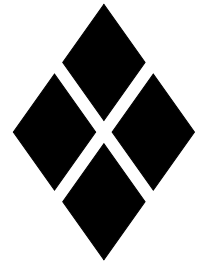


MOUTH PEACE



Shrewsbury and Liverpool Justice and Peace Commissions

Autumn 2010



Editor: These prayers come from a leaflet offering a selection of graces on the tables to be shared before meals at the conference at Swanwick this year.

A tea-time grace from Sri Lanka
*Even as the water falls on dry tea leaves
and brings out their flavour,
so may your spirit fall on us and renew us,
so that we may bring refreshment
and joy to others.*
Amen Kithu Sevena

*Jesus, Bread of Life broken like daal
Be one with the people in the brokenness
of all our living and loving.
Bless, and be known to us in the breaking
and sharing of our roti and daal.
Feed us, and feed the world, now and ever more.
Help us to live, love and share that none may be
hungry and all may eat with each other at your Table.*
Amen Inderjit Bhogal

God, thank you for:
*fresh herbs and exotic spices
local produce and tropical fruit
for the bounty and gifts of your good earth.
May we remember all who work the land.
May our choices and actions be seeds that grow to yield
our sisters and brothers a rich harvest of healthier
working conditions, living wages, a fair trade...*
Amen Neil Paynter

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Issue 71



A PATCHWORK QUILT

"It was an unusual experience or rather mixture of experiences. Was it academic? We certainly have received over the months a file bulging with papers. Or was it a retreat? We were encouraged by journaling and daily awareness to go deeper spiritually.

"There were 4 modules - each a full Saturday and Sunday. These 4 weekends coincided in some way with the movements of the pastoral cycle but were also interlaced too with Ignatian spirituality. Very simply the themes were communications and listening, social concerns, the word of God in scripture, life and the community, and prayer and discernment. It has confirmed me in my present ministry – working for justice and peace within the church, with other denominations and with like-minded people everywhere.

"At the end we were asked to think of symbol and I immediately thought of a patchwork quilt - the old fashioned kind made of bits and pieces - cut and sewed into a beautiful colourful whole. Looking back it has been a valuable experience for which I thank God and I can thoroughly recommend it to other people."

The Integrating Life and Faith Course explores the role of Christians as citizens in society and the way in which, inspired by the Gospel and Ignatian spirituality, they can make a difference. The course is accredited by the Craighead Institute: www.craighead.org.uk

Participants on previous courses have included diocesan personnel, catechists and parish coordinators, teachers and members of local Justice and Peace groups, but it would be valuable for anyone wanting to deepen their faith, reflect with others who are like-minded and integrate what happens to them in their daily lives to their faith journey and development. It is an opportunity for people to take time out away from their home and be and learn with others. It is hoped that the course will refresh and challenge them spiritually.

It will be offered in both Liverpool Archdiocese and Shrewsbury Diocese during the next year offered over 4 (non-residential) weekends at a cost of £300 per participant.

Liverpool Archdiocese

Loyola Hall, Rainhill, Prescot, L35 6NZ

27/28 November 2010

29/30 January 2011

9/10 April 2011

5/6 June 2011

Contact Steve Atherton (0151 522 1080)

s.atherton@rcaol.co.uk

Sheila Cogley (0151 924 7689)

Smc17@mypostoffice.co.uk

Shrewsbury Diocese

St Aidan's Centre,

230 Wythenshawe Road, Northern Moor, M23 0PH

13/14 November, 2010,

15/16 January, 2011

19/20 March, 2011

14/15 May, 2011

Contact Joan Sharples (01270 620584)

joansharples620@btinternet.com

HAITI:

BUILDING A FUTURE TO LAST

Nine months after a devastating earthquake killed 230,000 people in the poorest country in the western hemisphere, Haiti's former Prime Minister,

MICHÈLE DUVIVIER PIERRE-LOUIS, will be in the UK to talk about the future for her devastated country.

Wednesday 13th October 7.30 pm

**St Michael's, West Derby Rd,
Liverpool L6 5EH**

For more information:
Liverpool J&P Office: 0151 522 1080/81
s.atherton@rcaol.co.uk

OUR LADY'S & ST BERNARDS JUSTICE & PEACE GROUP

CAFOD QUIZ NIGHTS - AUTUMN 2010

**Fridays September 10th, October 15th,
November 12th at 7.30 pm**

Our Lady's Parish Centre, Ellesmere Port town centre.

Entrance fee: £2.50 (children half price)
Quizmaster Mr. Mike Ives

All money raised will go to
CAFOD's new Connect 2
Ethiopia fund raising project

CAFOD
just one world

Fair Trade stall and Fair Trade refreshments
provided at the interval.

For further details contact Tony Walsh on 0151 355 6419

NATIONAL J & P CONFERENCE SWANWICK JULY 2010

A REFLECTION from Paula Nunn

The NJPN conferences are a source of great inspiration for me. I have attended three conferences in the last decade and would dearly love to be able to encourage others to attend.

This year's conference "**Our Daily Bread - Food Security, People and Planet**" was profoundly challenging (spiritually, intellectually & practically).

No aspect of "food" was overlooked:

- ... food production (especially in the Saturday night Big Debate of organically v. genetically modified production)
- ... food distribution (a supply system driven by oil)
- ... the use of loaf principles - Locally produced, Organically grown, Animal friendly, Fairly traded
- ... food waste... composting... storage
- ... obesity... anorexia... the importance of nutrition in the early years
- ... Fair Trade... allotments... heritage farming
- ... the question of meat eating
- ... Refugees...how do they eat ? ... HUNGER...
- ... Water

All of these were brought together in the most meaningful of Eucharistic celebrations and liturgies.

The conference exhibitions, I think, reflect all that is positive in the life of the church and the wider world, The work of CAFOD, Pax Christi, Oscar Romero Trust, Christian Ecology, Practical Action, the Iona Community, the Co-op, to name just a few (more than 30 organisations were represented).

There were opportunities for tasting dried mangoes from the Philippines, locally grown cucumber and produce donated by the Co-op... strawberries & cream, elderflower, blackcurrant & raspberry drinks ... and a constant reminder that 1 billion people still go to bed hungry every night **.

These are just some of the conference highlights and insights uppermost in my mind two weeks post-conference. It would be good to see the Aim of the conference in every parish newsletter :- i.e.

To explore what it means to be a Eucharistic community in the face of widespread hunger, injustice in the food system and an increasingly fragile resource base.

Some significant memories...

One billion people go to bed hungry every night. How can we eat justly & well?

Is our food cheap because other people & the environment are paying the price ?

Are we living simply ? Can we live by the principles of small is beautiful...i.e. appropriate technology

The conference really was "Food for the Journey "

** Some facts from Fr. Shay Cullen, a Columban from the Philippines:

'In the world today 1 billion people are hungry - some 642 million of them in Asia, a further 265 million in Sub Saharan Africa and 53 million in Latin America. Some 15 million of the hungry live in developed world countries. There are 146 million more people hungry today than in 2008.

SOME CONFERENCE QUOTES;

Elizabeth Dowler, Warwick University professor and member of the Food Ethics Council (see page 7 for details about the recent report from the Food Ethics Council that came out this July)

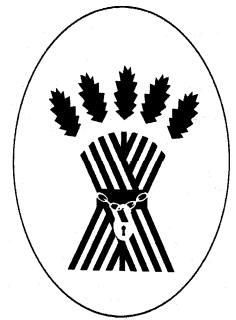
'Food and nutrition are a lens to look at society.' *'The world comes to us on a plate... a sign of God's abundance and generosity'.*

Vandana Shiva, an international environmentalist, accused bio-technology companies of peddling lies with their claims of saving the world with genetically modified technologies.

"Monsanto doesn't create seed, it corrupts seed. Seed creates seed. These companies are positioning themselves as God"

"Genetic engineering is a crude technology, not a science." Vandana claimed that GM technology is at the heart of new hunger and poverty, rather than saving the planet. *"There is no yield gain. How can it be cheaper if there are royalties on each seed,"*

For a full report of the conference see www.justice-and-peace.org.uk



'WINDOWS FOR PEACE' - LIVERPOOL VISIT

Richard Johnson writes:

Young people from both sides of the Israeli/Palestinian conflict came together to the Hatters Hotel in Liverpool on 17th July to talk of their experiences at a Summer School held in Edinburgh. This event was organised by Windows for Peace, an independent, registered charity which works for contact, dialogue and understanding between Jewish and Palestinian young people in Israel and the Occupied Palestinian Territories.

Penny Roberts - Trustee introduced the children, with the help of a hard working interpreter who had to translate both Hebrew and Arabic into English for the benefit of the audience. One student explained, 'We search for the truth and the truth is found in our magazine'. The magazine is a joint effort by all the students and includes pictures, poems, reports, expressions and shared feelings relating to the conflict. The magazine appears on the web. The children belong to groups formed in schools by other students. The groups have seminars to decide on activities and what articles appear in the magazine. The Edinburgh seminar gives a greater chance to build friendships that will exist long after the students go home. The audience was told that getting away from the conflict allows bonds to be built where differences are acknowledged and respect is given. It was explained that language was a barrier, however one group in the Karem region has the advantage of both Hebrew and Arabic being taught in their school.

To the question 'What do students at home feel?' Came the reply that sometimes it is difficult and complicated. There is fear and mistrust. 'We are told we are evil and all is pointless but I believe there will be no peace unless we take this step,' one student replied. 'I belong to a small group but I have friends all over the State.' 'Peace must come from us and through our seminars and the magazine we have learnt about the conditions and rights of the other. We learn to respect the human and their history.'

All students have shown great courage in their endeavours and Windows for Peace and its volunteers have done marvellous work in making this happen. One young lady said, 'When Windows came to our school I became interested and joined and now I know I will never, never, never, leave this group.

For more information visit: www.windowsforpeaceuk.org

Editor: Windows for Communication was established in 1991. Members are Jews and Palestinians from both sides of the Green Line (in Israel and the occupied territories). It runs programmes to build communication and trust through educational and cultural programmes, media and art, especially between Jewish and Arab children. Since 1995 the programme has included a regular children's magazine, written and edited by children on both sides of the divide: www.win-peace.org

Windows for Peace UK has been set up to support Windows for Communication and to promote dialogue between Palestinians, Arabs, Jews and Muslims in the UK. Contact Windows for Peace (UK), PO Box 177, Manchester M21 9YP.

'LOSS OF INNOCENCE' An Exhibition of Children's Art from Gaza

Marian Thompson writes:

An unusual exhibition is touring UK and we were fortunate that it arrived in Marple for a week at the beginning of August. It consists of over fifty pieces of art, some funny, some tragic, many beautiful, together with a commentary and a supplementary information booklet. There are also short videos.

The exhibition was collected by Rod Cox of Chester and Palestine Exchanges (CAPE) in March and April 2009 from children in schools and youth groups in Gaza with a promise that they would be displayed here in UK. The exhibition is intended to educate us in the West and provide a psychological boost to those living in Palestine, helping them to believe that they are not isolated and thus restoring some self-esteem. The project is supported in this regard by Gaza Community Health, the Gaza Ministry of Education and UNESCO. The pictures are grouped together in various themes: Loss of Innocence, Idyll before the storm, The invasion begins, Israeli war machines, Assault on Tel- Al – Hawa, Mohammed and Ibrahim, Fear and Anxiety, Aftermath, Resistance, If we can't laugh.

On the opening evening in Marple we were lucky to be joined both by Rod Cox and also Chris Davies one of our North West European MPs with experience of Palestine which he has visited several times. First Chris Davies talked for a short while of his experiences particularly Gaza. He made several helpful points:

- Although the land area of Gaza is small (only 7 x 20 miles) and very densely populated it is not one homogeneous whole. Different areas are controlled by groups with different values. These include Hamas, the UN (particularly in area that have developed from an original 1948 refugee camps) and some small hard line groups.

Continued on next page

THE KAIROS PALESTINE DOCUMENT

A group of Palestinian Christians representing a variety of churches and church-related organisations have issued an animated and prayerful call for an end to occupation of Palestine by Israel. The call comes at a time when many Palestinians believe they have reached a dead end. It raises questions to the international community, political leaders in the region, and the churches worldwide about their contribution to the Palestinian people's pursuit of freedom. Even in the midst of "our catastrophe" the call is described as a word of faith, hope and love. Referred to as "The Kairos Palestine Document" the call echoes a similar summons issued by South African churches in the mid-1980s at the height of repression under the apartheid regime. That call served to galvanize churches and the wider public in a concerted effort that eventually brought the end of apartheid.

Poignantly, they conclude, "in the absence of all hope, we cry out our cry of hope. We believe in God, good and just. We believe that God's goodness will finally triumph over the evil of hate and of death that still persist in our land. We will see here 'a new land' and 'a new human being', capable of rising up in the spirit to love each one of his or her brothers and sisters."

It was signed on 15th December 2009 by:

His Beatitude Patriarch Theophilos III, Greek Orthodox	His Beatitude Patriarch Fouad Twal, Latin Church
His Beatitude Patriarch Torkom Manougian, Armenian Orthodox	
Very Revd Father Pierbattista Pizzaballa Custody of the Holy Land	
H.E. Archbishop Dr Anba Abraham, Coptic	H.E. Archbishop Mar Swerios Malki Murad, Syrian Orthodox
H.E. Archbishop Paul Nabil Sayah, Maronite	H.E. Archbishop Abba Mathaios, Ethiopian
H.E. Archbishop Joseph-Jules Zerey, Greek Catholic	Bishop Gregor Peter Malki, Syrian Catholic
Bishop Munib A. Younan, Lutheran	Bishop Suheil Dawani, Anglican
Bishop Raphael Minassian, Armenian Catholic	

It remains largely unknown and unread. It can be read and downloaded at www.oikoumene.org

'Now is the Time' Exploring the Kairos Palestine Document with Revd Warren Bardsley

Wed Sept 8th 7—9.30 pm or Thurs 9th 11—3.30 pm at the YMCA, St Anne's, Fylde

If you intend to come please contact Miss Wendy Ross-Barker, wrossb1@gmail.com 0151 423 1215
Mrs. Janet Davies 01704 872788

* * * * *

'LOSS OF INNOCENCE' *continued from previous page*

- There is good work being done to build community and give the children back some of their childhood. For instance recently many children collected on the beach and together flew their kites. They had the joy of adding a new record to the Guinness Book of Records of the most kites being air at the same time. How many children do you know who can say this?
- Chris Davies receives an email each day listing the goods going in and out of Gaza overland. Since the attack on the flotilla in the summer it is noticeable that that much more is now going in including previously forbidden building supplies, medicines and even some electrical goods. Noticeably still nothing seems to be coming out officially.

Then Rod Cox filled in some of the background to the exhibition. He had been in Gaza in November /December 2008 when the Israeli attack began. He wisely would not be drawn into discussion as to who started it – Hamas sending rockets that killed children in the settlement of Sderot or Israeli aggression sparking the rocket attack. But he did see some of the devastation caused by Israeli bombs before he left. He made the point forcefully that he was able to leave but the people of Gaza including the many children did not have that freedom and had to endure the suffering that followed. He returned the next Spring and because of contacts he already had with schools and youth groups was able to encourage the children to draw or paint their experiences. There were many, many pictures from children of all ages who were very excited that their artwork was going to be used in an exhibition. Some even painted the van that was intended to carry the pictures from Gaza to the UK. However the van was not permitted to leave Gaza. Rod tried to send the pictures by courier (there is no postal service in Gaza) but this meant the pictures had to go via Israel. He sent copies for approval but permission was refused as most of them were considered too political. So in the end he chose about 50 and smuggled them out himself through the tunnel to Egypt.

We had plenty of time to look at the pictures but I still find the exhibition is difficult to describe ...it is made to be seen if you have the opportunity. I would encourage you to take time to look at www.rodcoxandgaza.blogspot.com where you can see the pictures together with Rod's explanation.



JUSTICE AND/OR PEACE?

Steve Atherton writes:

Everybody wants peace but we don't all agree what it is. If peace was just the absence of war and violence, the absence of argument and disagreement, then we could achieve peace by letting every injustice go unchallenged and by letting the powerful, the arrogant and the unprincipled have their own way whenever they decide they want something. But peace is more than just 'peace and quiet'. Peace is when people live with dignity, in a just world, in right relationship with each other. This works on a micro- as well as a macro- scale, in families as well as among nations. And it doesn't happen automatically. It has to be worked for.

The search for peace can paradoxically lead us straight into conflict when we risk: defending the rights of a particular group, balancing the rights of different groups, meeting intransigent authority, choosing the means of working for peace, working with others of different views, helping the co-workers to function peacefully, avoiding the lure of bigotry, avoiding the temptation of bullying and unfair pressure to get a quick result, coming face to face with our own short-comings...

How on earth are we going to protest against injustice and take steps to make our disagreement known when most of us are uneasy around conflict and find it difficult and uncomfortable even to disagree with people? How do we learn to be in conflict without being violent in word or deed? It's easy to become indistinguishable from the enemy.

When we pray for peace it's easy to mean an abstract peace like some sort of theological apple pie, whereas what is needed is a willingness and an eagerness to do what we can to live by our convictions: in the peace of our hearts and consciences, which are formed and protected from individual arrogance by scripture and the teaching of the church.

In the most extreme case - of war and the arms trade - Catholic Social Teaching pulls us in two directions: towards Gospel non-violence and towards Just War theory.

'Just War' Theory has 8 conditions:

1. Just cause,
2. Agreed under international law,
3. Won't make things worse (comparative justice),
4. Right intention (to protect human life),
5. Last resort,
6. Probability of success,
7. Proportionality (in relation to the threat),
8. Discrimination (protection of civilians and non-combatants).

Acknowledgement of the astonishingly destructive power of modern weapons needs to be a factor in the discernment of a moral position. Unfortunately, most debate seems to be carried out on the assumption that any one who disagrees with government or the military is suspect, unsound and at least slightly dodgy. It's tempting to join those who think: "Keep your head down and don't say anything" but there's no scriptural reference for that!

There are heroic pacifists to give us strength. Some of the most ardent members of the peace movement are vigorous in their defence of what is right but they use non-violent means to show their opposition.

At our recent Romero Day there was a challenging workshop on civil disobedience led by a Catholic priest who has been arrested for leading a memorial service outside Parliament to name the dead in Iraq. People are regularly arrested for protesting at the Defence & Security Organisation arms trade fair in east London and there was a famous case when three women were freed by a court in Liverpool after they had broken into BAe Systems at Wharton and disabled a Harrier Jump Jet that was about to be exported to Indonesia and used to bomb East Timor.

Benedict XVI asked in '*Caritas in Veritate*' for "*peace-building.*" Most of us are not called to make grand statements about world peace or to risk arrest in the defence of principle but we are all called to be peacemakers in our lives. We are all called to work for peace in our families and peace in our hearts.

As Paul VI said: "If you want peace, work for justice."

I found the following analysis helpful when I tried to clarify my thinking about peace.

- Peace is present when people can live together in dignity. The world is at peace when everyone has somewhere to live, enough to eat and drink, a job to do, a family to live with, friends to visit, gardens to enjoy, interests to fill their time, football to watch, etc, etc.
- What are the threats to peace on a global scale?
 - i. Greed, Domination and the Status Quo
 - Inequality of wealth based on accidents of birth and parentage
 - Economic growth without economic justice
 - Frustrated expectations among the marginalised
 - An age of insurgencies, fuelled by knowledge of these inequalities
 - Terrorism
 - ii. War
 - The status quo maintained by force
 - Force used instead of persuasion
 - Civilians and non-combatants regarded as collateral damage
 - Child soldiers
 - iii. Weapons and the availability of mass destruction
 - Nuclear weapons becoming normalised
 - Conventional weapons becoming ever more destructive
 - Small arms becoming ever more available
 - A culture where violence is the norm
 - iv. Environmental disaster/climate change
 - Low lying countries flooded
 - Rain fall patterns disrupted
 - Agriculture disrupted
 - v. Migration
 - Environmental refugees
 - Political refugees
 - Economic refugees
- What are the threats to peace in our families?
 - i. Greed and domination
 - ii. Lack of concern for one another

Continued on next page



KEEPING UP TO DATE - some recent reports

Food Justice: the report of the Food and Fairness Inquiry

This new report from the Food Ethics Council presents the findings of the Food and Fairness Inquiry's year-long investigation into social justice in food and farming, undertaken by a committee of respected and influential figures from across the food sector.

The Food Ethics Council set up the Inquiry because of concern that issues of social justice were underplayed in debates about food policy. The Inquiry committee's report vindicates this concern. It finds that injustice is widespread throughout the UK and global food system; and it shows how a fairer food system is central to achieving wider sustainability and health goals.

The evidence presented in *Food Justice* leaves no room for doubt about the scale of the challenges that face us. However, it is equally clear that we have no choice but to confront those challenges, and to that end the report makes a series of far-reaching recommendations towards a sustainable, healthy and fair food system. Most significantly, the key messages from the report – the need for urgent action to address social injustice, the centrality of social justice to today's most pressing ecological concerns, the fact that 'business as usual isn't an option' – represent a consensus reached despite the diverse perspectives of the business leaders, academics, public servants and campaigners who made up the Inquiry committee. This is a shared voice that demands the attention of anyone with an interest in a fairer future for our food system. Download from www.foodethicscouncil.org or contact Sean Roberts 01273 766 654

Close the Gap

From Church Action on Poverty is a helpful introduction to their latest online campaign of the same name (see p. 11) www.church-poverty.org/campaigns

Zero Carbon Britain 2030

From the Centre for Alternative Technology (Llwynwgern, Machynlleth, Wales) this report examines how we can meet our electricity and heating requirements through efficient service provision, while still decreasing carbon dioxide, methane, nitrous oxide and other emissions.

Downloaded from: www.zcb2030.org

Getting into Debt – handbook on Third World Debt

Dodgy loans, reckless finance, Third World debt....everything you wanted to know but were too afraid to ask - in a short handbook. This new booklet is aimed at students studying at school, college or university – and it's an interesting way for others to learn about Third World debt too.

Complete with illustrations, graphs, cartoons and more, the handbook looks at the way the international lending system has made life better for some – but much, much worse for many more. And that same lending system is also behind the latest financial crisis which is gripping the whole world.

Download from www.jubileedebtcampaign.org.uk/?lid=6281 or hard copies from Jubilee Debt Campaign, The Grayston Centre 8 Charles Square London N1 6HT 0207 324 4724

A Bitter Cup

This reveals how the tea sold in UK supermarkets reaps billions in profits for an industry that ignores workers' rights and routinely exploits people. Low pay, poor work and lack of unionisation are the norm in estates in Kenya and India, two of the world's top tea-producing nations.

British supermarkets, with influence and huge economic power, could do something about this situation, but they choose not to. Since they won't change, it's time the government stepped in to protect workers.

War on Want is encouraging us to take action on behalf of the tea workers. See www.waronwant.org

PEACE AND/OR JUSTICE? *continued from previous page*

- What are the threats to peace in our communities?
 - i. Lack of concern for one another
 - ii. Inequality leading to envy

"In the last 20 years, the era of economic growth has singularly failed to deliver economic justice. And what has happened is a wider division between an elite and the majority. Now, this elite is over a billion strong and enjoys a very good life. It is largely concentrated in the countries of the North Atlantic and East Asia, but there are major elites right across the world: in Brazil maybe up to 10 million, in India maybe 100 million, in China maybe 120-150 million. But the key trend is that this group, about one-fifth of the global population, is becoming more separate, year by year, from the other 5 billion or so. This is the first marker of the future."

Paul Rogers in speech to Ploughshare Canada, November 2006



TACKLING POVERTY IN ETHIOPIA

Kath Stephenson of Chester World Development Forum writes:

I attended a talk at the University of Chester given by Ojud Miru, a PhD student in Bradford University's Department of Peace Studies, focusing on human rights linked with land and property and minority issues. Arrangements for the talk, given on 23 June 2010, were made by Bernard Payne and Gill Miller, at the invitation of Bryan Halson, a member of the Shrewsbury Diocese Justice & Peace Commission with long-standing interest in Ethiopia.

Ojud Miru is from Gambela, a province in SW Ethiopia - the oldest nation in Africa but whose boundaries are more contemporary. At independence, tribes were forced to adopt western cultural values and language, and to abandon their own cultures. Since 1991 the country has been divided into nine areas which in culture and language have considerable self-determination. There are five different ethnic groups in Gambela. Ethiopia has a system of Ethnic Federalism but the central government, based in the capital Addis Ababa, exercises tight control.

Re POVERTY ISSUES, Ethiopia is a poor country overall. Key indices of poverty:

- 1 woman in 14 dies in pregnancy or childbirth;
- 1 in 8 children die before the age of 5;
- only 27% of the population have access to clean water;
- 19% of the population have HIV or AIDS.

As a consequence, a high percentage of the population need food aid.

The central government has in recent years leased land to foreign companies, notably Chinese, Indian and Saudi Arabian companies - 10% of Gambela's people have been displaced without consultation or compensation. They have to start again on poorer land and so become more reliant on food aid. The leased land is usually the most fertile.

Ethiopian oil is being developed by Petronas, a Malaysian company. The government burned villages and killed protestors when exploitation began.

Ojud Miru told us that the central government had murdered many individuals in Gambela in the process of displacement; individuals speaking out have been murdered, others have been imprisoned. The central government keeps a tight grip on regional governments, controlling the media. The Head of Information is also Head of Propaganda. The Ministry of Justice can close down the media despite claims of a "free press".

In this situation NGOs are prohibited from doing any work on minority and human rights; they are limited to providing food aid. The government defines as terrorism any opposition. In these circumstances the government won 99% of the vote in a recent election.

Only locally-based NGOs can provide local advocacy; international NGOs cannot. Any organisation with more than 10% funding from foreign governments are classed as international - so NGOs have to try to hide advocacy under other banners. Overall, central government is very oppressive and also operates a "divide and rule" policy between different ethnic groups.

Different faith groups do not challenge central government and keep their heads down. Ojud Miru believes USA and EU generally support the central government because of their anxieties about terrorism; Ethiopia is seen as stable compared with political tensions in adjoining countries, Sudan and Somalia.

There has been some progress in poverty reduction, also in infrastructure such as roads, arising from the Chinese government's intervention. But some large scale schemes are proposed for Ethiopia, such as dams, which will have major environmental effects as well as displacing indigenous people. Ojud Miru believes these trends are bad for African democracy.

An excellent talk, followed by a lively discussion. Two points occur to me:

1. We learn so much from speakers who talk to CWDF meetings and meetings held jointly with the University.
2. Why are such issues not discussed in programmes on TV, radio and the press in Britain?

Where is he now?

In the Summer 2010 MouthPeace we heard of Anselme, a refused asylum seeker who had gone into hiding rather than be returned to the danger he faces in Cameroon. Anthea Dove who befriended him says 'He is still in a relatively safe house. We are hoping that it may be able to move him to another country, but this is by no means certain, so your continued prayers are very necessary.'

ROBIN HOOD AT HEALD GREEN FESTIVAL !

Ann Taylor writes:

Each year, the Heald Green Churches Together Justice and Peace Group run a stall at the Summer Festival. This year we publicised the need for new efforts to reach the **Millennium Development Goals**, the idea of a **Robin Hood Tax** as a means to raise money for such efforts and in particular we invited people to “**Act on Poverty**” with CAFOD and Christian Aid.

In September 2000, one hundred and seventy one world leaders signed the United Nations Millennium Declaration. They committed themselves to work towards achieving eight Goals by the year 2015.

The Millennium Development Goals, (MDGs).

- 1 Eradicate extreme poverty and hunger.
- 2 Achieve universal primary education.
- 3 Promote gender equality and empower women
- 4 Reduce child mortality.
- 5 Improve maternal health.
- 6 Combat HIV/Aids, malaria and other diseases.
- 7 Ensure environmental sustainability.
- 8 Global partnership for development.

Now, in 2010, it is clear that these goals will not be reached in five years time. Although progress has been made towards some of them, others seem as far away as ever. UN Secretary-General Ban Ki-moon has called world leaders to a summit in New York in September, this year, to try to accelerate progress towards the MDGs. (www.un.org/en/mdg/summit2010)

A **Robin Hood Tax** could be one way in which development work could be funded. CAFOD and other agencies are calling on governments to levy a tax on certain types of financial transaction, involving investment banks and other financial institutions. If an average tax rate of 0.05% were applied globally, depending on the rate of profit, it has been calculated that at least £100 billion (and possibly more than £200 billion) would be raised annually to help countries worldwide to deal with poverty, climate change and the move to low-carbon economies. (www.robinhoodtax.org.uk) At the Heald Green Festival we invited people to see one of the video clips about the Robin Hood Tax and the children were invited to decorate and wear Green Robin Hood masks.

Visitors to the stall were asked to sign “**Act on Poverty**” cards for CAFOD. This campaign urges our new government to:-

- a) push for a fair deal on climate change at the UN.
- b) honour their commitment to spend 0.7% of national income on aid for the poorest by 2013.
- c) ensure businesses are accountable to people in poor countries affected by their operations.

One hundred and twenty cards were signed on the day and these, together with a batch of “Poverty, Let's End It” cards from Christian Aid, were posted directly to Number 10, Downing Street, using our shiny black door!!!
(www.cafod.org.uk/actonpoverty)

CAFOD DATES



Friday 1 October :

CAFOD Harvest Fast Day

Saturday 23 October:

CAFOD Energiser Day for campaigners. (LACE)

5/6 November:

Local lobby of MPs (Act on poverty)

Saturday 6 November:(10am - 1pm)

CAFOD Supporters Event at St Peter's Stalybridge

Saturday 13 November: (10am - 1.30pm)

CAFOD Supporters Event at St Vincent's, Knutsford

Saturday 20 November (11am)

CAFOD Memorial Mass at St Werburgh's
Birkenhead

(For more information on all these please contact
Sue or Liz on

01244 677594 or email shrewsbury@cafod.org.uk)

Are you 18-30? Are you going to the Pope Paul VI memorial lecture on 12th November?

Perhaps you've not really thought about it, or even heard of it. Why not give it a try and come along? We've got a great speaker lined up - Claudette Werleigh, former Prime Minister of Haiti who also has extensive experience in conflict resolution and reconciliation and is now the Secretary General of Pax Christi International.

If this isn't enough to whet your appetite we'd like to invite you to join us in the pub afterwards! It's a fantastic opportunity to meet up with other people of a similar age who share a passion for social justice and world affairs. There'll also be a few members of CAFOD staff mingling around too if you want to chat to us, but there'll be no hard sell or push to sign up to anything - we promise!

If you'd like to come along or find out more then all you need to do is email your full name and your diocese to youngleadership@cafod.org.uk and we'll keep you up to date with our plans.



THE THEOLOGY OF 'ENOUGH'

There is enough for everybody's need but not for everybody's greed. This was the subtitle of this year's Justice and Peace Conference. It encapsulates the problems that arise when we confuse what we **need** with what we **want**. This in turn points to a level of human immaturity: as Paul VI said in *Populorum Progressio*, 'Thus the exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur. Greed, in individuals and in nations, is the most obvious form of stultified moral development' (n19).

The essential element here is the selfishness of the perceived needs: the most important thing here is **what I need** regardless of the consequences for others. Growing up is about the move from being self-centred to being self-sacrificing. It is a measure of our maturity when we can see ourselves as part of something bigger: the society in which we live. Here lies the basis of the common good, the social awareness that things are not created just for me, but for us all.

Isaiah saw the same in those who were supposed to be in charge of Israelite society: *All their watchmen are blind, they are unaware. All of them are like mute dogs, unable to bark... They have big appetites; they are never full. They are shepherds who have no understanding; they all go their own way, each one looking for monetary gain. Each one says, 'Come on, I'll get some wine! Let's guzzle some beer! Tomorrow will be just like today! We'll have everything we want!' (Is 56:10-12)*

A more recent underlining of the same attitude may be found in **The Spirit Level: Why Equality is Better for Everyone** (2nd edition 2010), by Richard Wilkinson and Kate Pickett. This deeply researched and documented study states that there is a correlation between the levels of economic inequality in a society, and the levels of anti-social activity such as criminality, drug abuse and the overall physical and mental health of the society. It is an excellent antidote to the kind of arguments which I fear will soon be returning with a vengeance about the deserving and undeserving poor, welfare dependency in contrast to 'good hard-working families' and the trickle down benefits of a society that encourages economic growth.

Orthodox economic thinking, despite its recent contradiction, still seems to think of growth as fundamentally quantitative and open ended. In nature, by contrast, growth is purposeful and limited. When the purpose is fulfilled – as plant, flower, vegetable, tree or creature which is 'full grown', it generally stops. Unlimited growth is usually damaging to the surrounding eco system; and in the human body it is called cancer.

In fact what has become unlimited in human beings is desire. Infinite desire does not know when to

be satisfied. Like the glutton or drunk, whether it is food, drink, possessions, sex or experience we are often unaware of what we are consuming. We have become fixated with the act, the business of consuming.

We have forgotten what it is to have 'enough'. And of course the message of the consumer society is that we can never have enough. Thus, not only do we need to possess items A, B, C... but also the latest versions of A, B, C... Without the endless changing and upgrading of disposable consumerism, the system would break down. Consumerism continuously needs to convince us that what we are is what we have. But as the psychoanalyst Erich Fromm pointed out 'If we are what we have and what we have is taken away, what are we then?'

The aim of consumerism is the triumph of quantity over quality. Whether it is cars, educational standards, profits or shareholder dividends, more is always better. Nor is this 'more' a source of satisfaction: rather it is the fearful, over-the-shoulder starting point for next year's 'even more'. It has been suggested that if the standard of living is your primary objective, quality of life almost never improves; whereas if the quality of life is your primary objective, your standard of living almost always improves.

This is because quality of life is not particularly centred on possessions or status, which are self-centred categories based on what we have. It is centred rather on relationships and responsibility, our capacity to give of who we are. Gandhi suggested that 'It is the quality of our work which will please God and not the quantity.' The life in its fullness, or abundance that Jesus sees as his mission (John 10:10) is not quantitative or open ended: it is the *shalom* or peacefulness of the person in right relationship with God, neighbour and world.

In another way, a theology of 'enough' allows us to step off the treadmill of getting and spending. It gives us the time to contemplate things as they are and not merely as means of exchange, tokens of self importance, idols that divert our attention from God. It allows us to clean our senses and to perceive the world with the eyes and ears of compassion for the needs of others rather than regard for our self. And once we have pulled down the shimmering curtain of consumerism, we can move beyond an economics of self interest to an economics based on mutuality, responsibility and sustainability, and held together by faith. That is a faith which resides in every moment. 'Gives us today our daily bread' speaks of a deep confidence that we only need to ask for today.

Editor: Our thanks to Tim Duffy for allowing us to use this article which first appeared as an editorial in Justice & Peace Scotland. Tim also suggests a most helpful website: www.equalitytrust.org.uk/



ZERO POVERTY

Did you know that 2010 in the European Year of Combating Poverty & Social Exclusion?

ZERO POVERTY is a campaign for greater social justice through out Europe in these difficult times. Inspired by Caritas Europa which is a network of 44 Catholic charities active throughout Europe, Zero Poverty calls on individuals and the Church to speak out. Many are suffering but with a common effort something can be done to support the most vulnerable and lobby for change.

Zero Poverty offers 10 reasons to act in 2010



- 85 million people in the EU live in poverty
- 1 child in 5 in the EU lives in poverty
- 28% of single people in the EU lives in poverty
- 60 million people in Eastern Europe live on less than €2 a day
- 280,000 people are estimated to have been trafficked in Europe
- 1 person in 10 with a job in the EU nonetheless lives in poverty
- 7.2 million people are illiterate in Central and Eastern Europe
- 73% of EU citizens believe poverty in their country is widespread
- 1 person in 7 in the EU doesn't finish school
- 8 in 10 Roma children in the EU face school segregation

The website www.zeropoverty.org contains well-illustrated information about poverty issues throughout Europe. There is a petition to sign which will be presented by caritas to the appropriate national institutions at the end of the year.

'THE SPIRIT LEVEL—Why equality is better for everyone'

Published in 2009 and reprinted with additions in 2010, this book by Richard Wilkinson and Kate Pickett, academics in the field of epidemiology, offers challenges to us all. Looking at the health and wellbeing of people in the world's 20 richest countries and each of the states of the US, they reveal there is a remarkable correlation between inequality and health and social problems. This is not just for the poorest in society but reaches right across the spectrum. The wider the gap is between rich and poor in a society the more likely everybody in that society is to suffer from mental illness, physical illness and social problems.

CLOSE THE GAP



CHURCH ACTION
ON POVERTY

CHURCH ACTION ON POVERTY was founded in 1982, the year the unemployment figures rose to more than 3 million, as a Christian response to the mass unemployment and deprivations of that time. Over the years it has run campaigns dealing with various aspects of poverty such as debt at home, the living wage, asylum seekers.

The most recent, 'CLOSE THE GAP', is a response to the present economic conditions where the gap between the rich and the poor in the UK is greater than anytime during the past 40 years. As 'The Spirit Level' suggests this widening gap harms us all.

CAP welcomes our help to tell those in power that it's time to close the gap. If you join the Close the Gap network you will receive an email about once a month, with simple actions you can take online to tackle inequality. You might email your MP, contact a company that's exploiting people in poverty, or invite friends to join in! Whatever the action is, it'll only take you a few minutes. Each action will include links to videos, stories and pictures to help you understand the issues CAP campaigning on.



More details from www.church-poverty.org/campaigns



ADVANCE NOTICE : WHO COUNTS?

Poverty & Homelessness Action Week Sat January 29th—Sun February 6th 2011

The material relates to the census which will be held in 2011
See www.actionweek.org.uk



DIARY DATES

SEPTEMBER

8 or 9 'NOW IS THE TIME' Exploring the Kairos Palestine Document Details of time and place see p. 5

10 CAFOD QUIZ NIGHT Our Lady's Parish Centre, Ellesmere Port town centre. 7.30 pm see p.2

12 RACIAL JUSTICE SUNDAY
CARJ 020 8802 8080 www.carj.co.uk

12 CATHOLICS FOR RACIAL HARMONY - DIOCESE OF SHREWSBURY - invite you to join Bishop Brian to celebrate **Different People - Different Stories - One Church.** Mass followed by light refreshments 2.30 pm Holy Family, Old Hall Road, Sale Moor M33 2HT Everyone welcome

13 'INVESTING IN A FAIRER WORLD' (re Shared Interest, the ethical investment co-operative). Speaker: Ruth Taylor Chester World Development Forum meeting 6.45 for 7.00pm, Quaker Meeting House, Frodsham St, Chester. 01244 400906.

16 Talk by returned VSO volunteer. 7.45pm at English in Chester, Stanley Place, Chester CH1 2LU. Contact 01244 679791.

21 INTERNATIONAL DAY OF PEACE
www.peaceday.org

21 PEACE VIGIL 7.30 –9.30 pm United Reformed Church Hibbert Lane Marple

OCTOBER

1 CAFOD HARVEST FAST DAY

2 A BIG SING led by **ALISON ADAM** of the Iona Community Trinity Church Newport 7.30 pm Open to all those who sing and those yet to find a voice. For tickets contact Barbara Jennings email: bmj@thejennings.eclipse.co.uk or Caroline Worth: ccworth@blueyonder.co.uk

13 'HAITI—BUILDING A FUTURE TO LAST' 7.30 pm St Michael's, West Derby Rd, Liverpool L6 5EH see p.2

15 "OUR HEARTS BURN WITHIN US"

An interactive J&P 6th Form Conference at LACE with Peter McVerry, Pax Christi, SVP, Housing Justice and many more. For more information: Liverpool J&P Office: 0151 522 1080/81 s.atherton@rcaol.co.uk

15 CAFOD QUIZ NIGHT Our Lady's Parish Centre, Ellesmere Port town centre. 7.30 pm see p.2

17—24 ONE WORLD WEEK "Peacing Together One World". www.oneworldweek.org

NOVEMBER

8 CHURCH STATE RELATIONS IN MODERN RUSSIA - continuity and change during both Imperial and soviet eras. Speaker: Dr Zoe Knox, a lecturer at Leicester University (School of Historical Studies). Ludlow Conference Centre. 7pm Tickets £5 including supper. Contact Anne Westmacott, 01584-874410.

8 CWDF Forum meeting 6.45 for 7.00pm, Quaker Meeting House, Frodsham St Chester. Speaker Susan Flynn re project work with Malawi women. (TBC)

12 CAFOD QUIZ NIGHT Our Lady's Parish Centre, Ellesmere Port town centre. 7.30 pm see p.2

13/14 Shrewsbury ILF course starts see page 2

21-27 PRISONS WEEK www.prisonweek.org

27/28 Liverpool ILF course starts see page 2

DECEMBER

1 WORLD AIDS DAY see www.worldaidsday.org

12 ADVENT REFLECTION by Martine Patoir IBVM 4.30—6.30 pm Wistaston Hall Crewe contact Joan Sharples 01270 620584

12 Open Mic Night at Alexander's. Fund raising music evening for benefit of CAFOD. Alexander's is at Rufus Court, off Northgate Street, Chester. Contact 01244 345672

Shrewsbury Chair

Tony Walsh
54 Underwood Drive
Ellesmere Port
Ches. CH65 9BL
tel: 0151 355 6419
tonywalsh43@btinternet.com

J&P Coordinator

Joan Sharples
16 Wellington Rd
Nantwich,
Ches CW5 7BH
tel: 01270 620584
joansharples620@btinternet.com

Liverpool Chair

Rosemary Turner

J&P Fieldworker

Steve Atherton
J&P Office, LACE
Croxteth Drive,
Sefton Park,
Liverpool L17 1AA
tel: 0151 522 1080
s.atherton@rcaol.co.uk

Office Secretary

Maria Hardacre
tel: 0151 522 1081

Editor of MouthPeace

Marian Thompson
37 Dale Road,
Marple
Stockport SK6 6EZ
Tel: 0161 427 7254
marianet@tiscali.co.uk

Copy date for next issue

1/10/2010 Don't forget to send in reports of events and dates for the diary

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

edited and typeset by Marian Thompson and printed by Jarvis Print
Unit 5 Parkway Four
Longbridge Road
Trafford Park
Manchester M17 1SN
Tel: 0161 872 2228

www.jp-shrewsburydiocese.org.uk

www.archdiocese-of-liverpool.co.uk