



**Edmund Rice Centre**  
Awareness. Advocacy. Action

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## **ERC JUSTICE UPDATES**

### **November 2020 No.35**

Dear All,

Welcome to the 35th Edition of ERC Justice Updates your regular newsletter from the Edmund Rice Centre, on all sorts of matters relating to human rights, first nations and environmental justice.

As one thinks of what challenges one has had to face in 2020 and ponder how to be hopeful and think positively then let us reflect on Dorothy Day's words:

**" The greatest challenge of the day is: How to bring about a revolution of the heart. A revolution that must start with each one of us." Dorothy Day**

In this time of great upheaval & change Justice Updates will be coming to you every fortnight - please send us anything you would like included. Your suggestions, comments both positive and negative or indeed any information you think would be good to include, it is all much appreciated.

Don't forget to forward Justice Updates onto anyone or let me know their email address and I will subscribe them.

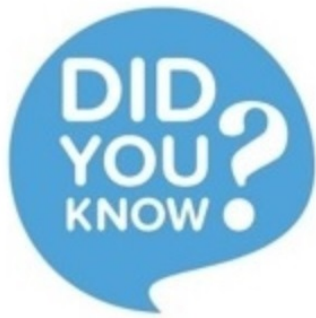
Previous editions are available at <https://www.erc.org.au/newsletters>

Peace

Marita

Communications Project Officer,

***Aboriginal and Torres Strait Islander readers are advised that there are articles in this publication with names and images of deceased people.***



*On Friday 13<sup>th</sup> November 2020, the Australian Government will have detained men & women on Nauru & Manus Island/Port Moresby for 2646 days.*



**A world first study by principal scientist for CSIRO Dr. Denise Hardesty offers a glimpse of the scale of microplastics building up on the ocean floor. Some of the findings are as follows:**

- **9.25 - 15.87 million tons of microplastics - fragments measuring between five millimeters and one micrometer - are embedded on the sea floor.**
- **This overall estimate is far more than on the ocean's surface, and is the equivalent of 18-24 shopping bags full of small plastic fragments for every foot of coastline on every continent except for Antarctica.**
- **Scientists believe that 4.4 - 8.8 million tons of plastic enter the sea every year. The Great Pacific Garbage Patch, a gyre of refuse between California and Hawaii, estimated to be twice the size of Texas, carries over 87,000 tons of trash.**
- **In the CSIRO study in 2017 the scientists used a robotic submarine to collect 51 deepwater samples of sand and sediment in the Great Australian Bight, hundreds of miles from the shore. The global estimate was based on the average number and size of the particles.**

- The study found zero plastics in some deep-ocean sediment, but up to 13.6 particles per gram in others, a figure up to 25 times larger than what had been found in earlier deep-sea studies of microplastics.
- Dr. Hardesty said it was important to prevent plastic from ending up in the ocean in the first place. She is hopeful that awareness about the pollution would lead to more sustainable policies and shifts in behavior.
- "Most of what ends up in oceans are in people's hand," she said. "They can see that their behavior - their actions and purchasing power - is very powerful and that can result in change."



**NAIDOC WEEK 8-15 NOVEMBER 2020**

## ***Always Was, Always Will Be.***

Always Was, Always Will Be recognises that First Nations people have occupied and cared for this continent for over 65,000 years.

We are spiritually and culturally connected to this country.  
This country was criss-crossed by generations of brilliant Nations.

Aboriginal and Torres Strait Islander people were Australia's first explorers, first navigators, first engineers, first farmers, first botanists, first scientists, first diplomats, first astronomers and first artists.

Australia has the world's oldest oral stories. The First Peoples engraved the world's first maps, made the earliest paintings of ceremony and invented unique technologies. We built and engineered structures - structures on Earth - predating well-known sites such as the Egyptian Pyramids and Stonehenge.

Our adaptation and intimate knowledge of Country enabled us to endure climate change, catastrophic droughts and rising sea levels.

Always Was, Always Will Be acknowledges that hundreds of Nations and our cultures covered this continent. All were managing the land - the biggest estate on earth - to sustainably provide for their future.

Through ingenious land management systems like fire stick farming we transformed the harshest habitable continent into a land of bounty.

NAIDOC Week 2020 acknowledges and celebrates that our nation's story didn't begin with documented European contact whether in 1770 or 1606 - with the arrival of the Dutch on the western coast of the Cape York Peninsula.

The very first footprints on this continent were those belonging to First Nations peoples. Our coastal Nations watched and interacted with at least 36 contacts made by Europeans prior to 1770. Many of them resulting in the charting of the northern, western and southern coastlines – of our lands and our waters.

For us, this nation's story began at the dawn of time.

**NAIDOC 2020** invites all Australians to embrace the true history of this country – a history which dates back thousands of generations.

It's about seeing, hearing and learning the First Nations' 65,000+ year history of this country - which is Australian history. We want all Australians to celebrate that we have the oldest continuing cultures on the planet and to recognise that



our sovereignty was never ceded.

***Always Was, Always Will Be.***



Indigenous subjectivity represents a dialectical unity between humans and the earth. It is a state of embodiment that continues to unsettle white Australia. (Vicki Smith / Getty Images)

## **“Our story is in the land”: Why the Indigenous sense of belonging unsettles white Australia**

***Aileen Moreton-Robinson, ABC Religion & Ethics, November 9<sup>th</sup> 2020***

In Australia, the sense of belonging, home and place enjoyed by the non-Indigenous subject — the coloniser or migrant — is based on the dispossession of the original owners of the land and the denial of our rights under international customary law.

It is a sense of belonging derived from ownership as understood within the logic of capital; and it mobilises the legend of the pioneer — “the battler” — in its self-legitimisation.

Against this stands the Indigenous sense of belonging, home and place in its incommensurable difference. The stark difference between these conceptions and experiences of belonging are nicely captured by the following sentiments. The first is from Bill Neidjie of the Bunitj clan, Gagudju language group — a traditional owner of the world heritage listed Kakadu National Park in the Northern Territory:

*Our story is in the land ... it is written in those sacred places. My children will look after those places, that's the law. Dreaming place ... you can't change it no*

*matter who you are. No matter you rich man, no matter you King. You can't change it ... Rock stays, earth stays. I die and put my bones in cave or earth. Soon my bones become earth...all the same. My spirit has gone back to my country ... my mother.*

The second is from Peter Allen, a white Australian entertainer and songwriter who mostly lived outside of Australia. His perennially popular song, "I Still Call Australia Home", points to the current of movement and migrancy which runs through conceptions of belonging among non-Indigenous white Australians and is at the heart of Australian colonial history:

*I've been to cities that never close down,  
from New York to Rio to old London town  
but no matter how far or how wide I roam;  
I still call Australia home.  
I'm always trav'lin, I love being free  
and so I keep leaving the sun and the sea,  
but my heart lies waiting — over the foam.  
I still call Australia home.*

This sense of belonging is often expressed as a profound feeling of attachment. It is derived from ownership and achievement and is inextricably tied to a racialised social status that confers certain privileges: a social status that is enhanced by a version of Australian history that privileges the exploits of white Australians by representing them as the people who made this country what it is today.

### **The white possessive**

The British Empire established itself through colonisation and the concomitant waves of migrants from British shores to colonised ones. This was not a passive enterprise, but was bound inextricably with the dispossession of the original owners of the land. Under international customary law, colonies were established usually under the doctrines of conquest or cession. Possession of Australia was taken on a different basis. The first wave of invading white British immigrants landed on our shores in 1788. They claimed the land under the legal fiction of *terra nullius* — land belonging to no one — and systematically dispossessed, murdered, raped and incarcerated the original owners on cattle stations, missions and reserves.

In all these contexts, the lives of Indigenous people were controlled by white people sanctioned by the same system of law that enabled dispossession. Indigenous people were denied their customary proprietary rights under international law and their rights as British subjects of the crown. Indigenous people [only attained citizenship in the late 1960s](#) and continue to be the most

socio-economically impoverished group in Australian society today.

The non-Indigenous sense of belonging is inextricably tied to this original theft: through the fiction of *terra nullius* the migrant has been able to claim the right to live in our land. This right is one of the fundamental benefits white British migrants derived from dispossession.

This fiction is constitutive of discourses on British migrancy. Studies of British migrants who came to Australia in the 1880s show their sense of belonging was to Britain, and their relationship to Australia was a resource for the Empire. Migrants envisaged their task as being the establishment of a new colony for Britain. They were her *pioneers*, with all the associations that term has with notions of the new and previously unexplored — the unknown. They saw themselves as the first to take control of and manage the land.

According to these discourses, it was the hard work and determination of these early migrants that developed the nation. Through their achievement, usually understood as being individual in nature, singular and independent, these British migrants brought us “civilisation” — they “gave” us democracy and the market economy. These migrants represented the newly emerging national identity. Belonging to this new nation, therefore, was racialised, and inextricably tied to the accumulation of capital and the social worth, authority and ownership which this conferred. The Indigenous were excluded from this condition of belonging.

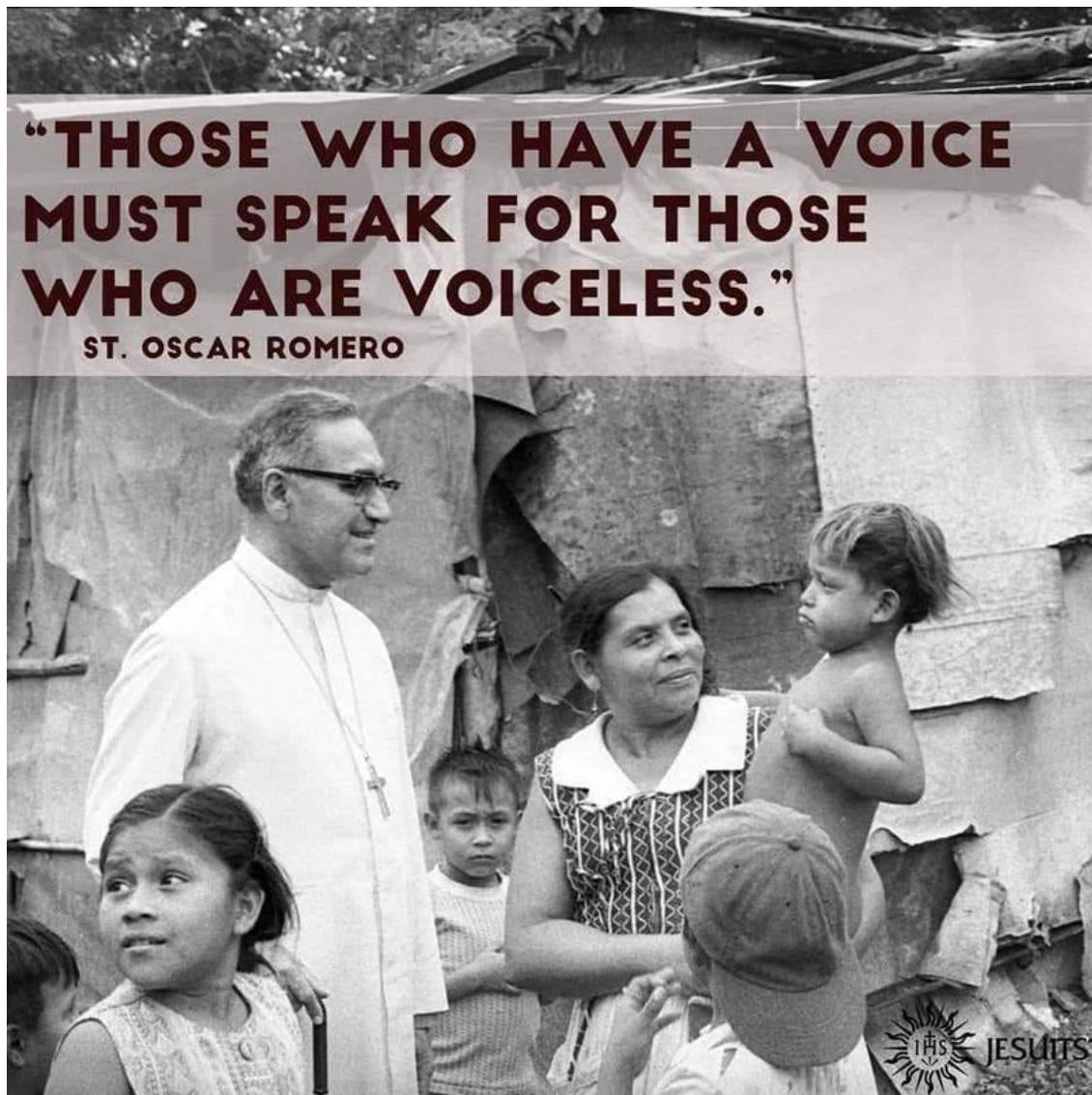
The need to socially reproduce whiteness saw the continued migration of British after the Second World War and the pioneer legend continued well into the mid-twentieth century. This is evident in the [accounts of post-war British migrants](#) and their representations of themselves as “battlers” — people who struggled to overcome adversity, worked hard and achieved a better life in the new society. Their achievements were perceived as positive contributions to and investments in the nation and reinforced their social status. Their “right to be here” attached particular capacities, opportunities and privileges to them, including a sense of ownership and authority, by virtue of their legal and social status as white immigrants. This notion of rights and the sense of belonging it engendered were reinforced institutionally and socially.

Thus, who calls Australia “home” is inextricably connected to who has possession, and possession is jealously guarded by white Australians. Australia’s migration patterns are less white than they used to be, in part out of economic necessity — including the perceived imperative that Australia has increased influence in the Asia-Pacific region. However, the dominant institutions such as law and government, and their epistemologies, remain anglicised.

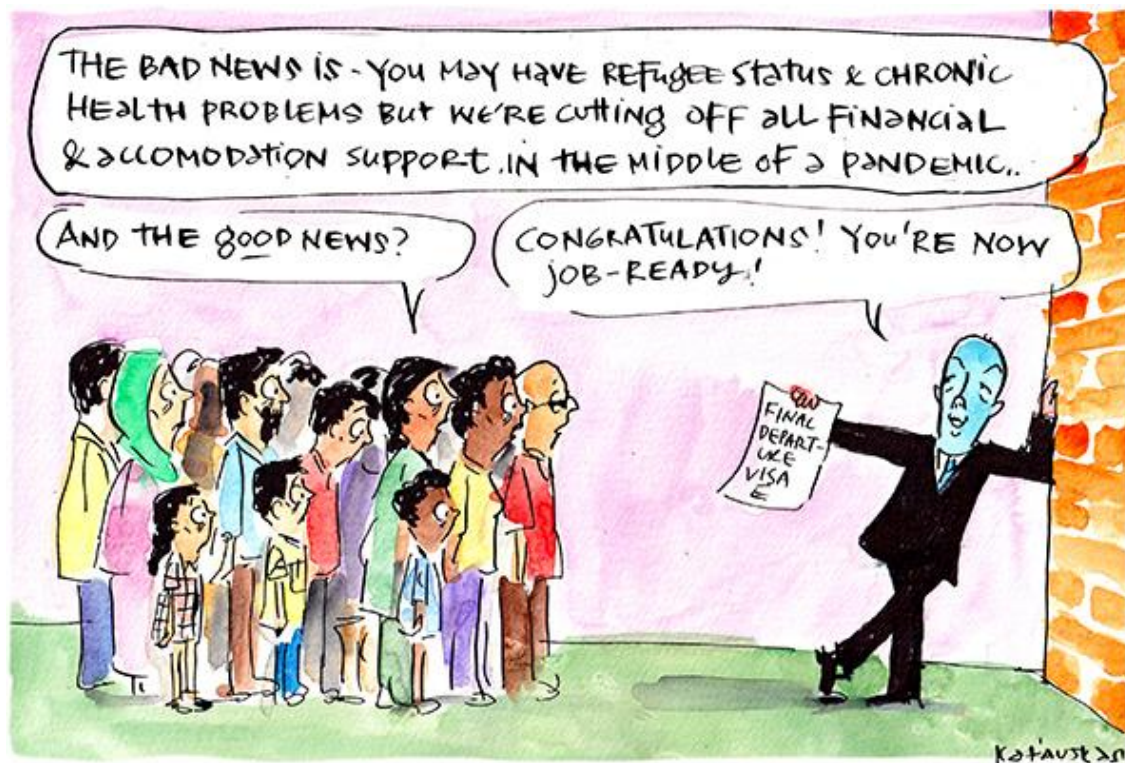
Read more:

[https://www.abc.net.au/religion/our-story-is-in-the-land-indigenous-sense-of-belonging/11159992?](https://www.abc.net.au/religion/our-story-is-in-the-land-indigenous-sense-of-belonging/11159992?j=1478376&jb=14&l=16567_HTML&mid=518000040&sfmc_id=132400292&sfmc_sub=132400292&u=39023555&utm_id=1478376&utm_source=sfmc%e2%80%8b%e2%80%8b&utm_medium=email%e2%80%8b%e2%80%8b&utm_campaign=abc_specialist_religion_sfmc_20201109%e2%80%8b%e2%80%8b&utm_term=%e2%80%8b)

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## Refugees are the canaries in the mine

*Andrew Hamilton, Eureka St., Vol. 30 No 21, 29<sup>th</sup> October 2020*

**If society were a mine, refugees would be the canaries in it. Their condition reveals whether the currents of public air are pure or toxic. By that standard the present currents in Australia are noxious. They mark a change from the first generous response to the coronavirus to the meaner reconstruction of the economy.**

Initially the government acted decisively for the common good. It shut down economic activity and limited some individual freedoms in order to save lives and protect public health, and supported people whose livelihood was threatened by the shut down. People responded generously.

Now, however, as attention turn to how we can live with the virus, the focus on the common good has given way in many Western societies to demands from different groups to serve their particular interests by opening economic activity. Respect for persons and the common good has been sacrificed to individual freedom in the name of economic growth. The result in the United States and Europe has been the uncontrolled spread of the virus, economic stagnation and an increasingly alienated population.

As Australia prepared to revive economic activity while living with the virus, it could have based the recovery on respect for persons and the common good, or on an economic expansion in which people are measured by their economic usefulness.

The government's treatment of refugees is a guide to which path it has chosen to take. Its vision of the place of refugees in Australian economic recovery as expressed in the Budget and elsewhere is not encouraging. In a world-wide crisis the Budget cut by almost a third the number of refugees and people accepted from overseas.

The same emphasis on narrowly construed Australian needs is evident in foreign aid. Existing foreign aid programs will receive no extra funding, though welcome funding is given to respond to COVID in Timor Leste and the Pacific. Effective aid programs in impoverished nations in Asia and Africa, however, are likely lose their support. This restriction and narrowing of focus in aid seems to reflect a self-interested concern about China's activity in the region more than the needs of vulnerable people.

Read More:

[https://www.eurekastreet.com.au/article/refugees-are-the-canaries-in-the-mine?utm\\_medium=email&utm\\_campaign=Eureka%20Street%20Daily%20-%20Thursday%2029%20October%202020&utm\\_content=Eureka%20Street%20Daily%20-%20Thursday%2029%20October%202020+CID\\_0b3fd7f21fd688811a9e1fea3514640c&utm\\_source=Jescom%20Newsletters&utm\\_term=READ%20MORE](https://www.eurekastreet.com.au/article/refugees-are-the-canaries-in-the-mine?utm_medium=email&utm_campaign=Eureka%20Street%20Daily%20-%20Thursday%2029%20October%202020&utm_content=Eureka%20Street%20Daily%20-%20Thursday%2029%20October%202020+CID_0b3fd7f21fd688811a9e1fea3514640c&utm_source=Jescom%20Newsletters&utm_term=READ%20MORE)



**We do not have to become heroes overnight. Just a step at a time, meeting each thing that comes up, seeing it as not as dreadful as it appears, discovering that we have the strength to stare it down.**

**ELEANOR ROOSEVELT**

**attn:**

***Mobility and Lockdown: Challenges to the Human:***

*The Fr Lydio F Tomasi CS Annual Lecture on International Migration.*

***His Eminence Cardinal Michael Czerny, SJ, Under-Secretary, Migrants & Refugees Section, Vatican Dicastery for Human Development, October 2<sup>nd</sup> 2020 was delivered at the 2020 Catholic Immigrant Integration Initiative Conference.***

“When I finally began to think about this address, the raging pandemic and human mobility were shedding puzzling and troubling light on each other. That’s why the title is a paradox: ‘Mobility **and** Lockdown,’ not ‘versus.’ In this globally paradoxical situation, the Holy Father warns ‘Don’t try to go back’ but points out important ways of going forward. What he proposes is clearly Christian, definitely tough, and essential for getting on with our research, work and ministry on behalf of vulnerable people on the move.

**Paradoxes of displacement**

.....  
.....

“Think about how lockdown changes ‘us and them.’ Prior to the pandemic, we would hear the word *lock* in association with persons and groups who were not really like us. *They*, not *we*, need to be locked up or locked away. The *them* could be fellow-citizens who are locked away in remote camps during wartime because *we* decide it’s safer to mistrust all of *them* due to their ethnic background. The *them* could be the individuals whom we lock up in prison for all sorts of good and bad reasons. But now lockdown is imposed on everybody.

Why? Because with the hazard of disease spreading uncontrollably, everybody has to have their movements severely restricted. And that’s not just for the benefit of some; it’s for the *common good*. Suddenly we discover that there’s just *one* category, everyone belongs to ‘we’ and ‘us,’ and the difficult restrictions are for everyone’s good, the common good. Isn’t this like the discovery that climate is a worldwide phenomenon that affects everyone, as Pope Francis said five years ago, and all of us must care for our *common home*?

### **Pope Francis’s teachings on the pandemic**

Let me now talk about what the Holy Father teaches us about the pandemic. He reminds us that, during times of great anxiety and suffering, we need to amend the threefold relationships that define human life—with God, with our neighbor, and with all of creation. Like every serious injustice, sickness, or suffering, COVID-19 is a wake-up call to amend our lives, our attitudes, and our social interactions. In the words of *Laudato Si’*, it is an invitation to be more attentive to the double cry of the earth and of the poor.

The Holy Father has given us a rich collection of teachings over the past half-year under COVID, reflecting on the injustices that it exposes and what we need to do for a post-COVID world. Let me suggest that the Holy Father dwells on the following seven key themes:

- we must put the common good above self-centeredness;
- we must reject indifference, invisibility, and individualism;
- don’t ignore and don’t forget;
- don’t foster divisions;
- don’t be hypocrites;
- we can’t rely on an economic model based on greed, zeal for profit, and instant gratification;
- we can’t rely on technocratic solutions.

Read full lecture:

<https://www.catholicoutlook.org/cardinal-czerny-delivers-lecture-on-international-migration/>





Shutterstock

## **Not a day passes without thinking about race: what African migrants told us about parenting in Australia**

***Kathomi Gatwiri & Leticia Anderson, The conversation, November 9<sup>th</sup> 2020***

Race informs how Black parents raise their children in Australia. Our [study](#), published in the journal *Child and Family Social Work*, found it complicates parenting in ways that non-Black parents might not have to consider.

We interviewed 27 highly skilled professional African migrants from eight different Sub-Saharan African countries about their experiences of employment, belonging and parenting in Australia. Parents of Black African children told us they had to consider how race affected the identity, perception, opportunities and well-being of their children.

One parent, who overheard her daughter telling her (white) friends about her experiences as a Black teenager, reflected:

*This week I heard her tell one of her friends; there is no one day that passes without her thinking about this (race). Yeah, and her friends were really, really [...] shocked. They said they do not have to think about it. Then, she said, 'Every day when I get on to the bus, you know, I think about who I am and if somebody is going to say something, when I am on the streets, you know, I think about what will somebody think or say or do.'*

### **Parenting is complicated by race**

Many parents said they were unprepared for the extent to which race would become a defining marker of their parenting process in Australia.

One parent noted school was especially difficult for his children. He described instances in which his son had been called “a nigger” and threatened with violence, as well as fighting for his daughter’s rights to wear her afro-natural hair in school.

*It put a lot of pressure on them and on me as a parent to explain without creating differences between them and the white kids [...] We create a lot of explanations and conversations around who they are.*

Parents of Black men and boys, in particular, reported feeling more concerned about the stereotype of black masculinity and how much more likely their sons were to be criminalised or [profiled by police](#).

One parent said she constantly reminds her son that, because he is a young African male, he must  
*...always be conscious wherever he goes or wherever he is.*

Some parents reported feeling overwhelmed and unprepared to support their children to deal with racial slurs, [micro-aggressions](#) (such as racial “jokes”, comments and “nicknames”) and racial exotification (such as hair-touching, invasive questions about their bodies or being described as “exotic”).

### **Teaching Black children about racial dignity**

Participants reported a significant aspect of parenting involved teaching their children about their blackness and self-worth.

Because blackness is often inferiorised in white-dominant contexts, many told us they felt if their children weren’t taught about racial dignity and self-worth, they would grow up internalising feelings of inferiority.

One parent explained how, for her two children:

*We have conversations about what they look like, how they are different to other people, and people may want to point out those differences. [We teach them] being different does not mean being inferior or anything like that [...] we talk to them to be confident about who they are and to be proud about where they have come from and their African heritage.*

Another parent reflected:

*We have had instances [...] where he has sort of alluded to the fact that somebody told him, ‘You are Black, you are not like us’. And we have taken that up very quickly with the school authorities (but) we have (also) tried to tell him in a soft way [...] being African doesn’t make him inferior.*

Read More:

[https://theconversation.com/not-a-day-passes-without-thinking-about-race-what-african-migrants-told-us-about-parenting-in-australia-149167?utm\\_medium=email&utm\\_campaign=Latest%20from%20The%20Conversation%20for%20November%209%202020%20-%201780417274&utm\\_content=Latest%20from%20The%20Conversation%20for%20November%209%202020%20-%201780417274+CID\\_df704acce9711c88846c5e8acc95297a&utm\\_source=campaign\\_monitor&utm\\_term=Not%20a%20day%20passes%20without%20thinking%20about%20race%25whwhat%20African%20migrants%20told%20us%20about%20parenting%20in%20Australia](https://theconversation.com/not-a-day-passes-without-thinking-about-race-what-african-migrants-told-us-about-parenting-in-australia-149167?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20November%209%202020%20-%201780417274&utm_content=Latest%20from%20The%20Conversation%20for%20November%209%202020%20-%201780417274+CID_df704acce9711c88846c5e8acc95297a&utm_source=campaign_monitor&utm_term=Not%20a%20day%20passes%20without%20thinking%20about%20race%25whwhat%20African%20migrants%20told%20us%20about%20parenting%20in%20Australia)

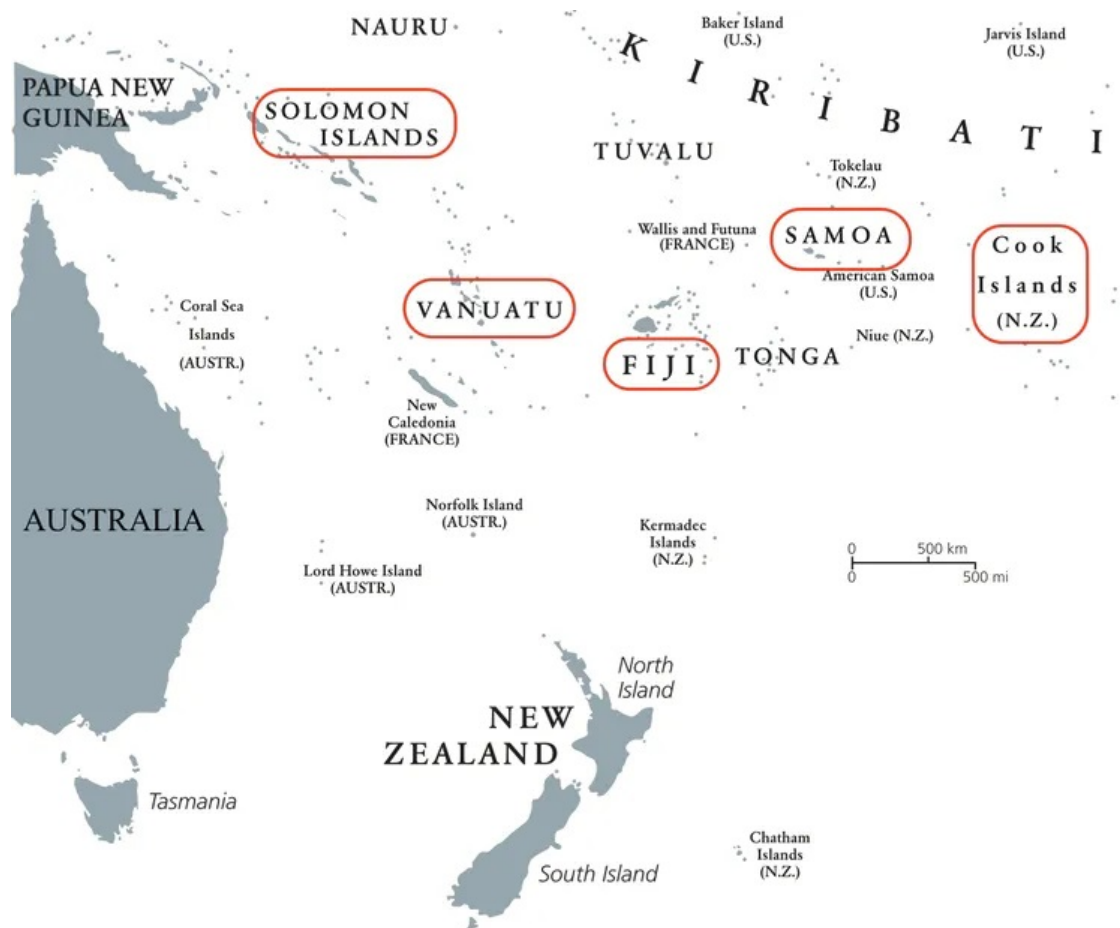
## **Pace e Bene Non-violence Daily inspiration**

***Monday November 9, 2020***

***"Part of understanding the notion of Justice is to recognize the disproportions among which we live. . . . It takes an awful lot of living with the powerless to really understand what it is like to be powerless, to have your voice, thoughts, ideas and concerns count for very little. We, who have been given much, whose voices can be heard, have a great duty and responsibility to make our voices heard with absolute integrity for those who are powerless."***

***—John O'Donohue***





The Pacific islands used in the research. Shutterstock/Peter Hermes Furian

## Traditional skills help people on the tourism-deprived Pacific Islands survive the pandemic

**Regina Scheyvens & Apislome Movono, *The Conversation*, 2<sup>nd</sup> November 2020**

Tourism in the South Pacific has been [hit hard by COVID-19](#) border closures with thousands of people out of work.

Tourism normally provides one in four jobs in Vanuatu and one in three jobs in Cook Islands. It contributes [between 20% and 70% of the GDP](#) of countries spanning from Samoa and Vanuatu to Fiji and Cook Islands.

But our [research](#) shows how people are surviving – and in some cases, thriving – in the face of significant loss of income.

This is due in part to their reliance on customary knowledge, systems and practices.

### Islands impacted by border closures

The research involved an online survey completed by 106 people, along with interviews in six tourism-dependent locations across five countries.

Research associates based in these countries did interviews in places such as



villages next to resorts, or communities that regularly provided cultural tours for cruise ship passengers.

They spoke with former and current tourism workers, community members and business owners who reflected on how they had adapted and what they hoped the future would hold.

Almost 90% of survey respondents lived in households facing significant reductions in income. Owners of tourism-related businesses faced particular financial strain, with 85% of them saying they lost three-quarters or more of their usual income.

But people showed considerable adaptive capacities and resilience in devising a range of strategies to meet their needs in the face of this dramatic loss of earnings.

More than half the respondents were growing food for their families. Many were also fishing. People talked about using the natural abundance of the land and sea to provide food.

One person from Rarotonga, part of the Cook Islands, said “no one is going hungry” and this was due to a number of factors:

1. people had access to customary land on which to grow food
2. traditional systems meant neighbours, clan members and church communities helped to provide for those who were more vulnerable
3. there was still sufficient knowledge within communities to teach younger members who had lost jobs how to grow food and fish.

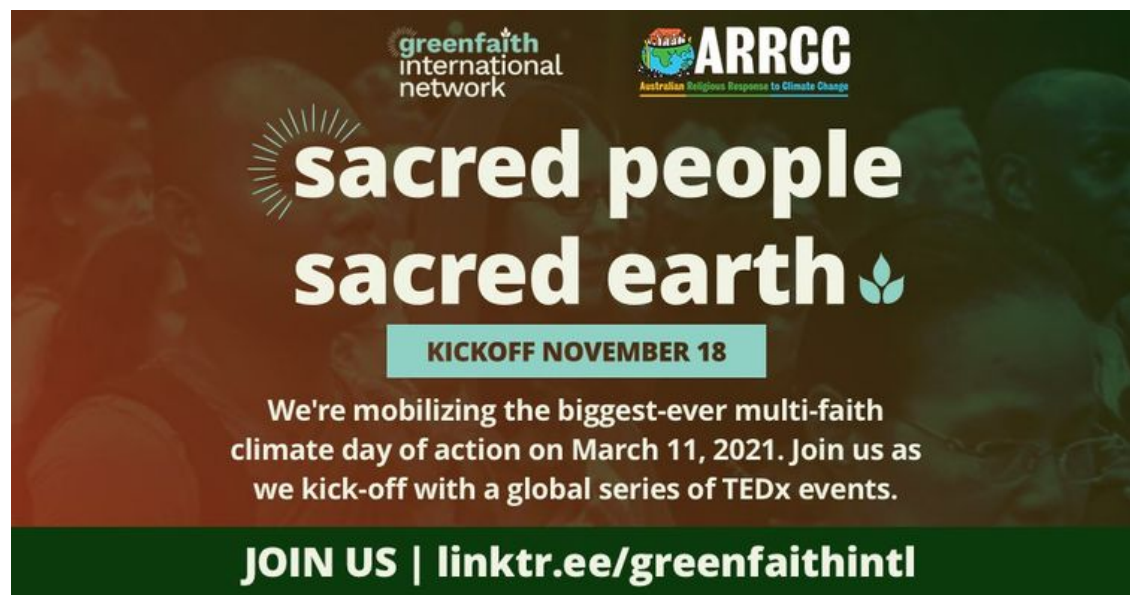
One young man from Samoa, who had lost his job in a hotel, said:

*Like our family, everyone else has gone back to the land ... I've had to relearn skills that have been not been used for years, skills in planting and especially in fishing ... I am very happy with the plantation of mixed crops I have now and feeling confident we will be OK moving forward in these times of uncertainty.*

Read More:

[https://theconversation.com/traditional-skills-help-people-on-the-tourism-deprived-pacific-islands-survive-the-pandemic-148987?utm\\_medium=email&utm\\_campaign=Latest%20from%20The%20Conversation%20for%20November%202%202020%20-%201774017206&utm\\_content=Latest%20from%20The%20Conversation%20for%20November%202%202020%20-%201774017206+CID\\_85ec209da05ee01afb65d5debf857f59&utm\\_source=ca](https://theconversation.com/traditional-skills-help-people-on-the-tourism-deprived-pacific-islands-survive-the-pandemic-148987?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20November%202%202020%20-%201774017206&utm_content=Latest%20from%20The%20Conversation%20for%20November%202%202020%20-%201774017206+CID_85ec209da05ee01afb65d5debf857f59&utm_source=ca)

[mpaign\\_monitor&utm\\_term=Traditional%20skills%20help%20people%20on%20the%20tourism-deprived%20Pacific%20Islands%20survive%20the%20pandemic](#)



On 18 November, in a series of multi-faith TEDx events around the globe, diverse grassroots multi-faith partners are kicking off organizing for the biggest-ever faith-climate day of action globally. Join host Australian Religious Response to Climate Change to learn more and get involved.

Around the globe, Founding Partners of the GreenFaith International Network, a new, global, grassroots, multi-faith climate justice alliance, are launching the planning process for a massive, COVID-friendly, multi-faith day of climate action on 11 March 2021 - Sacred People, Sacred Earth.

On 18 November, motivated by spoken word, music, prayers and dynamic speakers, we'll share bold demands that grassroots faith communities around the world have developed, and provide opportunities for people of diverse faiths and spiritualities everywhere to get involved.

<https://actionnetwork.org/events/greenfaith-international-launch-day-of-action-australia-and-oceania#>

**Scott Morrison pressured by Britain, France and Italy to announce 'bold' climate action**

*Adam Morton, The Guardian, 3<sup>rd</sup> November 2020*

**Organisers of global climate summit tell Australian PM 'there will be no space for general statements'**

Britain and France are leading a group of countries calling on the Australian government to make ambitious new commitments to combat the climate crisis by next month if [Scott Morrison](#) is to speak at a global summit on the issue.

A letter sent to Morrison and other national leaders on 22 October called on countries to rebuild economies after the coronavirus “in a way that charts a greener, more resilient, sustainable path” that puts the world on track to limit global heating to 1.5C above pre-industrial levels.

It said this required all countries to increase their commitments to meet the goals of the [Paris agreement](#), in line with the pledge made five years ago to ratchet up policies and targets over time. In this context, the co-hosts of the summit, which also include Chile, Italy and the United Nations, were inviting leaders to an online “[climate ambition summit](#)” on 12 December.

Speaking slots will be given only to leaders who set stronger targets to cut greenhouse gas emissions over the next decade, announce a long-term strategy to reach net zero emissions, commit new finance for developing countries or have ambitious plans and policies to adapt to locked-in climate change impacts.

The letter – signed by Boris Johnson, Emmanuel Macron, Chilean president Sebastián Piñera, Italian prime minister Giuseppe Conte and the UN secretary general, Antonio Guterres – said “we hope to see you in December with a bold new commitment”.

***“There will be no space for general statements,” it said.***

*Read More:*

<https://www.theguardian.com/australia-news/2020/nov/03/scott-morrison-pressured-by-britain-france-and-italy-to-announce-bold-climate-action>

## REFLECTIONS



### Dawning of The Hope

Alone, wounded, journeying through the night  
Seeking healing, peace and light  
Disappointment continues to run deep

Anger, still creating walls unseen  
Anxiety and isolation continue to loom  
Bringing strange presences, and journeys yet unknown

A gift of hope, though, emerging through the pain  
Carrying unexpected rays of affirming, nurturing light  
Deep within a dawning of the hope.

*Jude Butcher October 18, 2020.*

***Inspired by people journeying through  
the darkness of life to a dawning of the hope.***

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**“To hope is to risk frustration. Therefore, make up your mind to risk frustration. Do not be one of those who, rather than risk failure, never attempts anything. If a writer is so cautious that he never writes anything that cannot be criticized, he will never write anything that can be read. If you want to help other people you have got to make up your mind to write things that some men will condemn...The poet enters into himself in order to create. The contemplative enters into God in order to be created. If you write for God, you will reach many men and bring them joy.” *Thomas***

*Merton from New Seeds of Contemplation*

## **Hope**

*Hope has no end.*

*It begins like a new day,*

*stands fast and sure*

*for me and you.*

*continues forever.*

*Hope for the hopeless.*

*Hope for the lost.*

*Hope brings peace.*

*It travels a long way*

*for a better tomorrow,*

*to find the right thing,*

*to stay unified together.*

*Hope full of joy.*

*Hope to enjoy*

*without end.'*

**Hani Abdile** from her book of Poems '*I will rise*' (2016). Hani is a writer, poet and advocate who fled Somalia in 2013 and was held in Australia's immigration detention for 18 months. During this time she found solace in and empowerment in writing. She has learnt to read and write over a 3 year period and would like to become a journalist and human rights lawyer.

**Our mailing address is:**

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