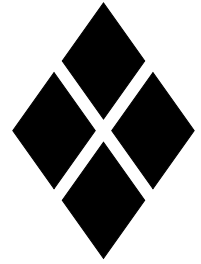


MOUTH PEACE



Shrewsbury and Liverpool Justice and Peace Commissions

Autumn 2011

29 September is the feast of Our Lady, Star of the Sea.

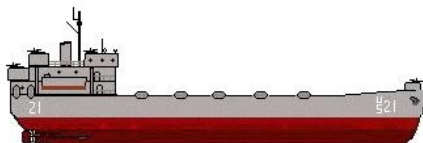
*O Mary, Star of the Sea,
light of every ocean,
guide seafarers across all dark and stormy
seas that they may reach the haven of peace
and light prepared in Him who calmed the sea.*

*As we set forth upon the oceans of the world
and cross deserts of our time, show us, O
Mary, the fruit of your womb, for without your
Son we are lost.*

*Pray that we will never fail on life's
journey, that in heart and mind, word and
deed, in days of turmoil and in days of calm,
we will always look to Christ and say, 'Who is
this that even the wind and sea obey him?'*

*Our Lady of Peace, pray for us!
Bright Star of the Sea, guide us!*

See more about the Apostleship of the Sea on
page 9



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ISSUE 75



Diocese of Shrewsbury Justice & Peace Commission

Enough to *livesimply*

Saturday 15 October 10.00 - 3.45

St Thomas More Catholic High School Danebank Avenue, Crewe CW2 8AE

:: Sharing our progress since the 'Enough is Enough' day in April

:: Introducing the *livesimply* award

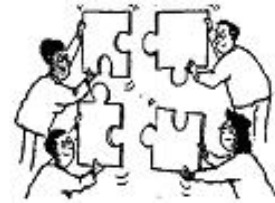
:: Inspiring workshops :

- * Rethinking economic growth for rich and poor countries in an uncertain world Dr Chris Mulhearne
(Reader in Economics, Liverpool John Moores University)
- * Sustainable Blacon - a good example Ged Edwards (Chief Executive, Sustainable Blacon Ltd.)
- * Achieving the Live Simply Award Kevin McCullough (Head of Campaigns, CAFOD)

:: Encouraging further action

All are welcome. Please bring packed lunch & mug.

A donation towards costs would be welcome.



Registration forms from www.jp-shrewsburydiocese.org.uk/events
or contact Joan Sharples (01270 620584) joansharples620@btinternet.com.
Please register your choice of workshop by 7 October, if possible.

CHRISTMAS CARD CAMPAIGN: AN ACTION FOR ADVENT

This year we in Liverpool are glad to be sharing the Christmas Card Campaign with Shrewsbury diocese. We will make sets of addresses available from the following organisations:

The Latin Patriarchate of Jerusalem ACAT (Action by Christians Against Torture) CSW (Christian Solidarity Worldwide)

This year we plan to hold simultaneous events at several locations across the dioceses to launch the campaign with an explanation of the materials and a joint writing of cards on Monday 14th November.

The addresses for ACAT and from CSW each come with suggestions for the sort of card to send and for how much postage to use. The cards for the Latin Patriarchate need a separate procedure.

In 2009 we had been disappointed to be receiving returned cards, marked as 'Address unknown', as late as mid June. We were advised by Fr Mark Madden, whose parish has a Friends of the Holy Land group, never to post a letter directly to a Palestinian Parish. Following his advice, all the cards sent from the diocese in the last two years have been received in the Holy Land. Coincidentally, he was present in Nablus last year when a box of cards arrived and he told us that they were greatly appreciated. We advise that people send all the cards from any one church or group in a single package to Fr Humam Khzouz, the Patriarch's assistant.

To repeat: Letters should be addressed to your chosen parish and then sent as a single package from a parish to the Patriarch's assistant who will then ensure items are forwarded. You can add your email address in the card. (As last year we will include addresses for parishes in the state of Israel as well as in the Palestinian Authority.)

IN BRIEF:

- i. Explain the system
- ii. Distribute cards
- iii. Collect cards
- iv. Post all the cards together

SEND ALL CARDS AND LETTERS for THE LATIN PATRIARCHATE to:

Fr. Humam Khzouz, General Administrator, Latin Patriarchate of Jerusalem,
Jaffa Gate – Old City, P.O.B. 14152 91141, Jerusalem

Please read all the materials carefully before you start to get practical in your church or with your group because each list includes suggestions to help in organising the action.

This material will be available on the web site <http://www.liverpoolcatholic.org.uk>

The J&P page can be found in the Commissions section.

Steve Atherton



COME: JOIN THE WINNING SIDE

Niall Cooper of Church Action on Poverty writes:

We live in bleak times. We are bombarded by bad news. At times we may feel discouraged, hopeless and impotent in the face of an onslaught of cuts. In a bleak climate, whither do we turn? I, for one, don't have all the answers – but here are a few thoughts.

Hearing the cry of the poor: A community of faith?

If we are entering a period in the Wilderness, do we need to return to our roots? To find ways of embodying the values and beliefs that many of us hold dear? As Christians it is clearly our duty to speak up for the poorest and most vulnerable – articulating God's bias to the poor - naming injustice as an act of faith and discipleship.

In a society which has seemingly lost its moral compass, can we find ways together of being a beacon for an alternative set of values, and a community, for those who feel isolated, and (sadly) sometimes 'outsiders' in their own church for holding true to such beliefs?

Speaking truth to power: A community of witness?

Secondly, are there ways we can act as a community of *witness*: not just 'speaking' out, but offering a voice to those who are, normally, voiceless and marginalised? 'Speaking truth to power' is avowedly counter-cultural and certainly a challenge to the 'powers' of the world. Even if no change is brought about as a result are not such 'acts of witness' intrinsically valuable?

Supporters of change: A community of solidarity?

Thirdly, is there also a role for us as agents of change? We know from our own work that empowering people with the skills and confidence to speak and act in their own right – can transform their own well-being, and lives and livelihoods are changed as a result. More than this, through acting together we are able to bring about concrete changes in policies and institutions which affect peoples' lives on a larger scale.

But, in the face of a Government determined to force through the deepest cuts in a generation, it can feel like no change is possible: What happens if our actions appear to have no meaningful impact?

Taking the long view...

The end of slavery, the end of segregation, the end of apartheid... Each only came about as the result of a long struggle against a clear injustice (at least clear in the minds of those opposing it), a determined movement combining those directly affected and those whose faith drove them to campaign for the rights of others, and a passionate belief that another world was possible. Even when all appeared to be hopeless, the candle of hope burned bright and in each case, the movement survived, regrouped and came back for more.

So let us not become disheartened. As we enter the Wilderness, let us take the long view. Let's hold true to our faith, be steadfast in our witness, and courageous in our acts of solidarity. As Desmond Tutu is famously quoted, at the heart of apartheid – 'you may have the guns, you may have all this power, but you have already lost. Come: join the winning side.'

Editor: This article first appeared in Spark. Our thanks to Niall allowing us to reprint. For nearly 30 years now, Church Action on Poverty has been clear that the task of the churches is to enable all people to enjoy life in all its fullness, to speak out prophetically and challenge unjust structures which deny people this God given opportunity.



Close the Gap

Not only is the UK now more unequal than at any time in the last 40 years, but all the evidence is that the gap between rich and poor continues to widen. Just when the impact of unparalleled spending cuts is starting to bite, we read that bankers' bonuses last year reached a staggering £14 billion. The UK continues to generate great wealth, but distributes it unequally. This is not just or sustainable. The need to close this gap has never been greater.

The 'Close the Gap' campaign is built around ordinary people and churches pledging to join the movement and do what they can. To make progress tackling this enormous issue, we need churches and people to become actively involved. You can choose how you want to get involved - by Giving, Acting, Praying or all three! You can make a personal Pledge - or, even better, persuade your church to make a Pledge!

Some things we do because we feel that we just have to do them. Some things we do because it feels like the 'right time' to do them. It seems that the Close the Gap campaign is hitting the button on both counts. In July the Methodist Conference in Southport and the National Justice and Peace Network Conference at Swanwick both signed up to the campaign. To find out how you can be involved see www.church-poverty.org.uk

For a full report of the Swanwick conference see www.justice-and-peace.org.uk Personal view is on page 10



Two members of Shrewsbury J & P Commission attended this special conference which they found interesting and informative. The following are the reports of the two speakers.

Christian Zionism and the Idolatry of the Land

Speaker : Stephen Sizer

(Vicar of Anglican & Community Church, Virginia Water; author of *Christian Zionism, & Zion's Christian Soldiers*.)

The influence of a form of Christian Zionism has been evident from as early as the 1820's, growing out of the thinking of John Nelson Darby, founder of the Plymouth Brethren. He argued that there were two 'chosen people' in the bible arising from God's promises (a) to Israel, and (b) to the Church. This view became mainstream in the USA from the 1850's, largely under the influence of Dwight LMoody and a 'dispensationalist' theology.

The beginning of the Zionist movement as such (distinct from Christian Zionism) is marked by the publication of Theodore Herzl's *The Jewish State* (1896). Herzl, in reaction to widespread anti-Semitism in Europe, had come to believe that this could not be countered and that the only solution for Jews was to emigrate to Palestine and form their own nation-state.

Christian Zionism developed from a bringing together of Herzl's political Zionism and the earlier dispensationalist theology. This found its strength in fundamentalist circles in the USA, and to a lesser extent in Britain (e.g. the pro-Zionist influence of Lord Shaftesbury and A.J.Balfour).

This particular fusion of religion and politics undergirds present-day Christian Zionism. The scenario is that the establishment of the State of Israel (1948) marks the beginning of the 'end time'. The USA and Israel are to destroy Iran¹ as the preliminary to the Second Coming. The Jews will then be converted to Christ before the close of the Age.

The Christian Zionist view is based on a selective and literalist interpretation of mainly Old Testament texts which speak of God's promise of 'the Land'. But if scripture is read in its historical context we come to quite different conclusions. The covenant promises made to the Patriarchs concerning the Land are understood as having been fulfilled in the Old Testament². The Land, like the earth itself, belongs to God and his people were at best aliens and tenants with temporary residence³. Further, residence in the Land was conditional⁴, a truth the prophets were always making.

Even more significantly, the Christian reads the Old Testament from the perspective of the New. Jesus' teaching about the Kingdom of God makes it clear that the Kingdom is not a 'nation-state' but a universal moral and spiritual condition. In the New Testament epistles the people of God are no longer the 'old Israel' but Jews and Gentiles together⁵, "partakers of the promise". We seek "a better country, that is, a heavenly one"⁶.

¹ Iran now replaces the USSR as the Anti-Christ; this is even more convenient because it is a Muslim State!

² See Nehemiah 9.7-8 for example: "and thou hast fulfilled thy promise".

³ So land could not be bought and sold in perpetuity - Leviticus 25.23.

⁴ See Deuteronomy 8.11-20.

⁵ Ephesians 3.4-6 for example.

⁶ Hebrews 11.14-16.

Zionism and Justice - Facts on the Ground

Speaker: Ilan Pappé (Jewish historian, presently Professor of History at Exeter University; author of *The Ethnic Cleansing of Palestine, & Gaza in Crisis*.)

There is a missing link between Zionist ideology and actions 'on the ground' which stands in the way of peace, and that missing link is justice (which has been deliberately excluded from the so-called 'peace process'). Why should this be?

The answer lies in the history of Jewish immigration into Palestine in the Zionist era. The earliest migrants (late 1890's) - the 'first wave' as it were - came as colonisers. They mixed with the indigenous population without apparent tensions. The 'second wave' (1900-1915) however were the aristocracy of Zionism, the core leadership. Imbued with the Zionist ideology they had a different attitude to the Palestinian population - much the same as the present day attitude of most Israelis.

A large proportion of this second wave were disappointed with what they experienced. Many thought they were coming to an empty land, conducive for regeneration. They did not realise that there was an active Palestinian/Arab society there. They thought of the indigenous people as 'aliens' with no right to be in the land, and were shocked to find civilised cities such as Jaffa or Haifa. The great question became, Who is an alien and who is native?



Chris and Ed Supple write:

The theme for this year's Justice and Peace Conference at Swanwick was 'Justice at Work'. Over 250 people of all ages enjoyed a variety of speakers and workshops. This was a more political conference than usual (although J&P conferences are not shy of tackling government actions).

The main emphasis was on the dignity of work and how too many people are denied this respect. John Crudas M.P. talked about how people are at risk of being 'commodities' in the search for greater profits. He thought we need a new 'fellowship model of work. Frances O'Grady, deputy TUC leader, discussed the role of trade Unions in delivering justice. 'Unions' she stated, 'are there to tackle inequality, poverty and unemployment.' We heard from Philippine care worker about the hardships they experience. We were encouraged to remember the global market and how there may need to be 'equality of sacrifice' across Europe to share out jobs.



In a workshop we explored the world of fashion and how the industry exploits the very low paid workers. In Bangladesh, for example, the minimum wage is 3,000 taka yet the 'living wage' as defined as enough for rent, food, family is 10,000 taka. We were asked to ask questions about where our clothes are made and who is inspecting the factories.

The crisis for farm workers and the rural poor in this country was aired with some heartrending stories of people living on the edge and struggling to put food on the table. A Zambian worker gave us some insights into how much of the land and mining in Zambia is now owned by Chinese using Chinese workers at a ratio of fifteen Chinese to one Zambian so the local job market is deprived.

Closer to home, in another workshop we were silenced by two very vocal ladies caught in the poverty trap caused by having to use loan companies rather than the Credit Union or the Post Office (the high street banks simply would not deal with them). The Church Action on Poverty aims to encourage loan companies to make money by targeting the good payers already on their books rather than including them in with the feckless. Kath, one of these highly articulate ladies, blasted off at the barrage of advertisements on television which makes the poor want to buy more than they can possibly afford so they enter a maelstrom of debt.

Underlining all the talks was how Catholic Social Teaching emphasises the dignity of work and how Pope Benedict wrote about 'the great workbench of labour'. It was a thought provoking conference and it is always good to meet other Christians and be inspired by their stories.



Zionism and Justice - Facts on the Ground continued from page

Hence the settlers' next question was, How do we get rid of them? In a period of disillusion in the 1920's many left, but in the 1930's with the rise of Nazism more European Jews arrived. Zionism did not dare think in terms of justice and humanity; they were afraid that their survival depended on an exclusive Jewish state, so Palestinians had to go.

The conclusion reached was that this could only be achieved by force. The land must be 'de-Arabised' and the character of society be reshaped⁷.

The dream became a reality in 1948. Half the Palestinian population was removed (80% of those in the territory assigned to Israel). 500 villages were de-populated and 11 towns or sections of towns. The actual process was largely kept under wraps - the world learned about the refugees but not why they were refugees.

As a result of events since 1948 the present Israeli position can be summed up as (a) not to expel Palestinians; (b) not to give them citizenship; (c) to control through legal restrictions e.g. residency permits, house demolitions, etc. The whole is backed by an invented 'peace process' that will go nowhere.

However, there are signs of change. Palestinian strength is growing as are population numbers (the Israeli government is worried about demographic change in this respect). Arab neighbours who colluded with Israel are falling one by one under internal democratic pressures, and are retreating from their previous support (or silence) of Israel⁸. A further issue might possibly be changing attitudes among the younger generation in Israel.

Pappe thinks that we are approaching a moment of truth in the situation. It is obvious that Israel will never abandon its West Bank settlements, Israeli-only roads, and the wall. A two-state solution could only be an apartheid situation. This leaves two alternatives - civil war, or a one-state solution. In any case there can be no resolving the Israel/Palestine question without wider change in the Middle East as a whole.

⁷ They even had to change the flora of Palestine!

⁸ Note Egypt's expressed regret for attitudes on Gaza.



3rd WORLD HOPE

Bernard Payne of the Chester World Development Forum writes:

CWDF is an umbrella group of around 30 organisations plus individual members, all interested in varied ways in the themes of international development. We've been running since 1993, meeting every two months to share information and ideas, often with an outside speaker. At our July 2011 meeting we heard from a recent member, Shaun Williams, about the work of the organisation he co-founded, "3rd World Hope". It was an inspirational presentation, so I invited Shaun to write a short article for MouthPeace – and here is his story . . .

3rd World Hope was set up after myself, Shaun Williams, and a friend, Howie Edwards, went travelling through Africa in 2007 as part of a World trip. What struck us most was that despite the desperate poverty in which the local people lived, we were welcomed everywhere with open arms.

Upon returning to the UK we set about fundraising to carry out a small project for an orphanage that we had visited in Malawi, it was our way of trying to give something back to the community. With help and support from friends and family the small project grew to become a huge success. Not only were we able to equip the orphanage, we provided sustainable resources by gaining waste land to cultivate, building a water pump and setting up a small business, thereby enabling a village to live with the basic necessities such as food and most importantly clean water.

Seeing what a difference we could make to these people's lives, we returned home full of motivation to expand on our initial project. 3rd World Hope became a registered UK Charity in July 2009. Since then we have been relentlessly fundraising to continue our work. A year on from being registered we opened our first 'CBOC', 'Community Based Orphan Centre'. It was named this as the focus was on empowering the local people and getting the whole community involved in the running of the centre. 'Tiziwane' as it is now called, meaning 'Know one another', is home to 72 children. The centre provides essential items such as: food, clean water, healthcare, clothes, educational materials, mosquito nets, blankets and school fees. The centre also has sports teams to encourage team work and a healthy, active lifestyle.

Looking to the future we aim to continue to build and develop these centres across Malawi. We have a team of local people running our projects alongside us. Both myself and Howie have full time jobs and run the charity in our spare time. This means all funds raised go directly on our projects without administration costs. Two of our Malawian staff are currently enrolled in College funded by 3rd World Hope. They are studying 'Project Management' and 'Rural and Community Development', with the hope that they can bring ideas to us on how we can work, with them, to improve the living conditions of these vulnerable children.

Our past projects and future aims can be seen in more detail on our website: www.3rdworldhope.org.uk

We welcome any fundraising ideas and support. Thank you.

Shaun Williams, Founder, 3rd World Hope

LIVING FOR ONE WORLD

One World Week 23-30 October 2011



This year we are encouraged to consider how do we value and understand the world and those who live in it?

Living for the Planet What does it mean to live for one planet?

To damage the environment is ultimately to harm us. Our lifestyle and attitudes must work in co-operation with nature. Global warming is affecting crops that communities depend on. Climate change is also likely to be responsible for the increase in weather related disasters which have devastated the lives of countless people around the world, who are already struggling with poverty. We must share the burden of adapting to a changing climate and care for the planet now before it is too late.

Living for its people What does it mean to live for its people?

One of the causes of suffering and poverty is greed. We must share our resources and respect people everywhere. We are all interlinked and part of each other. The world is like one body; if one part of that body is in pain, the whole body suffers. Our actions can have profound effects on others; the smallest action can have a ripple effect to bring positive change. We must ensure that food is distributed and shared equally and not wasted. Nobody in the world should go hungry.

Living and acting for change Our actions can change the world as we choose what we eat, what we buy, how we travel, how we use our money and time. Acting together, such as by signing petitions, communicating with decision makers and holding them to account, gives us collective power to influence change towards a fairer and more environmentally sustainable world.

For an information pack see www.oneworldweek.org



FRIENDS BRINGING FELLOWSHIP TO THE HOLY LAND

Simon Weston of St Joseph's Friends of the Holy Land group writes:

The Friends of the Holy Land was established in 2009 as a charitable organisation to enable local groups based in parishes to assist the Christian community in the Holy Land in many ways, working in close co-operation with the Latin Patriarchate of Jerusalem. It is a non-political group that works with the backing and blessing of the Catholic Bishops' Conference of England and Wales.

St Joseph's pastoral area in Liverpool, covering the parishes of St Brendan's, St Cecilia's, St Oswald's, St Sebastian's, St Margaret Mary's and St Matthew's, formed a Friends of the Holy Land group in January 2010, building on existing links between these parishes and parishes in the Holy Land. We were all acutely aware that the Christian population living in the Holy Land had suffered as a result of the unrest in the area and that our brothers and sisters continued to suffer due to travel and trade restrictions as well as high levels of unemployment. Our objectives were to provide support for the Christian population there through prayer, raise awareness of their plight through pilgrimage and to raise funds for practical community-based projects that would make a difference to the daily lives of those concerned.

For the Friends inaugural year it was decided that we wanted to get involved in a project to rebuild the houses of Christian families that had been damaged or destroyed during the unrest. A challenging target of £6000 was agreed. This was to be put aside for the building work, which was to be carried out using local Christian labour and suppliers.

The hard work, craft and ingenuity of the circle of Friends was to be called upon many times during the following twelve months if the target was to be met. A range of events were organised within the community; cake sales, bingo afternoons, raffles, World Cup sweepstakes (Editor: Does anyone remember the World Cup in South Africa?) alongside the sale of goods imported directly from the Holy Land.

The highlight of the year for me was, without a doubt, the largest event of all. It was not intended to raise funds for the project but was intended to bring the community together and to celebrate the links formed between Liverpool and the Holy Land. In July 2010 friends from Nablus came to Liverpool for a holiday, whilst here they spent time with members of the Friends of the Holy Land group, sharing their experiences and expressing their profound gratitude; not just for the practical assistance that the FHL projects were at this time beginning to make but also for ensuring that they were not forgotten, for continuing to show that the bonds of Christian fellowship unite us all. Together we celebrated a mass in their honour and after breaking bread together a sumptuous feast was prepared by parishioners and was enjoyed by hundreds of friends and well-wishers in the grounds of a local primary school. The weekend's festivities continued the following day when once again the local community came together; this time to enjoy a day trip to historic York.

By the end of March 2011 Friends of the Holy Land had spent £11,936 on housing repairs. It is with great joy that we are able to confirm that St Joseph's Pastoral Area successfully met its target. As a result of the hard work and support from all those involved over half of that figure, £6,740, came from the generous supporters in St Joseph's Pastoral Area. Heartfelt congratulations to all who have collected, donated, baked, prayed for and supported the group during the past year. It has been a humbling experience working alongside them, witnessing their unwavering energy and passion.

The coming year will bring new challenges. Our focus for 2011/12 will be on supporting our Christian brothers and sisters in the Holy Land through prayer and raising funds to provide a minibus for the communities using St Martha's House. We are confident that through prayer and fellowship we can continue to show our brothers and sisters so far away, that they are not forgotten but are in fact close to our hearts and uppermost in our thoughts.

KNEAD FOR JUSTICE at Wesley Church centre Chester

The breadmaking group at Wesley wants to support the cause of the Dalits, India's poorest and most oppressed people. Despite legal protection, India's 250 million Dalits, formerly known as the 'untouchables', suffer continuing exclusion from education, healthcare and all but the least desirable work.

Our plan is to bring together:

People who love Indian breads and dishes and want to learn how to cook them

and Local people from an Indian background with cookery skills they are willing to share.

To find out more and/or join our mailing list contact Andrew:

Email: andrew@wesleychester.co.uk

Mobile 07930 639 246

For more on the Dalit situation visit www.dfn.org.uk



Reading 'The Signs of the Times' isn't quick.

Steve Atherton writes:

I have become aware of a project which seems to me to be a good example of 'Reading the Signs of the Times'; how this practice of looking and noticing can start from an observation, move on to an idea and end up as a practical response.

It's a sort of modern parable.

There was a man who'd been a real success in life. He'd gone to work on a building site straight from school, worked hard, developed a range of skills and made enough money for himself and his family to live comfortably, with cars and holidays taken for granted. Years passed and he ended up owning his own construction company. More years passed and he amalgamated with a bigger company, took off his overalls, put on a suit and became a senior manager. But bad times were only just round the corner. A slump began in the building trade and soon he was fighting for his job. He's now an older man. He costs more to employ. He doesn't climb ladders quite so well. He can't carry the same weight of bricks. He doesn't bend as flexibly as he used to. He is heading for the scrap heap.

Months later, when he's signing on down at Social Security he notices that there are a lot of people of his age in the same mess that he's in. He notices that there are a lot of young people in the same predicament. The older people have lots of skills but are considered too old to be employable whereas the young people are too unskilled to be employable. He puts two and two together. He realises that if he could put the older, skilled tradesmen together with the younger unskilled men, the older men could have work by passing on their skills and the younger men would become more employable once they'd developed some new skills. Like a lot of good ideas, it's simple.

He thinks about his good idea, writes a business plan and takes it around his contacts in the building trade to see if they are interested. But he gets no joy. Times are hard and there's no profit in helping people get off the scrap heap. What can he do next? Forget about it? Give up? Say his prayers? Have another drink? Go to the allotment? Decorate the living room? Maybe he does all of the above for a time but his good idea niggles like a burning bush in his mind and he keeps mentioning it to people. One day he is at a session on Catholic Social Teaching and he hears similar sorts of ideas coming from the church. He mentions his big idea once again and to his surprise this time he is being listened to.

A small team of helpers gather round him and a scheme is hammered out. It will be called 'Parish Power' and will help parishes develop an energy policy that saves them money by saving on energy use and even generating some energy of their own. A pilot of this project will begin in September and if it works out as hoped then there'll be work for some who are currently unemployed and some good news to tell at a later date.

SHARING IN YOUR NEIGHBOURHOOD

Streetbank is a website that helps you share and borrow things from your neighbours. It is meant for everyone. It is not for private benefit - for individuals to make a profit or professionals to sell their services. It is for the common good. Of course, you may already share things with your neighbours, in which case, don't let us stop you!

The aim is to get people involved in their community, to foster altruism, a generosity of spirit and volunteerism. It is to help local needs to be met by local solutions, reducing poverty by building community.

It also makes sense environmentally. It helps people to reuse things, and for things that are under-used to be used more, and that all helps to reduce consumption.

It also makes sense economically. If there are 100 houses on your road and each of them uses a ladder maybe once a year to clean the guttering, they probably don't all need their own ladder. One ladder shared between everyone should be enough.

Do I have to add something?

Yes you do. The price of membership is that you must contribute at least one thing. It doesn't have to be special, a book, DVD or piece of gardening equipment is likely to be valuable to someone somewhere. Just about anything that can be lent, given away or any skill that you may possess. In the past people have added books and DVDs, CDs and gardening equipment, old sofas, chairs, tables and filing cabinets to give away, computer games, back issues of magazines, french lessons and language tuition, Computer help, bicycle repair, etc, etc. Of course you don't have to stick to these ideas and we would encourage you to be creative, in fact we quite like wacky!

To find out more look up www.streetbank.com/faq

JUSTICE FOR THE SEAFARER

Martin Foley writes:

How many of you aware that 2010 was the International Year of the Seafarer? 37 merchant ships sank last year with the loss of over 2,000 lives. Why were there no headlines? Consider the reaction if 37 airliners crashed every year! 95% of goods we consume on the high street – fuel, food, TVs, iPods etc. - come to our shores via the sea. It is no exaggeration to state that without seafarers we would starve. Yet, sadly, seafarers are largely invisible in our society. Out of sight and out of mind.

Seafarers are engaged in a lonely and dangerous occupation. They spend many months at sea, away from their families, friends and faith communities. The threat of piracy and their often grievous exploitation by ship owners, each pose a significant risk to the welfare of modern seafarers.

The Apostleship of the Sea (AoS) is a frontline service for the spiritual and welfare support of seafarers visiting Great Britain, regardless of any factor other than their need. We are an agency of the Catholic Bishops' Conferences of England and Wales and Scotland and part of an international network, known to seafarers as Stella Maris, operating under the auspices of the Pontifical Council for Migrants and Itinerant People. In 2010 our chaplains and volunteers visited 9,547 ships, assisting over 190,000 seafarers. We are committed to being an effective advocate for seafarers, informing and influencing policy makers through our first hand knowledge of seafarers' welfare.

When we buy Fairtrade products we are supporting producers in developing countries. This is wonderful but have given a thought to the conditions on board the ships that bring them these products to our shores? Fair-trade must extend to the seafarer!

AoS seeks to be a prophetic sign of Christ's presence in the seafarers' world. Their world has been transformed in recent decades. The globalisation of the labour market in the international shipping industry and modern cargo handling techniques have led to a number of significant changes, not least extremely short turn-around times for all types of ship, of the order of 9 to 12 hours, rather than a week or 10 days. This leaves little time for the seafarer to get ashore.

Consequently, AoS has a strategy focussed on visiting seafarers on board their ships and, where possible, encouraging the seafarers to come ashore to visit the nearest town, seafarers' centre or parish community. Port chaplains, supported by a team of volunteers, provide a comprehensive ship visiting programme in 56 ports across Great Britain. AoS exists to serve seafarers as our brothers and sisters in Christ. Reaching out in a spirit of solidarity, we assure seafarers that, although far from home and family, the Church cares for them and seeks to uphold their rights and dignity.

September 29 is the feast of our Patron, Stella Maris – Our Lady, Star of the Sea. Please take this opportunity to pray for seafarers and for the work of AoS and commit to make prayers for seafarers and the work of AoS a fixture of your prayer life.

To find out more about our work and make a donation, please visit www.apostleshipofthesea.org.uk

Freedom

What monster lurks within the deep
a hissing spring of venom and bile that seethes and rages
in the underbelly of the clear blue
spewing up the innocent blood of tomorrow's free thinkers and leaders
snaking its way across our continent
invidious, cunning, preying on ignorance and fear
stirring up hatred under the shameful banner of nationalism and pride

We choose not to fight evil with evil
We choose not to defeat hate with hate
Love, tolerance and understanding will be their legacy

The meek will inherit the earth
and peace will raise her voice
to silence the bomb and the gun

*Some thoughts from Ann O'Connor after
the dreadful atrocity in Norway*



'We don't call it the Holy Land anymore. We call it the Crazy Land.' Palestinian Christian.

Madeleine McGivern from St Francis Xaviers in Hereford writes;

In June this year, I arrived back in the UK, having spent just over three months in Israel and the occupied Palestinian territories (oPt). Working as a Human Rights Monitor and Advocate for the Ecumenical Accompaniment Programme in Palestine and Israel, I was based in East Jerusalem.

East Jerusalem is part of the Palestinian Territories which have been occupied, illegally in the eyes of the international community, by Israel since 1967. My job, along with around thirty others from over a dozen countries, was monitoring and reporting on human rights violations, including the arrest and torture of Palestinian children in East Jerusalem, monitoring military checkpoints ensuring that children got to school and workers to their jobs, supporting families with demolition and eviction orders on their homes, assisting farmers as they tried to access their land but were prevented by Israeli forces or illegal settlers, supporting Israeli NGOs, providing a protective presence for Palestinian communities at risk of violence from Israeli soldiers, police and settlers, and working to support communities as they tried to access water, healthcare, education and employment. All of this is done using the framework of International and Human Rights Law, and UN resolutions, listening to and providing a voice for, ordinary Palestinian and Israeli people, living in the most extraordinary of circumstances, who are predominantly ignored by the mainstream media, for whom the extreme minorities on 'both sides' are far more interesting.

As a World Council of Churches programme EAPPI also works to support Palestinian Christians, long overlooked in this conflict which the world's press decided long ago is one between Judaism and Islam, as opposed to a battle for land and resources. One such Palestinian Christian is Bishara Khoury. He's a mechanic and is married to tour organiser Samya. They have two young children; Joanne, 10, wants to be a doctor, and his son Anis, 8, a scientist. They live in the Old City of Jerusalem, which has a Muslim, Jewish, Armenian and Christian Quarter. In 2007 Bishara connected two internal rooms inside his house, and put up an internal wall. No external changes were made to the property, which he owns. Weeks later the Israeli government issued Bishara with a self-demolition order for his whole house, and a huge fine, ordering him to demolish his house, or they would do it for him. Four years later, Bishara has paid between \$25,000-28,000 in fees to lawyers and fines, and his family's right to housing, a basic humanitarian right, remains under threat. No reason has been given for this demolition order, and it is illegal under international law for an occupying power such as Israel to destroy any property in the territory it occupies unless 'absolutely necessary for military operations' (Art. 53 of IV Geneva Convention). This means only when the destruction would target a military target or legitimate threat, which Bishara and his family are not. 'Destruction not justified by military necessity and carried out unlawfully, and wantonly is a war crime.' (Art.147 of IV Geneva Convention).

Bishara's family live in fear that the next knock at the door will be followed by the bulldozer. He told EAPPI that 'They [The Israeli authorities] come and do checks by walking every two

weeks in old City, and a six monthly flight, without pilot, flies for 12 hours, they can see every street, every house, making

maps and photographs to see changes, and then they issue new demolition orders. We only built inside our house, for the children. They need the space, there was no space to play, it was too hot in the summer, too cold in the winter, even studying, even sleeping, was very difficult. My wife asked a policeman when they came to the house why they were doing this, and the man replied "Because you live in the Old City" They want to force Palestinian Christians out.' Samya said, 'I'm so tired, I don't care anymore, when they come, they come. They [Israeli authorities] treat people like animals. Everyone. People here don't want to live like animals, to wait at checkpoints for two or three hours to go to your home, to be searched, to have to take off all our clothes to travel or go to work. The people just want to live quietly, in peace.'

EAPPI is a programme which arose from a request from the Heads of Churches in Jerusalem in 2002 and almost twelve years on, Christians here still need help as they try to go about normal lives, where access to housing, work, education and worship is severely restricted through a complex collection of policies, permits and policing. If you are involved in a church, why not think about linking your congregation with one here in East Jerusalem to show your support, and show that Christians here have not been forgotten? With all this in mind, I will be continuing my EAPPI work through advocacy, telling the stories of the people I met, and suggesting ways people here can assist them. If you would be interested in reading more of these stories, or hearing more, please contact me - Madeleine McGivern (contact details below) for access to a range of articles and images, or to arrange a speaking event.

Notes:

EAPPI is an organisation which sends volunteers known as Ecumenical Accompaniers (EAs) to provide protective presence to vulnerable Palestinian communities, monitor and report human rights abuses and support Palestinians and Israelis working together for peace. The aims of the programme are a just and peaceful resolution to the Israeli/Palestinian conflict through an end to the Israeli occupation of the Palestinian territories, respect for international law and implementation of UN resolutions. The programme is coordinated by the World Council of Churches, and funded by numerous bodies - including government agencies; EAPPI's work is in no way proselytising.

The UK sending organisation for EAPPI is the Quakers, out of their Quaker Peace and Social Witness team. They can be contacted on 020 766 31000 / <http://www.quaker.org.uk/quaker-peace-social-witness-qpsw-information-and-resources>

Contact details: madeleineeappi@gmail.com / 07929 753 065

Blog address: www.holylandshots.wordpress.com
EAPPI address: www.eappi.org.uk

DECODING MAMMON : Money in Need of Redemption.

A thesis for the degree of Doctor of Philosophy in Theology, submitted to the University of Exeter by Peter John Dominy. November 2010

This review of the thesis by Bernadette Meaden from Widnes first appeared The Social Crediter

On hearing people say 'money is the root of all evil' I have in the past been guilty of mentally correcting them, thinking '*the love of money* is the root of all evil'. Having read Peter Dominy's thesis however, I have been forced to reconsider.

Christian theology has traditionally regarded money as something that is intrinsically neutral, that can be used for good or ill: it's what we do with it that matters. But Peter Dominy, a Canon in the Church of England, persuasively argues here that money in itself is a malign power, inevitably corrupting and distorting human relationships, and the way we relate to the rest of Creation.

Showing great depth of scholarship, the author begins by giving a detailed history of money, and how our economic systems evolved, paying particular attention to the issues of debt and interest. He then explains how Christianity's attitude to money developed in parallel.

Jesus, the author maintains, had a deep suspicion of money. 'In general terms, it can be said that the whole New Testament affirms the core statement of Jesus that you cannot serve both God and money.' Jesus certainly had a great deal to say on economic injustice and very little to say on sexuality, though the Church often seems to have become obsessed with the latter and very much neglected the former.

Whilst the early Church shared Jesus' suspicion of money, the author believes that since the Enlightenment, when money came to be viewed as a neutral commodity, the Church has not had a satisfactory way of engaging with it. Whilst the Church has condemned poverty and injustice, and worked hard to alleviate the human suffering this causes, it has not addressed the root cause of these problems, money itself.

Many non-religious readers will no doubt have a problem with the Biblical and supernatural aspects of Canon Dominy's thinking. His conclusion that money, 'should ultimately be recognized as a cosmic power which works against the good purposes of God and the well-being of society', that in fact money/Mammon is *the* great power opposing God, will not resonate with them. I believe very few, however, will disagree with his analysis of the malign influence money increasingly exercises in the world, or of the urgent need to somehow rein it in. Given our recent history, when exotic financial instruments meant that money finally lost all connection with anything real or concrete, but was still able to wreak havoc in the lives of millions, nobody can doubt that this is a power that needs to be controlled.

If we agree that money itself is the problem, what then is the solution? The author accepts that we cannot put the genie back in the bottle, we cannot uninvent money. But he asserts that there is an urgent need for us to 'turn away from the doctrine of free markets which has ruled for too long, and to accept the necessity of much stronger and more extensive regulation of money in all aspects of the economy.'

I believe the author has performed an immensely valuable service to his fellow Christians, by providing them with the tools to engage with and challenge the all-pervasive power of money in our society. Christians should be warned however: if they read this thesis and are persuaded by its arguments, their comfortable seat on the economic fence will be lost for ever.

Canon Dominy may not have intended to do so, but he seems to me to have thrown down a large and undeniable gauntlet to the Churches. If they accept the author's arguments, they will inevitably find themselves in staunch opposition to the most powerful institutions in our society. Instead of shying away from economic debate for fear of being seen as inappropriately political, they will be obliged, and one hopes eager, to challenge the power of money, and reject the prevailing economic orthodoxy. They will, in fact, become more like Jesus.

This thesis is currently available on the University of Exeter's website, (<https://eric.exeter.ac.uk/repository/handle/10036/3065>) but one must hope it will find a wider readership than that suggests.



DIARY DATES

SEPTEMBER

- 11 Racial Justice Sunday** CARJ 020 8802 8080 carj.co.uk
11 One Human Family, Shrewsbury Diocesan Racial Harmony Mass celebrant Fr Michael Gannon (formerly Head of the Department for Christian Responsibility). St Paul, St Paul's Street, Hyde SK14 2JU. Sunday, 11 September, 2.30 p.m. All are welcome. Followed by light refreshments
11 Day of Prayer to End the Arms Trade -Prayers, worship and resources from Campaign Against Arms Trade (020 7281 0297) www.caat.org.uk
12 Ros Raizada on the work of Windows for Peace, "helping towards dialogue and understanding in the Middle East" CWDF Forum Meeting 6.45 for 7pm, Quaker Meeting House, Frodsham St. Chester. Speaker
13 VIGIL DSEi Arms Fair in London
16 CAFOD Quiz Night Our Lady's Parish Centre, Ellesmere Port town centre. 7.30 Entrance fee: £3.00 (children half price) Quizmaster Mr. Mike Ives All money raised will go to CAFOD's Connect 2 Ethiopia fund raising project Fair Trade stall and Fair Trade refreshments provided at the interval. For further details contact Tony Walsh on 0151 355 6419. Organized by Our Lady and St Bernard's J & P group
17-18 'COME & SEE' 2011 Keynote Speaker: **Sr Helen Prejean [whose story was told in the film Dead Man Walking]** 9.30 am - 6.00 pm each day at Christ the King High School, Southport PR8 4EX. Conference fee £40. Please bring a packed lunch [Tea & Coffee available] Booking forms from www.irenaeus.co.uk Email: jenny@iraneus.co.uk 0151 949 1199.
21 Peace One Day 020 7456 9180 www.peaceday.org
24 DEVELOPMENT DAY St Michael's Horne St Liverpool 10—4 Discuss and prepare sections of the programme
24 CONCERT FOR CHRISTIAN AID 7.30pm at Hamilton Street Methodist Church, Hoole. Songs and organ music by John and Angela Evans. Tickets £6.00 including interval refreshments. Contact 01244 674391
24 –25 MARCH FOR JUSTICE Sandstone Trail Frodsham to Whitchurch 35 mile sponsored walk in solidarity with Dalits and Tribal Marchers in India aiming to claim rights to land to lift them out of poverty and hunger £15 to register www.christianaid.org.uk/walks email : warrington @chrsitian-aid.org
26 Stephen Mosley MP meets the Forum. 6.45 for 7pm, St Peter's by The Cross, Chester. An opportunity to hear from the Chester MP about his first 18 months in parliament, and to exchange views and ideas on development issues

- 27 JIGSAW- music for everybody.** 7.30 at the Cathedral, Shrewsbury. A concert to raise funds for CAFOD. Tickets: £10.00 (individual) or £15.00 (for a pair – you don't have to be married or even like the other person to get the concession!)
- 29 Day of Prayer for Seafarers** see page 1 & 9

OCTOBER

- 1 BEARING WITNESS Act and pray for Climate Justice** Workshops and liturgy prior to walk of witness to the Conservative Party Conference in Manchester. CAFOD Campaign Energiser event in Salford Cathedral from 1.00-4.00; Christian Aid workshops in Manchester Cathedral. Walk from Manchester Cathedral begins at 5pm. Contact CAFOD Shrewsbury Office for more details: 01244 677594
3 BAE Systems Wharton 5-6 pm
7 CAFOD Harvest Fast Day cafod.org.uk
14 CAFOD Quiz night Ellesmere Port see Sept 16
15 ENOUGH TO LIVESIMPLY St Thomas More High School, Crewe, 10.00 – 3.30 see page 2
17 International Day for Eradication of Poverty www.unmeditation.org
17 Ambassador Werner Matias Romero will talk on El Salvador's disaster preparedness, and policies and strategies to adapt to climate change. 7.00 for 7.30pm at the University of Chester, venue TBC. Organised by the University's Department of Geography and Development Studies www.chesterwdf.org.uk
22 Trial Contacts day St Therese's, Upholland 12-3
23-30 One World Week <http://www.oneworldweek.org>
23 – 30 Week of Prayer for World Peace <http://www.nfpb.gnappc.org>
24 United Nations Day www.unmeditation.org/

NOVEMBER

- 14 Launch Christmas Card campaign materials** see page 2
16 Progressio lecture St Michael's Horne St Liverpool 7-9
18 CAFOD Quiz night Ellesmere Port see Sept 16

Advance notice:

DECEMBER

- 11 Shrewsbury Advent retreat** Wistaston Hall Crewe 4-6

JANUARY 2012

- 15 MEMORIAL LECTURE** LACE Liverpool 2– 4 pm

Shrewsbury

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Copy date

for next issue
1/8/2011 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

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