

NJPN North West Justice & Peace E-Bulletin mid October

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

EXHIBITION: 'ARTIST OF HOPE' EVELYN DE MORGAN

The *Artist of Hope* exhibition at Towneley Hall, Burnley (17 Jul 2021 -18 Dec 2021) displays Pre-Raphaelite Evelyn De Morgan's paintings alongside contemporary stories from those who have lived through warfare and from NHS staff who have served on the frontline during the pandemic. It has been curated with the help of community partners including Blind Veterans UK, Child Action North West, local Syrian refugees and asylum seekers, and nurses from Royal Blackburn Hospital.

Their voices are heard against the deeply symbolic First World War paintings of iconic artist Evelyn De Morgan (1855–1919). The exhibition explores the way De Morgan's work presented profound fears and heartfelt hope that better days would come. Syrian refugees living in Lancashire and Second World War veterans have shared their experiences of living through war which bring these pictures to life.

De Morgan was an artist who always had hope. She painted until her death in 1919, when it was other global crises such as the Spanish Flu and the First World War that held the World in a vice-like-grip. Defying the conventions of the deeply conservative Victorian society she was raised in, she dared to be different and studied at the prestigious Slade School of Art, before being invited to exhibit at the exclusive Grosvenor Gallery when she was just 20 years old. This was an astonishing achievement for a woman at the time. Her hope for a feminist future is highlighted in the paintings on display in the exhibition. By using her non-gender specific middle name, Evelyn, in place of her Christian name, Mary, she ensured that her work would be judged on merit and not marked down because she was a woman in a man's world.

De Morgan knew the pain of loss and grief. She lived through the Boer Wars and First World War, and was horrified at the mechanised killing and destruction. Motivated to use the power of her brush to spread a pacifist message of hope, she was possessed of a strong belief that art should have a moral purpose. She fashioned an artistic response to war using deliberate symbolism rather than realism, so her paintings are relatable today. Unable to imagine or faithfully portray the living hell faced by those serving on the front line, she used her Symbolist approach to paint demons and dragons to represent war.

S.O.S. (1914) depicts a gang of such beasts surrounding and bearing in on a tiny rock in a stormy sea, with a woman in a white robe reaching heavenward towards a rainbow. She represents the hope of peace for the isolated island of the UK in a world of war. The title, taken from the Morse Code for 'save our souls' suggests the imminent danger and want of rescue. The pictures always focus on war as being an instrument of eventual peace, rather than in any way glorifying the reality of human suffering.

Hopeful symbols we recognise today – rainbows, light, dawn – make De Morgan's paintings relevant to our shared experience of navigating the pandemic. This exhibition will help us to discover hope as society recovers from a pandemic which brought isolation and fear.

<https://northernlifemagazine.co.uk/artist-of-hope/>

<https://www.demorgan.org.uk/discover/the-de-morgans/evelyn-de-morgan/>

<https://www.demorgan.org.uk/product/artist-of-hope-exhibition-catalogue/>

Towneley Hall Opening Times May to November: Saturday to Thursday 12 until 4.45pm (last entry at 4pm.)

Adults: £5.50 for a 12-month pass (currently £2.75 for a day ticket whilst refurbishment work is being carried out)

Children (17 and under): FREE. Students with valid ID: FREE

To say thank you to our NHS heroes they will be able to enjoy free entry throughout the show.

[http://towneley.org.uk/events/artist-of-](http://towneley.org.uk/events/artist-of-hope/#:~:text=Artist%20of%20Hope%20is%20an%20exhibition%20of%20stunning,on%20the%20frontline%20at%20different%20times%20in%20history.)

[hope/#:~:text=Artist%20of%20Hope%20is%20an%20exhibition%20of%20stunning,on%20the%20frontline%20at%20different%20times%20in%20history.](http://towneley.org.uk/events/artist-of-hope/#:~:text=Artist%20of%20Hope%20is%20an%20exhibition%20of%20stunning,on%20the%20frontline%20at%20different%20times%20in%20history.)

Syrian Artist of Hope: Meet Vian Kolhusein

The exhibition curators invited aspiring artist Vian Kolhusein to create paintings in response to Evelyn De Morgan's paintings of the First World War. She created a beautiful body of work which reflects on her own experience of fleeing war in her home of Syria. The parallels of her own career with De Morgan's can be seen in their views on feminism and their first public exhibition of works at the age of 22.

Vian says: "Hope is all what we need to innovate and carry on in life as peace is all we are looking for. And this is what the De Morgan exhibition did in my life recently.

My name is Vian and I'm 22 years old and I'm originally from Syria, I have been in the UK for a year and a half. I moved here as a refugee from Lebanon as I was so lucky to be chosen among 2 million refugees, I started to plan for my new life here as it was not easy at all, I'm studying Art and Design course at the college and looking forward to university. I wanted my art to participate in the exhibition to convey what it means to be a refugee without a country without an identity, and the suffering that refugees face in getting to a safe spot where there is no conflict, also I tried to shed light on feminism and their struggles that were multiple. Other people declare their solidarity with the refugees through writing, photography, etc. As for me, it was through my brush.

The chance to participate in the exhibition by Sarah Hardy (the curator) made me look at life in another way through De Morgan's paintings. I was inspired by her paintings of peace, feminism and the spiritual relationship with God. In my paintings, she inspired me in the woman's relationship with the evil surrounding her in society – war and poverty – and motherhood which made me think about drawing my paintings in a different way.

Evelyn De Morgan always used a woman in her paintings. They represent her feminism and issues she fought against in her own time. In my painting *SOS Vian's Version*, I did the same. I wanted to show a pregnant woman in the refugee camps to highlight issues for women which are not addressed and people don't know about – just how De Morgan used her paintings.

Rape. Abuse. Sexual violence. These can be faced by many women in the camps. Their lives are much harder than the men as they try to protect their babies. Like De Morgan did, I have used monsters to represent the men. This is to show how demonic their situation is.

In my paintings, I tried to share my experience in the war, as I tried to draw women and their suffering in the war, as well as the suffering of refugees and their hold on hope to cross the sea in search of a safe haven to live in.

My displacement from my country at the age of eleven to another country was a suffering in itself, as I lost my education and my home. I tried to start my life over when I had the opportunity to come to the United Kingdom, which changed my life, and in my paintings, I tried to integrate my experience of displacement and literally losing everything just because of a hope that I did not lose inside me.

Hope remains the only incentive within us that can change our lives upside down at a moment in a somewhere as long as we have always believed in.

In my painting *Journey* it's only the beginning and end story of refugees that is ever told. We hear of a war in Syria. We hear of camps in Calais. But these people have had to travel thousands of miles to flee that war. On foot. On the sea. With their babies and possessions on their backs.

The painting shows people on the move. Silhouetted against the sunrise they look beautiful and you almost forget their terrible fate. Like Evelyn De Morgan used the sunrise in her pictures to represent hope, this painting also includes that motif. It represents my new life in the UK."

See Vian's paintings and reflections here: <https://www.demorgan.org.uk/syrian-artist-of-hope-meet-vian-kolhussein/>

Elmahfoud, a refugee living in Lancashire and survivor of modern slavery comments on De Morgan's painting *S.O.S.*

"When I look at this painting I see the dragons as bad people. I see that even though this woman is in the middle of the sea, miles away from towns or cities, the bad people have still managed to find her. There is nobody she can ask for help. She is alone. The only person who can help her is God.

I relate to this on a physical and mental level. As a refugee, fleeing traffickers and people who have caused harm, you are never sure if you are safe. Especially as these people have networks all over the world. Physically, you never feel safe. But also, mentally, every day you feel surrounded by demons. Once you have seen such horrors, they never leave you. I have nightmares every night about the same people and the same situations. I feel like the woman in this picture can relate to this trauma. There is no escape, not even when you close your eyes to sleep.

I notice some of the dragons or bad people are trying to hurt the woman, trying to eat her, and burn her. The dragon at the top left of the picture looks very happy that the woman is suffering. I relate to this. I believe she is looking up to God for help. God is the only one that can save any of us. If it weren't for God's will, I wouldn't have survived."



- Reflection taken from the exhibition catalogue – do visit this thought-provoking exhibition if you can and also read stories of war veterans and young carers.

BOOK: 'HOPE'S WORK' DAVID GEE

Hope's work: Facing the future in an age of crises, published by Darton, Longman & Todd, 2021.

In societies like ours, optimism once bordered on a religion. The future seemed bright, and we took refuge from the challenges of the day in a fantasy of tomorrow. Now we face a complex of crises. As the future becomes harder to face, hope is harder to find, but perhaps we have been looking in the wrong places. Perhaps real hope lives not by optimism's confidence in tomorrow at all, but by a feeling for what is worth living for today.

'*Hope's Work*' is for anyone struggling to keep faith with hope in this disturbed age. Drawing on testimony, story, and myth, David Gee goes in search of what is worth working for and living towards, whatever the future may bring. David Gee has been in the peace movement for about 20 years campaigning, writing, and supporting groups working for social change. Available from Pax Christi: www.paxchristi.or.uk/shop

BLOG: HOPE (3/8) - A PLACE OF PROMISE

Posted on 22 October, 2019 by David Gee

'Hope is something you make every day'. This is Basma, and the first thing she tells me about hope. When a militia came to burn down her home in Libya, she and her daughters ran for their lives under a barrage of bullets. Now Basma lives in Liverpool as a refugee, caring alone for her children, working odd jobs, studying human rights. I ask her the difference between real hope and false, and she says, 'You have to face the tragedy of the world.'

This is hope's test – can it face up to the world as a tragic place? We'll come back to the question itself next week, and to Basma. This week's blog is about what enables hopeful people to face 'the tragedy of the world' and not be left defeated.

In my conversations with people well-grounded in their hope, I've been finding that they share a fervent feeling for the vitality in the world around them. They can still look out into the world as a place of promise, even after all the harm we've done. This feeling for vitality is the second of six 'core conditions' of hope covered in these blogs.

Celia's been an activist since her schooldays in Italy. She says she's always felt hopeful, despite the baked-in injustices that she's been railing against for years, because 'life is beautiful'. About ten years ago a massive earthquake levelled her house, burying her in bricks; she was presumed dead. In the darkness under the rubble hope was all she had left, she tells me. I ask why hope stayed with her. Because above her in the light of day, she answers, she knew that 'life is beautiful'.

As a nurse in palliative care, Joe has cared for many people who are dying. Accompanying his patients towards their death has drawn him closer to 'what makes life worth living and death worth dying and the present worth being in'. Every moment of our aliveness carries worth, Joe says, even when – especially when – death waits around the corner.

Joe and Celia know that the world is a tragic place, but also that it's not merely tragic. Hannah, a community worker, puts it perfectly: even 'in a broken world, things aren't fully broken'. If hope had a slogan, this might well be it.

And since the world is far from 'fully broken', it's still a place of promise. To know this is to deny despair its dominion. The more that the worth of life becomes intimately embraced, the more that hope becomes an imperative, because once you find what has real worth, you can't just shrug its meaning off.

(Knowing the world as a place of promise reveals something else that matters, too: the violence that hope is up against. Only through a feeling for the vitality of the life in and around us can we recognise its violation as the grievous insult it is; we can only grieve for what we first have loved.)

Basma, Celia, Joe, and Hannah speak of the life in and around them as if it's a gift of rare value. It's the kind of gift you can feel the weight of in your hands, and they want you and me to hold it too. But they also want us to understand that it takes work. Finding delight in the world is something you do, rather than presume.

I ask Bronwyn, whom we met in the first blog, what kept her hopes alive as a teenager when she'd come home from school to find her family fighting. She says she'd climb onto the roof and look at the night sky. Lisa, a peace activist and community worker, says her childhood housing estate was right next to the woods; spending time there would bring her life back into focus. When I ask her what nourishes her in her work now, she says she's 'absolutely sustained by nature'.

The reason that the vitality of the world is not lost on Bronwyn or Lisa is that they pay attention to it – Bronwyn clammers onto the roof, Lisa slips into the woods. They're on the move. They're searching for solace in the vitality the world around them, which their hope needs absolutely. It's as if they're training themselves to meet the world as a place of vitality.

Once we're poised to know the world as a promising place, the park down the road is not just green stuff to soften the concrete places we call home, but a teeming home of its own, wheeling through the seasons with the earth. We'll know that behind the stranger's face is a whole world, with landscapes and histories as rich as our own. And the earth itself, our expansive home, is still an undiscovered country aching with being. But only if we're paying attention.

The philosopher Simone Weil wrote that paying attention is the essential practice of love. As I've listened to people of hope, the meaning of this truth has been

unfolding in unexpected ways. Helen, for example, who's an arts psychotherapist, says we need to 'receive' the worth of the world around us. Simply paying attention to the vitality of the world might not be enough; we need to 'make a home for it' within ourselves, she says.

Before Hannah worked with people without homes, she was an academic in advanced physics and maths. Like many other physicists, Hannah's 'mind was blown' by the 'beauty of the universe', she says, whose filigree intricacies she's been 'absorbing' ever since. It's an awe-inspiring, deeply humbling realisation that we're each part of that beauty ourselves; Hannah testifies to it in the homeless people she works with: 'It isn't just in me, it's in them.' This matters completely to Hannah. Without her feeling for the worth of the world around her, she 'couldn't do the job I do and see the suffering I see'. Knowing the world as a place of tragedy and also of delight makes her share of hope's work possible.

'Paying attention' to the vitality of the world, 'receiving' it into one's being, becoming porous enough to 'absorb' it, the frontier between self and world begins to blur. Celia wonders whether there's a border there at all. She holds her hand in front of herself as if it were a wall, a frontier between herself and her world, and says her self doesn't stop there. She is the nature around her, she says: 'I need to care for myself not because I'm [especially] important, but because it's the closest bit of nature to myself.' Hannah echoes this: even as she absorbs the 'beauty I see in the universe', she knows that it's also absorbing her.

We're taking a metaphysical turn here! It might seem abstract and aesthetic, but such intimate identification with the life of the world has vital significance for hope. Consider children, who often have a deep feeling for the world's vitality and are equally alive to its violation. Many younger children are shocked and distressed to find out that grown-ups want to destroy wild places or keep refugees at the border, and astounded when all their parents do is wring their hands or shrug. At the Extinction Rebellion in London this month, Rafi, aged nine, told the BBC, 'We're here because we want the world to still be alive when we die.' Millions of children like Rafi identify closely with their living world and know that it deserves their love. Its violation feels close, not distant, and they reel with it, mourning the losses as few adults know how. Take away Rafi's feeling for the living world and what's left of Rafi's hope? Nothing.

It's a desperate shame, but not an accident, that our capitalist-consumer culture tries to educate our early sensitivity out of us. When school, for example, becomes a forcing house that directs the energy of youth towards the servitude of economic power, the space for learning through wonder, enquiry, and play is lost. By our teenage years, most of us know every high street logo but can't tell our native trees apart. Drift along for a few more years and as adults we're back to thinking of trees as pretty green stuff and strangers as threats to keep at bay. These are exactly the conditions in which war, poverty and ecocide proceed unquestioned.

This existential swindle is bound to leave us rather hollow, as when someone says they no longer know what their life is about, or what society is for. The pursuit of happiness is reduced to diversionary pleasures; consider the retail therapy and sugary entertainment that dominate our social culture. As Martin, a psychotherapist, puts it to me, we've been conned into craving some 'sublime and uninterrupted happiness', and what we get is a 'vortex of disillusionment and dissatisfaction'.

The political consequences are serious. The less that a society knows what it's about, the more easily led it becomes. Without a common feeling for what we really love and need, the strongmen and their media-baron outriders have little trouble convincing us that they're the answer we lack. Society is purged of faces that don't fit while the corporate wreckers are welcomed in. What Bronwyn says of the evangelical church of her teenage years is just as true of strongman politics: 'The problem is that it solves all your problems.'

Which is why recovering a feeling for the vitality of the world – and the delight it gives, and the grief that surges when it's violated, and the life-affirming ways of being that it leads into – can be a radicalising experience. Insofar as consumer-capitalist culture tends to anaesthetise and domesticate, so a passion for the vitality in every person, in life-giving social relations, in even the smallest of participants of our teeming earth, leads towards rebellion. To listen out for every note of all this music is to be made wild again.

Then, when the strongman figure (played by people of whatever gender) curries contempt for the stranger seeking refuge in Calais, or sneers at the trees burning in the Amazon as I write, we do have something to set against the petty smallness of his world. But here's the rub. Our 'no' to him, his violence, and his domesticated worldview, is made possible only by a deeply felt 'yes' to the life of one another and the earth.

Basma sent me a few translated lines of Mahmoud Darwish, the people's poet of Palestine. Here they are as she sent them to me:

*We have on this earth what makes life worth living
the aroma of bread at dawn
a woman's opinion of men
the works of Aeschylus
the beginnings of love
grass on a stone
mothers who live on a flute's sigh
and the invaders' fear of memories*

*We have on this earth what makes life worth living
the waning days of dawn
a woman leaving forty in full blossom
the hour of sunlight in prison
a cloud resembling a pack of creatures
the applause of a people for those who face their end
with a smile
and the tyrants' fear of songs.*

<https://hopeswork.org/2019/10/22/promise/>

PARKLIFE

Sally Mann *Grace + Truth* Guest writer 9 October 2021

There was a time when hanging out in the park was the prerogative of those the band Blur described as “the park class”. Blur’s 1994 hit *Parklife* conjures up the secret life of city parks as a place to suspend social norms: public sunbathing, loud music, playing with dogs.

During the Covid pandemic the UK was put into what Boris Johnson called “national hibernation” with one permissible hour of outdoor exercise. This altered the demographics of my local inner-city park. More were drawn to dabble in a bit of ‘parklife’. This presented those living in mainstream ‘accommodated’ lives with daily glimpses of another culture, one of street life.

Despite the incursion of a new demographic of home-workers, I noticed a regular ‘park class’ of street drinkers retained control of one space, occupying six benches around a memorial cenotaph in my local park. After months of casual park observation, I began a small research project (I’m a Baptist minister and a Sociology lecturer). During lockdown I spent an afternoon a week listening to stories at the six benches.

The group represent a small subset of people experiencing homelessness in the UK. They often have complex needs, including problematic substance use and/or mental illness, alongside persistent or recurrent experiences of homelessness. Their visibility results in the public mistaking this form of homelessness as the whole picture, which is far from the case. I already knew many of my *parklife* participants from years of church connections and the charity NewWay which grew out of our congregation. Find out more at: <https://www.newwayproject.org/>

Here’s what I learnt from a summer of chatting on benches: Intentional and accidental **social interactions confer identity**. I witnessed many practices which contributed to the social invisibility of group: avoiding eye contact, hurrying by, steering clear. Were occasional displays of anti-social rowdiness a response to this? Perhaps the very act of gathering countered social invisibility? Exaggerated greetings and frequently shirtless chests could be seen as responses to ostracisation.

Deviance works this way. Those cast out from mainstream society may amplify defiance, pushing them further to the margins. Welcome and acceptance come before transitional life change. Both sides need to allow the other in – crossing boundaries to listen to stories is a good place for those on the inside to begin.

Particular, familiar places are vital to ‘belongingness’. One Covid initiative, ‘Everyone In’, saw 40,000 people affected by homelessness offered immediate temporary accommodation. Some individuals travelled across several boroughs to return to the same park every day. Being a known person in a familiar space is at the crux of what makes *parklife* compelling. Shared, familiar places have psychic content.

The six benches seemed to be providing something akin to ‘home’. This explains why many participants spent some part of each day there, even when ‘housed’ elsewhere. Tenuous attachments and chaotic histories can make place of belonging more attractive. Places really matter.

We find ourselves in stories. Telling a good story is currency at the six benches. I heard many tales of victimisation, of battling ‘the system’. I was struck by the personalisation of organisations and governmental departments – ‘the social’, ‘the housing’. Often these narratives pitched the storyteller against a personified adversary, one bent on denigrating them. Encounters with statutory systems seemed to frame many of the life-stories I was told.

Less expected were the frequent heroic narratives; stories of intervening in fights, getting people out of trouble, overcoming the odds – “See him? I saved his life!” We all use self-authoring narratives. However inaccurate, the way we cast ourselves in the stories we tell presents opportunities for future decisions. If we were heroes once, we might well be that again. Hopeful stories are transformative.

Transitioning from chaotic lives needs an invitation to a better, more compelling story. I listened to stories of those caught up in the crisis of homelessness and observed their marginalisation. But I also witnessed their communality in a site over which they managed to retain a level of control. There was conviviality, as well as the constant black-marketing transactions of goods and information.

I become convinced that many people fail to make the transition from street-sleeping because ‘mainstream’ society is lonelier, less liveable, and altogether less fun than *parklife*. In Blur’s words, there is more “hand-in-hand” about parklife. To transition from it takes an invitation to better, stronger story to find ourselves in. Statutory intervention cannot achieve this alone. It takes community.

And perhaps this is where healthy Christian community comes in – could we be the story-rich places where people are invited in to become a known character and join a heroic mission to transform the neighbourhood, all within a grand narrative of resurrection?

I believe I see this in the work of grassroots projects like NewDay in my own community – long-term, non-judgemental, radically hospitable and conferring new identities... they are rare and beautiful and what we need more of.

<https://gracetruth.blog/2021/10/09/parklife-by-sally-mann/>

• Dr Sally Mann has a PhD in Philosophy and Theology and lectures in Sociology. She is a minister at Bonny Downs Baptist Church where she is the 4th of 5 generations of her family to stay put and serve in that East-End community. Her full research findings are published in the *European Journal of Homelessness*. [https://www.feantsaresearch.org/public/user/Observatory/2021/EJH_15-2/EJH_15-2_RN5_v01_\(1\).pdf](https://www.feantsaresearch.org/public/user/Observatory/2021/EJH_15-2/EJH_15-2_RN5_v01_(1).pdf)

THE CRY OF THE EARTH

The rich diversity of life reflects God's goodness and creative exuberance. When biodiversity is diminished, climate change is accelerated. This is why the biodiversity summit in Kunming next spring and the forthcoming climate summit in Glasgow next month are so vital.

Celia Deane-Drummond *The Tablet* | 9 October 2021

Catholic theologians and religious leaders have been caught off guard. While the message that anthropogenic climate change is putting the future of humanity in peril is finally sinking in, we have been slower to recognise the dire threat posed by humanity's destructive impact on biological diversity.

Next week, the official opening of the UN Biodiversity Conference takes place online, and there will be face-to-face meetings in Kunming, China, next spring, to finalise a new global biodiversity framework. But concern for biodiversity is not just a matter for scientists and political leaders. It is a profoundly moral and spiritual issue. The loss of species and genetic diversity and the damage to ecosystems are not only affecting other species; they are also destroying human health. Biodiversity is about justice for the most vulnerable, both human and creaturely. The loss of biodiversity is intricately linked to climate change, destabilising the global ecosystem with devastating consequences: it reached the emergency "red" zone long before the UN's Intergovernmental Panel on Climate Change started to speak of "code red for humanity" in August this year. Time is running out to make the changes needed not just for human survival but for the sustainability of other creatures and all life systems on earth.

Ignorance breeds indifference, but knowledge without values is blind. As Pope Francis and his two predecessors have recognised, we are living through a crisis that is social as well as ecological. Communities, especially the poorest and those on the margins, are already suffering the bitter consequences of an eroding biodiversity: millions of people are losing their livelihoods, food and water are becoming increasingly scarce, climate change is accelerating, and weather patterns are far less predictable. And it will not be long before the impact is felt by everyone. For decades, ecotheologians have stressed the responsibility of humankind to care for creation. Destroying the earth destroys a gift that has been entrusted to humanity. A fundamental aspect of Christian theology is that "creation" signals the ultimate origin of the earth and its creatures in God's love. The rich diversity of life reflects God's goodness and creative exuberance. Deep incarnation implies Christ's solidarity with the suffering earth and its potential restoration. If humanity is called to become co-creators in the image of God, indifference to creation is simply not an option.

As Pope Francis says in *Laudato Si'*, ecological virtues are an essential aspect of Christian discipleship.

Biodiversity acts like a prism for what biologists and conservationists choose to value in the natural world. The variety of life and its complexity of forms are worthy of both scientific and socio-political attention. Biodiversity means richness or variability within a species, as well as variety between different species or, in some definitions, "ecosystem diversity". The loss of biodiversity and climate change are closely connected: climate change contributes to biodiversity loss, while rich biodiversity has the capacity to stabilize the climate.

Climate change was a driver behind most of the five mass extinction events over the past 540 million years. In one, 90 per cent of all organisms were eliminated and life on earth almost came to an end. Today, humanity is driving species to extinction hundreds of times faster than would happen naturally, due to deforestation, industrial forms of agriculture, hunting, overfishing, pollution and so on. We are reaching what biologists are calling the sixth great mass extinction event, this time caused by human agency. The Living Planet Index (LPI), which tracks global averages in populations of vertebrate species across different habitats, is an authoritative measure of overall global biodiversity; it dropped by 68 per cent between 1970 and 2016. Such data disguise even larger problems. Invertebrates comprise a far greater portion of the biosphere than vertebrates. They are important for the food chain, providing energy for birds, reptiles, amphibians and fish. Insects play a vital role as pollinators in plant life and agriculture. Over the past 50 years, insect diversity has declined continuously, reaching dramatically low levels in some regions. About 40 per cent of all insects may become extinct over the next few decades. Forests and their rich biodiversity, the "lungs" of the planet, are particularly susceptible to external pressures, and tropical forests have suffered the most. By June 2020, deforestation in Brazil alone had reached more than 11,000 square kilometres every year, an area almost the size of Yorkshire.

What are the reasons behind such catastrophic changes? The Living Planet Report shows that loss of habitat is the main driver of loss in species and population numbers. This is mostly due to a change in land use for residential, agricultural and commercial reasons. Invasive species outcompete native species. Mass-produced monocultures reduce biodiversity, make plants more vulnerable to disease, and reduce insect populations. At the same time, the demand for cheap food drives the industrialisation of agriculture. Farmed poultry makes up 70 per cent of all birds on the planet, with just 30 per cent being wild. Just 4 per cent of all mammals are wild animals; 36 per cent are human and 60 per cent are domesticated livestock, mostly cattle and pigs.

Climate Change contributes to biodiversity loss. This has a spiralling positive feedback effect, so biodiversity loss contributes to climate change. For example, agricultural practice reliant on monocultures and industrialised forms of farming destroys the ability of the living soil to absorb carbon. Enric Sala, a marine ecologist and National Geographic explorer-in-residence, has argued in *The Nature of Nature: Why We Need the Wild* and in talks and lectures elsewhere that protecting the forest generates its own healthy ecosystem: “The Congo Basin forest in West Africa [is] one of the richest and most valuable ecosystems on the planet. One reason the Congo Basin ecosystem is so rich is that it gets such heavy rain. And here’s something fascinating about that rain: the forest itself creates it.” The consequences of cutting down the forest are that it will quite literally dry up the water supplies for millions of people: “If we cut down that forest, that cycle will break. The rain will no longer fall in such abundance. That means no more water – or food – in Ethiopia. That’s 125 million people now, probably double that by 2050. And the Ethiopian highlands provide the water for most of the Nile. Enter Sudan and Egypt, with an additional 138 million people, and growing.”

Pope Francis points out in *Laudato Si’* that the earth and its peoples are deeply interconnected; if we destroy the earth, it is the poorest people who will suffer. We don’t have a choice between paying attention to either conservation or poverty – the two are intricately bound up together. Healthy forests and ecosystems rich in biodiversity harbour less disease and shed fewer viruses. As Sala indicates, the origin of Covid may be related to the disruption of natural systems of biodiversity: “As we humans venture deeper and deeper into what was once wild we not only disrupt ecosystems but also come into contact with stressed animals shedding viruses. Farms intrude upon forests, and loggers and miners push into pristine ecosystems. That increases our chances of being exposed to new diseases for which we have no immunity. A healthy natural world is our best vaccine. But our broken relationship with nature is costing the world too much unnecessary loss of human life, plus trillions of dollars in economic losses.”

In this language of “a broken relationship” there is an implicit theology. It is as if scientists are finding the words for something theologians are still groping towards, a recognition that in the breakdown of the relationship between humanity and the natural world – often driven by avarice and neglect – there is mortal sin, a breach between humanity and the Creator of Life. Humanity must care for creation – yet still there is a reluctance to do it, and still there is ignorance – or denial – of its importance. Wild places rich in natural biodiversity are part of humanity’s “life support system”: they generate the oxygen we breathe; they produce the food we need and clean the water we drink, and they are capable of absorbing half of the carbon dioxide we put into the atmosphere. The intertwined nature of human lives and ecologies renders the protection of biodiversity an issue of social justice and of life and death.

It will take truth-telling, discernment and the cultivation of the ecological virtues to agree and implement the radical changes that are needed. This is why the climate summit in Glasgow next month and the biodiversity summit in Kunming are so vital. Working towards a zero-carbon economy and to radical changes in our structures and institutions and in our individual lives is not just a social or political option, but a sacred pragmatic duty. Indigenous peoples have for millennia recognised the close interdependence of human lives with those of other beings. Perhaps the rest of us will finally listen and wake up to the truth of this insight. If we do not, it will soon be time to write life’s obituary.

https://www.thetablet.co.uk/features/2/20768/the-cry-of-the-earth?utm_medium=email&utm_campaign=9%20October%202021&utm_content=9%20October%202021+CID_452fa0f9af5ab5bb9fd4439a78917c19&utm_source=SxTabNews_v1&utm_term=Celia%20Deane-Drummond

• Celia Deane-Drummond is Director of the *Laudato Si’* Research Institute (LSRI) and Senior Research Fellow in Theology at Campion Hall, University of Oxford. LSRI has published “The Wailing of God’s Creatures”, an open access report on Biodiversity, in collaboration with Cafod, CIDSE, and GCCM: www.tinyurl.com/56r7748b

NEW EVENTS TO LOOK OUT FOR FROM GREEN CHRISTIAN’S JOY IN ENOUGH PROGRAMME

The Joy in Enough team is planning a series of Zoom-based events from November 2021 to April next year. We hope both that these will be of interest to all members of Green Christian, and others sympathetic to its aims, and that they will be particularly relevant to those who want further information on topics covered by Plenty! after taking that programme. All the events are currently planned to be on the 3rd Wednesday of every month at 7pm, using some of the Wednesday slots recently utilised for other Green Christian events.

The first Joy in Enough event will be on Wednesday 17 November at 7pm via Zoom, led by Rev Dr John Daniels – ‘Jesus and the Magic Money Tree - Money: what is it, and what does it do?’ We all use money every day and we kind-of understand how it works. But if we look at the history of money, and what it has become today, we discover that this takes us to the root of what it means to live in time and in society with others. All of which can cast a whole new light on basic Christian ideas like faith, hope and love.

The second will be Jeremy Williams talking about the issues and themes in the book he co-authored with Katherine Trebeck, ‘The Economics of Arrival’, at 7pm on Wednesday 15 December. There will be further monthly talks from January to April 2022, including, provisionally, from the Jubilee Debt Campaign.

Register here: <https://us02web.zoom.us/meeting/register/tZMpc-6qqzkrGNWLzhk4Z90uNVB45zYo3Kyb%20>

JAMES BOND STAR DONATES £10,000 TO TRAFFORD DAD'S CHARITY WALK FOR POPYRUS

Manchester Evening News 9 October 2021

Daniel Craig has donated £10,000 to three dads who are embarking on a 300-mile trek in memory of their three young daughters who took their own lives.

Firefighter Mike Palmer, from Trafford, lost his daughter Beth, 17, to suicide in March 2020. Mike, alongside friends Andy Airey, from Cumbria, and Tim Owen, from Norfolk, has today (Saturday) began a 300-mile walk in aid of suicide prevention charity POPYRUS.

The three dads, who have all lost daughters to suicide, will trek from South Lakeland to Trafford then head through Cheshire, Staffordshire, Derbyshire, Nottinghamshire and Lincolnshire before arriving at Tim's home in King's Lynn, Norfolk.

Throughout the journey, the '3 Dads Walking' group will visit each of their homes as a fitting tribute to Mike's daughter Beth, Tim's 19-year-old daughter Emily and Andy's 29-year-old daughter Sophie.

"3 Dads Walking is not a club I want to belong to, but along with Andy and Tim it gives us, as fathers, an opportunity to fight back and maybe make a difference," Mike previously said. "We are all too

<https://www.manchestereveningnews.co.uk/news/greater-manchester-news/james-bond-star-daniel-craig-21812736>

SARAH EVERARD: BARONESS LOUISE CASEY TO LEAD REVIEW INTO MET POLICE

Baroness Louise Casey of Blackstock will lead an independent review into the Metropolitan Police's culture and standards following Sarah Everard's murder, the force has announced. It will examine the force's vetting, recruitment and training procedures. The review is expected to take six months.

Met Police Commissioner Dame Cressida Dick said the move aimed to "make sure that the public have more confidence in us". Dame Cressida said: "[Baroness Casey] is extremely experienced and highly respected and I know will ask the difficult questions needed for this thorough review. This will build a stronger Met, ensure lasting improvement in our service to London and public confidence in us."

Met Police officer Wayne Couzens murdered Sarah Everard after falsely arresting her for a breach of Covid-19 guidelines as she walked home from a friend's house in south London on 3 March. He has been sentenced to a whole-life prison term.

Of her appointment, Baroness Casey said any acts undermining trust placed in police by the public "must be examined and fundamentally changed". She said: "This will no doubt be a difficult task but we owe it to the victims and families this has affected and the countless decent police officers this has brought into disrepute." Baroness Casey was formerly the government's chief adviser on homelessness and is a crossbench peer in the House of Lords.

Dame Cressida also announced the Met would be launching a second investigation, examining its

practices over the past 10 years. It would look at cases in which somebody made an allegation of sexual misconduct or domestic abuse, against a police officer or member of staff, who was still employed by the force. She said: "We'll be going back to look at some of those investigations just to make sure that the processes that should have taken place have, and that we are taking the right management action after the case is closed, for example in vetting."

Following the launch of a fundraiser, which has seen £160,645 pledged in donations so far, James Bond star Daniel Craig has now contributed towards the pot with a £10,000 donation.

"As dads we have three different stories to tell but each has the same tragic ending, the devastating loss of a daughter to suicide," Andy, whose 29-year-old daughter Sophie took her own life in 2018, said.

"Daniel Craig has clearly been moved by the indescribable pain we and our families are suffering and wants to help us to bring something positive out of the utter devastation of losing a child to suicide. We'd like to say a big thank you to Daniel and every single person who has supported us so far. We can't thank you enough and every penny we raise on every step of our journey will help to save young people who are struggling with life."

practices over the past 10 years. It would look at cases in which somebody made an allegation of sexual misconduct or domestic abuse, against a police officer or member of staff, who was still employed by the force. She said: "We'll be going back to look at some of those investigations just to make sure that the processes that should have taken place have, and that we are taking the right management action after the case is closed, for example in vetting."

The Mayor of London Sadiq Khan welcomed Baroness Casey's appointment and said public trust in the police "requires urgent rebuilding". "Baroness Casey's review must look into the wider culture of the Met Police, including issues of misogyny, sexism, racism and homophobia as well as thoroughly examining recruitment, vetting, training, leadership and standards of behaviour among officers and staff," he tweeted.

Baroness Casey has worked on issues relating to social welfare for five prime ministers over the past 23 years. She was made head of the Rough Sleepers' Unit in 1999 and went on to hold leadership positions including director of the national Anti-Social Behaviour Unit, the Respect Task Force and the Troubled Families programme. She was also the UK's first victims' commissioner - undertaking an inspection into child sexual exploitation in Rotherham in 2015 - and carried out a review of community cohesion and extremism for then prime minister David Cameron, which was published in 2017. She left the civil service in 2017 to establish the Institute for Global Homelessness before returning to public service to support the government's Covid-19 rough sleeping response.

<https://www.bbc.co.uk/news/uk-58833349>

PASTORAL LETTER FROM CARDINAL VINCENT NICHOLS

Source: CBCEW 2 October 2021: Cardinal Vincent Nichols, Archbishop of Westminster, has sent out this Pastoral Letter today - for the 27th Sunday in Ordinary Time - to all parishes in Westminster Diocese.

Dear Brothers and Sisters in Christ,

I am so pleased to be able to write to you now, at a time when our streets are again busier and, thank God, our churches are becoming fuller. I say again how grateful I am to all who have helped to keep our churches open and our parish communities functioning over these past difficult eighteen months: stewards, those who have kept in contact with the elderly and vulnerable, and so many others. I thank each and every one of you, most sincerely indeed.

The relationships we forge and sustain in our parishes make such an important contribution to the networks of contact, companionship, community through which we live. Indeed, the readings we have just heard speak of the variety of relationships which characterise our world.

The reading from the Book of Genesis speaks of our relationships with the animal world. Both this reading and the Gospel address marriage, a high point indeed of human contact and companionship. But also one that, as with all serious commitments, can be so demanding. Even as we do all we can to support matrimony and Christian families in our society, we must also ensure that those for whom it has ended in breakdown should always be offered our assistance and our prayers.

Today I would like to focus especially on the relationships we find in the community and companionship of the Church. The patterns and potential of parish life have been seriously and profoundly disrupted in the last eighteen months or so. So has life in our schools and in all other expressions of the life of the Church. But now that there is greater normality in daily life, we have a unique opportunity to refresh and maybe reshape these patterns of life in the Church. Indeed, Pope Francis is asking us to do so. In starting what can be described as a 'Church-wide listening process' he is inviting us to listen again to each other, hearing experiences of faith with all its joys and disappointments, and to find new ways of strengthening each other.

Pope Francis envisages what is called a 'Synodal process'. The language may sound a bit technical, but the word 'synod' means quite simply 'journeying together'. The Holy Father is offering us the opportunity to participate in a time of listening and reflecting. He hopes this will help us to discern how God's presence comes into our lives and what the Spirit of God is prompting us to do anew, so that we might be more alive and creative in our response to the call of Jesus, our Way, Truth and Life.

There is a world-wide aspect to this process, leading to a Synod of Bishops in 2023. But the Pope asks us to begin in our own situations, with our own experience, especially of this last year and a half which has surfaced

both strengths and weaknesses in our life as the Church. The kind of questions we can explore are these: during this terrible pandemic what strengths did I find in my faith and faith community? How, during this time, was I disappointed and sorrowful? In what ways did the grace of God most clearly touch and uplift me? Whom did we neglect the most? Who feels left out? What could we do better? How do we choose priorities for our own mission?

I have found these words, taken from the guide to this process issued by Rome, to be helpful and inspiring: 'The purpose of the synod is not to produce more documents. Rather it is intended to inspire people to dream about the church we are called to be, to make hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges, to enlighten minds, warm hearts and restore strength to our hands for our common mission.' (*Vademecum* 1.3)

In our diocese, as in every diocese throughout the world, this 'Synodal' pathway will begin on the weekend of 16/17 October. Our immediate part in the process is short and concentrated: as a diocese we have to have our reflections brought together by February. So in the next few days and weeks there will be invitations issued for a variety of ways in which you could take part, in your parish, through the school. Joining in will focus not so much on discussing ideas but in sharing experience and, on that basis, trying to sense what needs to be done, all shaped by prayer and under the guidance of the Holy Spirit.

We all know the adage 'It's good to talk'. We know how important communication is for every relationship. But talking must be matched by listening. Indeed, often the listening is more demanding, and really it should come first. So it is with this 'Synodal' invitation. The pathway is listening, the task is discerning together the important lessons and prompting of the Holy Spirit, and the outcome greater participation in the life and mission given to us by the Lord.

This lovely initiative of Pope Francis is an opportunity for us to show our care for the family of the Church. It shines with the Holy Father's character of openness, compassion, and eagerness for renewal. Please do take it up in whatever ways you can.

May God bless our efforts, open our hearts to one another and prompt us powerfully to know more clearly the way God has set out for us to be messengers of the joy and consolation which God alone can provide.

May God bless you all,
Cardinal Vincent Nichols, Archbishop of Westminster
<https://soundcloud.com/diocese-westminster/27th-sunday-in-ordinary-time-pastoral-letter>

MARCUS RASHFORD MBE RECEIVES HONORARY DEGREE AT OLD TRAFFORD CEREMONY

7 October 2021: England international footballer Marcus Rashford MBE received his honorary doctorate from The University of Manchester today (Thursday 7 October), at a special ceremony which took place at Old Trafford. The initial award announcement was made in July last year, but due to the pandemic, an official in-person ceremony and celebration has been unable to take place until now.

The prestigious award is for his ongoing charity work and well-publicised campaign against child poverty off the field, as well as his outstanding sporting achievements on the pitch. The accolade is the highest honour the University can bestow and, at just 23 years old, Marcus is the youngest recipient of an honorary degree in the history of The University of Manchester. He joins fellow Manchester United club legends Sir Alex Ferguson and Sir Bobby Charlton, who have also been honoured by the University in the past. Sir Alex Ferguson joined Marcus's friends and family in attendance to see the England international receive his award from The University of Manchester's President and Vice-Chancellor Professor Dame Nancy Rothwell.

Marcus said: "To be here in the presence of a great such as Sir Alex, and those who have played a huge role in my journey to be where I am today is special. I'm here to receive my Honorary Doctorate for my work around child poverty. Yesterday, millions of families across the UK lost a lifeline and a means of staying afloat. A move that could see child poverty rise to 1 in 3 children. For that reason, today is bittersweet. It's time that representatives got out into communities like mine. It's time they saw first-hand the true measure of struggle. COVID-19 can no longer be used as an excuse."

On presenting Marcus with his honorary degree, Professor Rothwell said: "Marcus is an exceptional young man who continues to demonstrate a sense of community and generosity that goes well beyond his years. Our University also has social responsibility at its core, and we are extremely proud to share these values with Marcus. It really is an honour to finally present him with this well-deserved award on behalf of our institution. His ongoing charity work and high-profile campaigns not only help millions of people across the country, but inspire many more to try and make a difference themselves. Long may it continue."

In remarks at the ceremony, Collette Roche, Manchester United's Chief Operating Officer, said: "Marcus is an exceptional footballer and an exceptional person. He is a young man who embodies everything which this club stands for – he is humble, he is passionate and he is driven to succeed in everything he does. Those qualities have shone through in his work to champion the needs of young people, to tackle food poverty and to deliver real change which has helped thousands of families across the country when they needed it most. We are all so proud of you Marcus and it is wonderful for us all to be with you and your family this evening to see your efforts recognised."

<https://www.manchester.ac.uk/discover/news/marcus-rashford-mbe-receives-honorary-degree-at-old-trafford-ceremony/>

SABEEL-KAIROS UK TAKING ACTION FOR PALESTINE

Conference statement 25 September 2021: "Having considered a Christian response to Israeli apartheid, we affirm that all people are created equal in the image of God; we commend the B'Tselem and Human Rights Watch document designating Israel as an apartheid state; we repudiate all forms of racism and discrimination; and we recommit ourselves to working for justice, peace and reconciliation in Israel/Palestine."

Resources available from our Conference

We were delighted that so many of you were able to join us for our annual conference on 25 September. Whether you were able to attend or not, we are pleased to be able to offer you a variety of resources and opportunities to listen again to some of the content shared on the day. Firstly, on our YouTube Channel, a video of the three speakers from Palestine is available for you to watch. This includes the main address by Jonathan Kuttub, and the Q+A which followed it, and then presentations about their work with Palestinian Christians by Rifat Kassis from Kairos Palestine, and Omar Haramy from Sabeel Jerusalem. <https://www.youtube.com/channel/Uct8X9p3LijFeWMXlpK4veWg>

Also, a video of Revd Dr Stephen Sizer's devotional shared during the Conference. Stephen has also kindly shared with us a video of his workshop on a biblical response to Apartheid, and some extended notes to accompany this, as well as notes to run your own bible study. You view all of the above by clicking on the link to Stephen's website below: <https://www.stephensizer.com/2021/09/a-biblical-response-to-hafrada-ethnic-segregation/>

We are also very pleased to be able to offer you these notes from Garth Hewitt, who led our workshop on resourcing the Church. It contains links, ideas and suggested reading to help you get your Church interested in issues of peace and justice in Palestine and Israel, and serves as a fantastic guide for those starting out! <https://www.sabeel-kairos.org.uk/wp-content/uploads/2021/08/Sabeel-Conference-Resourcing-the-Church-Garth-Hewitt.pdf>

Download the Sabeel-Kairos UK Annual Advocacy Report 2020-2021 here:

<https://www.sabeel-kairos.org.uk/wp-content/uploads/2021/08/Annual-advocacy-report-2020-21.pdf>

BLACK HISTORY MONTH OCTOBER 2021 AT HOME, MANCHESTER

Celebrating Black artistic brilliance and talent across film, theatre, art, music and comedy, this new and exciting season at HOME will bring people together to uplift, inspire and entertain. We invite you to explore and discover groundbreaking Black artists working across the North West and beyond.

Experience theatre online and engage in post-show discussions around climate change. Exploring non-traumatic Black experiences on screen, our specially curated film programme celebrates Black joy, love, and light within the Black narrative, with a chance to take part in change-making and interactive panel discussions.

Throughout October, there will be a chance to watch exclusive interviews and gain an insight into the careers and backgrounds of Black creatives and artists within the industry today. In time for October half term, families can enjoy mini-musical Storytime audio plays at home or on the go and get crafty in drop-in workshops across the city.

Find out more at: <https://homemcr.org/event/black-history-month-2021-at-home/>
<https://www.blackhistorymonth.org.uk/>

BRITISH TEXTILE BIENNIAL 1–31ST OCTOBER 2021

In a great range of exhibitions and installations across East Lancashire, BTB21 tells the story of textiles, across continents and centuries, in the service of fast fashion, expression and identity.

For 2021 BTB turns its attention to the global nature of textiles and the relationships they create, both historically and now, with a major new commission by Turner Prize winner Lubaina Himid (see above for details), fashion historian Amber Butchart as guest curator, a groundbreaking, sustainable fashion project with designer Patrick Grant and a collaboration with artist James Fox and actor Maxine Peake.

The majority of the exhibitions are free and no booking is required.

See the programme page for full details at: <https://britishtextilebiennial.co.uk/BTB21-programme-A4-printer-version.pdf>
<https://britishtextilebiennial.co.uk/>

BRITISH TEXTILE BIENNIAL Lubaina Himid - *Lost Threads*

Turner Prize-winning Lubaina Himid presents a major new work presented in the Great Barn at Gawthorpe Hall, Padiham, Burnley, Lancashire, BB12 8UA

Lubaina is particularly interested in the history of textiles in East African and British contexts and how the making of clothing is loaded with the histories of industrialisation, female labour, migration and globalisation.

The installation made from many metres of fabric interwoven through the structure of the barn at Gawthorpe Hall tells the tale of the closely linked trading relationship between Britain, Europe and parts of West and East Africa. The narrative lengths of cotton cloth made up of Dutch Wax Prints, Java Prints and others, show how the histories of what is African and what is not are hidden and disguised even when stretched and flaunted and out on display.

The barn itself will act as a kind of modern Tenter Frame lifting and stretching, holding and dropping the fabric as it mimics the oceans, rivers, brooks and streams woven through these colonial stories.

13 Oct 2021 - 16 Oct 2021 Wednesday - Saturday 12:00 - 16:30

20 Oct 2021 - 23 Oct 2021 Wednesday - Saturday 12:00 - 16:30

27 Oct 2021 - 30 Oct 2021 Wednesday - Saturday 12:00 - 16:30

FREE admission

<https://www.visitlancashire.com/whats-on/lubaina-himid-lost-threads-p1013340>

COLUMBANS LAUNCH SCHOOLS' COMPETITION '21ST CENTURY CHANGEMAKERS'

'Anyone can make a difference: 21st Century Changemakers' is the theme for the 2022 schools' competition launched by the Columban Missionary Society this week.

Young people 13-18 years are asked to consider: Who in the world today is doing something about inequality, injustice, exclusion and environmental degradation? What can they teach us? How can we draw on our own faith and personal experience to be changemakers?

The theme is based on a quote from young climate campaigner Greta Thunberg who has said, "no one is too small to make a difference". She and many others internationally stand out for their mission to create a more just, peaceful and sustainable world.

The competition is open for writing and image entries until 11 February 2022 and winners will be announced on 11 March 2022. Two separate competitions will be judged, one for students in Ireland and one in Britain. High-profile judges from the world of journalism have been secured. Cash prizes are offered. Winning entries will be published in the Far East magazine, Vocation for Justice newsletter, online on Columban websites in Ireland and Britain, shared on Columban social media, and published in other Catholic media.

A core aspect of Columban mission is justice, peace and ecology. Columban changemakers include Fr Seán McDonagh, who worked in the Philippines for two decades and is renowned for his leadership on climate change and care for the environment. Also, Fr Pat Cunningham, who works in South Korea and is active with the Catholic Nonviolence Initiative and a campaign to protest the militarisation of the beautiful island of Jeju. During the pandemic, Fr Ed O'Connell in Peru has been supporting over 400 students in a special needs school and their families, helping them with food, money and reading materials. Through him, the Columbans have helped communal kitchens in poor areas purchase vegetables, chicken or fish, gas for cooking and bio-security equipment. In Britain, lay missionaries Sophia Chee Tzu Ting and Teresa Ling Chuah Hui support Fatima House, a project in Birmingham providing sanctuary for female asylum seekers, and outreach initiatives to those living on the streets.

In Britain, Columban Justice and Peace Education Worker, James Trewby, runs training for teachers and workshops with young people, encouraging engagement with key issues of our time, inspired by Catholic Social Teaching. He says: "Pope Francis has recognised that young people demand change, and this competition is a great chance to celebrate those who are actually doing it, putting their faith into action for the common good. I can't wait to see whose stories young people choose to highlight."

This is the fifth annual Columban competition for young people, with past themes looking at Migrants, Climate Change, Throwaway culture, and Racism. Last year, the competition attracted almost 300 entries from nearly 100 schools across Britain and Ireland. The Columbans are delighted that the competition provides an opportunity to give young people a voice while encouraging their creativity and faith engagement with issues in the world today.

For more information about the Columban schools' journalism competition 2022 see: www.columbancompetition.com

DIARY DATES

OCTOBER

11-17 Challenge Poverty Week England and Wales - an opportunity to highlight the incredible work being done by community groups around the country, and to show what can and must be done differently. It's an opportunity for voices that are often ignored to be heard loud and clear. It's a chance to focus attention on the need to tackle poverty – and to show the immense difference we could make to our society if we do. <https://challengepoverty.co.uk/resources/>

13 Heythrop Association online lecture *Climate justice: what's faith got to do with it?* Dr Shanon Shah, Director of 'Faith for the Climate' and Tutor in Interfaith Relations for the University of London BD programme. 7pm. Free event and open to non-members as well as Heythrop Association members; all are welcome. The lecture will be followed by Q&A. Zoom link: <https://us02web.zoom.us/j/86358189658?pwd=TTdqTGNMSSnpHSDFRmZaRFp1dmxMQT09>

Meeting ID: 863 5818 9658 Passcode: 057323. If you would like to know more about the Association and its other planned events and items of interest, please see: www.heythropassociation.org.

18-24 Week of Action Stand with Refugees & Fight the #AntiRefugeeBill <https://asylumatters.org/2021/09/23/save-the-date-for-a-week-of-action/>

20 Refugees Welcome rally in Parliament Square London between 4.30-6.30pm

26 Shopping for Environmental Justice Zoom meeting 7.30 to 8.15 pm, 'Doors' open at 7.15. Stefan Donnelly of the Fairtrade Foundation will brief us on situations where our choice of Fairtrade goods means sustainability for farms and resilience for farming communities in the face of existential threats from cyclones and other environmental dangers. He will demonstrate the important role that we can all play through our everyday purchases. All welcome. To register contact SKeithTayl2@outlook.com St Alban's Macclesfield Justice & Peace Group

● **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