that matter."

"I relate all of this to you because today we recognise a man who has refused to stay silent about things that matter. That man is Bruce Kent. His message for peace and the prohibition of nuclear weapons has echoed across the decades. A soft voice that has roared with a message for human rights, for social justice, for people to take a stand. For people to wake up and see the dangers that a nuclear weapon world holds for us. Campaigner, organiser, orator, a man restless for change. Martin Luther King said: 'The ultimate measure of a man is not where he stands in moments of comfort and convenience but where he stands at times of challenge and controversy.' By MLKs measure - Bruce you are a giant."

Jennings praised Bruce Kent's energy which has led him to take part in events such as a 1000-mile march from Warsaw to Nato HQ, as well as his commitment to service from War on Want, to CND, to Pax Christi, to the IPB. "At 90 he is still an active office bearer in many organisations," he said. "Today the International Peace Bureau is proud to award Bruce Kent with its highest honour. Bruce Kent you are the worthiest winner of the Sean MacBride prize in 2019. In the words of Sean MacBride you have dedicated your life for peace to be the desperate imperative of humanity. Congratulations!"

In his acceptance speech Bruce Kent praised Sean McBride who dedicated his life to working for peace. In 1974 he was awarded the Nobel Peace prize for his wide-ranging work including roles such as co-founder of Amnesty International, Secretary General of the International Commission of Jurists and UN Commissioner for Namibia. While at IPB he launched the Bradford Proposals on World Disarmament which laid the grounds for the first Special Session on Disarmament in 1978. Bruce Kent stressed: "I would like every child and school on this planet, to have a copy of the UN Charter and Universal Declaration of Human Rights, and I hoped they will one day be included in all school curriculums." He said the document was difficult to find in bookshops - but he had brought some along for the evening and urged everyone to have a copy.

Read the document on the UN website here: www.un.org/en/universal-declaration-human-rights/

The IPB is the world's oldest peace organization. Since 1891 it has brought together organizations dedicated to peace, against war, for disarmament and against nuclear weapons. **For more information see:** www.ipb.org/
<https://www.indcatholicnews.com/news/38126>

PAINTING MY PROTEST

Susan White 24/09/2019

The Defence Security Equipment International (DSEI) is the world's largest arms fair. Over 30,000 people attend from over 50 countries, including representatives from some of the most oppressive regimes in the world. It takes place in the docklands, in the East End of London. This area was the most heavily bombed part of the UK in World War Two. I find it deeply offensive that a place which suffered carnage through warfare, is now the place where our modern tools of destruction are being promoted.

I am a Quaker and we work for peace. On the opening day of the arms fair, about 700 Quakers gathered for a meeting for worship on the road that the lorries were using for bringing in the exhibits. I chose not to go, but to paint my protest. Some years ago I had created the image of a man's eyes. Now was the time to use it.

This summer I had begun to explore a new style of working, creating sketchbooks with selected images from the places I was visiting, using collage papers, inks, watercolours and drawing pens. I felt that this style of working could suit the piece I was planning in my head. I built up the background using that same technique to suggest chaos, energy and a dark mood. I spent a pretty depressing afternoon seeking images of war and made drawings of soldiers, guns, tanks, and a helicopter. But I found myself drawn to the images that portrayed the horrific consequences for those caught up in the violence. Sometimes these people's suffering is described as "collateral damage". I dislike this phrase intensely as it deliberately distances the perpetrator from those affected.

Having started with the eyes, I began to work intuitively deciding what image to draw, and then the next and the next until I had filled the canvas. It slowly began to shape itself into 'his' memories, and can be read as his story. The single figure of the soldier I could have made stronger as an image but I decided that I liked the shadowy nature of it, the sense that through his nonchalantly dominant stance he was instrumental in the destruction around him but he stays in the shadows, almost invisible. When all the different images were in place I wondered if it was too busy. The observer's eyes are constantly moving around the canvas. But I decided that conflict and war is busy, is chaotic and is messy. I also decided that everyone except for the man would be faceless. The victims of war are made faceless, their identity stripped away.

The word STOP I chose to leave faint. Fighting for your survival takes all your strength – but we must also do all we can to work for peace. This is why and how I painted my protest against the Arms Fair.

• Susan White is a Quaker who lives in Brighton

See Susan's painting at: <https://gracetruth.blog/2019/09/24/painting-my-protest-by-susan-white/>

TACKLING OUR THROWAWAY CULTURE – THE 2020 COLUMBAN SCHOOLS COMPETITION

Ellen Teague *The Tablet* 08/10/2019

Columban missionaries are urging young people to challenge 'throwaway culture' through its third Schools Journalism Competition. The title is: *Tackling our Throwaway Culture*. Young people aged 15-18 inclusive are invited to write an article or produce a short video report that informs, challenges and raises important issues on the topic. Financial prizes are offered.

It is an issue dear to me personally and to the Columbans. Twelve years ago I visited Manila in the Philippines for a Columban climate change conference. On a free afternoon one of the visiting priests and myself walked down to the Columban Parish of Malate by the Pacific Ocean, and strolled across the road to look over the sea wall and see the waves. Well there were waves alright – waves of plastic, going out about 100 yards into the ocean. Children were playing in them! We felt outraged and returned to the Columban house determined to call for a clean-up. "It is cleaned up once a week," we were told, "but the problem is that much of Manila's waste largely ends up in the ocean and constant clear ups do not solve the problem." Manila, with a population of 12 million people, is the most densely populated city in the world, and has a massive problem disposing of its waste. And Manila is not unique.

Here in Britain, the average person produces half a pound of plastic waste every day. From bottles and bags to plastic pots, tubs and trays, our lives are full of it. Our decades-long addiction to plastic packaging has had a profound impact on the world we live in. Plastic debris contaminates our food supply, fills our oceans and kills plants and animals. And consider food waste. A third of all food produced globally is wasted and, if food waste were a country, it would be the world's third largest emitter of greenhouse gases, behind the US and China. Other sectors can be scrutinised too, such as fashion, where young people are under considerable peer pressure to constantly buy the latest clothes.

Pope Francis, in the *Laudato Si'* papal encyclical of 2015, suggested that modern society has a "throwaway culture". He said: "The Earth, our home, is beginning to look more and more like an immense pile of filth." In bemoaning that "once beautiful landscapes are now covered with rubbish," the pope rebuked the consumerist mindset, where goods, food and even people are discarded after their perceived use and worth wears out. We live in a world where everything is seen as disposable, replaceable or temporary, and overflowing landfills and oceans full of waste are obvious signs.

Part of the problem is that we don't recognise how this issue starts with the individual. There are obviously lifestyle changes we can make to respond. In *Laudato Si'* Pope Francis called for "a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint."

There are examples of parishes banning plastic cutlery, plates and cups in their halls as part of a commitment to live sustainably. Others have initiated parish gardens where food is grown and distributed without plastic packaging. We can do much as individuals and communities. Schools too are looking seriously into recycling and looking at ways for pupils to interact with the natural world and learn to wonder at God's creation.

Columbans are involved with projects around the world which tackle the throwaway mentality and have made a commitment to investments which are environmentally and socially responsible. In the Philippines the Tetra Bag Project is a Preda recycling project that has turned throwaway aluminum foil drinks' pouches into raw material for livelihood projects for survivors of sexual exploitation, youth rescued from prisons, students, and dozens of waste paper collectors. Wonders of Waste or WoW Bags is separate project which also addresses plastic pollution and offers a livelihood to poor communities. For ten years the project has worked in Malate parish and close to 100,000 plastic cartons are recycled annually to make into varied bags which are sold in Britain and Ireland.

In Pakistan, Columban Fr Liam O'Callaghan says: "The environmental crisis is the context in which we live here, the 'signs of the times', and scores of people are sick and dying every day because of it". Ecological education has become a priority and across Hyderabad Diocese the Columbans hold workshops in parishes and schools. Practical suggestions for parish action include tree planting and training people to avoid the use of plastic bags, which cause pollution and block sewage systems. The Columbans often give out eco-friendly bags made from old clothing.

So the culture of 'throwaway' is pervasive in our world today.

Students aged 15-18 are invited to write an article or make a video report that informs and raises important issues on the topic: '*Tackling our Throwaway Culture*'. Two separate strands are underway – one for students in Ireland and one in Britain. Each has two categories, writing and video. The competition encourages students to use their journalistic writing and mobile skills to look at a topical issue which is relevant to society today and resonates with Catholic Social Teaching.

The closing date for entries is 14 February 2020. The Columbans have secured some high-profile judges from the world of journalism, including *The Tablet's* online editor Ruth Gledhill for the British competition and *Tablet* home editor Liz Dodd for the Irish competition. Winning articles and videos will be announced in Columban media on 16 March 2020.

Columban Missionaries believe the issue of a "throwaway culture" raises serious moral and ethical concerns about the wasteful use of our planet's finite resources. Young people can play their part in making a difference to promoting a sustainable future.

The Schools' competition in 2019 focused on *The Challenge of Climate Change* and in 2018 on *Migrants are our neighbours*.

For more information about the 2020 Schools Journalism Competition and to enter see:

www.columbancompetition.com

<https://www.thetablet.co.uk/news/12102/tackling-our-throwaway-culture-the-2020-columban-schools-competition>

MANCHESTER: IMAGINING CHURCH OF THE FUTURE

Kathy Bamber 16//10/2019: 'Together on the road' - 150 delegates from 20 dioceses travelled to Manchester on Saturday for the seventh annual ACTA conference. Committed as we are to fostering 'free and frank communication' in 'a climate of trust and respect,' we were encouraged by the guest speaker, Diarmuid O'Murchu, in his talk: *'Imagine the Church of the Future'*. The Vicar General, of the diocese, Canon Michael Cooke VG, representing Bishop John Arnold, the Bishop of Salford, was a welcome guest to the gathering. The clear instruction to *'Seek ye first the Kingdom of God and his righteousness - and all these things will be added unto you'*, was sung with gusto, before we were invited by the liturgy team from Lancaster to stand and rest awhile- in silent contemplation of the moment when Jesus 'saw the lepers' in Sunday's gospel reading. And then to imagine that gaze of unconditional love turned on us. And to respond... It was a powerful, spiritually charged moment which focused us - maybe 'grounded' ('earthed') us, for what was to follow in Diarmuid's 3 presentations throughout the day. As a precondition for imagining the church of the future we were asked: 'what is our identity as a Christian people?'

There were three explicit challenges:

- Could we 'revisit' what we mean by 'the Kingdom of God' ? As the 'Companionship of Empowerment' perhaps?
- Could we discern how the proclamation of the revisited 'Kingdom of God' could act as a catalyst for an 'empowering community'.
- Finally, could we re-vision the sacraments as empowering rituals?

In imagining the church of the future, we were led back to the bigger picture of 'deep time' in the story of the cosmos; to first century Palestine and the Aramaic word for kingship: 'Malkuta', with its definition, 'governing by empowering others to govern'; to Pope Pius XI's 1931 encyclical calling for new translations of the Bible from earlier sources; through the Second Vatican Council, and on to Pope Francis' *'Laudato Si'*. It was a breathtaking journey, and one in which we were assured that, as a Christian community, we are part of a transforming process in which new networks, however small, can make manifest God's compassionate justice to the world. Above all, we were reminded that 'we need to name and celebrate goodness wherever it's happening'.

Throughout the day, indeed, we were reminded that we were loved unconditionally by God and our task was to love unconditionally challenged in our role as 'adult co- disciples', engaged in communal discernment; inspired to be 'earth- centred' and not merely 'human- focused'. At the closing liturgy we were enjoined, in the words of Jesus to the Samaritan leper who returned to give thanks - to 'stand up and go on our way'.

And so we went on our way, empowered by the inspirational, hope- filled words of Diarmuid O'Murchu; the companionship of our fellow co- disciples; charged with re-telling the good news to all we meet. Or, in the words of the forthcoming Liverpool Synod 2020, charged with the task of 'becoming the church we are called to be'. <https://www.indcatholicnews.com/news/38100>

ACTA - www.acalltoaction.org.uk/

BOOKS

LETTERS TO THE EARTH

Publication date 14/11/2019: 2019 was the year of rebellion. It was the year nurses, poets, nine-year olds and grandparents came together to say: we know the truth about climate change - now it is time to act. But what words describe this crisis? What words can help our children come to terms with the future they will inherit? Earlier this year, Culture Declares Emergency invited people from all around the world to find those words by writing a letter to the earth. The invitation was open to all - to think beyond the human narrative and bear witness to the scale of the crisis. Letters of love, loss, hope and action were written by over 1000 people. Now published as a collection, *Letters To The Earth* brings together the voices of children and the public with authors, scientists and playwrights in the first creative project of its kind.

Alongside letters from the public, *Letters To The Earth* received submissions from artist and peace activist Yoko Ono, poet Kate Tempest, actor Mark Rylance, author, and illustrator of *The Lost Words* Jackie Morris, novelist Anna Hope, environmental writer Jay Griffiths and Green Party MP Caroline Lucas. Together they are an invitation to consider how this existential threat affects the way we live our lives and the action we take. Lots of books consider the climate and ecological crisis from a political or scientific perspective, but *Letters To The Earth* is the first book to chronicle how humankind is collectively processing planetary crisis. All royalties go towards ongoing creative campaigning for environmental justice.

<https://www.waterstones.com/book/letters-to-the-earth/anna-hope/kay-michael/9780008374440>

NEWMAN: A SHORT BIOGRAPHY

7/10/2019: John Henry Newman, one of the most important and controversial figures in the religious history of England in the 19th century, will be declared a saint on 13th October 2019, the first English saint to be canonised since 1970. Author Fr Michael Collins has written *Newman: A Short Biography*, an essential, accessible biography of the new saint that opens a window into the heart and mind of a complex and conflicted individual, who above all sought the truth.

An esteemed academic and prolific author, the inquisitiveness and honesty which led Newman to convert from the Church of England to Catholicism continued after his conversion. Thus, as well as being an acclaimed defender of English Catholics in the public realm he emerged as a vital, challenging voice within Catholicism itself. His volume of lectures entitled *The Idea of a University*, explained his philosophy of education. During the four years he spent in Dublin he was instrumental in the founding of the Catholic University of Ireland in 1854; this later evolved into University College Dublin, now the largest university in Ireland. Intensely loyal to his friends, tender, compassionate and tenacious, Newman combined the best of both the Anglican and Catholic traditions.

• Michael Collins is a priest of the Archdiocese of Dublin. A graduate of University College Dublin, he has written and edited award-winning books which have been translated into twelve languages. *Newman: A Short Biography* by Michael Collins is published in Ireland and the UK by Messenger Publications. Priced at €9.95/£8.95

For further details see: www.messenger.ie/product/newman-a-short-biography/

<https://www.indcatholicnews.com/news/38045>

UNDERSTATED INSPIRATION – CITIZEN CLEM: A BIOGRAPHY OF ATTLEE BY JOHN BEW

Jon Kuhrt 7/10/2019: Clement Attlee had an incredible career. After growing up in a comfortable middle-class home and studying at Oxford, he threw himself into social work in London's East End, at The Haileybury Club and later at Toynbee Hall. From 1905 onwards, he saw the limitations of liberal philanthropy and was converted to socialism. He had a distinguished war record in WW1, rising to the rank of Major and being injured in action three times. After the war, he was elected to be Labour Mayor of Stepney and later became MP for Limehouse. He became a key figure who helped salvage the Labour Party after Ramsey MacDonald's infamous betrayal in 1931. He became Labour leader in 1935 and played a important role in supporting the need to fight Hitler. In the WW2 War Cabinet, he became Churchill's Deputy Prime Minister and largely oversaw the domestic management of the country during some of its darkest hours. When party politics resumed in 1945, he shocked the world by winning a stunning landslide election victory over Churchill. Despite the crippling debt and austerity created by the war, he led the most radical government in modern history, establishing the welfare state, the NHS and widespread educational and housing developments. On top of all this, he played a key role in establishing NATO, overseeing India's transition to independence and Britain's Empire into a Commonwealth. Despite all this, Attlee has been somewhat neglected by history. Many on the left have preferred to celebrate more colourful characters such as Aneurin Bevan. In character and demeanour, Attlee was very different to archetype of a charismatic leader. Before reading this book, the only quotes I knew about Attlee were both disparaging descriptions attributed to Churchill: 'A sheep in sheep's clothing', 'A modest little man who has plenty to be modest about'.

So what made Clement Attlee such a great politician? These were the 4 key themes I gleaned from this biography:

- 1) Integrity and lack of ego: Sir John Colville, a senior civil servant who worked closely with Attlee, said that he had 'no shred of either conceit or vanity'. He was not interested in increasing his profile or grand gestures. At times this exasperated his own supporters but it also secured him a high degree of trust among voters. Even those who disagreed with him tended to think of him as honourable. Without this reputation and trust, especially among middle-class voters, the radical reforms of the post-war government would never have been secured.
- 2) Bravery and resilience: Attlee showed an obvious form of bravery in WW1 where he chose to re-enter combat roles even after sustaining serious injury. But throughout his career, he withstood years of intense attacks from within his own party. But instead of simply side-lining those who criticised him, like Bevan, he offered many of these people key roles because he believed in their talents. Attlee continually challenged what he saw as the narrow dogmatism and cult of marginality that dogged Labour. He wanted Labour to be trusted with power to change things and bring an inclusive form of socialism that would truly improve lives, not just win political purity points among the party faithful.
- 3) His emphasis on rights and responsibilities: Attlee believed that Britain needed to re-configure its economic structures to make them fundamentally more fair. But his politics never lost its civic and ethical commitments – being a citizen cannot be reduced just to economics. In his own words: "One of the greatest dangers of civilisation today is that man's conquests in the realms of science have outstripped his moral progress. It is the greatest task which lies ahead of us all in the Labour and Socialist movement to see to it that the citizen's sense of obligation to the community keeps pace with the changes effected in the structure of society. We need to stress duties as well as rights."
- 4) 'Social patriotism': Like George Orwell, Attlee was a socialist who rejected pacifism and took up arms against the forces of fascism. Despite their political differences, he supported Churchill because he knew he was the only leader who could unite the country against Hitler. Once the war was won, he opposed him and beat him. Attlee was a 'social patriot'. He rejected nationalistic jingoism but did not want simply to de-construct the country and descend into class war but wanted Britain to be a better version of itself. He saw the injustices of Britain's Empire but also the opportunity to redeem some good from it. I love this description of his political ambitions: 'We live in a state of society where the vast majority live stunted lives – we endeavour to give them a freer life.'

Attlee grappled with some of the deepest and most vexing political challenges in British political history. And he played a decisive and key role in creating the Britain we live in today. We live in an age where everyone (not just politicians) can be tempted to virtue signal rather than graft for authentic change. And social media increases the tendency to care more about style than substance. Many cherish the applause of their own tribe rather than working for deeper forms of unity. Attlee's integrity, lack of ego, personal bravery and social patriotism challenge and inspire me. They are all qualities incredibly relevant for today.

<https://gracetruth.blog/2019/10/07/understated-inspiration-citizen-clem-a-biography-of-attlee-by-john-bew-review/>

Buy *Citizen Clem* at: <https://www.waterstones.com/book/citizen-clem/john-bew/9781780879925>

NEW KEN LOACH FILM EXPLORES THE HUMAN COST OF THE ZERO-HOURS ECONOMY

It's three years since Ken Loach released *I, Daniel Blake*, which won the Palme d'Or at Cannes for its searing depiction of austerity-era Britain, with food banks a dismal fact of life and a benefits system that crushes rather than supports its supposed beneficiaries. Now Loach has turned his attention to another dehumanising trap of our neoliberal age: the world of zero-hours contracts. *Sorry We Missed You*, again set in Newcastle, tells the story of Ricky and Abbie, a fortysomething couple with two kids. Abbie is a home carer who covers the cost of her own travel between appointments and whose crammed schedule makes it impossible for her to bestow proper care on her vulnerable "clients". Her husband, Ricky is a jobbing builder who has had enough of working for other people. Eager to earn extra money to get his family out of debt and into a house of their own, he applies for a driving job at a parcel-delivery company where he is told that "you don't work for us, you work with us..." Ricky has to provide his own vehicle, take responsibility for an expensive scanner that tracks and dictates his every move and face steep penalties if he takes time off work without arranging a replacement driver. Employment benefits such as sick and holiday pay don't factor here. With this film, which also premiered to great acclaim at Cannes, the 83-year-old Loach and his regular screenwriter Paul Laverty are nothing if not timely. In recent years, stories from the sharp edge of the gig economy have been filtering into the news with increasing regularity. In January 2018, Don Lane, a diabetic DPD courier from Dorset, died of the condition after missing medical appointments because he felt under pressure to keep working, facing £150 daily penalties if he failed to find cover for his shifts. Drawing upon such stories, Loach and Laverty drill to the very heart of our contemporary work culture and ask piercing questions of the economic and political systems that support it. The film opens on 1 November.

DIARY DATES

NOVEMBER

1-2 Chester Palestine Conference *Palestine: Yesterday, Today and Tomorrow*. For further details contact:

joseph.oneill777@gmail.com or lvtnmail@gmail.com

2 CAFOD Faith in Action Day: *Love is Civic and Political: Our Faith and the Common Good* Savio House, Ingersley Road, Bollington, Macclesfield SK10 1RW. 10-4 – Please bring vegetarian food to share. Book at cafod.org.uk/events or call 0303 303 3030 More information: <https://cafod.org.uk/News/Events/Shrewsbury-Faith-in-Action-Day>

2 'Speaking Truth to Power' – Putting Faith into Action Church Action on Poverty regional gathering 10.15am – 2pm at The Lighthouse Project, Oldham Road, Middleton M24 **Book here:** <https://www.eventbrite.co.uk/e/speaking-truth-to-power-putting-faith-into-action-north-west-regional-gathering-tickets-65524404257>

6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict

un.org/en/events/environmentconflictday/

9 CAFOD Faith in Action Day: *Love is Civic and Political: Our Faith and the Common Good* Sandymount House of Prayer, 16 Burbo Bank Road, Blundellsands, Crosby, Liverpool L23 6TH. 10-4 – Soup and roll provided for lunch. Book at cafod.org.uk/events or call 0303 303 3030

10 Remembrance Sunday White poppies from ppu.org.uk

10-17 Interfaith Week interfaithweek.org

11 Banned books for peace: *The Last Weapon* and *The Weapon Unsheathed* by Theodora Wilson Wilson. Short film with Maxine Peake and talk by Paul Anderson. 7-9.30pm Cross St Unitarian Chapel, Manchester, M2 1WL. £6 (£4 concs). To book go to www.eventbrite.co.uk and find banned books for peace Manchester.

12 Time Out Quiet Day 10am-4pm at The Convent of Our Lady of the Cenacle, Tithebarn Grove, Lance Lane, Wavertree, Liverpool, L15 6TW. Input and time for individual quiet prayer and reflection. Cost £10. Tea & coffee provided. Bring your own lunch. For more information or to book: Tel 0151 722 2271 email: winniececenacle@mail.com

12 CWDF Forum 6.45-9pm The Unity Centre, Cuppin St, Chester CH1 2BN. Speaker Natalia Jancewicz of Transition Chester on the theme "Degrowth" – economic development along ecological lines. More info: 01244 350323.

15 Church Action on Poverty Training Day on new ***Poverty, Faith and Justice workshops*** 11am-4pm 28 Sandpiper Court, Water's Edge Business Park, Modwen Road, Salford M5 3EZ. Cost £20 – please contact sarahd@church-poverty.org.uk if a bursary place is required. Book online at: <https://eventbrite.co.uk/e/poverty-faith-and-justice-training-day-tickets-74417397439>

15 CAFOD Quiz Night Our Lady's Parish Centre Ellesmere Port Town Centre 7.30 pm. Admission: adults £3 children £1 which includes Fairtrade refreshments at the interval. All money raised will go to the CAFOD's new *Hands on Peace* building project in Magdalena Medio, Colombia. Contact Tony Walsh on 0151 355 6419

16 Dementia Conference Penrith Methodist Church 9.30-3.30 Booking Emma Brown ebctic@outlook.com

16 NJPN Networking Day 10.30am-4pm at CAFOD, Romero House, 55 Westminster Bridge Road, London SE1 7JB. Including ***Here: Now Us Common Good Training Workshop***. Email: admin@justice-and-peace.org.uk

17 CAFOD Lancaster Memorial Mass Holy Trinity & St George's Catholic Church, 33 Blackhall Road, Kendal, Cumbria LA9 4BW

17 World Day of the Poor *The hope of the poor shall not perish forever* csan.org.uk

22 *The Determinants of Food Poverty* – a feeding Liverpool event chaired by Bishop John Rawsthorne and Prof Hilary Russell 9am-1pm LACE, Croxteth Drive, Sefton Park, Liverpool L17 1AA. Details: Steve Atherton 0151 522 1080 s.atherton@rcaol.co.uk

23 Time Out Quiet Day see 12 November

23 Sustainable Chester Winter Fair 11am – 4.30pm St Mary's Creative Space, St Mary's Hill, Chester CH1 2DW. Friends of the Earth are hosting their 2nd Winter Fair, now under their new organisation **Eco Communities**. A range of stalls, crafts and entertainment throughout the day. Stall bookings welcome via <https://helenchesterfoe.wufoo.com/forms/r11dhiwe0iv314g/> Stalls selling eco, ethical, sustainable goods welcome. Charities and causes. Interactive stalls where people can share crafts and skills to make a more eco, low carbon footprint and sustainable world.

23 Advent Reflection Day starting at 10am Burnley and Pendle Faith Centre, Barden Lane, Burnley, BB10 1JD. Details: bea_foster@hotmail.com

24 The Pan Lancashire Anti Slavery Partnership event Preston

25 International Day for the Elimination of Violence against Women unwomen.org/en

27 *The Centre for Alternative Technology and the era of Climate Change* joint meeting of CWDF with Chester University's Department of Geography and International Development. 7.30-9PM Best Building, University of Chester, off Parkgate Road, Chester CH1 4BJ. Speaker Dr Jane Fisher, local Chester resident and senior lecturer on the staff at CAT. Contact 01244 350323.

29 CAFOD Shrewsbury Memorial Mass St Mary's Crewe. Details: chogan@cafod.org.uk

29 Day of Solidarity with the Palestinian People www.un.org/en/events/palestinianday/

29-1 December Holy Rood House Retreat *Dreaming Dreams for Advent*. Exploring Advent themes through dreams with writer and researched in the Catholic faith Veronica Whitty and members of the Holy Rood community. Holy Rood House & Thorpe House Centre for Health and Pastoral Care, Thirsk, North Yorkshire YO7 1HX enquiries@holyroodhouse.org.uk

DECEMBER

1 World Aids Day National AIDS Trust worldaidsday.org

1 Prisoners for Peace Day wri-irg.org/en/campaigns - Send greetings to individuals and Human Rights Groups acatuk.org.uk

10 UN Human Rights Day unmeditation.org/

18 International Migrants Day un.org/en/events/migrantsday/

NJPN continues to have a weekly column in *The Universe*, and some of these are uploaded onto our website.

Independent Catholic News <http://www.indcatholicnews.com/news/justice-peace-environment> Sign up to receive these daily.

World Council of Churches <https://www.oikoumene.org/en/>

UK Parliament News <https://www.parliament.uk/business/news/>

• Many items taken from the daily e-bulletin Independent Catholic News www.indcatholicnews.com an invaluable free resources for up-to-date J&P news, events and in-depth articles.

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

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