

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

## MPS VOTE TO SCRAP SUPPORT FOR CHILD REFUGEES

23/1/2020: Despite appeals from children's charities, the government yesterday voted to scrap legal protections for lone child refugees. MPs voted down a House of Lords amendment to Brexit legislation, which would have guaranteed family reunion rights for unaccompanied child refugees after EU withdrawal. The legislation was passed by a margin of 342 votes to 254 - a majority of 88.

Tabled by Lord Dubs, who came to England fleeing Nazi Germany as a child refugee on the Kindertransport, the amendment had been passed by peers by 300 to 220 on Tuesday. Lord Alf Dubs said: "This is very disappointing news, especially given the public statement made by this government which suggested that they shared the public's wish to help child refugees. We still have moral obligations to these children who simply want to be reunited with their families here."

Beth Gardiner-Smith, CEO of Safe Passage said: "The Government won this vote in the Commons by promising it will do everything it can to keep refugee family reunion open after Brexit. The Government must keep its word to unaccompanied children, to Parliament and to people across the country who believe that Britain should do its bit to help refugees reunite with family here in Britain.

"We will be watching very closely to make sure that the right to reunite with family isn't quietly watered down by this Government. In addition, Government Ministers have indicated they will bring forward legal protections in an Immigration Bill later this year, and we will be holding them to this commitment.

"Many of the children we support have lost their parents but they have grandparents, siblings, aunts and uncles living in the UK and ready to care for them. It is illogical that these children be denied safe passage to the UK, left with no other choice but to consider smuggling just to reach their loved ones, or to grow up alone without the care of their family many surviving in camps and car parks across Europe."

There are believed to be more than 4,000 unaccompanied refugee children on Lesbos, Greece, and several hundred in northern France. The majority of them are living outside formal camps.

### LINKS

**Safe Passage** <https://safe-passage-c.fundraise.tech/>

**Seeking Sanctuary** <https://seekingsanctuary.weebly.com/>  
<https://www.indcatholicnews.com/news/38783>

## CHILD REFUGEES ARE LIVING WITHOUT PARENTS IN THE UK

**Tom Davies** Campaign Manager – *I Welcome Refugees* Amnesty International UK

For child refugees in the UK, safety can come at a heavy price. Many have been forced to leave behind not only their homes, but also their families, as children fleeing conflict can often get separated from their parents and siblings. As a refugee in the UK, adults can sponsor immediate family members to join them, but children cannot.

Our new report '*Without my family*' highlights that the UK is the only EU country that imposes such severe restrictions on family unification for child refugees. This can have a devastating impact on children who have already experienced so much. The report details the devastating effects of family separation on children who have sought safety in this country.

One child, we interviewed for the report said: "being without your family, it is like you have a body without a soul".

Home Office rules separating child refugees from their parents aren't just restrictive - they're deeply unfair. In 2018, after a public outcry, MPs voted overwhelmingly in favour of changing these rules. Now is the time for our new Home Secretary to make a lasting difference to the lives of vulnerable child refugees in the UK. For refugee families, this is a chance for unfair rules to be changed. For lives to be rebuilt. For families to be together.

**Read '*Without my family*' report:**

[https://www.amnesty.org.uk/files/FAMILY%20REUNION/Without%20my%20family%20report/Without\\_my\\_family\\_report.pdf?utm\\_campaign=MEMA2306\\_ACT\\_REFU\\_FamiliesTogetherReportVideoMI&utm\\_source=amnestyuk&utm\\_medium=email](https://www.amnesty.org.uk/files/FAMILY%20REUNION/Without%20my%20family%20report/Without_my_family_report.pdf?utm_campaign=MEMA2306_ACT_REFU_FamiliesTogetherReportVideoMI&utm_source=amnestyuk&utm_medium=email)

*'If you do not take an interest in the affairs of your government,  
then you are doomed to live under the rule of fools'* — PLATO

## CATHOLIC IMMIGRATION ACTIVISTS STEP UP IN BATTLE AGAINST TRUMP POLICIES

Sarah Salvadore 21/1/2020: When Catholic immigrant activists, part of the DC Catholic Coalition, participated in a civil disobedience action at the Russell U.S. Senate Building in Washington last July, more than 200 showed up to protest the separation of immigrant families and detention of children at the border. One of the most striking visuals of that day was that of Franciscan Fr. Joseph Nangle — an 87-year-old with a walking stick — who was handcuffed by the U.S. Capitol Police and ushered out of the building. Nangle is among the growing number of Catholic religious and laypeople who are actively participating in civil disobedience movements across the country, protesting what they say is inhumane treatment of immigrants at the U.S.-Mexico border. "When I was approached for this initiative, there was no question of me not being there. It was a matter of my love for the people — the children and separated families," said Nangle, who spent 15 years as a missionary in Latin America.

The past year has been especially prolific for Catholic social activists and leaders from various coalitions. Through rallies, marches and civil disobedience movements, they put a focus on immigration issues. They prayed the rosary, sang hymns and gave public testimony. They also risked arrest. "We need to challenge some of our comforts, some of our privileges, and maybe risk some of our status with our own fellow Catholics, and for our own access to political leadership," said Eli McCarthy, professor at Georgetown University and director of Justice and Peace for the Conference of Major Superiors of Men, a national network of Catholic men religious leaders.

The recent Catholic social justice movement grew as a response to reports of immigrant children detained at the border, kept in cages and traumatised. While Catholics have long been involved in lobbying and other efforts to bring about change in immigration laws, what's different are the risks they are now taking to highlight the plight of migrants. The Sisters of Mercy of the Americas have also been actively involved in this movement. Having worked with immigrant and refugee communities from Maine to California, they've seen firsthand the suffering due to the country's broken immigration policies. The sisters have even been arrested at various demonstrations. Jean Stokan, justice coordinator for immigration and nonviolence for the Sisters of Mercy of the Americas, explained that their actions come from a place of "deep compassion and a sense of mercy." "They were asking to do something more — something that's bolder and that could help wake up the people of the United States to the suffering of immigrants. The cruelty is compelling us to take greater risks," said Stokan.

Since the demonstration in D.C., a coalition of pro-migrant groups has organised protests outside the U.S. Immigration and Customs Enforcement office in Newark, New Jersey, in September, and in October at the U.S.-Mexico border in El Paso, Texas. For the October protest, the DC Catholic Coalition joined hands with the Latinx Catholic Leadership Coalition — an initiative started by Hispanic Catholics consisting of scholars, theologians, ministers and community organisers. For McCarthy, collaborating with the Latinx leadership was exciting. "There's a lot of local organising that has been happening among Catholics — from Chicago and New Jersey to El Paso and other towns across the U.S. This has created a space where they could feel more connected and share the work they were doing with the group," he said. At El Paso, dramatic scenes played out in front of the Border Patrol, as the group called for an end to the Trump administration's Remain in Mexico policy. Ten Catholic leaders from various coalitions accompanied 15 Mexican asylum seekers as they presented themselves for asylum. Griffin Oleynick, one of those accompanying the asylum seekers, described a tense 30-minute stand-off with Border Patrol agents before the immigrants were allowed to enter the U.S. and apply for asylum. Organisers credit the collaborative efforts of various Catholic coalitions for giving the movement a more coherent voice.

Kathy O'Leary, regional coordinator of Pax Christi New Jersey, has been an immigration activist for more than 20 years. She's been working tirelessly to expose the dismal conditions of detention centres across New Jersey. O'Leary says that the groundswell of grassroots support for immigration reform wasn't around a few years ago. But everything changed after the election of Donald Trump. "President Obama's immigration policies criminalised the community. It's not just Trump. But now people are more active about the issue and are paying attention. So we get to educate them about the whole history of discriminatory immigration policy," said O'Leary.

The organisers draw deeply from their Catholic faith and Pope Francis. "The basis of Catholic social teaching is that every human is a child of God. We need to be preferential towards the poor in everything we do," said Nangle. They are also heavily influenced by the works of the Rev. Martin Luther King Jr., Mahatma Gandhi and Nelson Mandela. Activists use similar methods to create nonviolent moments, where the injustice and violence of one side is clearly manifested when compared to the nonviolence of the other side. "This is very important, as it can be pivotal in shifting policy and bringing social transformation. We've been trying to create those moments and will continue to do so," said McCarthy. In the current culture of demonising migrants, the activists say they work toward lifting the dignity of people while resisting injustice. "Our work is all about giving people hope. And what's more Christian than hope?" said O'Leary.

Going forward, the activists see the movement getting more Catholic. They foresee Catholics willing to engage politically and prioritise immigration at a higher level while voting. To this end, organisers are working on a strategy to encourage Catholics to not only vote "but think critically about the process and the broad range of Catholic social teaching, particularly immigration," said McCarthy. "I think the messaging from the [Democratic] candidates is going to improve regarding immigration and it should have an impact on the overall political discussion," he said.

With the upcoming presidential elections, anti-immigrant rhetoric is expected to increase. But the organisers are ready to counter that with larger Catholic actions in the coming months. "Through prayers, use of transformative symbols like the crucifix and the presence of notable religious leadership, we hope to increase the visibility of Catholics and bring change," said McCarthy. However, Nangle wants more U.S. bishops to support activism. "With the exception of a few, by and large, our bishops have been too silent. They do make statements out of the U.S. Catholic bishops' conference and some of them are quite good. But many of them are not prophetic. They make statements, but we need more action," he said.

• Sarah Salvadore is a National Catholic Reporter intern based in New Jersey.

<https://www.ncronline.org/news/justice/catholic-immigration-activists-step-battle-against-trump-policies>

## CAFOD WELCOMES ICJ DECISION ON ROHINGYA MUSLIMS IN MYANMAR

23/1/2020: The UN's highest court has ordered Myanmar to do everything in its power to prevent the further genocide of Rohingya Muslims. In a unanimous ruling today, 23 January, the International Court of Justice rejected arguments made by Aung San Suu Kyi in The Hague in December and set out urgent steps for the predominantly Buddhist nation to end the violence. The mainly Muslim West African state of The Gambia had asked the court to impose the emergency measures - pending a full case that could take years. At least 24,000 Rohingya were killed during the bloody military crackdown by Myanmar in 2017. More than 740,000 Rohingya men, women and children fled into neighbouring Bangladesh, where they are living now in very overcrowded refugee camps.

Janet Symes, CAFOD's Head of Asia and Middle East Region, said: "The decision of the International Court of Justice (ICJ) sends a clear message to Myanmar and the rest of the world. While the threat of violence and further killings still exists, Rohingya refugees who have fled to Bangladesh cannot be forced to return to Myanmar. Over 700,000 women, men and children do not have the necessary guarantees of their safety, their rights and of their means to earn a living to be able to return to their homes, despite their longing to do so. When I visited the refugee camps in Cox's Bazar almost everybody I spoke to was desperate to go home. But they didn't feel it would be safe for them to return and the decision of the ICJ has confirmed this. As a humanitarian organisation, we are interested in there being an ability to achieve peace: that requires a process of justice and of reconciliation. Our hope is that the Myanmar Government heeds the ruling of the ICJ and takes urgent steps to prevent violence against the Rohingya people."

<https://www.indcatholicnews.com/news/38780>

## PRINCE CHARLES DELIVERS A STRONG MESSAGE OF SUPPORT FOR THE PALESTINIAN PEOPLE

**Joe Shute, senior feature writer *The Telegraph*** 24/1/2020: During a visit to Bethlehem the Prince of Wales has delivered a strong message of support for the plight of the Palestinian people. Addressing a crowd of civic leaders the Prince said: "it is my dearest wish that the future will bring freedom, justice and equality to all Palestinians." In what is understood to be the clearest indication of support for the Palestinians by a member of the Royal family, the Prince referred to the "signs of continued hardship" visitors face on arrival in Bethlehem. He added: "It breaks my heart that we should continue to see so much suffering and division."

The Prince also stopped to chat with a group of Palestinian refugees, among them Dr Abdelfattah Abu Srou, director of the Al Rowwad Centre in Aida refugee camp. He told the Prince he works with children as young as eight-years-old who when asked what they want to be when they grow up have responded "that they want to die because nobody cares". He said the Prince replied: "it is painful to hear that." The Prince also spoke with another refugee, Rua Ahmad Abuoda, a 20-year-old engineering student and member of a women's empowerment group which works with mothers and disabled children in the Aida and Al-Azzeh refugee camps. She said: "I spoke to him about disabled children. Some of them have been injured through Israeli soldiers and conflict."

Earlier Prince Charles had attended a multi-faith service in the Church of the Nativity, the birthplace of Jesus, in the centre of Bethlehem. In a reading, the Anglican Archbishop in Jerusalem, the Most Reverend Suheil Dawani, heralded the Prince's decades long quest to bring different faiths together, saying his "leadership and presence has given hope to all Christians, especially for those in our region who are suffering extreme oppression, violence and imprisonment". The Prince was shown the manger below the church where Christians believe Jesus was born.

At the start of the day amid howling wind and rain, the Prince joined Muslim and Christian leaders in a symbolic walk through the centre of Bethlehem in a gesture aimed at spreading a message of religious co-existence. His first engagement on Palestinian land was to a mosque on Manger Square, where he heard how Christians and Muslims had lived peacefully alongside each other in Bethlehem for centuries. Amid a jostling crowd of umbrellas and cameras and security men, he was accompanied by imams from the Omar mosque and Christians from the Church of the Nativity - Franciscans, Armenian and Greek Orthodox.

The Omar mosque, which is the only mosque in the old city even though Muslims outnumber Christians in Bethlehem, is named after the Caliph Omar, who conquered Jerusalem in 637 but guaranteed that Christians would be free to continue to worship. The message of religious co-existence was, said the Prince, "a wonderful example".

<https://www.telegraph.co.uk/royal-family/2020/01/24/prince-charles-delivers-strong-message-support-plight-palestinian/>

## 'IT HAPPENS TO REAL PEOPLE': HOW TO HELP CHILDREN GRASP THE HORROR OF THE HOLOCAUST

**Michael Rosen** *The Guardian* 23/01/2020: As a very young child, the only inkling I had of the Holocaust was that every now and then my father would say that he'd had two uncles in France who were "there before the war and weren't there afterwards". I'd wonder, how could they have just disappeared? How could there only be a nothing?

At weddings and wider family gatherings, we would meet his cousin Michael and later we would be told that Michael had been "put on a train in Poland" by his parents, been sent to a prison camp in the Soviet Union, fought with Polish forces in General Anders' army, and had somehow arrived on our aunt's doorstep in east London, but had never seen his parents again. Living in the London suburbs of the 1950s, I couldn't figure out how any of this could have happened. How could you lose your parents?

When I am drawn into doing Holocaust education with children of the age I was then, I often think of how I heard these terrible things without understanding them or fully feeling them. To put it crudely, these things sounded to me, as a child under the age of 10, as sad but strange, with no connection to the safe kind of life I lived.

A bit later, on a trip to Germany in 1957, my parents said that they were being taken on a visit somewhere that was too awful for my brother and I to go with them. It was Buchenwald. When my mother came back, her face was grey. She tried to explain that thousands of people were tortured and killed there, people like us: Jews. I was 11. I thought of a place I had visited a few weeks earlier: the torture room at the Tower of London. Again, I think now of how my mind worked then: using a horror that I knew as a way of trying to understand the horror my mother was talking about. All this was before the days of the internet, Wikipedia, documentaries about the Nazis on TV, or novels for children such as Judith Kerr's *When Hitler Stole Pink Rabbit*.

My childhood curiosity about the disappearances of my relatives turned into an adult quest, fuelled at first by irritation that nothing more was known other than my father saying he didn't know. Later, I became infuriated that the Nazis had not only eliminated people from our family but that there were no traces. They had got away with it. When, in the late 80s there seemed to be concerted efforts to try to make Holocaust denial respectable, it felt more urgent to find out more.

Over the next 30 years, I pieced together the stories of how the two French uncles were seized and deported to Auschwitz, one as part of a Nazi roundup in Nice, the other as a result of ordinary French village gendarmes doing what they were asked to do: knocking on a door at 2.30 in the morning and arresting a Jew for being Jewish.

Because I started writing short pieces about these things, I found myself on several occasions in front of school students telling my family stories, thanks to teachers asking me in. At this point, let me acknowledge the years of work in Holocaust education by organisations such as the Holocaust Educational Trust, University College London's Centre for Holocaust Education, the National Holocaust Centre and Museum, the Holocaust Research Institute at Royal Holloway, University of London, and others. On other occasions I worked with the Anne Frank Foundation and later with children and survivors for a Radio 4 programme about memorialising the Holocaust.

Then, in one college, a young man raised his hand: "But none of this happened, did it?" It stopped me in my tracks. I had shown the students photos, lists, maps, diagrams, letters. Why hadn't it convinced him? What should I have presented him with? More facts? More details? Eyewitness accounts? I still feel uneasy about this moment.

A couple of years later, Helen Weinstein, a public historian and the creative director of History Works, a media production company, asked me to take part in workshops across Cambridge schools – primary and secondary. She had been asked by Cambridge city council to work with the schools in the lead-up to Holocaust Memorial Day ceremonies. She wanted me to mix several of the things I do: tell the story of what I had found out about my family, write poems, read them to the school students, write lyrics for songs that children, teenagers and adults would sing, help the children write poems, and offer ideas for teachers to carry on the work in their own ways. I've since taken part in Holocaust Memorial Day ceremonies at which a survivor, Eva Clarke, has spoken alongside Eric Eugène Murangwa, a survivor of the 1994 genocide in Rwanda against the Tutsi, and other witnesses of discrimination and persecution. Each time I take part in these activities, I have to check with myself: why are we doing this? And are we going about it in the right way?

Adrian Kidd, the Headteacher of Trumpington Community College, Cambridge, where we've worked several times, says that Holocaust education has demonstrated to his students "the power of propaganda, extremist ideologies, hate, violence and the abuse of power". Tony Davies, the Headteacher at St Matthew's Primary School, Cambridge, says that through hearing the stories from Clarke, Murangwa and me the children have come to understand that "genocide is not some abstract event that happens to 'others'. It happens to real people, people like themselves, and it has happened in the past and in the present also." I'm glad of that. Clarke talks in a quiet, calm, determined way about the horrors faced primarily by her mother. Murangwa tells of his own survival in the teeth of what seemed like certain death.

Davies says children today are already very much aware of the terrible tragedies that occur across the world. "And of course, some of our children are refugees who themselves have fled genocide. So learning about these experiences, discussing them, expressing our feelings about them in a safe environment – this is essential."

A year 6 girl at one of the Cambridge schools wrote:

*Leaving my heart behind ...*

*I will take the lullaby I knew when I was young.*

This feels very different from my own childhood, and yet the way I tried to understand my parents' visit to Buchenwald through making analogies must, I sense, work like that with children now. Sometimes we must be prepared for these children's analogies and make space for them, in whatever shape they appear.

A child in year 5 at St Matthew's wrote:

*I sit on the warm spring grass*

*looking at an old, old bee dying on the leaf of a maple tree*

*snatched away from its one and only home ...*

*I sit on the warm spring grass ...*

Davies says: "The children have learned that when we remember the atrocities of the past we honour those who have been lost." A girl in year 7 wrote this:

*Remember it*

*Remember it*

*the day they came*

*the day they asked my name*

*I packed a bag and was never seen again.*

Davies believes the children have learned "that it is possible to meet prejudice, hatred and division with fortitude and love, and that when we stand together to do so, as we do on Holocaust Memorial Day, we truly are better." I hope so.

• Michael Rosen's latest book is *The Missing*, about his search for information about his own family. It is suitable for children aged 10 and over

<https://www.theguardian.com/education/2020/jan/21/how-to-help-children-grasp-holocaust-michael-rosen>

**Holocaust Memorial Day 27 January** <https://www.hmd.org.uk>

## **MUSLIM LEADERS JOIN HOLOCAUST SURVIVORS TO PRAY AT AUSCHWITZ IN 'GROUNDBREAKING' VISIT**

**Tim Wyatt** *The Independent* 23/1/2020

Senior Muslim leaders have joined the descendants of Holocaust survivors in prayer during a historic visit to Auschwitz. The delegation was led by Mohammad bin Abdulkarim Al-Issa, the secretary general of the Saudi Arabia-funded Muslim World League, and is thought to be the most senior group of Islamic faith representatives to ever visit a Nazi death camp. "To be here, among the children of Holocaust survivors and members of the Jewish and Islamic communities, is both a sacred duty and a profound honour," Mr Al-Issa said during the ground-breaking visit. "The unconscionable crimes to which we bear witness today are truly crimes against humanity. That is to say, a violation of us all, an affront to all of God's children."

The Muslim leaders stood side by side with figures from the oldest Jewish advocacy group in the United States, the American Jewish Committee, which had helped organise the trip. At one point while touring the camp, dozens of those in the 62-strong Muslim delegation from 28 countries bowed their heads to the floor and prayed.

The visit came just days before international commemorations to mark the 75th anniversary of the liberation of Auschwitz by the Soviet Red Army on 27 January 1945. The network of concentration camps in Auschwitz, situated in southern Poland – then occupied by Germany during the Second World War – held 1.3 million people, of whom 1.1 million were killed. Most of those who died in the camps were Jews, including 865,000 who were immediately gassed to death on their arrival.

David Harris from the American Jewish Committee said the trip led by Mr Al-Issa was "the most senior Islamic leadership delegation to ever visit Auschwitz or any Nazi German death camp". Among those who travelled from the US to the ceremony were children of Holocaust survivors.

In recent years, the Muslim World League has sought to promote a more moderate brand of Islam and build relationships with Jewish groups, in line with the modernisation programme launched by Saudi Arabia's crown prince Mohammed bin Salman. The charity was founded by Saudi Arabia in 1962 and remains primarily funded by the oil-rich Gulf monarchy.

<https://www.independent.co.uk/news/world/europe/auschwitz-holocaust-muslim-jewish-pray-a9299941.html>



## ORLA GUERIN'S REPORT SHOWS WHAT'S WRONG WITH HOLOCAUST REMEMBRANCE

**Robert A. H. Cohen** 26/1/2020

As I become older I realise that the Holocaust is not over. The gas chambers and incinerators are gone but the consequences of the horror will continue to play out in the decades and even centuries to come. Our understanding of who we are as Jews, our place in the world, our politics, how others view us, even our theology, continues to be shaped, indeed defined, by the Holocaust.

Just as with earlier major turning points of Jewish history – the destruction of the Second Temple in AD 70 or the expulsion from Spain in 1492 – the Holocaust changed everything. A third of our people were destroyed along with their culture and heritage. But none of us were left untouched whether we were alive then or born since. Or are yet to be born.

As Jews we have every reason to be sensitive about how the Holocaust is spoken about. What happened should be remembered. It should be taught. Mourning is necessary and reverence is needed, if only to help us to heal.

In remembering the Holocaust, we understandably focus on the past. What happened. And why. We raise up the voices of the remaining survivors so they can give their personal testimony one more time before they become too frail. We ask the leaders of nations to recommit to fighting antisemitism. We engage with our neighbours at a community level and work to create a shared acceptance of the need to remember, and for some, atone.

But there are dangers in how we remember too.

The greatest danger I see is the passing on of unprocessed trauma from one generation of Jews to the next. Living in constant fear of existential threats is not living, it is only surviving. No group of people can thrive if trapped in such a mental condition. We have become sophisticated at teaching the facts of the Holocaust. But poor at recognising the deep emotional impact such learning may cause us and our children.

The other danger is that we try to police the narrative of the Holocaust and set boundaries on its interpretation. There are many reasons why this happens. Some are about emotional and psychological needs linked to the passing on of trauma. But most of the time it's mixed up with politics. Usually the politics of Israel. And all of this can take place in both conscious and unconscious ways. The results are the same though. We fail to see the full consequences of the tragedy as it continues to work its way through Jewish history and human history too.

All of which brings me to the BBC's International Correspondent, Orla Guerin. One short TV news report this week seems to illustrate what takes place when unprocessed collective trauma comes together with a desire to set boundaries on the narrative of the Holocaust. The BBC had commissioned Orla Guerin's report as part of its coverage of the 75th anniversary of the liberation of Auschwitz. As I watched the report broadcast on the *News at Ten* on Wednesday evening I knew all hell was about to break out for Guerin and the BBC.

The following morning, Board of Deputies Vice President, Amanda Bowman, made a formal complaint to the BBC for allowing Guerin to make a link from the Holocaust to the Israeli-Palestinian conflict. "In an otherwise moving report on the experiences of a Holocaust survivor, Orla Guerin's attempt to link the Israeli-Palestinian conflict to the horrors of the Holocaust was crass and offensive. Her lack of impartiality on the Israel-Palestine conflict has long been a matter of concern and it is questionable why the BBC would even use her for this sensitive assignment. As we approach Holocaust Memorial Day, the Jewish community is within its rights to expect an apology."

Meanwhile, the editor of the *Jewish Chronicle*, Stephen Pollard, wrote an Op Ed in his paper that surpassed even his own impressive track record for hyperbolic prose: "I cannot recall a more foul – sickening, indeed – report by any journalist, either in print or broadcast."

Later, the former BBC chairman Michael Grade and Danny Cohen, its former director of television, added to the criticism. Cohen was quoted by the *Guardian*: "The attempt to link the horrors of the Holocaust to the Israeli-Palestinian conflict is deeply offensive and upsetting. It was unnecessary, insensitive and particularly ugly in the days before Holocaust Memorial Day. Adding insult to injury, the report uses pictures of Holocaust victims in Yad Veshem during the sequence in which this link is made. This is inexplicably and unjustifiably offensive."

The Campaign Against Antisemitism also submitted a formal complaint from its Chief Executive Gideon Falter: "Few could imagine perverting what is supposed to be an educational piece about the Holocaust to instead fuel the very antisemitism that such education is supposed to prevent, but that is what the BBC has done. It was utterly appalling to watch Orla Guerin hijack a segment dedicated to remembering six million murdered Jews, and instead use it as a vehicle to desecrate the memory of the Holocaust with her hatred of the Jewish state."

The criticism Orla Guerin has received has been truly ferocious. So what did she actually say that has caused such offence? Most of Guerin's report was taken up with a sensitive and compassionate interview with a Holocaust survivor, Rena Quint, filmed in Jerusalem. It ended with Rena Quint at the Yad Vashem Holocaust memorial/museum with footage of her looking at the exhibits. The final seconds of the film showed Israeli soldiers visiting the museum. It was over these pictures that Guerin made her concluding commentary: "In Yad Vashem's Hall of Names – images of the dead. Young soldiers troop in to share the binding tragedy of the Jewish people. The State of Israel is now a regional power. For decades it has occupied Palestinian Territories. But some here will always see their nation through the prism of persecution and survival."

For the Board, Pollard and the other objectors to this news report, mentioning the Palestinians in the same breath as the Holocaust is an outrage. The objection is that it minimises Jewish suffering, or creates an equivalence with Palestinian suffering, or suggests that Israeli persecution of Palestinians is akin to the Nazi treatment of the Jews. Or it does all three. I would agree that there needs to be a great deal of care and sensitivity in drawing any similarities between Israel and the Holocaust. More often than not, Holocaust comparisons to Israel are used as crude sloganising designed to be provocative and deliberately hurtful to Jews while shedding little light on Palestinian suffering. However, Orla Guerin was doing none of this in way she ended her report.

You cannot understand the creation of the State of Israel (where half the world's Jewish population now live) nor the attitudes and outlook of its political leaders or Jewish citizens without taking account of the Holocaust and the previous 2,000 years of European Jewish history. The Holocaust and Israel are intimately connected – emotionally, politically, theologically. They cannot be separated in any kind of analysis of Jewish experience since 1945. And if Israel chooses to make Jerusalem the focal point of the commemorations (when previously Auschwitz itself has been) then why is it so unreasonable to link them in a news report? After all, generations of Jewish and Israel leaders have presented the creation of the State of Israel as a form of redemption for the Jewish people following the Holocaust and an act of atonement on the part of the international community which did so little to protect Jews or give them a safe haven when they could have done.

But there's much more to justify Guerin's commentary. And this is where the dangers of unprocessed Jewish trauma and the desire to control the narrative comes into view.

The undeniable truth is that Palestinians are part of the post Holocaust story too. Their history and current situation cannot be separated from Auschwitz any more than the Jewish story can. In fact, they have become the same story because the Palestinians paid the price for Europe's failures and the rest of the world's indifference.

What's really offensive is the attempt to disconnect the relationship between these two peoples. Whether we like it or not, we are now bound together in our post Holocaust experience. Without wanting to draw any historical equivalence of suffering, one can legitimately argue that the Palestinian people are also Hitler's posthumous victims. All that Guerin has done is point out this relevant information.

Of course, the project of Zionism, of a settler colonial 'return' to the Promised Land, began decades before the Holocaust. But I strongly doubt the creation of a Jewish State in 1948 would have happened in the way it did if the Holocaust had not taken place. The international community's relationship to Israel over the decades would have been entirely different too.

It's not hard to understand why all those who are protesting about Guerin are so vexed by the whole affair. If the Palestinians are allowed into the Holocaust narrative, then the Jewish presentation of the creation of the State of Israel as an entirely righteous and innocent endeavour starts to break down. We can't afford to allow the Palestinians to be anything other than obstacles and irritants to our own project of post Holocaust salvation. And underpinning this state of mind is that perpetuation of intergenerational trauma. Trauma generates fear and fear leads to suspicion. It certainly leaves no room for empathy when it comes to the Palestinians. This is the unbalanced, asymmetric tragedy of Israel/Palestine. It is the Holocaust continuing to wash through history.

In the coming days we're likely to see a further marginalisation of the Palestinian people as President Trump finally announces the details of his grossly misnamed "deal of the century". Benjamin Netanyahu certainly hopes it will "make history", by which he means it will soon facilitate the annexation of the main Settlement blocs and the Jordan Valley into sovereign Israeli territory. So the Holocaust continues to play itself out creating new generations of victims. And it's still too soon to understand what it all means or when it will truly end.

<https://www.patheos.com/blogs/writingfromtheedge/2020/01/orla-guerins-report-shows-whats-wrong-with-holocaust-remembrance/>

- Robert Cohen lives in North Yorkshire and began writing on Israel-Palestine in 2011. His work has been regularly published at *Mondoweiss*, *Tikkun Daily* and *Jews for Justice for Palestinians*. Robert's blog *Writing from the Edge* broadens his remit to wide issues of Jewish interest from a British perspective.

## '83,000 SIKHS DIED FOR BRITAIN - LAURENCE FOX MUST APOLOGISE FOR BIGOTED VIEWS'

*Slough Labour MP Tan Dhesi is the first turbaned Sikh to be elected to any European Parliament. Here he expresses his fury over actor Laurence Fox's race jibe at the film 1917: Lewis star Laurence Fox has caused -controversy by claiming the war film 1917 is "institutionally -racist" for portraying a Sikh soldier in the First World War trenches. Having studied for my MPhil in History, let me give Fox a British history lesson.*

I, proud to be the first turbaned Sikh elected to sit in the House of Commons, as Labour MP for Slough in Berkshire, will take no lessons in patriotism or military service from a thespian blinkered by prejudice. My grandfather's brother, my grandmother's brother and another family member all fought voluntarily for Great Britain. One lost a leg. We know the price of freedom, including a defence of freedom of expression. Here are a few facts for floundering Fox to learn before – if he's a man of honour – issuing an unqualified apology. [Fox has since issued an apology – Ed.]

More than 1.5 million people from what is modern-day India, Pakistan and Bangladesh rallied to the cause and took up arms in what was the largest volunteer army in history. Sikhs, famed around the globe for their military tradition, made up only 2% of the population of British India – yet they formed 20% of the British Indian Army during the First World War. More than 83,000 turbaned Sikh soldiers laid down their lives and more than 100,000 were injured during the First and Second World Wars. The acts of bravery were exceptional – Victoria and Military Crosses were won. Sikhs lived and died on the Western Front, just like troops born in Slough and Sunderland, Stirling and Swansea. Their blood was spilled too at Gallipoli and on the Somme. Their families too received the telegrams informing them a beloved husband, son and brother would never return home. Their bodies too were lost to the end of time, blown to smithereens by German shells or landmines.

These facts might be inconvenient for Fox's distorted view, but they are verifiable facts, as photographs from the conflict testify. It is why a motion I tabled in the last Parliament, which "appreciates the extraordinary bravery and sacrifice of Sikh soldiers in service of Great Britain, including during both World Wars", was signed by 260-plus MPs from all parties – a record for that parliamentary session – including Labour leader Jeremy Corbyn, the Father of the House and leaders of all opposition parties. I fear for the safety of anybody standing near Fox when he discovers our campaign for a war memorial in central London to turbaned Sikh soldiers has succeeded. Plans for a statue in a very prominent place are to be unveiled shortly. In Gravesend, Kent, thanks to a community campaign I led, there is already a statue to Squadron Leader Mahinder Singh Pujji DFC. He was a turbaned Sikh Hurricane pilot, who took on Hitler's Luftwaffe and survived several crashes.

I applaud Sam Mendes for making a start by including at least one Sikh on the Western Front when in our arts and culture, and particularly our war movies, there is a noticeable lack of black and brown faces. Fox is guilty of inciting a poisonous culture war on steroids, imitating the toxic tactics of Donald Trump. Whitewashing history is a crime against the truth; divisive tactics betraying the fair play and decency of the overwhelming majority of our country who appreciate a rich tapestry. Telling the truth about Sikhs and others in the military, including Muslims, Hindus and Black soldiers from the Caribbean and Africa, is to pay tribute to that past, to shape the present and future.

We should value our country's history and challenge a noisy ignorance fuelling the rise of a violent Far Right, not least the Neo-Nazis who would have been on the side of our enemies – sympathising and supporting Hitler in the darkest hours. Narrow nationalism is exposed as ugly hate in a cloak of deception. I promote integration and community cohesion, celebrating all who serve our country, regardless of background, colour or creed. So should a Fox, who needs to educate himself, accept he's wrong, get off a high horse and start talking sense for a change.

<https://apple.news/AZsBRK7vLT56g-QZu7XGRQA>

## MANCHESTER: PUPILS ORGANISE 'COIN MILE' CHALLENGE FOR CAFOD

**Elouise Hobbs** 17/1/2020: Manchester school pupils have come up with an imaginative fundraising initiative - voting to collect old coins to create a 'Coin Mile' with all proceeds going to charity. Last term, the pupils at The Divine Mercy RC Primary School in Manchester decided that they wanted to fundraise for the international development charity CAFOD by holding an intra-class competition to see which class could bring in the most coins for charity. Once all the coins had been collected, the pupils then laid every single coin in their school hall to see which class had the longest trail - and would win the fundraising competition.

Mr Mitchell, the Religious Education Leader at The Divine Mercy RC Primary School, said: "The children voted how to raise the money through our school council. They decided on a 'Coin mile' challenge to raise money for CAFOD - which was great fun and meant we could donate to charity as well. In total, we raised over £67 pounds for CAFOD."

CAFOD's representative in Manchester, Ann Wilson, said: "It's wonderful to hear about the pupils fundraising project - they are such an inspiration to their local community and their efforts will go towards helping some of the most remote communities around the world". **Find out more at** [www.cafod.org.uk/fundraise](http://www.cafod.org.uk/fundraise)  
<https://www.indcatholicnews.com/news/38737>



## TARGETED KILLINGS VIA DRONE BECOMING 'NORMALISED'

**Dan Sabbagh** 19/1/2020: Targeted assassinations via drone strikes, such as the killing of Iran's Qassem Suleimani, have become progressively normalised with the help of official secrecy, government propaganda and some uncritical press coverage, according to a report. *In The Frame*, published by pressure group Drone Wars, concludes that "an easy narrative for targeted killing" had been constructed by the UK and the US during the conflict with Islamic State, where several high-profile individuals were killed by drones and the existence of a British "kill list" emerged.

Chris Cole, the director of Drone Wars, said it helped reinforce the justifications for the US assassination of Suleimani, the leader of the Quds Force in Iran's Revolutionary Guards, earlier this month. "It is surely unarguable now that drones have enabled and normalised a culture of targeted killing which is eroding international law norms and making the world a more dangerous place," Cole said. He argued the recent strike could usher in a violent "new era in drone warfare".

The study, conducted before Suleimani was killed, examines drone strikes carried out between 2015 and 2018, including the lethal targeting of Briton Reyaad Khan by the RAF in September 2015, as well US strikes on Mohammed Emwazi the same year and two years later on Sally Jones. It concludes that then Prime Minister David Cameron and other ministers under his premiership and since have focused on the "the notoriety of individual British Isis members" to justify their actions, whilst relying on military secrecy to avoid a wider policy debate.

The report's author, Joanna Frew, says there was considerable coverage of the first acknowledged killings of Khan and to a lesser extent Emwazi in 2015, but that dropped off as the conflict continued, with less reporting of the killing of Jones despite her media notoriety as the "white widow". Looking at the BBC, the *Times*, the *Daily Mail* and the *Guardian*, Frew said that there were 127 news articles that discussed Khan's death in more than one sentence, 67 for Emwazi – dubbed by the tabloids as "Jihadi John" – and just 26 for Jones, who was killed in October 2017, possibly with her 12-year-old son Jojo Dixon.

An acknowledgement in the *Daily Mail* in February 2017 that British RAF pilots were "working their way through" the kill list was only cited in a handful of other media articles. The killing of Naweed Hussain by a US drone strike, guided by intelligence from the RAF, was only made public in 2018, a year after it had happened. Coverage of the drone strikes was largely conducted impartially according to Frew, but there were a significant minority of pieces in the *Daily Mail* (48 in total) and the *Times* (35) that were judged to have "expressed support".

<https://www.theguardian.co./politics/2020/jan/19/military-drone-strikes-becoming-normalised-says-report>

## CLARE BALDING PULLS OUT OF ARMS TRADE DINNER

**Jamie Doward** *The Observer* 18/1/2020: The broadcaster Clare Balding, who fronted an emergency appeal for victims of the Yemen crisis, has pulled out of speaking at an arms industry annual dinner attended by many of the companies whose weapons are fuelling the country's civil war. She was due to host the ADS Group dinner at an undisclosed location in London. Tickets for the event – whose previous speakers have included the broadcaster Jeremy Vine and the Labour former cabinet minister Alan Johnson – cost up to £470 each.

ADS represents BAE Systems, who supply parts for the Typhoon and Tornado jets that are playing a role in the Saudi-led coalition bombing of Houthi insurgents in Yemen, and Raytheon, whose UK-made Paveway IV bombs have been linked by Human Rights Watch to attacks on civilian infrastructure. Other members include MBDA, a missile company part-owned by BAE whose Brimstone and Storm Shadow missiles are being used by Saudi forces, and Lockheed Martin, the largest arms company in the world, whose bombs were used by Saudi forces in the destruction of a school bus in which dozens of children were killed.

Campaign Against the Arms Trade (CAAT) approached Balding's representatives urging her to rethink her decision, pointing out that in 2016 she hosted the Disasters Emergency Committee appeal to help the people of Yemen. In an email, the campaign group said: "It is clear why these companies want to be associated with positive causes, and why they want to work with respected personalities and role models. We respect and admire all of the excellent advocacy work that you do, which is why we are asking you to reconsider your attendance and cancel your speech." After being told that the *Observer* intended to write a story about Balding's appearance at the dinner, a spokesman for her representatives, YMU Group, said: "I can confirm that Clare is in fact no longer attending the event due to various reasons and to clarify, this decision was made before we were made aware of the article." The ADS website continued to promote Balding's attendance. It carries a quote from her saying: "I'm looking forward to meeting the ADS members and sharing a great evening together."

Sarah Waldron, of CAAT, said: "We are glad that Clare Balding has withdrawn her support for the ADS dinner and encourage any other public figures that are approached to do the same. This dinner is a major networking opportunity for the arms companies, and the deals being discussed and furthered over dinner could have devastating consequences for years to come."

<https://www.theguardian.com/tv-and-radio/2020/jan/18/clare-balding-pulls-out-arms-trade-dinner>

## AUSTRALIAN FIRES UNDERLINE POPE'S FOCUS ON BIODIVERSITY IN *LAUDATO SI'*

24/1/2020: The devastation unleashed on wildlife by the ongoing bushfires in Australia underscores a key dimension of the worldview sketched by Pope Francis in his 2015 encyclical, "*Laudato Si', on Care for Our Common Home*." "Where certain species are destroyed or seriously harmed," Francis wrote, "the values involved are incalculable."

The impact of the Australian fires on biodiversity is severe. More than 100 threatened species are estimated to have lost at least half of their habitats to recent bushfires, according to a Jan. 20 report by *The Sydney Morning Herald*. But these calculations are likely an underestimation, the report adds. The reality could be worse. The precise implications of devastation at this scale are not yet clear. However, the voices of a number of Catholic theologians and thinkers, including Pope Francis, suggest not only natural ramifications but moral and spiritual consequences as well. According to the *Morning Herald* report, Australia's federal Environment Department found that bushfires have burned more than 80% of the known habitat of 49 species, and 50% of the habitat of 65 other species. Scientists also say the fires have probably already made some species extinct. This disaster comes at a time when rates of species extinction are accelerating worldwide. A 2019 United Nations report found that about 1 million animal and plant species are currently threatened with extinction, more than at any other time in human history.

As more and more species go extinct, biodiversity — the variety of life on Earth — declines. In nature, biodiversity plays a number of critically important roles. Stanford Professor Paul Ehrlich refers to them as life-supporting "ecosystem services." These include such tasks as limiting carbon in the atmosphere and recycling nutrients essential for agriculture. The United Nations report warns of potentially grave consequences for people around the world if "transformative change" does not take place to conserve, restore and sustainably use nature and protect biodiversity around the world. According to Sir Robert Watson, chair of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services, which put together the report: "The health of ecosystems on which we and all other species depend is deteriorating more rapidly than ever. We are eroding the very foundations of our economies, livelihoods, food security, health and quality of life worldwide."

Biodiversity has been a major concern of Pope Francis for years. In 2019, he listed the loss of biodiversity as one of his greatest fears, saying "devastation of nature ... can lead to the death of humanity." And he dedicated an entire section of *Laudato Si'* to the "Loss of Biodiversity." In it, he begins by acknowledging the potential loss of resources from short-sighted approaches to managing nature. But he quickly pushes against a simple exploitative view of biodiversity:

It is not enough, however, to think of different species merely as potential "resources" to be exploited, while overlooking the fact that they have value in themselves. Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost for ever. The great majority become extinct for reasons related to human activity. Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right.

The United Nations found that the five primary drivers of change in nature affecting biodiversity, in descending order, are: changes in land and sea use; direct exploitation of organisms; climate change; pollution; invasive alien species. The U.N. report added that the impacts of climate change on nature are only expected to increase as global temperatures continue to rise. In Australia, we are seeing this play out in real time as massive fires continue to burn throughout the country. In a November 2019 study reported by *The Guardian*, Australia's National Environmental Science Programme was clear in its assessment: "Human-caused climate change has resulted in more dangerous weather conditions for bushfires in recent decades for many regions of Australia."

In a spiritual sense, Catholic thinkers suggest the level of destruction we are seeing connected to human activity is a matter of sin. In her 2014 book, *Ask the Beasts: Darwin and the God of Love*, St. Joseph Sr. Elizabeth Johnson, a theologian and professor at Fordham University, put it this way: "We humans sin when by acts of commission, omission, or sheer indifference we disappear species, reduce biodiversity, break up integrated ecosystems, and cut off future possibilities." This is because, Johnson writes, biodiversity "in its own natural way manifests the goodness of God which goes beyond our imagination." Quoting theologian Denis Edwards, she says it is no single creature but the diversity of life on earth that "can give expression to the radical diversity and otherness of the trinitarian God."

"The mirror of who God is is somehow reflected in the world around us and in the biodiversity around us," Celia Deane-Drummond, director of the *Laudato Si'* Research Institute at Campion Hall at the University of Oxford, told NCR in September. "So if we start and we get involved in ecological and biodiversity destruction, we are in some sense defacing that mirror of God that we see in the world."

**Deane-Drummond was among several participants in a webinar titled: "*Should we be saving souls or seals?: What Christianity says about biodiversity*" available online here: <https://www.youtube.com/watch?v=4wlsGif6498>**

• Jesse Remedios is an National Catholic Reporter staff writer.

<https://www.ncronline.org/news/earthbeat/australian-fires-underline-popes-focus-biodiversity-laudato-si>

## AUSTRALIA: CATHOLIC BISHOPS SUPPORT CLIMATE CHANGE BILL

17/1/2020: The Catholic Bishops of Australia have announced that they will support a proposed Bill on a National Framework for Adaptation and Action on climate change. A statement by Catholic Earthcare Australia, the ecological agency established by the Australian Catholic Bishops' Conference said that the bishops give their support "in principle" to the Private members Bill that is to be submitted to parliament to galvanise action around Climate Change. Months of devastating bushfires in Australia have taken 28 lives so far, destroyed more than 5,900 buildings including around 2,683 homes and razed forests and farmland the size of Bulgaria. Over a billion animals are estimated to have been killed and some of the nation's unique flora and ecosystems have been burnt to cinders.

Catholic Earthcare director, Bernard Holland, noted that the successful passage of similar Bills in other nations has provided indications for "the way forward in difficult times." The Bill, which is currently being drafted by the Office of Parliamentary Counsel, will set out a framework for national plans to be put in place and updated by the Australian government, and for progress to be monitored and reported.

Bishop Vincent Long of the Australian Bishops' Commission for Justice Ecology and Development described the proposed framework as very timely. Earlier this month, the bishops' conference released a statement in which they asked for solidarity and prayers for those affected by the fires. They also pointed out that while "the bishops typically respond to challenges at a parish or diocesan level, the scale of this crisis requires a national response from the whole Church to complement and coordinate what is happening locally". They put their support behind a donation campaign launched by the St Vincent de Paul Society and said they would collaborate with national health and social services agencies "to ensure an effective a response as possible from the wider Catholic community. "With broad and deep roots across the nation, the Church stands ready to walk alongside people throughout their journey of recovery," the bishops said, renewing their call "for insistent prayer for those stricken by drought and fire, for those who have lost their lives in the fires and their families, for rain to quench the parched land and extinguish the fires, and for urgent action to care for our common home in order to prevent such calamities in the future."

**Catholic Earthcare Australia** <http://catholicearthcare.org.au/> <https://www.indcatholicnews.com/news/38733>

## NEW GROUP HELPS CONGREGATIONS STEP UP RESPONSE TO CLIMATE CHANGE

15/1/2020: Members of religious congregations in England and Wales are being invited to a day of reflection on *Laudato Si'* as a first step in the launch of a new ecology group. The Conference of Religious is organising three separate meetings around the country in the Spring in order to maximise the number of people who can take part, with attendees expected to start setting objectives on how they can use their buildings and resources to make changes. The gatherings will take place in Salford, the Midlands and London. Leading two of the days will be Sr Margaret Atkins OSA of Boarbank Hall in Cumbria who has written extensively on *Laudato Si'* and who is personally involved in trying to effect change with her own congregation: "We have so far been concentrating on basic improvements to our heating system (cleaning out, insulation and then next will be individual thermostats , tree planting (about 100 with the help of local schools - a Woodland Trust grant of baby trees for this), LED lighting for the Nursing Home, and eventually everywhere else," explains Sr Margaret. "What I realise is that with big old houses we won't ever have the energy ratings of a good new building, but if what we are looking for is improvement, we can do that dramatically with some very basic changes. We're also doing smaller things - planting insect-friendly plants, bird boxes, looking at the possibility of a pond and some insect hotels and the primary school are going to do a project identifying and producing a display about our trees and wildflowers."

Columban eco-theologian Fr Sean McDonagh will lead the London meeting and there will also be input from Steve Burrowes of the *Laudato Si'* Centre in Salford diocese and John Paul de Quay of the 'Ecological Conversion Group' - a small group of Catholic volunteers who are based in Arundel and Brighton and Westminster dioceses and provide talks and workshops for parishes, youth groups, schools and conferences. John Paul de Quay firmly believes that the global reach of congregations gives Religious a unique perspective: "Congregations are placed all over the world, where they see the symptoms of our ecological crisis hitting the most innocent the hardest. Religious orders have the power to show the Church as a global family. Once we see others around the world as 'us' rather than the 'other' we will be more inclined to get involved. The ecological crisis is a global problem. Through twinning parishes in the UK with religious congregations abroad we can build these relationships in a process of mutual learning" he says. "Twinning will allow funding for reforestation and green energy cooperative projects abroad where the need is greatest, in combination with education on better energy use at home. This will have a radical impact, both environmentally and socially."

Croydon based Sister Shirley Aeria FMDM is already active in the Ecological Conversion Group and spends several days a week engaged in conservation in local woods: "Going into conservation ministry has entailed looking at my own lifestyle and not just paying lip service to a novel concept. This implies giving up a car and using public transport instead, being conscious of how I use electricity and water as well as reducing waste, avoiding the use of plastic materials, eating less meat; ecology and the love of creation are the warp and woof of my life as a Franciscan. If every single person on this planet could do their bit, we must live in hope that our 'common home' will be able to recover from the dire state it is in at present." <https://www.indcatholicnews.com/news/38721>

## FIRST CATHOLIC DIOCESES IN ENGLAND DIVEST FROM FOSSIL FUELS

### Operation Noah 6/1/2020

The Diocese of Middlesbrough and the Diocese of Lancaster have today announced their commitment to divest from fossil fuels, becoming the first Catholic dioceses in England and Wales to divest. Their divestment announcements are made together with two Catholic religious orders - the English Provinces of the Congregation of Jesus and the Presentation Sisters - alongside 16 other local churches and Christian institutions in the UK. They join more than 160 other Catholic institutions around the world that have already committed to divest from fossil fuels. Faith institutions constitute the greatest number of organisations contributing to the global 'fossil free' movement - which now stands at a total of over \$12 trillion of assets divested globally.

The announcement is made on the feast of the Epiphany, and at the start of a key year for climate action globally, and particularly in the UK, with the COP26 conference to be held in Glasgow in November 2020.

In September 2018, UN Secretary General António Guterres said: "Climate change is the defining issue of our time - and we are at a defining moment. We face a direct existential threat... If we do not change course by 2020, we risk missing the point where we can avoid runaway climate change, with disastrous consequences for people and all the natural systems that sustain us."

In his pontifical message to government negotiators meeting in Madrid at COP25 last month, Pope Francis similarly declared that the climate emergency is a 'challenge to civilisation' needing 'a clear, far-sighted and strong political will, set on pursuing a new course that aims at refocusing financial and economic investments toward those areas that truly safeguard the conditions of a life worthy of humanity on a healthy planet for today and tomorrow.' For these Catholic institutions, the response to this Papal call, especially in the light of *Laudato Si'* in 2015, has been the commitment to divest from fossil fuels.

Last week, the outgoing governor of the Bank of England, Mark Carney, said that although cuts to investment in oil and gas companies are beginning to take place in the financial sector, the process is not moving fast enough. Carney made clear that all companies and financial institutions must consider their justification for continued investment in fossil fuels, warning of the increasing risk of 'worthless' assets in the sector.

Bishop Terry Drainey, the Bishop of Middlesbrough, said: "With growing awareness of people's concerns for the care of our common home, supported by the Trustees and Council of Priests of the Diocese, and after thorough scrutiny of diocesan investments and with support from Operation Noah, the Diocese of Middlesbrough has decided that now is the time to divest from fossil fuels. The evidence and the urgency of the climate crisis are all around us. However, as Pope Francis points out very clearly in his Encyclical Letter on *The Care of Our Common Home, Laudato Si'*, nothing will succeed if we do not begin with personal conversion, a change in lifestyle, a change of mindset."

Sister Frances Orchard CJ, Provincial Superior of the Congregation of Jesus, said: "Our decision to divest from fossil fuels was motivated by our concern for our planet and climate justice for all who inhabit our world, especially those living in poverty. We had previously supported engagement with oil and gas companies, as we were impressed by the efforts of our investment managers to put pressure on those companies to change course. However, our younger members were rightly questioning our strategy, and our investment managers also become exasperated by the lack of integrity of the companies they were engaging with and agreed that the time had come to divest. We believe that divestment from fossil fuels is the right decision given the urgency of the change we need to see."

James Buchanan, Bright Now Campaign Manager for Operation Noah, said: "We are delighted that the Dioceses of Middlesbrough and Lancaster have decided to divest from fossil fuels, as well as two more Catholic religious orders. We hope many other Catholic institutions will join them in taking this prophetic step out of love for God's creation and those most affected by the climate crisis - above all those living in the world's poorest communities."

Catholic institutions around the world are invited to join a global divestment announcement for faith institutions organised by the Global Catholic Climate Movement, Green Anglicans, Green Faith and Operation Noah. The announcement will coincide with the Economy of Francesco conference taking place in Assisi from 26-28 March 2020.

**Operation Noah:** <http://operationnoah.org/>

**The full divestment announcement and list of institutions divesting can be found on the Bright Now blog:**

<https://brightnow.org.uk/blog/>

<https://www.indcatholicnews.com/news/38660>

*'I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenges we are undergoing, and its human roots, concern and affect us all'.*

— Pope Francis *Laudato Si'*



## CAFOD WELCOMES GOVERNMENT PLEDGE TO END SUPPORT FOR COAL OVERSEAS

**Liam Finn 21/1/2020:** The UK government will stop providing financial support to coal mining and coal-fired power plants overseas, Prime Minister Boris Johnson has announced at a UK-Africa Investment Summit in London yesterday. Heads of state and governments from more than a dozen countries in Africa attended the investment summit. Mr Johnson committed to end all support for coal overseas from the aid budget and from the guarantees and loans the government provides to companies investing overseas - known as 'UK Export Finance'. Coal is the most polluting fossil fuel and accounts for 30 per cent of the emissions of carbon dioxide responsible for the temperature rises which are pushing people deeper into poverty.

Sarah Wykes, CAFOD's Climate Analyst, said: "As the UK begins its year of hosting the global climate talks, we welcome the government's statement that it stands ready to help Africa transition away from fossil fuels towards renewable, sustainable energy. Without this we cannot tackle the climate emergency and end the energy poverty that millions of Africans still endure." Research from CAFOD and the Overseas Development Institute has found that 60 per cent of the UK government's financial support for energy in developing countries went to fossil fuels between 2010-2017. Almost all of UK Export Finance support for energy in this period went to fossil fuels - mainly oil and gas. The Prime Minister indicated in his speech to the Africa investment summit that the government would continue to back companies digging for oil and gas overseas, despite the UK's commitment to reduce carbon emissions.

Sarah Wykes said: "Closing the loopholes on current coal investment through UK export finance is a positive step forward. But the UK must show it means business by committing to phase out all forms of public support for fossil fuels overseas. Almost 100 per cent of current UKEF energy support goes to fossil fuels and the science shows that further fossil fuel finance is incompatible with any reasonable chance of keeping below the 1.5C limit for dangerous global warming." CAFOD Director Christine Allen, who attended the investment summit, said it was "good to see efforts to attract investment in Africa" at the conference, but she was "disappointed not to hear commitments to tackle poverty and inequality."

**Ask the government to lead the world in tackling climate change at:** [www.cafod.org.uk/climate](http://www.cafod.org.uk/climate)  
<https://www.indcatholicnews.com/news/38762>

## TACKLING OUR THROWAWAY CULTURE – THE 2020 COLUMBAN SCHOOLS COMPETITION

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. 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.**

For more information about the 2020 Schools Journalism Competition and to enter see: [www.columbancompetition.com](http://www.columbancompetition.com)  
<https://www.thetablet.co.uk/news/12102/tackling-our-throwaway-culture-the-2020-columban-schools-competition>

## CATHOLIC PEOPLE'S WEEKS 2020

Catholic People's Weeks (CPW) have been offering faith-filled, fun, and reflective, holidays for Catholics and their families for nearly 75 years. The UK-based holidays range from two to seven nights and are fully inclusive of all meals and accommodation. The adult activities include talks, discussions and workshops, while a trained team of youth helpers provide engaging and creative activities for young people and children. For many, CPW has provided a genuine experience of community life and the opportunity to make life-long friendships.

The 2020 programme kicks off with a Winter Weekend 15-16 February on '*Prophetic Imagination*' at Hinsley Hall in Leeds. In the year of CPW's 75th Anniversary the stories of inspirational people who have been part of CPW's history will be recalled to inspire responses to today's challenges. The speaker for the Dora Turbin Lecture on the Saturday will be David McLoughlin, Emeritus Fellow of Christian Theology at Newman University, Birmingham. In his research he explores the relationship between theology and everyday life. On the challenge of prophetic imagination in 2020, David says, "in every age we need men and women who open up for us the prophetic imagination of a Moses at the burning bush, or Hosea and Amos in a time of national crisis and of Jesus in his time". The chaplain is Columban Father Jim Fleming who worked in Pakistan for 20 years and now raises awareness about missionary outreach and supports asylum seekers in Birmingham. Chair Ellen Teague is part of the Columban Justice, Peace and Integrity of Creation Team, and works as a Catholic journalist on justice, peace and ecology issues.

Among ten other CPW events organised in 2020 there is a walking week in North Wales in June and a cycling week in the Cotswolds in August. A CPW 75th anniversary event will be held at St Cassian's Centre in Kintbury on Saturday 15 August. The 2020 programme is the second of a three-year cycle of study into Priesthood, Prophecy and Kingdom.

**Full events programme at:** <https://catholicpeoplesweeks.org/events/>

**Read more about CPW:** [www.catholicpeoplesweeks.org](http://www.catholicpeoplesweeks.org)  
<https://www.indcatholicnews.com/news/38628>



## BE PART OF CHURCH ACTION ON POVERTY SUNDAY 23 FEBRUARY 2020

**Niall Cooper, Church Action on Poverty** 24/01/2020

Church Action on Poverty enables people in poverty to speak out for themselves. We know that when people speak truth to power, they can make real change that tackles the root causes of UK poverty. In recent years, our campaigns have delivered real policy change on issues including Universal Credit, holiday hunger, high-cost lending, and measuring food insecurity. Over the next three years, our new **'Speaking Truth to Power' programme** will respond to the urgent challenges we face, enabling many people and partner organisations to loosen the grip of poverty in their communities.

We're very grateful to you for taking part in Church Action on Poverty Sunday in previous years. We'd like to invite you to join us again on 23 February 2020, to help kickstart our appeal. Could you take a collection or organise a simple soup lunch in your church, and join the many other churches across the UK, praying together and raising funds to help people speak truth to power? We're looking for at least 200 churches across the country, to hold a simple 'power lunch' or take a collection, to raise funds to enable more people and groups to speak truth to power, and loosen the grip of poverty in their communities. It would be fantastic if yours could be one of them again! [www.church-poverty.org.uk](http://www.church-poverty.org.uk)

## UNTOLD STORIES – READING SCRIPTURE FROM THE MARGINS

The Bible shows us again and again that God is on the side of the poor and the oppressed. People on the margins. But too often, when we read scripture in our churches, we focus on other aspects of the story, or we are so familiar with the text that we don't notice the challenging things it has to say to us. The five Bible studies in *Untold Stories* focus on the Gospel of Matthew, and highlight different perspectives. We look at Jesus' teachings and miracles through the eyes of characters in the margins of the story. We remind ourselves that the original audiences for Jesus' teaching, and for the Gospels, were primarily people who were themselves marginalised by poverty, living under military occupation. Produced by Church Action on Poverty, *Untold Stories* is a great resource for personal reflection and study - or for use as a Lent course in your church. It's designed to encourage personal commitment by congregation members following a service on 23 February, Church Action on Poverty Sunday.

**Download here:** <https://www.church-poverty.org.uk/wp-content/uploads/2019/12/Untold-Stories-Bible-studies.pdf>

## CALLING ALL KNITTERS...

**Felicity Guite, Church Action on Poverty** 16/1/2020: As you may know, we plan to send as many newly-elected or re-elected MPs as possible a piece of knitted food – to let them know that folk around the country want politicians to act now to end hunger in the UK. We will be asking them to show their support by tweeting a picture of themselves with the woolly foodstuff. At the last count we had an amazing 517 individual knitted or crocheted foodstuffs. Thank you so much to everyone who has sent something in, they are amazing! This is now the final push to meet the target of 650 and reach every MP. We have been blown away by all the items that we have received but we need you to keep going! We need the yarn-talented among you to make as many carrots, cakes and Cornish pasties and anything else you can think of as possible, and send them to us by 17 February. **End Hunger UK c/o Church Action on Poverty**, 28 Sandpiper Court, Water's Edge Business Park, Modwen Road, Salford M5 3EZ

**Click here for inspiration and patterns:** <https://www.endhungeruk.org/campaigns/knit/>

## RESOURCES FOR LENT

A selection of resources for Lent 2020 are available now to download – **A Lenten Journey** Daily actions and reflections based on the scriptures readings; **Justice and Peace Stations of the Cross 2020**; **Stations of the Cross for Young People 2020** for Confirmation, schools and youth groups and an **Ecological Way of the Cross 2020** adapted with kind permission from a 2012 leaflet by Columban Fr Sean McDonagh.

**Download at** <https://jpshrewsbury.wordpress.com/resources> and follow the links.

## FILM 'A HIDDEN LIFE' - NOT HIDDEN FROM THE PEACE MOVEMENT

**Ellen Teague** 26/1/2020: Austrian Franz Jagerstatter has long been inspirational to the peace movement. So, it is wonderful to see the life of this World War II conscientious objector revealed to the world through a new film, *'A Hidden Life'*. It is written and directed by acclaimed director Terrence Malick, and has been described as "masterpiece" and "one of the most thought-provoking films of 2019". From the start, I was transported to a small village in scenic Upper Austria where the film's dramatic events took place between 1939 and 1943. They were familiar to me, and they unfolded faithful to the true events.

Every year, at the anniversary of Franz's execution on 9 August 1943, a memorial service is held in London to mark the beheading by guillotine of 36-year-old Franz for his refusal to take an oath of loyalty to Hitler. He was beatified in 2007 after a long campaign by Pax Christi and other peace groups to recognise his witness for peace. Last year was the 30th annual gathering and around 50 people assembled in the crypt of Westminster Cathedral, for ecumenical prayers. We heard Mass being concluded above us in the main body of the church. Our own service - which felt like it was on the periphery - has always been lay led. Several people around the crypt had spent time in prison for nonviolent direct action for peace and the service included a calling out of names of conscientious objectors.

The annual service also remembers the victims of the atomic bomb which was dropped on the Japanese city of Nagasaki on 9 August 1945, killing at least 74,000 people. Compassion for the innocent victims of war ties in with the concerns of Franz. Candles were lit as a sign of hope amidst the darkness of war and violence.

Franz - played in the film with great dignity, gentleness and resoluteness by German actor August Diehl - wrote regularly to his wife Franziska (Valerie Pachner) from prison, and their correspondence over the years forms the bulk of *A Hidden Life's* reflective voiceovers. Since it starts in 1939 it does not record the wildness of the young Franz whose great love was his motorbike and who fathered an illegitimate child. He was an unlikely martyr and saint.

The film highlights his happy marriage to Franziska, and that by 1943 they had three little girls, but storm clouds gathered - literally above the village - when Franz, inspired by the couple's Catholic faith, took the lonely path of resistance. He had decided it was impossible as a Catholic to obey a dictator who was, in his words, "killing innocent people, raiding other countries, preying on the weak". He consulted parish clergy and the local bishop - all of whom advised him to compromise. There was resistance in the Church to the Nazi regime but it was thin and patchy. Franziska alone supported Franz to the end. After the war, Franz's name was added to the memorial in his parish cemetery of those who had died for Austria but it was secretly erased by villagers who viewed him as a traitor. His family was shunned for years and a pension for his widow was not approved until 1950.

Franziska outlived Franz by more than 70 years, dying in 2013 at the age of 100. Franziska's funeral was in St Radekund where she had been sacristan of the church for 30 years, a role she took over from her husband in 1944. Some in Pax Christi had met her. Valerie Flessati of Pax Christi UK says that, "when we were in Linz Cathedral for his beatification in 2007 the entire congregation gave her a standing ovation in unspoken recognition of her own sanctity and much longer sacrifice". Bruce Kent adds that, "meeting Franz's wife Franziska, as I did several times, was always so moving; a quiet woman with the twinkle in her eye, I could not fail to think each time of the terrible pain of that separation and execution in 1943". He takes the view that, "hers was a long life of great faith matched with equal hope" and "to me and many she is as much Blessed as her martyr husband".

But back to the film ... We first meet Franz and Franziska picking wildflowers and playing games with their three daughters on a scenic hillside near St Radekund. The backdrop contrasts shockingly with the stark prisons where he was incarcerated as the war progressed. Yet, even here, we see Franz appreciating a patch of green grass growing through concrete in the prison yard. He is clearly a man close to God and God's creation.

Watching this film is a spiritual experience. The title is taken from George Eliot's *Middlemarch*: "*The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.*" Franz and Franziska's lives are hidden no more and indeed their graves at St Radekund receive visitors from around the world. I did wonder how the film would be viewed by people who knew nothing of his story or of conscientious objection during both wars, which is itself a hidden history. I viewed it with two other Pax Christi members and for us it was meaningful, life affirming and engaging, although three hours long.

The beautiful cinematography of the Alpine landscapes - seen to full effect on the big screen - provide a spectacular backdrop. Franz's greatness is a reflection of the majestic mountains he grew up in. James Newton Howard's exquisite musical score reflects the love and faith within the Jägerstätter family, especially moving when interspersed with Franz's reflections. The film is poetic in its beauty and the heightening of emotions and sensations. One reviewer suggests Malick uses the camera like a poet uses his pen. It highlights poignantly how simple lives in the remotest of places are destroyed by war.

Malick's poignant WWII conscientious objector drama and powerful tale of quiet resistance resonates with our own time. How do we challenge leaders whom we perceive to behave in a manner inconsistent with the values of our faith? What can we do to resist war when the prevailing mood in a country is to support it or be indifferent to it? In one of his interviews, August Diehl suggests that we learn from Franz that "a No is enough to change the world". It is particularly poignant coming from an actor who first came to international attention a decade ago in a role as a major in the Gestapo. Blessed Franz Jägerstätter was already a hero to the peace movement. Perhaps with the new film his story will prompt a wider discussion about peacemaking today, in the Church and in the world.

[www.indcatholicnews.com/news/38797](http://www.indcatholicnews.com/news/38797)

**See also:** ICN 5 December 2019 Vatican screening for '*A Hidden Life*' + trailer: [www.indcatholicnews.com/news/38468](http://www.indcatholicnews.com/news/38468)

**PAX CHRISTI RESOURCE:** The story of Blessed Franz Jägerstätter's conscientious objection is well-known to us at Pax Christi. We tell it often in our work in schools. Have a look at our resources in case there is something which helps you to share Franz's witness more widely still: <http://paxchristi.org.uk/resources/peace-people-2/blessed-franz-jagerstatter/>

## DIARY DATES

### FEBRUARY

**3 Greenpeace Chester** Introductory Meeting 7-8.30pm Town Crier Pub, City Road, Chester CH1 3AE

<https://greenwire.greenpeace.org/uk/en-gb/groups/chester-greenpeace>

**8 NJPN Open Networking Day Bristol** 0117 9243011 [justiceandpeace@Cliftondiocese.com](mailto:justiceandpeace@Cliftondiocese.com) 10.30am – 4pm, St Nicholas of Tolentino Parish Hall, Lawford's Gate, Bristol BS5 0RE. There will be an opportunity to hear about justice and peace activities from groups around the country. Representatives of national agencies will report on their work and suggest practical ways of becoming involved in campaigning for social justice. Geoff Thompson – NJPN Administrator, Tel: 020 7901 4864 [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk)

**8 Day of Prayer for Victims of Human Trafficking** [catholicchurch.org.uk](http://catholicchurch.org.uk)

**9 Racial Justice Sunday** [catholicchurch.org.uk](http://catholicchurch.org.uk) [carj.org.uk](http://carj.org.uk)

**11 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: [winniecenacle@mail.com](mailto:winniecenacle@mail.com)

**14 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

**20 World Day of Social Justice** [un.org/en/events/socialjusticeday](http://un.org/en/events/socialjusticeday)

**22 The Real Cost of War** Fellowship of Reconciliation, Birmingham [for.org.uk](http://for.org.uk)

**22 Time Out Quiet Day** 10.30am-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: [winniecenacle@mail.com](mailto:winniecenacle@mail.com)

**23 Church Action Poverty Sunday: Speaking Truth to Power** [church-poverty.org.uk/sunday/](http://church-poverty.org.uk/sunday/)

**24 -8 March Fairtrade Fortnight** [fairtrade.org.uk](http://fairtrade.org.uk) 020 7405 5942 Focus on cocoa, the special role women farmers play in the journey to living incomes, and sharing new fairness!

**26 Ash Wednesday** witness/action: **London**, Ministry of Defence, 0208 203 4884. **Liverpool**, City Centre 07746919915 [janharper1@yahoo.co.uk](mailto:janharper1@yahoo.co.uk) **Coventry**, 11.45am, Old Cathedral steps.

### MARCH

**4 Kate Hennessy** speaking about her book and her grandmother, **Dorothy Day**. [paxchristi.org.uk](http://paxchristi.org.uk)

**6 Women's World Day of Prayer** prepared by women of **Zimbabwe** [wwdp.org.uk](http://wwdp.org.uk)

**6 CAFOD Lent Fast Day** [cafod.org.uk/News/](http://cafod.org.uk/News/)

**7 JPIT Conference: Renewal and Rebellion: Faith, Economy and Climate** [jointpublicissues.org.uk](http://jointpublicissues.org.uk)

**8 International Women's Day** [internationalwomensday.com](http://internationalwomensday.com)

**10 CWDF Forum** 6.45-9pm The Unity Centre, Cuppin Street, Chester CH1 2BN. Speakers: Linda and Stewart Shuttleworth, talking of their personal involvement with the charity "Jamie's Fund", supporting the development of mental health care in Uganda <http://jamiesfund.org.uk>

**13-15 Prophets – Opening Unseeing Eyes & Unhearing Ears** [catholicpeoplesweeks.org](http://catholicpeoplesweeks.org)

**14-29 The Pax Christi Icon in Birmingham**, details to be finalised [a.m.kelly@btinternet.com](mailto:a.m.kelly@btinternet.com) 07890 066 309

**21 International Day for the Elimination of Racial Discrimination** [un.org/en/events](http://un.org/en/events)

**22 World Water Day** [unwater.org/worldwaterday](http://unwater.org/worldwaterday)

**24 40th Anniversary of the murder of St Oscar Romero** [romerotrust.org.uk](http://romerotrust.org.uk); [romerotrust@gmail.com](mailto:romerotrust@gmail.com)

**28 Earth Hour** [wwf.org.uk/earthhour](http://wwf.org.uk/earthhour)

### NJPN NETWORKING DAY 'OUR COMMON HOME – CREATIVE RESPONSES'

Saturday 8 February 2020 10.30am – 400pm St Nicholas of Tolentino Parish Hall Lawford's Gate, Bristol BS5 0RE

**Speakers: For a Global Response: Fr Augusto Zampini Davies** Argentine priest, currently Director of Development and Faith at the Dicastery for Integral Human Development of the Vatican, an expert/advisor to the Amazon Synod and former theological advisor to CAFOD.

**For a Local Response: Nikki Jones** Freelance researcher on energy and climate change, and founder of Avon Needs Trees.

Organised with Clifton Justice and Peace Commission. There will be opportunity to hear about justice and peace activities from groups around the country. Representatives of Catholic/Christian Agencies will report on their work and suggest practical ways of becoming involved in campaigning for social justice. Tea and coffee will be provided, please bring your own lunch. Everyone is welcome.

**For more information please contact:** Geoff Thompson – NJPN Administrator, 020 7901 4864 [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk)

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

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

- Sign up for regular news and information from NJPN (plus copies of this newsletter & back issues) and resources at [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk) or contact [admin@justice-and-peace.org.uk](mailto:admin@justice-and-peace.org.uk) 020 7901 4864

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