



**Edmund Rice Centre**

Awareness. Advocacy. Action

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## **ERC JUSTICE UPDATES**

**July 2021 No.49**

Dear All,

Welcome to the 49th Edition of ERC Justice Updates, our regular newsletter from the Edmund Rice Centre, on matters relating to human rights, first nations and environmental justice.

The power of positivity in this ever changing world we live in, is crucial to those working in the social justice field who must never lose hope. So in the words Robert F Kennedy:

Few will have the greatness to bend history itself, but each of us can work to change a small portion of events ... it is from numberless acts of courage and belief that human history is shaped. *Robert F. Kennedy*

If you have a story or any material you would like to include in Justice Updates - please do send along. Also any feedback is much appreciated and please feel free to forward the newsletter on to those who may be interested.

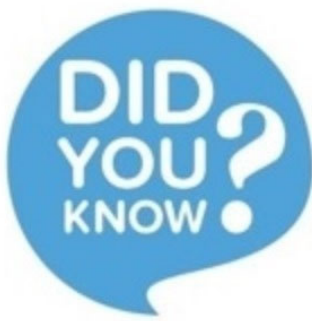
Previous editions are available at <https://www.erc.org.au/newsletters>.

Peace & Blessings

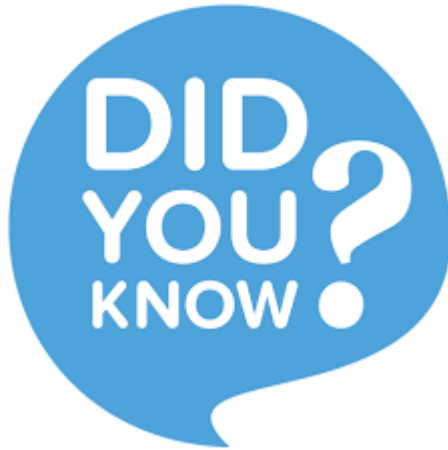
Marita

Communications Project Officer,  
Marita McInerney

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



*On Friday 2<sup>nd</sup> July 2021, the Australian Government will have detained men & women on Nauru & Manus Island/Port Moresby for 2879 days.*



The latest Human Rights Measurement Initiative (HRMI) tracker, (as reported by SBS News), which logs and compares the human rights performances of about 200 countries across the world found that Australia made "no improvements" to its human rights record in 2020.

- The tracker for Australia included "many positive scores", researchers said, but also some "strikingly poor results, particularly in terms of who is most at risk of rights abuses".
- HRMI strategy lead Thalia Kehoe Rowden said: "It's certainly true that Aboriginal and Torres Strait Islanders, people with disabilities, people with low socioeconomic status, and refugees and asylum seekers are identified as being at risk of violations of nearly every right that we measure".
- Across four rights - education, food, health and work - the tracker gave Australia a 'bad' of 7.9 out of 10 given its resources to potentially fully uphold those rights, which is close to average compared with other high-income countries.
- In 2020, Australia was given a score equivalent to 8.5. In 2021 Australia was judged at a score of 6.5, as having a 'fair' safety from the state - a category that measure things such as freedom from torture, ill-treatment and arbitrary or political arrest.

- **Aboriginal and Torres Strait Islanders in Australia were identified as particularly at risk of arrest and torture as well as being unlikely to enjoy their rights to education, health, housing and work.**
- **People with disability were particularly at risk of having their rights to housing, health and employment violated, as well as being less likely to enjoy freedom from ill-treatment.**

HRMI co-founder Anne-Marie Brook stated "I'm looking forward to the day when Australian people - via their elected officials - decide to treat all people, including Aboriginal people and Torres Strait Islanders, and refugees and asylum seekers, with the dignity and respect that all people deserve."

**Read More:**

<https://www.sbs.com.au/news/australia-has-delivered-strikingly-poor-results-on-a-new-human-rights-scorecard>

HDMI Researchers also asked experts in 39 countries this year in February and March about the impact of COVID-19 had on human rights in their nation. In measuring 13 human rights stark differences were observed in the actions of governments, and therefore the experiences of people. Some lessons from the Pandemic:

- ***All human rights are connected:*** findings reinforce the understanding that all human rights are interconnected and interdependent in ways that are important for human flourishing.
- ***Vulnerable populations must be protected:*** Everywhere those feeling the sharpest pains of Covid-19 measures were those already vulnerable. A pandemic is not a time to take our eyes away from the existing inequalities in our societies - or they will get worse.
- ***There were no improvements:*** There were early hopeful signs that there would be some positive outcomes. Unfortunately data showed that these developments were swamped by the negative impacts of government responses to Covid-19. *In no country did respondents report an overall improvement in the human rights landscape.*
- ***Empowerment rights were particularly badly affected:*** Government actions during pandemic had a large impact on rights that promote civil discourse and empowerment: rights to freedom of assembly and association; freedom of opinion and expression; and the right to participate in government. Two striking cases were Hong Kong and Malaysia, where the scores for all three of these rights dropped sharply from 2019 to 2020.

- ***The digital divide is a rights problem: Every child's right to education was affected by Covid-19, as governments closed schools. Online schooling was a solution that only reached some people. Further division occurred with those with internet access and enough devices, and those without, which meant existing inequalities were further exacerbated, and some children missed out much more than others.***

**Editor's Note: *This is a detailed comprehensive report of which I have given a tiny snapshot. Further details and specifics can be found in the full report - see below for link.***

**Read full report:**

<https://humanrightsmasurement.org/human-rights-during-the-pandemic/>



## **July 4 National Aboriginal and Island Day of Culture and NAIDOC begins-The NAIDOC 2021 theme – Heal Country!**

Heal Country! – calls for all of us to continue to seek greater protections for our lands, our waters, our sacred sites and our cultural heritage from exploitation, desecration, and destruction.

Country that is more than a place and inherent to our identity.

Country that we speak about like a person, sustaining our lives in every aspect - spiritually, physically, emotionally, socially, and culturally.

NAIDOC 2021 invites the nation to embrace First Nations' cultural knowledge and understanding of Country as part of Australia's national heritage and equally respect the culture and values of Aboriginal peoples and Torres Strait Islanders as they do the cultures and values of all Australians.

For generations we have been calling for stronger measures to recognise, protect, and maintain all aspects of our culture and heritage.

We are still waiting for those robust protections.

This year's theme also seeks substantive institutional, structural, and

collaborative reform – something generations of our Elders and communities have been advocating, marching and fighting for.

Healing Country means finally resolving many of the outstanding injustices which impact on the lives of our people.

It is about hearing and actioning the aspirations of Aboriginal and Torres Strait Islander peoples which are the culmination of generations of consultation and discussions among our nations on a range of issues and grievances.

After 250 years, our children and our future generations deserve better.

We cannot afford to let pass the very real opportunity that now presents itself for reform based on a fundamental change in the relationship Australia has with Aboriginal and Torres Strait Islander peoples.

Heal Country, heal our nation.

**Pace-e-Bene**

**Daily Non-violence Inspirations**

***"Tell me and I'll forget. Show me, and I may not remember. Involve me, and I'll understand."***

***—Indigenous Wisdom***





'Given the popularity of Bruce Pascoe and Dark Emu, and the widespread historical illiteracy regarding Australia's First Nations people, much is at stake.' Photograph: Vicky Shukuroglou

## **Bruce Pascoe has welcomed the Dark Emu debate – and so should Australia**

***Mark McKenna, The Guardian, 25th June 2021***

The culture wars make it difficult to see what this moment is: an opportunity to deepen our knowledge of Indigenous people

The inaugural Headland Writers festival at Tathra, on the far south coast of NSW, 15 May. The small community hall was packed with over 200 people. Unable to find a seat, many stood at the back or shuffled along the side-walls. Despite the icy temperatures and gale-force winds outside, they'd come to see Bruce Pascoe, the acclaimed author of *Dark Emu*, which has sold over 250,000 copies, and whose latest book, *Loving Country* (co-authored with Vicky Shukuroglou) had just been released.

I'd been in conversation with Pascoe at Sydney Writers' festival several years earlier, but as we approached the stage, I could sense that this occasion was special. Pascoe, who claims Yuin heritage, was on home turf, and the anticipation in the audience was palpable. He seemed unperturbed, as if he was about to have a yarn across the back fence.

As we talked, I marvelled at his ability to shift effortlessly from firsthand experience of the fires that had decimated coastal towns little more than 12 months earlier, to frontier history, forest ecology, traditional Indigenous culture, national politics and the afternoon's AFL match.

Pascoe doesn't regale his audience so much as woo them with parables. Watching him closely, I saw a man of the people – a self-described "storyteller" and "broken-down cricketer"; an avuncular mediator who had come to explain the sophistication of Indigenous cultures to an eager, largely non-Indigenous audience; a popular writer whose books and sage-like public persona have become a cultural phenomenon.

As the session came to a the audience rose to its feet in rapturous applause.

Since the publication of *Dark Emu* in 2014, Pascoe's life has been transformed. Rarely does a day pass without another invitation to address the public. His recent business ventures – the Black Duck Food Co. and Dark Emu Dark Lager

(crafted from “dancing grass” and “weeping grass” grains harvested on Pascoe’s property near Mallacoota) have only broadened his appeal. Everyone wants a piece of him: schools, media, Indigenous bodies and major corporations, including universities. In September 2020, Pascoe was appointed enterprise professor in Indigenous agriculture at the University of Melbourne, a title which might require some adjustment in light of recent events.

As Pascoe told the crowd at Tathra, “trouble” was brewing.

*Farmers or Hunter-Gatherers: The Dark Emu Debate*, by social anthropologist and linguist Peter Sutton and archaeologist Keryn Walshe, a statement of the recent, more academic direction of its publisher, Melbourne University, as well as a critique of Pascoe’s *Dark Emu*— has already stoked controversy, not least because of Pascoe’s status as the bete noire of conservative columnists, with Sky News commentator Andrew Bolt leading the pack.

In 200 pages of forensic critique, Sutton and Walshe methodically expose the flaws in *Dark Emu*. They argue how Pascoe ignores, omits, distorts and exaggerates crucial evidence, rehearses well-worn claims, commits fundamental errors, and rebirths the outmoded doctrine of “social evolutionism” by presenting traditional Aboriginal societies as farmers.

It’s as if the only way we can accept Indigenous Australians as sophisticated is to make them seem more European—honorary whitefellas rather than the highly-skilled “complex hunter gatherers” they were and are; a people, Sutton and Walshe maintain, “who had long come to grips with the problems of making a living in a wide range of ecologies” and managed their environment “more for spiritual reasons than secular human technology”.

While Sutton’s and Walshe’s systematic demolition of *Dark Emu* is not the first scholarly rebuttal of Pascoe’s work – eminent historian Tom Griffiths wrote a short, brilliant and fair-minded appraisal in 2019, and Stan Grant, in *On Thomas Keneally*, recently penned a shrewd analysis of Pascoe’s public persona, *Farmers or Hunter-Gatherers* is by far the most detailed and comprehensive rejection of Pascoe’s attempt to portray traditional Aboriginal people as agriculturalists. This furphy, the authors argue convincingly, is the book’s “most fundamental flaw”. Sutton, who has spent a lifetime listening to “senior Aboriginal people of knowledge” in northern and central Australia, and in rural and urban regions, says he is motivated by “true scholarship” and his desire to do justice to the “Old People” – the First Australians.

At face value, this is a dispute about historical “facts” and the source, use and

interpretation of evidence. But of course, given the popularity of both Pascoe and Dark Emu, and the widespread historical illiteracy regarding Australia's First Nations people, much more is at stake. The destructive grip of the culture wars – in which critique frequently becomes denigration, public shaming or abuse – makes it difficult for us to grasp this moment for what it truly is: an opportunity to deepen Australians' knowledge of our Indigenous cultures.

Read More:

[https://www.theguardian.com/commentisfree/2021/jun/25/bruce-pascoe-has-welcomed-the-dark-emu-debate-and-so-should-australia?CMP=Share\\_AndroidApp\\_Other&fbclid=IwAR0763tf\\_sTUoiQKtFnU6hx2DwLLrJa5dQk485FiTmiQCH2faoMGhFW7pnY](https://www.theguardian.com/commentisfree/2021/jun/25/bruce-pascoe-has-welcomed-the-dark-emu-debate-and-so-should-australia?CMP=Share_AndroidApp_Other&fbclid=IwAR0763tf_sTUoiQKtFnU6hx2DwLLrJa5dQk485FiTmiQCH2faoMGhFW7pnY)



Mukhles Habash's family fled ISIS in Iraq and are now stuck in Jordan waiting to come into Australia.

Source: SBS News

## **Thousands of vulnerable refugees granted protection in Australia remain stuck overseas**

***Henry Swartz, [www.sbs.com.au](http://www.sbs.com.au), 23rd June 2021***

***Data uncovered by SBS News has revealed more than 1,200 refugees granted protection by the government have been denied exemptions to travel to Australia since August last year, despite being considered at-risk where they are.***

***When IS swept into the heavily Christian Iraqi city of Qaraqosh – also known as Bakhdida – in 2014, Mukhles Habash and his family fled for their lives.***



They came to Australia as refugees in 2016 and have now settled in the regional Victorian centre of Geelong.

Now, Mr Habash has a different fight on his hands – to bring more family and hundreds of fellow Iraqi Christians granted humanitarian visas by the Australian government to the country that has granted him a new life.

“We are very grateful to the Australian government for granting us permanent residency, but we are hoping more can be done so we don’t leave people overseas behind,” he told SBS News, fresh from a Skype call with his brother-in-law’s family.

They are humanitarian visa holders currently stuck in Jordan and waiting to get into Australia.

“They had booked flights to come ... just days before the Australian government closed off international borders [last year],” Mr Habash said.

“They have applied twice for travel exemptions and been rejected both times.”

Read More:

<https://www.sbs.com.au/news/thousands-of-vulnerable-refugees-granted-protection-in-australia-remain-stuck-overseas>



Photo: Palm Sunday rally 2021 (Matt Hrkac/Flickr)

**Embracing new arrivals helps Australia evolve**

***Concern for migrants and refugees has been a key theme of Pope Francis' pontificate — both in word and in action. His first pastoral visit outside of Rome as Pope was to the Italian island of Lampedusa. It is the entry point to Europe for many people seeking asylum and migrants arriving by boat without authorisation, seeking safety and a better life.***

There Francis lamented the globalisation of indifference to the suffering of our sisters and brothers. He cared more about their suffering than their legal status. More recently, in his encyclical letter, *On Fraternity and Social Friendship*, Francis described a lack of respect for human dignity at borders as a 'dark cloud over a closed world'. He called instead for open societies that welcome and include everyone in need or in search of a better life.

Francis believes that we can emerge from this pandemic better than before if we act with awareness that we are one family. The pandemic reminds us that no matter how we arrived in a community, we are all in the same boat. The truth is that no one can be saved alone. We can take this historic opportunity to rebuild better, greener and with greater inclusion. That knowledge equips us to avoid both excessive individualism and the aggressive populism that thrives on identifying enemies at home and abroad. 'Fraternity,' the pope insists, 'is the new frontier', capable of knitting together the often competing demands of liberty and equality.

Of course, during a pandemic, we cannot always keep our borders open; we can, though, keep our hearts and minds open to the whole world. In fact, pandemic-induced border closures have shown us how much Australians benefit from freedom of movement, and how much migrants contribute to our society and economy. As we miss our freedom to travel, let us think of people whose movement is not so freely chosen.

At present, around 7,000 people who have already been assessed as requiring protection, and granted a visa under the offshore humanitarian program, are currently unable to travel to safety in Australia. Nor are there effective pathways to reach Australia, even with authorisation, to apply for asylum onshore. People seeking asylum and refugees already in Australia also face challenges.

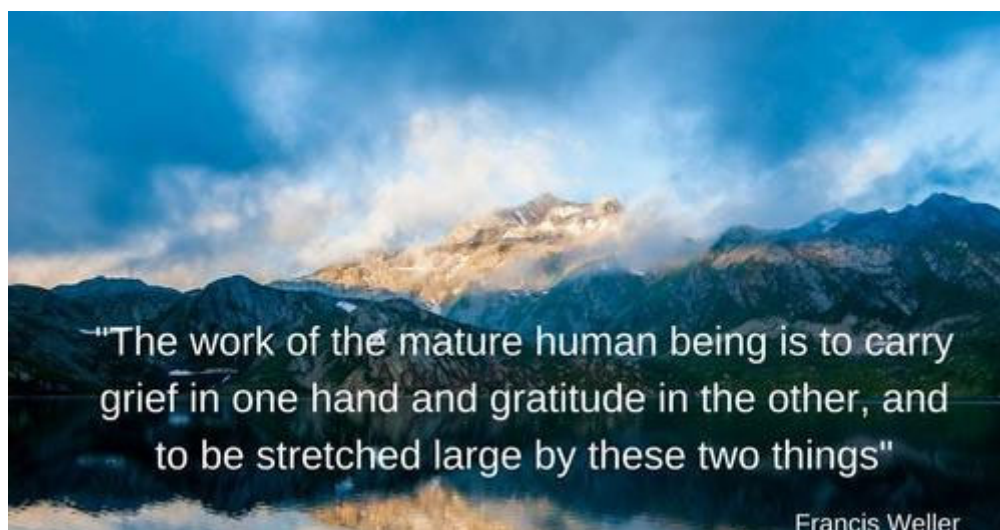
Department of Home Affairs statistics show that, as of 30 April 2021, the average length of detention for the 1,497 people in immigration detention was 646 days. This is higher than ever before. This figure includes some people

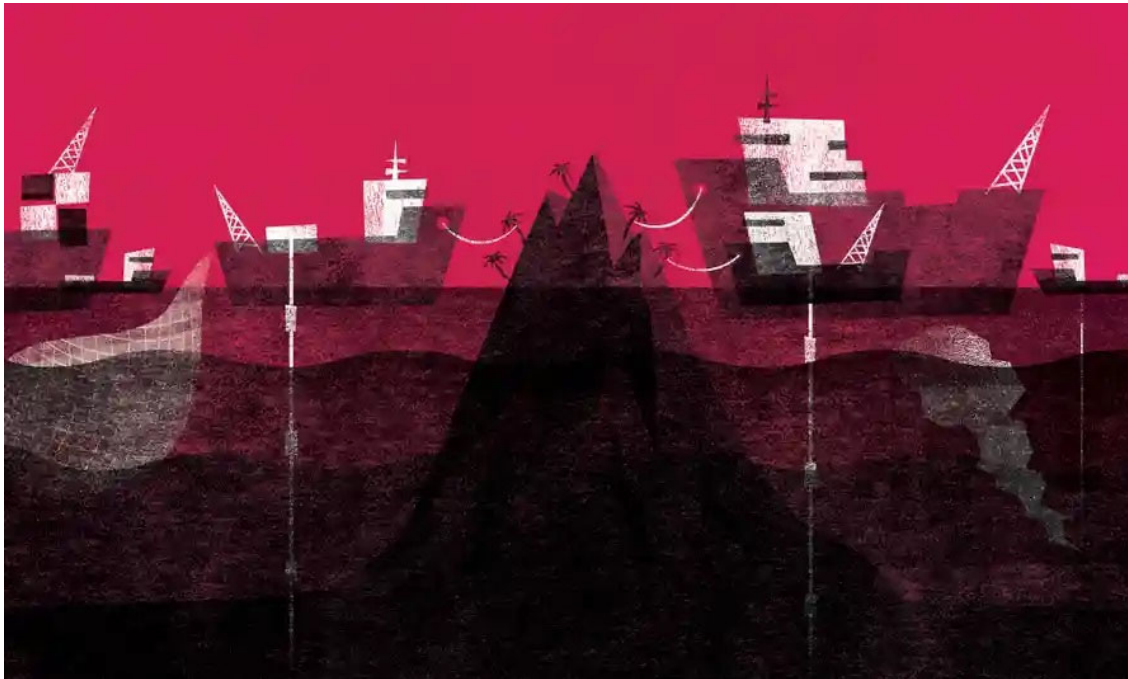
who have committed serious crimes and who will be returned to their country of citizenship. But it also includes a growing number of people who are in complex situations. Some of them may not be eligible for refugee status but can never be safely returned to their country of origin, yet they pose low levels of risk to the community.

***'We experience people seeking asylum, migrants and refugees not as an imposition or problem to be solved, but as sisters and brothers to be welcomed, protected, included and promoted.'***

Read More:

<https://www.eurekastreet.com.au/article/embracing-new-arrivals-helps-australia-evolve>





What do we do about the problems that arise from extractives industries in the Pacific? Illustration: Ben Sanders/The Guardian

## **How do we stop the plunder of the Pacific? A panel of experts give their solutions**

***From education to legal reform, at the close of the Guardian's Pacific Plunder series, leading Pacific thinkers offer solutions***

***The Guardian, 26th June 2021***

Over the last month, the Guardian has run a major investigative series examining the extractives industries – mining, logging, fishing and the nascent industry of deep-sea mining – in the Pacific. Among the stories of environmental devastation and social harm are also stories of Pacific communities taking control of their resources and succeeding in resisting unwanted extractive projects.

As the series comes to a close, four Pacific leaders and thinkers, from across the region, offer solutions to the problem of Pacific plunder.

***‘Pacific solutions need to be led by Pacific peoples’***

Dr Katerina Teaiwa is an associate professor in Pacific Studies at the Australian National University

Former and current imperial powers, including the United States, Australia, the United Kingdom, New Zealand, France, Canada, Japan, China and Indonesia have had and continue to have significant impacts on the cultures and



environments of Oceania.

It is critical that these nations attend to the ongoing need for environmental and historical justice including for mining, nuclear testing, deforestation, the Pacific slave trade, land alienation, World War II, climate change, and the displacement of Pacific populations within and across state borders. Such support spans the range from funding for education, health, and social and cultural wellbeing, to the removal of unexploded ordnances and environmental repair.

The island of Banaba, for example, mined out for phosphate by Australia, New Zealand and the UK, is a denuded and heavily polluted landscape filled with mining and industrial debris that regularly faces serious fresh water shortages. The entire landscape needs rehabilitation. At six square kilometres, such repair is achievable with Banaban knowledge, innovative thinking, and commitments from the responsible governments, and Kiribati where Banaba is located.

Current aid and development agendas and programmes often exacerbate rather than balance out the impacts of these changes. The Pacific Seasonal Workers Programme, for example, if uninformed by histories of the slave trade and the current experiences of Australian South Sea Islanders, risks reproducing unequal social, political and economic relations between Australia and the Pacific Islands where the benefits accrue primarily to Australian agriculture and stakeholders.

In order to appreciate the lessons of history we need better support for Pacific Studies education across the region and within countries such as Australia, that foregrounds Pacific agency, creativity, histories, knowledges and diverse identities.

Leadership from Pacific women, Pacific youth, and those of diverse genders, also needs to be recognised and prioritised in regionalism, policy making, and caring for land and sea. Sovereignty and self-determination are key and Pacific solutions need to be led by Pacific peoples themselves. You'd think we'd be closer to achieving such sovereignty in our own affairs. Unfortunately, colonial and imperial thinking, and geopolitical wrangling, persists. Some of our own leaders, aid donors, policy makers, foreign affairs journalists and academics continue to treat the Pacific as "underdeveloped" and incapable of determining our own lives and futures. That attitude needs to change.

Read More:

<https://www.theguardian.com/world/2021/jun/26/how-do-we-stop-the-plunder-of-the-pacific-a-panel-of-experts-give-their->

[solutions?utm\\_term=2b493fde6d73a725c70a0a29daa1322d&utm\\_campaign=GuardianTodayAUS&utm\\_source=esp&utm\\_medium=Email&CMP=GTAU\\_email](https://www.gtau.com.au/solutions?utm_term=2b493fde6d73a725c70a0a29daa1322d&utm_campaign=GuardianTodayAUS&utm_source=esp&utm_medium=Email&CMP=GTAU_email)



## **The Great Barrier Reef in danger. But is there a China conspiracy afoot?**

***Imogen Zethoven, Pearls & Irritations, June 24th, 2021***

he Government deliberately fuelled a conspiracy theory that China must have been involved in the UNESCO report. It is alleged that the Prime Minister's Office backgrounded journalists along these lines for the first 24 hours of the release. The Australian ran a story, China-led 'ambush' on health of the Reef. This was a complete fabrication to deflect from the substance of report.

The Australian Government has announced it is going to "fight" UNESCO's proposed inscription of the Great Barrier Reef on the List of World Heritage in Danger.

One of the world's most beautiful, biologically diverse and treasured places on Earth is declining precipitously because of climate change. Yet the government is gearing up to fight against global efforts to protect it. Has the Australian Government arrived at the lowest point of its performance on climate and biodiversity? Or will there be more?

The World Heritage Committee is due to meet 16-31 July to consider, amongst other things, the state of the Great Barrier Reef and how Australia is managing this global icon. Six weeks before each meeting, UNESCO's World Heritage Centre, which is the secretariat to the Committee, begins to release draft State



of Conservation reports for many of the sites on the World Heritage List.

Very early on Tuesday 22nd June, UNESCO released a draft report on the Great Barrier Reef which contains a draft decision to be considered by the Committee.

This year, the meeting was to be held in China but due to COVID it will now be a completely online. China remains the chair of the meeting. The Government deliberately fuelled a conspiracy theory that China must have been involved in the report. It is alleged that the Prime Minister's Office backgrounded journalists along these lines for the first 24 hours of the release. The Australian ran a story, China-led 'ambush' on health of the Reef. This was a complete fabrication to deflect from the substance of report.

Then the Government pivoted to a new red-herring: procedural unfairness. The Government claimed that UNESCO has led them to believe a week before the report's release that there was nothing to worry about. The Government then claimed to be "stunned" and "blindsided" by the decision. What better than to make oneself out to be a victim of unfairness to deflect further attention from the report?

Read More:

<https://johnmenadue.com/imogen-zethoven-the-great-barrier-reef-in-danger-but-is-there-a-china-conspiracy-afoot/>



Image credit: Antonio Dasiparu/EPA

## **Adventures in incompetence – Witness K sentenced**

***Susan Connelly, Pearls & Irritations, June 21st 2021***

This whole farce is more about protecting the real criminals in the case, those politicians and public servants who devised and planned, enabled and financed the shameful act of spying on the Timorese people.

Witness K has been sentenced. He has received a three months' suspended jail term and a longer good behaviour bond for conspiring to reveal classified information about a spying operation during maritime treaty negotiations between Australia and East Timor.

Witness K was not accused of lying about Australia; he was prosecuted for deciding to tell the truth, confidentially, to the Permanent Court of Arbitration in The Hague.

It's intriguing that some news reports still use the protective "alleged" when referring to the espionage. After the passing of three full years since charges were laid, and volumes of print and film on the subject, it is surely time to state the simple fact that Australia spied on Timor-Leste. As others have commented, why would the government spend millions of tax-payer dollars prosecuting a man for revealing an act of spying if it didn't happen?

The government failed to drop the prosecution of "Witness K" despite being asked by both ordinary and prominent Australians. It continued to savage a man of character and integrity who chose to place his conscience before other duties. He chose not to remain silent about the act of a government agency (ASIS) that was clearly beyond the scope of the "proper performance" of its functions.

He became aware of the financial benefits enjoyed by oil and gas companies and high government personalities involved in planning the spying. His in-house complaints eventuated in him being allowed to approach a lawyer approved for the intelligence community – Bernard Collaery – who, as a result, is also enduring prosecution.

The refusal of both the Attorney-General and the Commonwealth Director of Public Prosecutions to discontinue these prosecutions raises questions in the minds of the increasing numbers of Australians who are learning of the economic espionage committed against Timor-Leste in 2004.

There is no question that both the AG and the CDPP have the power to end this farce. Neither has been convincing in their claims that the prosecutions are in the public interest, as was comprehensively shown in a recent Senate Estimates under the formidable questioning by Senators Kim Carr and Rex Patrick.

On the day that Witness K formally pleaded guilty, there was a rally at Parliament House to denounce, once again, this affair. The remarkable fire engine that traverses Canberra encrusted with large signs championing whistle-blowers accompanied the speakers.

They included Senators Rex Patrick and Peter Whish-Wilson, Andrew Wilkie MP, Andrew Leigh MP, Sister Susan Connelly, and that other Australian hero under duress, David McBride. Luke Gosling MP was in the crowd, and at earlier rallies Alicia Payne MP added to the numbers of Labor Members who publicly oppose the government's obduracy.

These, along with others such as Graham Perrett MP, save the Labor Party from the accusation of complete silence and inaction. Bernard Collaery spoke on the day of K's plea, constrained as always by the gag put on him concerning the whole truth.

Do these rallies achieve anything? It's the converted who come and have done so for years.

They are people who are concerned about what is happening to Australia, its institutions, laws and values through the crucifixion of whistle-blowers. They agree wholeheartedly with the speakers who described the present leadership of the nation as corrupt, self-serving, calculating, and lacking character.

They oppose the deeply offensive act by which Australia spied on its impoverished trading partner Timor-Leste, and the consequent betrayal of human decency in the cover-up. They no longer believe those politicians whose skills seem to gravitate around mouthing the set piece of the day, who cannot veer from the party line, and who accommodate any immorality on their climb up the greasy pole.

That is the real sticking point: we no longer believe the nominal leaders of our nation, because we have seen too much corruption and heard too many lies.

Laws are necessary, but they must be based on values. The separation of powers is meant to ensure the independence of the three branches of

government – the legislative, executive and judicial. The protection of these branches cannot be assumed, as seen in the recent change of law regarding detaining refugees and people seeking asylum.

Read More:

[https://johnmenadue.com/adventures-in-incompetence-witness-k-sentenced/?mc\\_cid=a3402cef14&mc\\_eid=3424976a52](https://johnmenadue.com/adventures-in-incompetence-witness-k-sentenced/?mc_cid=a3402cef14&mc_eid=3424976a52)Image credit: Antonio Dasiparu/EPA

## REFLECTIONS

**Pace-e-Bene**

**Daily Non-violence Inspirations**

***"Cowardice asks the question: is it safe? Expediency asks the question: is it politic? Vanity asks the question: is it popular? But conscience asks the question: is it right? And there comes a time when we must take a position that is neither safe, nor politic, nor popular—but one must take it because it's right."***

***—Martin Luther King, Jr.***

God did not say, 'You will never have  
a rough passage, you will never be overstrained,  
you will never feel uncomfortable,'  
but God did say, 'you will never be overcome.'

Julian of Norwich



**To the One who is there for us**

***who*** is beyond all we know.

***Catch us into the winds of your freedom.***

***Take hold of us in your generous arms  
so we too can care for these people, this earth.***

***Let us know what enough means.***

***Loosen our grip on greed and status,  
so we can stand open-handed  
in your wise-open world.***

***And when we fall off the edge of things  
let us find your invisible holding.***

**Julie Perrin: a prayer, a plea, a bird p.34**



**Jamberoo Abbey Facebook Post, 28th June 2021**

ON WAKING (this Monday morning in lockdown trying to focus on the positive!)

***I give thanks for arriving  
Safely in a new dawn,  
For the gift of eyes  
To see the world,  
The gift of mind  
To feel at home  
In my life.  
The waves of possibility  
Breaking on the shore of dawn,  
The harvest of the past  
That awaits my hunger,  
And all the furtherings  
This new day will bring.***

***~ John O'Donohue from BENEDICTUS***



We acknowledge the Aboriginal and Torres Strait Islander Peoples of Australia as the traditional owners and custodians of the land. We commit ourselves to actively work alongside them for reconciliation and justice. We pay our respects to the Elders; past, present and future. As we take our next step we remember the first footsteps taken on this sacred land.

The Edmund Rice Centre wholeheartedly supports and endorses the  
ULURU STATEMENT FROM THE HEART  
and urges all Australians to get behind this wonderful statement.

**Our mailing address is:**

\*|HTML:LIST\_ADDRESS\_HTML|\* \*|END:IF|\*