

NJPN North West Justice & Peace E-Bulletin January 2022

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

PEACE SUNDAY 16 JANUARY 2022

THEME: 'Education, work and dialogue between generations: tools for building lasting peace'

RESOURCES

NB: These resources can be used at any time of year. If 16 January is not convenient for your parish or group, hold your own 'Peace Sunday' later on. <https://paxchristi.org.uk/peace-sunday-2022/>

Activities and Prayers for Children: <https://paxchristi.org.uk/wp/wp-content/uploads/2021/11/2022-Peace-Sunday-Activities-for-Children.pdf>

Children's liturgy resource: <https://paxchristi.org.uk/wp/wp-content/uploads/2021/12/Peace-Sunday-2022-1-1.pdf>

Children's liturgy worksheet: <https://paxchristi.org.uk/wp/wp-content/uploads/2021/12/Education-work-and-dialogue-between-generations-tools-for-building-lasting-peace-1.pdf>

Schools: PowerPoint <https://paxchristi.org.uk/wp/wp-content/uploads/2021/12/PS2022-1.pptx>

Young people: Assembly/form-time notes from our Education Worker, Aisling Griffin. Organise an 'Artists for Peace' project, inviting young people to create images, videos, graphics, that illustrate the link between peace and care of creation. Find ideas here: <https://paxchristi.net/2021/10/15/winners-artistsfor-peace/>

Groups: Read or adapt the script to give a short talk and stimulate discussion. Start a cross-generational discussion in your parish, perhaps linked to the Synod preparation, on the links between faith and justice. There are excellent support resources here: <https://millionminutes.org/generations>

Fundraising: Organise a fundraising activity or a parish collection to support Pax Christi. We rely on Peace Sunday donations to help fund our work – and those were down by 75% this past year, making income much more precarious.

Donate to Pax Christi: <https://paxchristi.org.uk/about-us/support-us/donation/>

PAX CHRISTI PEACE SUNDAY REFLECTION

16 January, 4pm

Pax Christi members in Wrexham will be leading an online reflection for Peace Sunday. All are welcome to attend and you can register for the reflection:

<https://us02web.zoom.us/meeting/register/tZcruqurDsvHdKuWMjf5fLYWpJtOVHAvGFI>

PODCAST

Thank you to Fr Rob Esdaile for a wonderful podcast on the Pope's World Peace Day message for Peace Sunday.

The podcast and a written version are available on our website at:

<https://paxchristi.org.uk/wp/wp-content/uploads/2021/12/Peace-Sunday-2022-Podcast-Rob-Esdaile.mp3>

You can find all our Peace Sunday information, ideas and resources on our dedicated webpage:

<https://paxchristi.org.uk/peace-sunday-2022://paxchristi.org.uk/about-us/support-us/donation/https://paxchristi.org.uk/about-us/support-us/donation/>

ARCHDIOCESE OF LIVERPOOL JUSTICE AND PEACE COMMISSION MEMORIAL LECTURE PEACE SUNDAY 2022

"Daring to Hope: Faith and the Struggle for Climate Justice" Sunday 16 January 2022 on Zoom from 2-4pm with Dr Lorna Gold. To register for the Zoom link please sign up by accessing the sign up information here:

<https://us02web.zoom.us/meeting/register/tZMuf-mvrzWuG9PD06lFRwfu8PF66XLA4B8d>

Lorna is an inspiration – she's a Scottish-Irish academic, climate campaigner and author and mother of two boys. She has over two decades' experience of engaging faiths on environmental, climate and economic justice and worked at a senior level in Trocaire, the official overseas development agency of the Catholic Church in Ireland. She is a leading voice on faith-consistent investing within the Catholic Church, supporting the Irish Bishops' Conference to divest from fossil fuels in 2018. She was a keynote speaker at the NJPN 2021 Conference "We come together for our common home" <https://www.justice-and-peace.org.uk/conference-2021/njpn-conference-2021-we-come-together-for-our-common-home/>

Lorna is Acting Chair of the Board of Directors of the Laudato Si' Movement (formerly the Global Catholic Climate Movement) and a member of the Vatican's Covid Commission Economics Taskforce. She lectures part-time in climate justice and social policy at Maynooth University, Ireland. Her publications include *New Financial Horizons – The Emergence of an Economy of Communion* (NCP, 2011) and *Climate Generation – Awakening our Children's Future* (NCP, 2018).

LEARN MORE ABOUT THREE PROPHETIC LIVERPOOL PRIESTS Saturday, 15 January

Christine Allen, Director of CAFOD will be guest speaker at the launch of a website promoting the legacy of three Liverpool-based priests this Saturday. **The launch takes place on Saturday, 15 January from 1.30 - 16.30pm**

Fr Tom Cullinan, Fr Kevin Kelly and Fr Austin Smith are widely considered to have been prophetic in their ministry and lifestyle.

Fr Gerry Proctor, MBE MPhil FRSA and Chair of Engage Liverpool, said: "When they were alive it was a privilege to live close to them and to be able to access their wisdom and insights. We don't want their memory to fade as a new generation emerges who never knew them. We realise we have a challenge but are keen to do what we can."

The launch event will have three workshops - each one focusing on one of the priests with witness testimony and facilitation of participants sharing their own experiences and stories of the impact the priests had upon them. We will then explore together how we take this moment further and what people would like to see to continue our reflections."

There is no charge to participate but registration is necessary. To book your place(s) and to receive the Zoom link, email: prophets.disciples.teachers@gmail.com Please indicate how many places you'd like to reserve and your interest in this event.

LINK: www.fr-tom-cullinan.co.uk/

<https://www.indcatholicnews.com/news/43827>

UK ACCUSED OF 'TARGETED KILLING' AFTER DRONE STRIKE ON ARMS DEALER TO IS

Dan Sabbagh Defence and security editor *The Guardian* 6 Jan 2022

Britain has been accused of reviving a policy of "targeted killing" after it emerged that the RAF had killed an arms dealer linked to Islamic State in a precision drone strike in Syria at the end of October.

Reprieve, a human rights charity, asked "what are the criteria" used to justify who can be targeted in a "track and kill" drone strike, and called on ministers to tell the Commons why this strike was deemed necessary. The group's comments come after the Ministry of Defence announced on its website, more than a month after the attack, that the crew of a Reaper drone, armed with 100lb Hellfire missiles, had "tracked a known terrorist in northern Syria". In a brief statement, the MoD added: "And at a safe moment, when the individual was alone in a field, carried out a successful attack." The drone raid took place on 25 October and was disclosed on 27 November. Subsequent reporting by the Syrians for Truth and Justice (STJ) group, based on interviews conducted on the ground, concluded that the victim was Abu Hamza al-Shuhail, "a well-known arms dealer in the region" who had sold weapons to several parties during the long running Syrian conflict, "chiefly Islamic State".

Jennifer Gibson, who leads for Reprieve on extrajudicial killings, said: "This announcement, slipped out on a quiet Saturday morning on the MoD website, appears to herald a new UK government targeted killing policy. "So what are its criteria for tracking and killing? How did it determine that this person was worthy of assassination? And why wasn't parliament consulted or even informed?"

The MoD said it had not changed its policy and said the UK has "a robust target clearance process, operates under strict rules of engagement, and is fully compliant with international law". It published "regular updates" on airstrikes conducted against IS targets for "full transparency", a spokesperson added.

The drone strike on al-Shuhail appears to have been conducted in conjunction with Turkey. Shortly after the attack, Turkish ground troops encircled a nearby farm and killed a gunman in the compound linked to al-Shuhail including two unconnected civilians who had been nearby, the STJ added. Al-Shuhail had recently relocated near Ras al-Ayn, an area controlled by the Turkish military, having been smuggled out of an area controlled by the Syrian Kurds. Kurdish defence forces had asked the arms dealer that "he help them locate IS cells in the area and find the places where IS hid weapons", according to the local reports, a request that had him "fearing for his life". RAF fighters and drones have been engaged in more than 5,000 missions against IS in Syria since MPs voted in favour of military intervention in the country in December 2015. Strikes in Iraq were authorised in September 2014.

Reprieve said it believed the raid was the first "track and kill" drone operation targeting a known individual to be acknowledged by the UK since the killing of 21-year-old Briton Reyaad Khan in Syria in August 2015 by an RAF drone strike – although the circumstances were different. At the time MPs had not voted for air raids against IS targets in Syria, only Iraq. A fortnight later, David Cameron, then the prime minister, came to parliament to justify the targeting of Khan – describing it as "necessary and proportionate for the individual self-defence of the UK". Intelligence indicated that the jihadist and other associates were plotting to attack "high-profile public commemorations", Cameron added, and it emerged that the UK had drawn up a "kill list" of IS targets following the 2015 general election.

Reprieve hopes the recent drone strike will be the subject of questions to the Defence Secretary, Ben Wallace, when he appears in the Commons on Monday. There is no immediate evidence that al-Shuhail had any connection or link to the UK. <https://www.theguardian.com/world/2022/jan/06/uk-accused-of-targeted-killing-after-drone-strike-on-arms-dealer-to-is>

ARCHBISHOP DESMOND TUTU 7 October 1931 – 26 December 2021

Heather Kiernan 2 January 2022: Yesterday, we said farewell to Desmond Tutu, South Africa's 'national conscience'. He was laid to rest without lavish expense or ostentation having requested 'the cheapest available coffin' with only 'a bouquet of carnations from his family.' As a tribute, I thought it fitting on the second Sunday of Christmas to reflect on the moral values he promoted and held dear throughout his life. It was his steadfast adherence to these values, his courage, activism, integrity and fight for peace that earned him the Nobel Peace Prize. Here is an excerpt from his Nobel Acceptance Speech given on December 11, 1984.

"I have spoken extensively about South Africa, first because it is the land I know best, but because it is also a microcosm of the world and an example of what is to be found in other lands in differing degree – when there is injustice, invariably peace becomes a casualty...

Because there is global insecurity, nations are engaged in a mad arms race, spending billions of dollars wastefully on instruments of destruction, when millions are starving. And yet, just a fraction of what is expended so obscenely on defence budgets would make the difference in enabling God's children to fill their stomachs, be educated, and given the chance to lead fulfilled and happy lives. We have the capacity to feed ourselves several times over, but we are daily haunted by the spectacle of the gaunt dregs of humanity shuffling along in endless queues, with bowls to collect what the charity of the world has provided, too little too late.

When will we learn, when will the people of the world get up and say, Enough is enough. God created us for fellowship. God created us so that we should form the human family, existing together because we were made for one another. We are not made for an exclusive self-sufficiency but for interdependence, and we break the law of our being at our peril. When will we learn that an escalated arms race merely escalates global insecurity? We are now much closer to a nuclear holocaust than when our technology and our spending were less.

Unless we work assiduously so that all of God's children, our brothers and sisters, members of our one human family, all will enjoy basic human rights, the right to a fulfilled life, the right of movement, of work, the freedom to be fully human, with a humanity measured by nothing less than the humanity of Jesus Christ Himself, then we are on the road inexorably to self-destruction, we are not far from global suicide; and yet it could be so different.

When will we learn that human beings are of infinite value because they have been created in the image of God, and that it is a blasphemy to treat them as if they were less than this and to do so ultimately recoils on those who do this? In dehumanizing others, they are themselves dehumanized. Perhaps oppression dehumanizes the oppressor as much as, if not more than, the oppressed. They need each other to become truly free, to become human. We can be human only in fellowship, in community, in koinonia, in peace.

Let us work to be peacemakers, those given a wonderful share in Our Lord's ministry of reconciliation. If we want peace, so we have been told, let us work for justice. Let us beat our swords into ploughshares."

DESMOND TUTU AND TREVOR HUDDLESTON

In an article written for the *Cape Times* in 2013, Desmond Tutu wrote about "The Man Who Changed My Life."

"The epitaph on the granite base of the statue in the English town of Bedford simply states, "No white person has done more for South Africa than Trevor Huddleston," the words of Nelson Mandela. I don't know if Father Trevor, as we used to call him in Sophiatown, would be totally comfortable with the fact that a 12-word précis of his life should include the descriptor, "white". Why did Madiba not use a nationalist or professional reference instead, such as, "No English person" or, "No Christian person"?

No. Madiba was right. When we grew up, the colour of our skins was what defined who we were, where we lived and what we were allowed to be. It was fundamentally important that Trevor Huddleston was white. His kindness and compassion, his servant leadership, were evidence that not all white people had horns and tails. He taught us that the limitations imposed on us by apartheid were in fact false ceilings, that the sky was the limit.

One of the earliest and most painful memories of my childhood is accompanying my father, a school principal, to the shop – I think it was in Ventersdorp – and witnessing him being humiliated by a young white shop assistant... being addressed, "Ja, boy?" by one much younger than himself, and being forced to swallow his pride. But I believe the most defining moment of my life occurred when I was about nine years old, outside the Blind Institute in Roodepoort where my mother was a domestic worker. We were standing on the stoep when this tall white man in a black cassock, and a hat, swept by. I did not know that it was Trevor Huddleston. He doffed his hat in greeting my mother. It was something I could never have imagined. The impossible was possible. I subsequently discovered that this was quite consistent with Trevor Huddleston's theology: that every person is of significance, of infinite value, because they are created in the image of God.

A few years after that meeting in the street, I was admitted to Coronation Hospital, in Coronationville, where I was diagnosed with TB. I was to spend 20 months in hospital. Trevor Huddleston visited me regularly; he made me feel very special. It was not that I was extra-special in any way. He made so many people feel special, everyone he touched. He was one of us, a member of our family, God's family. When he wore a white cassock it quickly became grubby from all the little hands that tugged him and hugged him. Then he'd shoo us out of the office because he had to meet someone "important". The fact is, he made us all feel important – because we all are!"

US BISHOPS WELCOME UN PLEDGE TO AVOID NUCLEAR WAR

9 January 2022: The United States Catholic Bishops Conference (USCCB) has welcomed a joint statement by five nuclear superpowers on preventing nuclear war and express their hope that the UN Conference to review the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) will be soon advanced. The Conference was once again postponed due to the Covid-19 pandemic. In a rare joint statement issued on January 3, the five permanent members of the United Nations Security Council (China, France, Russia, the United Kingdom, and the United States) said they "believe strongly" that the further spread of nuclear weapons must be prevented and that a nuclear war "cannot be won and must never be fought".

The statement says: "The People's Republic of China, the French Republic, the Russian Federation, the United Kingdom of Great Britain and Northern Ireland, and the United States of America consider the avoidance of war between Nuclear-Weapon States and the reduction of strategic risks as our foremost responsibilities.

We affirm that a nuclear war cannot be won and must never be fought. As nuclear use would have far-reaching consequences, we also affirm that nuclear weapons-for as long as they continue to exist-should serve defensive purposes, deter aggression, and prevent war. We believe strongly that the further spread of such weapons must be prevented. We reaffirm the importance of addressing nuclear threats and emphasize the importance of preserving and complying with our bilateral and multilateral non-proliferation, disarmament, and arms control agreements and commitments.

We remain committed to our Nuclear Non-Proliferation Treaty (NPT) obligations, including our Article VI obligation "to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on general and complete disarmament under strict and effective international control." We each intend to maintain and further strengthen our national measures to prevent unauthorized or unintended use of nuclear weapons.

We reiterate the validity of our previous statements on de-targeting, reaffirming that none of our nuclear weapons are targeted at each other or at any other State. We underline our desire to work with all states to create a security environment more conducive to progress on disarmament with the ultimate goal of a world without nuclear weapons with undiminished security for all. We intend to continue seeking bilateral and multilateral diplomatic approaches to avoid military confrontations, strengthen stability and predictability, increase mutual understanding and confidence, and prevent an arms race that would benefit none and endanger all. We are resolved to pursue constructive dialogue with mutual respect and acknowledgment of each other's security interests and concerns."

The UN statement followed the announcement that the Tenth Review Conference of the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) which was due to start on 4 January had been once again postponed in light of the pandemic. The NPT is a landmark international treaty whose objective is to put a stop to the spread of nuclear weapons and weapons technology, to promote cooperation for the peaceful uses of nuclear energy, and to further the goals of achieving nuclear disarmament. 191 States have joined the Treaty making it the most widely adhered to multilateral disarmament agreement. North Korea is the only country to have withdrawn from the NPT since it came into force in 1970.

Bishop David Malloy of Rockford, chairman of the US Bishops' Conference (USCCB) Committee on International Justice and Peace, welcomed the statement. He also reiterated the US Bishops' hope that negotiations on the NPT will be soon advanced, recalling Pope Francis' prophetic words who, in his Encyclical Letter *Fratelli Tutti* reminds us that "international peace and stability cannot be based on the threat of mutual destruction or total annihilation". In his statement, Bishop Malloy invited "all Americans to continue in prayer and support of our leaders to advance the critical goals of disarmament."

The Tenth NPT Review Conference has been postponed to a later date, but no later than February 2022. During the Conference, State parties are expected to evaluate the implementation of the Treaty's provisions since 2015 and identify the areas and means through which further progress can be made. Discussions will focus on a number of issues including: the universality of the Treaty; specific practical measures for nuclear disarmament; strengthening of safeguards for nuclear non-proliferation; measures to advance the peaceful use of nuclear energy, safety and security; measures to address withdrawal from the Treaty and to further strengthen the review process, as well as ways to promote engagement with civil society in strengthening NPT norms and in promoting disarmament education. Negotiations resume as tensions among global powers grows, notably between NATO and Russia over Ukraine and between the US and China over the status of Taiwan and increased military activity in the Pacific. The latest developments of the political crisis in Kazakhstan have further added to these international tensions.

<https://www.indcatholicnews.com/news/43818>

SISTER PAMELA HUSSEY SHCJ 7/1/1922 – 13/12/2021

Clare Dixon 30 December 2021: Founding member of the Archbishop Romero Trust, Sister Pamela Hussey, died peacefully on 13th December, at the nursing home of the Sisters of the Holy Child Jesus in Harrogate, just three weeks short of celebrating her 100th birthday.

Born of English parents in Argentina, Pamela always said that she felt that hers might be described as a life of two halves or, more accurately, of two continents, Latin America and Europe. In 1942, at the age of twenty, Pamela quit her job at the British Embassy in Buenos Aires. She demonstrated the fearlessness which was to become her hallmark when she decided – at the height of World War II – to undertake the perilous journey across the Atlantic.

She set sail for Britain to join the WRNs and ‘do her bit’ for the war effort, jokingly downplaying her decision years later by saying, “I only joined for the hat!” But it was a hazardous voyage from South America to Britain and the vessels immediately ahead of and behind Pamela’s ship were sunk by U-Boats. On arrival in Britain Pamela enrolled in the Royal Navy and was sent to the Irton Moor listening post, now GCHQ Scarborough, as a WRNS Wireless Telegraphist special operator in Signals Intelligence. Pamela and her colleagues would transcribe German communications sent in Enigma-encrypted code, which was then passed to a mysterious ‘Station X’, now known as Bletchley Park. Pamela’s role in the war effort was recognised by the French Government in 2018 when she was awarded the French President’s highest order of merit, the Légion d’Honneur.

At the end of the war Pamela returned to Argentina but in 1950, in search of what she called a “deeper commitment”, she moved to Britain and joined the Society of the Holy Child Jesus. She studied at Oxford and spent years as a teacher of modern languages whilst also acting as secretary to the leader of the SHCJ province.

Just as she was about to reach the age of 60 Pamela said, “the two continents of my life came together again”. Pamela had long supported Justice and Peace and she was eager, once again, to “do her bit”. This time it was another war which compelled her into action: in El Salvador Archbishop Oscar Romero had been murdered the previous year for denouncing the repression of the poor and espousing their cause. Throughout Central America vicious military regimes, backed by the US, were violently suppressing peaceful protest and the region was heading towards all-out civil war.

Pamela found an outlet for her moral and spiritual indignation when she was approached by Julian Filochowski of CIIR, the Catholic Institute for International Relations, who asked whether she might lend a hand in managing their overwhelming workload at such a critical time for Central America. Pamela, whose perfect fluency in Spanish could be a huge asset to CIIR, hardly dared to hope that she might be permitted to offer her services. Much to the surprise and delight of both Pamela and CIIR, her Provincial agreed to release her to work full-time as a volunteer.

For the next 25 years at CIIR Pamela devoted her energies to the cause of the poor throughout Central America but especially found her calling in El Salvador, traveling

frequently to the country to learn how best to provide support and encouragement to CIIR’s key friends and allies there. She became an eloquent advocate and ambassador for the Church in El Salvador, fostering particularly close relationships with the religious and missionary congregations, the Jesuits, Franciscans and Poor Clares, who, in turn, doted upon her. Pamela discovered a whole new vocation and what she described as “a new ministry of writing”, becoming particularly inspired by the role and leadership of women she encountered through her work. Her first book, *Free from Fear: Women in El Salvador’s Church*, was published by CIIR in 1989, followed by four more volumes which she co-wrote with her Quaker colleague, Marigold Best.

Pamela was perhaps CIIR’s most powerful secret weapon in challenging the apologists for US (and British) foreign policy in Central America. If any one individual embodied the value of “speaking truth to power” without fear or favour, that was Pamela. Her diminutive stature and rather prim and genteel demeanour belied a spirit of steely resolve and courage.

Nobody could patronise Pamela, or if they tried, they certainly wouldn’t attempt it a second time. Woe betide anyone who underestimated Pamela, and numerous politicians, government officials and journalists learned this the hard way when she refused to leave unchallenged any empty platitude or condescending remark. No wonder that, upon her retirement (at 85!) from CIIR/Progressio, so many women present at her farewell party agreed wholeheartedly that Pamela was a role model – “you are who we all want to be when we grow up!”

In 2000, Pamela was awarded an MBE for her work for human rights and in 2004, whilst still working full-time at CIIR, she became one of the five founding trustees and the first treasurer of the Archbishop Romero Trust. She was delighted and proud that the official address of the Trust was Dean’s Mews, Cavendish Square, the home of the SHCJ community where she lived. At the age of 91 she stepped down as a Trustee and took on the senior role of Patron of the Trust when she moved to the SHCJ retirement home in Harrogate. There she maintained her lively interest in world affairs, enjoying conversation with visitors, reading *Le Monde Diplomatique*, daily walks to a local café and sending friends amusing notes and the watercolours which were her lifelong pastime.

Pamela was close to her family, and into her eighties she was very assiduous and attentive to her mother, who lived to the great age of 104. Many of us were convinced that Pamela was determined to reach her own centenary. Sadly that was not to be, but Pamela will be loved and remembered by her family and many friends across the world. As her brother Peter said, “she was a good Sister, and a good sister”. Perhaps the words of the envoy of the French government in 2018 when awarding Pamela the Legion d’Honneur best sum her up: “The Legion d’Honneur expresses righteousness, honour, heroism and excellence. Sister Pamela, you are a perfect example of someone who deserves our gratitude and thanks.

<http://www.romerotrue.org.uk/news/sister-pamela-hussey-shcj>

SYRIA: JESUITS GIVING HOPE AND HELP TO YOUNG PEOPLE IN HOMS

Vatican News: The Jesuit Order's residence in Homs is located in the heart of the Syrian city. The Society of Jesus has paid a high price due to the war, which saw Fr Frans Van Der Lugt killed by jihadists in 2014. Today Jesuits are struggling to give local youth some chance at a better future.

Homs has long been the crossroads of Syria's trade and industrial routes. Located halfway between Damascus and Aleppo, the city is a gateway to neighbouring Lebanon and to the Mediterranean coast. It was the third largest city in Syria, with some 700,000 inhabitants before the war, and the most devastated by the 10-year conflict. Entire neighbourhoods have been gutted and the impression is that the war only ended yesterday. Time seems to have stopped four years ago.

It is difficult to say how many people live in the city today, as there are no reliable statistics. But, considering the number of buildings reduced to piles of rubble, and the massive number of Syrians who have left the country, including some 1.5 million in refugee camps in neighbouring Lebanon. What is certain is that the local population has reduced drastically. As it often happens in these circumstances in the region, local Christians have been the first to go. Violence and intimidation by terrorists has left the Christian minority little choice but to flee their homes.

In the Jesuit residence in Homs, young Christians, but also Muslims, meet almost every day to join a number of activities organized by the "Ignatian" parish. Father Vincent de Beauhoudrey, SJ, is one of the Jesuits working here. The French priest welcomed *Vatican News* in the small square courtyard of the residence where the Dutch Jesuit Frans Van Der Lugt was slaughtered by jihadi fighters on 7 April 2014. His confreres had moved away from the fighting, but he had decided to stay to continue to welcome all those needing comfort and prayer. But the jihadists had no mercy. His confreres buried him in the same courtyard where he was martyred: a cross-shaped tomb is a reminder of his sacrifice. The interview with Father Vincent (Mansour in Arabic) begins with a moment of meditation right in front of the grave.

Then, Father Vincent begins to speak about the ordeals of the people he meets every day, all of them facing lack of work, future perspectives and hope. "We support people as much as possible", he says. "We try to help them spiritually, and of course, we suffer with them." The priest explains that his community operates at two levels, social and pastoral, making sure they are kept distinct.

Overall, about one thousand young people meet up in the Jesuit residence to play basketball or football, or to join theatre activities, or parties. These moments of leisure are distinct from the ones dedicated to God. "Kids who come here, and know why they come: either to play, or to pray and listen. We don't want to mix the two things," the priest explains. Homs is so devastated that there are practically no places for diversion, and the Jesuit residence can offer this space: "Many people come here and they increase 20% each year, so we can say that our activities are successful," Father Vincent says. "But we also know that if we weren't here, they would have nothing else to do."

On the other hand, the moments of listening, sharing and prayer follow a different pattern. When asked about the future of these young people, Father Vincent gets emotional: "I don't know, I don't know ...", he answers. "We cannot focus on the long term. We must let the Gospel touch us. The Jesuit charism is to help people make decisions and when you are a student chaplain, you think you should help people build their lives. But what do you do when you don't know what to decide? It's complicated...", he says.

Father Vincent then composes himself and elaborates: "One of our greatest difficulties is to help in discernment. When someone is offered a choice, it means that he/she can decide between two good things. But we cannot talk about choice when there is no way out. Young people have nothing to choose from in this context, there is no light at the end of the tunnel," he explains. Local students often find themselves forced to follow academic paths they are not really interested in. Most of them haven't chosen their studies, but have simply opted for the most practical solutions, choosing university courses according to the public transport available in their neighbourhood. "When we hear this, when to talk to them about their future, they tell us: 'Yes, but what comes after?' There is nothing to sustain their hope anymore," Father Vincent remarks with a note of sadness. "This is why we need to go deeper in reaching out to our young people in everyday life. Our social activities can spur a little hope," he says. But it's only a feeble glimpse of hope that even Ignatian discernment hardly manages to open for lack of opportunities.

"Young people here can choose between two small jobs, if they are lucky enough to have this choice," the Jesuit priest explains. "But how can we help them discern, when they have to choose between serving in the army [military service in Syria today can last up to 7-8 years, because the country is at war], or going abroad?" "When they come to me and ask me if they should stay or leave, I am unable to give an answer. I can only tell them to take care of themselves and wish that God may accompany them," Father Vincent concludes.

<https://www.vaticannews.va/en/church/news/2021-12/syria-jesuits-supporting-young-people-in-homs-to-give-hope.html>

• In 2014, The Jesuit Refugee Service Syria was a recipient of the Pax Christi International Peace Award for its outstanding dedication in providing emergency relief to Syrians since the war began in 2011 and for promoting peace and reconciliation among divided communities in the country.

THE WORLD FEELS FRAGILE, BUT WE CAN RECOVER FROM THE BLOWS WE'VE SUFFERED

Rowan Williams 7 January 2022:

Rather more than half of the population of Afghanistan is facing levels of food shortage not seen for decades. Just under 1,500 people died in the Mediterranean during 2021, attempting to flee to a safer environment. The likelihood of wildfires is predicted as a risk comparable to severe flooding in parts of the UK in the coming decades. About one person in 1,000 in the Democratic Republic of Congo has received full vaccination against Covid-19. And the challenge of the pandemic worldwide, the continuing background of loss and fear, still casts an enormous shadow.

Statistics – not simply unconnected – that give a little flesh to the overall sense of 2021 having been a sombre year – on top of the low-level anxiety, the unexpected personal losses and the sheer confusion experienced by everyone caught up in the pandemic. The human story is not looking much like a smooth record of upward progress just now. We are more fragile than we had been led to assume. And this means that we are also less different from our ancestors than we normally like to think – and that the more secure and prosperous members of the human race are less different from their fellow-human beings than they find comfortable.

Our ancestors, right up to the modern age, knew they were fragile. A brief period of dazzling technological achievement combined with the absence of any major global war produced the belief that fragility was on the retreat and that making our global environment lastingly secure or controllable was within reach. But the same technical achievements that had generated this belief turned out to be among the major destabilising influences in the material environment. And the absence of major global conflict sat alongside the proliferation of bitter and vicious local struggles, often civil wars that trailed on for decades. But perhaps it is only in the past two decades that we have quite caught up with the realisation that global crises are indifferent to national boundaries, political convictions and economic performance. The vulnerability cannot be neatly cordoned off.

For the foreseeable future, we shall have to get used to this fragility; and we are going to need considerable imaginative resources to cope with it. In the past, people have found resources like this in art and religion. Today it is crucial to learn to see the sciences as a resource and not a threat or a rival to what these older elements offer. It is more than high time to forget the phoney war between faith and science or art and technology. Belittling the imaginative inspiration of authentic science is as fatuous as the view that sees the arts as just a pleasant extra in human life, or religion as an outdated kind of scientific explanation. Just because inflated claims are made for science, and unrealistic hopes are raised, it is dangerously easy to forget why and how it matters, and to be lured into the bizarre world in which the minority report in science (about climate, pandemics or whatever) is given inflated importance just because we have been disappointed about the utterly unqualified certainty that we thought we had been promised.

• **Rowan Williams** is a former archbishop of Canterbury.

<https://www.theguardian.com/commentisfree/2022/jan/07/world-fragile-recover-science-art-religion-rowan-williams>

And what matters about scientific research is that it is not undertaken to prove an existing view correct, and so to reinforce the existing power or advantage of some over others. People rightly look with deep scepticism at research purporting to show that racial, social or sexual privilege is somehow grounded in the natural order. Ideally, what scientific discourse offers is not the guarantee of indisputable results that will simply tell us what to do, but a method of meeting each other in a shared exploratory conversation that will not be derailed by the presence in the room of non-negotiable convictions about the natural world that would make discussion on an equal footing impossible.

Science helps us live with our fragility by giving us a way of connecting with each other, recognising that it is the same world that we all live in. We have to forget our self-protective habits in order to discover our shared challenges. But what science alone does not do is build the motivation for a deeper level of connection. We act effectively not just when we find a language in common to identify problems, but when we recognise that those who share these challenges are profoundly like us, to the extent that we can to some degree feel their frailty as if it were ours – or at least, feel their frailty impacting directly on our own, so that we cannot be secure while they remain at risk.

This is where art comes in. Like the sciences, it makes us shelve our self-oriented habits for a bit. Listening to music, looking at an exhibition, reading a novel, watching a theatre or television drama, we open doors to experiences that are not our own. If science helps us discover that there are things to talk about that are not determined just by the self-interest of the people talking, art opens us up to how the stranger feels, uncovering connections where we had not expected them.

What religion adds to this is a further level of motivation. The very diverse vocabularies of different religious traditions claim not only that the Other is someone we can recognise but that they are someone we must look at with something like reverence. The person before us has a claim on our attention, even our contemplation, and on our active generosity. The religions of south and east Asia question the very idea of a safe and stable self with a territory to protect against others; while for Judaism, Christianity and Islam, the claim of the stranger is grounded in the conviction that every human beings is a vehicle of God's presence and God's glory – "made in God's image".

Being more deeply connected will not take away the fragility of our condition, but it will help us see that it is worth parking the obsessions of tribes and echo chambers so that we can actually learn from and with each other; that it is worth making what local difference can be made, so as to let the dignity of the human person be seen with greater clarity. "Our life and death are with our neighbour," said one of the saints of early Christian monasticism. That is the humanism we need if we are not to be paralysed by the fragility we cannot escape.

FROM TEACHER TO PRISON OFFICER – HOW ONE MAN IS CHANGING PRISONERS' LIVES THROUGH EDUCATION

Will Hazell Education Correspondent | News 29 December 2021

If you were to imagine the wing of a high-security prison, there are certain activities that wouldn't necessarily spring to mind. Prisoners taking part in philosophy discussion groups and creative writing classes, for instance.

The fact that inmates at HMP Swaleside in Kent are participating in such classes reflects in large part the impact of one member of staff, and his background. Christopher, 35, is a former teacher, who is using the skills he honed in the classroom to turn people's lives around as a prison officer. He wants other people from the education sector to consider making a career in the prison service. "It is one of the most challenging jobs, but it is also one of the most rewarding," he says.

Qualifying as a teacher in 2007, Christopher spent more than a decade working in further education colleges, teaching adult literacy classes and English for Speakers of Other Languages (ESOL). While he "really enjoyed" teaching adults these vital skills, after 11 years he grew "disillusioned" with his job – especially the "ever increasing admin burden".

It was while working towards his second teaching diploma that he began teaching a few hours in an open prison. It was a lightbulb moment. "I really loved the environment and working with those men," he says. "[They] were my best students of that year." Later, he saw an advert for Unlocked Graduates – a charity modelled on Teach First which launched in 2016 to get top graduates into the prison service. He was in the process of applying to study a PhD, but changed his plans because it was "not going to get me to actually make a difference in these men's lives". "I jacked that in and signed up for Unlocked and I've never looked back."

Christopher cut his teeth in HMP Isis in south-east London. Moving from the classroom to the wings was "challenging" for a variety of reasons. "The culture within prisons among staff is difficult to navigate," he says. "This is where diversity is really key. Unlocked does that really well, it tends to bring in different people that wouldn't really join the prison service... the diversity that we bring into the prison service is really key in culture change." Christopher embodied that change. As an ex-teacher, he brought his passion for education onto the wings. "The kinds of skills that I developed and honed while I was in FE are exactly the same skills that I was using as a prison officer," he says. "Professionalism, organisational skills, communication skills, passion. Resilience."

He started by teaching informally. "I was making time to spend at least five minutes a day with all of the men who were particularly disengaged with the regime and education." Christopher describes his approach as "learning by stealth". He had to discreetly smuggle education into his day-to-day interactions because many of the men did not "necessarily feel comfortable" with conventional teaching because their experience of school had been so negative. By constantly "banging the drum" for education, Christopher was able to encourage them to engage with more formal learning. "If you walked past the distanced learning and Open University classroom, on any given day at least half of them would be from my wing," he remembers proudly.

He recalls one of his "early wins", saying: "It was a chap who was in one of the London street gangs... surrounded by his pals who were not helping him out in anyway, getting into trouble fairly regularly." Christopher "made a point of spending a bit of time with him every day. I would bring around the book trolley and we would do a book exchange every couple of days" (Christopher says that as on the outside, the most popular genre in prisons is "the crime books of course, because they're the most fun to read"). After a year, Christopher was able to support him with a Prisoners' Education Trust grant application, signing him up to do an access to university module at the Open University. He's now studying a degree and "well on his way" to turning his life around.

After HMP Isis, Christopher moved to HMP Swaleside. Climbing the ranks, he is now curriculum and learning progression lead, with responsibility for the prison's education department and workshops. He has set in motion a number of innovative projects. Working with the charity Philosophy in Prisons, he formed philosophy discussion groups, where the men examine and talk about the biggest questions.

The sessions help the men to "develop their own voices", he says. The feedback he has received has been "incredible. One of the chaps last week said to me, 'This session has lifted me out of prison for half an hour.'" He has also started a creative writing circle and there are even plans for a poetry slam.

He does not sugarcoat the tougher aspects of the job. One of the prisoners he works with self-harmed – something Christopher admits he is "squeamish" about. "After I had an adverse reaction to one of the things that he was doing, he was like, 'Alright Christopher, you're on shift tomorrow, I won't do it tomorrow'... that would be another day that he didn't self-harm because we had that good relationship and he knew that it would not just impact himself, but impact other people."

Christopher has no doubt about the life changing nature of his job. "It's about being possibly the first consistent person that man has engaged with," he says. "Day in day out, knowing that they can rely on you to do the right thing by them."

<https://inews.co.uk/news/education/teacher-to-prison-officer-prisoners-education-1372881>

JURY TRIAL BEGINS FOR CHRISTIAN CLIMATE TRAIN PROTESTERS

Source: Christian Climate Action 10 January 2022

A 79-year old Anglican priest, a Catholic priest and an 85-year old Catholic all went on trial today at Inner London Crown Court after they stopped a DLR train at Shadwell station in London in 2019. Rev Sue Parfitt, 79, Fr Martin Newell, 54 and Phil Kingston, 85, all members of Christian Climate Action, took the action to highlight the climate emergency. They are charged with obstructing trains or carriages on the railway under the malicious damages act. None of the defendants will deny their part in the action, but, like the Colston Four, they will argue a conviction would be a disproportionate interference in their rights to protest.

The trial follows the acquittal by a jury in December of six people charged with the same offence during an action at Canary Wharf station in April 2019. The DLR "Canaries" also argued their actions were a proportionate, and lawful, response to the escalating climate crisis.

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

A blog published at the time of the action: <https://christianclimateaction.org/2019/10/17/a-catholic-and-anglican-priest-climb-on-top-of-train-destined-for-the-city/>
<https://www.indcatholicnews.com/news/43828>

STUDY DAY: THE COMMON GOOD AND CATHOLIC SOCIAL TEACHING 25 YEARS ON

26 January 2022 St Mary's University – In person and by Zoom

In the autumn of 1996 the Catholic Bishops Conference of England and Wales published a teaching document entitled: *The Common Good and the Catholic Church's Social Teaching*. This aimed to help guide Catholics and others in the months leading to the May 1997 General Election. It rapidly attracted attention and had to be reprinted; Catholic and other parishes organised study courses on it in the months after it came out; the bishops were also attacked in the tabloid press for interfering in politics.

The document was the first substantial teaching document on Catholic Social Teaching issued by the bishops of this country; they have followed it up with shorter publications before all the general elections since 1997, and it played a very big part in helping Catholics and others learn more about this branch of moral theology.

To mark the twenty-fifth anniversary St Mary's University is organising a study day on Wednesday 26 January. The speakers are journalist Clifford Longley and Dr Pat Jones, who were both involved in drafting the original document, Jon Cruddas, Member of Parliament for Dagenham, Professor Francis Davis, recently named as the new Head of the Digby Stuart College at the University of Roehampton, Raymond Friel, Chief Executive Officer of the Caritas Social Action Network (CSAN), the Revd Dr Ashley Beck, Programme Lead of the MA programme in Catholic Social Teaching at St Mary's University, and the Rt Revd Richard Moth, Bishop of Arundel and Brighton and Chair of the Department of Social Justice of the Catholic Bishops Conference.

St Mary's University in 2017 pioneered the unique MA in Catholic Social Teaching and the study day is linked to the teaching programme. The history and ethos of the university reflects strongly the commitment of the Catholic Church to social justice, so it is fitting that we are able to mark this important anniversary

The Common Good and the Catholic Church's Social Teaching 25 Years On takes place on Wednesday, 26th January 2022 from 11am-7pm in The Waldegrave Suite, St Mary's University, Twickenham. Tickets: £25 per person, £10 Online via zoom
SMU students - free to attend

For more information and to book tickets click HERE: https://estore.stmarys.ac.uk/product-catalogue/conferences-events/institute-of-theology-conferences/the-common-good-and-the-catholic-churchs-social-teaching-25-years-on-26th-january-2022?_ga=2.107448898.1344706694.1639598487-686952260.1635033284
<https://www.indcatholicnews.com/news/43826>

DONATE YOUR OLD SMARTPHONE AND MAKE A DIFFERENCE

Do you have an old phone or tablet lying in a drawer that you don't use? It could be a lifeline for a refugee here, helping them keep in touch with family, friends, legal, medical and social services. Jesuit Refugee Services UK are collecting smartphones and tablets to give to people experiencing the asylum and immigration system. Phones and tablets should be in good working condition (able to make and receive calls and texts, a working screen and keyboard etc.) with no significant marks or scratches. They must be wiped of all data and restored to factory settings or be accessible for a member of the team to erase all data. A working and compatible charger should be provided.

Send your devices to: Jesuit Refugee Service UK, The Hurtado Jesuit Centre, 2 Chandler Street, London, E1W 2QT.

You could also top-up a refugee's mobile phone. The Jesuit Refugees Service gives on average 321 refugees a top-up of £10 every month. Over the course of a year this amounts to £38,520.00. Could you help them by donating something? Go to: www.jrsuk.net/adventappeal21 or send a cheque to Jesuit Refugee Service, 2 Chandler St, London E1W 2QT.
<https://www.indcatholicnews.com/news/43835>

BOOKS

My friend Heather Kiernan who sources many of the poems in these bulletins sent me a surprise Christmas present: *Leonard Cohen: The Mystical Roots Of Genius* by Harry Freedman.

“Leonard Cohen taught us that even in the midst of darkness there is light, in the midst of hatred there is love, with our dying breath we can still sing *Hallelujah*.” – the late Rabbi Lord Jonathan Sacks.

“The book highlights even further layers of meaning to the songs which speak so profoundly to so many of us, regardless of faith or spiritual background.” – National Herald.

I’ve only read the first few chapters so far but it’s a wonderfully well-chosen gift as I’ve followed Leonard Cohen from his early folk days to the final years and it’s fascinating to discover more about the ideas and ideologies that influenced him. So often a singer in declining years can lose the magic but seeing Cohen in an intimate concert setting in 2008 in Manchester was an even richer experience than in 1970 at London’s Albert Hall. A highlight was hearing him recite *A Thousand Kisses Deep*, a reminder that he was first and foremost an acclaimed poet, winning awards in his native Canada.

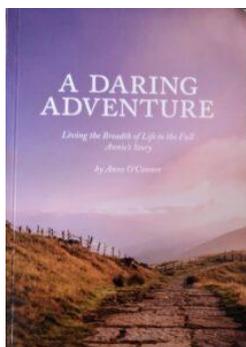
Cohen spoke to many people in many different circumstances. In an editorial for the NW NJPN E Bulletin for January 2017 I wrote: “For me, in these dark, uncertain days of ‘hard’ Brexit, isolationism and Trump, there is comfort in these words from *Anthem*: “There is a crack, a crack in everything/That’s how the light gets in.”” And I notice my colleague Anne Peacey quotes the same lines in her reflection for the Spring 2022 issue of the NJPN Newsletter due out shortly.

Heather sent a gift note with her book, also referencing *Anthem*: “The birds they sang/At the break of day/Start again/I heard them say/Don’t dwell on what has passed away...”

Heather knew these lines would have a special meaning for me as I continue to mourn the loss of my elder daughter Annie who died suddenly of natural causes in June 2020. The day she died our eldest son found a small notebook on her desk with just one entry which, given the circumstances, seemed prophetic: “Don’t just live the length of life/live the breadth of it as well.” Teacher, scripture scholar, evangelist, Samaritan, charity worker, friend, daughter, sister, twin, aunt – Annie achieved more in 41 short years than many who live over twice that length. Since she died these words have inspired not only those who knew and loved her but also people who never met her but have heard her story.

Annie was a person of great faith, warmth, joy and compassion. I’ve shared some of her writings as a scripture scholar and tutor for Church Army to compile a series of Advent and Lent Reflections which have been widely used. Shortly after Annie’s death I decided to collate her writings alongside the many tributes and memories her friends and colleagues sent us. We were acutely aware as a family that some of her nieces, nephews and godchildren were too young to remember much about her so putting all this material together in one place seemed a good idea. This gradually grew into a book, complete with photos, which Church Army has published. We agreed not to set a charge for the book but put a donation slip inside if people wish to support Church Army’s work. Church Army nurtures people in their faith with a special mission for the marginalised and vulnerable. Annie’s role was as Lead Training Tutor for lay evangelists.

The book went through numerous modifications. I sent the penultimate draft to two J&P friends for their thoughts before completing the final version. Joan Sharples, my valued colleague for many years on the former Shrewsbury Diocese Justice and Peace Commission, said: “I can see it was a book that needed to be written. What an experience for you, Anne. Another of your gifts to her – and hers to you. The experience of mothering – the mutuality of giving and receiving – seems, to me, so resonant of my relationship to God.”



And in the book’s foreword, journalist and Justice and Peace activist, Ellen Teague says “this book will console all who are bereaved.” Ellen concludes: “What has Annie’s death taught us? To accept the impermanent nature of our earthly life and the infinite nature of God’s love; to put the needs of others before our own; to cheerfully give the gift of our time; to listen without judgement; to offer praise and encouragement; to have a smile for everyone we encounter; to retain a sense of fun; to be thankful; to take nothing for granted; to put our trust in God; to live life to the full.”

Jon, fellow student on a Biblical Studies Masters course in 2002-3 and now Lighthouse Mission Priest for Leeds, says “Annie has left a legacy of a 'love and justice' shaped life. This book helps to articulate some of Annie’s heart and vision.”

Annie loved long walks where she could take time to enjoy the beauty of the natural world and rest in the presence of God. At the end of one of her pilgrimage blogs Annie quoted Helen Keller: “Life is either a daring adventure or it is nothing at all.” So here was the title for the book. We are delighted that *A Daring Adventure* has now travelled across the UK and also to Australia, New Zealand and Kenya as we share her story.

To order a copy of *A Daring Adventure* please send your full postal address to Anne O’Connor at: adaringadventure@hotmail.com Read Ellen’s foreword in full here: <https://www.indcatholicnews.com>

The Lost Words: A Spell Book by Robert Macfarlane and Jackie Morris

In 2018, Robert Macfarlane and Jackie Morris produced a book called *The Lost Words Spells*. The prompt of the book was the editing of the 'Oxford Junior Dictionary' in recent years. The junior edition of the Oxford Dictionary is aimed at readers ages seven and up and since 2007 the editors have removed from the book many words used to denote/describe things of nature – some of them relatively common words, such as: acorn, bluebell, ivy, fern, moss, blackberry, dandelion, lark, raven, heron, starling, hazel, heather, goldfinch, grey seal, otter and kingfisher.

The editing body of the OED had determined that the words were of little and lessening use to the modern child. Youngsters weren't hob-nobbing with hedgehogs and wrens (also excised) and frogs and buttercups (another casualty!), and so needn't be introduced to words that served well only with regards to the out-of-doors. They excused their actions on the grounds that they needed room for other, newer words with greater relevance to the modern child. Like: attachment, blog, broadband, chatroom, database, committee, and voice-mail.

In 2015, authors Margaret Atwood, Helen Macdonald, and Macfarlane, among other novelists and nature writers, expressed their dismay in an open letter to Oxford University Press. "Childhood is undergoing profound change; some of this is negative; and the rapid decline in children's connections to nature is a major problem," they wrote.

The Lost Words is a 'book of spells' that seeks to conjure back the near-lost magic and strangeness of the nature that surrounds us. It transcends age barriers inspiring children and moving adults with its wide appeal. It is a large hardback book – over A4 in size, and the gold lettering and eye catching 'charm' of Goldfinches on the front cover give a hint of the treasures that lie within. Each lost word is conjured back to importance through Robert's powerful spells. They are called 'spells' rather than poems as they are designed to be spoken (or sung!) out loud in order to summon back these words and creatures into our hearts. Robert explains: "We've got more than 50% of species in decline. And names, good names, well used can help us see and they help us care. We find it hard to love what we cannot give a name to. And what we do not love we will not save."

Although the book began as a response to the removal of everyday nature words it grew to become a much broader protest at the loss of the natural world around us, as well as a celebration of the creatures and plants with which we share our lives, in all their wonderful, characterful glory.

Each acrostic spell has 3 accompanying artworks by Jackie Morris – a glorious triptych of watercolour painting – firstly a clever but solemn display of the creature or plant's absence from our world, then the spell itself accompanied by an 'iconesque' self portrait of the central character surrounded with sumptuous gold leaf, and finally the creature or plant is depicted embedded in its natural habitat.

The book's beauty of both image and word is partly what has won it hundreds of thousands of admirers in a matter of months. But it is also the bearer of a powerful message about the need to close the gap between childhood and the natural world. This combination of beauty and urgency – enchantment and activism – is at the heart of the success of *The Lost Words*.

And so re-wilding begins from a grass roots level as readers aspire to bring this book into the hands of our primary school children – with the aim of re-igniting their relationship with their environment.

There are now numerous kick-starter campaigns across the UK to get copies into as many schools as possible. The idea was initiated by Jane Beaton, who drives a school bus and spontaneously decided to get the book into every school in Scotland. There are also campaigns to get copies into all state primary schools in five London boroughs, in all of North Yorkshire, Norfolk, all of Wales, Cornwall, Bedfordshire, Cambridgeshire, Peterborough, Suffolk, Cornwall, Gloucestershire and Warwickshire!

Eva John has written and designed a free-to-download 'Explorer's Guide' to *The Lost Words*, which is being widely used by teachers and educators across the world. It can be downloaded for free from the John Muir Trust, who have supported the book generously from the beginning of its life.

<https://www.thelostwords.org/lostwordsbook/>

The Lost Words: Rediscover our natural world

Robert Macfarlane (author), Jackie Morris (author) £20.00 Hardback 128 Pages / Published: 05/10/2017

Publisher: Penguin Books Ltd ISBN: 9780241253588 Number of pages: 128 Weight: 1490 g Dimensions: 375 x 277 x 17 mm

<https://www.waterstones.com/book/the-lost-words/robert-macfarlane/jackie-morris/9780241253588>

A MUSICAL COMPANION PIECE <https://www.thelostwords.org/>

Spell Songs is a musical companion piece to *The Lost Words: A Spell Book* by author Robert Macfarlane and artist Jackie Morris. This mixed media CD is accompanied by sumptuous illustrations from Jackie Morris, new 'spells' by Robert Macfarlane, enlightening thoughts by Robert, Jackie and Spell Singer Karine Polwart and stunning photography by Elly Lucas.

In 2018 Folk by the Oak Festival commissioned *Spell Songs* because of their love of *The Lost Words* book. *Spell Songs* comprises eight remarkable musicians whose music engages deeply with landscape and nature; musicians who are perfectly placed to respond to the creatures, art and language of *The Lost Words*. They spent a week in Herefordshire bringing this music together in the company of Jackie Morris. Art inspired music and music inspired art. Jackie Morris immersed herself in the musical residency where she created new iconesque artwork of each musician and their instruments portrayed in an unexpected and enchanting way. These stunning new artworks accompany the CD.

Spell Songs allowed these acclaimed and diverse musicians to weave together elements of British folk music, Senegalese folk traditions, and experimental and classical music to create an inspiring new body of work. Here are 14 songs which capture the essence of *The Lost Words* book. Spoken voice, whispers, accents, dialects, native languages, proverbs, sayings, birdsong, river chatter and insect hum all increase the intimacy of the musical world conjured by the songs. Inspired by the words, art and ethos of *The Lost Words* book, each musician brings new imaginings, embellishments and diversions which are rooted in personal experience, a deep respect for the natural world, protest at the loss of nature and its language and an appreciation for wildness and beauty.

Publisher: Folk by the Oak ISBN: 9781527239616 Number of pages: 112 Dimensions: 245 x 175 x 21 mm

THE LOST WORDS BLESSING

Enter the wild with care, my love

And speak the things you see

Let new names take and root and thrive and grow

And even as you travel far from heather, crag and river

May you like the little fisher, set the stream alight with glitter

May you enter now as otter without falter into water

Look to the sky with care, my love

And speak the things you see

Let new names take and root and thrive and grow

And even as you journey on past dying stars exploding

Like the gilded one in flight, leave your little gifts of light

And in the dead of night my darling,

find the gleaming eye of starling

Like the little aviator, sing your heart to all dark matter

Walk through the world with care, my love

And sing the things you see

Let new names take and root and thrive and grow

And even as you stumble through machair sands eroding

Let the fern unfurl your grieving, let the heron still your breathing

Let the selkie swim you deeper, oh my little silver-seeker

Even as the hour grows bleaker, be the singer and the speaker

And in city and in forest, let the larks become your chorus

And when every hope is gone, let the raven call you home

MORE ABOUT THIS SONG

This song, *The Lost Words Blessing* was written in Scottish Gaelic folkloric form by a group of European musicians – Julie Fowlis, Karine Polwart, Seckou Keita, Kris Drever, Rachel Newton, Beth Porter, Jim Molyneux, Kerry Andrew. The form is inspired by blessings in Scottish Gaelic, particularly from a beautiful collection of charms and incantations called *Carmina Gadelica*. It is offered both in hope and light, and in grief for the losses yet to come. <https://thebirdsings.com/lost-words-blessing/>

Watch *The Lost Words Blessing* on Youtube:

<https://www.bing.com/videos/search?q=karine+polwart+lost+words&&view=detail&mid=1B78B74EA7C4E0DE39C51B78B74EA7C4E0DE39C5&&FORM=VRD GAR&PC=SANS AIOS&ssp=1&darkschemeovr=0&setlang=en-gb&safesearch=moderate>

FILM INSTALLATION Tate Liverpool EMILY SPEED: FLATLAND Until 5 June 2022

A new film installation by North West based artist Emily Speed. The film is inspired by Edwin Abbott's 1884 novella *Flatland*, a satire of Victorian society, where all existence is limited to two dimensions. In this society men may have any number of sides depending on their status. Women, on the other hand, are thin, straight lines who are at the bottom of the hierarchy. As their pointed ends are considered to be dangerous, they are restricted to separate entrances and must paint one end of their line-body orange as well as swaying continuously to alert others to their presence. A satire of Victorian society and the role of women within it, the book poses provocative questions about perception, reality and metaphysics and has influenced and inspired artists and scientists alike.

Known for her work examining the relationship between the body and architecture, Speed's practice considers how a person is shaped by the buildings they have occupied and how a person occupies their own psychological space. Working in many different media, including sculpture, drawing, performance and film, Speed regularly collaborates with choreographers, dancers and filmmakers and embeds community groups and real-life narratives within her work. Emily Speed was announced as the successful applicant of the inaugural Art North West scheme; an open call issued by our gallery for artists based in the north west of England to submit ideas for a project or exhibition to be shown at Tate Liverpool.

Flatland is centred around a new film installation, which uses set design, choreography, and costume to depict flattened hierarchies within a close-knit community of women. This is accompanied by a second film that focuses on a single performer, signing a text written by author Eley Williams in British Sign Language.

Echoing Abbott's novella, the performers in Speed's film begin line-like and rigid before working together and unfolding to create more colourful, layered and complex shapes through increasingly vibrant movement. This evolution is also realised through costume. The performers wear functional housework garments, such as aprons and tabards that contain hidden elements relating to the set design. The work can be understood through a mixture of audio and visual components. These include text and on-screen visuals alongside British Sign Language interpretation.

Audio description: <https://www.tate.org.uk/whats-on/tate-liverpool/exhibition/emily-speed-flatland/exhibition-guide>
https://www.tate.org.uk/whats-on/tate-liverpool/exhibition/emily-speed-flatland?utm_source=emarsys&utm_medium=email&utm_campaign=CRM_TL_MAA_Nov_w3_2021_Winter_At_TL&sc_src=email_3347191&sc_customer=994796&sc_lid=238876920&sc_uid=OggMTkDR9j&sc_lid=3545&sc_eh=80bc33d031413e6b1

CHURCH ACTION ON POVERTY ANNIVERSARY QUIZ

To start the year, you're invited to join us for a fun quiz evening on Zoom. You'll get the chance to meet other Church Action on Poverty supporters, enjoy a fun, friendly quiz, and learn a bit more about Church Action on Poverty and our plans to mark our 40th anniversary this year.

31 January, 7:30pm – 9:00pm Online

The quiz is designed for teams of 4–6 people. If you can assemble a team from your church or group, that's great! You should agree a name for your team. Each member should register separately, and enter the agreed team name when they sign up. If you can't assemble a team yourself, don't worry! Just register your details, and we'll assign you to a team with other individual participants. Sign up now!

<https://www.eventbrite.co.uk/e/anniversary-quiz-celebrate-church-action-on-povertys-40th-year-tickets-240004338437>



WEEK OF PRAYER FOR CHRISTIAN UNITY 2022

WPCU is traditionally celebrated between January 18 and January 25 – the octave of St. Peter and St. Paul.

The story of the Magi visiting the Holy Family in Bethlehem is a very familiar one. The Magi have sometimes been seen as a symbol of the world's diversity – different religions and cultures – that come to pay homage to the Christ-child. The story might therefore represent the unity of all created that God desires.

The materials for WPCU 2022 has been prepared by the churches of the Middle East, the history of which was, and still is, characterised by conflict and strife, tainted with blood and darkened by injustice and oppression. The Christians of the Middle East offer these resources conscious that the world shares many of the travails and much of the difficulties that it experiences, and yearns for a light to lead the way to the Saviour who is the light that overcomes darkness.

Resources – including daily reflections and an example order of service – are available for download [HERE](https://ctbi.org.uk/resources-for-week-of-prayer-for-christian-unity-2022/): <https://ctbi.org.uk/resources-for-week-of-prayer-for-christian-unity-2022/> There will be no printed resources for 2022.

Find more information about WPCU on the Churches Together in Britain & Ireland website <https://cte.org.uk/>

And follow updates on Twitter using the hashtag [#wpuc2022](https://twitter.com/wpuc2022)

CAFOD NEWS

Emma Nolan & Patrick Gardner Community Participation Coordinators – Lancaster Diocese write:

Celebrating 60 years

2022 is the 60th anniversary of CAFOD, which was set up by a team of volunteers from the Union of Catholic Mothers (UCM), the Catholic Women's League (CWL) and the National Board of Catholic Women (NBCW). You are part of the legacy of this group of dedicated and visionary women. Throughout the year ahead we will be marking 60 years of volunteering to make the world more just.

At the cornerstone of CAFOD's foundation all those years ago was **Lent Fast Day** <https://cafod.org.uk/Fundraise/Family-Fast-Day> and on Saturday 5 February all our volunteers across the country will be coming together virtually to celebrate all that Fast Day collections have made possible over the years. Please do sign up for a morning of sharing stories and preparing ourselves for an inspiring Lent, which this year sees us joining together to Walk against Hunger. <https://cafod.org.uk/News/Events/Lent-gathering-volunteers>

Important dates coming up:

Family Fast Day this Lent

Over the last 60 years we have seen that our volunteers have a huge effect on Fast Day donations. By doing things like speaking at Mass, gathering others to help and, more recently, having a contactless device, you help Fast Day make a real impact in the world. <https://cafod.org.uk/Fundraise/Parish-fundraising/Contactless-device-FAQs>
Please do all you can, once again, to inspire your community. Call or email us if you have any ideas or queries.

As you know this Fast Day we are sharing about Amie from Sierra Leone whose daughter, Lombeh, suffered from malnutrition as a baby and the nun whose clinic assisted them, Sr Anthonia. Join us on 5 Feb to hear more from colleagues who work alongside Sr Anthonia. Your parish priest will receive his pack from 11 January and the envelopes by the end of January.

Saturday 5 February: Book onto the Fast Day briefing 10am – 12 noon (hosted on Zoom)

<https://cafod.org.uk/News/Events/Lent-gathering-volunteers>

Sunday 6 March: Distribution of Fast Day envelopes and date for talks at Masses

https://cafod.org.uk/content/download/57981/790793/version/1/file/Lent_2022_Short%20talk_v3.pdf

Friday 11 March: Lent Family Fast Day find everything you need here

Sunday 13 March: CAFOD Fast Day collection date. Alternative day for talks.

Saturday 26 March: Community Walk Against Hunger – Speak to your parish priest about planning a parish walk.

This Lent, we would love parish communities to come together to take part in our Community Walk Against Hunger on Saturday 26 March, as part of the 40 day Walk Against Hunger sponsored walking challenge for individuals. Could you speak to your parish priest and friends in the parish soon about planning a sponsored parish walk to join parishes all over England and Wales? We hope parishioners and parish priests will value the opportunity to bring the community together safely. Sign up information here: <https://cafod.org.uk/Fundraise/Sponsored-challenge-events/Community-Walk-against-Hunger>

A simple way you can help protect human and environmental rights

Communities we work with around the world are experiencing inequalities and exploitation, and this is linked to the activities of UK companies. We're calling on the UK government to introduce a new Business, Human Rights and Environment Act to hold business to account when it fails to prevent human rights abuses and environmental harm. Please do add your voice to the call. <https://cafod.org.uk/Campaign/Human-rights>

Afghanistan

Thank you for your commitment to standing alongside our sisters and brothers experiencing extreme hunger in Afghanistan with parish collections for the Afghanistan Crisis Appeal. You can find our news of emergencies here: <https://cafod.org.uk/News/Emergencies-news> If you weren't able to hold a parish collection in December, there is still time to arrange one or to place a notice in the parish newsletter or on the parish Facebook page. More details here: <https://cafod.org.uk/Give/Donate-to-Emergencies/Afghanistan-Crisis-Appeal>

Lord, as we enter our new year we pray that children throughout the world, especially those in Afghanistan and Yemen who are suffering unbearable hardship, will be helped by those of us who have excess giving generously to those who have nothing. We pray also that the issues giving rise to those hardships will be resolved through peaceful negotiation. Amen. Trevor Stockton, CAFOD volunteer

CHRISTIAN AID CHANGEMAKERS CONFERENCE: REAL PEOPLE, REAL CHANGE

Join Christian Aid's virtual supporter conference: 20-25 February 2022

Can you help change the world in 2022? Find out how you can be a changemaker and hear directly from our partners in Zimbabwe who are making lasting change. Real people, real change. Whether you join us for one session or for all of the conference, we hope you'll feel equipped to be a changemaker in 2022 and join us in a movement for change this Christian Aid Week. We will be joined by a number of inspiring speakers including + John Sentamu (our new chair) and our partners in Zimbabwe.

You can't go back and change the beginning, but you can start where you are and change the ending - C.S Lewis.

What would you like to do? We've designed the conference to help you get the most out of it. We have broken this down into 3 'workstreams' that you can follow:

Overview - new to Christian Aid, or wanting to find out more about our core work? You can try out some of the overview workshops.

Fundraising - looking for ways to support us and inspire your church or community? Follow the fundraising workstream.

Acting and Praying - are you inspired to campaign, use our resources, or look to see how theology and prayer might help you or your church? Follow the acting and praying workstream.

You don't need to follow a specific workstream and you can mix them up but if there is a specific area of our work you're interested in, we've designed this to help you.

How do I sign up? Browse the programme and when you're ready to sign up follow one of the links. You can use the single sign up form (in Eventbrite) to select as many sessions as you'd like. You'll receive a confirmation email of your booking. https://www.christianaid.org.uk/get-involved/events/changemakers-conference-programme?utm_source=conference&utm_medium=CTA&utm_campaign=Im%20ready%20to%20sign%20up

Two hours before each session you will receive the Zoom link and password for the sessions you've registered for.

Regional sessions. We have designed our regional sessions (Tuesday 22 at 7:30pm) to be specifically for supporters living in these areas. Please use our programme to sign up for these sessions. There is also an additional session for supporters in Wales (Thursday 24, 7:30pm) Find out more, and sign up to the sessions here: <https://www.christianaid.org.uk/get-involved/events/changemakers-conference>

DIARY

FEBRUARY

13 Racial Justice Sunday <https://cte.org.uk/racialjusticesunday2022/>

20 World Day of Social Justice: A Call for Social Justice in the Digital Economy www.un.org/en/observances/social-justice-day/

20 Working for Peace in the Middle East: CND online conference: <https://cnduk.org/>

26 NJPN Networking Day via Zoom www.justice-and-peace.org.uk 0207 901 4864

27 Church Action on Poverty Sunday: www.church-poverty.org.uk 0161 872 9294

28 – 6 March Fairtrade Fortnight www.fairtrade.org.uk 0207 405 5942

MARCH

4 World Day of Prayer: 'I know the plans I have for you' Prepared by the women of England, Wales and Northern Ireland (EWNI) 01892 541411 www.wwdp.org.uk

11 CAFOD Lent Fast Day www.cafod.org.uk 0207 733 7900

● **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