



Shrewsbury and Liverpool Justice and Peace Commissions

Spring 2010

Issue 69

Pax Christi Daily Prayer

Thank you loving God

For the gift of life
For this wonderful world which we all share
For the joy of love and friendship
For the challenge of helping to build your kingdom.

Strengthen

My determination to work for a world of peace and justice
My conviction that, whatever our nationality or race, we are all global citizens, one in Christ
My courage to challenge the powerful with the values of the Gospel
My commitment to find non-violent ways of resolving conflict
- personal, local, national and international
My efforts to forgive injuries and to love those I find it hard to love.

Teach me

To share the gifts you have given me
To speak out for the victims of injustice who have no voice
To reject the violence which runs through much of our world today.

Holy Spirit of God

Renew my hope for a world free from the cruelty and evil of war so that we may all come to share in God's peace and justice.

Amen

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LOYOLA HALL

Jesuit Spirituality Centre

Prayer and Priorities

JUSTICE & PEACE RETREAT

21-23 May 2010

with Pat Gaffney, the Pax Christi General Secretary,
Liverpool J&P Commission and Stephen Hoyland

Getting back to the 'roots'... what attracts us to the Gospel of peace and justice?

Identifying sources of energy and inspiration.... what do these teach us?

Looking at the 'signs of the times' for us now... what is our future direction?

Sources of nourishment/encouragement.... how do we keep on going?

ALL BOOKINGS THROUGH LOYOLA HALL 0151 426 4137

J&P Justice & Peace

OUR DAILY BREAD: Food Security, People and Planet

16 - 18 July 2010

32nd Annual J & P Conference Hayes Conference Centre, Swanwick, Derbyshire

Keynote speakers include:

Vandana Shiva - an award winning Indian environmentalist and vice-president of Slow Food International. She is the founder of 'Navdanya' promoting diversity and use of native seeds.

Shay Cullen ssc - an Irish Columban priest based in the Philippines. He began Preda Fair Trade in 1975 benefiting farmers' co-operatives and indigenous people

Alastair McIntosh is based in Glasgow, working in the field of human ecology. He specialises in the fullness of community, understanding this to be a triune dynamic of 'soil, soul & society' of which food is a part/

Elizabeth Dowler is Professor of Food and Social Policy at Warwick University, specialising in links between food and poverty. She is a Director of the Food Ethics Council.

Also a variety of workshops, Just Fair and a 'BIG FOOD DEBATE'
Activities arranged for children and young people

For more information or booking forms contact:

The Administrator NJPN 39 Eccleston Square, London SW1V 1BX

Tel: 020 7901 4864 email: admin@justice-and-peace.org.uk

Information and booking forms also available on the website www.justice-and-peace.org.uk

Please note: booking forms with £25 deposit to be returned by Friday 21 May 2010.

Adult bookings received after this date will be subject to a surcharge of £5



LIVERPOOL JUSTICE & PEACE MEMORIAL LECTURE January 24th 2010

The speaker. Fr Peter McVerry SJ provided this brief summary:

"I have worked with young homeless people in Dublin for over 30 years. In that time, they have totally and radically changed me. I thought that I, as a priest, was to bring God to them – in fact, they have revealed God to me, and helped me to read the Gospels with new insights.

One young man said to me: "The very thought that there might be a God depresses me." I came to understand what he meant. He felt so bad about himself, he believed that he was unlovable, so he said to himself: "If there is a God up there, God is looking down on me and saying: 'There's someone I couldn't love'", because he believed that that was the truth about himself. Now it's bad enough going through life thinking you are no good, but to go through eternity thinking you are no good, well, that was just too much for him to bear.

Yet this young man had been a victim of abuse in the home most of his childhood, and so must have a special place in the heart of our God, who is compassion. Yet he, to whom God was very close, felt that God couldn't want anything to do with him. I wondered what message have we been preaching for 2,000 years!

Sometimes people ask me: "Do I talk to them about God?" I say: "No". They say: "But you're a priest, you should be talking to them about God!" But I cannot talk to them about God, because when I use the word "God", I mean a being who loves them with an infinite and unconditional love – when they hear the word "God", they hear judgement, condemnation. Same word but two totally contradictory meanings. But I hope that we *communicate* God to them. How do you communicate to them a God who loves them? Why, by loving them, not by waffling about it.

We don't pay sufficient attention to the fact that Jesus was *crucified*. You don't get crucified for telling people to love one another – you get awards for that! Unless you mean by love something so radical, so threatening that you have to get rid of them. We can understand the mission of Jesus by his "vision statement" in the Our Father: "Thy kingdom come ..on earth, as it is in heaven". This kingdom was to be made visible in the community which Jesus was founding – the Christian community.

It was to be a community that lived together in radical solidarity: the Last Judgement scene in Matthew 25 is a description of a community in which God is present:

"I was hungry and you gave me to eat....welcome into the kingdom of God."

Where that radical solidarity is absent, God is absent:

"I was hungry and you did not give me to eat ...depart from me".

The model for this radical sharing of all that we have and are was Jesus himself who gave everything, even his life, for his brothers and sisters.

It was to be a community that was radically open to all. One of the questions young homeless people sometimes ask me is: "Why do you bother with the likes of us?" It brings to mind a question that Jesus was asked by the Pharisees: "Why do you bother with the likes of *them*?" "Jesus ate with tax collectors and sinners". He looked on those who were unwanted, rejected, despised as sinners – and saw in them a child of God and loved them, much to the fury of the righteous. Those who were rejected, despised and *excluded* by society, were to be *included* by God in the Kingdom of God.

When God became a human being, God did not become a powerful King or a respected religious leader; God became a suffering victim of religious and political oppression. In that human being, hanging on the cross, unjustly condemned to death, God was to be found.

So too today, unless we first find God in those human beings who are suffering and marginalised by the economic, social and political oppression of today, we will not find God in our Churches or in our tabernacles. We cannot worship God with hymns and incense unless we first worship God in the broken bodies of those whom society ignores.

The community, then, that Jesus was founding was to be a community that challenged the wealthy and the comfortable, and threatened their position in society. Jesus had to be got rid of. "

Steve Atherton comments : This is powerful to read but even more powerful when you hear Fr Peter speaking and adding in stories of the young people who have had such a profound impact on him. For more comments on the lecture see page 8



2010 A YEAR OF ANNIVERSARIES

30th ANNIVERSARY OF THE DEATH OF OSCAR ROMERO 24th March

Report from EL SALVADOR

Archbishop José Luis Escobar Alas of San Salvador told a press conference: "If someone is canonized, it is because God wills it" and he urged Salvadorans to pray for the beatification of Archbishop Oscar Romero. Referring to the process of beatification underway at the Vatican, he said: "the Cause is very far along," but no one knows "how long it will take still". He believes the process of canonization should be carried out in a "serene" manner, without any "manifestation of social and political aspects."

Archbishop Romero was assassinated on 24 March, 1980 while celebrating Mass in the Church of Divine Providence. "We would have liked, that on a day like this we would be able to give everyone the good news that Archbishop Romero was declared Blessed, but we still have no communication," said the Archbishop, recalling that this year marks the 30th anniversary of the assassination of Archbishop Romero.

He urged the faithful, "who pray to God through the intercession of Archbishop Romero," to pray for evidence of obtained graces, or favours, or even miracles. He also encouraged private devotion: "There can be no public worship for a person whose cause is still being studied in the Vatican,

but there can be private devotion and it would be good that this continues to increase," he added.

In March 1993, the Truth Commission, which investigated crimes committed during the civil war in El Salvador (1980-1992), said that the murder of Archbishop Romero was ordered by Roberto D'Aubuisson, founder of the extreme right wing Republican Nationalist Alliance. Neither he nor the man who fired the shot were ever brought to trial.

Archbishop Romero, in whose honour a day of youth organized by the local Church will be held this year, denounced from the pulpit the injustices committed against the people and the murders perpetrated by "death squads" in the years preceding the conflict. The Bishops' Conference of El Salvador, who held their Ordinary Assembly last week, has called for this year to be a year of reflection, devotion, and peaceful coexistence, especially among young people.

Many parishes in London are organizing daily prayers in memory of Archbishop Romero, leading up to a special Mass in front of the Cathedral on 20 March.

From Independent Catholic News Jan 31 2010

SEE PAGE 6 FOR LOCAL CELEBRATIONS

50th ANNIVERSARY OF CAFOD LENT FAST DAY as reported on page 6 in Winter MouthPeace see opposite for CAFOD's latest campaigns

90th ANNIVERSARY OF THE APOSTLESHIP OF THE SEA

A small group of laymen and a religious brother met, in Glasgow, Scotland, on October 4th 1920 to establish the exact mission of this newborn organisation in favour of Catholic seamen.

Today 90% of world trade is transported by ship. However the life of a modern seafarer can be dangerous and lonely. They may spend up to a year at a time away from home, separated from their family and loved ones and often working in harsh conditions in harsh conditions. The Apostleship of the Sea provides practical and pastoral care to all seafarers visiting British shores. Its port chaplains and volunteer ship visitors welcome seafarers, offer welfare services and advice, practical help, care and friendship, according to our guiding principles of Mission, Solidarity, Welfare and Hospitality. Apostleship of the Sea in the UK is part of an international network known to the maritime world as Stella Maris.

2010 also The "Year of the Seafarer" proclaimed by the International Maritime Organisation.

Opening a three-day meeting of the International

Fishing Committee and regional coordinators of the Apostleship of the Sea in Rome in February, Archbishop Antonio Maria Veglió the president of the Pontifical Council for Migrants and Travellers, said, "The figure of the seafarer, so often forgotten by society, needs the support of the Church". The archbishop acknowledged the 1.5 million seamen who work daily to provide for the needs of the more than 6.5 billion people worldwide, "a reality which unfortunately is ignored and taken for granted by the majority of humanity." In 2010 more than ever, the prelate added, the Apostleship of the Sea "must unite its efforts to those of the International Maritime Organisation with initiatives and activities, renewing its commitment to be attentive to the needs of seamen and their families, ensuring that they have decent conditions of work and life, and that they are assisted when they are abandoned in port." Seamen "must have the possibility to disembark where security measures are more rigid; they must be protected when they work in areas infested by pirates and must not be unjustly criminalized," he asserted.

See www.apostleshipofthe.sea.org.uk

Another new year and more campaign actions for us to take:

1. Time for a Robin Hood Tax?

Will you join our campaign for a new global tax that will create huge change for the world's poor?

In February 2010, along with other development agencies, environmental groups and UK anti-poverty organisations, CAFOD is calling for governments to adopt a "Robin Hood Tax".

(Just a tiny tax on bankers will raise billions to tackle poverty and climate change.

We are only asking for 0.05 per cent traded by banks - 50p for every £1,000, and yet this could raise around \$400 billion per year to help fight poverty and help developing countries combat climate change.

We are also calling for governments in favour of these taxes, to implement a tax on trade in currencies NOW, to show it can be done, and to raise much-needed cash.

Chris Bain, CAFOD Director, says "It would be morally bankrupt to miss this opportunity. At a time when the financial crisis has pushed developing countries further back in their fight against poverty, we need financial markets that work for development and not against it. A Robin Hood Tax is an important and symbolic step in the right direction."

A video about Robin Hood Tax, plus more information on the campaign and ideas about how you can act, can be found at www.cafod.org.uk/robinhoodtax

2. Help cancel Haiti's outstanding debt

Whilst people have responded with wonderful generosity to following the devastating earthquake in Haiti, there is still more to be done. Please will you lend support to the call for governments to cancel Haiti's outstanding debt? If so, you can take action by sending an Email to Gordon Brown to call on the IMF for all of Haiti's debt to be cancelled immediately, and to ensure that debt cancellation is automatically on the agenda when a poor country is struck by disaster.

9 February 2010 G7 supported debt cancellation for Haiti

www.cafod.org.uk/haitiaction and www.cafod.org.uk/take-action

We know that our actions do make a difference so please take a few minutes to support these campaigns if you possibly can.

Sue Bownas CAFOD Shrewsbury

GENERAL ELECTION 2010

This is an important opportunity to raise J & P issues that concern us all. If you meet a candidate (or one of his/her canvassers) in the street or on your doorstep be prepared with your questions. If there is an election meeting with all the candidates in your area try to put your question—sometimes questions have to be submitted in advance. Check this out so as not to be disappointed.

To help us prepare there are several useful websites:

www.ctbi.org.uk/generalelection www.cafod.org.uk/take-action/election/questions

Also the Columbans' paper 'Vocation for Justice' the Spring 2010 edition. This can be downloaded free from www.columbans.co.uk/page35.html



As we prepare for our election ...

REMEMBER BURMA

On February 11th 2010 the European Parliament passed a new resolution on Burma, stating that under present conditions Burma's planned elections cannot be free and fair.

As thousands of Karen people flee a new military offensive in Karen State, Burma, the European Parliament also demanded an end to systematic forced displacement, and for an end to impunity for crimes such as rape and sexual violence, torture, and enforced disappearances

See how you can support the people of Burma on www.burmacampaign.org.uk

March 13th is a Day of Prayer for people of Burma

For useful resources see www.csw.org.uk/burma-day-of-prayer-2010.htm



REMEMBERING OSCAR ROMERO

In Liverpool we are very proud to have been faithful to the memory of Oscar Romero for 30 years and are surprised and delighted to see similarities between our celebration and the emphasis on youth that will mark the anniversary in San Salvador (see page 4).

SUNDAY MARCH 7th WORKSHOPS AND MASS at LOWE HOUSE, St HELENS

Liverpool J&P Commission is teaming up with Animate Youth Ministries and the parish of St Mary's, Lowe House, to put on an afternoon of workshops to explore how Romero can inspire us to take action for justice.

PROGRAMME: 1.00 – 1.30 Gathering, Registration for workshops, 1.45 – 2.45 Workshop 1
2.45 – 3.00 Break 3.00 – 4.00 Workshop 2 4.30 – 5.30 Mass Celebrant: Tom Cullinan Speaker:
Lino Canete (Youth Representative from Preda Foundation, Philippines) 6.00 Food available

WORKSHOP FACILITATORS:

1. Eily May White - environment 2. Matt Jeziorski (Pax Christi youth worker) Holy Land (Court room Role Play) 3. CAFOD The life of Archbishop Oscar Romero 4. Martin Newell CP, Jan Harper, Rosemary Turner, Rita White - Modern day prophets, protest and civil disobedience (This workshop will produce a banner) 5. Mike Anderson (Tongues of Fire) Psalms: songs of prayer and protest (Music workshop) 6. Elizabeth Campbell - Prayer and meditation on the words of Oscar Romero (Quiet time)

WEDNESDAY MARCH 24th

ALL SAINTS CHURCH ASHTON ON MERSEY (M33 5WL) at 7.30 pm

This special Anniversary Year the Justice & Peace group is remembering the life of one of our great modern day prophets and celebrating with music and prayers. Why not come along and join us. Let's light a candle and raise our voices in unison for Oscar Romero, Light refreshments will be served afterwards. All are welcome.

Also

ROMERO MASS ST MARY OF THE ANGELS HOOTON (CH66 1QJ) AT 7.30 pm



PILGRIMAGE TO EL SALVADOR 10th - 21st November 2010

Bookings are now open for this unique pilgrimage during which we will visit the holy places associated with the life, ministry and death of Archbishop Romero and the modern day martyrs of El Salvador.

Pilgrims will have the opportunity to meet with those who lived through the troubled times and who are now working to rebuild their country and society.
More information on www.romerotrue.org.uk

BLESSED FRANZ JÄGERSTÄTTER

Franz was born in St Radegund, Austria in 1907. He was executed on 9th August 1943 at Brandenburg Prison for his conscientious objection to serving in Hitler's army. Writing to his family from prison he said:

" These few words are being set down here as they come from my mind and heart. And if I must write them with my hands in chains, I find that much better than if my will were in chains. Neither prison nor chains nor sentence of death can rob a man of the Faith and his free will. God gives so much strength that it is possible to bear any suffering, a strength far stronger than any might of the world

**15th May is International Conscientious Objector Day
and 21st May The Feast of Blessed Franz Jägerstätter.**

Could you use these opportunities to tell the story of Franz Jägerstätter in your school or parish?

Pax Christi has prayer cards and resources at www.paxchristi.org.uk/PeacePeople.html to support you.



KLIMAFORUM - AN ALTERNATIVE COPENHAGEN

Kate Eldridge from Stockport Friends of the Earth writes :

In December 2009, I went to Copenhagen (by train of course) when the city was hosting the UN climate change talks aka the COP 15.

At the same time as the UN talks in the Bella Centre, there was an alternative climate change conference, called the Klimaforum. There were a whole host of activities on offer.



At the workshop on agriculture, the speaker highlighted the false solutions, such as using large scale bio char to sequester carbon, which, in a similar fashion to biofuels, do more harm than good. GM crops don't increase yields in the long run, and the seeds are controlled by multinational corporations who also make the farmers buy their fertilisers, driving farmers into poverty and to suicide. Growing a variety of organic crops can produce equivalent yields. Farmers who saved seeds and were involved in developing and sharing new varieties of crops were a success story.

Another workshop focused on the limits to economic growth. Tim Jackson from the Sustainable Development Commission and author of 'Prosperity Without Growth' (www.earthscan.co.uk/pwg) stated that the carbon required to generate each dollar of economic activity needs to reduce dramatically if we are to meet our climate targets. It currently takes 770g carbon to produce \$1 of economic activity. A model of continuous economic growth of 2% a year would require carbon emissions per dollar to fall by 11% a year to stabilise the climate. By 2050 the global carbon intensity would need to fall to 6g per dollar. Basically, there is no just, ecologically sustainable way to continue to grow incomes for a world of 9 billion people.

Our economy is dependent on capital and labour but environmental limits must also be recognised. The economical system is entirely dependent on the ecological system for a safe climate, food and water. The Global Footprint Network (www.footprintnetwork.org) recognises the biocapacity of a country and the UN Human Development Index to measure success, instead of GDP.

Another speaker observed that we produce more than we need and that we have to keep doing this to keep ourselves in jobs. The answer - work less! (I like it!) Before the year 1500, people worked a lot fewer hours than we do now. An interest-free economy was also promoted. In maths lessons at the age of 11, we learn that the cost of interest follows an exponential curve. Therefore the existence of interest depends on exponential economic growth, which is not possible within environmental limits. It was explained that interest causes unemployment, inflation, and environmental destruction; interest moves money from the poor to the rich; and, interest favours projects which tend to yield high profits in the short-term. For more info search YouTube for "Money As Debt" - this is an eye opening film which explains how money is created. I recommend it.

12th December was the highlight of the trip, with a Friends of the Earth march, THE FLOOD, from the Klimaforum to Parliament Square. This was followed by a civil society march of over 100,000 people heading to the Bella Centre. Thousands of voices joined together to call for a fair, ambitious and binding international agreement whereby rich countries cut their emissions and acknowledge their historical responsibility for global warming by providing finance to poor countries for adaptation.

As we now know, this was not achieved and so now we need to campaign even harder and more urgently for climate justice. Please keep up your efforts and if you haven't taken action before, there has never been a better time to start!

For suggestions see www.foe.co.uk and www.foei.org

Act Now for Climate Justice.

In Copenhagen, the UK led in pushing for higher emissions cuts within the EU, but their commitments are still too low. Cutting these emissions would show a much-needed global lead and help rebuild trust with developing countries. The EU has currently offered to make cuts of 20 per cent, rising to 30 per cent if 'we get a good deal'. We want the EU to commit to tougher emissions cuts of at least 30 per cent now. This is a step in the right direction – but does not go far enough. We need Gordon Brown to publicly declare that he will work to get the rest of the EU to agree to at least 40 per cent cuts as soon as possible afterwards.

Please email Prime Minister Gordon Brown today to call on him to lead on getting tougher EU emissions cuts on www.cafod.org.uk following the link for "The job is not done. Act now for climate justice". Or better still write a personal letter .





WOMEN MAKING A DIFFERENCE

Malawi is one of the poorest countries in Southern Africa with very low development indicators. Following the isolationist dictatorship of President Kamuzu Banda, open democracy only arrived in 1994. Since then modernisation has happened relatively quickly and the Constitution specifically gives equal rights to both women and men. However in a traditional society the liberation of women is taking time.

- 90% of the population live in rural areas and rural women headed households are the poorest in the country
 - 90% of women are not in waged employment
 - Women have only limited access to agricultural extension services, training and credit
 - Basic health and education services are often not offered to women in rural areas
 - Women have less access to legal and financial assistance – they often suffer from discriminatory inheritance practices in which the majority of the estate is claimed by the husband's family
 - Domestic violence, including wife beating is common
 - Malawi has a high maternal mortality rate
 - HIV/AIDS is a major threat with women aged 15-24 more likely than men to be HIV positive
 - Women on average give birth to 5.3 children
 - Women's life expectancy is 38
 - Infant mortality is high with 122 deaths per 1000 live births
- There are 1 million orphans and the problem of street children has increased



Micro finance lending schemes and Income Generating Projects in the rural areas are a very important way of enabling women to help themselves. It is also a well known fact to those who work in Developing Countries that if you help women then you help the whole family.

In 2008 I took seven women from the Mersey United Reformed Church Synod on a two-week visit to Malawi. In addition to attending two Women's Conventions of the Churches of Christ, our programme included learning about Income Generating schemes for women and work with orphans and street children. On our return we have resolved to be **Women who Make a Difference and to help Women in Malawi.**

Friday 26th March A Fund Raising Dinner for Women

at the Holiday Inn, Lime Street Liverpool (easy access by train and car)

7.00 for 7.30 pm.

The Guest Speaker is Clare Short, Independent MP and former International Development Secretary who has visited Malawi.

Tickets are £26 which includes a three course dinner, coffee and mints and a glass of wine or a soft drink. They can be obtained from Lynne on 0151 722 6590.

So if you would like to be a Woman who makes a Difference to the lives of Women in Malawi come along to the dinner and bring your friends.

Revd Susan Flynn 01244 381490 sflynn@waitrose.com

LIVERPOOL JUSTICE & PEACE MEMORIAL LECTURE (continued from page 3)

Comments after the lecture included:

... thanks for such a good speaker. I felt really in touch with what he was saying ... Fr Peter seemed to be in exactly the right place in my perception of the Gospel, and I could only stand in admiration of his strength of purpose, as I'm sure most people felt, too... very interesting and enjoyable. I think it must have been challenging even for those involved in Justice and Peace ... Not just a talk but a profound personal experience. Heart deep. ... very challenging and enjoyable experience where Fr Peter said stuff that shook off some cobwebs and made a fresh approach to some thoughts in Scripture. He was patient in dialogue and engaging in discussion and for me made sense of preaching the social message of the Gospel. Liked his analogy of Christian community being the light reflects that gospel. Even though it was a timeless interpretation he added freshness to it ... Fr Peter McVerry SJ, who gave an outstanding lecture, is a thoroughly good, kind and selfless man, a true Christian.

PETERSVILLE - A VIRTUAL VILLAGE

Carmel O'Malley St Peter's Hazel Grove writes:

During 2009 we as a parish have been looking closely at the work of **CAFOD**. We have explored through our displays its mission and aims. We have highlighted its four areas of special activity designed to help the most vulnerable and needy of our brothers and sisters throughout the world - work engaged in on **our** behalf:

1. Responding to disasters and emergencies around the globe
2. Campaigning on specific issues that have a devastating impact on the lives of the most deprived e.g. gold mining, climate change.
3. Educating us and raising awareness of the plight of developing countries through our parishes and schools.
4. Raising funds and implementing development programmes to relieve the sufferings and needs of developing countries.

So we wanted to make a special effort for our **PARISH ADVENT PROJECT** to support CAFOD's outstanding work. We did this by the creation of a **VIRTUAL VILLAGE** - which we called **PETERSVILLE**. This helped to make our fundraising more meaningful to us, as we understand more clearly how our money is used when it is given to CAFOD.



Our village of ten homes is set in a countryside that has had no rain for two or three years. Villagers have to walk for hours to get water. Crops have failed and all our villagers are suffering from malnutrition; some are near to starvation.

With the help of CAFOD's 'World Gifts that make a difference' catalogue we drew up a list of items that

Village wish list

Community Water supply	1	£750	Train a community health		
Environmentally friendly stove	10	£33	care worker	1	£300
Chickens	5	£20	Football/training	2	£10
Piglets	2	£25	Musical Instruments	2	£20
Vegetable Garden	5	£10	School Starter pack	10	£7
Mother and Baby care	3	£30	Fruit tree orchard	1	£250
Bicycle	1	£50	Total		£2100

could drastically change our villagers' lives and make them a vibrant community again:

The challenge to us at St Peter's Parish was to see if over the four weeks of Advent, we could turn our wish list into reality for our virtual community. The money we raised would be used for **real** people in **real** situations **identical** to the one outlined above.



First Sunday of Advent we put an INSERT in our bulletin and gave out a sheet to explain our plan. We also started our collection using the labelled boxes at the back of the Church. We put a village plan on the wall.

Second Sunday of Advent we put the first couple of purchases onto our village map and some JP members explained it further to the congregation at each Mass



Each week after that we gave an update in the bulletin and added to the village map.

It created great interest and we enjoyed doing it!

The final amount we raised was £2585.13p so we asked the CAFOD office to put our excess into promoting small businesses as this is what we would have done for our Petersville Community!



Editor : We are now well into celebrating the 50th Anniversary of CAFOD's first Fast Day with 'Give it up!' this Lent. But how about developing a "Virtual Village" in your parish as a special Anniversary Year project?



'WE MUST TRANSFER OUR ANGER TO THE BRUTALITIES OF OUR TIME'

Howard Zinn, historian, one time president of Columbia university, founding member of Jewish Voice for Peace, a tremendous supporter of work and vision for justice and full equality in Israel and Palestine, died recently of a heart attack in Los Angeles; he was 87.

He spoke out on behalf of the Shministim, Israel's young conscientious objectors who waited in jail for refusing to serve the occupation. He spoke frankly about the intolerable subjugation of millions of Palestinians, and how it hurt both peoples. And he stood up for the full humanity of all people everywhere.

He wrote in his autobiography: "I wanted students to leave my classes not just better informed, but more prepared to relinquish the safety of silence, more prepared to speak up, to act against injustice wherever they saw it."

What follows is an excerpt from a speech he gave in 1999:

"Some Jews have used the Holocaust as a way of preserving a unique identity, which they see threatened by intermarriage and assimilation. Zionists have used the Holocaust, since the 1967 war, to justify further Israeli expansion into Palestinian land, and to build support for a beleaguered Israel (more beleaguered, as David Ben-Gurion had predicted, once it occupied the West Bank and Gaza) ...

I would never have become a historian if I thought that it would become my professional duty to go into the past and never emerge, to study long-gone events and remember them only for their uniqueness, not connecting them to events going on in my time. If the Holocaust was to have any meaning, I thought, we must transfer our anger to the brutalities of our time. We must atone for our allowing the Jewish Holocaust to happen by refusing to allow similar atrocities to take place now - yes, to use the Day of Atonement not to pray for the dead but to act for the living, to rescue those about to die.

When Jews turn inward to concentrate on their own history, and look away from the ordeal of others, they are, with terrible irony, doing exactly what the rest of the world did in allowing the genocide to happen. There were shameful moments, travesties of Jewish humanism, as when Jewish organisations lobbied against a Congressional recognition of the Armenian Holocaust of 1915 on the ground that it diluted the memory of the Jewish Holocaust. Or when the designers of the Holocaust Museum dropped the idea of mentioning the Armenian genocide after lobbying by the Israeli government. (Turkey was the only Moslem government with which Israel had diplomatic relations.)

Another such moment came when Elie Wiesel, chair of President Carter's Commission on the Holocaust, refused to include in a description of the Holocaust Hitler's killing of millions of non-Jews. That would be, he said, to falsify the reality in the name of misguided universalism... As a result the Holocaust Museum gave only passing attention to the five million or more non-Jews who died in the Nazi camps. To build a wall around the uniqueness of the Jewish Holocaust is to abandon the idea that humankind is all one, that we are all, of whatever colour, nationality, religion, deserving of equal rights to life, liberty, and the pursuit of happiness. What happened to the Jews under Hitler is unique in its details but it shares universal characteristics with many other events in human history: the Atlantic slave trade, the genocide against native Americans, the injuries and deaths to millions of working people, victims of the capitalist ethos that put profit before human life.

In recent years, while paying more and more homage to the Holocaust as a central symbol of man's cruelty to man, we have, by silence and inaction, collaborated in an endless chain of cruelties. Hiroshima and My Lai are the most dramatic symbols ... Countee Cullen once wrote, in his poem Scottsboro, Too, Is Worth Its Song:

Surely, I said
Now will the poets sing
But they have raised no cry
I wonder why.

There have been the massacres of Rwanda, and the starvation in Somalia, with governments watching and doing nothing. There were the death squads in Latin America, and the decimation of the population of East Timor, with governments actively collaborating. Our church-going Christian politicians, so pious in their references to the genocide against the Jews, kept supplying the instruments of death to the perpetrators of other genocides.

True there are some horrors which seem beyond our powers. But there is an ongoing atrocity which is within our power to bring to an end ... That is: the deaths of ten million children all over the world who die every year of malnutrition and preventable diseases. The WHO estimates three million people died last year of tuberculosis, which is preventable and curable ... With a small portion of our military budget we could wipe out tuberculosis.

(continued overpage)



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The point of all this is not to diminish the experience of the Jewish Holocaust, but to enlarge it. For Jews it means to reclaim the tradition of Jewish universal humanism against an Israel-centred nationalism... it means to use our own bloody histories, not to set ourselves against others, but to create a larger solidarity against the holders of wealth and power, the perpetrators and ongoing horrors of our time.

The Holocaust might serve a powerful purpose if it led us to think of the world today as wartime Germany—where millions die while the rest of the population obediently goes about its business. It is a frightening thought that the Nazis, in defeat, were victorious: today Germany, tomorrow the world. That is, until we withdraw our obedience.”

Editor: My thanks to Steve Atherton for supplying this.

The full text of this speech can be found at <http://markbraverman.org/2010/01/we-must-transfer-our-anger-to-the-brutalities-of-our-time-howard-zinn-dies-at-age-87/>

A CREDIT UNION WHAT'S THAT?

Ten housewives meet each Saturday around a kitchen table on which stands a shoebox. Each puts £5 into the shoebox. Anyone who needs a loan from the 'kitty' for household expenditure will state their case – it will be granted if approved. Others pay back an instalment of any loan they have taken (plus interest), or withdraw some of their savings from the kitty. Records are kept and at the end of the year each person receives a 'dividend' – a share of the profits (from interest) proportionate to their savings.

This is a Credit Union – of a very simple sort. They have been around in Ireland, the USA and many other countries for decades – and in the UK for 30-40 years (there are now 600+). Of course, these are not the simple idealised version outlined above – they may have 2000 (or even 20,000) members, with assets of millions of pounds – but the principle is the same. In India, Africa and elsewhere small neighbourhood CUs have helped individuals to set up small businesses ('microfinance') – running a roadside 'café', producing paper bags, or sandals from car tyres. These typically have very low rates of default (everyone knows everyone else, as in the paragraph above, and failure to repay means you are robbing your neighbours!!)

Credit Unions fill a gap. On the one hand are Banks – who are reluctant to lend to people with low incomes (or on benefit) wanting £200 for MoT repairs, to replace a stolen bicycle, or buy a new washing machine. On the other hand are 'home' lenders" who will give such loans – but at rates five times the highest rate for a CU - borrow £200, pay back £330, i.e.. £130 interest. And some find it becomes a debt of £600 or more if they are lured by "Why not take a second loan, pay off the first and have some spare cash for Christmas?"...There is nothing illegal here – but it isn't helpful...

The Financial Services Authority regulates UK Credit Unions and deposits are protected by the Financial Services Compensation Scheme. A Credit Union is a not-for-profit financial cooperative **owned and controlled by its members**, who may receive a small dividend if it does make a surplus. Membership is usually based on a region; there will be a CU near you (see www.abcuk.org for details). Cheshire Neighbours CU, to which I belong, has 80+ volunteers, 3 paid staff and 2000+ members after 7 years of operation in Cheshire (E and W).

You can help to relieve financial exclusion by joining and saving, and, if appropriate, volunteering. (Mt22³⁹)

I should be happy to speak to interested groups within reasonable travelling distance of Crewe

F R Watson 01270 567977

REACTION TO ADVENT GREETINGS CARDS CAMPAIGN

During Advent for the last two years, Liverpool J&P has encouraged people to send cards to parishes in the Holy Land. This year Fr Mark Madden advised us to send them to a central location so that they would be more certain of reaching the people they were addressed to. We did and various people have said that they have received replies. This email from Fr Mark shows how welcome the cards were: "While I was in the Holy Land I was asked to take a box of cards to Nablus and it was only when the box was opened we realised it came from Liverpool. Personally I was delighted and proud that fellow scousers were thinking of my friends in Nablus. The parishioners in Nablus were also very touched. Fr. Humam is a very good friend of mine and I know too he was very grateful for the kind thoughts and actions from Crosby. I am in the middle of writing to Mgr. Furnival to say thank you."



DIARY DATES

FEBRUARY 22 - MARCH 7
Fairtrade Fortnight 'The Big Swap'

MARCH

3 "Food Security & Food Justice" 7.30 pm
in the Best Building University of Chester.
Speaker: Matthew Carter, CAFOD's head of Humanitarian Support. Chester WDF event organised in conjunction with University Dept. of Geography and Development Studies
Further info from 01244 512190 or 678087

5 Women's World Day of Prayer
www.wwdp-natcomm.org Prepared by women of Cameroon

5 "The Future of Food" 7.00pm at Grosvenor Museum, Grosvenor St Chester. An opportunity to see two of George Alagiah's films on the food business, first shown last August. Free event run by Chester WDF in conjunction with Cheshire West & Chester's Fairtrade Steering Committee.

6 "The Holy Land - whose land is it?" 10.30 to 4.30 at the Ludlow Food Centre (Off the A49 at Bromfield 3 miles north of Ludlow.) Speakers include: Rabbi Professor Dan Cohn-Sherbrook; *Professor of Judaism, University of Wales* Dr Dawoud El-Alami; *Lawyer and lecturer in Islamic Studies, University of Wales.* Contact Revd Preb David Roberts, david.roberts03@tiscali.co.uk

7 30th Anniversary Romero Mass Lowe House, St Helens, WA10 2BE Contact 0151 522 1080/81 see p 6

12 Day of Prayer for Burma see page 5

19 CAFOD Quiz 7.30pm Our Lady's Parish Centre, Ellesmere Port. Entry charge is £2.50 for adults and £1.00 for children All money raised goes towards CAFOD's Focus Africa fund raising projects.

19-21 Las Casas Institute International Conference focusing on the current condition and future prospects of faith-based social thought and action.
Contact lascasas@bfriars.ox.ac.uk

24 30th Anniversary of death of Archbishop Romero. www.romerotrue.org.uk see p 4

Remembering Romero service at All Saints Ashton on Mersey 7.30pm, organised by J & P group. Everyone welcome see p 6

Romero Mass St Mary of the Angels Hooton CH66 1QJ 7.30 pm

26 Women in Malawi Fundraising Dinner
Holiday Inn Lime Street Liverpool see p 8
contact Lynne on 0151 722 6590

27 An afternoon for those affected by mental health issues Our lady of the Sea Ellesmere Port CH65 8BY Contact Helen Bassirat 0161 436 4939

APRIL

4 Easter Sunday

MAY

9-15 Christian Aid Week
www.christianaid.org.uk



15 International Conscientious Objector Day

21 The Feast of Blessed Franz Jägerstätter.
See www.paxchristi.org.uk also p 6

21 -23 'Discerning the right actions for J&P work' Retreat at Loyola Hall, Rainhill, Prescot. L35 6NZ with Stephen Hoyland, Pat Gaffney and Liverpool J&P. For details contact 0151 522 1080/81 see p 2

JUNE

5 World Environment Day www.unep.org/wed

JULY

16-18 'Our Daily Bread—Food Security, People & Planet'
32nd Annual J & P Conference Swanwick
see p 2

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Don't forget to send in reports of events and dates for the diary

N.B There are 4 issues a year (in March, June, September & December)

The opinions expressed in MouthPeace are the views of the individual contributors or organisations concerned and do not necessarily reflect those of the Justice and Peace Commissions of the dioceses of Shrewsbury and Liverpool

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