

NJPN North West Justice & Peace E-Bulletin August 2021

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

EDITORIAL

In 1624 during a period of severe illness the English priest and poet John Donne wrote "Devotions upon Emergent Occasion." This work contains the following often-quoted lines:

No man is an island entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as any manner of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee.

In 1987, in an interview for the magazine *Women's Own*, Margaret Thatcher famously said: "there is no such thing as society."

Two opposing views.

The Covid pandemic has brought into stark emphasis the close bonds that link us to one another across the globe. What affects one, affects all. Trying to keep ourselves, our loved ones and our communities safe has made the world we inhabit seem smaller as we self-isolate. Working from home has become the norm for many; large social gatherings now seem strange and uncomfortable. Our lives have contracted and become inward-looking. But now is the time to look outward into the wider world.

Covid-19 has been a disaster of global proportions. The deadly impact of the virus and the speed at which it was able to spread was not fully grasped at first. It has only been contained through close co-operation between communities, helped by the skill of scientists and the dedication health care workers. The death rate is now diminishing but the long-term effects are devastating and still uncertain.

After warnings which have largely gone unheeded we are now acknowledging the full extent of a different disaster, a disaster with far-reaching consequences that threaten to wipe out our planet. These past months there have been wildfires, floods, storms, increasingly erratic weather patterns, all pointing towards a drastic escalation in climate change. Already some species in the animal kingdom have become extinct; many more will follow as natural habitats are irretrievably damaged. The land is becoming parched, the ice-caps starting to melt.

Commenting on the report released on 9 August by the IPPC, the UN's intergovernmental advisory panel on climate change, Britain's chief scientific advisor Sir Patrick Valance said the time for vague promises on climate change was over. He said the IPPC's "stark and rightly uncomfortable" report showed the need for immediate action. Valance said: "Every government needs to develop an evidence-based road map setting out the technologies that they require and by when to achieve net zero...monitoring progress along those road maps is going to be crucially important."

He said that the road maps should be published before Cop26, the UN climate conference in Glasgow in November, which he described as a big opportunity to make progress "as we move from the rather short-term crisis of Covid to something much more long-term."

Covid has made our lives small. Now we must expand our horizons and work together to preserve our planet. The warning signs are clear. Ignoring them is no longer an option.

Anne O'Connor

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 challenge we are undergoing, and its human roots, concern and affect us all.

*Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity... All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents. **Pope Francis Laudato Si'***

CAFOD TELLS PM: TIME TO THROW KITCHEN SINK AT CLIMATE CHANGE

Frances Leach 9 August 2021: CAFOD is urging Prime Minister, Boris Johnson, to take radical action to fight climate change both at home and abroad and keep "1.5 alive" in the face of this latest devastating research from the IPCC.

Ahead of today's (9 August) launch of the AR6 WGI report from the United Nations Intergovernmental Panel on Climate Change, Neil Thorns, Director of Advocacy for the charity, says: "No ifs, no buts, this report is clear it's an urgent fight to keep below 1.5 degree warming and avoid the destruction that entails, especially for those living in poverty. Prime Minister we need you to throw everything at this with less than 100 days to COP26 - we are at crisis point.

"We cannot preach to countries with fragile economies and crippling global debt to divest from fossil fuels if we are still investing in oil fields, such as Cambo Sands in the Shetlands, behind closed doors. Or funding gas power-plants overseas in the name of sustainable development. Such hypocrisy makes a mockery of Britain on the global stage, and we must reject it if we are to have any semblance of credibility amongst the international community."

As hosts of the UN's Climate Conference, COP26, the UK must lead by example in committing to radical actions to fight climate change, both at home and abroad. That includes rejecting controversial proposals for new coal mines and oil fields on UK shores, as well as divesting from fossil fuels abroad.

Thorns continued: "The communities CAFOD works with overseas have been dealing with the horrific effects of the climate crisis for decades. The weight of our collective responsibility ahead of COP26 is unbearable, there can be no excuses. To take that chance, we must act now by decarbonising our economies and prioritising investment in adaptation, particularly in low-income countries already straddled with global debt."

Across the world, Indigenous communities are facing down governments in desperate attempts to defend protected lands from mining and farming. One such activist, Sineia do Vale, Environmental Manager of the Indigenous Council of Roraima, explained that after years of battling with President Bolsonaro to try and save the Amazon, it is clear international action is already overdue. The AR6 report, she said: "sadly tells us nothing that we are not already all too aware of. We are steering the planet on a crash course to disaster. Indigenous peoples around the world have felt this environmental crisis but we are resilient because we have strategies - what we need is firm commitments from global leaders to support us so we can continue the fight for our land and lives.

Whether it is forests, ploughed land, or savannahs; in the various biomes where we live, indigenous people manage nature, become the guardians of the forest, and act as the barrier to contain damaging events like deforestation and fires. The world cannot give up now. The AR6 WG1 report may paint a bleak picture, but it is vital that we commit to the 1.5 warming target of the Paris Agreement, for not just the future of the Amazon, but for all countries and communities. Now is the time for urgent, radical action - not more empty promises."

More than a thousand Catholics have signed a petition calling for the PM to take urgent net zero action, we know that the UK must take radical and concrete action to fight climate change, but does Boris Johnson?

"The grim and disturbing findings of the AR6 report only reinforce the message of Pope Francis' *Laudato Si'* - we must do everything we can, and now, to protect and defend Our Common Home" warned Chair of CAFOD, Bishop John Arnold. "World leaders must come together with urgency for the common good and commit to making real progress, on a global level, not just pay lip service to the facts and figures of which we are all too aware. This is a time to be acting for the common good, not self-interest or self-serving politics. <https://www.indcatholicnews.com/news/42802>

LINKS: IPCC Report - www.ipcc.ch/report/ar6/wg1/

CAFOD - www.cafod.org.uk

See also: Bishop urges immediate action after 'Grim and Disturbing' Climate Change Report

<https://www.indcatholicnews.com/news/42806>

Jon Swales writes: The latest IPCC report shows clearly that the following decades are going to be particularly difficult. The global church faces a future which will include mass migration, food shortages and escalation of conflicts. How should the church respond? What does it mean to be the justice shaped people of God? How can we look and love like Jesus in the coming years? How can we pray in the face of climate breakdown? With these questions in mind you may be interested in two resources.

Prayerbook for the Climate and Ecological Emergency <https://atyourservice.arochoa.org/wp-content/uploads/2021/05/26-Prayers-for-the-Climate-and-Ecological-Emergency-Jon-Swales.pdf>

A new online course, in conjunction with Leeds School of Theology, called 'Justice, Peace and Reconciliation'

<https://leeds-school-of-theology.org/justice/>

• **Jon Swales** is a climate change activist, poet and Mission Priest for The Lighthouse based at St George's Church, Leeds. www.lighthousewestyorkshire.org.uk

GREEN CHRISTIAN LAUNCHES 'PLENTY!'

Source: Green Christian: Plenty! a new small group discussion resource for churches on the economic drivers of the current ecological crises, has been produced by Green Christian's Joy in Enough programme. The online launch on Thursday 24 June included a keynote speech by Eve Poole, author of *'Buying God'*. Commenting on the project, Eve said: "I am delighted to support Green Christian's launch of this fantastic toolkit. We can all build a more Kingdom-shaped economy if we pay attention to the detail of our own transactions. Plenty! helps to explain what has gone wrong with our world, as well as how to start fixing it, and I can't wait to see this resource blazing a trail throughout the UK and beyond".

Plenty! can be run online via Zoom, or face to face. Each session is 75 minutes long and is led by a facilitator. Every week there is some short pre-reading for participants; the sessions themselves begin with a short video clip, which is followed by questions for discussion. The themes for the sessions are:

- Plenty! - Inequality.
- Just can't get enough - Consumerism and advertising
- Growing pains - The growth imperative and debt
- God is in business - Economic justice
- Running out of planet - The climate emergency
- Joy in Enough - Towards sustainability and wellbeing

The six sessions engage with the social, psychological and theological implications of the current economic system - including the idea that economic growth is essential to human flourishing - and its impact on the environmental crisis we are facing. Participants are encouraged to envision other, better ways of living together well and there is a wealth of signposting to further resources for those who wish to explore these ideas further.

<https://www.indcatholicnews.com/news/42486>

Download Plenty! <https://greenchristian.org.uk/gc-campaigns/joy-in-enough/>

CHERISHING AND CONSERVING OUR BEAUTIFUL WORLD - TWO INSPIRING ENVIRONMENTALISTS

Heather Kiernan showcases two environmentalists who understood the importance of respecting and maintaining the natural balance between people and planet. Their words are more relevant now than ever:

Roger Deakin

In 1969 environmentalist, Roger Deakin bought a ruined farmhouse in Mellis, a small village in north Suffolk. Walnut Tree Farm sat on the edge of Mellis Common, a medieval grazing pasture that centuries of farming had made rich with wild flowers, including rare green-winged orchids and sulphur clover. Over the course of several years, Roger rebuilt the farmhouse — first raised in the Elizabethan era — according to a traditional East Anglian method of timber-framing that allowed the house to sit upon the shifting clays of Suffolk and flex in response to the earth's own flexes. At the back of the house was a spring-fed moat in which Roger would swim, twelve acres of meadow and more than half a mile of hedgerows. Along one side of his land ran the Ipswich–Norwich railway line, and perpendicular to the railway was an ancient right of way known as Cowpasture Lane. Roger lived at Walnut Tree Farm for thirty-seven years, until his death in 2006.

This fragment from one of his notebooks offers us a glimpse through the remarkable eyes of the man who lived for so long in this remarkable landscape.

Summer

A hot day, and I was in and out of the moat five or six times. Cleared some weeds in the boat. Slept in the railway wagon, as I did the night before. Deep, dreaming sleep; again, a boat and islands and deep tidal channels somewhere – to the south of Spain, Ibiza or Mallorca. An indeterminate dream-landscape, tentatively trying to sail a boat I'm not fully in command of, which I don't quite understand.

On Thursday, with the heat: a dozen little yellow-striped hoverflies at work on a white umbelliferae flower like a sea; a drunken bee asleep at the wheel on the blue globe of an echinops flower, too drunk with pollen to move.

I go weeding the moat.

Ask yourself unlikely questions about water, come at it from every angle. What lives in it – beneath its surface? Why is water like our own minds? There are the thoughts that flit about on its surface, but the real world of the mind all goes on beneath, in the depths of the unconscious mind, which are like the depths of the ocean. That's the part of us that dreams.

The little purring, soft, bubbling calls of rooks as they fly home together.

I walked down to the railway meadow and surprised a pair of feral cats down there, one black, hunting in the felled rows of cut hay, one white, basking in the sun. I suspect the white one is deaf, as white cats often are, and that it uses the black one as a bodyguard, to warn it of approaching dangers. Both cats raced off into the wood when they noticed me, first the black one, followed by the white.

Out in the flowery hay, the meadow browns floated up wherever I went in their lolling flight, and the little gatekeeper butterflies winked their wings, almost like a chorus of thanks for being left alone.

Yesterday afternoon I picked blackberry in the hedge I laid a few years ago, now billowing back into exuberant life. It is almost September and the south-facing bushes are a glistening black cascade of berries. They come tumbling into the bowl, as full of purple juice as grapes. Earwigs and spiders drop in too, scrambling up the sides to escape and sliding back to be lost again under the mound of nuggets.

Back in the kitchen I dissected one of the best of the fruit, prising off each fruitlet with a pair of tweezers to count them. As I did so, they burst and the juice splashed on the sheet of paper underneath, smudging into a misty purple watercolour of bramble bushes. There were sixty-four fruitlets on both the blackberries I dissected, then I weakened and ate the rest in a bowl with yoghurt.

Wasps and greenbottles crawled about the bramble bush on the fruit and a red admiral sucked in an ecstasy of intoxication completely still, just flexing its wings in pleasure now and then.

I take my rug outside to shake and lay it on the terrace and another red admiral comes and suns itself on the Turkish pattern's butterfly colours.

Shortly after he completed **Wildwood**, Roger Deakin, at age 63, was diagnosed with a brain tumour. He died four months later, in August 2006.

Heather comments: Very few books have the power to change your life, to help you evaluate what's important, but this exploration of our relationship to trees – and to wood – is one of them. It reveals how central wood has always been to the way we talk and think about ourselves. In Shakespeare people go "into the greenwood to grow, learn and change"; the Chinese consider wood as the fifth element, and Jung counts trees as an archetype in the collective unconscious.

Wildwood (extract)

The house was a ruin when I found it in 1969. I noticed a chimney rising just above the treetops of a spinney of ash, maple, hazel, elder, blackthorn, ivy and bramble, and what was left of the cottage orchard of walnut, greengage and apple...

Slowly, I stripped the house to its skeleton of oak, chestnut and ash, repairing it with oak timbers gleaned from a barn one of the local farmers had demolished. I lived in the back of a Volkswagen van for a while, then made a bivouac around the central fireplace and slept beside a wood fire with two cats for company. The hearth became the most sacred, numinous place in the house. It lies at its centre, and is the only part that still opens to the skies. In spring, I moved upstairs into what felt like a tree house, sleeping under the stars as I repaired the open rafters in a perch with a canvas roof. Soon the wood-pigeons roosting in the ash tree at eye level grew used to me. The tree felt then, as it does now, like a guardian of the house, arching up over the roof in a kind of embrace, and I fought the council building inspector tooth and nail to retain it.

I found myself then, as I still do deep down, in love with the place as a ruin and therefore partly at odds with myself as its healer... I appreciated the inquisitive tendrils of ivy that poked their heads in through cracks in the rotted windows, fogged green with algae, patterned by questing snails. I welcomed the sparrows and starlings fidgeting in the thatch or under the tine, and the bats that later flitted through the tented open rafters as I lay dozing in bed, limbs aching sweetly from a long day's labour... Somehow, through the sum of minor inefficiencies in a handmade wood-framed house, I succeeded.

Buy Wildwood: <https://www.waterstones.com/book/wildwood/roger-deakin/9780141010014>

• Roger Deakin was a co-founder and trustee of Common Ground, the arts, culture and environment organisation in 1982. Among his environmental causes, he worked to preserve woodland, ancient rights of way and coppicing techniques of Suffolk hedgerows. **Waterlog**, the only book he published in his lifetime, topped the UK best seller charts and founded the wild swimming movement.

Buy Waterlog: <https://www.waterstones.com/book/waterlog/roger-deakin/9780099282556>

Wangari Maathai

The late Wangari Maathai was a biologist and environmentalist. She was born under British colonial rule and schooled by Catholic missionaries. When she looked back on her childhood near the end of her life, she realised her family's Kikuyu culture had imparted her with an intuitive sense of environmental balance. Maathai was steadfast in her determination to fight for the twin issues of conservation and human rights — and planting trees was a symbol of defiance.

In 2004, Maathai was the recipient of the Nobel Peace Prize — the first African woman to win the award. Here are a few extracts from her lecture:

My inspiration partly comes from my childhood experiences and observations of Nature in rural Kenya. It has been influenced and nurtured by the formal education I was privileged to receive in Kenya, the United States and Germany. As I was growing up, I witnessed forests being cleared and replaced by commercial plantations, which destroyed local biodiversity and the capacity of the forests to conserve water.

In 1977, when we started the Green Belt Movement, I was partly responding to needs identified by rural women, namely lack of firewood, clean drinking water, balanced diets, shelter and income.

Tree planting became a natural choice to address some of the initial basic needs identified by women. Also, tree planting is simple, attainable and guarantees quick, successful results within a reasonable amount time. This sustains interest and commitment. So, together, we have planted over 30 million trees that provide fuel, food, shelter, and income to support their children's education and household needs. The activity also creates employment and improves soils and watersheds. Through their involvement, women gain some degree of power over their lives, especially their social and economic position and relevance in the family. This work continues.

In time, the tree also became a symbol for peace and conflict resolution, especially during ethnic conflicts in Kenya when the Green Belt Movement used peace trees to reconcile disputing communities.

It is 30 years since we started this work. Activities that devastate the environment and societies continue unabated. Today we are faced with a challenge that calls for a shift in our thinking, so that humanity stops threatening its life-support system. We are called to assist the Earth to heal her wounds and in the process heal our own – indeed, to embrace the whole creation in all its diversity, beauty and wonder. This will happen if we see the need to revive our sense of belonging to a larger family of life, with which we have shared our evolutionary process.

In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now.

The Norwegian Nobel Committee has challenged the world to broaden the understanding of peace: there can be no peace without equitable development; and there can be no development without sustainable management of the environment in a democratic and peaceful space. This shift is an idea whose time has come.

As I conclude I reflect on my childhood experience when I would visit a stream next to our home to fetch water for my mother. I would drink water straight from the stream. Playing among the arrowroot leaves I tried in vain to pick up the strands of frogs' eggs, believing they were beads. But every time I put my little fingers under them they would break. Later, I saw thousands of tadpoles: black, energetic and wriggling through the clear water against the background of the brown earth. This is the world I inherited from my parents.

Today, over 50 years later, the stream has dried up, women walk long distances for water, which is not always clean, and children will never know what they have lost. The challenge is to restore the home of the tadpoles and give back to our children a world of beauty and wonder.

Buy Wangari Maathai *Unbowed: My Autobiography*:

<https://www.waterstones.com/book/unbowed/wangari-maathai/9780099493099>

PUBLIC PRAYERS IN CHESTER FOR CLIMATE JUSTICE

Christian Aid urges us to pray for climate justice. It is generally accepted that many of the world's poorest people, who have done the least to cause global warming, are the most likely to suffer from drought, flooding and extreme weather conditions. As Christians concerned with justice, we should come together to pray for all those suffering from climatic changes, and for those in power who need to make decisions necessary to stabilise and protect our climate. In order to raise public awareness of these issues, a small group is planning weekly prayer meetings in public in the centre of Chester over the next couple of months, leading up to the COP26 conference in Glasgow in November.

Please join us in this important act of Christian witness in Chester. Meetings will start on Tuesday 3rd August at 11.30 am at the Cross in front of St Peter's. After about 15 minutes we will move on to repeat our prayers near the entrance to the Cathedral. For further information please contact Brian Rowe on 07752 949 832.

CAFOD CAMPAIGN NEWS

Stephen Garsed, CAFOD Lancaster's Campaign Volunteer Coordinator writes: The G7 summit largely sidelined the climate crisis as CAFOD's analysis of the outcomes reveals: <https://cafod.org.uk/News/Campaigning-news/G7-summit-wasted-opportunity>

CAFOD asks us to keep up the pressure on our politicians through its Parliament in our Parish campaign and the climate petition. I am trying to set up a meeting with my MP and have just carried out a (COVID secure) card signing in my parish. This included sending out cards with the bulletins to those unable to attend Mass. It is so important to engage with our MPs. Irrespective of how an MP votes or thinks, the voice of the Catholic community carries great weight and needs to be heard. Just a few people with a positive message can have a huge impact, particularly when there is so much negativity in the world. Don't worry about finding the right words, order a free copy of CAFOD's step-by-step guide to arranging a community MP meeting, it's all you'll need, alongside a passion for justice: <https://shop.cafod.org.uk/collections/reclaim-our-common-home/products/eyes-of-the-world-guide>

ECUMENICAL CLIMATE SERVICE AT WESTMINSTER CATHEDRAL WELCOMES COP26 WALKERS

Ellen Teague 8 August 2021: Members of the Young Christian Climate Network (YCCN), on pilgrimage from June's G7 in Cornwall to November's COP26 in Glasgow, had a great welcome from churches in and around London while passing through these past few days. Services and meetings at St Paul's Cathedral - where they were greeted by Anglican Bishop John Sentamu - St John's Waterloo, Lambeth Palace, Wesley's Chapel, St Martin in the Fields and St James Piccadilly included a gathering for action, prayer, and reflection in Westminster Cathedral.

As around 100 people gathered in the piazza of Westminster Cathedral on Friday afternoon, waiting to go in, the line ups for photos demonstrated both Catholic and ecumenical support for the pilgrimage. Four Westminster Diocesan priests attended, including the current Chair of Westminster Justice and Peace, Fr Dominic Robinson SJ, and former one, Fr Joe Ryan. Alongside the YCCN banners there was Westminster Justice and Peace, CAFOD, Caritas, Pax Christi, Jesuit Mission, Columban JPIC, and ARocha. "What do we want? Climate justice!" echoed round Victoria.

When we walked down to the Lady Chapel we saw that the YCCN boat had been set up on the altar. The relay is accompanied along the whole route by this boat whose sail bears fabrics from climate threatened places - pointing to the hundreds of millions of people whose lives are threatened by sea level rise, cyclones, and other climate related disasters. It sat well alongside the chapel's decoration where above the altar is the Tree of Life (the Cross) and from it gushes fountains of living water; its branches produce vines and refuge for birds and other living creatures.

Colette Joyce of Westminster Justice and Peace welcomed the congregation, followed by testimonies from Florence, Sophie and Naomi, three of the walkers. They explained the reasons for the relay. Pilgrims are calling on the government to meet and exceed their own climate finance commitments, reinstate the original aid budget and to cancel the debts of poor countries. The pilgrims also seek to raise awareness of COP26 and urged participants to spread the word "to look out for us and we would like as many people to join us as possible". They were clapped as they stepped down amidst an animated and joyful spirit in the very chapel where Prime Minister Boris Johnson - the primary target for climate lobbying - was married at the end of May.

After a prayer of thanks, taken from the song of the three young men in the furnace in the Book of Daniel, a reflection on "ecological conversion" was given by Chris Carling, a student and Westminster Justice and Peace volunteer. He felt the ecological conversion called for in *Laudati Si'* is a process that lasts a lifetime. Despite such challenges as the melting ice caps and polluting the oceans with plastic, "grace will overflow with YCCN". Then a reflection from Pope Francis calling on each person to "be a guardian of our common home," and protect all God's creation, including other species.

We said together the final prayer from CAFOD:

*"Inspire us to care for the environment: to help rebuild lives and communities;
to share in the griefs and anxieties, joys and hopes of all your people,
so that all your creation may flourish. Amen.*

The pilgrimage has been very successful in drawing attention to God's presence in the world, particularly to people and places which are the first victims of the climate crisis. Anglican ordinand Hannah Malcom based her Saturday morning Radio 4 Thought for the Day reflection on it (see below). The young people have travelled through Truro, Exeter, Bristol, Reading and London, being received enthusiastically and offered hospitality by churches of all denominations, and are now heading north towards Glasgow.

Colette Joyce rounded off the service by telling the pilgrims, "you are doing a tremendous job and we will follow you all the way." More clapping! <https://www.indcatholicnews.com/news/42797> LINKS: YCCN - www.yccn.uk/

COP26 REFLECTION FROM HANNAH MALCOLM

Our Duty and Our Joy, even Here and Now

"It is our duty and our joy at all times and in all places to give you thanks and praise"

The call to offer thanks and praise at all times and in all places requires a continual stance of gratitude and witness: for our lives to be testament to the gifts we have received and the ways we have been made as a gift to others. What is demanded of the Church if we are to offer our thanks and praise at this fearful time we have been given, and in these bruised places in which we dwell? What evil do we perpetuate when we fail to live as grateful, joyful children?

"Duty" leaves no room for negotiation. It is not based on the behaviour of others or questions of expediency, efficiency, or cost-benefit analysis. To be dutiful is to be committed, with undistracted devotion, to the One we serve. In each time and place, then, we must ask: how can I carry out my duty of thanksgiving here and now?

How can I shut out competing criticisms and desires in order to live as a prayerful witness to the goodness of our Creator? If there is no corner of time or space where this duty is suspended, it is not abandoned in our political life, and there is no creaturely relation which is outside of its demands.

If God's children are to dutifully offer thanks and praise, we must be willing to counter the powers and agendas which suppress and destroy places and peoples which might otherwise testify to this goodness. And we must be willing to put aside our own expediency, efficiency, and fear in order to be dutiful in our praise of the One who has made, sustained, and redeemed all of creation.

If we have abandoned this duty – if we can identify places and times where we have put aside service for gain – now is the time to adopt once more an attitude of praise. In view of God's great mercy to us, this attitude of praise looks not to our own comfort but to the flourishing of others, that they might see the love of God in our words and our work.

But we do not worship a God whose demands are counter to our good: the yoke we are offered is easy, and the burden is light. As we abandon stances of greed and fear in favour of gratitude and praise, we will be made a joyful people, unburdened by self-defence or self-gain. We will find that the act of worship cannot be contained by models of profit and loss, and that every meagre offering we make will be met and exceeded with an overflow of grace.

It is once we begin to live in gratitude and praise that we will discover our duty and our joy to be the same thing. It is my prayer this year that the Church will be made holy in its attention to and defence of every gift we have received, emboldened to live as if we too are a gift to every creature.

<https://greenchristian.org.uk/cop26-reflection-from-hannah-malcolm/>

• Hannah Malcolm is an ordinand in the Church of England and is writing a PhD on a theology of climate and ecological grief. Hannah is editor of *Words for a Dying World: Stories of Grief and Courage from the Global Church*.

Book: *Words for a Dying World: Stories of Grief and Courage from the Global Church*

How do we talk about climate grief in the church? And when we have found the words, what do we do with that grief? There is a sudden and dramatic rise in people experiencing a profound sense of anxiety in the face of our dying planet, and a consequent need for churches to be better resourced pastorally and theologically to deal with this threat.

Words for a Dying World brings together voices from across the world - from the Pacific islands to the pipelines of Canada, from farming communities in Namibia to activism in the UK. Author royalties from the sale of this book are split evenly between contributors. The majority will be pooled as a donation to [ClientEarth](#). The remainder will directly support the communities represented in this collection.

<https://scmpress.hymnsam.co.uk/books/9780334059868/words-for-a-dying-world>

Listen to a few of the global voices from this volume on Soundcloud: <https://soundcloud.com/user-439142919>

SUPPORT CLIMATE EDUCATION

Green Christian is a signatory to a letter to Gavin Williamson, asking him to support the Education (Environment and Sustainable Citizenship) Bill which would legislate for proper climate education. See the text of the letter here:

<https://www.teachthefuture.uk/action/petition>

Teach the Future are looking for more organisations to sign the letter and we would love to see churches and church schools listed as supporters. Could you ask your church, school or other organisation in which you are involved to sign this letter? Read more and sign the letter: <https://greenchristian.org.uk/support-climate-education/>

JOIN THE UK CHURCHES' RELAY TO COP26

This November, world leaders are meeting in Glasgow for important climate negotiations. We believe it's time to make decisions which protect people not bank balances, to decide that no country will go into debt tackling climate change. It's a decade-defining opportunity to make a stand. It's time to rise to the moment.

Young Christian Climate Network are organising this Relay to COP26 to show we care about climate justice and creation care. We want to see systematic change on a global and a local scale. We hope that by running this relay, we can raise awareness of COP26 and our imperative as Christians to engage in creation care theology, individually and corporately. Although this relay is organised by young adults, we welcome and encourage participants of any age.

<https://docs.google.com/forms/d/e/1FAIpQLSfvLgNaBBq8tHS1sqf66MKH0SP1m2mts7aEYnFSt6nQjFDoQA/viewform>

ROUTE: St Ives 11-13 June, Exeter 30 June-3 July, Bristol 13-6 July, Reading 29-30 July, London 5-8 August, Birmingham 24-26 August, Manchester 10-12 September, York 21-23 September, Newcastle 4-6 October, Edinburgh 21-23 October arriving in Glasgow 30 October.

The Cop26 relay is passing through Shrewsbury diocese in September including a walk from Romiley into Heaton Moor on 9th September and out again to Mossley on 13th. There will be activities in Heaton Moor all weekend. It goes from Chapel en le Frith to Romiley on 8th September. They are looking for accommodation and support and walkers. There's a Zoom meeting every 2 weeks on a Tuesday evening to find out more or go to [RELAY | YCCN](#)

See also PEOPLE'S WALK FOR THE PLANET – A PILGRIMAGE FOR CLIMATE JUSTICE: <https://caminotocop.com/>

LEADER OF THE JESUITS HONOURS FR STAN, MARTYR OF THE MARGINALISED

Earlier this month, 84-year-old Fr Stan Swamy, an Indian Jesuit priest and activist who spent five decades fighting for tribal rights in the state of Jharkhand, died of Covid after spending 7 months in an Indian prison.

Fr Stan was arrested in October 2020 and charged with having links to a Maoist political group designated by the Indian government as a terrorist organisation. This allegation had no basis at all. Despite Fr Stan's weak condition from advanced Parkinson's disease, which worsened after he contracted Covid, and pressure from the international community, including Pope Francis, the Indian courts repeatedly denied him pre-trial bail.

Speaking in an online event organised by the Edinburgh Jesuit Centre, the global leader of the Jesuits, Fr Arturo Sosa, praised Fr Stan as an inspiration, saying that in dire situations there is always the temptation to save oneself, rather than continuing the work which God has given us.

As we mark the 500th anniversary of the conversion of St Ignatius of Loyola, founder of the Society of Jesus, Fr Sosa urged us to not only see all things new in Christ, but also to look for the possibilities that the pandemic has opened for us to imagine a better society and a better planet.

Looking ahead to the United Nation's COP26 climate summit that will take place in Glasgow in November, Fr Sosa described the event as a critical moment, adding: "If the pandemic has shown us anything, it is surely that we are all interdependent. Not only do we have a solidarity in our struggles and sufferings but also, we must have a solidarity in the solution. The old nationalisms are no longer sustainable. If we continue with the mentality of isolationism and competition, if we continue to erect national barriers thinking that somehow these will be a protection, we are living an illusion. Neither the pandemic nor the heating of our planet, the degradation of the environment and the exploitation of natural resources, combined with the rapid loss of biodiversity, leave anyone exempt."

Watch Fr Arturo Sosa's talk at the Edinburgh Jesuit Centre here:

<https://www.facebook.com/EdinburghJesuitCentre/videos/185130210168024>

https://www.jesuit.org.uk/news/leader-of-the-jesuits-honours-fr-stan-swamy-sj-martyr-of-the-marginalised?utm_source=Jesuits+in+Britain&utm_campaign=e584bd4a07-EMAIL_CAMPAIGN_2018_07_24_COPY_01&utm_medium=email&utm_term=0_22ed05a35f-e584bd4a07-87595669&mc_cid=e584bd4a07&mc_eid=ddf37ee126

CAFOD LANCASTER NEWS

Advance notice of September dates

This Harvest Family Fast Day (Friday 1 October), we are focusing on the climate crisis. The poorest and most vulnerable people in the world are being hit hardest by climate change at the same time as they are suffering from the impact of the pandemic. In the Amazon rainforest, our local experts are working with communities to replant and restore damaged forest so that they can stay and sustain their home.

Save the date: Ahead of Harvest Fast Day, our Faith in Action day on Saturday 11 September will focus on how we are responding to the climate crisis.

And look out for invitations to your September Harvest volunteer gathering in preparation for Harvest Fast Day in your parish. The meeting dates will be on Zoom and last not much more than an hour. Choose one of the following dates that suits you and save the date:

Wednesday 1st September: 7pm – 8.30pm
Thursday 2nd September: 2pm – 3.30pm
Saturday 4th September: 10am – 11.30am
Wednesday 8th September: 7pm – 8.30pm
Thursday 9th September: 7pm – 8.30pm

We really hope to see you there! Please do invite fellow parishioners/CAFOD supporters who may be interested.
CAFOD in Lancaster

Tel: 07920 565454 (Patrick Gardner) or 07769 931373 (Emma Nolan) Email: lancaster@cafod.org.uk

PAX CHRISTI ZOOM SESSIONS ON NONVIOLENCE

An invitation to reflect on nonviolence through six zoom sessions using extracts from Pope Francis 2017 Peace Message and sharing from our experience.

An introduction to the work of the Catholic Nonviolence Initiative will be given by Pat Gaffney on 31 August at 7.00 - 8.30 with the five sessions of Making Active Nonviolence our way of life in the Church & the World on the subsequent Tuesdays. Spaces will be limited to facilitate good discussion. To register or for more information, contact Pax Christi member Joan Sharples, joansharples@phonecoop.coop

CHARLIE BURCHELL – REST IN PEACE

Charlie Burchell died peacefully at home in Heswall on 25th July 2021 aged 92. He will be sadly missed by all his family and friends. Charlie's funeral Mass was held at Our Lady and St John's church, Heswall at 12noon on Thursday 5th August.

Charlie was well known and loved for all his work for justice and peace. He was the first lay Chair of Shrewsbury Justice and Peace Commission and a long-standing member of the National Justice and Peace Network. Charlie served as Chair of the Network from 1997 – 1999 then known as the National Liaison Committee of Diocesan Justice and Peace Groups (NLC) We remember Charlie and his family in our prayers. May he rest in peace and rise in glory.

Eulogy for Charles Kasper Burchell

Charles Kasper Burchell, more often known as Charlie, started life in Croydon in 1929, one of five children born to their mother, Katherine and father, Kasper. He had an eventful childhood marked by the Second World War. His family was bombed out of the house on the London Road; after that he either slept in triple bunks at the Mayday Hospital where he did night shifts looking out for incendiary bombs, or at a rural house at Selsdon for weekends. Charlie was also heavily involved in scouting, where he was organising camps from a young age as the older scouts were being called up to fight. Perhaps that was where he started to hone his organisational skills?

Charlie was a gifted student, gaining a scholarship to the Whitgift school, and studying Physics and Mathematics at University in London after the War. He then did his National Service. He was a bad soldier. He was demoted on several occasions for various misdemeanours, often involving his devotion to motorcycling in those years. He raced a scramble bike and was a proud member of a motorcycle club. The dangerous nature of motorcycling in those days meant that club had a close relationship with the Croydon General Hospital, and the motorcycle club reciprocated by inviting student nurses to their annual dinner dance. It was there that he met Bernie in 1951, managed to get a date with her in 1952, and married her in 1955. They saved for their first house together in Coulsdon, where their three children were born: Kieran, Brendan and Maria.

Charlie was working as a scientist and in 1965 was recruited by Unilever so moved to a house in Teddington. It was there that he slowly warmed to the Catholic Church, and eventually became an active member of the church community and the PTA; he was confirmed as a Catholic in 1975.

Charlie had an outstanding career with Unilever conducting pioneering research that produced huge advances in children's dental health. When Unilever announced the closure of their research facilities in Isleworth to locate to Port Sunlight, Charlie and Bernie decided to uproot in 1979 to the Wirral, which would become the centre of their lives for the next 40 years. One advantage for them was that it brought them closer to Ireland, where they spent most of their holidays in West Clare. Their Irish community of neighbours, friends and relations brought them much happiness and Charlie loved the rural Irish lifestyle.

Charlie was a man of many, varied interests. He was a serious Bridge player, he often went off on tours of Art Galleries in London and Liverpool and he won countless awards for his winemaking (almost always based on vegetation found in the gardens and hedgerows of the Wirral). He shifted from playing to watching rugby as he grew older, but watching the international games with Bernie was always a highlight.

Over the years Charlie had become more and more involved in justice and peace movements, and was spending increasing amounts of time on his charity work in the Wirral, visiting the sick, homeless, prisoners and the elderly. For many years his HPCT pilgrimages to Lourdes with children with disabilities were a big part of his life. He found many kindred spirits through his work locally and nationally with organisations like Justice and Peace, Christian CND, Pax Christi and the Catholic People's Week, as well as the ecumenical Christian communities in Heswall. In fact, by the time he got to 60, he was devoting so much time and energy to these activities that he decided that they had become pretty-much a full-time job, so he took early retirement from Unilever to give a central focus to these priorities in his life. He was also ahead of his time in his concern for the environment and climate change, which suited his love of cycling and walking. And if he could combine a good walk with a good protest, so much the better – for instance when he marched with CND at Aldermaston in the 1980s.

Charlie's activism was based on a deep faith, and if he could only be authentic to his faith by stepping outside the law, so be it. Perhaps his most audacious act was the scaling of the high fences around Capenhurst Nuclear base, which was producing materials for nuclear weapons. Unlike his fellow protesters, Charlie donned a suit and tie for the day. He managed to evade capture for far longer than the other intruders, even noting sympathetically the warnings from personnel to look out for trespassers. He was eventually arrested, but not before he had distributed his anti-nuke posters widely on the base's noticeboards.

Charlie was also a devoted father, uncle and grandfather, and in the last two years was blessed with two great-grandchildren. In the days since his death his offspring have been sharing many happy memories of the fun they had as children, and how fortunate they were to have had such a good start in life and such a wonderful role model.

Charlie shared nearly 70 years of his life with Bernie, and he has missed Bernie terribly since her death last year.

Charlie was very fortunate to have been well cared for in the last few years of his life, particularly through the COVID pandemic. He was very well looked after by a whole range of nurses, carers, doctors and friends, and in particular Joan who was the most amazing carer and friend to Bernie and Charlie for the past few years.

We were thankful that Charles died peacefully. We have been much comforted by all of the warm wishes and memories shared with us since his death, and we are grateful to everyone who has come to mourn our loss and celebrate Charlie's life with us today. He will be greatly missed. Kieran, Brendan and Maria.

Joan Sharples writes: Charlie was Chair of the J&P Commission in Shrewsbury Diocese when I first got involved in J&P and eventually was appointed Diocesan Coordinator. I remember him as always cheerful, able to dissipate tensions and restore an equilibrium. Working with him, it was clear that beneath this sunny exterior lay a very deep commitment to many issues of justice and peace and also evident that this sprung from his quiet, but strong faith. Charlie was always ready to make connections between issues and to 'dig deeper' as the 'see, judge, act' methodology of Cardin and the Young Christian Workers prompts us to do.

As Chair, in the late eighties during Bishop Gray's time, through sensitive dialogue, he enabled the J&P Commission and its work to become a valued part of the diocese, a relationship which was deepened under Bishop Noble. In 1997 Charlie handed over the role of Chair. Charlie also played an important role at national level, serving as Chair and Treasurer for the national network.

We travelled to London on the train together many times and I learned a bit about how toothpaste gets into the tube. He spoke with pride of his children and enthusiastically recounted tales of helping with sheep.

Bernie was a great support to Charlie with J&P work, running creches at conferences when required and trying to stop Charlie doing too much!

He was a true practitioner of his faith.

Maria Elena Arana, Campaign Coordinator CAFOD writes: I remember Charlie well- he was always very supportive of CAFOD campaigns and all our work generally. I remember him coming to Campaign weekends in the North West when I first started!

Ellen Teague, Columban JPIC, London adds: Charlie was a stalwart J&P and CPW (Catholic People's Weeks) supporter. He served on the NJPN executive at one time and chaired a few CPWs with his wife Bernie. I worked with Charlie and Bernie many times in the 80s and 90s - in NJPN and CPW. They were great people who have cared for the common good and been an inspiration to all who knew them.

Anne O'Connor writes: I joined the Shrewsbury Diocese Justice and Peace Commission in 1985, at that time under the Chairmanship of Canon Kevin Byrne, a great advocate of lay involvement. He quickly passed the role on to Charlie who was enthusiastic, well-informed, encouraging and always incredibly supportive. I edited the quarterly Shrewsbury Diocese J&P bulletin *The Daily Pressure* from 1985, later to become *MouthPeace*, a joint magazine with Liverpool Archdiocese in 1993. I would send the draft bulletin to Charlie for review each quarter but he rarely asked for any changes. I'd just managed to get it to the printers in January 1988 before the birth of our youngest child, Catherine. When I returned home from hospital there was a massive bouquet of flowers in the front porch – from Charlie! A typically thoughtful gesture.

Charlie not only led the Commission, which met four times a year, comprising a dozen or so activists from across our sprawling diocese (including two Anglicans); he also helped establish the Core Group which met once a month in Joan's home or mine alternately. This consisted of Chair, Vice-Chair, Treasurer, Secretary, Editor and anyone else who wished to contribute. A great deal of work was covered at these monthly gatherings – planning events, deciding policy, responding to current crises, always enhanced by lively discussions. Charlie would often bring a bottle of his home-made wine for us to enjoy after the day-to-day business had been completed.

I have many fond memories of Bernie and Charlie. Bernie was a terrific support to Charlie and similarly committed to J&P. I remember running a creche with her at one of the bi-annual diocesan J&P conferences at Crewe where she was in her element with the young children.

My husband, Calvin, was a member of the Commission in those early days too and sat on several interview panels with Charlie for the appointment of diocesan J&P fieldworkers over the years.

Family was important to Charlie. He was very proud of his children and spoke of them often. It was interesting to read in the family's eulogy that Charlie was a convert. I believe this gave Charlie a special love for the Church and fostered his keen appreciation of Catholic Social Teaching. He lived the gospel in so many ways – his love for all, but especially for the poor and those on the margins, his kindness and humility, his strong sense of right and wrong. It was a privilege to know him and count him as a friend.

PRISONS AND PROBATION

'There is another way': why Timpson boss hit out at PM's chain-gang plan

James Timpson has employed ex-prisoners since 2008 and says putting trust in people pays off.

Eric Allison Prisons correspondent, *The Guardian* 2 August 2021: For James Timpson there is nothing charitable about employing former prisoners. The head of the high street shoe repair and locksmithing firm Timpson – which had a turnover of £209.3m last year – insists he is the “most commercially minded person you will ever meet”, but that employing ex-offenders makes good business sense because “the people we recruit from jails are so bloody good”.

Since 2008, when he opened a shoe repair workshop in HMP Liverpool (no key-cutting skills were practised), his company has employed more than 1,500 ex-prisoners. Just four have returned to jail. Many of those who turned their backs on crime – including some with drug and alcohol issues – have progressed to senior roles in the company, including a current board member.

Timpson created something of a stir last week when he posted his views on the government's new crime-fighting strategy. The prime minister and home secretary spoke of forming “chain gangs” of offenders, dressed to make the public fully aware of who was picking up their litter.

<https://www.theguardian.com/uk-news/2021/jul/27/johnson-proposes-hi-vis-chain-gangs-as-part-of-crime-plan>

He tweeted: “Instead of making offenders wear high viz jackets in chain gangs, how about helping them get a real job instead? In my shops we employ lots of ex-offenders and they wear a shirt and tie. Same people, different approach, a much better outcome.” (27 July 2021) The tweet received more than 130,000 likes and 23,500 retweets. One, from the sports broadcaster Gabby Logan, called Timpson's policy on ex-offenders “brilliant and helping society a lot more than what is currently being mooted by the man who resides in No 10”.

Timpson spoke to the *Guardian* from his home near Chester, where he and his family are isolating after being pinged over a possible contact with a Covid carrier. Despite politics being off the menu (his brother, Edward, is the Tory MP for Eddisbury in Cheshire and a former minister), he does not fall short of criticising prison policies, drafted by politicians on all sides, past and present – and he is clear the chain-gang notion is a “PR stunt”.

He reports, enthusiastically, on a recent visit to the military prison in Colchester, which operates a regime aimed primarily at rehabilitation. He says there is still discipline and lots of physical activity, but allied with intensive mentoring and career guidance programmes. The outcome is that more than half the inmates held there, since the focus moved away from punishment, have returned to the forces they came from. He says it has a bigger budget than civilian jails, but asks why the model cannot be transferred to current penal policy, given the £16bn annual cost of reoffending to the public purse?

He switches to the root causes of crime. Again, he knows his subject well, despite his privileged background. His parents successfully fostered no fewer than 92 children, many from within the care system, who had emotional and educational needs. He says many children in care suffer “attachment disorder” caused by being rejected in their infancy, which leads to them finding it difficult to form loving, trusted relationships with other people and, particularly, manage their dealings with authority. This brings us back to what he says is the main issue: “What are we going to do with people we release from prison?”

He points to the daily release on temporary licence (mainly curtailed now, through Covid) that gives prisoners huge confidence to face the challenges of the workplace. He quotes a time when 10 such prisoners were managing his shops: “So, we have people waking up in prison, going out to a trusted position, then returning to jail to continue the punishment part of their sentence.”

Returning to his tweet, Timpson says asking offenders to do jobs the public services are already performing is unfair on those who usually carry out these vital tasks. He has a good friend who runs a local community refuse team, who is very proud of the work he and his team do. “I don't think he would want people coming along, on what is basically a PR stunt, to do what he and his team take very seriously.” He added: “I am open and honest about what we do. I am really proud of my colleagues from prison for doing so well, and I don't think we should keep it quiet. After all, I am employing people who have stolen things, burgled houses, robbed banks even, to – among other things – make keys for our customers.

“So there's a big element of trust here. And while we may have customers who choose not to give us their custom due to that, which I understand perfectly, ironically – and this was obviously not our intention – I think we have more people coming to our shops because of what we do, rather than avoid us for it. They clearly trust us because we're picking really good people from prison. Unless we stop putting offenders down, they will continue to distrust us and carry on down the paths their lives have led them to. Our evidence shows there is another way, which most certainly does not involve showing them up in public.” https://www.theguardian.com/society/2021/aug/02/there-is-another-way-why-timpson-boss-hit-out-pm-chain-gang-plan?fbclid=IwAR3L4o4UxL6Ud7ccgCVJPBxEB1oN_VTqGYfbnDa7VUPN8U4eV801jPI0uwM

OPINION: LIZ DODD

The Tablet 7 August 2021: American website *The Pillar's* infamous scoop, which last week “outed” the priest who administers the US Bishops’ Conference, using data it purchased from the dating app Grindr, may well have been journalism – but it didn’t look Catholic to me.

The team behind *The Pillar* – J D Flynn and Ed Condon – used Grindr data, which is legal, if ethically questionable, that was cross-referenced with information about Mgr Jeffrey Burrill’s addresses to allege that his phone – and by inference, he – had been visiting gay clubs. *The Pillar* has not disclosed who supplied and paid for the information that led to Mgr Burrill’s downfall.

Secular media reaction focused on the ethics of using a data vendor to reveal an individual’s non-criminal behaviour. Two Catholic journalists appear to have leapt across a line that others in the media have hesitated to cross. The criticism has been thrown around that neither Flynn nor Condon are real journalists. Actually, they behaved exactly like journalists: all reporters know the thrill of a “Gotcha”. I expect commentators are right, and the investigation was funded by someone with an agenda.

But I don’t think they behaved like Catholics. Mgr Burrill’s resignation might have been appropriate. Perhaps there might even have been a way of doing this story that went lighter on the speculation, and that didn’t, unjustly, bring in the spectre of child sexual abuse. Now, *The Pillar* has embarked on what looks like a witch hunt of sorts to expose alleged misconduct throughout the US Church and in the Vatican. Some are welcoming this as a reckoning: an exposure of hypocrisy, a bringing to light of personal sin for the good of the whole.

Except this is not how God does it. Jesus didn’t splash the lifestyle of the woman at the well across the front page of *The Samaritan Post*. He didn’t even speak to the woman “caught in adultery” until the crowds had gone. Because that is the human dignity that everyone – sinner or saint – deserves. It is why we confess our sins to God in small, sealed boxes. Shame doesn’t change hearts: only love can do that. Catholicism is all about nuance: the difference between sin and sinner, the worst thing we’ve ever done and who we are, beloved by God; between justice and mercy. There wasn’t much mercy in *The Pillar's* investigation. This is where Catholic journalists come in, because we practise in this nuanced space. We have all seen the worst of the Church – and yet we still go to Mass. We have encountered God in the ministry of men and women whom we later discover covered up abuse. We know the Church exists in palaces and soup kitchens, because we’ve been there, hovering at the edges with a dictaphone. We know men can be good priests and struggle with sin; that, unlike in canon law, things aren’t black and white – they are glorious, complicated technicolour. And sometimes lives hang in the balance of our words.

Some Catholic journalists do lose their faith – mine has certainly been tested. But, without sharing anyone else’s story, in the years I have been working in *The Tablet's* newsroom, we have had conversions and Confirmations – and, now, vocations. If it weren’t for *The Tablet* I might not be about to enter Religious life: working in Catholic journalism has taught me how to look for the good, the hopeful, even in the absolute darkness. I think now that this is looking for God.

If this all sounds a bit retrospective, that’s because it is: for me, this week the end of more than a decade in Catholic journalism, as I take a step back from the keyboard to prepare for my novitiate with the Sisters of St Joseph of Peace. Catholic journalism – indeed, the Catholic Church – is a very different world to the one I entered 11 years ago. Data leaks, subscription-based journalism like *The Pillar* (a “substack”), blogs, a global pandemic, synodality and livestreamed Masses have left us all in a challenging and nuanced space.

Catholic journalists often justify their existence – particularly in the face of occasional hostility (there is understanding and appreciation, too) from the Church hierarchy – by saying that we do what we do because we love the Church (as well as being inclined to be nosy). We do, and that love is what will help us navigate these choppy new seas. But it must be a love that looks as much like God’s as we can manage: abundant, generous, restoring. A love that opens up and doesn’t batten down; that looks for the good, not the bad ... and, in looking, helps to create it.

I wouldn’t be about to give my life to anything – or anyone – less.

*Imagine offering radical gospel hospitality: care for all, care for the earth.
Let us imagine peace and nonviolence for ourselves in a world of peace and justice
where no mouth is left hungry and the forgotten are embraced.
Let us imagine a world of enough for all. Let us imagine touching sadness with a smile.
Let us imagine touching discouragement with hope.
Embracing this incredible abundance,
we trust that it is never too late for God to invigorate and revitalize a person, a church, the world.*

Sister Edith Prendergast, RSC *Grace Abounds*

EXHIBITION - CROSSINGS: COMMUNITY AND REFUGE

A powerful display highlighting the perilous journeys made by refugees, and the ongoing humanitarian crisis. Featuring the Lampedusa cross, alongside Syrian born artist Issam Kourbaj's installation *Dark Water, Burning World*.

Starting in Coventry Cathedral the exhibition is touring England and will be From Saturday 29 May 2021 to Sunday 5 September 2021 at the People's History Museum, Left Bank Spinningfields Manchester M3 3ER 10.00am - 4.00pm. Please note the museum is closed on Mondays and Tuesdays. The museum is free to visit with a suggested donation of £5. Contact the Museum 0161 838 9190

The Lampedusa cross was made by the Italian island's carpenter Francesco Tuccio, from fragments of a boat that was wrecked off the coast of Lampedusa on 11 October 2013. The boat was carrying Eritrean and Somali refugees attempting the crossing from Libya to Europe. Tragically over 300 people drowned. The island's inhabitants helped to save 155 others, risking their own lives in the process. Tuccio, moved by refugees' experiences, but frustrated that he could not make a difference to their situation, made a cross for each of the survivors as a symbol of salvation and hope.

Dark Water, Burning World by artist Issam Kourbaj examines the plight of Syrian refugees and the journeys they undertake. The installation includes twelve little boats made from repurposed bicycle mudguards, jam-packed with upright, extinguished matchsticks, evoking huddled groups of people making the dangerous sea crossing to Europe. These escaped people now carry visible and invisible scars, scorched into them by the separation from their homeland. The once beautiful and abundant sea has become a terrifying expanse on which the lives or deaths of thousands are decided.

Find out more and register to visit:

<https://phm.org.uk/installations/a-british-museum-spotlight-loan-crossings-community-and-refuge/>

BOOK: *Returning to Religion of the Heart* John McCarthy

Fr David O'Malley SD 3 August 2021

In 1986 John McCarthy, a journalist, was abducted by jihadist terrorists in Beirut. He was alone in his cell for over three months and hearing the sound of tortured prisoners all around him. One morning the cumulative fear overwhelmed him. He said that he felt that he was being sucked down into a whirlpool of despair. Suddenly he was on his knees, gasping to breathe and almost lost consciousness. He could only cry out, 'help me please, oh God help me!' The next moment he was on his feet and surrounded by a warm light and was dancing! In less than a breath, his despair had vanished and he was full of optimism and hope. He was left with a huge sense of gratitude, but not being religious, he was unsure whom to thank. Eventually he described it as a good spirit and he revisited that experience many times whenever his resolve began to slip.

John is not unusual. Many people, especially when they meet situations that take them out of their normal environment are opened up to spiritual experience. It may be an accident, an illness, or a separation that triggers an awareness of a deeper and wider dimension of life. That awareness can lead to a complete re-shaping of priorities, a deeper view of the world and often a more positive and generous outlook on life. Those changes are often sustained throughout the rest of life. All this is achieved without a formal religious background so it seems that this awareness is ours simply because we are human.

To read on, click HERE https://www.salesianschools.com/post/returning-to-religion-of-the-heart?utm_campaign=b998ee6b-1ef5-4d6c-85c9-fe4fd9d4fd38&utm_source=so&utm_medium=mail&cid=a34594b9-69e4-4bb7-90f2-e9e570d2f8a5

<https://www.indcatholicnews.com/news/42765>

BOOK: *Consumed: A Sister's Story* Arifa Akbar

Arifa Akbar's memoir about her late sister explores complicated family dynamics with candour

Alex Peake-Tomkinson 14 July 2021: Arifa Akbar's older sister Fauzia died unexpectedly of tuberculosis at the age of 43. In her first book, the *Guardian's* chief theatre critic painstakingly traces her complicated but loving relationship with her sibling. She also seeks to uncover how it was possible that someone could die of undetected TB while being treated in a modern hospital in the UK. It remains "the greatest infectious killer in history," and—alarmingly—in 2015 she discovers that TB rates in Britain were higher than those in Rwanda, Eritrea and Iraq.

Akbar also explores her complicated family dynamics with candour, including the contempt with which her father often treated Fauzia when she was a child. Their parents were an ill-matched couple and often rowed. This was made worse when the family returned from a brief period living in Lahore, and moved to a single room squat in Hampstead which had neither hot water nor heating.

While Akbar's meticulously written memoir is often heartbreaking—there are passages that will move you to tears—it is never maudlin. The author shows great courage in rigorously examining how her own behaviour towards her sister might have impinged on Fauzia, who had a long history of eating disorders and poor mental health. She examines depictions of death and dying in art—in the operas *La Bohème* and *La Traviata*, in the letters of Keats and in the paintings of Edvard Munch—but is also alive to the grubby practicalities of grief. At Fauzia's funeral, Akbar panics that there will not be enough people to carry her sister's body through the pouring rain when suddenly her brother's childhood friends—now grown men—appear on the scene to bear the coffin.

Akbar reveals the way in which grief can distort our memories of a person by, for example, contrasting her recollections of her sister's artwork with what it is actually like. Ultimately, Akbar realises Fauzia's dream by arranging a posthumous exhibition of the accomplished embroidery she left behind after her death. Her book stands as a testament to familial love precisely because she is brave enough to explore how it can be entangled with its opposite.

<https://www.prospectmagazine.co.uk/arts-and-books/a-heartbreaking-testament-to-familial-loveand-its-opposite-arifa-akbar-consumed-review>

BOOK: *Welcoming the Stranger* Denise Cottrell-Boyce

Welcoming the Stranger explores how the Bible can help us better to understand our increasingly multi-cultural world and society, especially in light of those people fleeing war, poverty and oppression. What does the Bible have to say about xenophobia? How can we contribute to the rebuilding of a world of peace in our lives and local communities today?

We are living through a period of extraordinary mass migration, with many displaced by war and destitution. In response to the rapidly increasing numbers of asylum-seekers coming to our shores, the government has placed significant numbers of them in the poor depopulated towns and cities of post-industrial Britain.

Welcoming the Stranger takes the Bible as a pathway through the moral and emotional issues thrown up by this new normal, exploring the desperation that drives people from all that is beloved and familiar. But it also addresses the fear of those whose streets, schools and shops have suddenly been populated by people who speak, dress, eat and worship in unfamiliar ways.

For all of us, the walls and ceilings of our emotional safe-houses are familiarity and predictability. For migrants and their host communities these cannot be relinquished without pain. In the face of this pain - and the division it can cause - some of us seek to champion one side or the other.

In this bible study, Cottrell-Boyce seeks to show that there is a more embracing approach. We can look at familiar passages with a new eye, seeing the stories of great biblical heroes from a variety of perspectives. We can examine both our emotional as well as our moral responses to the Sermon on the Mount. We are invited to ask who would be the reviled Samaritan in our own personal telling of Jesus' great parable. *Welcoming the Stranger* invites us to understand all the players in this global drama.

Denise Cottrell-Boyce was born in Birmingham. She studied theology at Keble College Oxford and she has been a catechist for 30 years. Since 2008 she has been a volunteer with MRANG - a charity for pre-and post-natal asylum-seekers, supporting and accompanying women through a variety of practical and emotional situations. She co-created *The Nativity*, a BBC Radio 4 Christmas play involving school children from Northern Ireland and starring Liam Neeson. Her Christmas 2020 script, *Lockdown Nativity*, was performed by large numbers of schools around the world as a fundraiser for Mary's Meals. *Welcoming the Stranger* is her first book.

***Welcoming the Stranger* is part of the series, *How the Bible can Help us Understand*.**

'The Bible,' says Pope Francis, 'is not a collection of books for the benefit of a privileged few. It belongs to those called to hear its message and to recognise themselves in its words.' The new *How the Bible Can Help Us Understand* series, inspired by the Revised New Jerusalem Bible (published July 2019), is designed to help us explore these words together, today.

Each book in the series asks what the Bible has to say about an important aspect of our lives, and can be read either privately or as part of a small study group. The authors offer thoughts and questions for reflection, prayers, and suggestions for considering a topic more deeply.

The other books in the series are:

Approaching the End of Life by Virginia Moffatt (£7.99, 27th February 2020)

Forgiveness by Frank Cottrell-Boyce (£7.99, 27th February 2020)

Illness, Disability and Caring by Bernadette Meaden (£7.99, 27th August 2020)

For more information see: www.dartonlongmantodd.co.uk/titles/2272-9780232534238-welcoming-the-stranger

<https://www.indcatholicnews.com/news/42762>

FREE IGNATIAN E-BOOK: 'Christ plays in 10,000 places'

From May 2021 until July 2022, the Society of Jesus is celebrating the Ignatian Year marking the 500th anniversary of St Ignatius' conversion - that fateful day when Ignatius the soldier, struck by a cannonball, began his transformation into Ignatius the pilgrim.

To mark the anniversary, and to celebrate the feast day of St Ignatius Loyola the Jesuits have produced a free E book. It's called 'Christ plays in 10,000 places' after the Gerard Manley Hopkins poem - with prayers, poems and reflections. **Download the book here:** <https://lp.constantcontactpages.com/su/FcSDJ28>

Find out more about the Ignatius year: www.jesuits.org/spirituality/ignatian-year/
<https://www.indcatholicnews.com/news/42741>

DIARY DATES

SEPTEMBER

1 World Day of Prayer for Season of Creation

1 September-4 October Season of Creation <https://seasonofcreation.org/>
<https://www.cbcew.org.uk/home/ourwork/environment/season-of-creation/>

The Climate Sunday initiative is calling on all local churches across Great Britain & Ireland to hold a climate-focused service on any Sunday before COP26 (November 2021). The Season of Creation (1 September– 4 October) may also be a suitable time. Encourage your priest to celebrate a special Mass – resources from <https://cafod.org.uk/Pray/Prayer-resources/Climate-Sunday-Mass>

5 Climate Sunday an ideal time to invite parishioners to sign the climate petition. The cards are free from the CAFOD shop: <https://shop.cafod.org.uk/collections/frontpage/products/eyes-of-the-world-petition-card>

5-12 Root & Branch Inclusive Synod <https://www.rootandbranchsynod.org>

18–26 Great Big Green Week - a National Week of thousands of events celebrating how communities and groups are taking action to tackle climate change and protect green spaces, and encourage others to get involved too. Everyone is invited. Can you help plan an event or join others locally - <https://greatbiggreenweek.com/>

21 UN International Day of Peace

OCTOBER

3 Virtual London Marathon. Ever dreamed of doing the London Marathon, but thought the travel and the distance was too much? How about taking on the Virtual London Marathon for CAFOD? You get the whole day to cover the 26.2 miles (you can even take breaks!) and you can do it wherever you are. You'll even get the t shirt and medal when you finish! [Virtual London Marathon 2021 | CAFOD](https://cafod.org.uk/Fundraise/Sponsored-challenge-events/Virtual-London-Marathon) – sign up here: <https://cafod.org.uk/Fundraise/Sponsored-challenge-events/Virtual-London-Marathon>

Read NJPN's weekly column online on Independent Catholic News www.indcatholicnews.com or find articles be uploaded onto our website at www.justice-and-peace.org.uk

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

● **Sign up** for regular news and information from NJPN including **a new fortnightly e-bulletin with a comprehensive round-up of current events, campaigns, e-petitions and resources** (plus copies of this newsletter & back issues for NJPN North West) at www.justice-and-peace.org.uk or contact ebulletin@justice-and-peace.org or admin@justice-and-peace.org 020 7901 4864

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