

Lancaster Faith & Justice Commission Parish News Bulletin October 2020

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Pope Francis signs the Encyclical letter
Fratelli Tutti

Fratelli Tutti' - On Fraternity and Social Friendship - Pope Francis' third Encyclical Letter.

Pope Francis: *"I offer this social Encyclical as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship."*

Download the Encyclical at <http://www.cbcew.org.uk/wp-content/uploads/sites/3/2020/10/enciclica-fratelli-tutti-031020.pdf>

And a long summary is available at <https://www.cbcew.org.uk/home/the-church/the-pope/pope-francis/fratelli-tutti/fratelli-tutti-long-summary-of-pope-franciss-social-encyclical/>

There is a short summary on pages 6 and 7 from the Vatican website <https://www.vaticannews.va/en/pope/news/2020-10/fratelli-tutti-pope-fraternity-social-friendship-short-summary.html>

ANTI-SLAVERY DAY October 18th

provides an opportunity to raise awareness of human trafficking and modern slavery, and encourage government, local authorities, companies, charities and individuals to do what they can to address the problem.

What can churches and communities do about modern slavery? The truth is local people are key to solving this puzzle. For starters they can **spot the signs** of modern slavery and help the police to find victims. They can **prevent** vulnerable people they work with, like the homeless, from being trafficked or exploited.

And they can **support** the survivors of modern slavery, and help them to overcome the trauma they have experienced.

The Medaille Trust has put an on-line exhibition and a series of webinars during week beginning with Anti-Slavery Day, Sunday 18th October to Saturday 24th October more information on page 13



Churches Together in Cumbria are offering Modern Slavery Awareness Training with material from the Clewer Initiative through two zoom sessions 4-6pm on Monday 16th November and 4-6pm on Monday 23rd November. See more details on page 4



Child Poverty Forum West Cumbria How Can We Build a Therapeutic Community around Children Experiencing Poverty? Thursday 15th October 2pm-4:30pm

Following publication of West Cumbria Child Poverty Forum's report

[Child Poverty: The impact of COVID-19 on families in West Cumbria A Rapid Response Paper](#)

See more page 11

Living *Laudato Si'*:

Your Parish and Your Planet:

Zoom Retreat, 16th-19th October 2020

led from Boarbank Hall, Cumbria

See for more information p. 10

This issue includes

- P.2 Catholic Investment for an integral ecology
- P.3 A Lifeline through Lockdown –Pact
- P.4 Corporations and the sex slavery of children
- P.6 Fratelli tutti": short summary of Pope Francis's Social Encyclical
- P.8 Missionary in Peru calls for greater protection for Indigenous people
- P.12 UK Home Office refuses delivery of letter

*Plus more information , resources , events
and opportunities to respond*



WEBINAR SERIES

CATHOLIC INVESTMENT FOR AN INTEGRAL ECOLOGY



The first webinar, “Fossil fuel divestment: Accelerating the clean energy transition”, brought together Catholic organisations to learn more and share experiences of divesting from the fossil fuel industry and supporting a just recovery from Covid-19. Speakers included Fr Augusto Zampini, Dr Lorna Gold, Stephen Power SJ and Sr Susan Francois CSJP.

View at: www.youtube.com/watch?v=XoSWjQMnjU



The second webinar in the series, on Wednesday 21 October, will focus on impact investing, exploring how Catholic organisations can make investments with positive environmental and social impacts.

Earlier this week, the Vatican's first-ever set of comprehensive environmental guidelines, including an endorsement of fossil fuel divestment, were made available in English. The Vatican guidelines on Journeying Towards Care for Our Common Home: Five Years After Laudato Si, include the following recommendation (on p.177-178): 'Promote ethical, responsible, and integral criteria for investment decision making, taking care not to support companies that harm human or social ecology (for example, through abortion or the arms trade), or environmental ecology (for example, through the use of fossil fuels)'.

Fr Augusto Zampini, Co-Secretary of the Vatican Dicastery for Promoting Integral Human Development, provided the theological underpinnings for the Vatican's recommendation decision to divest, framing the issue in the context of a just recovery from Covid-19. He said: "We need to divest from what is damaging and invest in what is not damaging, in what makes a positive social and environmental impact.' He linked fossil fuel divestment to making resources available to finance renewable and circular sources of energy."

Dr Lorna Gold, Vice Chair of the Global Catholic Climate Movement, shared how the Irish Catholic Bishops' Conference divested from fossil fuels in 2018. She reminded participants that at this time of the global response to Covid-19, there is also a "waking up to the beauty of life which is the essence of an integral ecology, and translating it into hope filled action is what moving our capital or investment is all about."

Stephen Power SJ, former Treasurer of Jesuits in Britain who manages the Jesuits' ethical investment strategy, shared the practical steps taken by Jesuits in Britain in divesting from fossil fuels in February 2020. He highlighted the financial risk of investing in fossil fuels, as investors risk being left with "stranded assets". He added: "It is important not to forget the prophetic [statement]... We need to keep bolstering ourselves with what Laudato Si' helps us to remember.. Pope Francis notes the climate being a common good belonging to all."

Sr Susan Francois CSJP, Assistant Congregation Leader and Congregation Treasurer of the Sisters of St Joseph of Peace, shared how the UK region's decision to divest was informed by the congregation's charism. She said: "We are called to a conversion of heart and a change in behaviour. So our decision making must put sustainability of ecosystems before profit.' She shared how this approach had also resulted in better financial performance."

James Buchanan, Bright Now Campaign Manager at Operation Noah shared key findings of the report “Church investments in major oil companies: Paris compliant or Paris defiant?” He highlighted that major oil companies are continuing to explore for new reserves of fossil fuels, despite the vast majority of known reserves needing to remain in the ground, as Pope Francis highlighted to oil company CEOs in 2018.

The webinar is available to watch again and can be viewed here: www.youtube.com/watch?v=XoSWjQMnjU

Webinar Part 2:

Investment for a green recovery: Innovation in impact investing

on Wednesday 21 October Register to join here:

www.eventbrite.co.uk/e/part-2-investment-for-a-green-recovery-innovation-in-impact-investing-registration-118552167725

<https://www.indcatholicnews.com/news/40534>

Pact: A Lifeline through Lockdown.



<https://www.prisonadvice.org.uk/>

We've used the word 'lockdown' a LOT recently haven't we?

For a word that, up until the beginning of 2020 remained firmly in the language of prisons, but we now hear it and use it every day.

It is a word that has come from prisons but many people don't know that.

When a prison is in lockdown it is usually because a major incident has occurred and all the prisoners are locked in their cells for a period of time so that officers can deal with the situation.

In prisons lockdowns can last for a few hours, days or even weeks, should the need occur, it certainly doesn't last for months on end.

As we approach Prisoners' Sunday on October 11th our men and women in prison are serving their sentences in a lockdown like no other. For many they have not had any visits from their families since March and while some prisons have now been able to reopen for those visits, many still will not accept children in their visits halls and visits that can take place are having to remain strictly within social distance guidelines, no hugs, no embraces, no holding hands.

Throughout the pandemic Pact have continued to work remotely with prisoners and their families to help maintain contact, 'Pact Packets' have been delivered to cells encouraging prisoners to write to their children in new and imaginative ways, they've helped facilitate 'Purple Visits', virtual visits where prisoners have been able to chat to their loved ones via a secure video stream. They've continued to provide family engagement casework, even though staff have been working from home, and the Prisoners Families Helpline has never been busier with concerned mums, dads, wives, husbands, and children of those in prison calling about safety, health worries and mental wellbeing concerns.

Despite moving the Helpline to be completely run from homes across the country, there has not been a single drop in the service provided, "we never even lost half an hour of service", explained Pact's Helpline manager*, "we made sure that there was always someone available during our open times, and we're really proud of all those who staff the helpline for their commitment to those people who need us. It hasn't been easy but it's been vital to keep the Helpline running consistently."

Pact's befriending service has also seen a growth in need as Pact befriender Charlotte* explains; "I first got in touch with Valerie* at the beginning of March, after her son, Michael*, asked Pact for some help. Michael was serving the final few months of his sentence in prison when the country went into lockdown – and he was worried about how his mother would cope. When I first spoke to Valerie, I learned that Michael was right to be concerned: his mother was feeling really low and was particularly anxious about the lockdown because of her ongoing health vulnerabilities. She was increasingly worried about whether Michael would be able to come out of prison at the end of his sentence."

Charlotte continued to support Valerie on a one-to-one basis and when Michael was released from prison, Valerie was delighted. "Talking to Charlotte has been a lifeline throughout the lockdown." said Valerie, "It improves my mood and gives me hope. Having someone who takes the time to listen and understand, and who gives me positive advice and motivation, has helped me to feel not alone."

His Eminence Cardinal Vincent Nichols, Archbishop of Westminster, said "As President of the Prison Advice and Care Trust, I invite you to join with me in supporting Prisoners' Sunday on 11th October 2020. Pact is the major Catholic charity for the support of prisoners and their families, working in most prisons across England and Wales. Wherever it is active, Pact relies heavily on the support of volunteers, expressed not least through the generosity of our parishioners."

And the Archbishop is right, Pact does rely on the generosity of Catholics who understand that this is a vital part of the churches work that needs to be supported. Pact are a Caritas agency who want to ensure that Catholic Social Teaching is fully implemented. We read many times in the bible of God caring for those most vulnerable in our society and those in prison are specifically named as a concern of the Father and of the Son. Your prayers and your financial donations make such a big difference to the lives of prisoners and their families, if this Prisoners' Sunday helps a child to stay in contact with a parent in prison or helps a Mum, like Valerie, to feel less alone then that surely is us, as the church, living out the words of Christ in our time.

You can find more information and resources on Pact's website at www.prisonadvice.org.uk and if you or anyone you know has a loved one in prison you can call the Prisoners Families Helpline on 0808 808 2003.

**names have been changed or concealed for safety and anonymity*

Resources for prisoners Sunday <https://www.prisonadvice.org.uk/prisoners-sundayresources>

To Donate <https://www.prisonadvice.org.uk/donate/donate-now/12/credit-card>

Corporations and the sex slavery of children

Fr Shay Cullen

At no other time in the history of mankind has there been so many humans enslaved throughout the world. The population explosion in the past fifty years, the great disparity of rich and poor and the vulnerability of the impoverished youth and women has made human trafficking, the modern name of the age-old slave trade, so prolific. It is a practice by which we humans dominate, control, abuse and exploit other human beings for power, pleasure and profit. We must know, think and act to change it as the 23rd International Day for the Remembrance of the Slave Trade and Its Abolition is upon us.

Slavery is one of these abominable violations of human persons that only humans, save one other species, practice. That exception is a species of slave-making ant. The human species, the one with the large brains, some with intelligence, with access to knowledge, compassion, conscience and free will, chooses to reject such endowments and instead imitates the ants. Human traffickers cleverly manipulate, exploit and enslave members of their own species and make them work for them as slaves as do the ants.

The purpose of this vile human practice is not survival or self-perpetuation as it may have been in very primitive societies but it is for greedy profit, power and pleasure. There is an evil satisfaction in satisfying the desire to overpower and control the lives of others and become rich because of it.

Our modern societies are in the process of morally imploding. Going fast are the days when virtue, honour, human dignity, equality and the human rights, social justice and the rule of law were the declared goals and practiced policy of many enlightened societies and nations. Now, it seems to be in reverse. These once treasured values are like stars falling from heaven, meteorites burning up in a destructive atmosphere of oppression, selfishness and corruption. In the United Kingdom, a modern democracy, the slave trade was banned in 1807 after growing very rich and campaigners and advocates won out in the end. Human slavery is with us today as never before. Thousands suffer from unjust labour practices and trading of food grown on slave-like labour. We can change that by buying Fair Trade products like Fair trade dried mangos and chocolates.

Hundreds of thousands of poor people, many of them women and children, are in slave-like conditions in developing countries such as Ghana and Sierra Leone. Their lives are spent growing and shelling 60 percent of the world's supply of coco beans for less than a slave's pittance to provide chocolate for the sweet appetites of western societies.

The chocolate lovers ignore the exploitation and instead of buying Fair Trade chocolate buy the bitter taste of injustice from the likes of Nestle, Hershey's, Cargil and many more. These companies claim to be ethical and sustainable buyers yet have refused to pay the Living Income Differential (LID) to poor farmers.

A Euronews investigation reports this standoff and that negotiations are underway between government and the exporters. Besides, in Sierra Leone, the national parks are being destroyed by dangerous chemicals used to defoliate the trees, to burn them and make way to grow the cocoa trees. It is a mono-cropping boom funded by commodity buyers that is the chocolate curse on the dying forest.

As many as 99 per cent of the 4.8 million estimated young women and teenage girls are victims of sex trafficking around the world. In the United Kingdom, the number of modern slaves is estimated at 13,000 by the UK government. It is in Asia and the Pacific region where the worst sex trafficking of women and children is happening. Here 70 percent of the 4.8 million victims are abused, enslaved and denied human dignity.

Whenever a person is forced against their will to engage in a sex act by trickery, fraud, false promises, grooming, or pressure of any kind or is a minor, that is a crime of human trafficking. If anyone engages in recruiting, engaging, transporting, by force or fraud persons for work, involuntary servitude, debt bondage, or slavery. it is a crime.

The Covid-19 pandemic has exacerbated the problem with people locked indoors especially children unable to escape and run to the streets away from their rapists and abusers. Many of them become victims of online sexual exploitation. The nature of this crime is despicable, some victims are as young as three years old.

Continue on Page 5

Modern Slavery: how the Churches can help

Churches Together in Cumbria and the Cumbria Police have organized two training sessions planned on-line through Zoom.

The training is free and will be given by the Clewer Initiative.

The Clewer Initiative helps church communities to respond to modern slavery by raising awareness in their communities and providing support and care to the victims. This training is designed for our church audience, although it can be used more widely.

The Train the Trainer sessions will use material prepared by the Gangmasters and Labour Abuse Authority (GLAA), to enable participants to inform and raise awareness in their own parish or community.

It will be delivered in two sessions, entitled 'Trafficking Awareness' and 'Spotting the Signs' it covers the definition of modern slavery, the Modern Slavery Act, the common hallmarks of modern slavery in the UK, and what you should do if you encounter it.

It is a Train the Trainer course, so anyone who undertakes it should be able to deliver it themselves in their own community.

Session 1: 4:00pm - 6:00pm Monday 16th November 2020

Session 2 4:00pm - 6:00pm Monday 23rd November 2020

In addition the sessions will look at the other resources which are on offer from the Clewer Initiative including;

- Safe Car Wash app
- Homelessness
- Hidden Voices
- Rural toolkit
- School Resources etc

If you would like to participate please contact Shelagh Goldie
at: shelagh.goldie@gmail.com

Please circulate the information as you think appropriate.



The Gangmasters Licensing Authority (GLA) was established on 1 April 2005 by the [Gangmasters \(Licensing\) Act 2004](#), passed in the aftermath of the [2004 Morecambe Bay cockling disaster](#).^[2]

The authority was handed a remit of preventing the exploitation of workers in the fresh produce sector - agriculture, horticulture, shellfish gathering, and all associated processing and packaging.

I would like to share a [song](#) to remind of us of the individual



Continued from page 4

Depraved males in developed nations like the UK, USA, Australia, Korea, EU, Brazil, Russia, are lusting for child abuse shows for sex thrills. The paedophiles pay by courier, and crouch before their computer screens as they order up child sex acts by phone. It is a dirty evil crime of abuse using technology. Child pornography and sex abuse of this kind is hard to detect unless there is strong computer software driven by Artificial Intelligence installed on the servers of the Internet Server Providers.

In the Philippines the Anti-Child Pornography Law (RA 9775) demands that the telecommunication companies like PLDT/Smart and Globe Telecoms install such software that is easily available. They don't do it and the National Telecommunications Commission (NTC) seems not to have taken action for non-compliance other than give a small fine. We need a revised law that increases the penalty to a million dollars a month for non-compliance. Because of inaction, thousands of children are sexually abused as a result. Shame on them all. This evil of child pornography and live streaming of child abuse smells like a dead cat in the board room of the telecom providers. If only they would obey Philippine law, thousands of acts of human trafficking, sex slavery and abuse could be prevented, the criminals could be identified, tried and jailed.

Any leader or corporation that allows and promotes human trafficking, sex trafficking and abuse of children is like a depraved monster wallowing in the mangled bodies of its victims. It must be slain by the warriors of truth and justice. We must never give up the struggle.

www.preda.org <https://www.indcatholicnews.com/news/40235>

Fraternity and social friendship are the ways the Pontiff indicates to build a better, more just and peaceful world, with the contribution of all: people and institutions. With an emphatic confirmation of a ‘no’ to war and to globalized indifference.

What are the great ideals but also the tangible ways to advance for those who wish to build a more just and fraternal world in their ordinary relationships, in social life, politics and institutions?

This is mainly the question that *Fratelli tutti* is intended to answer: the Pope describes it as a “Social Encyclical” (6) which borrows the title of the “Admonitions” of Saint Francis of Assisi, who used these words to “address his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel” (Par 1). The Encyclical aims to promote a universal aspiration toward fraternity and social friendship. In the background of the Encyclical is the Covid-19 pandemic which, Francis reveals, “unexpectedly erupted” as he “was writing this letter”. But the global health emergency has helped demonstrate that “no one can face life in isolation” and that the time has truly come to “dream, then, as a single human family” in which we are “brothers and sisters all” (Par 8).

Chapter One: dark clouds cover the world: In the first of eight chapters, which is entitled “Dark Clouds over a Closed World”, the document reflects on the many distortions of the contemporary era: the manipulation and deformation of concepts such as democracy, freedom, justice; the loss of the meaning of the social community and history; selfishness and indifference toward the common good; the prevalence of a market logic based on profit and the culture of waste; unemployment, racism, poverty; the disparity of rights and its aberrations such as slavery, trafficking, women subjugated and then forced to abort, organ trafficking (see Par 10-24). It deals with global problems that call for global actions, emphasizes the Pope, also sounding the alarm against a “culture of walls” that favours the proliferation of organized crime, fuelled by fear and loneliness (see Par 27-28).

Chapter Two: strangers on the road: To many shadows, however, the Encyclical responds with a luminous example, a herald of hope: the Good Samaritan. The second chapter, “A stranger on the road”, is dedicated to this figure. In it, the Pope emphasizes that, in an unhealthy society that turns its back on suffering and that is “illiterate” in caring for the frail and vulnerable (see Par 64-65), we are all called – just like the Good Samaritan – to become neighbours to others (see Par 81), overcoming prejudices, personal interests, historic and cultural barriers. We all, in fact, are co-responsible in creating a society that is able to include, integrate and lift up those who have fallen or are suffering (see Par 77). Love builds bridges and “we were made for love” (Par 88), the Pope adds, particularly exhorting Christians to recognize Christ in the face of every excluded person (see Par 85).

Chapter Three: vision of an open world: The principle of the capacity to love according to “a universal dimension” (see Par 83) is also resumed in the third chapter, “Envisaging and engendering an open world”. In this chapter Francis exhorts us to go “‘outside’ the self” in order to find “a fuller existence in another” (Par 88), opening ourselves up to the other according to the dynamism of charity which makes us tend toward “universal fulfilment” (Par 95). In the background – the Encyclical recalls – the spiritual stature of a person’s life is measured by love, which always “takes first place” and leads us to seek better for the life of the other, far from all selfishness (Par 92-93). The sense of solidarity and of fraternity begin within the family, which are to be safeguarded and respected in their “primary and vital mission of education” (Par 114).

The right to live with dignity cannot be denied to anyone, the Pope again affirms, and since rights have no borders, no one can remain excluded, regardless of where they are born (see Par 121) In this perspective the Pontiff also calls us to consider “an ethics of international relations” (see Par 126), because every country also belongs to foreigners and the goods of the territory cannot be denied to those who are in need and come from another place. Thus, the natural right to private property will be secondary to the principal of the universal destination of created goods (see Par 120). The Encyclical also places specific emphasis on the issue of foreign debt: subject to the principal that it must be paid, it is hoped nonetheless that this does not compromise the growth and subsistence of the poorest countries (see Par 126).

Chapter Four: heart open to the world: To the theme of migration, the latter, entitled “A heart open to the whole world”. With their lives “at stake” (Par 37), fleeing from war, persecution, natural catastrophes, unscrupulous trafficking, ripped from their communities of origin, migrants are to be welcomed, protected, supported and integrated. Unnecessary migration needs to be avoided, the Pontiff affirms, by creating concrete opportunities to live with dignity in the countries of origin. But at the same time, we need to respect the right to seek a better life elsewhere. In receiving countries, the right balance will be between the protection of citizens’ rights and the guarantee of welcome and assistance for migrants (see Par 38-40). Specifically, the Pope points to several “indispensable steps, especially in response to those who are fleeing grave humanitarian crises”: to increase and simplify the granting of visas; to open humanitarian corridors; to assure lodging, security and essential services; to offer opportunities for employment and training; to favour family reunification; to protect minors; to guarantee religious freedom. What is needed above all – the document reads – is global governance, an international collaboration for migration which implements long-term planning, going beyond single emergencies, on behalf of the supportive development of all peoples (see Par 129-132).

Chapter Five: better politics: The theme of the fifth chapter is “A better kind of politics”, which represents one of the most valuable forms of charity because it is placed at the service of the common good (see Par 180) and recognizes the importance of people, understood as an open category, available for discussion and dialogue (see Par 160).

This is the populism indicated by Francis, which counters that “populism” which ignores the legitimacy of the notion of “people”, by attracting consensus in order to exploit them for its own service and fomenting selfishness in order to increase its own popularity (see Par 159). But a better politics is also one that protects work, an “essential dimension of social life”. The best strategy against poverty, the Pontiff explains, does not simply aim to contain or render indigents inoffensive, but to promote them in the perspective of solidarity and subsidiarity (see Par 187). The task of politics, moreover, is to find a solution to all that attacks fundamental human rights, such as social exclusion; the marketing of organs, tissues, weapons and drugs; sexual exploitation; slave labour; terrorism and organized crime. The Pope makes an emphatic appeal to definitively eliminate human trafficking, a “source of shame for humanity”, and hunger, which is “criminal” because food is “an inalienable right” (Par 188-189).

The politics we need, Francis also underscores, is a politics centred on human dignity and not subjected to finance because “the marketplace, by itself, cannot resolve every problem”: the “havoc” wreaked by financial speculation has demonstrated this (see Par 168). Hence, popular movements have taken on particular relevance: as true “torrents of moral energy”, they must be engaged in society with greater coordination. In this way – the Pope states – it will be possible to go beyond a Policy “with” and “of” the poor (see Par 169).

Another hope present in the Encyclical regards the reform of the UN: in the face of the predominance of the economic dimension, a task of the United Nations will be to give substance to the concept of a “family of nations” working for the common good, the eradication of poverty and the protection of human rights. Tireless recourse “to negotiation, mediation and arbitration” – the Papal Document states – the UN must promote the force of law rather than the law of force (see Par 173-175).

Chapter Six: dialogue and friendship: From the sixth chapter, “Dialogue and friendship in society”, further emerges the concept of life as the “art of encounter” with everyone, even with the world’s peripheries and with original peoples, because “each of us can learn something from others. No one is useless and no one is expendable” (see Par 215). Then, of particular note, is the Pope’s reference to the miracle of “kindness”, an attitude to be recovered because it is a star “shining in the midst of darkness” and “frees us from the cruelty ... the anxiety ... the frantic flurry of activity” that prevail in the contemporary era (see Par 222-224).

Chapter Seven: renewed encounter: The value and promotion of peace is reflected on in the seventh chapter, “Paths of renewed encounter”, in which the Pope underlines that peace is connected to truth, justice and mercy. Far from the desire for vengeance, it is “proactive” and aims at forming a society based on service to others and on the pursuit of reconciliation and mutual development (see Par 227-229). Thus, peace is an “art” that involves and regards everyone and in which each one must do his or her part in “a never-ending task” (see Par 227-232). Forgiveness is linked to peace: we must love everyone, without exception – the Encyclical reads – but loving an oppressor means helping him to change and not allowing him to continue oppressing his neighbour (see Par 241-242). Forgiveness does not mean impunity, but rather, justice and remembrance, because to forgive does not mean to forget, but to renounce the destructive power of evil and the desire for revenge. Never forget “horrors” like the Shoah, the atomic bombing of Hiroshima and Nagasaki, persecutions and ethnic massacres – exhorts the Pope. They must be remembered always, anew, so as not to become anaesthetized and to keep the flame of collective conscience alive. It is just as important to remember the good (see Par 246-252).

“Just War”: Part of the seventh chapter, then, focuses on war: “a constant threat”, that represents “the negation of all rights”, “a failure of politics and of humanity”, and “a stinging defeat before the forces of evil”. Moreover, due to nuclear chemical and biological weapons that strike many innocent civilians, today we can no longer think, as in the past, of the possibility of a “just war”, but we must vehemently reaffirm: “Never again war!” The total elimination of nuclear arms is “a moral and humanitarian imperative”. With the money invested in weapons, the Pope suggests instead the establishment of a global fund for the elimination of hunger (see Par 255-262).

Death penalty: Francis expresses just as clearly a position with regard to the death penalty: it is inadmissible and must be abolished worldwide. Not even a murderer loses his personal dignity” – the Pope writes – “and God himself pledges to guarantee this” (Par 263-269). There is emphasis on the necessity to respect “the sacredness of life” (Par 283) where today “some parts of our human family, it appears, can be readily sacrificed”, such as the unborn, the poor, the disabled and the elderly (Par 18).

Chapter Eight: religion and fraternity: In the eighth and final chapter, the Pontiff focuses on “Religions at the service of fraternity in our world” and emphasizes that terrorism is not due to religion but to erroneous interpretations of religious texts, as well as “policies linked to hunger, poverty, injustice, oppression” (Par 282-283). a journey of peace among religions is possible and that it is therefore necessary to guarantee religious freedom, a fundamental human right for all believers (see Par 279).

The Encyclical reflects, in particular, on the role of the Church: she does not “restrict her mission to the private sphere”, it states. While not engaging in politics she does not, however, renounce the political dimension of life itself, attention to the common good and concern for integral human development, according to evangelical principles (see Par 276-278). Lastly, Francis quotes the “Document on Human Fraternity for World Peace and Living Together”, which he signed on 4 February 2019 in Abu Dhabi, along with the Grand Imam of Al-Azhar, Ahmad Al-Tayyib: from that milestone of interreligious dialogue, the Pontiff returns to the appeal that, in the name of human fraternity, dialogue be **adopted as the way, common cooperation as conduct, and mutual knowledge as method and standard** (see Par 285).

Missionary in Peru calls for greater protection for Indigenous people

Ellen Teague



The tragic impact of the coronavirus pandemic on indigenous people in Peru was highlighted on Saturday by a Columban missionary priest, who works for REPAM, a Catholic Church network that promotes the lives and dignity of people living in the Amazon. Fr Peter Hughes, who is based in Lima, reported that the actual death toll from Covid is likely to be double the official figure of 32,000 for Peru's casualties, and that many uncounted deaths are indigenous people. "We must insist on human and indigenous rights," he said; "we have legislation but it is not implemented."

Fr Hughes was speaking at an online meeting of the Peru Support Group on Saturday with the theme, *"The Pandemic and its Impact on Indigenous People."* He was part of a panel highlighting the particular vulnerability of indigenous populations, their exclusion from decision-making processes, and their lack of access to public services, including access to health care and food provision. He reported that when Covid arrived in March the first reaction of the government was the opposite to what indigenous people wanted to do, which was to close the frontiers to indigenous lands. Instead, the Peruvian government opened the frontiers of indigenous areas to extractive industries and militarised them to protect mining companies. "This was to the detriment of the people in the Peruvian Amazon," he said, reporting that people living in small communities in the forests and along the riverbanks were not protected, and many have died over the last six months.

He was proud of the practical role the Catholic Church played last Autumn with the Synod on the Amazon in Rome. "The Catholic Church doesn't have a good history of listening but we did at the Synod," he reflected. Around 97,000 people contributed to the gathering, and the Church listened even if the authorities in Amazon countries did not. Pope Francis, in *Laudato Si'* "went far beyond the frontiers of the Church to call for protection of our common home," and for indigenous peoples' rights and environmental rights go together. Fr Peter reported that Guarani people at Synod said, "Mother Earth is bleeding because of extractive industries, and this must stop." Since then, as comings and goings by strangers into the Amazon region have increased, Covid infections have rocketed. Despite government inaction to protect indigenous people they have cared for each other, using traditional medicines to alleviate Covid symptoms, and even sending food, such as Plantain, from the rainforest to the nearest cities by canoe. The Catholic Church in the City of Iquitos crowdfunded an oxygen facility to help Covid victims struggling to breathe.

Lizardo Cauper, an indigenous leader, spoke of the implications of being excluded from the state's health system. "I have lost neighbours and elders in this pandemic, but it has highlighted to the world the plight of indigenous peoples" he said. Lizardo reported that conflicts linked to extractive industries have worsened during the pandemic and there have been reports of killings. "Our rights are denied in Peru and beyond Peru," he said. Carlos Soria, an environmental lawyer, reported that although the Peruvian constitution protects the right to health, the reality is quite different. "Local health centres in the Amazon often have no doctors and are low on medicines, and some health technicians abandoned their posts, since they had no protection and no clue how to handle the pandemic," he reported.

Carlos was critical that the Peruvian government was reluctant to isolate indigenous areas and legislation has protected the government and industries. Working through legal processes was also hard when many government offices remained closed and it was challenging to access documentation. "The government is not very interested in supporting indigenous peoples' rights" and he urged authorities to look into the sustainable lifestyles of indigenous people who "have promoted the concept of a green economy for decades."

But what can we do here in Britain?

Participants were encouraged to look at where their money is invested, send out information about the webinar and look out for potential future problems in Peru.

For example, industry plans to dredge four major rivers in the Amazon to allow larger boats access to assist extractive industries. Indigenous people don't want this.

Peru Support Webinar Series at: <https://perusupportgroup.org.uk/>

Synod on Amazonia series at: <https://columbancenter.org/Synod-on-Amazon-Model-for-World>

There are so many ways you can take action with JRS UK to help us continue our mission to accompany, serve and advocate for our refugee friends. One of the ways we seek to accompany our refugee friends is through prayer. Through prayer and reflection we invite you to join with us in imagining a better future for those seeking asylum in the UK.

Join JRS Director on BBC Radio 4's 'Prayer for the Day' Sarah Teather leads prayer and reflection each morning on BBC Radio 4 this week. While Sarah's reflections are not all explicitly about our work with those seeking asylum, many of the themes speak to our work at JRS UK which is rooted in Catholic Social Teaching. Throughout the week she touches upon themes such as the untamed beauty of God's glory, the vulnerabilities of the human body made flesh, the invitation to be attentive to the Holy Spirit, and the radical reorientation of JRS UK's services since lockdown began, and the love, generosity and care that has overwhelmed us at JRS UK as people of different backgrounds and faiths have responded to our call for help.

Tune in to BBC Radio 4 at 5.43am to hear Sarah Teather from Saturday 3rd October to Friday 9th October (excluding Sunday). If you can't listen live, [catch-up online on BBC Radio 4](#)

Read JRS new briefing paper

[The experience of reporting to the Home Office among those refused asylum September 2020.](#)



Keep Space for Peace: week of activities

The militarisation of space has become an increasing concern for peace activists over the past couple of years, not least following US President Donald Trump's creation of a 'Space Force'. Billions of pounds are being spent by multiple countries on militarising space – on satellites, ground-based stations and new technologies such as armed drones controlled through satellites. Warfare has become almost totally dependent on space technology.

Every year, the Global Network against Weapons and Nuclear Power in Space – of which CND is a member – calls a Keep Space for Peace week of protest. This year's actions launch today with many events happening across the UK and internationally, a selection of which we've highlighted below.

Events

[Global war-fighting starts here webinar, 3rd October at 2pm](#)

[Campaigning on 'Space Domination' webinar, 8th October at 3pm](#)

[Fylingdales and Menwith Hill webinar, 10th October at 2pm](#)

[Campaigning to Keep Space for Peace webinar, 15th October at 5:45pm](#)

More information A new booklet from the US group Beyond Nuclear examines the US Space Force and the dangers of nuclear power and nuclear war in space: [Download booklet](#)

CND Chair, Professor Dave Webb, is the convenor of the Global Network. He has written a blog with the latest news on "the world's newest war-fighting domain": [Read blog](#)

**Living *Laudato Si'*:
Your Parish and Your Planet:
Zoom Retreat, 16th-19th October 2020
from Boarbank Hall, Cumbria**

WHY? Faith is the place to start.

WHAT? Understanding is the place to start.

HOW? Sharing experience is the place to start.

WHEN? Now is the place to start.

WHERE? Your parish is the place to start.

WHO? Are YOU the place to start?

What will happen? A long weekend of talks and discussions on zoom, practical activities, on living the message of *Laudato Si'* in and through your parish.

Who is it for? Any interested parishioner is most welcome to join us. The weekend is aimed especially at people with parish responsibilities or who are part of or want to start a relevant parish group.

Times Sessions will be on Friday night, Saturday morning and night, Sunday afternoon and night and Monday night (leaving people free during the day).

Speakers include:

Trish Sandbach, who worked in development education and volunteered for CAFOD for many years and led to St Benedict's, Garforth, in the Leeds diocese, to winning a *Livesimply* award.

(see <https://cafod.org.uk/Campaign/Livesimply-award>).
John Paul de Quay, a founder member of the Ecological Conversion Group and *Journey to 2030* (see <https://journeyto2030.org/>)

Sr Margaret Atkins, an Augustinian Canoness at Boarbank Hall in Cumbria, a teacher of philosophy and theology, with a lifelong interest in the natural world, and author of *Catholics and Our Common Home: Caring for the Planet in a Time of Crisis* (CTS).

And a panel discussion for sharing advice on practical projects.

Cost - voluntary donations gratefully accepted, but there will be no fee for the weekend.

To apply, simply email Sr Margaret Atkins on margaret@boarbankhall.org.uk

**Citizens UK Preston Community Organiser
Hello People of Preston!**

If it was up to me I would be arranging a coffee morning and a chance to meet with you all in your communities, however, as we are all currently learning new ways to live and work due to Covid 19 I am going to rely on the variety of communication methods we have available to us, so you might be reading this on social media, in a newsletter, on a notice board...who knows, but firstly and most importantly here is a big 'Hello' from me!

Who is me? I am Davinia Jackson, and I have just been appointed as an Associate Community Organiser through Citizens UK to support the Preston Citizens Alliance to establish their chapter. I am very excited about the potential of this role and I am looking forward to working with local residents, community groups, faith groups, business and services to promote positive changes in Preston. I have worked across the Fylde coast for the last 20 years in roles such as youth and community worker, Community engagement and project coordinator. On a personal level I have a variety of interests from running, to growing fruit and veg on my allotment to archaeology and local digs - I love being outdoors, and most of my hobbies usually mean I am getting muddy somewhere!

Anyway, what I am really interested in is meeting people, listening to their fabulous stories and sharing a vision of social justice and community cohesion! So, I am really looking forward to meeting with you when you feel comfortable and it is safe to do so. Please, in the meantime, drop me an email at Davinia.Jackson@citizensUK.org to introduce yourself and if you want to we could arrange to meet online so that you can tell me about your community and your hopes for Preston.

Davinia Jackson



**THE POPE'S PRAYER INTENTIONS
OCTOBER 2020**

Pope's Worldwide Prayer Network

**WOMEN IN LEADERSHIP
ROLES IN THE CHURCH**
We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Child Poverty Forum West Cumbria

How Can We Build a Therapeutic Community around Children Experiencing Poverty?

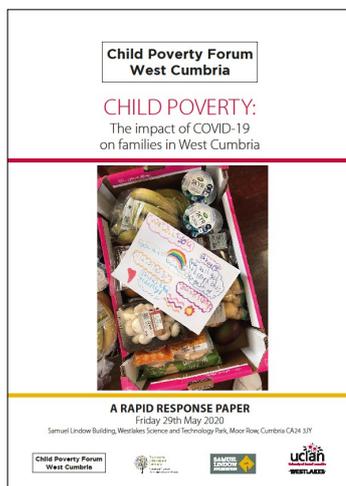
Thursday 15th October 2pm-4:30pm

Following publication of West Cumbria Child Poverty Forum's report

[Child Poverty: The impact of COVID-19 on families in West Cumbria A Rapid Response Paper](#)

in May, we will be holding a follow-up webinar which aims to:

- Build an informed understanding of the needs of West Cumbrian families following the Covid-19 crisis.
- Celebrate the responses of health, education and housing sectors in supporting families experiencing poverty. These may be families who have been experiencing hardship before Covid-19 or may be facing these challenges for the first time.
- Identify key actions that need to be taken to mitigate the impact of the Covid-19 crisis and promote resilience and inclusion.
- Critically discuss the viability of building a therapeutic community in the anti-poverty response to Covid-19.



The event will be hosted through Microsoft Teams and will be recorded. As with previous events, this will result in the publication of a report, presenting the key findings and highlighting key policy and practice Recommendations.

If you would like to attend, please contact Suzanne Wilson (swilson21@uclan.ac.uk). We look forward to hearing from you; if you have any questions please don't hesitate to ask.

Read the report [here](#)

Celebrating a life: from opposing fascism to supporting sustainable development

Progressio Legacy

Progressio, previously known as the Catholic Institute for International Relations (CIIR), closed in 2017. Progressio's work for social justice and sustainable development between 2006 and 2017 was a continuation of the positive contribution that the organisation had made under previous names to struggles for a fairer world since 1940.

In its later years, it promoted agro-ecology and highlighted threats arising from the increasingly aggressive promotion of genetically modified organisms (GMOs). In 2005-08 Progressio played a leading role in the UK in supporting successful global campaigning against so-called 'terminator technology' developed by the multinational seed and agro-chemical industry with the support of the US government. Progressio set out the moral and theological case against it through the 2008 publication 'Unless the Grain of Wheat Shall Die'. In 2009, Progressio joined others in calling for policy-makers to put the world's half a billion small-scale farms at the heart of strategies to tackle future world food crises.

To preserve and promote this legacy, a downloadable publication,

A Record of Change in a Changing World, tells the story of the organisation's 76-year life.

<https://www.progressio.org.uk/what/legacy-publication-organisations-life-and-work>

**‘People Not Walls’ pleads with governments for migrants in Calais:
“In the name of humanity, drop the ineffective border securitisation”**

26th September 2020

People Not Walls is a cross-channel network of French and British NGOs and charities concerned to protect human rights on the north coast of France. Today they are represented by a handful of organisations due to the Covid restrictions, namely, Westminster Justice and Peace, Pax Christi and the London Catholic Worker. The members of People Not Walls believe it is more effective to invest in the dignity and humanitarian treatment of the people who arrive in the north of France hoping to reach the UK than to spend more and more on the securitisation of the borders.

The group has campaigned for the last two years for joint collaboration between the French and British governments to provide not only humanitarian provision for the thousands of people in desperate transit, but also for safe and legal routes to apply for asylum in the UK.

“No amount of barbed wire and concrete will stop people making a dangerous journey if there are no safe alternatives for them”, People Not Walls implored.

Friday September 25 People Not Walls was to deliver a joint letter to the Rt Hon Priti Patel, Secretary of State for the UK Home Office, and M Gerald Darmanin, French Ministre de l’Intérieur to work together, NOT to build more walls, or defences, but to invest in the safety and well-being of the human beings on our borders. In parallel, they planned to deliver copies of the signatures of their online petition for human rights on the French and UK joint borders, which in a short space of time has attracted hundreds of names.

This action was in fellowship with People Not Walls’ partner associations in France, including l’Auberge des Migrants, Utopia56, Secours Catholique and others who are demonstrating on the streets of Calais, in between attempting to get an injunction lifted on distributing food and supplies in Calais.

“We call on our respective governments to act in the name of humanity, and to drop the ineffective border securitisation. Without this, the dangerous crossings will continue into the winter”, People Not Walls warned

UK Home Office refuses delivery of letter

Having successfully delivered the letter at the French Embassy, the small group of People Not Walls representatives were shocked and disappointed to find that delivery was refused at the Home Office, despite having sent an email several days earlier to advise about the pending delivery.

Barbara Kentish, Interim Co-ordinator of People not Walls said, “We were abruptly told at the door that a delivery could only be accepted if we were accompanied by a solicitor.

“Having carefully studied the Home Office website before planning our delivery, this refusal was totally unexpected and makes one wonder what imaginary threat could be posed by two ladies and three members of the clergy arriving in the full light of day.

“Why do Home Office Ministers and Civil Servants obstruct the delivery of messages from voters?”

<https://novenanews.com/people-not-walls-pleads-governments-migrants-calais/>



Fr Joe Ryan, Pat Gaffney, Barbara Kentish, Fr Dominic Robinson, Brother Johannes Maertens



Email a Peer to save family reunion Back in January Peers voted to save family reunion, only for the Government to block it by claiming that it was the wrong time and they wanted to strike a deal with the EU.

Unless Parliament votes to save it, on January the 1st family reunion as we know it will end. Passing legislation is the only way to make sure refugee family reunion continues. The UK must protect refugee family reunion from Europe and provide safe passage to those seeking asylum or we risk children having to make more dangerous journeys. [Click here](#) for more information and instructions.



UNMASKED Exhibition Sunday 18th October –Saturday 24th October

<https://artspaces.kunstmatrix.com/en/exhibitions?title&label=Medaille+trust>

also

**Free on-line events to boost knowledge,
raise awareness and to tackle modern slavery in our community**

Why We Exist -Story of Medaille Trust	: 19 October 2020 2:00 –3:00 pm
Spot the Signs of Modern Slavery	: 20 October 2020 2:00 -3:00 pm
Day in the Life of Medaille Supported Services	: 21 October 2020 2:00 -3:00 pm
Ask the Experts -Medaille Trust Panel	: 22 October 2020 7:00 -8:00 pm
How you can combat modern slavery	: 23 October 2020 2:00 -3:00 pm

All events free book in at:

<https://www.eventbrite.co.uk/d/online/medaille-trust/>

In countries like Brazil where the disease spread rapidly, many have died of the virus. In other places lockdown measures have made it impossible for people to work and left many facing hunger. Our network of local experts are ready to put a three-part plan into action to save lives and protect the progress we've made towards a fairer, greener world:

survive, rebuild, and heal.

We know that parishes are struggling financially and there is anxiety about the future.

Coronavirus is a crisis that affects us all and the long-term effects of the virus on the lives of those in poor communities will be devastating.

Our Harvest appeal has never been more needed or in more challenging circumstances.

Pope Francis reminds us that in our reflection on the current global pandemic, we have seen that it has made us sensitive to an even graver virus affecting our world: that of social injustice including lack of equal opportunity and the marginalization of the poor and those in greatest need.



**Harvest Family Fast Day
Friday 9th October**



Emma & Patrick – CAFOD Lancaster
enolan@cafod.org.uk pgardner@cafod.org.uk

To donate online: <https://cafod.org.uk/Give/Donate-to-Emergencies/Coronavirus-appeal>

Treading Lightly Network Lancaster

A new momentum is building across the City helped by Lancaster City Council declare a Climate Emergency for Lancaster (<https://www.lancaster.gov.uk/sites/climate-emergency>). We are beginning to see new initiatives and actions. This October we should be hearing the recommendations of the Lancaster City Council's People's Jury <https://www.lancaster.gov.uk/sites/climate-emergency/lancaster-district-people-s-jury> with ideas about how Lancaster might respond.

So it seems to us a good time for local Christians to start sharing ideas of what we in our different churches are doing and could do.

To encourage this TLN is hosting an exploratory meeting at 7:30pm on Thursday 8 October 2020.

If you would like to join email hkadmin@phonecoop.coop for the link and more information.

Homeless Sunday Sunday 11th October is Homeless Sunday. At this time of change, how do we pray, speak and act in solidarity with those who are homeless, and call for change in our housing policy?

You can find resources to help you reflect in worship or individually with Housing Justice.

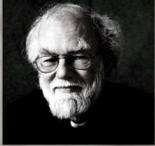
<https://housingjustice.org.uk/>



RESTORING HOPE

A SERIES OF ONLINE EVENTS EXPLORING FAITH AND FINANCE

WITH GUEST SPEAKERS



DR RUTH VALERIO
(GLOBAL ADVOCACY AND INFLUENCING DIRECTOR, TEARFUND)

DR ROWAN WILLIAMS
(FORMER ARCHBISHOP OF CANTERBURY)

24th-30th
October

Supporters of Good Money Week



Find out more at: <https://www.eccr.org.uk/news/restoring-hope-a-series-of-online-events-24-30-october-2020-2/>

Events and Opportunities to Raise Awareness

- | | |
|-----------------|---|
| 3-9th October | Sarah Teather from JRS on radio 4 Thought for the Day –catch up on iplayer see p.9 |
| 4th October | Feast of St Francis |
| 9th October | CAFOD Harvest Fast Day |
| 11th October | Prisoners Sunday www.prisonadvice.org.uk/prisonerssunday |
| 11th October | Homeless Sunday |
| 15th October | Child Poverty West Cumbria see p.11 |
| 16-19th October | Living Laudato Si' Your Parish and Your Planet zoom retreat see p.1 |
| 18th October | Anti-Slavery Day |
| 18-24th October | Medialle Trust events and exhibition see p.13 |
| 21st October | Investment for a green recovery: Innovation in impact investing see p.2 |
| 24-30th October | Good Money Week –resources at www.eccr.org.uk |
| 16th November | Slavery Awareness Training zoom CTinC see p.5 |
| 19th November | NJPN Networking Meeting |
| 23rd November | Slavery Awareness Training zoom CTinC see p.5 |

Lancaster Diocesan Faith & Justice Commission Email:lfjcm@gmail.com