

# Justice and Peace

Issue 108 Winter 2019 –20



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Archdiocese of Liverpool Justice & Peace Commission

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

## PROPHETIC TRAJECTORIES OF HOPE FROM SAN SALVADOR TO LIVERPOOL



Steve Atherton writes:

Wednesday 25<sup>th</sup> September 2019 was an extraordinary day in the life of Liverpool archdiocese. Firstly there was an all-day event where the themes of the Synod were presented to Synod members setting out the course for diocesan renewal. Then in the evening there was a lecture which demonstrated that current developments are rooted deeply in diocesan history, in its devotion to St Oscar Romero and in the lives of three priests who lived their prophetic witness in the archdiocese.

Under the auspices of the Romero Trust, and in the beautiful setting of Hope University's Capstone Theatre, David McLoughlin's title was **"Prophetic Trajectories of Hope from San Salvador to Liverpool: A Celebration of the ministries of Oscar Romero, Austin Smith, Tom Cullinan and Kevin Kelly."** In her introduction of the speaker, Pat Jones, herself a Liverpool prophet, spoke of how we had taken our three prophets for granted, assuming that what they taught and what their lives demonstrated was the norm. It seemed normal for us at the time because we saw it daily, but now that they are gone it's clear just how extraordinary they were.

Beginning with reference to Moses, one of David's themes was that the 'prophetic trajectories' of all four men began with contact with the real lives of the faithful among whom they served and lived, requiring a struggle to loosen the grip of background and of training that had prepared them to have all the answers to the questions that nobody is asking. In their radicalisation, all four were deeply affected by the cry of the poor, the *za'ak* of scripture which is both the cry of grief and the lodging of a formal complaint. As demonstrated by Pope Francis when he explicitly cited See-Judge-Act in 'Laudato si', methodology that begins with experience has different results from one which begins with theory. This change of theological methodology (doing theology) from starting with first principles to starting with lived experience, engages the heart as well as the head, so that Romero's episcopal motto 'Sentir con la Iglesia' expanded from merely 'think with the mind of the church' to include 'feel with the heart of the church'.

Developing the insight that the Magnificat came from the meeting of Mary and Elizabeth, the first prophets of the new testament, David pointed out that they were also foreshadowing God's bias to the poor as shown in the Beatitudes. He explained that the word '*ptochoi*' translated in the Beatitudes as 'the poor' actually means 'the destitute'. To illustrate how this changes attitudes and practice, he told the story of a poor woman telling hostile reporters that Romero was the first man who'd ever asked her what she thought and listened to her reply. He likened this to the 'grace space' around Jesus' presence with those who connect with him to this day.

Then as now, radical thought is a challenge to the institution. He pointed out how relevant the Liverpool three are today because, in true prophetic style, they identified the key issues ahead of the following pack: Austin Smith responded to race; Tom Cullinan to ecology; Kevin Kelly to gender; all three to unjust structures, including structures in the church. Does our church dare to point out the relationship between the stellar wealth of the minority super-rich and the growing poverty of the masses? Dare we give an insight and a lead on what might change things - a rediscovery and re-embracing of the vision of kinship and hospitality of Moses and the prophets so that we take the crucified people down from the cross? He quoted Austin Smith's realisation that he must confront "any 'not yet' in history which blesses or spiritualises ideologies and institutions which marginalise and oppress the powerless."

David ended with a quotation from St Oscar Romero *"I ask all of you, dear brothers and sisters, to view these things that are happening in our historical moment with a spirit of hope, generosity, and sacrifice. And let us do what we can."*

In her summing up, Pat pointed out that their questions are still live now and we are challenged to accept their prophetic mantle so that our diocese incorporates their insights into the deliberations and recommendations of the Synod. As Pat said, there's an 'Ouch' as well as delight in hearing their challenge. We are the church. Dare we engage with the prophetic imagination?

**SUNDAY JANUARY 19th J & P MEMORIAL LECTURE: Kevin Hyland OBE:** Former 1st UK Antislavery Commissioner & head Met Police, at LACE Croxteth Drive Sefton Park Liverpool L17 1AA  
Refreshments from 1.30, Lecture at 2.00, Q&A 2.40, Event closes 4.00

The Rt Rev Brian Noble, 10th Bishop of Shrewsbury, died peacefully at the age of 83 years on the afternoon of Monday October 21 at Arrowe Park Hospital, the Wirral. The Emeritus Bishop was formerly a priest of the Diocese of Lancaster. He was ordained for the Diocese of Shrewsbury in 1995 and he retired in 2010, but continued to be active, giving talks and retreats across the country and assisting in the parishes of the diocese. He was buried in the cemetery of St Winefride's Church, Neston, the Wirral.

### **BISHOP BRIAN NOBLE : a personal reflection**

J/P

*Joan Sharples writes:*

A few days after I heard the news of Bishop Brian's death, I went to Wistaston Hall to visit the rowan tree with its plaque: '*Planted by Bishop Brian Noble to celebrate 25 years of Shrewsbury Diocese Justice & Peace Commission, 13-12-2009*'.

I remembered our first - somewhat frosty - meeting when he called Ann Gill and myself, then the Commission's Fieldworkers, to see him: the frost soon thawed and grew into a relationship of mutual trust. Bishop Brian greatly appreciated Ann's work on behalf of the diocese with the ecumenical millennium event, 'Catch the Dream'.

From the millennium, after Ann's retirement, I was full-time Justice & Peace Coordinator. I always enjoyed my regular meeting with Bishop Brian to discuss the Commission's activities. He was always supportive, if occasionally critical - in his blunt-Lancashire-down-to-earth manner - and regularly attended the Commission's events, also holding frequent meetings with the Chairs of the Commission: Charlie Burchell, George Pollard, and Tony Walsh.

It was a privilege to be part of the working group he formed for the 'Year of the Eucharist' and to work with him, along with Ged Flynn, then Director of the Children's Society, on the reflection he gave in the different parts of the diocese on his motto, 'Thy Kingdom Come'. The work of the Racial Harmony Group was also close to his heart.

In latter years, he was always interested to hear news of those who had done the Masters Course offered through the diocese by Loyola University, New Orleans. I'm grateful to him for his wise counsel, his support through difficult times, and his encouragement - most recently for my new role with Pax Christi.

The tree at Wistaston Hall has grown and bears bright berries.

May Bishop Brian's witness to God inspire and challenge us, so that our lives, too, are oriented to the coming of God's kingdom of justice and peace - and bear fruit.

### **BRUCE KENT RECIVES A MAJOR INTERNATIONAL PEACE AWARD**

Our congratulations to Bruce Kent who was presented with the Sean McBride award by Philip Jennings from the International Peace Bureau (IPB) at a special ceremony at St Thomas' Hospital in London on October 19<sup>th</sup>. The IPB is the world's oldest peace organisation. Since 1891 it has brought together organisations dedicated to peace, against war, for disarmament and against nuclear weapons.

Phillip Jennings praised Bruce Kent's energy which has led him to take part in events such as a 1000-mile march from Warsaw to Nato HQ, as well as his commitment over many years to service in organisations from War on Want, to CND, to Pax Christi. Phillip Jennings remembered : "Next year is the 75th Anniversary of the detonation of the nuclear bombs in Hiroshima and Nagasaki.... today we recognize a man who has refused to stay silent about things that matter. That man is Bruce Kent. His message for peace and the prohibition of nuclear weapons has echoed across the decades. .... A soft voice that has roared with a message for human rights, for social justice, for people to take a stand. For people to wake up and see the dangers that a nuclear weapon world holds for us. Campaigner, organiser, orator, a man restless for change"

We thank Bruce for his continued support of MouthPeace over the years.



## WHO BUILT ISRAEL?

*Marian Thompson writes:*

The given wisdom is that Jewish settlers did. Not used to manual labour, they learnt on the job and made “new Jews” of themselves according to the doctrine of Labour Zionism. But Andrew Ross in his latest book *‘Stone Men : the Palestinians who built Israel’* suggests the labour record is quite murky on this point and has been obscured by the agrarian romance of the kibbutz and the pervasive influence of nationalist mythologies.

Andrew Ross was at Manchester University in October to promote his new book about the lives and labours of Palestinian stonemasons. These men who work in the West Bank stone industry—in quarries, workshops, and factories—have been sought out for centuries for their superior artisanal skills. For the book, Andrew interviewed them at every point in the production and supply chain, along with the construction workers who follow the journey of the stone across the Green Line and onto building sites in Israel or in the West Bank settlements. In addition he also interviewed a range of company owners, officials in the new trade unions in the West Bank and Israel, and engineers and architects involved in restoring Palestinian built heritage (at Riwaq, Bethlehem’s Center for Cultural Heritage Preservation and Taawon’s Old City Revitalisation Project). The book also features some case studies: two national-level building projects in the West Bank (Rawabi and the Palestinian Cement Factory), and, in Jaffa, an analysis of Ottomania— or gentrifiers’ new appetite for vintage décor and buildings in all that remains of the old city.

Andrew wrote his book because there is no published study of this stone industry, which is the largest private sector employer in the West Bank and generates the most GDP and exports from the Occupied Territories. Nor is there very much literature on Palestinian livelihoods. Palestine-watchers are focused on other things—land theft, demolitions, population displacement, soldier brutality, mass incarceration, the spread of settlements—and all for very good reasons. As a result, perhaps, there is less knowledge about what working-class people, especially, do to put food on the table every day for their families.

In the early years of the British Mandate (1920s) the Zionist push – through boycotts, harassment and violence – was to create a self-sufficient economy free of “Arab labour” which had an effect on even the architecture. The quarries were owned by Palestinians, and recently arrived Jewish immigrants from Europe were not skilled in working local stone. Much of Tel Aviv therefore was built with concrete and silicate blocks that let Jewish builders avoid reliance on Palestinian workers. These materials would also allow them to construct a brand new modernist city distinct and segregated from its ancient neighbour, Palestinian Jaffa, which was built of weathered stone. In 1948, Jaffa would be cleansed of 97% of its Arab population. Entire districts were later bulldozed. The famous Bauhaus-style core of Tel Aviv would later be called the “White City” – the name referred to the colour of the silicate bricks and stuccoed concrete with which it was built.

In the decades that followed the foundation of Israel, Arab labour would cease to be regarded as a threat to Jewish autonomy. Many thousands of homes had to be built on the recently conquered territory. Its previous Palestinian occupants would be employed, at bargain wages, to construct the new state. Penned in by restrictions on movement and excluded from most other occupations, they had little choice: Palestinians in Israel were subject to military law until 1966. Similar conditions would create an exploitable class of workers in the lands occupied after the 1967 war. By then, pale limestone – branded as “Jerusalem stone” though most of it is quarried from the West Bank hills – would become the dominant material used to build Israeli communities, serving an ideological function as well as a practical one, as it gave an image of homogeneous unity and of ancient ties to the land.

The Israeli construction industry is heavily reliant on Palestinian labour and on the West Bank stone industry. Some of the best quality limestone deposits in the world are found in the Central Highlands of the West Bank, and they are the one natural resource that Palestinians still have under their control. Sadly, most of the quarried stone is used to build in Israel, the state of their occupier, and its spreading archipelago of settlements in the West Bank. Also, to some degree, Palestinians suffer from the same “resource curse” as oil-rich countries. The extraction of the stone (sometimes known as “white oil”) is only lightly regulated and so strip-mining ravages the environment and sickens the workforce.



## ISRAEL ZOHAR'S 'PALESTINIAN PAINTINGS'

Private Viewing: Mon. 9th 4.30-6.30 Open to public : 10th – 13th December 9.00 —5.30

at Seminar 2 LACE Croxteth Drive Sefton Park Liverpool L17 1AA

Israel Zohar was born in Kazakhstan in 1945 and grew up in northern Israel. He has lived and worked in London since 1987. He writes: *"I grew up in Israel and watched with horror to see my country becoming (after the war in 1967) a military power carrying a brutal occupation over millions of civilians. I was a member in every movement and organisation that tried to bring an end to this inhumane situation. Finally I decided to leave Israel, as I didn't want the atrocities to be carried out in my name! These paintings which I did in the last three years, are my way, as an artist, to awaken the conscious of people to the endless suffering of the Palestinians: of ongoing confiscation and destruction of homes and land, systematic bombing and shelling of houses and population. Inflicting daily terror on men women and children, and ongoing policy of endless humiliation in every aspect of private life!"* See the paintings on line at <http://www.izohar.co.uk/#pali>

### SEND A CHRISTMAS CARD

to a parish or school in the Latin Patriarchate of Jerusalem (Israel, Jordan and Palestine). Addresses available till the end of Advent from [m.hardacre@rcaol.co.uk](mailto:m.hardacre@rcaol.co.uk) or on-line at <https://jp.liverpoolcatholic.org.uk/resources/cards/>

PEACE SUNDAY  
19 January 2020



Resources for parishes from  
<http://paxchristi.org.uk/news-and-events/peace-sunday/>

### WHO BUILT ISRAEL? *Continued from previous page*

Andrew Ross tells of the colonial nature of this economic interdependency between Palestinians and Israelis. Of course, it's a very asymmetrical relationship. For example, the Israeli authorities have finessed a policy of economic pacification to discipline the workforce—we will issue work permits in return for your acceptance of the status quo, but if you, or any family member, steps out of line, or gets arrested, the permits will be withdrawn. Because Palestinian development has stagnated under the 52-year occupation, there are few alternatives on the West Bank that pay more than a starvation wage, so it's what Andrew calls 'a compulsory workforce' that crosses the Green Line every day.

The Israeli economy benefits at all levels from this arrangement—workers return to the West Bank every night, posing no social burden on the Israeli state, and they spend their pay on Israeli goods at Israeli prices in their hometowns. That's a win-win for Israel. But the occupation is also good for profit-takers on the Palestinian side. There are the crony capitalists around the Palestinian Authority, then there are the stone industry owners themselves, who constitute a smaller petty-bourgeois economy, and, last but not least, the middlemen subcontractors who take a hefty cut from the labour supply chain. The book includes a section on the Ramallah-area housing development Rawabi. Marketed to affluent Palestinian professionals, Rawabi was built in cooperation with Israeli contractors on land confiscated by the Palestinian Authority from local villagers. The webs of complicity have allowed a small class of wealthy Palestinians to profit from their compatriots' dispossession.

Andrew also considers some larger arguments about the history of Israel/Palestine and why we should be promoting full civil and political rights for all who live in the territories "between the river and the sea," and whose ancestral lands are located there. Based on the principle that building a country should translate into political rights within it, what rights should accrue to Palestinians who have put in more than a century of toil, building the Jewish "national home" and most other assets on these lands? Andrew is aware this argument has not fared all that well for labouring populations in other countries. Think of the African-Americans, Irish, Chinese, and Mexicans who have built the United States. Pushing for full social inclusion and rights on the basis of their foundational labour did not work for them in the short-term, but, over time, the moral force of the argument has translated into fuller acceptance of their civil and political rights. In the case of Palestine, the argument is even stronger: here we are not talking about populations brought from elsewhere; these are people who labour on their own lands to build another people's nation-state.



## CELEBRATING 25 YEARS OF FAIRTRADE

*Terry Phillips writes:*

Most readers will have heard of 'Fair Trade', but knowledge about the concept and the work of the Fairtrade Foundation, founded in 1994, varies enormously. The basic principle on which it works is to ensure that a fair proportion of the income from the sale of products goes directly to the producer, rather than being mainly diverted by the company which brands it and sells it, a company which is normally located in a comparatively wealthy country.

I was first introduced to the idea, over a decade before the founding of the Fairtrade Foundation, in the late 1970s when I belonged to an organization called the World Development Movement (WDM), a forerunner of Global Justice Now. Our meetings were chaired by a wonderful man, the late Frank Buckman who had a wholesale newsagents business based in Widnes. Frank used to order boxes of Traidcraft tea. They contained probably about 80 tea bags, and were unattractive, unadorned brown cardboard boxes. They could not be bought in shops but I used to have a stall at our local Catholic primary school's summer and Christmas fêtes and sell them there.

Tea probably remains the best-known example of the idea of Fair Trade. The phrase 'English Breakfast Tea' says it all. What is English about this tea? Only those who consume it, not those who produce it. Awareness of the ethical issues surrounding tea production was raised in the early 1970, by two 'World in Action' programmes, which exposed the intolerable working and living conditions on tea plantations in Sri Lanka and led to campaigns demanding that tea manufacturers in Britain ensured that conditions were improved for tea workers. The programmes exposed a situation in which an extremely high proportion of the profits went to the companies packaging and selling the tea, not to its producers.

The WDM was involved in the setting up of The Fairtrade Foundation in July 1992 alongside CAFOD, Christian Aid, New Consumer, Oxfam, and Traidcraft Exchange. The Foundation was the outcome of a growing awareness, going back to the 1960s, best summarized by the phrase, 'trade not aid.' That simple phrase embodies the powerful idea that when we help the poor of developing countries we are not generous, bountiful people giving to those who cannot provide for themselves, but rather alleviating the injustice of a trade system which does not give them a fair price for what they produce.

This year the Fairtrade Foundation celebrates its 25<sup>th</sup> anniversary. More than 1.66 million farmers and workers in over 1200 producer organisations around the globe are part of the Fairtrade Foundation. This means that they are guaranteed the Fairtrade Minimum Price which protects them against unfair and volatile prices. When prices do rise, they receive additional income, but their income is not allowed to fall below the guaranteed minimum. This is of course one reason why Fairtrade products cost more than the non-Fairtrade equivalent. Another reason is the additional Fairtrade Premium. Most Fairtrade products are produced by small-scale farmers with relatively small plots of land. This means they don't have much bargaining power individually. By working together and selling their produce together in groups, or co-operatives, they can supply larger volumes, have more of a voice in selling agreements and help each other to be as effective as possible. The Fairtrade Premium is the extra bit of money that is paid to the co-operative to spend on improving their farms or investing in community projects as needed. It might be invested in a school, a medical centre, a clean water supply or whatever is needed by that particular community.

The Fairtrade Foundation's excellent website [www.fairtrade.org.uk](http://www.fairtrade.org.uk) provides many examples of the ways in which supporting Fairtrade helps people across the world. For example an article in the monthly blog describes the Women's School of Leadership ([www.fairtrade.org.uk/Media-Centre/Blog/2017/December/Opportunity-for-women-in-West-Africa-through-Compass-School-of-Leadership](http://www.fairtrade.org.uk/Media-Centre/Blog/2017/December/Opportunity-for-women-in-West-Africa-through-Compass-School-of-Leadership)). This was set up in partnership with Compass Group UK & Ireland and the Co-op to support female farmers to generate more income through smarter farming, and give them the confidence and skills to set up businesses and be leaders in the Fairtrade certified cocoa cooperatives that they are part of, as well as in their own local communities. The course is delivered over one year and through training and mentorship. Subjects include negotiation skills, managing finances and human rights. Although primarily devised for the specific needs of women lacking education, the course is open to men as well and the first course recruited 19 women and 3 men. Many of its graduates have become involved in women's associations helping members to set up businesses, in poultry or vegetable farming to generate additional income for their families. One particularly striking example from

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Côte d’Ivoire which is ranked 5th from the bottom of the UN’s Gender Inequality Index, is the Fairtrade co-operative, CAYAT. This started with nine female farmers and there are now 300. Productivity has improved considerably and that has encouraged more men to transfer land ownership to their wives, increasing women’s incomes and challenging gender stereotypes.

There are a range of products bearing the familiar blue and green Fairtrade logo which can be purchased from many supermarkets. One of the best known is bananas. One in three bananas bought in the UK is Fairtrade and it makes a huge difference to thousands of farmers, workers and their families. The price of a banana bought in a UK supermarket has dropped from around 18p a decade ago to just 11p now. The result is that for farmers and workers in countries like Colombia and the Dominican Republic, growing bananas for a living is becoming unsustainable. But buying Fairtrade bananas in the UK means that producers are guaranteed a minimum price, get an extra premium to invest in their community and have improved workplace conditions and protection. In addition to coffee, tea and bananas other familiar products include chocolate, biscuits, sugar, oil, rice grains and cereals, flowers, wine, cotton goods, stationery, and of course, Christmas cards.

What can the individual do to support Fair Trade? The obvious answer is, where possible to buy Fairtrade products. You, the reader will note the products which carry the logo when you see them on the shelves. However, note the exact logo design. There has recently been a growth in what we might call ‘fairwashing’. The most well-known case is that of Sainsbury’s, which two years ago introduced the label ‘Fairly Traded’ on its own products which had formerly carried the approval and logo of the Fairtrade Foundation. Under ‘Fairly Traded’ the funds generated are managed by the Sainsbury’s Foundation, who work with the farmers to create ‘action plans’ for how to use the premium. However Michael Gidney, CEO of the Fairtrade Foundation argued that this did not meet Fairtrade’s core principles, particularly in the area of ‘producer empowerment’, under which Fairtrade’s premium fund is given directly to communities, and an association is made up of farmers to decide how the money is used.

Sainsbury’s stock own brand ‘Fairly Traded’ tea but



they also stock tea such as Café Direct produced by the company Traidcraft. Some other supermarkets stock their own brand with the official Fairtrade logo and also Traidcraft brands. Sadly, Traidcraft almost became insolvent at the end of 2018, but has continued although with a reduced range of products. Personally, in order to support their survival, I try and buy their products, although I am aware of the argument that continued purchase of these Fairtrade products will ensure that they are stocked. You can also purchase a range of items directly from them at <https://www.traidcraft.co.uk>

Other than purchasing, what else can we do? My own parish, St Anne and St Bernard in Liverpool, is officially a Fairtrade Parish, which means that we use Fairtrade tea and coffee after services and at meetings, and where possible other Fairtrade products such as sugar, biscuits and fruit and we always celebrate Fairtrade Fortnight. For more information about becoming a Fairtrade Parish see <https://cafod.org.uk/Campaign/Fairtrade>

Our parish also run a Fairtrade stall after Mass on Sunday. We are able to run it each week because we have a band of about twelve volunteers who form a rota to run the stall. It has a very wide range of products, much wider than could be found in any supermarket, including my own favourite, delicious Geomuesli. Running a Fairtrade stall might seem a monumental task. Where do you get the products? What happens if you can’t sell them by the sell-by date? If you live within driving distance of Warrington there is a wonderful solution, provided by a group of people I would love to nominate for some kind of award. They are a group of volunteers, mainly I think retired people, who run a stall out of Warrington Market, in Academy Street, called Fair4All. We collect goods from the stall and after four weeks return those we have not sold and get a new stock. They provide a £30 float and all they ask us to do is count up the money and fill the totals in on a form. They vary the goods according to how we are selling and we can ask for specific items if we get requests for them. They have a ‘facebookpage’ [www.facebook.com/Fair4All](http://www.facebook.com/Fair4All) and can be contacted by phone on 01925 415121. I cannot recommend them enough.

I find the whole Fairtrade movement inspiring. The sad thing is that in terms of our weekly purchases, Fairtrade products remain a small percentage. There is much work to be done to make the idea better known and better supported.

## 'CIVIL WARS', THE GOVERNMENT AND THE ARMS TRADE

With the recent escalation of conflict in Syria near the Turkish border, and the UK government's decision to stop new arms licences being given to Turkey, it is quite appropriate to consider how other countries can so greatly affect the outcome of a so called 'civil war'. The official definition of civil war is 'a war between citizens of the same country'. However, currently, we are seeing cases of the course of 'civil wars' being affected more by other countries than those in the country at war.

This is the case in Syria where Turkey recently launched an offensive on the Kurdish forces near the border, apparently to create a 'safe zone' to house refugees that Turkey does not want in its country, resulting in two opposition forces from the original war, the Kurds and the Syrian government, agreeing to join forces in a united fight against Turkey. Suddenly this is no longer about resolving the original conflict but is about multiple individual tensions, deeply ingrained in the area. In effect, the war has given Turkey the opportunity to attack the Kurds, the minority ethnic group which has fought against Turkey for an independent state for decades. The U.S. withdrawing their support for the Kurds exposed a level of vulnerability that Turkey has taken advantage of. Yet the original conflict was to do with the Syrian leader and government being fought against by rebels demanding a fairer system. This is just one of many 'civil wars' where other countries abuse the situation to express long standing opposition views to certain people even if it does not actually link to the reasons behind the war.

So how is the UK involved? – Through extensive arms trade to countries involved in wars. Since the beginning of the Yemeni war in March 2015, the UK has sold £4.7 billion of arms to Saudi Arabia, including military aircraft and bombs, making us the second largest arms supplier to Saudi Arabia after the US. Of the estimated 11,700 civilians who have been killed during the war, it is estimated that  $\frac{2}{3}$  have been caused by the Saudi led coalition, and the UK is contributing to this. UK weaponry has and is being used by a nation which according to the UN, breaches international humanitarian law by deliberately targeting civilians in a war. Of course, Saudi Arabia is not the only country that this applies to: in 2018, the British arms exports rose to £14 billion from £9 billion, with 80% of these going to the Middle East including countries such as UAE and Qatar.

As well as the usage of British weaponry breaking laws, our sales of them to Saudi Arabia were also ruled unlawful by the Court of Appeal in June 2019. However this does not mean that all existing licences have to be stopped immediately, only that no new ones can be granted. In September 2019, trade secretary Liz Truss admitted that the government had breached court orders banning these sales 3 times. They admit their malpractices but plan to appeal the ruling so that arms sales can continue freely. It is clearly evident that the government acknowledges that what it does is wrong, but for them, the economic benefits of the arms trade outweigh the lives lost because of it.

It can be seen as positive that on October 15<sup>th</sup>, the government pledged to make no new arms deals with Turkey over the situation in Syria. This is exactly what the government wants. They want us to believe that positive steps are being taken with regards to the arms trade, when in reality they have only sold Turkey £1.1 billion worth of arms since 2014 compared with £4.7 billion since 2015 to Saudi Arabia. Therefore Saudi Arabia has a much greater economic benefit for us in terms of trade, so it is easier to break off trade with Turkey. If the UK did not have such a role in the arms industry, we could no longer be known as a global military power which is regarded by the government as much more important than advocating peace and justice. Thus it is evident that the government's greatest concern is money and their sanctions on Turkey are merely to please the public.

It is difficult for us to change our government's arms trade policies, but what we can do is raise awareness of it and bring it into our conversations so that more people understand what the government is doing behind the scenes. For those of you interested in finding out more about the war in the Yemen and the effect it has had on its people, I would recommend the '**Yemen: Inside a Crisis**' exhibition which is at the Imperial War Museum North in Greater Manchester until January 26<sup>th</sup> 2020

[www.iwm.org.uk/seasons/yemen-inside-a-crisis](http://www.iwm.org.uk/seasons/yemen-inside-a-crisis)

Bethany Hughes

pupil at Aquinas Sixth Form College Stockport







## CHURCH ACTION ON POVERTY

**WHY END UK HUNGER?** A new report published in November 2019, brings together leading thinkers to make renewed arguments for why it is so important to address the root causes of hunger . It cites seven key ‘cases’: the moral case; the child’s case; the health case; the secure income case; the human rights case; the political case and the public opinion case. The report can be downloaded at:  
[www.church-poverty.org.uk/whyendhunger/](http://www.church-poverty.org.uk/whyendhunger/)

### CHURCH ACTION ON POVERTY SUNDAY 23 February 2020: SPEAKING TRUTH TO POWER

As followers of Jesus, we are called to speak truth to power – especially when too many are struggling to make ends meet across the UK. Martin, a single parent from Halifax says: *I just snack, I don’t eat proper meals. The children always come first and I just eat small bits here and there.* On this Sunday, through our gifts and prayers, we can give people like Martin the opportunity to speak truth to power. Could you hold a soup lunch: take a collection: use our worship resources to reflect and pray for change? Church Action on Poverty provide packs of fundraising resources and worship materials to help you make the most of the Sunday [www.church-poverty.org.uk/sunday](http://www.church-poverty.org.uk/sunday)

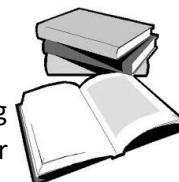
**FOR LENT 2020?** Engage with God's heart for poverty in your community

**TRANSFORMING POVERTY** is a course by Revd Gayle Greenway, a curate in the Diocese of Lichfield.

In six sessions, the course will bring church or house group members together to talk, think and pray about the struggles that local people, maybe including yourselves, have today or have had in the past because of having little money. Alongside this, it will help you look at how the Bible and your faith in Jesus guide you to respond to these issues.

The course uses Ken Loach’s film *I, Daniel Blake* to inspire conversations and apply scriptural insights to everyday life issues relating to socioeconomic deprivation. Download the course [www.church-poverty.org.uk/transform](http://www.church-poverty.org.uk/transform)

### ‘THE WINDRUSH BETRAYAL – exposing the Hostile Environment’ by Amelia Gentleman



In October 2017 Amelia Gentleman, a Guardian reporter, started investigating why law-abiding pension age people , who had been born in Commonwealth countries but spent most of their childhoods and all their adult lives in Britain were now being classified by the Home Office as illegal immigrants. As such they were being sacked from their jobs, becoming homeless, being refused NHS treatment and in some cases being deported. By dint of her tenacious investigations and reporting, she exposed the scandal of the Home Office ‘hostile environment’ immigration policy that was devastatingly affecting this ‘Windrush Generation’. Amelia was named Journalist of the Year in 2019 for her efforts. This book tells this story. It is a challenging read as the stories of the people Amelia met are shocking. How could this be happening in our country as a deliberate government policy?

*Published by Guardian Faber in 2019*

### ‘ON FIRE - the (burning ) case for a Green New Deal ’ by Naomi Klein

For more than a decade, Naomi Klein has documented the movement of the climate crisis from future threat to a burning emergency. She has been among the first to make the case for what is now called the Green New Deal – a vision for transforming our economies to battle climate breakdown and rampant inequality at the same time. In our era of rising seas and rising hate, she argues that only this kind of bold, roots-up action has a chance of rousing us to fight for our lives while there is still time.

*Published in the US, UK and Canada on September 17, 2019*

See *Message From the Future With Alexandria Ocasio-Cortez* on YouTube, about the Green New Deal:

[www.youtube.com/watch?v=d9uTH0iprVQ](https://www.youtube.com/watch?v=d9uTH0iprVQ)

**TIME OUT TUESDAYS Dec 10 , Jan 14, Feb 11, March 10, April 14 SATURDAYS Jan 25, Feb 22 , March 28**

An Ecumenical Quiet Day for everyone - Input and time for individual quiet prayer and reflection -

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](mailto:winniecenacle@mail.com)



## CARITAS WESTMINSTER BAKHITA HOUSE

*Karen Anstiss, Service Manager writes:*

A reminder: there are over 40 million people in the World today trafficked and enslaved.

In 2014 Cardinal Vincent Nichols approved the opening of Caritas Bakhita House. It opened its doors to guests on the 30<sup>th</sup> June 2015 and has been a home to 111 women from 36 countries aged between 15 and 70. Eight women have given birth whilst living with us.

We sit outside the Government system for housing people as this is very time-constrained and when helping people to put their lives back together, every person's recovery is as different as every person is different.

The structure is 8 full-time staff and 8 part-time staff. But what makes Bakhita house is the volunteers. We have had 22 communities of Sisters helping us and the women on their road to recovery. In the beginning it was mainly the Sisters that stepped forward and offered assistance. We do now have other volunteers, having been set an example by the Sisters, we now have lots of volunteers including men!

I had worked with Sisters in the past but now I see much more clearly what they can do.

They do have different missions, but they all have the same good heart, patience and love which they show by the way they work with our guests.

They bring skills, such as languages, teaching skills, Art therapy, massage, but most importantly whatever they give they give without judging the person in front of them. They will go with guests to appointments, which can be anything from the sexual health clinic to an immigration interview. These are extremely frightening for guests but sisters bring a calmness and give their strength to our women to get them through.

They give endless time, sitting and listening or sometimes just sitting beside a woman whilst they weep, their presence a constant reminder that there is always hope and a better future ahead. They also take time to check the staff are all ok as well. Some will go out and do presentations about Caritas Bakhita House, thus raising awareness and helping to raise funding for the house.

### **Case Study: Rose's Story**

Here is the story of 1 guest, Rose, in numbers.

0-21 years normal but strict upbringing.

21 years University studying finance and accounting. Her dream has come true.

1<sup>st</sup> boyfriend met.

£2,000: sold by her father into marriage with a much older man.

19<sup>th</sup> June 2016 day of marriage but Rose ran away with her boyfriend to Italy.

30 days of happiness.

£3,000: sold by her boyfriend to an Albanian male.

19<sup>th</sup> July 2016 - 18<sup>th</sup> January 2018. Trafficked and Sexually exploited.

549 days or 1 year 6 months.

5-15 clients a day 10 clients a day on average

7 days a week.

£30 spent by each client

£164,700 to her trafficker £0 to Rose

1 Chance to escape, taken.

636 days' free today

### **Case study: Babies**

We hear a lot of horrendous stories but the babies born at Bakhita House are an example of good coming out of pure evil. Simply put, sexual exploitation or rape whichever way you wish to describe it, with its range of diseases can kill, through illness or the trauma on your body and your mind, it's a living hell. But out of it can come something which can heal. Eight of the women who have stayed with us have given birth. They bring hope for a better future, a reason to live and help make the world seem a better place. They inspire not only the mum but the women around them.

More good news. Because of the partnership between ourselves and the police, investigations have proceeded to court.

### **Finally: Back to Rose.**

We assisted her to get a year's bursary to study at Birkbeck University and then a 3-year bursary to study at Kings College in London.

The World of numbers. Rose and others like her would not move on to a better life without the help of Bakhita House, its staff and amazing volunteers.

Back to her original dream. Everyone should use their influence/knowledge and time in whatever way they can to eradicate this crime, to assist victims, and to lock up criminals. No one can do this independently. It's about partnership. *Contd. opposite ...*

## SEASON OF CREATION 2019 IN MACCLESFIELD AREA

*Bernadette Bailey writes:*

It started on the "World Day of Prayer for the Care of Creation" 1st September with a Prayer Service at St Michael's Anglican Church. The theme for the service and for the whole Season was "The Web of Life" Biodiversity as God's Blessing. Members of different churches shared information and led prayers for areas affected by climate change.

**Porch Poster at St Alban's Catholic church** Through the Season a poster of a tree highlighted creation as a huge interdependent network – God and nature's worldwide web. It asked us all to pray about biodiversity and to ask to understand how God calls us to live more harmoniously with Creation. Our thoughts and suggested actions to protect the Earth's biodiversity were invited.

**Reflective Ramble** On the second Sunday of the Season, 22 of us enjoyed a walk on Teggs Nose Country Park in beautiful sunshine: two miles with stops to wonder at the beauty of creation, pray and thank God for the biodiversity in the local area. St Alban's parish librarian, Silvia, was thrilled to discover the "Library in the Landscape" where you can sit to read with stunning views of Shutlingsloe or take a book home for later. The afternoon was finished with a picnic of tea and homemade cakes.

**Two Wheels Good** The third Sunday brought less warmth and some rain for a group of 15 to pedal along the Middlewood Way Cycle Track to Nelson Pit, Poynton for a shared picnic..... and of course back again.

**Eco Church** On Sunday 29th September St Peters Anglican Church at Prestbury welcomed us to their Morning Service with an Eco Church theme. This was a moving and powerful service for all of their parish community to be involved in thanking God for biodiversity and considering what they can do with the Church's resources to make a difference.

**Ending on a high note** The finale took place on the feast of St Francis of Assisi, in St. Alban's Parish Centre. The Altar Servers Group led 30 people in an active prayer service. We had the opportunity to reflect on God's word, its teaching on care for Creation, on how biodiversity supports our world for us to enjoy. We made pledges of action on how we can be better stewards of God's wonderful world. The evening finished with a shared table and a cake competition to identify the hidden fruit or vegetable in 4 different bakes.

Thank you to everyone who has helped to organise or attend the varied events that have made the 2019 Season of Creation so successful. Now we have to continue to live as good stewards of God's creation taking care of the "Web of Life", that is ourselves, people, animals, environment and all of the Earth's biodiversity that He has blessed us with. To know more, please get in touch with Bernadette Bailey at [dwbailey@btopenworld.com](mailto:dwbailey@btopenworld.com)

### 'TACKLING OUR THROWAWAY CULTURE' – THE 2020 COLUMBAN SCHOOLS COMPETITION

Wanted budding journalists! Young people aged 15-18 inclusive are invited to write an article or produce a short video report that informs, challenges and raises important issues on the topic of our throwaway culture. Columban Missionaries believe this topic raises serious moral and ethical concerns about the wasteful use of our planet's finite resources. Young people can play their part in making a difference to promoting a sustainable future. Financial prizes are offered.

**Deadline date for entries : Friday 14 February 2020**

More information on entry guidelines [www.columbancompetition.com](http://www.columbancompetition.com)  
or email [hello@columbancompetition.com](mailto:hello@columbancompetition.com)

Caritas Bakhita House *continued from opposite page:*

This Christmas don't just think of your family and friends: remember Rose and do your best to help. Donations can be sent to Bakhita House via: [www.caritaswestminster.org.uk/bakhita-house.php](http://www.caritaswestminster.org.uk/bakhita-house.php)

**If you know of someone in danger, call the modern slavery helpline on 08000 121 700.**

**People in immediate danger should ring 999**



## DIARY

### NOVEMBER

**27 'Responding to the Imperatives of Climate Change'** lecture by Dr Jane Fisher from Centre for Alternative Technology, Machynlleth 7.30 pm Best Building, University of Chester, Parkgate Road Campus

### DECEMBER

**1 World Aids Day** National AIDS Trust: [worldaidsday.org](http://worldaidsday.org)  
**9–13 Palestinian Paintings** by Israel Zohar in Liverpool see page 5  
**10 Time Out Quiet Day** see page 9  
**10 UN Human Rights Day** [www.unmeditation.org/](http://www.unmeditation.org/)  
**12 General Election!**  
**18 International Migrants Day** [un.org/en/events/migrantsday](http://un.org/en/events/migrantsday)

### JANUARY

**10-12 One God One Humanity** Christians Aware Conference at Swanwick [www.christiansaware.co.uk/calendar](http://www.christiansaware.co.uk/calendar) 0116 254 0770  
**14 Time Out Quiet Day** see page 9  
**14 CWDF Forum** Colin Watson update on the work of the CWAC Climate Emergency Task Team. 6.45pm – 9.00pm The Unity Centre, Cuppin Street, Chester, CH1 2BN  
**17 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  
**19 Liverpool J & P Memorial Lecture Kevin Hyland OBE:** Senior adviser to the Santa Marta Group on Human Trafficking and Modern Slavery Hall 2 LACE Croxteth Drive Sefton Park Liverpool L17 1AA Refreshments from 1.30, Lecture at 2.00, Q&A 2.40, Event closes 4.00

**18-25 Week of Prayer for Christian Unity:** [ctbi.org.uk/week\\_of\\_prayer](http://ctbi.org.uk/week_of_prayer) 0203 794 2288

**19 Peace Sunday** [paxchristi.org.uk](http://paxchristi.org.uk) 0208 203 4884

**25 Time Out Quiet Day** see page 9

**27 Holocaust Memorial Day** [hmd.org.uk](http://hmd.org.uk)

### FEBRUARY

**8 Day of Prayer for Victims of Human Trafficking** [catholicchurch.org.uk](http://catholicchurch.org.uk)  
**9 Racial Justice Sunday** [catholicchurch.org.uk/cari.org.uk](http://catholicchurch.org.uk/cari.org.uk)  
**11 Time Out Quiet Day** see page 9  
**14 CAFOD Quiz Night** see Jan 17  
**22 Time Out Quiet Day** see page 9  
**23 Speaking Truth to Power: Church Action Poverty Sunday:** [church-poverty.org.uk/sunday](http://church-poverty.org.uk/sunday) see page 9  
**26 Ash Wednesday**  
**24—March 8 Fairtrade Fortnight** Focus continues on cocoa, the special role women farmers play in the journey to living incomes, and sharing new fairness! [fairtrade.org.uk](http://fairtrade.org.uk); 020 7405 5942 see article on pages 6-7

### MARCH

**10 Time Out Quiet Day** see page 9  
**10 CWDF Forum:** 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> 12-6.45pm – 9.00pm The Unity Centre, Cuppin Street, Chester, CH1 2BN  
**13 CAFOD Quiz Night** see Jan 17  
**28 Time Out Quiet Day** see page 9

### ADVANCE NOTICE

**July 4** Liverpool Annual J & P Assembly

**July 17—19** NJPN Annual Conference at Swanwick '2020 Vision—Action for Life on Earth'

#### Liverpool

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Terry Philips

#### Liverpool Administrator

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Copy date for next issue 1/2/2020

Please don't forget to send in reports of events

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