

Justice and Peace

Issue 109 Spring 2020

'THE END IS NIGH!'

For some time we have been considering if we can justify continuing to send out hard copies of Mouthpeace by 'snail mail'.

To produce even black and white copies takes a considerable amount of paper and printing ink and nowadays these look rather old fashioned.

It would be so much more interesting if we could include colour items and photos.

Then there is also the cost of postage.

So we have decided that this will be the penultimate copy of Mouthpeace in this form. The absolute last one will be Issue 110 Summer coming out in June.

After that we will be offering you a colourful version ON LINE ONLY . Many of you are already receiving Mouthpeace in this way. If not please could you send your email address to Steve Atherton s.atherton@rcaol.co.uk or Marian Thompson marian37et@gmail.com

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Archdiocese of Liverpool Justice & Peace Commission

Diocese of Shrewsbury Commission for the Promotion of Justice, Peace & Social Responsibility



SEND A CARD OF SUPPORT DURING LENT

Addresses of parishes and schools in the Latin Patriarchate of Jerusalem (Israel, Jordan and Palestine) are available for you to send Easter cards during Lent From m.hardacre@rcaol.co.uk or on-line at <https://jp.liverpoolcatholic.org.uk/resources/cards/>

'THE PALESTINIAN PAINTINGS' BY ISRAEL ZOHAR

Zohar is a classically trained artist whose commissions include HRH Diana, Princess of Wales, and various other luminaries. The Palestinian Paintings are a new departure for him in that they deal with a contemporary, heavily charged situation. Viewers find them very moving and provocative.

Zohar is a Hebrew speaking Israeli citizen, born in Kazakhstan in 1945, brought to Israel as a small child and educated in Israel when it was a new state. He is now resident in north London.

Each of the twelve paintings has a powerful message to tell us about the plight of ordinary Palestinian people. The paintings are descriptive rather than overtly political and part of their power comes from the fact that they are based on actual photographs. They show us the underside of a politically charged situation.

Genocide is a terrible word to use but it is our humanitarian and Christian duty to speak out against the Genocide of the Palestinian people. It is hard to believe that this level of cruelty exists in the civilized West. Should we hide from inconvenient truth?

The paintings have been going around the area since December and can still be seen at the following venues

17th Feb – 12th March	The Cornerstone Gallery, Hope University, Liverpool. L3 8DR (Next to SFX church)
16th March – 23rd March	St Mary's CoE, Sankey, Warrington (Friends of Sabeel)
30th March – 6th April	Ruthin
20th April – 27th April	Conway County Peace Group
4th May – 18th May	St Vincent's, James St, Liverpool L1 5JN
18th May – 28th May	Liverpool University Catholic chaplaincy, St Philip Neri, L8 7NL
27th April – 4th May	Available

2020 VISION : ACTION FOR LIFE ON EARTH 17 –19th JULY

42nd Annual Conference of the National Justice and Peace Network
The Hayes Conference Centre, Swanwick, Derbyshire



Speakers include: Lorna Gold - 'Climate Generation: Awakening to our Children's Future'

Fr Eamon Mulcahy— 'From the heart of the Church: Francis 'gospel vision for integral humanity'

Mark Rotherham—Framing the global economic-ecological crisis: integrating ecological and economic change'

More details or to book : <https://www.justice-and-peace.org.uk/conference/>

NB Late booking charge (£7.50 per adult) if booking after May 15th

Pax Christi's NonvioLent



This Lent, do have a look at Pax Christi's new online blog NonvioLent which offers reflections inspired by Pope Francis' injunction to 'set aside every act of violence in thought, word and deed', words taken from this year's World Peace Day Message 'Peace as a Journey of Hope'.

And if you didn't manage to read the WPD Message in January, do have a look at it. In it Pope Francis urges us to dialogue and to renew relationships of reconciliation, communal solidarity and hope in the future, which all seem particularly apposite to our current 'signs of the times'.

If your parish didn't mark Peace Sunday in January, it's still not too late to promote the message during the year with its poignant anniversaries: Seventy-five Years since the ending of the Second World War and the dropping of the nuclear bombs on Hiroshima and Nagasaki.

Peace resources and the NonvioLent blog can be on Pax Christi's website www.paxchristi.org.uk and if your Lenten abstinence leads you to send Pax Christi a donation, it would be most welcome!



Saturday March 14th VIGIL in Lady Chapel Liverpool Anglican Cathedral 1 - 3pm

Through stories, art and photo exhibitions remember the victims of human trafficking and modern slavery and those organisations who are there to support them .

Sunday April 26th 'CALL TO ACTION' Trafficking Day reports. 1-4pm

St Vincent de Paul Primary Pitt St Liverpool L1 5BY
A follow-up day to the St Josephine Bakhita day event

Saturday July 4th MODERN DAY SLAVERY Liverpool J & P Commission Annual Assembly

LACE Croxteth Drive Sefton Park Liverpool L17 1AA 10am – 4pm

A gathering of well-informed speakers and parish representatives to help our diocese to better combat modern day slavery.

"WE SEE YOU" LACE MEMORIAL LECTURE

J/P

On Sunday 19th January, community activists, churches, community organisations and charities involved in the fight to combat modern day slavery gathered together at this year's Memorial Lecture, organised by the Archdiocese of Liverpool's Justice and Peace Commission, to say **"We See You"**.

Jen Williams – Tsedaqah House Community Member - reflects on this event, invites us to attend a vigil on Saturday 14th March (see above) and offers us three practical ways to respond to modern slavery.

Victims of modern slavery and human trafficking are often hidden in plain sight. The event helped raise awareness of the crimes of modern slavery and human trafficking; enabled us to spot the signs of those who are potential victims of modern slavery; empowered us to come up with actions to further help combat this issue.

Kevin Hyland, the UK's first Independent Anti-Slavery Commissioner, led the discussion . The Salvation Army, The Medaille Trust, City Hearts, the Archdiocese and the Diocese of Liverpool, The Clewer Initiative, the Lancashire Anti-Slavery Partnership, and Asylum Link Merseyside were among the organisations that gathered to consider a range of possible actions to take.

Slavery is not a thing of the past; it is still happening now, right here, in the UK. Anyone could be a victim of modern slavery. It is estimated that 40.3 million people are trapped in some form of modern slavery in the world today with 136,000 victims are estimated to be in the UK. Perpetrators target the most vulnerable in our society, deceiving people with hope of a better life when instead they seek to steal their identity and use them to make profit.

Kevin Hyland revealed a failing in the government's ability to prosecute traffickers and perpetrators. 6,993 potential victims were identified in 2018, a 36% rise from 2017. However, just 42 people had been convicted of human trafficking and modern slavery crimes in the UK in 2018. For information about how to spot the signs: visit <https://www.theclewerinitiative.org/resources> and consider printing off a poster to put up in your local church or community centre.

We are responsible in many ways for the perpetuation of slavery. In our consumer-centred society which is focused on buying quickly & cheaply and having the latest in fast-fashion, advanced technology, beauty products, often it is our money which feeds in to the modern slave trade. You can check your slavery footprint by taking this online survey: <https://slaveryfootprint.org/>

Our churches and our parishes have a really crucial role in ending modern slavery and helping bring its perpetrators to justice. With our strong connections to our local communities and the relationships we build with each other, we have a lot of intelligence which could be useful to the police and those involved in prosecuting perpetrators. Consider downloading the Safe Car Wash App on your phone to help build up a picture of modern slavery activity in the UK <https://www.theclewerinitiative.org/safecarwash>

For details Romero Masses organised in Liverpool see Page 7



THE DEAL OF THE CENTURY - TRUMP'S IDEA OF PEACE

Bethany Hughes writes:

The 'deal of the century'. The 'last opportunity' for Palestinians. A 'win win opportunity for both sides'. That is how Donald Trump and Benjamin Netanyahu described the US President's Middle East peace plan which was released on 28th January. Proposed as a possible solution to the Palestinian-Israeli conflict, it is crucial that we consider how it was formulated before considering what it entails. Drafted with only US and Israeli input, it is certainly difficult to comprehend how any peace deal for the region can be made without the involvement of the Palestinians. How can it be possible to create peace between two populations without negotiations from both sides? Yet Trump seems to think that it is perfectly reasonable to determine the future of the region without any consultation with the Palestinians.

If accepted, the plan would lead to the creation of a Palestinian state, but on the condition that they recognise Israel as a Jewish state, combat terrorism, and become totally demilitarised. Israel would annex all of its settlements in the West Bank, leaving several isolated settlements in enclaves throughout the proposed Palestinian state. This would mean that Israel would hold sovereignty over the settlements, and thereby evade the issue of them being considered illegal under international law. Israel's only concession is to freeze new settlement activity in areas allotted to Palestine in the plan. They would also annex the Jordan valley, which consists of around 30% of the West Bank and is home to 65,000 Palestinians, with the River Jordan feeding more than 80,000 hectares of agricultural land and fish farms. This was already due to begin imminently, so the peace plan merely tries to legitimise what was already planned by Israel. Jerusalem is proposed to be the 'undivided' capital of Israel, with the capital of Palestine to be located in the outskirts of East Jerusalem, on the east of the Separation Wall.

The plan would essentially carve up the West Bank

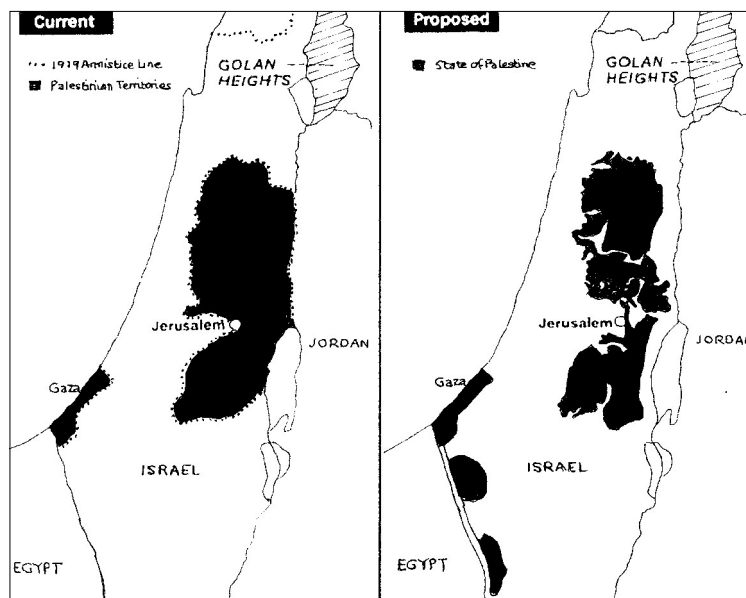
into areas not dissimilar to the Bantustans of apartheid South Africa, connected only by roads or train-lines, and possibly a tunnel to Gaza. These areas would constitute around 70% of the current West Bank territory, only 15% of historic Palestine. Moreover, Israel would maintain full security control over Palestinian airspace, coast and land borders, until it deems Palestine capable of this, which is highly unlikely to happen. Palestine would also have to refrain from joining any international organisations without seeking the permission of Israel, further limiting the Palestinian State's power over its own actions and policies.

A further question to be considered is the future of those Palestinians living in areas set to be annexed by Israel, such as the Jordan valley. The proposal is

adamant that no Palestinians or Israelis would be displaced from their homes, so it seems that several Palestinian communities will fall under complete Israeli rule. Yet with Israel proclaimed as a Jewish state, this cannot be viable if there is a significant population of Arabs living within its borders.

It is therefore likely that should the plan be enforced, Palestinians living in areas allocated to Israel will still be permitted to reside there, however, they will have lesser rights than the Jews, and will not be given full citizenship of Israel. This also seems to be the motivation behind the so called 'land swaps' proposed, which would create two new pockets of Palestinian territory south of Gaza. These are, unsurprisingly, areas with a high population of Arabs, and are therefore not wanted in a Jewish state.

Since the Trump administration came into power, their policy towards Israel and Palestine certainly did not aspire to a two-state solution. So why is Trump now proposing the creation of a Palestinian State? In 2018, new data showed that across Israel and the Occupied Palestinian territories, the population of



VISUAL RIGHTS EXHIBITION 16 JAN – 22 MAR

How do we visualise power? What does it look like, and for whom is it visible? Open Eye Gallery's Visual Rights exhibition looks at how images can expose uneven distributions of power, and shape the way we understand a place's geography. From early attempts at mapping the world, to modern satellite imagery, territories – and people's right to inhabit them – have continually been established and redrawn, contested or removed. This process often becomes concentrated in areas of conflict and geographical contest: in recent history, this has included Ireland, Kashmir and Ukraine. Curated by Gary Bratchford, a photographer and sociologist, Visual Rights presents work from artists in Israel, Palestine and the UK to examine this process. The exhibition is open until March 22nd, Tuesdays - Sundays from 10-5. Entrance to Open Eye Gallery is free, and all are welcome. Open Eye Gallery is located at the heart of the Liverpool Waterfront, a short walk from the Liverpool One shopping centre and the Albert Dock. The gallery is part of the new Mann Island development. More details : <https://openeye.org.uk/>

The Deal of the Century continued from opposite page
Arabs is higher than that of Jews, and with the gap set to increase over the future years, the only way of creating a Jewish state which controls the territory from the Jordan river to the Mediterranean, is to give the Arabs their own state surrounded by Israeli land. The right of return for Palestinian refugees, to Israel, would also be prohibited so that Israel can maintain its Jewish status. **

The timing of the release of Trump's peace plan points overwhelmingly towards political motivation. Trump was facing both an impeachment trial when the plan was released and elections in November 2020. So the plan may be an attempt to shore-up support from the far right and Jews in the US. Israeli Prime Minister, Netanyahu, faces the third election of the past year on March 2nd; the day the plan was revealed also saw the Israeli Attorney General file a formal indictment in court against Netanyahu, on charges of bribery, fraud and breach of trust; the ICC chief prosecutor Fatou Bensouda recently said that she would seek to open a formal inquiry into alleged continuing war crimes in the occupied West Bank, East Jerusalem and the Gaza Strip, despite Netanyahu's claims that the ICC holds no jurisdiction over the Occupied territories. With the domestic challenges faced by both Trump and Netanyahu, the Middle East peace plan could be seen as the perfect opportunity to try to gain supporters by appearing to be attempting to resolve the conflict in ways favourable to their own side.

Surfacing a few days after the fifth World Holocaust Forum, hosted in Jerusalem, and the day after International Holocaust Remembrance Day, which marked 75 years since the Liberation of the Nazi concentration camp Auschwitz-Birkenau, the publication

of the peace plan at this time appears to be taking advantage of the commemorations of the Holocaust, by exploiting people's sympathies towards Jewish people. This is where many of us are at risk of getting it wrong. Generally, we see the Holocaust as an atrocity due to the nature of it, not because it was specifically against the Jews. Similarly, being outspoken against Israel is not necessarily an objection to Jews, rather it is an objection to the way in which Israel treats the Arab population in the region. It is therefore perfectly acceptable to condemn the Holocaust, to hold nothing against Jews and their faith, whilst not sympathising with Israel's past and current actions towards the Palestinians.

It cannot be denied that it is in the hands of our leaders, rather than us, to truly change the situation in Palestine. But our government will never act if they do not hear from the public, that we do not support the Israeli occupation. So why not email your MP and tell them what you think; express concern that our Prime Minister has openly praised Trump's peace plan? One of the major issues with the Palestinian-Israeli conflict is that many people don't truly understand the situation and fear speaking out because of the risk of being labelled anti-Semitic. This is where you come in. This issue needs to be brought into regular conversation; it needs to stop being treated as such a touchy subject. Don't worry about the reactions you may face from Israel supporters, because if you know within yourself, that you are not being anti-Semitic, there is no reason to restrain yourself from speaking out. So, even if it is just with friends and family, I ask you to try to raise awareness of the ongoing struggle Palestinians face, and with a more educated society, we will be much more of a powerful body in speaking out against this injustice.

** See Page 10 for Israeli Zochrot's response to the peace plan

EL SALVADOR

40 YEARS ANNIVERSARY

Forty years after the martyrdom of Saint Oscar Romero, the Church in El Salvador has announced a Jubilee Year of the Martyrs. In a Message the Bishops Conference of El Salvador said: "Martyrdom is the greatest testimony of faith, because it faithfully reproduces Christ, giving his life so that others can have life in abundance" (cf. Jn 10:10).

The national martyrs will be celebrated on

March 12, the 43rd anniversary of the martyrdom of Fr. Rutilio Grande;

March 24, the 40th Anniversary of the martyrdom of San Oscar Arnulfo Romero;

June 14, the 40th anniversary of the martyrdom of Fr. Cosme Spessotto.

On July 31, August 1 and 2, the great pilgrimage to Ciudad Barrios, the birthplace of San Oscar Romero, and the National Congress on martyrs will take place.

30 YEARS ANNIVERSARY

16 November 2019 marked 30 years since the army massacre of 6 Jesuits and their two women co-workers at the Central American University (UCA) in San Salvador

JULIA AND CELINA THE CRUCIFIED PEOPLE

Fr Jon Sobrino lived in the same community as the murdered Jesuits but by chance he was out of the country at the time of the massacre. He pays tribute to two lesser known UCA victims. Thanks to Romero News January 2020 where this first appeared. See www.romerotrue.org.uk/news/new/romero/news

Two women were murdered with the Jesuits: Julia Elba Ramos, 42, a cook in the community of young Jesuits, poor, happy and intuitive, and a worker all her life. And her daughter Celina, 15, a lively student and catechist. She and her boyfriend had planned to get engaged in December 1989. The two women stayed overnight at the Jesuit residence as they felt more secure there. But the criminal order was "to leave no witnesses". The photos show Julia Elba's gesture of defending her daughter with her own body when the killers found them in the room where they sought safety.

There are tens or even hundreds of millions of men or women like Julia Elba in our world. They are the immense majorities who perpetuate a history of centuries: in the America conquered and depredated by the Spaniards in the 16th century; in Africa enslaved already in the 16th century and systematically plundered by Europeans in the 19th century; in the planet suffering today from oppressive globalisation under the aegis of the United States. They die the quick death of violence and repression, and above all the slow death of poverty and oppression.

"There is more wealth on earth, but there is more injustice. Africa has been called 'the dungeon of the world', a continental 'Shoah'. 2.5 billion people survive on Earth on less than \$2 a day and 25,000 people die of hunger every day according to the FAO (UN Food and Agriculture Organisation). Desertification threatens the lives of 1.2 billion people in a hundred countries. Migrants are denied fraternity, and the ground beneath their feet" These words of Pedro Casaldaliga are from 2006. Neither the G 7, nor the G 8 nor to my mind the successive Gs have done anything significant to reverse this history. To remember today the ideals of the millennium is a mockery and an offence to the poor. In one year, the number of hungry people has increased by 100 million, and every five seconds a child dies of hunger, murdered, points out Jean Zeigler, because it is very possible to eliminate hunger.

They are "the suffering servant of Yahweh" in our days; "the crucified people". Unknown are the five million men and women who have died in the Congo, in a war designed and manufactured so that coltan would end up in the world in abundance in the mega-companies' missiles, telephony and computers. And they die defencelessly. Seriously who knows these people, who defends them, who risks something important to bring them down from their crosses?

Continued on opposite page





MONDAY MARCH 23

Reception of Relic of St Oscar Romero during evening prayer 6pm
Metropolitan Cathedral, Mount Pleasant. Liverpool L3 5TQ

SUNDAY MARCH 29

40th Annual Romero Mass 11am St Gregory's, Weld Bank Chorley PR7 3NW
Celebrant: Fr Graeme Dunne Speaker: Clare Dixon

Mass in honour of St Oscar Romero 6 pm

Hope Chapel Hope Park Taggart Ave Liverpool L16 9J
Celebrant: Archbishop Malcolm McMahon OP **6.45pm** Refreshments
7.15pm Speaker: Clare Dixon, head of CAFOD's Latin America Department.

Julia and Celina - the crucified people *continued from opposite page*

It may seem absurd but I have asked myself who is more of a martyr, Ellacuria *or Julia Elba? Who reproduces the cross of Jesus more? Jesuit martyrs express best the decision and freedom to risk life, and usually also express most the cruelty of the moment of death. But they express less the darkness of daily injustice, the difficulty of simply living, the cruelty of powerlessness. The death of the murdered majorities on the other hand, express less the active character of struggle, but expresses more an historical innocence, since they have had no physical possibility to avoid it. These majorities are the ones who bear most of the sin that has annihilated them little by little in life and ultimately in death, They are the ones that best express the enormous suffering of the world. Without intending it and without knowing it, they "complete in their flesh what is lacking in Christ's passion". And we must bear in mind what an enlightened exegete told us "completing" here does not mean "adding" something fundamental to the passion of Jesus of Nazareth but it does mean "reproducing" it.

The Jesuits of UCA were not killed out of Kantian fidelity to universal ideals of truth and justice, but to defend these crucified people. And without remembering these millions of crucified people they are not understood. It would be like wanting to understand the cross of Jesus without remembering the wretched poor whom Jesus helped in his prostration and whom he defended from Pharisees, scribes, Herodians and high priests.

"With one and the other, Jesuit martyrs and the crucified people, God passed through El Salvador." Maintaining that passage of God is the ultimate truth of the martyrs' legacy.

A specific legacy: the university of Christian inspiration.

My final word on the legacy of the martyrs for those who work and study at the UCA is for us to creatively maintain the university they told us about. And what is that today? We can honestly say we don't know.

My suggestion is to deepen the Christian inspiration of the University. This is what the martyrs are calling upon us to do. Whoever lives and works in this way at the university will have enough creativity to reinvent what we must do and how to do it in the UCA's work of teaching, research and social outreach.

* Ignacio Ellacuria SJ, a philosopher and theologian was one of the priests also martyred on November 16

CELEBRATE ROMERO IN MACHYNLLETH in the Dyfi Valley in Mid Wales 7-8 AUGUST 2020

El Sueno Existe is a Central and South American festival inspired by the music of Victor Jara and the Chilean 'NewSong' movement. It provides a platform for cultural expression and discussion of the differing points of view arising within green, socialist politics. It does this through debate, music, and other cultural activities, including visual arts, dance, theatre, poetry, workshops and ceremonies with the purpose of developing an awareness on the subjects of social justice, human rights and environmental sustainability. This year we will be commemorating the 40th anniversary of the martyrdom of Oscar Romero.

See <https://elsuenoexiste.wordpress.com/upcoming-events/>



CAN WE DECARBONISE INDUSTRY?

The poster advertising the event gave a synopsis of the subject of Prof Howe's lecture: "In December 2018, the UK Government announced the Industrial Grand Challenge to enable the deployment (of) large scale industrial decarbonisation infrastructure. This lecture will examine the emerging proposals to decarbonise and the responses of different localities. It will consider some of the emerging geographies of industrial decarbonisation across the UK."

Professor Howe gave his lecture at the University of Chester on Wednesday 29 January in front of a small but very engaged audience. He spoke rapidly and in a very animated style, and had a considerable number of densely informative slides. Taking good notes was quite difficult, and therefore it would be quite impossible to report on his lecture in any degree of detail unless you had recorded the proceedings; then it would be a very long report indeed!

The 'Industrial Grand Challenge' is part of the government's 'Clean Growth' initiative, which is one of 4 legs of their overall Industrial Strategy. The Industrial Grand Challenge targets our largest industrial clusters for emissions reduction. The main part of Prof Howe's lecture focussed on the six largest concentrations of industry – "clusters" – which together account for around 9% of the UK's greenhouse gas (GHG) emissions, principally as carbon dioxide (CO₂). The clusters are:

Name & Location of Cluster	Annual GHG emissions in millions of tonnes of CO ₂ equivalent
Humberside	12.4
South Wales	8.2
Grangemouth (Scotland)	4.3
Teesside	3.1
South Mersey	2.6
Southampton	2.6
Total	33.2

Together, these 6 clusters make massive contributions to the UK economy – and to GHG emissions. They comprise 8% of the economy by the measure 'gross value added', and provide 1.1 million jobs. Since 1990, there has been a 33% reduction in total UK GHG emissions, but most of this has happened through loss of UK manufacturing capacity; we now import products made in other countries, so the associated GHG emissions now happen outside the UK. The real reduction has been only 4%; other people have reported a small rise in UK per capita GHG emissions when imported products and shipping are included.

The South Mersey cluster is on our doorstep. It includes the complex of chemical plants near Runcorn owned by Ineos (formerly ICI), runs through the chemicals, glass and fertiliser plants and Essar refinery at Stanlow all located in the corridor alongside the Ship Canal, to the many heavy industries located in and around Ellesmere Port (eg Vauxhall Motors; Urenco at Capenhurst) and takes in parts of Deeside plus Airbus at Broughton. [Chester World Development Forum (CWDF) has recently circulated a short report on the Protos project being developed by Peel Holdings between Ellesmere Port and Ince.]

Taking each cluster in turn, Prof Howe gave an overview of the big industrial companies, sites, and processes involved. He pointed out that several companies have a significant presence in more than one cluster (eg: Ineos, CF Fertilisers). He also listed the organisations at play in each cluster's bid for the £175 million on offer under the Industrial Grand Challenge, which places the clusters in competition for funding to decarbonise – how will this work, he asked, when, for example, Ineos has a significant presence in several of the competing clusters?

In the decarbonisation strategies each cluster is developing, carbon capture use and storage (CCUS) plays a huge intermediate role. There will continue to be a heavy reliance on fossil fuels to provide energy during the period of transition to a hydrogen economy envisaged for 2050. Hydrogen can be generated by using renewable electrical energy to electrolyse water, and burning it for heat/energy does not cause any GHG emissions. Efficiency measures (reducing energy demand) and synergies (making processes mutually supportive) can also play a (small) part in the interim.

Continued opposite on page

Can we decarbonise industry? *Continued from opposite page*

For each cluster that has a plan (South Wales is only just starting developing theirs), CCUS involves storing the CO₂ emitted from each cluster in underground reservoirs from which oil and natural gas have been extracted. This is where the *geography* becomes important (and politics too, between the UK government and devolved administrations).

The clusters from Southampton anticlockwise round to Grangemouth all propose using depleted oil and gas fields in the North Sea – off Scotland – for their storage of CO₂. South Mersey proposes to use the gas fields in Liverpool Bay. Existing pipelines that currently bring oil and gas ashore and distribute it around the country would be used in reverse to pump CO₂ back underground. For South Wales, with no offshore oil or gas wells, the initial proposal is to use tankers to ship the CO₂ for storage in Liverpool Bay.

Colin Watson (Frack Free Upton) asked two highly pertinent questions:

Firstly, given that Ineos currently imports gas produced by fracking in the USA, how might the UK government's attitude to fracking in England – currently "paused" – change in light of the decarbonisation proposals from the clusters where Ineos is a significant player?

Secondly, given the fact that a significant percentage (38%) of North Sea wells are known to be leaking, how can their long-term use for storage of CO₂ be managed?

Prof. Howe wasn't able to give a clear answer on the first, although the tone of his reply suggested that he believed the logic of allowing domestic fracking might become compelling. Answering Colin's second question, he referred to control by the Oil & Gas Authority, and the Health & Safety Executive to ensure safe operation, but didn't directly address the fundamental problem that leakage would pose for the containment of CO₂ under pressure underground. He implied leakages would be small and could be managed, whereas others think this is a fundamental problem which potentially undermines the plan, or at least throws some doubt as to its credibility.

Further information at <https://northwestcluster.co.uk/> about emerging schemes in the NW.

CWDF members and representatives from other local groups have combined to produce this overview.

CWDF: Ann McCarthy, Bernard Payne, Vicki Jenner, and John Tacon;

Frack Free Upton: Colin Watson and James Cameron;

FoE/XR/Transition: Martin Preston

TIME OUT TUESDAYS March 10, April 14, May 12 and June 9
SATURDAYS March 28, April 25, May 16 and June 27

An Ecumenical Quiet Day for everyone at The Convent of Our Lady of the Cenacle,
Tithebarn Grove, Lance Lane, Wavertree, Liverpool L15 6TW 10—4pm
Tea & coffee provided. Bring your own lunch. Cost £10

For more information or to book: Tel 0151 722 2271

email: winniecenacle@mail.com

Sr Winnie writes:

"In our busy lives there are times when all we want is some space and quiet, to be alone maybe for a while. If that's how you're feeling why not make the effort and treat yourself to a time out of the normal daily routine and come to the Cenacle and join in a Quiet Day. The day begins at 10.30 am with some input on a given theme and then there is time to ponder, reflect, enjoy the garden or just relax; just before lunch, for those who wish, we come together and share what held our attention in the quiet time; over lunch we share fellowship together, or if you wish you can go off alone and maintain the silence for yourself. The programme is the same in the afternoon, usually developing the theme, and we end with a cuppa before re-turning home. We look forward to welcoming you one of the days."



Zochrot is an Israeli nonprofit organization founded in 2002. Based in Tel Aviv, its aim is to promote awareness of the Palestinian Nakba. (The 1948 Palestinian exodus.) What follows is a summary of its response to Trump's latest plan for Israel/Palestine.

ANOTHER ISRAELI ATTEMPT TO AVOID RESPONSIBILITY FOR PALESTINIAN REFUGEES

This American Israeli joint deal is not only an embodiment of the Israeli plan to legalize the occupation over all of Palestine but it is mostly an attempt to dedicate its plan to bury the right of return, and get away from its responsibility over the crimes it committed against Palestinian refugees.

Once again, as in the Balfour Declaration and Partition Plan, a colonial power divides Palestine and determines its borders and rights without asking the Palestinians. This is the same process that led to the Nakba in the first place, which to this day is ongoing and holds most of the Palestinian people as refugees. The result of such a colonial "deal" can only be one: the ongoing Nakba and its exacerbation.

This deal, like previous proposed deals, stems from colonial assumptions rather than recognizing the rights of people to their own land. When Trump says "the Palestinians will object first but will understand that it's good for them," he echoes a colonial worldview presuming that he, the head of the imperial power, knows better the needs of the inhabitants and the people who were born here in Palestine. It is not a coincidence that Trump is talking about a "deal" and not at all a plan- a deal that is signed between the power holders over the head of the residents living here and without any consideration to their wishes. The deal was negotiated between the Israeli leadership and Trump administration, without the Palestinians.

Israelis who wish to take responsibility for our future here should reject this dirty deal and support a shared, just vision, including the right of return, and equality, not colonialism. US citizens who wish to live in a just country should support the rights of Indigenous people and protest the expulsion of Palestinians from their land and homes. Colonial deals will not bring peace. A future of return - is the key to a true plan for peace and justice.

Zochrot's full vision for the return of refugees can be read on their website <https://zochrot.org/en>

REPAIR and REUSE

Marian Thompson writes:

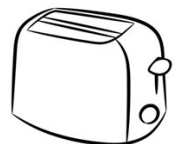
Do you have something in your home that you can no longer use. Maybe it is broken but you feel you shouldn't just send it to the tip. Maybe it is a favourite item that really needs some TLC. Help could be at hand.



One Saturday morning a month since September 2019, my husband has been disappearing to help as a volunteer at our newly opened Repair Café in Marple. Run by skilled volunteers it offers repairs for clocks, clothing, wooden items and small electrical goods such as toasters, kettles, electric fires etc. No-one has yet managed to bring in a fridge or washing machine!

Last week I took my large willow laundry basket whose handle had come loose. The wife of one of the volunteers who was there for a chat, turned out to be a skilled basket maker and was delighted to offer to help to mend it.

The Café deserves its name as tea and coffee are served and people bring in home made cakes that are sold to raise a bit of cash. Those who have goods repaired also seem to be generous with donations which add to the fund needed for the hire of the hall.



This Café is one of 1,146 around the country with new ones opening all the time. You can find out about your nearest one on <https://repaircafe.org/en/> or if you think you could perhaps start your own, send for the starter pack. The essentials seem to be a room convenient for people to bring their items and volunteers who have skills. The one in Marple started with a few people with electrical knowhow, a carpenter, a clock repairer and two dressmakers. As its fame has spread more and more people are bringing things in for repair and also more coming to volunteer their skills.

It is good to be with people who do not want to be part of the 'throw away culture' and who share the same ethos of repair to reuse.



'SAYING YES TO LIFE' by Dr Ruth Valerio

published by SPCK paperback £9.99

If you were at the NJPN Conference at Swanwick in 2017, you would have been delighted by Ruth Valerio – a key speaker but also a general contributor to the conference as she mingled with us all. The focus of conference that year was the recently published *Laudatio Si'*. Ruth reflected on our consumer lifestyle and encouraged us towards ecological conversion – a change of heart that leads to change of life style. From her examples it was obvious here was someone who both talked the talk and walked the walk. Quite a few of us bought her then recent book 'Just Living' to share with friends and family.

Her latest book 'Saying Yes to Life', chosen by Justin Welby the Archbishop of Canterbury as his Lent book this year, lifts our focus from natural, everyday concerns to issues that are having an impact on millions of lives around the world. As people made in the image of God, we are entrusted to look after what he has created: to share in God's joy and ingenuity in making a difference for good. Foundational to 'Saying Yes to Life' is what it means to be human and, in particular, to be a follower of Jesus. Voices from around the world are heard throughout, and each chapter ends with discussion questions and a prayer to aid action and contemplation, either as individuals or in groups.

POVERTY IS NOT NATURAL by George Curtis -

published by Shephard-Walwyn paperback, price £9.95

The book begins by quoting Nelson Mandela's speech in Trafalgar Square in 2005, from which its title is taken. Mandela said: "Overcoming poverty is not a task of charity, it is an act of justice. Like slavery and apartheid, poverty is not natural. It is man made, and can be overcome by the actions of human beings."

George Curtis left school at 14 to work on a local farm, later taking advantage of the further educational opportunities offered by the National Union of Agricultural Workers. Becoming a Methodist preacher led him as a Christian to a strong desire for social justice. His book addresses one of the fundamental causes of inequality, land ownership.

Curtis quotes the view of St Gregory the Great, Pope from 590 to 604, who said: "*Those who make private property of the gift of God pretend in vain to be innocent, for in thus retaining the subsistence of the poor they are the murderers of those who die every day for want of it.*"

If we really believe that all people are equal, then all people have an equal right to the earth and its resources. What we produce by our own efforts and labour can rightly be owned privately, but the earth should not be in the possession of a relatively few people, who then monopolise its resources and extract unearned wealth through the labour of others.

Curtis explores this issue both historically and today and offers his solution that could in principle be acceptable to those on both the left and right of politics.

NOVEMBER a novel by Jorge Gala

published in English translation June 2019

1989. Salvadorian society is immersed in the horror of civil war. On a fateful November dawn, a group of armed men entered the Universidad Católica and murdered six Jesuits priests and two women in cold blood. Survivor of the massacre Father Tojeira is forced to take the reins of control in the sinister days following the attack, desperate to uncover the truth behind the terrible slaughter.

Inspired by the real-life tragic events that shook El Salvador and Latin America, November is a moving and unsettling novel about fear, hate and impunity. It is the first book to cast some light on the crime that was never solved and an attempt to speak out, as the murdered Jesuits attempted to do, in the defence of the disadvantaged. (See Jon Sobrino article on Pgs. 6-7)



DIARY

24 FEBRUARY — 8 MARCH Fairtrade Fortnight
www.fairtrade.org.uk; 020 7405 5942

MARCH

6 World Day of Prayer prepared by women of Zimbabwe
www.wwdp.org.uk

6 CAFOD Lent Fast Day www.cafod.org.uk/News/

8 International Women's Day "I am Generation Equality: Realizing Women's Rights"
www.internationalwomensday.com

10 Time Out Quiet Day see page 9

10 CWDF Forum 6.45pm – 9.00pm The Unity Centre, Cuppin Street, Chester, CH1 2BN Linda & Stewart Shuttleworth talk of their personal involvement with the charity "Jamie's Fund" supporting the development of mental health care in Uganda. <http://jamiesfund.org.uk>

13 CAFOD Quiz Night 7.30 pm at Our Lady's Parish Centre Ellesmere Port Town Centre adults £3 children £1 which includes Fairtrade refreshments at the interval. All money raised will go to CAFOD's new Hands On peace building project in Magdalena Medio in Colombia. Contact Tony Walsh on 0151 355 6419

13-15 Prophets - Opening unseeing eyes and unhearing ears Catholic Peoples' week Noddfa Spirituality Centre, Penmaenmawr www.catholicpeoplesweeks.org

14 Vigil to remember victims of human trafficking 1 - 3pm in Lady Chapel Liverpool Anglican Cathedral p.3

21 International Day for the elimination of racial discrimination www.un.org/en/events/racialdiscriminationday/

22 World Water Day www.unwater.org/

23 Reception of relic 6pm Liverpool Metropolitan Cathedral see p.7

24 40th Anniversary of the murder of St. Oscar Romero

28 Time Out Quiet Day see page 9

28 Earth Hour www.org.uk/earthhour

29 Romero Masses more details page 7
 11am St Gregory's, Weld Bank, Chorley PR7 3NW
 6 pm Hope Chapel, Hope Park, Taggart Ave. Liverpool
 7.15 pm Claire Dixon speaks

APRIL

12 Easter Sunday

14 and 25 Time Out Quiet Day see page 9

26 'Call to Action' Trafficking Day reports. 1-4pm
 A follow-up day to the St Josephine Bakhita day event
 St Vincent de Paul Primary School, Pitt St. Liverpool L15BY
 See page 3

28 Walk of Witness starting at St Luke's bombed church walking through the city centre to the International Slavery Museum. Gather at 12pm

28 "On her Shoulder" Documentary film " about Nadia Murad a young Yazidi woman who escaped from ISIS and has helped to publicise the plight of the Yazidi and women and children victimised by genocide and mass atrocities. She was awarded the Nobel Peace Prize in 2018.. Further information: www.storyhouse.com or amnesty.chester.wrexham@gmail.com

MAY

12 Time Out Quiet Day see p.9

12 CWDF Forum AGM 6.45pm – 9.00pm The Unity Centre, Cuppin Street, Chester, CH1 2BN Details TBA

10—16 Christian Aid Week www.christianaid.org.uk

12-17 "Our Journey to Sustainability" A week- long exhibition and associated events, to be organised by Chester Sustainability Forum in association with Chester Cathedral. Opening conference to include national level speakers. Local groups encouraged to help in the mounting of high quality exhibits. Further information, Colin Watson, 07511 038385

16 Time Out Quiet Day see page 9

JUNE

9 and 27 Time Out Quiet Day see page 9

ADVANCE NOTICE:

July 4 Modern Day Slavery Liverpool J & P Commission Annual Assembly 10am – 4pm LACE Croxteth Drive Sefton Park Liverpool L17 1AA see page 3

17 –19 2020 Vision - Action for Life 42nd Annual Justice and Peace Conference The Hayes Conference Centre, Swanwick see page 2

Liverpool

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Copy date for next issue 1/5/2020

Please don't forget to send in reports of events

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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 Printed and distributed at LACE Liverpool

