

Lancaster Faith & Justice Commission Parish News Bulletin September 2020

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St Bernadette's Parish House, Bowerham Road, Lancaster LA1 4HT

Living *Laudato Si'*:

Your Parish and Your Planet:

Zoom Retreat, 16th-19th October 2020

led from Boarbank Hall, Cumbria

WHY? Faith is the place to start.

WHAT? Understanding is the place to start.

HOW? Sharing experience is the place to start.

WHEN? Now is the place to start.

WHERE? Your parish is the place to start.

WHO? Are YOU the place to start?

What will happen? A long weekend of talks and discussions on zoom, practical activities, on living the message of *Laudato Si'* in and through your parish.

Who is it for? Any interested parishioner is most welcome to join us. The weekend is aimed especially at people with parish responsibilities or who are part of or want to start a relevant parish group.

Times Sessions will be on Friday night, Saturday morning and night, Sunday afternoon and night and Monday night (leaving people free during the day).

Speakers include:

Trish Sandbach, who worked in development education and volunteered for CAFOD for many years and led to St Benedict's, Garforth, in the Leeds diocese, to winning a *Livesimply* award. (see <https://cafod.org.uk/Campaign/Livesimply-award>).

John Paul de Quay, a founder member of the Ecological Conversion Group and *Journey to 2030* (see <https://journeyto2030.org/>)

Sr Margaret Atkins, an Augustinian Canoness at Boarbank Hall in Cumbria, a teacher of philosophy and theology, with a lifelong interest in the natural world, and author of *Catholics and Our Common Home: Caring for the Planet in a Time of Crisis* (CTS). And a panel discussion for sharing advice on practical projects.

Cost - voluntary donations gratefully accepted, but there will be no fee for the weekend.

To apply, simply email Sr Margaret Atkins on margaret@boarbankhall.org.uk

A prayer for our earth

All powerful God,
you are present in the universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with your peace, that we may live
as brothers and sisters, harming no one.

O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty,
not pollution and destruction.

Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle,
for justice, love and peace.

A prayer for our earth was published in Pope Francis' encyclical, Laudato Si'. It is for all who believe in God who is the all-powerful Creator.

This issues during the season of creation includes:
P.2 An under used tool of equality
P.3 Laudato Si: How fard have we come in five years?
P.5 Faith Groups stand up for God's creation
P.7 What does the destruction of biodiversity mean?
P.9 From the Cenaclo Community in Medjugorje
P.10 Research project into role of Religious in inner cities
P.11 Demand for People's human rights and safe routes to asylum

*Plus more information , resources ,
events and opportunities to respond*

The best means of improving equality in health lies in our grasp, argues *Justin Thacker*

WHEN Boris Johnson was admitted to hospital with Covid-19, several commentators suggested that the coronavirus was a great leveller. When even prime ministers could succumb to the illness, then we were all equally susceptible, it was suggested. The truth, of course, is that the virus is not the great leveller, but the great revealer. In particular, it has exacerbated the inequalities that pre-dated this virus, and it has created, or at least highlighted, some new ones.

Analysis from the Institute for Fiscal Studies (IFS) has shown that it has a markedly varied impact, according to pre-existing income, work, health, education, age, ethnicity, and gender. It has also demonstrated new inequality in respect of type of housing, ability to work from home, requirement to commute on public transport, and access to green spaces. As the director of the IFS, Paul Johnson, concludes, “We might all be in this together, but we are not all in it equally.”

We are aware that, in terms of health, the virus affects older males more severely than other groups. We may be less aware that, in terms of employment, it is women under 25 who are disproportionately affected. It is, perhaps, more troubling that there is clear evidence that medical vulnerability to the virus tracks income deciles, so that poorer communities are affected much more than the wealthiest.

Analysis by the International Monetary Fund has shown that, while the health effects of a pandemic last as long as the outbreak, the economic impact on the poor can extend for at least five years beyond the life of the disease. The same economic shock is not experienced by the wealthy.

BUT is such inequality inevitable? Possibly, yes, but that does not mean that it is God’s intention. There is a parallel with sin here.

A misunderstanding of this simple truth is the reason that we so often misappropriate Jesus’s statement that the poor will always be with us. Jesus was quoting Deuteronomy 15.11: “There will always be poor people in the land.”

But the Deuteronomic passage goes on to say: “Therefore I command you to be open-handed towards your fellow Israelites who are poor and needy in your land.” What we have here, then, is a both an empirical statement — “There will always be poor people” — and an ethical imperative — “Therefore I command you to be generous.”

The inevitability of inequality is no more a prescription for passive acceptance than it is in respect of sin. None of us says: “Sin is inevitable; so why bother doing anything about it?” Yet, for some reason, that can be our attitude to inequality, one of the fruits of sin.

So, how do we tackle it? There are many ways, but at least one involves ending the unfair tax system that affects both the global and national poor. It has been estimated that up to three times the amount of the global aid flowing into Africa flows out of that continent through tax avoidance by multinational corporations. Recently, the OECD has been leading a process to reform the global tax rules, but many wealthy nations oppose reforms that would help the poorest.

Here, in the UK, the most recent analysis suggests that, when all taxes are taken into account (not just income tax, but also council tax, VAT, and taxes on wealth) — and when growth in the value of assets is included — then the richest in our country pay just 18 per cent of their income in tax, compared with 42 per cent for the poorest. This is fundamentally unfair.

WHEN the 200th anniversary of the birth of Florence Nightingale was celebrated earlier this year it was instructive to note how many of the Christians commenting on this drew attention to the care that she showed to the soldiers dying in the Crimea.

That was real, of course; but what they all seemed to miss was that her chief contribution was not in one-to-one care, but in her use of statistics to analyse disease and death rates, and recommend policy solutions. Nightingale raised her head above the parapet of the immediate to ask the question: “Why are so many dying?” Hygiene standards that save countless lives today are the result.

I wonder whether Christians need to do the same. Of course, there are many individuals in our neighbourhoods who are suffering, and we should minister to them directly. But, at the same time, more of us need to raise our heads and look at the big picture, and tackle these structural causes of inequality, too. That is what tax justice is all about.

*Dr Justin Thacker is National Co-ordinator of Church Action for Tax Justice. www.catj.org.uk
<https://www.churchtimes.co.uk/articles/2020/14-august/comment/opinion/tax-an-under-used-tool-of-equality>*

Laudato Si': How far have we come in five years?

Edward de Quay, Project Manager for the Bishops' Conference Environmental Advisory Group, looks at how Catholics in England and Wales have responded to *Laudato Si'* and how each of us can be part of that response.



To those keenly waiting for the publication of [Laudato Si'](#) (LS) the text was a relief.

Led by Scripture and grounded in science, it identified care for creation as key to our faith, recognising that “science and religion, with their distinctive approaches to understanding reality, can enter into an intense dialogue fruitful for both” (LS 62). By accepting the signs of the times and understanding them through the lens of our faith, Pope Francis presented a powerful case to care for our common home.

Equally important was his insight that the ecological crisis we face is a human one; that climate change is a symptom of a problem that cannot be solved without addressing the root cause, which is our way of living and thinking and interacting with the world: “The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life” (LS 2) Drawing on the teaching of Pope St John Paul II, we are asked to embark on the journey of a “profound interior conversion”, leading to an “ecological conversion” (LS 217).

So far so good. *Laudato Si'* was also a call to action, to wake up to climate change and understand that the cry of the poor – which we have always prided ourselves on being responsive to – is intertwined with the cry of the earth, which has been perhaps more difficult to identify. This article will focus on the practical imprint the document has made on the Catholic Church in England and Wales over the past five years.

Laudato Si' is incredibly challenging at a personal level, and this has been evident in the difficulty many have found in engaging friends, family and parishes in its themes. In 2017 the Bishops' Conference convened an Environmental Advisory Group, and while progress has been made in the following three years under the guidance of Bishop John Arnold, there is still a mountain to climb.

In principle, we are well poised to be agents for change. Globally there are 1.3 billion baptised Catholics, or 17.7 per cent of the world population. This is also, perhaps, a rare topic where we are in agreement with a prevailing societal view – that climate change is a fundamental problem to be addressed urgently. More than this, we have been ahead of the times in terms of our teaching.

In 1971, Pope Paul VI noted in his apostolic letter *Octogesima Adveniens*: “Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation.” Pope St John Paul II and Pope Benedict XVI, too, were outspoken on the topic. Pope Francis was able to bring together the threads of his predecessors into the tapestry of *Laudato Si'*, developing their understanding of care for creation and human development being two sides of the same coin, and criticising the consumerist mentality which fails to acknowledge this reality. There is no need to leave this topic to David Attenborough and Greta Thunberg. Catholics have a rich understanding of how care for our common home contributes to a life lived well. The science is important, but it's only half the conversation.

On top of this, Pope Francis is a well-liked diplomat, and the political significance of *Laudato Si'* should not be understated. The document was released, it is safe to assume, deliberately in the run-up to the UN Conference on Climate Change (COP21) in Paris in 2015, where it was acknowledged as influential and inspirational to the delegates. Archbishop Bernardito Auza, then Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, described how “not only had practically every delegate heard of *Laudato Si'*; Pope Francis was cited by more than thirty Heads of State or Government in their Interventions at the Plenary Session”. The resulting ‘Paris Agreement’ was a milestone in climate diplomacy, and is due to come into force when the UK hosts the twenty-sixth conference in Glasgow in November 2020. (*postponed to 2021*)

Nationally too, *Laudato Si'* has been influential. In 2018, the then secretary of State for the Environment, Food and Rural Affairs, Michael Gove, gave the Theos annual lecture on the environment, heavily referencing *Laudato Si'*, which he considers “remarkable for the depth of thought which goes into addressing the twin challenges of climate and social justice, for considering in depth both the science and theology of climate change, and for exploring the spiritual, ethical and religious dimensions of one of the greatest challenges facing the world”. He went on to state that “the Pope's solutions in *Laudato Si'* are clear and sensible, and ones on which I think we can all agree”.

We have another incentive to act – particularly in England and Wales. Quoting the bishops of Bolivia, Pope Francis states that “the countries which have benefited from a high degree of industrialization, at the cost of enormous emissions of greenhouse gases, have a greater responsibility for providing a solution to the problems they have caused” (LS 170). The Prime Minister has in fact committed us to this, acknowledging in his speech to launch COP26 that as we were first to industrialise, it is proper that we are the first major economy to meet net-zero by 2050.

Our own Bishops renewed their commitment to care for creation in 2019, with the written statement [Guardians of God's Creation](#), in which they call for the development of a “Christian spirituality of ecology” which begins in “personal and family life”.

Continue P.4

Continued from P.3 Perhaps this appears to be passing the buck, but the “interior conversion” needed to tackle the ecological crisis is a personal responsibility for everyone. Furthermore, it is in the schools that we see perhaps the most engaged action, where, at primary level at least, students can explore the issue outside of grown up concepts like ‘realistic expectations’, ‘economic progress’ or ‘funding constraints’. “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven” (Mt 19.14). Like children, we should ask “why?” more, questioning the prevailing logic of the world and looking for truth and beauty. In a recent homily, Pope Francis reflected on the ‘apostasy of Solomon’ passage in the first book of Kings, saying that “for us this slippery slide in life is directed toward worldliness. This is the grave sin: ‘Everyone is doing it. Don’t worry about it; obviously it’s not ideal, but...’ We justify ourselves with these words, at the price of losing our faithfulness to the one and only God.” This ‘Christian spirituality of ecology’, both the key and biggest obstacle to engaging in the ecological crisis, must start in personal and family life, inspired by bold leadership.

In [Guardians of God’s Creation](#), the Bishops committed themselves and invited their people to engage in this urgent challenge, “so that together we show leadership by our actions”, looking to “avoid the worst consequences of this ecological crisis by engaging now and over the next decade on this ‘long path to renewal’”. Some dioceses already have environmental policies in place, such as Middlesbrough and Hexham and Newcastle, and others have committed their dioceses to action through pastoral letters and Diocese-wide events.

As far back as 2007, Clifton Diocese organised a year-long series of events exploring our relationship to the natural world through the eyes of faith, under the title ‘The Sound of Many Waters’. CAFOD, too, have been running their livesimply award to celebrate parishes living simply, sustainably and in solidarity with the poorest since 2006. In Lent 2019, Bishop John Arnold issued a pastoral letter in which he challenged every parish to help “make the Diocese of Salford a flagship for ways to heal and care for our common home”, as well as announcing the development of a ‘Laudato Si’ Centre’ in the grounds of Wardley Hall. In Advent 2019, Bishop Richard Moth issued a similar challenge to his Diocese of Arundel and Brighton, urging it to “wake up” to our ecological crisis, as well as launching the ‘Journey to 2030’ project. Run by Catholic youth in the Diocese, it commits to a decade of action, and provides a simple ‘getting started guide’ for parishes at journeyto2030.org.

One way the Bishops’ Conference has indicated the importance of engaging with this topic is through the commissioning of two films produced by Catholic Faith Exploration (CaFE). [Global Healing](#) (2018) and [Global Caring](#) (2019) are TV-quality films engaging in the spirituality and practicalities of *Laudato Si’*, in a format designed to promote discussion and community-building in a parish setting. The Jesuits in Britain have also taken on the educational challenge, launching the *Laudato Si’* Research Institute at Campion Hall, Oxford and an MA in Theology, Ecology and Ethics at Roehampton University last year.

Another national response has been the work done by the Catholic Church’s energy procurement group, Inter-diocesan Fuel Management (IFM), which supplies 2,800 churches with green electricity and gas, including landmarks such as Westminster, Nottingham and Plymouth Cathedrals. This contract is also available to Catholic schools, institutions and religious orders. The cost is kept down by buying energy together, so the more buildings we have on the scheme the better it becomes. Two dioceses, Lancaster and Middlesbrough, and several religious orders have also gone one stage further by announcing that their investment portfolios will no longer include fossil fuel companies. There are many inspiring stories from schools and parishes across England and Wales, which deserve to be told. It is important to celebrate what we do achieve, be this improving recycling rates, insulating our churches and schools better or generating greener energy, opening allotments, banning plastics from parish activities, holding film and information nights and promoting eco-friendly behaviours, all while building a sense of community in the parish. All of this happens and happens well.

To return to the idea of asking “why?” more often, this can be as grand as challenging economic systems and as simple as looking at the contents of your own shopping basket. Often, there are no definitive answers, and the best approach is to allow those that have the skills and the time to engage in the issue and to come up with a locally workable solution. Even simple question like “why do we buy cut flowers?” could lead to interesting conversations. Perhaps this will come about by looking at what the parish buys, where it comes from, how it was traded, and whether better, more ethical, sustainable alternatives are available. Perhaps not every parish will come up with the same solution, but by engaging in the problem we learn more about the issues and our responsibilities as Christians to care for our neighbour.

This problem of unethical sourcing driven by the ‘culture of consumerism’ is criticised by Pope Francis in *Laudato Si’* and returned to in his recent apostolic exhortation [Querida Amazonia](#) (QA), or ‘Beloved Amazonia’, a region of the world directly affected by our consumerist behaviour. “The globalized economy shamelessly damages human, social and cultural richness” (QA 39). “The land has blood, and it is bleeding; the multinationals have cut the veins of our mother earth” (QA 42). Speaking at a press conference to launch the document, Bishop John Arnold added that “the environmental questions are enormous because what they’ve been doing in the Amazon is not sustainable. The use of fossil fuels and the mining cannot be sustained and is doing dreadful damage. **Continue page 5**

We've got to be aware of our role in that, that so many of the products of the Amazon are consumed by us, and are not even for the benefit of the people of that region."

Changing our consumer habits helps bring pressure on those who wield political, economic and social power. Pope Francis argues that "this is what consumer movements accomplish by boycotting certain products. They prove successful in changing the way businesses operate, forcing them to consider their environmental footprint and their patterns of production. When social pressure affects their earnings, businesses clearly have to find ways to produce differently. This shows us the great need for a sense of social responsibility on the part of consumers. Purchasing is always a moral – and not simply economic – act" (LS 206).

Alongside our individual and community efforts, it is right that we are active politically. CAFOD have taken *Laudato Si'* to heart, concentrating effort through their 'Our Common Home' campaign. A current action is a petition to the Prime Minister addressing issues raised in [Querida Amazonia](#) around support for local, sustainable agriculture and clean energy. This campaign recognises that it is the poorest and most vulnerable who pay the price of climate change, despite having done the least to cause the problems. CAFOD is also active in interfaith and wider society action, such as the 'Time is Now' lobby last June, where over 380 members of parliament came out to talk to their constituents about climate change. The National Justice and Peace Network is also focusing on ecology at their annual conference this June, entitled '2020 vision – Action for Life on Earth'.

This is another important part of asking "why?" like children and being awake to the ways our society affects our global neighbours. In the run-up to COP26, it is especially important to make our voices heard, and Pope Francis encourages us to do this:

"For this reason, all of us should insist on the urgent need to establish a legal framework which can set clear boundaries and ensure the protection of ecosystems ... otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics, but also freedom and justice" (QA 52).

When we stand back and look at the big picture, as illustrated by this entirely insufficient overview, it is of a church in motion. There is something everyone can do to encourage this 'profound interior conversion', no matter how small, as there is a "nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle." (LS 211)

To conclude and re-emphasise, this article lists a tiny fragment of the Church's efforts both from organisations and individuals. Every parishioner's efforts build up the collective action of the Church.

Do let us know how your parish, school, religious order, business or home is pursuing an ecological conversion, so we can better understand where *Laudato Si'* is bringing life to your community, and where there are difficulties in putting it into practice. We would be pleased to hear from you

Edward De Quay

Phil Kingston (84), a former lecturer at Bristol University, is a founder member of Christian Climate Action and a parishioner of Holy Family church in Patchway, Clifton Diocese shared his thoughts in his article

[THE TRUTH WILL MAKE US FREE](#)

and called on support for those Catholics working with Extinction Rebellion

For five months the world-wide climate catastrophe has been pushed into the background by the impacts of Covid-19. I am a grandfather, deeply disturbed that this urgent concern of great danger is receiving so little attention. Christian Climate Action, of which I am a member, is currently preparing to return it to the forefront of public and government consciousness during the Extinction Rebellion protests beginning 31 August.

This article is also prompted by the fact that the Bishops of England and Wales are preparing to update their 2002 Call of Creation. In their statement, published on 15 August last year, 'Guardians of God's Creation,' they outlined their recognition of the potential catastrophic consequences of climate change and they quoted Pope Francis' comment on the illusion of unlimited growth on a planet with finite resources.

An ongoing plea of Francis is that we listen to both "the cry of the Earth and the cry of the poor". These two cries are incorporated in Catholic Social Teaching as care of the Earth and the common good. I have long regarded his two major statements of these issues in 'Evangelii Gaudium' ('Joy of the Gospel') 2013 and 'Laudato Si' ('Praise be! Care of our Common Home') 2015 as complementary, [.....read on](#)



London: Faith groups stand up for God's creation

Faith groups around the world marked the start of the Season of Creation, with prayers, vigils and peaceful demonstrations calling for climate justice.

The former Archbishop of Canterbury, Rt Rev Dr Rowan Williams, with Bishop Paul Hendricks of Southwark Diocese took part in a march through central London and then sat with Christians and Buddhists in prayer and meditation in Parliament Square.

Clergy and laity from the Church of England, Methodist Church and Roman Catholic Church were among those who took part in the march and vigil, organised by Christian Climate Action alongside Extinction Rebellion.

Read full article at: <https://www.indcatholicnews.com/news/40376>

Christian Climate Action - <https://christianclimateaction.org/>

Birmingham priest arrested in Extinction Rebellion protest in

Westminster in a new wave of climate change protests organised by Extinction Rebellion. Fr Martin Newell was arrested on the 1st September as protestors sat on a road outside Parliament on the first day of the 'September Uprising'.

The protestors, many of them young people, had vowed to occupy the streets until MPs back a Climate and Ecological Emergency Bill which was tabled in the Commons that day.

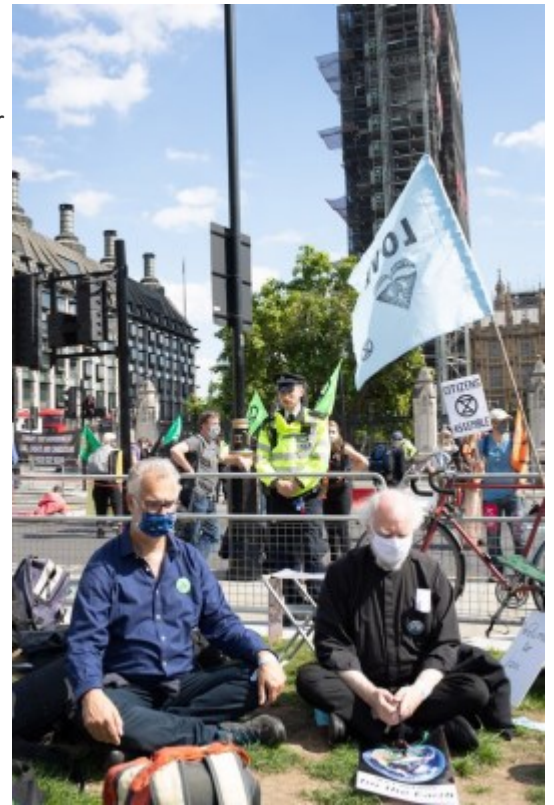
Prior his arrest, Fr Newell explained that he took part "because the climate and environmental emergency is the biggest challenge facing the human family'. He said, 'We need a political earthquake if we are going to make the massive changes needed in the short time necessary. We have to be ready to make sacrifices to protect God's people, especially the poorest, and the life of God's Earth.'"

The Roman Catholic priest, a member of the Passionist religious order, runs a house of hospitality for destitute asylum seekers in Sparkhill. He travelled to London to join the protest with Christian Climate Action. The group includes Christians who support Extinction Rebellion, which uses nonviolent civil disobedience to compel government action on climate breakdown. Christian Climate Action held a vigil for the earth, with prayer services day and night, to help people share and process their experience of climate grief.

Fr Newell was one of numerous clerics and people of other faiths taking part in the rebellion. This month's protests were joined by former Archbishop of Canterbury Dr Rowan Williams. The Roman Catholic auxiliary bishop of Southwark Rt Rev Paul Hendricks also joined a prayer service at the Parliament Square protests.

The Climate and Ecological Emergency Bill is a response prepared by scientists, lawyers and activists to address the fact that current commitments by governments are placing the earth at risk of catastrophic climate change. The Bill requires the UK government to play its part in ensuring global temperatures do not exceed a critical threshold.

<https://www.indcatholicnews.com/news/40383>



After the march, the Rt Rev Dr Rowan Williams (right) sat with a group in prayer and meditation in Parliament Square. Photo: Sean Hawkey/WCC



Police arrest Fr Martin Newell - Sean Hawkey/WCC

The *Climate and Ecological Emergency Bill* calls for:

- : the UK to make and enact a serious plan. This means dealing with our real fair share of emissions so that we don't go over critical global rises in temperature
- : our entire carbon footprint be taken into account (in the UK and overseas)
- : the protection and conservation of nature here and overseas along supply chains, recognising the damage we cause through the goods we consume
- : those in power not to depend on technology to save the day, which is used as an excuse to carry on polluting as usual
- : ordinary people to have a real say on the way forward in a citizens' assembly with bite

You can [sign up to support this bill](#)

What does the destruction of biodiversity mean?

Fr Sean McDonagh

It is clear today that the destruction of biodiversity is having enormous negative impacts both on the planet and on human wellbeing.

As humans continue to colonise and degrade many ecosystems on earth, this can lead to an increase in bats, rats and other animals which harbour diseases which can cause pandemics, such as Covid-19.

It is important that we get an accurate understanding of how serious the destruction of biodiversity is for planet Earth. In fact, the level of destruction of the biosphere constitutes a change of a geological and biological order of magnitude.

During the past few decades human devastation of nature has caused the end of the Cenozoic (new life period) which began 65 million years ago. We have now entered the Anthropocene or Human Epoch because of the massive changes humans have made on terrestrial and marine ecosystems.

At present, we are living in the sixth major extinction of life since life began on earth 3.8 billion years ago. The last time something similar happened was at the end of the Mesozoic period 65 million years ago when the dinosaurs were wiped out. As a species we need to educate ourselves about the impact of our wasteful, industrial societies and, most of all we need to urgently devise strategies and lifestyles which will allow us to live in a more sustainable way with the rest of creation. Every group in society, including politicians, economists, industrialists, farmers, people and religious people will need to be involved in shaping this sustainable lifestyle. It is a gigantic task, but essential if we are to leave a beautiful, vibrant and fruitful planet to future generations.

During 2019 and early 2020, bush fires, exacerbated by climate change, burnt approximately 1919,000 hectares for almost eighty days in Australia. The damage to wildlife was horrendous. According to the Australian Broadcasting Company (ABC), three billion koalas, kangaroos and other animals were killed or displaced. But the damage did not end there; Scientists estimate that 2.4 billion reptiles, 180 million birds and 51 million frogs were killed or displaced. Commenting on the devastation, one of the researchers, Dr van Eeden said that, "if you think about known mass mortalities of animals, I'm not aware of anything that compares." Australia has not been the only place devastated recently. Fires in the Brazilian Amazon rainforest increased by 28 percent in July 2020. The National Institute for Space Research recorded 6,803 fires in the Amazon in July 2020. Environmentalists fear that Brazil could repeat what happened in 2019, when 30,900 fires were spotted by the institute. These fires take a massive toll on wildlife as animals in the Amazon such as sloths, lizards, anteaters and frogs are not adapted to fires and, therefore, die in huge numbers. According to a new study by IUNC (International Union for Conservation of Nature), up to 57 per cent of tree species are already facing extinction.

Globally insects have been hit most of all by extinction. Over the past decade and a half, 41 per cent of insect species have declined compared with 22 per cent of vertebrate species. Germany is planning to ban floodlights to fight its declining insect population. Also the use of weed killers and insecticides will be banned in national parks and within five to ten metres of major bodies of water.

Caring for creation is a new challenge for many religious people. In the Catholic Church there was no discussion on the environmental crisis during the Vatican Council in the early 1960s. Many of the bishops who attended subscribed to 'dominion theology,' which believed that the Earth was there to meet human needs. I am convinced that if half the bishops were women, they would have included care for creation as a central element of our Christian faith. Rachel Carson's influential book *Silent Spring* which marked the beginning of the modern environmental movement, was published in April 1962, a few months before the Council began. Concerns about ecology were absent from the Social encyclicals of the Catholic church.

Populorum Progressio (On the Progress of People) taught that creation was there for humans to use for their own advantage. (No. 23). The encyclical was blind to the damage which humans were causing to the natural world. There was no reflection on the impact negative of industrialisation on the biosphere. It stated boldly that "the introduction of industry was necessary for economic growth and human progress: it is also a sign of development and contributes to it. By persistent work and the use of his intelligence man gradually wrests nature's secrets from her and finds a better application for her riches" (No 25).



Continue on page 8

Continued from page 5

The Compendium of the Social Doctrine of the Church published in 2004 shows little understanding of the global ecological crisis. Chapter 10 is devoted to "Safeguarding the Environment", and has only 15 pages, in contrast to Chapter 6 on human work which runs for 26 pages. In a book of 400 pages, there is only one paragraph on climate change (No. 470) and one paragraph on biodiversity (No. 466).

Given the poor leadership of the Catholic Church on the ecological crisis, locally and globally, the publication of *Laudato Si'* in 2015 was both very welcome and surprising. In quoting from Patriarch Bartholomew of Constantinople in paragraph 9 of the encyclical, Pope Francis opens a new morality for humans. The Patriarch said "for human beings ... to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing change in its climate, by stripping the earth of its natural forests or destroying its wetland; for human beings to contaminate the earth's waters, its land, its air and its life - these are sins.

Though I have heard confessions many times in my 50 years as a priest, no one has confessed any of the above, so this is very much a new area of moral life for all Catholics. Later, in the encyclical, Pope Francis makes it clear that other species have intrinsic value independent of their usefulness to us (No. 140).

Unfortunately, there is a enormous gap between the teaching found in *Laudato Si'* and the prayers that are used in our liturgy. Today, instead of following the teaching of the early Fathers that we should pray as we believe (*Lex Orandi, Lex Credend*, our liturgical prayers are schizophrenic. Before the encyclical *Laudato Si'* the Catholic church's teaching on the value of the natural world was dreadful. For example, in the Roman Missal, which was published in 1570, the post-communion prayer for the Sundays of Advent read as follows *Oremus, Domine, doceas nos terrena despiciere at amara celestia*. Lord, teach us to despise the things of earth and love the things of heaven. Regrettably, the lack of concern for creation was not confined to the liturgy. It was also found in the *Salve Regina*, one of the most popular prayers throughout the entire second millennium. It refers to the condition of human being in this life as "mourning and weeping in this valley of tears." The implications were clear that, if our true home was in heaven and this world was just a valley of tears, all our energies should be devoted to pursuing the development of the interior life, rather than wasting our energies on earthly things which will pass away. There is an enormous need to develop competent liturgical texts and eucharist prayers based on this new vision rooted in *Laudato Si'*.

The 2020 Spring issue of the magazine, *Green Christian*, has an article entitled 'Requiem for Lost Species.' The author, Helen Burnett describes a new ritual for remembering species which are becoming extinct which might be celebrated in November. *Laudato Si'* tells us that "every creature is thus the object of the Father's tenderness, who gives it its place in the world (No.77),

Other authors such as the Margie Abbott RSM in her book *Cosmic Sparks* has developed more than a hundred Earth liturgies that will reconnect us with our Earth. This would be a wonderful way to get young people interested in the new Catholic teaching on the earth which is found in *Laudato Si'*; *On Care For Our Common Home*. .

<https://www.indcatholicnews.com/news/40246>

Season of Creation Sunday Liturgies

Australian Columban Charles Rue has produced 'A Catholic Season of Creation resource, exploring the Sunday scripture readings during September (Year A, 2020). They can be downloaded from

www.columban.org.au/media-and-publications/educational-resources/a-catholic-season-of-creation-sundays-of-september-year-a

The two-page September Resources follow a set schema. Each begins with extracts from the designated Scripture readings of the Catholic Lectionary for a particular Sunday. These Scriptural extracts are to be read with ecological eyes as the starting point to draw out implications concerning creation. They indicate: a grace to remember about God's outpouring of love in creation; what to give thanks for; and they offer a basis for intercessions.



Appeal from Cenacolo Community in Medjugorje

Pat Henry

In 1983, an Italian nun called Sister Elvira Petrozzi founded the Cenacolo Community, an organization to help young people whose lives had taken a wrong turn. Now the organization is comprised of 71 different communities around the world.

As most pilgrims to Medjugorje know, there is a Comunita Cenacolo nearby.



Many of the young people who enter the Cenacolo community are addicted to drugs, alcohol or both and want to give up their former way of life. Nowadays, with technological advances, the addictions have widened to include addiction to video games and other electronic devices. The aim of the Community is to foster a sense of family and community in the individuals seeking help. The methods used are not based on medical intervention. Through faith, prayer, work, and the virtue of charity, the young people begin to have a sense of belonging, thus building hope, healing, and a new outlook as Jesus Christ becomes the centre of their lives.

Life in the community leads the addict, through prayer, onto a path of hope, of conquest, of faith and of LIGHT. Guided by faith, prayer and the encounter with God, hearts, eyes and life itself is changed.

Most pilgrims who visit Medjugorje have heard the young people giving testimonies of their experiences before, during, and after they entered Cenacolo. You may have seen the movie "The Triumph" which documents the experiences of Ben as he struggles with his addiction, his entry into Cenacolo, his departure from that community, and finally, his re-entry to a life where his daily struggles are united with those of Christ. Cenacolo communities around the world adhere to the same charism - to live on Divine Providence and be grateful for whatever has been donated to them. With the ongoing pandemic, their worlds have been turned upside down.

A priest in Medjugorje, who wishes to remain anonymous, asked if we could help them. Our founder, Arthur McCluskey, arrived in Medjugorje in 1999 a broken man. His addiction to gambling on horses had destroyed his business and his life. It was very easy for us to agree to help but we cannot do it without you, our generous donors.

With 20 girls and 50 boys in the community, as well as three families and two young children, the logistics of daily living are more than a challenge in the best of times. Now, however, they find that without pilgrim groups coming to hear their testimonies, making donations and buying gifts from their shop, their financial situation is bleak.

We all know the amazing work these young people have been doing for years around Medjugorje. Each year when we return, we find that Krisevac, Apparition Hill as well as the area around Blue Cross are safer and easier to climb. We know of the many stories of the Cenacolo boys carrying people from Krisevac when they fall and injure themselves. They also had the honour of carrying Fr Slavko Barbaric's body from the hill when he passed away at the top of Krisevac in 2000.

These young people even this year have been working hard to make life easier for local communities and for pilgrims. They do all of this without recompense. Like all families, they need to pay for electricity, water charges, upkeep of buildings and petrol for their vehicles. We hope that you can find it in your heart to help them through these difficult times.

We have sent some funds already and have received such lovely words of thanks for the donations. Marco wrote: "Thank you! We pray for you. You cannot imagine how much help you are in this moment! Every time our account reaches zero ... you come ... how could we not pray, we are moved by the good that God works, knowing that there are people generous as you who continue to think about us ... we can only pray. We say thank you with life, with commitment and prayer."

Our concern is that the pandemic will continue to interrupt the pilgrim season and struggles will continue for these young people. If you would like to share a little of what you have with them, your help will be gratefully accepted.

Cheques (payable to Arthur McCluskey Foundation) can be sent to Donal O'Shea, 5 Glen Drive, The Park, Cabinteely, Dublin 18, Ireland (01 285 8130) or to Mrs Pat Henry, 12 Cangel's Close, Hemel Hempstead, Herts, HP1 1NJ, UK (0044 1442 391087). *Donations can be made at:* <https://arthurmc.com/donate-now/>

<https://www.indcatholicnews.com/news/40251>

Pioneering research project into role of Religious in inner cities

The Centre for Catholic Studies in Durham and the Passionists (St Joseph's Province) have launched a collaborative study into those Religious, who, motivated by a desire to put into practice an 'option for the poor,' have moved to the inner cities, the outer estates and tower blocks in the years following Vatican II.

One of the driving forces behind the project, Fr Martin Newell CP, who himself shares a house in inner city Birmingham with asylum seekers, explains that the project will look not just at the tangible realities and impact of moving to these areas but also at the inner life of prayer and spirituality that has led certain Religious to make these radical choices:

"Part of their spirituality was often an association with 'hiddenness'. We think that it is time to tell this important story of Gospel commitment to the poor, forgotten and marginalised people and places in our midst" says Fr Martin. The Passionists are currently in discussions with the Centre for Catholic Studies in Durham about funding for the research; their vision at present includes events and publications that will reach beyond academia into wider Church and society. "However" adds Fr Martin, "we also want to share this project with other Religious, who were mostly women, especially those who have been part of the story. If you or your Congregation are at all interested in supporting this project, please do get in touch."

Bede Professor of Catholic Theology at Durham, Karen Kilby, welcomed the collaboration with congregations: "We consider this a very important research project because the distinctive way of living out the religious life it will explore is so significant. We hope the research will provide the means to remember, learn from, reflect on and pass on to new generations something of the contribution of this group of Religious, and thus also to properly honour their work and their lives."

Fr Martin hopes that the research into the urban mission of Religious in the UK post Vatican Two will shine a light on a radical living out of the Gospel that has often been so under the radar that it's gone unnoticed: "This is a good news story about the Catholic Church that up till now remains largely untold" he says.

Fr Martin can be contacted at : martinnewellcp@yahoo.co.uk



The Little Sisters of Jesus live on the 13th floor of an east London tower block, opening their home to the community

LINKS

Durham Centre for Catholic Studies - www.dur.ac.uk/theology.religion/ccs/

Little Sisters of Jesus - www.jesus Caritas.info/jcd/fr/ljsj

Passionists UK - <https://passionists-uk.org/>

<http://www.indcatholicnews.com/news/40269>

The Collective

<https://www.church-poverty.org.uk/>



The Collective is Church Action on Poverty's new monthly show that brings together inspiring stories from across the country of collective action to promote dignity, agency and power.

If you missed our first episode in July, you can watch it [here](#).

The second episode will focus on Community Responses to the Crisis

You can watch it on Zoom or Facebook Live on Tuesday 15th September, 2 - 3 pm.

Come and listen to some grassroots activists from across the country, including End Hunger Cornwall, Purple Shoots (South Wales), Manchester Poverty Truth Commission and York Food Justice Alliance talking about how they and their communities have responded creatively and positively to the Coronavirus crisis.

Watch on [Facebook Live](#)

[Demand people's human rights and safe routes to asylum on the UK-French border.](#)

People Not Walls Cross Channel Partnership started this petition to Priti Patel the Home Secretary



We have all seen the small boats carrying would-be asylum seekers across the Channel and wonder why they have set out on such a dangerous journey. Truth is, they haven't much choice. Having escaped persecution or war at home, they have travelled across several countries, hoping for help en route. In Northern France there are no more options except the UK.

The French authorities, scared that these migrants will put down roots, thwart their presence as much as possible. Water, sanitation, food and shelter are all in short supply, and sometimes arbitrarily cut off. Tents and sleeping bags are destroyed, the travellers often moved and beaten at night. Humanitarian workers, frequently harassed, are prevented from giving aid. The British, meanwhile, provide no legal way of applying for asylum, and contribute hundreds of millions of pounds to the French for walls, fences and surveillance cameras on the French-UK border to prevent crossings. This means that HUNDREDS, EVEN THOUSANDS HAVE NOWHERE TO GO EXCEPT TO TAKE TO THE SEA.

The British and the French governments MUST take responsibility for providing safe and legal access to asylum. As Pope Francis said, 'Each migrant has a name, a face, and a story'.

Let's send a message to both governments that we want to see humanitarian treatment for the hundreds of human beings at our borders, and for them to be given the right to apply for asylum and safe travel.

Let us help to give this story a happy, and not a tragic, ending.

The letter with the petition will be presented to the French Embassy and the Home Office on or before September 26th, to coincide with equivalent action in France on the same date.

Phil Kerton *People not Walls, UK*

www.change.org/p/demand-that-the-french-and-uk-governments-recognise-people-s-human-rights-and-safe-routes-to-asylum

DEMONISATION OF THE INNOCENTS

SeekingSanctuary.weebly.com

The sight of people risking their lives in small boats in the Channel gives rise to all sorts of extremist fantasies and is a golden opportunity for a post Brexit narrative. It allows fantasies to run riot, such as likening these hapless people in small boats to 'invaders with Napoleon and Hitler'.

No wonder jingoism can run riot in this febrile climate. Much ignorance, many lies, misunderstandings and untruths persist about these desperate human beings who have passed through France, mostly originating in Afghanistan, Sudan, Eritrea, Iraq, Iran and Syria – all listed among the 28 most dangerous countries in the world.....read full article here

[Follow Seeking Sanctuary on Twitter](#) 'Seeking Sanctuary' aims to raise awareness about people displaced from their homes and to channel basic humanitarian assistance from Faith Communities and Community Organisations via partnerships with experienced aid workers. Our special concern is for the 2000 or so exiles who are stuck in north-western France, mistakenly expecting a welcome in the UK. They need food, water, good counsel and clothes, which are accepted, sorted and distributed by several organisations, including two Calais warehouses which also supply needs further afield. Further information from Ben on 07887 651117 or Phil on 01474 873802. See our latest news at www.seekingsanctuary.weebly.com

The 106th World Day of Migrants and Refugees will be celebrated on **27 September 2020**. As the title for his annual message, the Holy Father has chosen **“Forced like Jesus Christ to flee”**. The message will focus on the pastoral care of internally displaced people (IDPs), who currently number over 41 million worldwide.

Like Jesus Christ, forced to flee.

Welcoming, protecting, promoting and integrating internally displaced persons

[Download Pope Francis message](#)

The Ecumenical Council for Corporate Responsibility (ECCR) have suggested three tools to help you take a closer look at your finances and your carbon footprint



1. **Switch it** is a website with a very simple concept. You can use their online tool to quickly find out if your bank is funding fossil fuels. Try it and see how your bank performs! You can also look at your energy provider.
2. **CoGo** is an app that helps you track your carbon footprint in relation to your spending. The app also has lists of thousands of ethical and sustainable businesses, to help you decide where to shop or buy services from <https://cogo.co/our-carbon-footprint-tracker>
3. **Giki Zero** helps you measure and reduce your carbon footprint. Designed by social enterprise Giki it looks at how your home, transport, food, purchases and services all contribute <https://zero.giki.earth/>

'Time for Change?'

ECCR share four ways to take practical action to help build a fairer, more sustainable world. No matter if you have 2, 10, 30 or 60 minutes, there's something for everyone! Click on the images below for more!



Send a message to your MP to make sure that any bailout package helps us Build Back Better.

10 MINUTES



30 MINUTES

Want to better connect your finances with your faith? Why not use our guided prayer video to help you on this journey?



60 MINUTES



Money Makes — Change —

Missed the online Taster Session? You can watch one we recorded earlier to find out more about *Money Makes Change!*

Due to the pandemic, we are unable to hold our usual area meetings around the diocese to prepare for Fast Day. We're inviting people to join us on an online platform called Zoom to share more of our work overseas and the importance of the Family Fast Day.

We'll be exploring the different options to enable collections to take place in our parishes during the weekend of 10th/11th October. The Zoom meeting will last for 1 hour only. We have chosen different dates and times during the day to make them more available



Harvest Fast Day Zoom meetings for CAFOD parish volunteers

Wednesday 9th September (morning) - 11am to 12noon (Zoom link opens at 10.45am)

<https://zoom.us/j/97936660834?pwd=Y2xvKzlydG1JRHBNSXpneEVIZTQydZ09> Passcode: CAFOD

Wednesday 9th September (evening) - 7pm to 8pm (Zoom link opens at 6.45pm)

<https://zoom.us/j/99342520806?pwd=eFkzbnNiTzBiMTkwazRNNHRsNEptZz09> Passcode: CAFOD

Thursday 10th September (afternoon) - 2pm to 3pm (Zoom link opens at 1.45pm)

<https://zoom.us/j/93711345055?pwd=VUYrejRgd0ZvNXI3TTVrb0VRdTIuZz09> Passcode: CAFOD

Thursday 17th September (evening) - 7pm to 8pm (Zoom link opens at 6.45pm)

<https://zoom.us/j/93580062801?pwd=S0grS2IEldlDZUZtTFJ5b2hleW1ZZz09> Passcode: CAFOD

Your generosity throughout these strange times has made a genuine positive difference in the lives of the communities CAFOD supports on your behalf. Thank you for anything you have done during the last few months to raise money or awareness for our work. We are incredibly grateful.

In countries like Brazil where the disease spread rapidly, many have died of the virus. In other places lockdown measures have made it impossible for people to work and left many facing hunger. Our network of local experts are ready to put a three-part plan into action to save lives and protect the progress we've made towards a fairer, greener world: **survive, rebuild, and heal**.

We know that parishes are struggling financially and there is anxiety about the future.

Coronavirus is a crisis that affects us all and the long-term effects of the virus on the lives of those in poor communities will be devastating.

Our Harvest appeal has never been more needed or in more challenging circumstances. There is much you can do to help, and we need you! Let's bring our parish communities together to help the poorest and most vulnerable people.

Pope Francis reminds us that in our reflection on the current global pandemic, we have seen that it has made us sensitive to an even graver virus affecting our world: that of social injustice including lack of equal opportunity and the marginalization of the poor and those in greatest need.

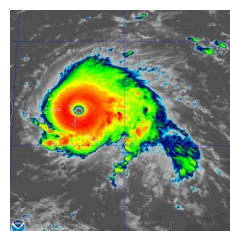
Please could you let us know if you are able to join one of the meetings below.

*Emma Nolan & Patrick Gardner Community Participation Coordinators – CAFOD Lancaster
enolan@cafod.org.uk pgardner@cafod.org.uk*

Cutting Your Church Footprint

As churches we're called to act as communities of love.

This Season of Creation, as part of your celebrations, could your church measure and commit to reducing its footprint as a community? [This easy tool](#) can help



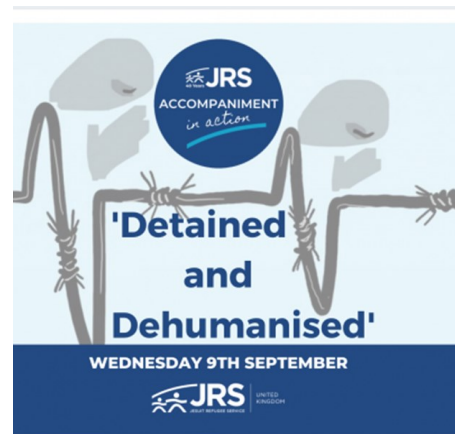
Praying in Times of Extreme Weather

With heat waves, tropical cyclones and floods in the news, look [here](#) for some suggestions to help you pray for those who are most affected by extreme events .

www.prayandfastfortheclimate.org.uk

Accompaniment in Action event: Detained and Dehumanised

In June, JRS UK released its latest report *Detained and Dehumanised: The Impact of Immigration Detention*. Join Sophie Cartwright, JRS UK's Policy Officer, and William Neal, JRS UK's Detention Outreach Officer, as they discuss the report and share some of the experiences of the refugee friends who have been detained. They will shed some light on the incredibly damaging effects of indefinite detention which so often go unreported.



Join JRS on Zoom from 18:30 – 19:15 on Wednesday 9th September
for a discussion with Sophie and Will.

Register in advance: https://us02web.zoom.us/webinar/register/WN_xfWn20DqQLGAs4bwfwN9vA

Will and Sophie will also talk about how JRS accompany those who are detained, outline ways in which you can support those who are detained and how you can speak out to help bring about much needed change to this damaging policy. They will be happy to answer any questions you may have at the end of the session. Whether you have visited those in detention or have no knowledge of what detention is and how it works, this evening is a great opportunity to hear about what our refugee friends had to say about their experiences of being detained here in the UK.

This will be the first of a new, monthly series known as *Accompaniment in Action* which will see us take a closer look at the various ways that JRS accompanies our refugee friends and they us. We will be speaking to members of staff, volunteers and hear from our refugee friends. Join us for this series to find out more about JRS as we begin to celebrate our 40th year.

www.jrsuk.net



Within the Season of Creation, the Catholic Nonviolence Initiative is an international initiative inviting communities, parishes, groups to celebrate nonviolence through liturgy, discussion and action.

[Here](#) you can see an update on the work of CNI Offering [A framework of resources](#) and suggestions for you to 'pick and mix' the events or opportunities that most suit your community.

[Multi-language vow of nonviolence](#) for you to reflect on and use in an act of commitment on the 2nd October


<https://paxchristi.org.uk/resources/nonviolence-in-action/>

PRISONERS SUNDAY 11 October and PRISONS WEEK

Prisoners' Sunday marks the first day of the ecumenical Prisons Week, a week of prayer which raises awareness of issues faced by those affected by the criminal justice system. Founded by Bishop Victor Guazzelli in 1975, for over forty years Prisons Week has prepared prayer literature to enable the Christian community to pray for the needs of all those affected by prisons: prisoners and their families, victims of crime and their communities, those working in the in the criminal justice system and the many people who are involved in caring for those affected by crime on the inside and outside of prisons .

<https://www.prisonadvice.org.uk/prisonerssunday>





JESUIT MISSIONS


An Evening With Leah Casimero and Joel Thompson, SJ

Beauty, Justice and Hope in the Amazon

Leah Casimero participated in the Synod on the Amazon in 2019, where she was invited in her capacity as coordinator of the Quality Bilingual Education Programme for Wapichan Children.

Joel Thompson is a Guyanese Jesuit who has lived and worked among the indigenous people in the Central Rupununi region of Guyana.

Tuesday 22nd September, 7.30 p.m.
Join us by Zoom



Jesuit Missions are holding a virtual webinar Tuesday 22nd September 2020.

An Evening with Leah Casimero and Joel Thompson SJ

Beauty, Justice and Hope in the Amazon

Webinar for Season of Creation
Tuesday 22nd September, 7.30 pm GMT – by Zoom

We are hoping that this event will be of particular interest to everyone.

You will find a poster to share at: <https://jesuitmissions.org.uk/season-of-creation/>

and a link to the Zoom invitation <https://jesuitmissions.org.uk/our-events/> on our website

To register: <https://jesuitmissions.org.uk/season-of-creation-jubilee-for-the-earth/>

THE WORLD WEEK FOR PEACE IN PALESTINE AND ISRAEL (WWPPI) 13 – 21 September.

This is the annual call from the World Council of Churches for prayer, reflection and actions in favour of peace and justice for Israelis and Palestinians.

The 2020 theme is: 'Creative Solidarity in Common Fragility'. The World Council of Churches resources on the theme at: <https://www.oikoumene.org/en/press-centre/events/world-week-of-peace-in-palestine-and-israel>



Pax Christi has produced many suggestions for marking this week even in lockdown.

<https://paxchristi.org.uk/campaigns/israel-and-palestine/resources-anddocuments/>

The Ecumenical Accompaniment Programme in Palestine & Israel (EAPPI) website offers many insights into the present situation to help with prayer <https://eappi.org/en>

ANTI-SLAVERY DAY October 18th

provides an opportunity to raise awareness of human trafficking and modern slavery, and encourage government, local authorities, companies, charities and individuals to do what they can to address the problem.

What can churches and communities do about modern slavery? The truth is local people are key to solving this puzzle. For starters they can **spot the signs** of modern slavery and help the police to find victims. They can **prevent** vulnerable people they work with, like the homeless, from being trafficked or exploited. And they can **support** the survivors of modern slavery, and help them to overcome the trauma they have experienced.



first how to raise awareness.

Churches Together in Cumbria are offering Modern Slavery Awareness Training with material from the Clewer Initiative through two zoom sessions 4-6pm on Monday 16th November and 4-6pm on Monday 23rd November. To register please contact Shelagh Goldie at: shelagh.goldie@gmail.com

Tackling climate change in Cumbria gets £2.5 million National Lottery boost

Cumbria's bid for £2.5 million of National Lottery funding to cut carbon emissions in the county has been successful. An ambitious programme will begin in January 2021 led by the partnership, which spans the public, private and third sectors, including community groups, councils, the NHS, police, national parks, businesses and the farming community, among others.

Summer with Greta : Campaigner Greta Thunberg describes the remarkable and tumultuous past year

<https://www.bbc.co.uk/sounds/play/m000kwcc>

We caught this program on radio 4 by accident and I am so pleased that we did. It is inspirational and intelligent, it is an hour long but well worth it.

National Justice & Peace Network Meeting

No need to travel

NEXT NETWORKING DAY on SEPTEMBER 19TH

from 10.30 am till 4 pm on ZOOM . Tickets are available from:

<https://www.eventbrite.com/e/njpn-networking-meeting-tickets-113944779904?aff=ebdssbonlinesearch>



www.justice-and-peace.org.uk

Also for your diaries: the NJPN AGM has been rearranged to SATURDAY 21ST NOVEMBER in London at an event to be confirmed, with Zoom access for anyone not able to travel. More information nearer the time.

POST PANDEMIC CHURCH: Paralysed or energised? Recovered or re-imagined? If you were not able to join the virtual conference in July (or would like to hear some of the speakers again) all 8 videos from the conference, are on the YouTube playlist at <https://www.justice-and-peace.org.uk/conference/>

Events and Opportunities to Raise Awareness

Thursdays September to December: Online 7:30pm Saints, Scholars & Spiritual Masters

www.christianheritagrcentre.com/events [Poster](#)

1st September Day of Prayer for Creation

1st September/4th October Season of Creation

9th September Detained and Dehumanised-JRS zoom meeting see p.13

9th September Harvest Fast Day Zoom meetings for CAFOD parish volunteers see p.12

10th September Harvest Fast Day Zoom meetings for CAFOD parish volunteers see p.12

15th September Church Action on Poverty zoom meeting "Community Response to the Crisis" see p.9

17th September Harvest Fast Day Zoom meetings for CAFOD parish volunteers see p.12

13th–21st Sept World Week for Prayer in Palestine and Israel see links p.14

19th September NJPN

21st September INTERNATIONAL DAY OF PEACE <https://www.un.org/en/observances/international-day-peace>

21st-2nd October Catholic Nonviolence Initiative—days of action see p.13

22nd September Beauty Justice and Hope in the Amazon—zoom see p. 14

4th October Feat of St Francis

27th September World Day of Migrants and Refugees "**Forced like Jesus Christ to flee**".

9th October CAFOD Harvest Fast Day

11th October Prisoners Sunday www.prisonadvice.org.uk/prisonersunday

16-19th October Living Laudato Si' Your Parish and Your Planet zoom retreat see p.1

18th October Anti-Slavery Day

16th November Slavery Awareness Training zoom CTinC see p. 15

19th November NJPN Networking Meeting

23rd November Slavery Awareness Training zoom CTinC see p. 15

Lancaster Diocesan Faith & Justice Commission

Email: lfjcm@gmail.com