



THE MESSENGER

St Joseph & St Nicholas Moorends

Issue 7

March 2003

FAIRTRADE



When you think of fair trade what picture comes into your mind? Dry, tasteless snack bars; musty tea; shoddy jewellery; overpriced chocolate? Nothing could be further from the truth. The goods on sale in the UK through Traidcraft, in many supermarkets and at our local Co-op are all foodstuffs of the highest quality from some of the best growing areas in the world – they include coffee, tea, chocolate, wine, bananas, sugar, honey and much more. So how are they different from what you usually buy? The people who produce the crops are small farmers working alone or in cooperatives to make a living for themselves and their families. They do not want handouts of charity but seek to earn a living by their own hard

work and expertise. Often they have been unable to do this because international companies control the world markets and the prices they have been offered have been so low they could not survive. The Gospel message of justice and righteousness is finally getting through thanks to people like us who buy fairly traded goods and enable our fellow men and women to enjoy the basic right to a fair price for their work. There has been an amazing growth in such commitment over the past five years to the point where we can find many goods, at one time only available in very small retail outlets, on sale in major supermarkets. This means that we all benefit. The producers overseas are guaranteed a fair price for their crops – the big retailers are showing their commitment to ethical trading and we get delicious food at a reasonable cost. Food tastes even better when you feel you are helping a man to support his family and enable him to send his children to school and have the chance of a better future. As one man, Isaias Martinez, a coffee grower from Mexico, says “ We don’t need charity, we are not beggars. If we are paid a reasonable price for our coffee, then we can do without charity.”

Fairtrade Fortnight (March 3rd - 16th) was a national campaign to raise awareness of the issues involved in world trade. Justice is the key. By choosing Fairtrade foods now, and whenever you do your shopping, you are giving marginalised people a chance of a decent life. Fairtrade guarantees a minimum price that covers the cost of production, provides a basic living wage and allows for further investment in social, economic and environmental planning for the future. The security this provides to each farmer gives him (or, in many countries, her) the dignity of working for the future and improving the entire community in which he/she lives.

Where do we go from here? As well as buying Fairtrade goods yourself, you can:

- Tell your family, friends and neighbours and encourage them to do the same.
- At work –urge your canteen, staff room, local café to use these products.
- In church meetings – try to use tea, coffee, biscuits from Fairtrade.
- Look for the Fairtrade mark in your local shop. If it is not there, ask the manager to find out about it and stock some Fairtrade items.
- Support initiatives for trade justice.

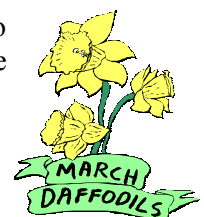
Kate Heywood



WELCOME TO OUR MAGAZINE

Hello and welcome once again to the Messenger. A very grateful thank you goes to everyone who has contributed articles to it, because without your support, we would not be able to continue. We now have a new parish web site address: www.ourjo.org.uk If you are online it is well worth a visit.

**Finally may we take this opportunity (although a little early) to wish you a very
Happy Easter**



THE WHY, WHERE & WHAT OF THE SOUTHERN AFRICA CRISIS

WHERE?

Malawi

The situation in Malawi is serious. Although no clear figures exist, it is estimated that hundreds of people have already died. Some died of hunger while the majority died of diseases such as cholera and AIDS because their immune system had been weakened by an inadequate diet. This year's harvest is estimated to be 70 per cent of the average yield. Food in Malawi will start running out from August. In total, around 600,000 tonnes of extra food will be required this year.

Zimbabwe

Zimbabwe has by far the greatest food deficit in the region of 1.8 million tonnes and as the year goes by, more and more people will require food aid. There are whole districts in Zimbabwe that have harvested virtually nothing this year, and in many parts of the country there is no food to buy.

Zambia is also reporting a food deficit in the region of 600,000 tonnes and the government has just declared an emergency. The picture varies around the country with the north seemingly getting an adequate harvest, but areas in the south and the west are in need of food aid.



Mozambique

The World Food Programme reports that 43 districts in southern and central Mozambique are facing severe food insecurity, and require around **70,000 tonnes of food aid between** now and April 2003.

Angola

Around 200,000 people are facing, a food crisis over the coming months, and nutritional surveys in some provinces have found that malnutrition is affecting up to 17 per cent of the population (MSF).

WHY?

How did the situation get this bad?

The causes of the current crisis are both man-made and natural. Between 2000-2002, flooding and drought ruined many harvests. This year, a mid-season dry spell from January to March devastated many crops, and next year's outlook is also poor, with further drought threatening. Other factors that have compounded this are: Cutbacks in agricultural investment, food reserves and healthcare have resulted from IMF and World Bank-driven economic reform. The high rate of HIV prevalence throughout the region means that many people were too sick (or busy caring for sick relatives) to cultivate their land. Late and insufficient distribution of seeds, tools and fertilisers meant lower-than-expected yields and people ate the seeds they'd saved for planting. Poor governance in a number of countries in the region has meant that governments have not been responsive to the urgent needs of their people.

Inadequate management of food reserves means that countries are living a 'hand to mouth' existence where any shortfall in food supply can cause a crisis.

The Political crisis in Zimbabwe led to sharp economic decline and the turmoil surrounding land reform has led to a fall in commercial food production.



WHY?

Why should we help?

Some people might argue that since politics have helped cause the crisis, it's 'their fault' and we shouldn't respond.

It's true that war in Angola, accelerated land reform in Zimbabwe and the fact that Malawi sold its strategic food reserves last year on the advice of international institutions, and many other man-made issues, have all contributed to turning the serious problem of failed harvests into a potential regional catastrophe.

Crises like these, however, are rarely if ever the 'fault' of the ordinary people who suffer most. They are not the people who made the decisions to reduce food production or sell off their country's food reserves; they are not the people who contribute to global warming. They do not receive massive farming subsidies nor are they paid to produce nothing. They do not meet in the corridors of the World Bank or the World Trade Organisation to broker deals.

CAFOD responds to human need regardless of political considerations. However difficult it gets, it is CAFOD's over-riding priority to reach the most vulnerable people who have coped so far through their own efforts but whose coping mechanisms have now failed.



WHAT?

What is Cafod doing?

CAFOD is working in the worst-affected countries and will respond effectively and efficiently through its network of church based partners throughout the region as long as is necessary. These partners know the situation on the ground and can be trusted to deliver in a cost effective manner given the necessary resources. CAFOD will oversee the spending of over **£7 million** across the region. As well as the money raised through CAFOD's appeal, funds have come in from the UK's Department for International Development (DFID), the European Union, and other agencies from the Caritas Internationalis network.

In **Zimbabwe** CAFOD is overseeing a **£5 million** feeding programme through five partner organisations, which provide food for school children and under fives, as well as a seeds and tools programme. An initial feeding programme through three CAFOD partners is also reaching 220,000 children in Zimbabwe.

In **Malawi**, CAFOD has given **£50,000** to Caritas in Malawi (CADECOM) following their special appeal for food relief to 72,000 households. A further **£100,00** has been allocated to provide support costs for CADECOM and to fund food aid through the home based care programme in Lilongwe.

In **Zambia**, CAFOD has already given **£46,000** to the Diocese of Monze, providing food relief to 1,500 households and helping to ensure the protection of farmers' livelihoods. A further **£48,000** will be paid to the Catholic Commission for Development, which will mean that food aid reaches more than 30,000 homes. In addition, **£80,000** will be made available for a seeds and tools programme. Up to **£750,000** will be given for a further funding of home-based care programmes in Zambia's urban areas, providing food for orphans and vulnerable children.

In **Angola**, CAFOD is spending **£75,000** through Caritas Lubango to help deal with resettlement needs of internally displaced people in the Huila province.

In **Mozambique**, CAFOD is working mainly through Caritas Tete, complementing the UN World Food Programme's "food for work" scheme by providing food to vulnerable groups as well as ensuring the livelihoods of people who are at risk. CAFOD will be overseeing funds of £575.000 in Mozambique.

In **Swaziland**, CAFOD will be making **£50,000** available for the special operational appeal that has been called by Caritas Swaziland.

Will the aid get through to the right people?



Crises on this scale are always fraught with problems, but CAFOD and its partners have extensive experience of working in difficult and complex situations to make sure aid gets through to where it is needed most, in spite of political pressures. CAFOD does not work with or through governments in Southern Africa; rather we work in partnership with locally based organisations that have the trust of the communities and often the local authorities. There are checks and balances, and systems for monitoring the free and fair distribution of aid to those for whom it is intended, regardless of political affiliation. We would only pull out of an emergency programme as a very last and extreme resort when all avenues of negotiation have been unsuccessful. Our agenda in any emergency is utterly transparent, to save human lives, which we will try to do, no matter how complex the situation.

Won't it keep on happening year after year?

On its own, emergency food aid, vital as this is, will not provide a long-term solution to the underlying causes of the current emergency. It will keep people alive but it will not change the fact that they are poor and vulnerable. Several other things need to happen too:

CAFOD and other agencies must stay around long enough to help those affected to get back on their feet. Support must be given for rehabilitation and longer-term development programmes which tackle the causes of poverty and make people less vulnerable the next time a crisis hits. CAFOD must help people to have a voice in the national and international forum where the decisions are made which affect their lives so dramatically. CAFOD will continue to campaign to bring about change in institutions like the World Bank the International Monetary Fund and the World Trade Organisation, so that their policies encourage and enable countries to give food security a high priority.

AN IRISH BLESSING

May the road rise to meet you,
May the wind be always at your back,
May the sun shine warm
upon your face,
the rains fall soft upon your fields,
and until we meet again,
May God hold you
in the palm of His hand.



AUCTION

St Nicholas Church Hall
Saturday 17th May 10.00 am
in aid of famine relief in Africa
through Inter Church Action.

Please contact Peter Pennington:
Thorne 813988
for details.

Snowdrops



In medieval times the pure white blooms of snowdrops were a symbol of Candlemas (2nd February), the feast of the Purification of the Virgin Mary, and the names Candlemas Bells and Mary's Taper are evidence of this belief. In Yorkshire there was a custom for maidens to wear them as symbols of purity, hence the name 'February Fairmaids'. Snowdrops saw a revival in Victorian times as an emblem of virginity.

There is no hard proof that snowdrops are native to Britain. Generally they do not thrive well in northern Europe and it is thought that they were brought to Britain from southern Europe by Benedictine monks in the 11th century because of their religious symbolism. They certainly seem to thrive around monastic sites. Some people believe that they came naturally when Britain was joined to the continent and they are native in a few damp woodlands in the West Country, such as 'Snowdrop Valley'. "Where it turns the ground white as in 'Snowdrop Valley', it is difficult to believe that the plant is not anciently native" says Richard Mabey in his Flora Britannica. In our own part of Yorkshire the Kirk Bramwith Snowdrop Festival, celebrated this year on February 15th & 16th, is justly famous, as are the snowdrops of Roche Abbey, near Maltby and those of Hodsock Priory in Nottinghamshire.

Mildness of climate seems to be a requirement for snowdrops, despite their association with snow. Medieval manuscripts refer to them as 'snow piercers' - a literal translation from their French name – Perce-neige. They also like damp conditions and are often found near rivers. There are about 300 varieties in cultivation.

2003 seems to have been a good year for them. I have never seen as many in my own garden as there have been this year. To me they are a sign of hope that winter is coming to an end, the days are getting lighter and we can look forward to the full glory of spring.

Kate Heywood

CHILD PROTECTION

Each person is made in the image and likeness of God, and therefore is endowed with immense dignity. Each person has the right that their dignity be recognised and respected at all times. Any offence against the dignity and rights of the human person is also an offence against God. The violation of the human person is always wrong: the violation of the dignity of a child is particularly abhorrent.

In the Old Testament, both the Law and the Prophets challenge God's people to respect and safeguard the rights of the most vulnerable. In the New Testament Jesus shows a special concern for the vulnerable and powerless together with special and sacred tenderness and regard for the rights and well being of the child and the young person.

The Church is called to proclaim the dignity of all children and young people, to promote and to ensure the safety and well being of every child and young person. It should therefore be an example of good practice in its own procedures and structures. The Church has a duty to fight against abuse of children by whomsoever it is perpetrated.

With regard to good practice and the application of these guidelines "children" and "young people" refer to all those under the age of eighteen. In order not to make these guidelines unnecessarily wordy and repetitious there are times when reference is made only to "child", "children", "young person" or "young people". These should be understood and applied as being relevant to all those under the age of eighteen.

POLICY STATEMENT

"I have come that they may have life and have it to the full"

John 10:10

Abuse of any kind frustrates the possibility of living life to the full and when it takes place within the Church damages the very mission and being of the Church.

Our Church, as a community of love, which witnesses to the love of God will aim to:

- Safeguard all members of the Church community of all ages.
- Value and protect the most vulnerable, especially children and young people.
- Prevent neglect and the physical, sexual or emotional abuse of children and young people.
- Offer appropriate care to all affected by the abuse of children and young people.

The Parish Child Protection co-ordinator is Caroline Mitchell: 01405 815614

The Diocesan Child Protection Co-ordinator: 01246 432289

GOING..... GOING.....GONE!!!



On Saturday May 17th we are planning to hold an AUCTION in conjunction with the Parish Church in Thorne, in the church hall there. The proceeds will go towards famine relief in Africa, so please start your spring-cleaning or home makeover, whatever you want to call it, in good time. Tidy out those cupboards and let us dispose of the vase your Aunt Gertrude gave you as a wedding present but you have never used, or the picture you bought on holiday in Benidorm, which looked great there but has never found a home except at the back of the wardrobe. Larger items can be stored if necessary, please contact Peter Pennington or myself if you want to do this. As you know, an auction is no good at all without goods to sell, so please try to make this a really successful enterprise. More details will be published nearer the time on viewing and delivery of items bought, should this be required. Put the date in your diary, come along and have a bit of fun. Who knows, you may find something which takes your fancy, does not cost too much, helps those in desperate straits...and, if you're lucky, might even be a find that the Antiques Road Show values it at a hundred times what you paid for it!!! You will be glad you came then.

Kate Heywood

I Can Make A Difference

*When will there be peace?
Will I know it when I see?
Does peace depend only on others?
Or does peace begin with me?*

*The world is in such a state,
there is much to be done.
And who am I to make a
difference? I am only one.*

*But there is power in numbers,
when we pray for each other.
And if one person prays, today,
soon there will be another.*

*One by one, perhaps millions,
praying for the common good.
So with that, in mind, I can
make a difference, yes I could.*

Written by Frances Berumen 05/02/03

FROM A NATIONAL NEWSPAPER

They said that on his first day on earth,
Better by far if he'd died at birth,
How could they know,
How could they tell the joy he'd bring,
He taught ours hearts the way to sing,
We loved him so.
And as he grew we never grieved,
To see how little he achieved,
No praise he'd lose,
His progress made in life's tough school,
We measured with a shorter rule than scholars use.

I can't believe he owed his day,
to some genetic disarray,
wrongly conceived,
he came into this world and there
he lived to teach us to care,
this he achieved.

*From Mrs Ann Smith, Bideford, Devon,
who looked after her own Mongol child for twenty years.*

SING A LONG AT CHEESE & WINE EVENING

A very enjoyable evening was had by all those who attended the Christmas Cheese and Wine Evening. One couple, not mentioning any names, walked away with no less than seven prizes. Mutterings of banning them from any future Tombola and Bingo evenings were heard. However don't tell anyone but we have managed to get hold of some black market tickets for the St Patrick's Social Evening.



SENIOR SENTIMENTS

A very weird thing has happened. A strange old lady has moved into my house. I have no idea who she is, where she came from or how she got in. All I know is one day, she wasn't there, and the next day, she was.

She is a clever old lady and manages to keep out of sight for the most part, but whenever I pass a mirror, I catch a glimpse of her. Whenever I look in the mirror, there she is, hogging the whole thing, obliterating my gorgeous face and body. I tried screaming at her, but she just screams back. If she insists on hanging around, the least she could do is to offer to pay part of the rent, but no. Every once in a while, I find a fiver stuck in a coat pocket or some loose change under a sofa cushion, but it is not nearly enough. I don't want to jump to conclusions, but I think she is stealing money from me. I go to the cash machine and withdraw £50.00 and a few days later it is all gone. I certainly do not spend money THAT fast, so I can only conclude the old lady is pilfering from me. You'd think she would spend some of that money to buy wrinkle cream.

And money is not the only thing I think she is stealing. Food seems to disappear at an alarming rate - especially the good stuff like ice cream, cakes and sweets. She must have a real sweet tooth, but she'd better watch it because she is really packing on the pounds. To make herself feel better, she is tampering with my scale to make me think I am putting on weight, too.

She likes to play nasty games like going into my closets and altering my clothes so they don't fit. And she messes with my files and papers so I can't find anything. She also fiddles with my VCR so it does not record what I have carefully and correctly programmed. She gets into my mail, newspapers and magazines before I do and blurs the print so I can't read it.

And she has done something really sinister to the volume controls on my TV radio, and telephone. Now all I hear are mumbles and whispers. She has done other things - like make my stairs steeper, my vacuum cleaner heavier and all my knobs and taps harder to turn.

She even made my bed higher so that getting into and out of it is a real challenge. Lately she has been fooling with my groceries before I put them away, applying glue to the lids, making it almost impossible for me to open the jars.

She has taken the fun out of shopping for clothes. When I try something on, she stands in front of the dressing room mirror. She looks totally ridiculous in some of those outfits, and she keeps me from seeing how great they look on me.

She came along when I went to get my picture taken for my driver's licence and just as the camera shutter clicked, she jumped in front of me! No one is going to believe that the picture of that old lady is me.

THE SOCIETY FOR THE PROTECTION OF UNBORN CHILDREN

You will probably remember that in January of this year we had at Mass, a retiring collection, "**The White Flower Appeal**" for the "Society for the Protection of Unborn Children" (SPUC).

The Society works to "Defend human life from conception until natural death"

As well as asking for financial support, the society also asks that anyone with an interest in pro-life issues keeps themselves informed and educates others about the culture of death which is so prevalent in our society.

We can do this by pressurising our Member of Parliament to be mindful of human rights for all. The more pressure we exert upon them the more likely they are to vote in a pro-life way, i.e.; against abortion, against euthanasia, against human cloning. The other way in which we can help is to pray daily for the work of the society. Pope John Paul II's prayer for unborn children is printed on the right.

In future issues of "The Messenger" we shall look more closely at the work undertaken by SPUC. Should anyone want more information about the society, their web site address is;

www.spuc.org.uk Telephone **020 7222 5845**

Nicola Follows

O Mary,
bright dawn of the New world,
Mother of the living
to you we entrust the *cause of life*:
Look down, O Mother,
upon the vast numbers
of babies not allowed to be born,
of the poor whose lives are made difficult,
of men and women
who are victims of brutal violence,
of the elderly and the sick killed
by indifference or out of misguided mercy,
Grant that all who believe in your Son
may *proclaim the Gospel of life*
with honesty and love
to the people of our time.
Obtain for them the grace
to *accept that Gospel*
as a gift ever new,
the joy of *celebrating* it with gratitude
throughout their lives
and the courage to *bear witness to it*
resolutely, in order to build,
together with all people of good will,
the civilisation of truth and love,
to the praise and glory of God,
the Creator and lover of life

PARISH FINANCES JANUARY- DECEMBER 2002

INCOME

	Total
Envelopes	13,514.37
Loose Plate	3,229.98
Donations	257.52
Votive Candles and Flowers	389.13
Mass Stipends, Funerals, Weddings etc	1,247.50
Social Functions	2,366.90
Repository & Bookstall	23.48
Friday Offerings	954.35
Special Collections	1,236.02
Gift Aid Money	1,635.13
Total	24,854.38

EXPENDITURE

Heating & Lighting - Church	446.04
Heating & Lighting - Presbytery	516.34
Repairs & Maintenance – Church	8,863.48
Repairs & Maintenance – Presbytery	3,786.30
Furniture & Fittings - Church	253.62
Furniture & Fittings – Presbytery	1,881.90
Water & General Rates	965.60
Altar & Liturgy	1,638.06
Clergy Remuneration	4,212.11
Travel	1,430.00
Housekeeping	18.39
Printing, Postage & Stationary	185.43
Telephone	668.09
Repository & Bookstall	65.00
Social Functions	12.99
Parish Insurance	776.23
Assessment	2,640.00
Parish Debt Repayments	1,800.00
Medical Insurance	435.38
Special Collections	1,485.45
Sundry Items	140.00
Total	32,220.41

Balances as at 31st December 2002

Parish Current Account balance	1,098.26
Diocese of Hallam, Parish Ledger	-11,668.66

A PRAYER FOR THE EASTER SEASON

Loving creator, you have made us
in your image
and we yearn for the healing of
all your people.
Fill our hearts with the fire of your love
and our minds with a thirst for justice.
Embolden us to cry out against oppression,
empower us to work for the coming
of your kingdom,
and enrich us with your life-giving spirit
so that all creation may feel your touch
and be healed.
We ask this in the name of our crucified,
risen Lord,
our liberator and redeemer.

CHRISTIANITY

In the home it is kindness;
In business it is honesty;
In society it is courtesy;
In work it is fairness;
Toward the unfortunate it is sympathy;
Toward the weak it is help;
Toward the wicked it is resistance;
Toward the strong it is trust;
Toward the penitent it is forgiveness;
Toward the successful it is congratulations;
And towards God
it is reverence and obedience.

This day God sends me
strength to sustain me,
might to uphold me, wisdom as guide.
Your eyes are watchful, your ears are list'ning
your lips are speaking, friend at my side.

God's way is my way,
God's shield is round me,
God's host defends me, saying from ill.
Angel of heaven, drive from me always
all that would harm me, stand by me still.

Rising, I thank you,
mighty and strong One,
King of creation, giver of rest,
firmly confessing Threeness of persons,
Oneness of Godhead, Trinity blest.

A FINAL THOUGHT

“GOD SO LOVED THE WORLD THAT HE DIDN'T SEND A COMMITTEE”