

## NJPN North West Justice & Peace E-Bulletin mid June 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](mailto:anneoc980@hotmail.com)

### 'WHY MUST I GO TO RWANDA?'

**Jason Farrell** Sky News Home editor 14 June 2022

"I can't sleep. I can't eat. Why must I go to Rwanda?": Channel migrants speak out ahead of their expected deportation today.

Zahir, 25, who doesn't want to give his real name, fled Iraq two months ago. He said his life was in danger after he got into a fight with a family member who had links with the government and had threatened to kill him. His 3,500-mile journey through Turkey and Europe took him about a month, mostly travelling in the back of a lorry on a trip organised by human traffickers. He spent a further nine days in Calais before boarding a flimsy boat to get to the UK, touching shore on 23 May this year.

Less than a month after stepping foot on the beaches of Dover he has been told by UK officials that he, and a friend he travelled with, will be on the first plane to Rwanda on Tuesday.

Speaking to Sky News by phone from Colnbrook House detention centre near Heathrow, he said: "They told me you will go to Rwanda tomorrow. But we say, 'why we go to Rwanda tomorrow?' "We are very, very nervous, we are very, very unhappy. We don't know what to do. We don't know why we are here."

Opportunities for a legal challenge are dwindling and it looks ever more likely Zahir will fly 6,000 miles to yet another continent and a very uncertain future.

He says "I can't eat, no sleep, nothing. We don't want to go to Rwanda. The Home Office, they just asked 'why you leave Iraq? Why you want to claim asylum?' and I just say 'my life in danger'".

"They say 'OK' and give us a ticket to say that your case has (been) refused. And they give us a ticket, removal direction to Rwanda. They didn't ask another question about what happened, or why, with who."

At a similar detention centre, Brook House in Gatwick, Sayed (not his real name) and his friend have managed to postpone their deportation to Rwanda. Both are from Afghanistan. Sayed left in 2018 and his friend Abdul fled last year as the Taliban took control of the country. Abdul claims to have been caught in an explosion and is still in pain from the wound. "The Taliban tried to kill him," says Sayed, speaking by phone inside the detention centre. "He got hit by a bomb. He's still suffering. He's got a lot of pain in his head, hand, his body. He's always going to the doctor and taking tablets."

Sayed first came to the UK aged 15 in 2008, then he went to France and was detained coming back on a boat earlier this year. He paid traffickers £1,900 to cross back over the English Channel. He has family in Birmingham and hopes he'll be able to join them. He says both he and Abdul would rather die than be deported to Rwanda. "We are going to kill ourselves. It's very difficult for us you know. We ran away from our country, and they are now sending us to Rwanda. This is not right. We want our rights in the United Kingdom. I never heard of Rwanda in my life."

There is little for Sayed and Abdul to do but wait.

Behind the barbed wire fences at Brook House, detainees can catch a glimpse of planes barrelling down Gatwick airport's runway, just across the road. None of them know for sure whether soon they will be on a plane heading to Africa.

If they do, it is not because they don't have a right to claim asylum in the UK, but because they came to the UK by paying traffickers to cross the Channel on a boat, and the government believes this policy will deter others from doing the same.

The government said it had expected legal challenges, but as of writing, the first flight for Rwanda is still scheduled to leave on Tuesday.

**Read in Sky News:** <https://apple.news/AJeEQocm5Q1C7E1zTJbq-6Q>

## RWANDA ASYLUM PLAN: FIRST REMOVAL FLIGHT WILL TAKE OFF, FOREIGN SECRETARY SAYS

**Joseph Lee & Adam Durbin BBC News** 14 June 2022

The first flight taking asylum seekers to Rwanda will take off and people who are not removed on Tuesday will be on subsequent flights, Liz Truss has said. The foreign secretary said it would "establish the principle" and break people traffickers' business models. Seven or eight people are due to be removed on Tuesday, after dozens won legal cases to be taken off. But more legal challenges are set to be heard.

Church of England leaders described the plan as an "immoral policy".

Three more legal challenges from people set to be flown to the east African nation's capital Kigali are expected to be heard in the courts before the flight departs. A last-ditch attempt to block the flight altogether was rejected by the Court of Appeal on Monday, however.

Speaking to BBC Breakfast, Ms Truss confirmed the flight will depart as scheduled even if only a small number of people were on board, describing it as a "key part of our strategy for tackling the appalling people smugglers who are trading in people's hopes and dreams". She said: "If people aren't on the flight today, they will be on subsequent flights to Rwanda. Ms Truss added the government was prepared to "face down" future legal challenges to its plans, adding: "It's about making sure that people have a safe future in Rwanda and we're determined to follow through on it".

The flight on Tuesday evening was originally due to carry dozens of passengers, but most succeeded in their individual appeals against deportation. It was not clear exactly how many will leave on the flight: on Monday night, the Home Office said it was eight, while the charity Care4Calais said the number had fallen to seven.

Tuesday's flight is due to be the first in a five-year trial, in which some asylum seekers deemed to have entered the UK illegally are transported to Rwanda to claim refuge there. They will get accommodation and support while the Rwandan government considers their application, and if they are successful they can stay in the country with up to five years' access to education and support. If their asylum claim is unsuccessful, they will be offered the chance to apply for other immigration routes, but could face deportation from Rwanda.

In a letter to the Times, senior Church of England leaders described the plan as an "immoral policy that shames Britain". Signed by the archbishops of Canterbury and York and more than 20 other bishops who sit in the house of Lords, the letter said those being deported have had "no consideration of their asylum claim... or any attempt to understand their predicament". The letter, signed by the entire senior leadership of the Church of England, said those being sent to Rwanda have had no chance to reunite with family in Britain. "Many are desperate people fleeing unspeakable horrors. These are people Jesus had in mind as he said when we offer hospitality to a stranger, we do it for him," it says. "We cannot offer asylum to everyone, but we must not outsource our ethical responsibilities, or discard international law - which protects the right to claim asylum."

It's not the first time the Archbishop of Canterbury has criticised the plan - he described it as "the opposite of the nature of God" in his Easter sermon. At the time, the Home Office responded that the UK had a "proud history" of supporting those in need. The BBC has contacted the Home Office for a response to the letter.

<https://www.bbc.co.uk/news/uk-61791994>

## MIGRANT DEPORTATION AN "IMMORAL POLICY THAT SHAMES BRITAIN," SAY BISHOPS

**Source: Church of England** 13 June 2022

The senior leadership of the Church of England has denounced plans to deport migrants to Rwanda as an "immoral policy that shames Britain". The archbishops of Canterbury and York and the other 23 bishops that sit in the House of Lords have written a letter to The Times to be published on Tuesday 14 June, when the first flight is scheduled to leave Britain for Rwanda. The letter says: "Whether or not the first deportation flight leaves Britain today for Rwanda, this policy should shame us as a nation." It adds that, "our Christian heritage should inspire us to treat asylum seekers with compassion, fairness and justice, as we have for centuries."

The letter, signed by the Most Rev Justin Welby and the Most Rev Stephen Cottrell, as archbishops of Canterbury and York, and also by the bishops of London, Durham, Exeter, Birmingham and Manchester, warns that those being deported have not had a chance to appeal or to see family in Britain. No attempt has been made to understand their predicament, it adds. "They are the vulnerable that the Old Testament calls us to value," it adds, explaining that "evil trafficking" must be combatted by providing safe routes to the UK to "reduce dangerous journeys".

**Campaigning:** <https://care4calais.org/stop-rwanda/>  
<https://www.indcatholicnews.com/news/44894>

## NEW RESOURCE FOR REFUGEE WEEK 20 JUNE - 26 JUNE

**Source: J&P Scotland** 13 June 2022

Justice & Peace Scotland has produced a daily reflection for Refugee Week 20 June - 26 June entitled, "*They Have Not Looked You In The Eye*". The words were used by Pope Francis when he met with refugees at the Mytilene reception centre on Lesbos, Greece in December 2021. The world is seeing the highest numbers of displaced people in human history, and the causes - war, persecution, extreme poverty and the climate crisis - remain unaddressed.

Refugee Week takes place around World Refugee Day on 20 June. It is an annual festival which celebrates the contribution of refugees to society and enables people from different backgrounds to connect beyond labels, as well as encouraging understanding of why people are displaced, and the challenges they face when seeking safety.

The five reflections in this resource are intended to highlight the experiences and challenges of people seeking asylum. They are designed for use in Catholic schools for Refugee Week, however they are also ideal for personal/group reflection. Each one is accompanied by quotations from Pope Francis, and a short prayer, which could be used for form time or assemblies each morning.

Danny Sweeney of J&P Scotland, who wrote the resource, has said:

"A few weeks ago this government broke international law, and over 70 years' commitment to the Refugee Convention. It now refuses to hear claims for international protection, forcing vulnerable people to choose between returning to the warzones they have fled, or going to Rwanda, a country with a questionable human rights record. Last year, in Mytilene, Pope Francis reminded us that it is only those who have never looked into the eyes of refugees who want to abandon them. We hope this resource means that students across schools can take five minutes each morning to look at the faces, hear their experiences of our brothers and sisters, and pray with Pope Francis for them: the families who live never knowing the fate of their loved ones, and for the change of heart which we need in this country to address the crisis of hospitality which we have allowed to take hold."

You can download "*They Have Not Looked You In The Eye*" from the Justice & Peace Scotland website:

[www.justiceandpeacescotland.org.uk/Portals/0/refugee%20week%202022%20reflections.pdf](http://www.justiceandpeacescotland.org.uk/Portals/0/refugee%20week%202022%20reflections.pdf)  
<https://www.indcatholicnews.com/news/44893>

*"Those who are afraid of you have not looked you in the eye.  
Those who are afraid of you have not seen your faces.  
Those who fear you have not seen your children.  
They have forgotten that dignity and freedom transcend fear and division."*

## MUSIC HELPS YOUNG REFUGEE COPE IN DETENTION CENTRE

**Source: Care4Calais/Facebook** 1 June 2022

A young refugee who is a musician, writes about his experience in a detention centre.

When I arrived in the UK it was during the pandemic, and I was sent to Napier Barracks. It was really not a nice place - there were 400 people there and half got Covid. We slept in rooms with 20 people in them, with only a few blankets between us. It was frightening to be there. The one good thing about Napier was that I was introduced to Care4Calais, and especially a volunteer called Lily. They really helped us with all sorts of things. Mainly that was shoes and clothes, but sometimes there were other things too. And after a while, I plucked up the courage to make a special request - a violin!

My name is Seyed, I'm a 29-year old Iranian Kurd from the Kurdish region Kermanshah of Iran. My people are persecuted in so many lands it is hard to find a safe place to live. My political and religious beliefs differed from those of the government, and it became very difficult for me to stay. I have a big family, with three sisters although I am the only son. My family were able to help me escape, and we found someone who could get me to safety. I didn't know where I was going, that was left up to the smuggler - we just paid for the safest place possible.

It took a month for me to get to the UK, but I was very happy to be here. However, I missed my family and the times we spent together making music and dancing. I should explain that music is very important in my culture, it's how we express ourselves, socialize and have fun. My brother in law was an expert violin player, he'd got me interested a few years ago and while I am not at his level, I was pretty good. I didn't play the violin at home, but an instrument called the Taar, which is common in Afghanistan, Iran and Iraq. Playing the violin has always been a huge part of my life, and I really missed it while I was waiting for asylum in the UK.

Music always made me happy, and that's why, after some time, I asked to Lily if she could find me a violin. She said of course she would try, but violins were quite rare and often expensive. Over the months I asked her again a few times and she always said she was still looking. Meanwhile I listened to music on my phone, but it wasn't quite the same as playing. Lily posted on social media, and asked friends and other volunteers but no luck. But then in March she heard about a music exhibition in Liverpool from a post on one of the Care4Calais chat groups, and she told them she had a refugee who was very keen on music, and would like a violin.

It was amazing, Melodie, another volunteer, saw the message and quickly messaged back "I may have one". She said she used to play violin and last year she bought one as she wanted to start playing again after a long break. But she had not used it, and "it's just sat in the house gathering dust. So, I feel it is meant for Seyed to have". Now, by this time I had been moved to Manchester, but I kept in touch with Lily. And so, to my surprise I got a message from Lily - saying she said she had found me a violin! I was so happy. The violin didn't quite play as it was missing some parts but I video-called my brother in law and we managed to fix it so I could play. To be able to play the violin makes me feel so happy. I know how hard it was to find and I really appreciate Lily doing this for me when she had so many other people to help; I will never ever forget Lily and the kindness she showed me.

For more information or to volunteer or donate to Care4Calais go to: <https://Care4Calais.org>

**Care 4 Calais** have a great section on their website clarifying a lot of things about refugees and why they are here. <https://care4calais.org/the-refugee-crisis/>

### HOW CAN **WE** HELP OUR REFUGEE FRIENDS TO HEAL?

Sharon, our NJPN E Bulletin editor, included the following article from Sister Patricia, who is a volunteer detention visitor for JRS UK in her latest bulletin. You can download the NJPN Bulletin here: <https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2022/06/NJPN-E-Bulletin-12th-June-2022.pdf> :

Each year in June we mark Refugee Week: a time we celebrate our refugee friends, their contributions, creativity and their resilience. The theme of this year's Refugee Week is 'Healing'; reminding us that refugee friends carry within them deep hurts, not only from the country from which they came originally, but also from their experiences in the country that is supposed to be their sanctuary.

As I pondered on the theme of healing the question that came to me was: **How can we help our refugee friends to heal?** By 'we' I mean those of us who work with JRS, but also our society, because welcome and inclusion must be part of the healing process.

To speak of healing implies *brokenness*, in need of *repair*. We are all broken in some way or another and reflecting on this I was reminded of an image of Kintsugi.



Kintsugi is the Japanese art of repairing broken pottery by mending the areas of breakage with lacquer mixed with powdered gold, silver, or platinum. The result is that the cracks are not just glued together, or hidden, but are made obvious and are seen as a means of creating something new. The result of the repair is an improvement or enhancement of the pot on its condition even before it was broken. It is a restoration that enables the pot's brokenness to become something glorious.

But it takes a long time for this process to be completed. In the case of a pot, it is a three a month's process of stages of restoration. It takes patience and attention, it involves the living with the incomplete in the knowledge that eventually, the pot will not only be repaired but transformed. Reflecting on this image reminds us that our painful experiences remain with us, but they can undergo a change to become something that is life-giving to ourselves and those we meet.



Our refugee friends are not pots but people who have endured great pain and hurt. But through that they somehow manage to keep going and some have even used their negative experiences to help and inspire others. This has certainly been the experience of those of us who interact with friends of JRS. We would all agree that we are richer for knowing them, even in their brokenness. As we search for ways to help and support them through their traumas and their journey to healing it's important to remember that they are not only broken but talented, creative people who have navigated troubled waters we could only imagine. It is for us to listen and be amazed during this week of celebrating who they are.

## BRUCE KENT, PEACE CAMPAIGNER, HAS DIED

The family have shared the following announcement and fuller obituaries are following from so many around the world: *It is with great sadness, but deep gratitude for his life and gifts, that Bruce Kent's family announce his death, on 8 June after a short illness. He would have been 93 on 22 June.*

**Read more, including tributes, here:** <https://www.indcatholicnews.com/news/44865>

## BRUCE KENT: 'A TRUE MAN OF PEACE'

**Ellen Teague** 11 June 2022

I wonder how many people hearing Bruce Kent speak about peace activism in a Tablet webinar on 12 May and then seeing him attend the annual Conscientious Objectors service in Tavistock Square on 15 May marvelled at his continuing inspirational commitment to peace-making in his 93rd year. Of course, he was partly able to manage it with his wife of 34 years - companion peace campaigner, Valerie Flessati - alongside him.

He was a great orator and his words at Pax Christi AGMs, Justice and Peace events, protests at places from Trafalgar Square to Faslane and literally thousands of events over the years will continue to inspire the millions who heard him speak live.

But speaking out was never linked to the size of an event. In early March he felt compelled to join a small CND delegation delivering a letter to the Russian Embassy in London, which said: "For the sake of Ukrainian children taking shelter from Russian missiles; for the sake of all those who will die if the situation escalates and for the sake of the millions of us who will perish if the heightened risk of nuclear war turns into a nuclear conflict, we urge your government to halt the attacks, withdraw the troops and withdraw the nuclear threats."

He lent support to many campaigns. Earlier this year when Campaign against the Arms Trade highlighted the seventh anniversary of the Saudi-led coalition's entry into the war in Yemen, where the Coalition's bombing campaign caused around 9,000 civilian deaths with many more injured, he said, "I am so glad that you have drawn attention to the barbarism of the war in Yemen in which Britain, as an arms supplier, is very responsible." His last blog for the National Justice and Peace Network called for Catholics to support the Peace agenda of Pope Francis - eight years younger than himself. And in it he deplored that at COP26, the recent UN meeting on Climate Change held in Glasgow, the massive contribution to CO2 output by the world's military hardly got a mention despite all the efforts of peace activists outside the official meeting.

The most prominent Catholic peace activist in Britain for more than half a century, Bruce Kent has served in management of the Campaign for Nuclear Disarmament (CND), the International Peace Bureau, the Movement for the Abolition of War, as well as Pax Christi, the Catholic Movement for Peace. He has been vice president of both CND and Pax Christi UK.

His compassion for people facing hardship or trouble, and victims of conflict, goes back to his youth. During schooldays at the Jesuit's Stonyhurst College "where I became an orthodox, right wing young Catholic" he remembers making a fuss about the situation of a cleaner who had a two mile walk to work and he thought transport should be provided. All his life he was quietly attentive to people on the margins. After a period of national service in the British Army, where he served in Northern Ireland, and reading law at Oxford University, he entered a seminary to train as a Catholic priest. The seminary encouraged outreach and he paid weekly visits to a TB sanatorium. He reflected that, "being a Catholic was more than reciting prayers and saying Mass."

In 1969 he was in Biafra during the Nigerian Civil War and saw the victims of the embargo imposed there. He used to point out that one and a half million people starved to death and the blockade was made possible by British weapons. "Biafra taught me the importance of fighting injustice's causes - not just its symptoms" he said, and he has felt the same about the many wars since that time. To ignore the causes of injustice and war "is to short-change the poor of this world". He felt that war and militarism could not be treated as separate issues by any aid agency dealing seriously with poverty.

Bruce was first introduced to the Catholic peace movement in the 1960s. He had met and greatly admired US Archbishop Thomas Roberts SJ at that time, who played a significant role in promoting recognition of conscientious objection to war, using the example of Franz Jägerstätter, an Austrian Catholic who was beheaded in 1943 for his refusal to serve in Hitler's army. People like Jägerstätter, Roberts argued, should know they have the clear support of Church teaching. He also took the view that nuclear weapons involve immoral actions: the destruction of innocent people and a willingness to perform such acts in given circumstances. Bruce had witnessed 'Ban the Bomb' demonstrations in London and developed an affinity with peace campaigners and conscientious objectors. It was a decade that saw him working for Cardinal John Heenan in Archbishop's House, being made a 'monsignor', and clearly being earmarked as a rising star in the Church. He heard remarks about damaging his career if he remained active with CND, but peacemaking had become his primary vocation.



In the 1970s Bruce was juggling chaplaincy work, parish work and peace commitments, including working in the CND office. He was inspired by the great encyclical Peace on Earth in 1963 and in 1971 by the "remarkable" document on the Church and Justice produced by the Bishops' Synod in Rome. Called Our World and You it focused on poverty, peace, education for justice and the Church's duty to practice what it preaches. In 1980 he became the General Secretary of the Campaign for Nuclear Disarmament, at a time when Britain announced it would be hosting American cruise missiles and build new Trident nuclear submarines with American missiles and British warheads. Membership of CND mushroomed throughout the 1980s. Bruce spoke at huge rallies, wrote articles, did interviews, debates, and visited local groups. He often returned on a late-night train from meetings round the country and rose to say early Mass in his parish before heading to the office for another hectic day. There was also a growth in heated attacks on himself and on CND. On 6 August 1986, for example, as he completed a long walk from the nuclear submarine base at Faslane in Scotland to Burghfield, the nuclear bomb factory in Berkshire, the minutes' silence for the dead of Hiroshima and all wars was drowned out by the loud music of opponents.

His greatest sadness was that the Catholic Church "kept the peace movement at arm's length," although a CND survey in the early 1980s found that 25 percent of members were also Christians active in their churches. However, there were exceptions - the late Bishop Victor Guazzelli, former President of Pax Christi, and Bishop Thomas McMahon of Brentwood who broke ranks to call for Britain to take first steps to de-escalate nuclear build up. Bruce praised Cardinal Basil Hume "who gave me generous support" despite mounting personal criticism of Bruce's role in CND by prominent Catholics. These were years when nuclear disarmament was a hot political issue, constantly in the news. For Bruce, things came to a head with the prospect of a 1987 general election promising another bitter contest over the nuclear issue, and further personal attacks on his leadership role in CND.

He felt he was in an impossible position. "Many of my fellow Catholics, and other Christians, told me that what I was doing as a priest gave them hope", he says, "though I knew that most of my bishops did not think my work was priestly". In February 1987 he took the decision to retire from active ministry, saying "I no longer find it possible to cope with the strain resulting from the tension between my pastoral role which means so much to me and what is thought to be an unacceptable political role". In the 30 years since that time Bruce has continued his peace activism. Since 1988, his wife and peace activist Valerie Flessati has been by his side.

Bruce felt an affinity with all peacemakers and all would testify to his generosity and kindness in affirming others. At the 60th anniversary of Christian CND last year, Bruce and Valerie gave highlights of CCND campaigning. One participant said, "I will never forget Bruce turning up at Greenham Common - the site of cruise missiles - to bring chocolates and some warming Scottish 'water of life' during the biblical 40 days of rain after the caravans were evicted in September 1982, and many times after that!" He loved social gatherings and at his birthday parties he would have an array of party games ready for young nieces and nephews and others. My own family received cards from him regularly, whether praising articles or encouraging artistic endeavours. He gave time to sitting for my son Luke and the resulting painting is today in the Bradford Peace Museum.

Bruce had endless positive energy, creativity and insight into important issues. The National Justice and Peace Network has called him a "modern prophet" and praised him for understanding "that all justice issues are connected, although his own focus was on ending war and building a culture of peace". He was behind the DVD, Conflict and Climate Change, produced in 2009 which made links between militarism and human-induced global warming. In his speech at Coventry University last November, where he was awarded an Honorary Doctorate, he urged the student audience: "Please think for yourselves. Don't be swept along by whatever happens to be the propaganda of the day. Ask your own critical questions. For example, why are people risking their lives trying to cross the Channel in small boats?" It was interesting when Pax Christi friends had occasional outings to the cinema to view some worthy film, that Bruce would loudly lament the adverts for violent films which preceded it and which he felt should not masquerade as entertainment. He had an allergy to violence of any kind.

Bruce was an outspoken opponent of the British Government planning to spend more than £200 million on building and maintaining another generation of nuclear weapons to replace Britain's current Trident system. He felt it makes nonsense of any British commitment to rid ourselves and the world of nuclear weapons. "If you have these weapons, you intend to use them" he would say, "and that is immoral". He urged support of the UN Treaty on the Prohibition of Nuclear Weapons.

Bruce educated young people about citizenship and the work of the United Nations. "I go into schools of all sorts" he said, "and ignorance of the good work of United Nations and of its sub agencies, of the International Court of Justice, or the International Criminal Court is massive". It grieved him that, "the miracle which brought the UN to life in on 26 June 1945 remains so small a priority in the Church, and in public life generally".

Bruce admired Pope Francis and supported his work on any action related to peace, justice, equality and the global trusteeship of our world. Bruce felt that peace on Earth is going to depend on joined up education and campaigning on overcoming poverty, militarism and climate chaos, and that Pope Francis understands these connections. "I believe in nonviolent solutions to problems" he said and was delighted that Pope Francis chose to focus on 'nonviolence as a political choice' for his World Peace Day message for 1 January 2017. He was full of admiration for people like Pat Gaffney, former general secretary of Pax Christi, who work quietly and constantly for the common good.

In fact, he was always anxious to recognise women. He applauded his own mother for the strong influence of her Catholic faith in his early years growing up in Hampstead, London, and also being "very generous and outgoing", and Valerie for her peace publications and wisdom on strategising for peace work. Bruce and Valerie knew Franziska, the widow of Franz Jägerstätter, personally and admired her support of her husband's stance despite being left to raise their three children on her own, harassment from the local community and widowhood of seven decades. He commended Jo Siedlecka of Independent Catholic News for her interest in publishing peace events and stories, and women religious for their loyal support of Pax Christi.

Bruce engaged with groups outside church circles, wherever he found kindred spirits. In 1988 he walked 1000 miles from Warsaw to Brussels (NATO) calling for a united peaceful nuclear-free Europe. In 1999 he was British co-ordinator for the Hague Appeal for Peace, a 10,000-strong international conference in The Hague, which initiated some major campaigns (e.g. against small arms, the use of child soldiers, and to promote peace education). It was this, along with his friend, Professor Joseph Rotblat's Nobel acceptance speech calling for an end to war itself, that inspired Bruce to establish in the UK the Movement for the Abolition of War. In 2019 the International Peace Bureau awarded Bruce the Sean MacBride Prize in recognition of his life's work for peace and disarmament. Bruce also engaged with refugees, visited prisoners and campaigned for prison reform. He was a patron of the Palestine Solidarity Campaign.

Bruce said once: "I have always been a glass half full not half empty person and in terms of peace and social justice the Catholic glass is very much half full". He felt it was amongst groups of visionary people such as Justice and Peace groups and Pax Christi, "that I find my own sources of life and inspiration". He was, "a comfortable member of my own parish but it is with its Justice and Peace Group that I am really at home and of one mind."

I was always surprised that Bruce was sometimes seen as a contentious figure by some Catholics. He spoke such good sense with eloquence and vast background knowledge, always ready to listen to others and to engage with differing opinions. In private, the hospitality of Bruce and Valerie was legendary, surrounded in their flat by books, posters and memorabilia testifying to their faithfulness to their vocation as Catholic peacemakers. They were strongly ecumenical too. Just over a year ago, Bruce and Valerie were jointly awarded the Archbishop of Canterbury's Lambeth Cross for Ecumenism, "for exceptional, tireless and lifelong dedication to the Christian ecumenical search for peace, both individually and together." He was widely admired. At the London service for conscientious objectors in Central London five years ago, there was great excitement that Sir Mark Rylance was speaking, but the award-winning actor himself said his highlight of the day was meeting his "hero", Bruce Kent.

The media was buzzing with tributes as soon as his death was announced. From around the UK and internationally Bruce was described as "a true man of peace", "one of the greatest peace campaigners the world has ever known" and "a great human being and a prophet". I found particularly moving, "our society is weakened by his passing".

Bruce's favourite quote from Catholic Social Teaching was from Pope Paul VI's 1967 encyclical *Populorum Progressio*: 'Peace is the fruit of anxious daily care to see that each person lives in justice as God intends'. He gave faithful "anxious daily care" to his mission for peace for as long his health permitted and he will long continue to inspire.

**Read in full:** <https://www.indcatholicnews.com/news/44871>

**'Called to the Ministry of Peacemaking'**. A warm tribute to Bruce Kent from Pax Christi National President, Archbishop Malcolm McMahon. At the start of the Sunday programme: <https://www.bbc.co.uk/sounds/play/m00187d4>

#### **Cardinal Nichols praises 'indomitable spirit' of Bruce Kent.**

"He used those same gifts tirelessly in the cause of disarmament and peace. Only two months ago, at the age of 92 years, he was on the podium in Trafalgar Square, urging that peace is the only road for humanity to take."

<https://www.indcatholicnews.com/news/44872>

#### **Johnny Zokovitch, Pax Christi USA**

'One of the great gifts of being part of this movement is the relationships one forms with some truly extraordinary people. For me, one of those people is Bruce Kent of Pax Christi England and Wales...'

<https://paxchristiusa.org/2022/06/10/bruce-kent-pax-christi-england-wales-presente>

## BRUCE KENT: A TRIBUTE FROM NJPN

A familiar face at NJPN conferences, Bruce was honest, challenging and encouraging, proactive rather than reactive, offering solutions to problems and not simply complaining about them.

A modern prophet, he also foresaw a shift to Synodality in the way of being Church. Years ago, he predicted that: "We are going to become more of a team church and a less priestly one. Bishops are going to have to listen more than they speak and much more before they issue instructions. . A 'justice and peace' Church? I certainly hope so.... The life of the Church is what goes on at the grassroots of parishes rather than the great halls of state."

And, like all prophets, he suffered for his beliefs and activism, sacrificing his clerical status to become a 'priest without a collar.'

He understood that all justice issues are interconnected. Although his own focus was largely on ending war and building a culture of peace, he knew the other issues were just as valid and wanted people to be fully engaged with one or any of them. He considered them all to be his partners and he was the enemy of apathy and indifference.

Bruce was in it for the long haul – and there are not many hauls as long as the one this nonagenarian undertook! "I'm for tortoises rather than hares," he once said, and was conscious of being only one in a long line of tortoises that extended before and beyond him.

He made a difference, and for so many of us he was the difference, inspiring us not only by words but by his faith, wisdom, resilience, and commitment.

<https://www.justice-and-peace.org.uk/njpn-statements/bruce-kent-a-tribute-from-njpn/>

## BRUCE KENT: A TRIBUTE FROM PAX CHRISTI (from the E-Bulletin June 2022)

We are all deeply saddened by the news that Bruce Kent died on Wednesday night (8 June) after a short illness. He has been a constant presence for all of us for so many years. Courageously outspoken, deeply concerned about the injustices suffered by others and working tirelessly for an end to nuclear weapons and militarism to achieve peace.

His visits to schools, conferences, demonstrations, embassies and all manner of events, his letter writing and persistent campaigning, has made a deep impression on so many people and he continued to do this right up to the end. He has made a difference that is impossible to measure.

We were expecting to see him at our AGM next week. We shall miss his presence, his questioning interest, his knowledge of history, his wealth of experience and of course his humour that never failed to lighten a gathering.

We send our love, condolences and assurance of our prayers to Valerie and to all his family and friends.

If you have Pax Christi memories and photos that you would like to share with us, you can send them to the Office and all the tributes and media coverage on Bruce are being collected on this website [www.bruce-kent.com](http://www.bruce-kent.com)

## PAX CHRISTI AGM – Saturday 18 June, 10.30 for 11am – 4.30 in person and online

Please register to attend in person by emailing [admin@paxchristi.org.uk](mailto:admin@paxchristi.org.uk) To attend online please register at <https://tinyurl.com/3cw33jp9> Members' Apologies may be sent to [admin@paxchristi.org.uk](mailto:admin@paxchristi.org.uk)

BUSINESS MEETING from 11AM-1PM.

All the papers for the meeting are available for everyone to view and download from the website at [www.paxchristi.org.uk](http://www.paxchristi.org.uk)

Voting for Resolution and Executive Nominations will take place on the day for both online and in-person attendance.

For those not able to attend, please send your votes to [admin@paxchristi.org.uk](mailto:admin@paxchristi.org.uk) Full details here:

<https://paxchristi.org.uk/wp/wp-content/uploads/2022/05/2022-PC-AGM-pdf-amended-instructions-final-final-.pdf>

Light refreshments will be available, please bring your own lunch.

Trains – please check the trains for that day as there are substantial engineering works on that weekend. There are alternative routes possible.

If you would like to receive Pax Christi's e-bulletin regularly, please sign up by emailing [info@paxchristi.org.uk](mailto:info@paxchristi.org.uk)



## FOOD PLAN FOR ENGLAND CONDEMNED BY ITS OWN LEAD ADVISER

**Helena Horton and Peter Walker** 13 June 2022

The government's lead adviser on food issues has condemned what ministers have billed as a landmark national plan to combat food poverty and obesity, saying it is "not a strategy" and warning it could mean more children will go hungry.

Henry Dimbleby's verdict is further bad news for Boris Johnson as the white paper is a direct response to last year's wide-ranging review of Britain's food system, which was led by the restaurateur.

Johnson's plan was billed as the first such blueprint since rationing 75 years ago, positioning England as a leader on food and environment in a post-Brexit world. But the final plan strips away many of Dimbleby's key recommendations.

"It's not a strategy," the founder of the Leon food chain said of the final document, which he has been shown. "It doesn't set out a clear vision as to why we have the problems we have now and it doesn't set out what needs to be done." The document, to be introduced into the House of Commons by the environment secretary, George Eustice, on Monday, is virtually unchanged from a leaked draft revealed by the *Guardian* last week.

In his document, Dimbleby made a number of high-profile suggestions, including a significant expansion to free school meals, greater environment and welfare standards in farming, and a 30% reduction in meat and dairy consumption. Instead, the few specific policies chosen by the government include an increase in domestic tomato production, and making it easier for deer stalkers to sell wild venison.

Dimbleby said the cost of living crisis meant there was even more need for free school meals than when he produced his plan, which called for up to 1.5 million more children in England to receive them. "With inflation as it is, both the amount spent on free school meals is significantly less in real terms than it was a year ago and the number of people who need it is significantly more – we need to tackle that," Dimbleby said. "I do hope it is being looked at, people are being inflated into poverty and food providers are being inflated into not producing healthy meals," he warned.

He was also critical of one thing that did change between the draft seen by the *Guardian* and the final version, involving the removal of commitments to make it easier to import food with high animal welfare and environmental standards. He said: "Yet again the government has ducked the issue of how we don't just import food that destroys the environment and is cruel to animals – we can't create a good fair farming system, then export those harms abroad. I thought the government would address this but it didn't."

Recommendations by Dimbleby on diet and public health, such as using a sugar and salt tax to fund healthy food options for those in poverty, were also ignored, with the issue shunted into an upcoming health inequalities white paper. "There was nothing really there on health," Dimbleby said.

The plan also includes no ambition to reduce meat consumption, with Dimbleby's report noting that 85% of farmed UK land is used to either grow food for livestock, or to rear meat. "They have said we need alternative proteins but they have not mentioned the unavoidable truth that the meat consumption in this country is not compatible with a farming system that protects agriculture and sequesters carbon," he said.

Opposition parties also expressed disquiet. Jim McMahon, Labour's shadow environment and food secretary, said the government had "absolutely no ambition" to tackle crises over food prices. He said: "This is nothing more than a statement of vague intentions, not a concrete proposal to tackle the major issues facing our country. To call it a food strategy is bordering on the preposterous."

Tim Farron, the rural affairs spokesperson for the Liberal Democrats, said the lack of protections over food standards for imports risked being "an utter betrayal of British farmers". He said: "Time and again Boris Johnson has promised one thing then gone on to do the opposite. It just shows this government can't be trusted to stand up for rural communities."

The food TV presenter and climate campaigner Hugh Fearnley-Whittingstall condemned the lack of any plan to reduce meat and dairy consumption, calling this "just lazy and spineless and pandering to the food industry's status quo".

Rob Percival, head of food policy at the Soil Association, said: "It seems that what broke this strategy was not a lack of good intent but a narrow-minded ideology which believes government should not intervene to reshape diets."

Louisa Casson, head of food and forests, Greenpeace UK, added: "By ignoring climate scientists and its own experts in favour of industry lobbyists, the government has published a strategy that, ultimately, will only perpetuate a broken food system and see our planet cook itself."

Announcing the food plan, Johnson called it "a blueprint for how we will back farmers, boost British industry and help protect people against the impacts of future economic shocks by safeguarding our food security".

<https://www.theguardian.com/politics/2022/jun/13/food-plan-for-england-condemned-by-its-own-lead-adviser>

## COULD A NEW EUCHARISTIC PRAYER HELP RECLAIM THE NONVIOLENT CHRIST?

John Heagle Jun 8, 2022

*"There is no peace because there are no peacemakers."*

Jesuit Fr. Daniel Berrigan wrote these words in the early 1970s at the height of the Vietnam War. Not surprisingly, they continue to challenge — and puzzle — many Catholics today. Is he using poetic hyperbole to provoke us? Or is he an overzealous activist that we can simply ignore? After all, billions of believers from all spiritual traditions long for, pray for, walk for and work for peace every day. And during this Easter season, Catholic parishes everywhere were praying for peace in Ukraine at all their liturgies.

Isn't this peacemaking? What is Berrigan trying to tell us? Why does he appear to ignore our Catholic experience, not to mention centuries of what most Christians consider the traditional practice of working for peace? The answer to this question, I believe, is both simple and complex: simple because we are witnessing a clear reclaiming of Gospel nonviolence; complex because this new vision is disrupting our long-held convictions, as well as creating controversy in our already fractured community.

In his pastoral letter, "Living in the Light of Christ's Peace: A Conversation Toward Disarmament," [https://archdiosf.org/documents/2022/1/220111\\_ABW\\_Pastoral\\_Letter\\_LivingintheLightofChristsPeace\\_Official\\_Reduced.pdf](https://archdiosf.org/documents/2022/1/220111_ABW_Pastoral_Letter_LivingintheLightofChristsPeace_Official_Reduced.pdf) Santa Fe Archbishop John Wester, speaking from ground zero of the United States nuclear arsenal in New Mexico, describes the "dramatic shift" that is taking place in Catholic teaching on peacemaking. This doctrinal transformation has been emerging slowly but persistently since Pope John XXIII and the Second Vatican Council.

Next year, we will celebrate the 60th anniversary of John XXIII's encyclical *Pacem in Terris*.

[https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem.html](https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html)

Written after the first session of the council and less than two months before his death, this ground-breaking document articulates a renewed understanding of what it means to be a Christian peacemaker.

*Gaudium et Spes* (1965) [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html) and all papal teaching since, culminating in Pope Francis' current prophetic stance, have built on, expanded and deepened John XXIII's vision. At its core, this seismic shift is abandoning the familiar just war theory and reclaiming the message and ministry of the nonviolent Christ.

Obviously, we have only begun to confront this dramatic change, so more choppy seas are likely ahead for the bark of Peter. The just war theory is so deep-seated in our Christian consciousness that it has become the equivalent of a theological given, coursing through our common moral bloodstream. While it is true that some bishops, priests and laity have begun to live into this dramatic shift, for others — perhaps even the majority — this is an unidentified theological object not yet visible on their radar.

What, more exactly, is this given — this millennia-old assumption regarding the just war theory? In simplest terms it reads like this: When we pray for peace or work for peace, it is usually assumed that we mean peace through victory, specifically through military power. The original intent of the just war theory was to limit the destructiveness of war, but over time, it has become the cultural cover for what biblical scholar Walter Wink rightly describes as "redemptive violence." <https://www2.goshen.edu/~joannab/women/wink99.pdf>

In other words, it presupposes that military violence is not only necessary but, at times, even a sacred, patriotic duty.

In recent Catholic history, we seem to have forgotten — whether conveniently or not — the prophetic courage of one solitary man. <https://www.ncronline.org/news/justice/when-bishops-said-yes-war-ben-salmon-said-no>

In 1917, as the United States entered World War I, all eligible men were being drafted into military service. Under the leadership of Baltimore Cardinal James Gibbons, the bishops publicly supported and blessed the war, inaugurating the National Catholic War Council, which ironically became the beginning of what is now the United States Conference of Catholic Bishops.

Benjamin Joseph Salmon (1888-1932) <https://www.bensalmon.org/> was a Catholic layman and an outspoken critic of the just war theory. In 1918, at the age of 29, he refused to fill out the Selective Service questionnaire, leading to his arrest. He was tried in a military court and sentenced to 25 years of hard labour.

Imprisoned by the government, condemned by the official church, shunned by his fellow Catholics, he was eventually committed to a mental hospital for the criminally insane. While there, he wrote a 230-page manuscript condemning the just war theory as contradicting the nonviolent Christ. Finally, in 1920, he was released from the hospital and issued a dishonourable discharge from the military service he had never joined. On his gravestone are engraved the words that shaped his life: "There is no such thing as a just war."

Pope Francis has come to the brink of saying the same thing, and in his pastoral letter, Wester includes a clear affirmation of the nonviolent Christ.

Today, little more than a century later, Salmon's witness exposes the doctrinal earthquake that is rumbling through the church. The most direct evidence of this seismic shift is the growing rupture in our Catholic community, revealing the deep historical fault line between the just war theory and Gospel nonviolence.

How do we find our way across this chasm? For more than 50 years, courageous people such as Dorothy Day, Thomas Merton, Martin Luther King Jr., the Berrigan brothers, the Plowshares movement <https://www.ncronline.org/social-tags/plowshares-movement> and organizations such as Pax Christi have been building a bridge of action and dialogue to move our church beyond the just war theory and reconnect us to the nonviolent Christ.

Recently the Gospel Nonviolence Working Group of the Association of United States Catholic Priests has joined this effort. Among other initiatives, it recently published "*The Eucharist of Gospel Nonviolence*," <https://auscp.org/initiatives/gospel-non-violence/> which has been submitted to the Vatican and the U.S. bishops for their consideration and approval. In further support and in the hope of bringing it to a broader audience, Pax Christi USA, Pax Christi International and the Catholic Nonviolence Initiative have translated it into Spanish and French.

This eucharistic prayer is one step in the long journey toward reclaiming the nonviolent Christ. Still, it has the potential to transform our communal worship and, thereby, our vision and practice of peace-making. In the early church, the prayer of the community gathered at the eucharistic table served as the creative source of believing and living. In other words, communal prayer creates a shared vision, which, in turn, leads to a transformed way of living. To use the ancient terminology, *lex orandi* shapes *lex credendi*, which forms *lex vivendi* (in other words how we worship reflects what we believe and determines how we will live – Ed.).

What would change if each time we gathered to break the bread of life and share the cup of blessing, we did so in the name of the risen, nonviolent Jesus? Only the Spirit knows the answer to that question. But we can be confident of this: The Eucharist of Gospel Nonviolence will continue to challenge redemptive violence, bring healing to our divisions and call us all to deeper discipleship.

<https://www.ncronline.org/news/opinion/could-new-eucharistic-prayer-help-reclaim-nonviolent-christ>

- Fr. John Heagle is the chair of the Gospel Nonviolence Working Group of the Association of U.S. Catholic Priests and the author of *Justice Rising* (Orbis, 2010).

## THE GIFT OF APOLOGY

**Father Anne** 30/05/2022

I think about Church reform so often that I need to be reminded of the significance of my healing ministry. I admit that during my formation I foolishly did not realize how important—and prevalent—this work would be in my work as a priest. I was far more focused on preparing to say Mass, providing sacraments, working for justice—basically, the ministerial work I had observed over the years in my male counterparts (well, except for the concentration on ordination justice!). But after a mere 7 months of priesthood, I am starting to realize just how much people need healing from—and amends for—the hurt they have experienced at the hands of the institutional Church. I need the grace to keep this insight at the forefront of my heart and mind when I am in my priestly role.

Recently a woman came to Contemplative Mass for the first time. I cannot remember how she found out about me—perhaps it was through the New Yorker article that was published last June. After Mass, she followed me into the sacristy to help me clean up a bit. While I was putting things away, she shared that she was sexually abused by a priest. She told me about the callous response she received from the priest when she demanded an apology, and about the similar treatment from his religious order. In short, they refused to apologize. You may think that by now I have become anaesthetized to such stories, but this is not the case: each and every time I am still aghast. Aghast! In fact, I hope I always remain scandalized when I hear such things. I never want to be so desensitized that I can no longer feel another person's pain.

After she finished telling me about her experience, she said, "Now that you are an ordained priest of the Roman Catholic Church, would you like to apologize to me?" Earlier at Mass, I homilized about what are termed the Indian boarding schools, the atrocities that occurred there, and the role of the Church in these crimes. I implored the bishops and those of us that remain that we are the ones now called to make amends for the evils that others have done, and that this is difficult and arduous and humbling this is, it is also a gift straight from the heart of God.

I couldn't fully tell if she was being sincere or teasing. Either way, within the question was earnest desire and I took it quite seriously. There in the tiny sacristy, under the yellow light, I knelt on the hard linoleum floor, I took her hands into my hands, and I gazed into her eyes. After a long moment of becoming present to her, I started to cry. From the deepest part of myself, I apologized. I told her that on behalf of the entire Church I was so deeply sorry for all that she had and continues to experience, that it never should have happened, that I pray that she would finally be totally free from the harm the Church has done to her body and spirit. Tears silently spilled down her cheeks. I squeezed her hands.

The institutional Church may excommunicate me and claim my sacramental work is invalid—that I am invalid—but saying something as if it is true does not actually make it true. The Body of Christ relates to me as a Roman Catholic priest, and God works powerfully through my commitment to serve. Doctrine and punishment cannot prevent the power of the Holy Spirit from touching us--she will always wind her way around any blockade to do the work of God.

It is up to us to cooperate.

[https://www.fatheranne.com/blog/the-gift-of-apology?fbclid=IwAR1g5mX6-FWzG5dojb\\_F - QCDDqXwohkNAFCdmjFRtNWxj1vVt5eLUBXZUU](https://www.fatheranne.com/blog/the-gift-of-apology?fbclid=IwAR1g5mX6-FWzG5dojb_F-QCDDqXwohkNAFCdmjFRtNWxj1vVt5eLUBXZUU)

## About

Father Anne was ordained on October 16, 2021 in Albuquerque, NM through the Association of Roman Catholic Women Priests and is now an independent Roman Catholic priest. She has a deep love of the Society of Jesus and Ignatian Spirituality, which blossomed over twelve years of ministering with Jesuits. She earned a Master of Divinity from Jesuit School of Theology in Berkeley, CA, and has worked in several parishes in the Jesuits West Province. Father Anne has participated in a wide range of ministries, including coordinating liturgy, designing faith formation for young adults, organizing parish events, leading retreats, providing spiritual direction, and supporting the LGBTQ community and family ministries. Anne also had the pleasure of running a Jesuit parish as Pastoral Associate. She also has a love of pastoral care, including walking with those who are homebound or close to the end of life. As part of her commitment to the care of creation, Anne rescues senior dogs with special needs and gives them life with dignity through their last days. One of her deepest desires is to use her parish experience to found and pastor an inclusive Roman Catholic community in the Jesuit tradition.

In addition to her formation in the Catholic Church, Father Anne has a Master's degree in Rhetoric and Writing Studies from San Diego State University, along with 24 years of experience in strategic communications, professional writing, and marketing and promotions. She plans to harness this background to work for social justice in and out of the Church, with a special focus on organizing Roman Catholics to win a priesthood that welcomes women.

Deeply grounded in the Spiritual Exercises of St. Ignatius, Father Anne has a passionate interest in participating in the discernment of what the next era of the Roman Catholic Church will look like, how young adults and lay women and men fit in, and how Ignatian spirituality can be at the forefront of this evolution. While many have understandably walked away from the Roman Catholic Church, Father Anne obeys the call of the Holy Spirit to collaborate with God on bringing about equality in one of the most powerful institutions in the world.

## Why Father Anne?

I go by Father Anne for many reasons, but in a nutshell, it's this: the priest is one of the most powerful symbols in the Roman Catholic tradition, yet it is significantly constrained in our Catholic imagination because it is collapsed solely with the male form. A key part of my ministry is to expand this rich symbol to include the body of a woman. I live the life, I wear the clerics, and I go by the title "Father." As I embody the priesthood throughout my days, I become a living witness to the truth that God calls women to serve as priests.

## EVENT - ANTHONY STOREY MEMORIAL LECTURE

'Thinking about Faith and the Environment. What do we want to sustain?' SPEAKER: Dr. Carmody Grey  
Tuesday 21st June at 7pm via Zoom

Middlesborough Diocese Justice and Peace Commission are delighted to welcome Dr. Carmody Grey as this year's speaker for the Anthony Storey Memorial Lecture

An important focus for her is on science, nature and the environment. She has become much in demand as a speaker on these issues. Her recent Hook Lecture was widely acclaimed and she will be using the themes from this for the Storey Lecture. We were keen that a wider audience should have the opportunity to consider her ideas with time for questions and dialogue. To register for the lecture please email [bhungin@yahoo.co.uk](mailto:bhungin@yahoo.co.uk)

## TATE LIVERPOOL EXHIBITION: JMW TURNER WITH LAMIN FOFANA: DARK WATERS

27 SEPTEMBER 2022 – 4 JUNE 2023

Experience the power of the sea through paintings, sketches and an immersive sound environment

Take a fresh look at JMW Turner in new exhibition *Dark Waters*. For the first time, Turner's work will be presented within an immersive sound environment created by artist and musician, Lamin Fofana.

Although creating work centuries apart, both artists convey the power and politics of the ocean and explore its relationship to capitalism and colonialism. Turner's paintings focus on the dangers of the waters around the British coast and Fofana's sound work looks across the Atlantic.

Tate Liverpool's location on the waterfront, combined with Liverpool's maritime history, provides the perfect context for us to consider Turner afresh. The exhibition features some of Turner's most celebrated seascapes alongside his sketchbooks and works on paper.

Lamin Fofana translates the writing of pioneering black authors into sound. Fofana's work explores questions of movement, migration, alienation and belonging.

TATE LIVERPOOL Royal Albert Dock Liverpool L3 4BB

27 September 2022 – 4 June 2023 Currently booking to 31 December 2022 (Advance booking recommended)

This ticket includes access to the collection

Members enjoy free entry – no need to book, just turn up with your card.

PRICING

£10 / Free for Members

£5 for Tate Collective. 16–25? Sign up and log in to book

Staff and students at University of Liverpool, Liverpool Hope University and City of Liverpool College get free entry.

Use your university email address to create a free account then book your tickets online.

Up to four children aged under 16 go free per parent or guardian

Book Tickets: <https://shop.tate.org.uk/ticket/date?cgid=8117>

## CHURCH ACTION ON POVERTY NEW PUBLICATION **DIGNITY, AGENCY, POWER**

Stories, prayers and reflections from 40 years of Church Action on Poverty

An invaluable new resource for churches and individuals who want to be part of the movement to end UK poverty.

Poverty robs people of their dignity, agency and power. Church Action on Poverty and its partners work to build a movement in which people and communities can reclaim those essential aspects of life. This anthology of stories, prayers, reflections and liturgy is published to coincide with the organisation's 40th anniversary and to inspire continuing work towards those ends.

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- Stories of people's real experiences and struggles against poverty
- Stories of hope, transformation and challenging injustice
- Poems
- Drama
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- Theological reflections

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(Kathy Galloway, former Head of Christian Aid Scotland)

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## DIARY

### JUNE

**16-19 Green Expo 2022** from 10am to 6pm daily at the Riverside, Castle Drive, Chester. There will be displays, demonstrations, exhibits, and presentations on the latest sustainable technologies for powering future homes and transport. Learn how these technologies will impact our lives and potentially could create large numbers of skilled jobs locally and across the country. Admission is free. More information will be available from @greenexpochester and [www.GreenExpo.uk](http://www.GreenExpo.uk) nearer the time.

**22 Green Christian next Plenty talk** - "Desire for the New": Responsibility in a throw away culture via Zoom at 7pm. Register here: <https://us02web.zoom.us/meeting/register/tZcude-oqjguHdGXExfTsMB84Vs02eqAgdnU>

**26 International Day in Support of Victims of Torture:** [www.acatuk.org.uk](http://www.acatuk.org.uk) 01395 577 669 and <https://www.un.org/en/observances/torture-victims-day/>

### JULY

**19 Chester World Development Forum meeting** at The Unity Centre, 7pm. CWDF members Linda & Stewart Shuttleworth will give us an update on their ongoing work in Uganda to improve mental health services in this large developing country.

**22-24 44th Annual Justice and Peace Conference** at the Hayes Centre Swanwick.

#### 'HOPE! A VERB WITH ITS SLEEVES ROLLED UP'

Our Hope is you will return to your communities from our Conference with enthusiasm and commitment. This year commitment is so important, a commitment to new things, with new time and energy, in the post emergency time, enabling people in our country and beyond to go forward with Hope in everything they do.

How as Activists and People of Faith can we help those in need to find Hope?

Over the weekend we will be looking at Signs of Hope in Our World.

Part of the weekend will look at the Signs of Hope following last year's NJPN Environmental Conference and COP 26

As a sign of Hope in Our Future NJPN is encouraged that the following Faith Organisations have agreed to partner together to present this Conference: NJPN, Christians Aware, Stella Maris, ACTA and The Joint Public Issues Team.

**Booking form on** <https://www.justice-and-peace.org.uk/conference/>

And yet .... the theme of this year's NJPN Conference is '**Hope is a Verb with Its Sleeves Rolled Up**', in other words, encouraging us to foster hope in whatever way we can - in our families, our communities, our world.



The Conference will take place at the Hayes Conference Centre during the 22nd to 24th July. More details will follow nearer the time, but if you haven't signed up for it, please check out the link here: <https://www.justice-and-peace.org.uk/conference/> and think about joining us. Book in quickly, though, to avoid disappointment.

*'There can be no renewal of our relationship with nature without a renewal of humanity itself.*

*There can be no ecology without an adequate anthropology.'*

**Pope Francis - Laudato Si'**

- **Read The Spring issue of MouthPeace the quarterly online newsletter for Shrewsbury, Liverpool and Lancaster dioceses** <https://www.justice-and-peace.org.uk/cms/wp-content/uploads/2022/02/Mouthpeace-Spring-22..pdf>
- **Read NJPN's weekly column** online on Independent Catholic News [www.indcatholicnews.com](http://www.indcatholicnews.com) or find articles be uploaded onto our website at [www.justice-and-peace.org.uk](http://www.justice-and-peace.org.uk)
- Many items taken from the daily e-bulletin Independent Catholic News [www.indcatholicnews.com](http://www.indcatholicnews.com) an invaluable free resources for up-to-date J&P news, events and in-depth articles.
- **Sign up** for regular news and information from NJPN 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](http://www.justice-and-peace.org.uk) or contact [ebulletin@justice-and-peace.org](mailto:ebulletin@justice-and-peace.org) or [admin@justice-and-peace.org](mailto:admin@justice-and-peace.org) 020 7901 4864

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