



HOPE FOR THE PLANET

A Day Conference on Creation Care with Somerset Churches Together

Saturday 10 June 2006, 10.00 am
At Kings of Wessex School, Cheddar

Chair: Right Reverend Declan Lang
Roman Catholic Bishop of Clifton

Lead Speaker: Rev Dave Bookless
Director of A Rocha UK (Christians in Conservation)

Also Eco-Congregation and Local Organisations.

Market Place and Displays. Cost £6. Bring a Picnic.

Further info: Robin Dixon 01225 872903 &
sctog@blueyonder.co.uk

Come, share your car, celebrate a great day together!

Following the conference, we will be organizing a number of group visits to sites that are researching or practicing sustainability. The first of these will take place on 22 July 2006 with a combined visit to Carymoor Environmental Trust and the nearby Gants Mill. Full programme and booking details for this visit will be made available at the conference

COPYDATE FOR NEXT NEWSLETTER: 10 MARCH 2006
Somerset Churches Together Newsletter appears four times each year in October, January, April and July. Please send copy to: Robin Dixon, County Ecumenical Officer, 25, Claverton Road West, Saltford, Bristol BS31 3AL.

ALL THINGS..... IN THE LIGHT OF CHRIST?

If we followed the unfolding story of Jesus chronologically through the Christian year, we'd be looking at episodes like that of Simeon holding the Christ-child in his arms at the beginning of the year (when you're reading this), rather than during Advent (when I'm writing). Whatever the order, we need to allow the coming of Christ to shape, or re-shape, us all as well as all of us. For that reason it seemed appropriate to allow Simeon to challenge our ecumenical way of thinking.

“My eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel.” Luke 2:30-32.

What a stunning statement! It seems to me that Simeon saw more of who Jesus is when he was only a tiny baby than we often see with the benefit of two thousand years of hindsight and 'biblical criticism' (perhaps this word gives a clue as to why!).

My guess is that, if you're reading this, you'll be a religious person – well, Simeon was more so. Whilst we know few of the details, we can see the big picture. Simeon's epitaph read “righteous and devout” (2:25) – how would you fancy that? But now he was glimpsing the truth that all he'd cherished would be eclipsed by Jesus. I wonder what difference it would make if we could view our own traditions (and others) through the same lens when we meet one another ecumenically. **Simeon had invested all his years in the Jewish way of life and yet now welcomed its passing. Could you do the same?**

By now he was an old man, steeped in scripture and shaped by Temple worship every day of his life. I know, as a Baptist, I can only draw on a few hundred years of heritage, but, boy, can I defend it and I know others from different traditions can do the same. What if Jesus called you to change what you cherish? I'd like to think this is the key reason single congregation LEPs are increasingly less concerned about which tradition shapes the Sunday worship on which particular Sunday. **Simeon had invested all his years in witnessing to the ritual of the temple, and yet now welcomed its passing. Could you do the same?**

Ever thought all you hope for is never going to happen? I'm not saying I'm impatient, but my Broadband doesn't seem as quick as it used to be! We live in an instant-everything world, but Simeon represented the end of the queue of centuries of waiting and wondering. For Simeon, however, it was always 'when' and not 'if'. He was looking forward, 'waiting for the consolation of Israel' (2:25). Age, experience, wisdom – Simeon accumulated them all and enough of each to hand over the baton. It seems to me that one of our key challenges must be what kind of Church we shall hand over to the next generation. In many places the question is pertinent – will there be a next generation? **Simeon had invested all**

his years looking for a better world, yet now he welcomed the youngest of faces to stand where he had stood. Could you do the same?

Ecumenism is getting old – I find people talking about being present when the URC came into being, how they went to this conference and that celebration. Sometimes I hear the same echoes I hear within my own tradition – ‘this is the way we do it’; ‘if only we could get back to where we were’; ‘we’ve never done it that way before’. Whatever else Simeon grasped this day, he knew he could trust in God’s future. ‘Now dismiss your servant in peace’ (2:29). He knew when to pass the baton. **Simeon had grown old in the service of the Lord and now embraced with joy the accomplishing of his earthly service. Could you do the same?**

One of my hardest lessons to learn has been seeing how even the things God has called me to be involved with can become more important than God himself. Surely not ecumenism, surely not the things of God. Is the reason Simeon saw that ‘this child is destined to cause the falling and rising of many’ (2:34) because he knew all things would ultimately be judged in the light of our response to the light himself? Even our ecumenism.

Nigel Coles, Regional Minister, West of England Baptist Association



Inside the Sanctuary Tent at the Glastonbury Festival

Being Church at the Glastonbury Festival

(Somerset Churches Together is now a sponsor of the Sanctuary Tent at the Glastonbury Festival. This is a slightly edited version of an article which appeared in Country Way in Autumn 2005)

In this parish, one of the early signs of summer is the fence. The fence is enormous and solid, visible from far distances, as if you were looking from space at the Great Wall of China. Actually you're looking from the opposite hillside over at Worthy Farm. The fence is the beginning of a city that will be built over the next few weeks, slowly at first; then in the last few days the green fields inside the fence disappear under a tide of blue tents. The people have come. They haven't come to settle but as pilgrims to a festival. They make their own city, to celebrate their own values and purpose; and they can build their own houses. So the tents appear where the people want to live. It is built in a few hours. It has its people in their low-roofed jumbled houses, its guilds and specialists, and its great buildings, the stages. They rise above the tents like medieval cathedrals. They are the places where the pilgrimage reaches its end and the festival begins. The planning doesn't plan this: the people, who build the city, create it.

So, suddenly, here in the parish, is a community – like the church – that exists to enliven and challenge the way we usually live. People come there to celebrate and take risks and make new discoveries. If the music stages are the cathedrals of this city, where is the church?

On the site map, the church is at the top of Church Lane, exactly as you would expect. This is the church tent, Sanctuary, provided by the Festival organisers and run by a group of volunteers for Somerset Churches Together. Sanctuary exists to provide a safe space for festival-goers. At night it offers sleeping space and a blanket for people who are lost or rained out. In the daytime, there might be face-painting, music, water for passers-by, people talking quietly in the evening sun, early morning prayers for the volunteers changing shift, or the community eucharist. Sanctuary began as a night shelter and has developed over the years into an exploration of what it means to be church at the Festival.

This means more than staying in the safe space at the top of Church Lane. The church is present across the site: the Iona Community, the Coracle tent, and Elemental, all in different areas, engage with people's ideas and offer their own gifts; at the top of the hill, in the Sacred Space, there is the quiet shrine of the Bridget garden. It is present among the festival-goers themselves. A bishop gives a five-minute talk between acts on the Pyramid stage. The local vicar thanks people, very much as he would at the local flower show: everyone applauds. This is not such a strange city. It is not a continuing city, either. It is time to take down the fence, and for those of us who have been church at the Festival to take something of this city's quality back into the other places where we are church: its joy, its openness, and its willingness to pitch a tent anywhere at all.

Elizabeth Thomson

Interfaith Work in Somerset

It is now forty years since the document *Nostra aetate* was promulgated by the Second Vatican Council, committing the Roman Catholic Church to a process of dialogue with non-Christian faiths in an atmosphere of mutual respect.

Similar sentiments were expressed in documents from Lambeth Conferences and from the Free Churches. Much of the pioneering work in inter-religious dialogue in this country has taken place in the larger urban areas, often in conjunction with commitment to issues of racial justice. This writer has sometimes heard the comment on both of the above issues that 'of course, it's not a problem in your part of the world'. This, of course, is a demonstration of a different sort of problem. Somerset has, proportionally, a high rate of racially motivated crime, and has not been without incidents motivated by religious prejudice. There is still a great deal of ignorance about non-Christian religious and spiritual traditions in the South West.

The recently established **faithnet-southwest** has embarked on a mapping exercise to discover more accurate information about all faith groups in the region. If you receive a questionnaire from them about your church, do please complete it. It is hoped that this exercise will produce details which will be useful in developing the work of dialogue and community cohesion. In Somerset and the two unitary authorities we know that there are no large communities of Muslims, Hindus and Sikhs in comparison with our near neighbours in Bristol. Bath Islamic Centre relates to two or three thousand people, both from our area and other place north and east of Bath. Smaller groups of Muslims meet in several of our larger towns, and adherents of all the Asian faiths are scattered widely but in small numbers in our villages.

A significant factor in Somerset is the unique position of Glastonbury. Not only does it play host to the festival of popular music for a few loud days at Pilton, but throughout the year it welcomes not only Christian pilgrims but those who are exploring what have come to be termed 'Alternative' spiritualities. These fall into two categories: modern Paganism – Druidry, Goddess worship, and others – and the more diffuse phenomena of the New Age. This latter term is becoming less meaningful as it is more loosely applied. Many sympathisers with this movement prefer to refer to their beliefs as holistic or universalist. Dialogue between Christians and those who follow 'alternative' paths raises difficulties for some, especially when alternative views on the person and work of Christ are encountered. However, many have found that there are many areas where we can work constructively and creatively – social and environmental concerns, and justice and peace issues, for example – with those whose religious commitment seems to be very different from our own. As has been the experience of encounter with the great world faiths, there are many opportunities for being together differently.

For those who want to explore inter faith activities there are groups currently in Minehead, Taunton, Frome and Bath, and nearby in Bristol. Their details should be available through your public library. Informal encounters also take place between neighbours and in many social spheres throughout our area. I am Inter Faith Adviser in the Diocese of Bath & Wells, but I am happy to be of help to Christians of any tradition in respect of the issues I have described.

Kevin Tingay
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‘Those of us who have the freedom to do so need to go on asking where the unity of the church lies and in what that unity consists. I believe it is a unity which exists fundamentally in a shared gazing towards Christ and through Christ looking into the mystery of the Father (which is what the sacraments celebrate and make possible). If we believe our unity comes from that looking together into a mystery, occasionally nudging each other to say, ‘Look at that!’, we can perhaps recognize that the unity we enjoy is not primarily an institutional matter: it is the common direction in which we strive to look. Of course we must be willing to nudge each other, as I put it, and tell each other what we’re seeing. I think if we began with something a bit more like that, we’d see more space in the church for the contemplative dimension.’

Archbishop Rowan Williams, *Silence and Honey Cakes*, Lion (2003), p.110



AN ANGLICAN-METHODIST COVENANT

Visit our new Web Site

Background stories, events and resources for Anglicans and Methodists in Covenant.

www.anglican-methodist.org.uk

The **Methodist Church** 



 THE CHURCH OF ENGLAND

faithnet southwest

faithnet southwest was formed in April 2005 by a partnership of four faith networks in the south west and funded through the Government's Change Up programme. Our main aims and objectives are to:

- support all churches and faith groups engaging in social or community activity in the south west region
- help faith groups and local and regional bodies to reach a better understanding of one another
- help faith groups and regional bodies involved in these activities to share information on good practice and share this information with funders and policy makers
- support existing forums and develop a network where the distinctive voices of the faith groups in the region can be heard.

With Change Up funding, ***faithnet southwest*** has been able to fund our posts as Development Workers, together with two administrative posts, to work across the south west region. The team is managed by the Rev. Heather Pencavel, the South West Advisor for Regional Affairs and the faith communities' representative on the South West Regional Assembly. ***faithnet southwest*** has a management board made up of the four original partner organisations:

- the Churches Council for Industry and Social Responsibility
- the Exeter Diocesan Council for Church and Society
- the South West Council of Faiths
- the South West Churches Regional Forum;

as well as representatives with relevant skills currently including members of the Baha'i, Buddhist, Hindu, Moslem and Sikh communities.

One of ***faithnet southwest's*** first major tasks is to carry out a survey, primarily through a questionnaire, of all faith groups in the region, including details of their social and community activities, as well as uses made of their buildings by other groups and members of the community. It also builds on some of the work carried out by churches in various parts of the region. This study will show the invaluable contribution that faith groups make in the community, especially where the need is greatest and on issues of social concern. We will produce a report on our findings, which will show the value of faith groups' presence and activities in the community. The questionnaire will be sent out in early January 2006 and we intend to publish a report of our findings in the middle of the year.

A significant factor in ***faithnet southwest's*** development, was a report published in October 2004, *'Daily Service: how faith communities contribute to neighbourhood renewal and regeneration in the south west of England'*. The report was produced by the University of the West of England for the Government

Office of the South West and the South West Council of Faiths. It showed that faith groups respond to a wide variety of needs and have a rich variety of resources. However, they often lack the information and resources to participate with other groups and partnerships on regeneration and community development issues. Other barriers to their joining together are fears that their values will be compromised, the level of bureaucracy involved and an expectation that they will be excluded, as they are faith groups and somehow not seen as 'eligible'. The report showed that churches and faith groups could participate more effectively if they received more information, and had more encouragement from public and community bodies. **faithnet southwest** has been created to increase this participation and develop some of the support structures needed.

We are working to create funding to provide more training and opportunities for mutual support to faith groups. Ultimately we wish to raise the profile of faith groups and their work in the community, creating a network of communication across the south west region and signposting groups towards resources – including finances and training etc.

As **faithnet southwest** development workers, we are spending as much time as possible making direct contact with faith networks, and faith groups, faith representatives, public bodies and community organisations across the region. We have supported some faith groups with funding applications – in particular we are working to create faith forums in Devon and South Gloucestershire. We are also keen to support faith representatives on Local Strategic Partnerships (LSPs). These partnerships advise local authorities on a district and county level and **faithnet southwest** wishes to encourage good practice in representing faith organisations on these and other relevant bodies.

If you would like to know more about the work of **faithnet southwest**, or if you think we can be of any assistance to your work, please do not hesitate to contact us.

Alistair Beattie and Clare Mortimore
faithnet southwest Development Officers.

Contact Alistair at: Tel: 0117 304 2298. Email: alistair@faithnetsouthwest.org.uk
c/o ISR, St. Nicholas House, Lawford's Gate, Bristol BS5 0RE

Contact Clare at: Tel: 01626 200501. Email: clare@faithnetsouthwest.org.uk
Maltings Resource Centre, Teign Road, Newton Abbot TQ12 4AA

Open to God

'Greatness is expressed by great love, great love comes from humble people, humble people are wise for they put Christ first'

Those words of Thomas a Kempis are for me an inspiration for us all who are committed to any kind of ecumenical activity. They are at the same time the key and the vision for our journey together: a journey that brings out our prejudices for healing, our fears for encouragement and our differences to be hallowed by God's grace for the benefit of the whole of creation.

I think that the joy of the ecumenical movement is that we are all so different and yet are all called by the same God to show our love for him in myriad different ways. This is a cause for great celebration. In spite of the insecurities and uncertainties that this creates within us, we need to remind ourselves of the task that has been set before us by our Lord, 'go out into the highways and byways and compel them to come in'. Wherever that commission takes us, and it will be different for all of us, we should take heart that, if God hallows it, great things will happen. To this end it will mean that he should be placed at the centre of our lives, so that we become God centred rather than self centred

At no time has the good Lord meant us to bring others in by coercion. Rather it is to be done by lives centred on Him, so that people respond simply because they cannot help it. They are drawn by a means that they find difficult to put into words. Grace is not something that it easily defined. It is something that is experienced in the ups and downs of life and allows us to see from time to time how nothing is wasted in the hands of God.

It isn't enough for you and I to live Christian lives; we must help others to do so. Our Lord does not look at people as cases or clients to be dealt with. Instead he looks at us and sees what we can become. The reason for this is that His heart is in his work. Often we prevent the work going ahead simply because our hearts are not in it. We have to love people to have any influence for good upon them as individuals and also within our communities. I remember once hearing it said of a friend mine that he made it easy to believe in God. I realised that this was because his heart was in his work. He loved those with whom he had to deal, often in quite difficult circumstances.

The ability to live that kind of life is within the reach of us all if we open our hearts to God and to those who are around us, crossing all those boundaries that we have erected over the years.

When we truly open our hearts and lives to God and we allow heart and head to engage, we are able to see not only the scandal of brokenness but also the infinite possibilities that are open to us of penance, forgiveness and reconciliation

and, as a result, the Gospel of God will be expressed in the everyday inevitabilities of life.

It is as we allow our Lord to work through the inevitabilities of our lives, that heaven will be glimpsed in the ordinary. Little things will become big things, big with the presence of God. Life contacts will become life changing both for us and for the world in which we live and the whole of creation will be changed into what God wants it to be – a foretaste of heaven.

Robert Widdowson



Operation Noah: Creating a Climate of Justice

Climate change is the most serious environmental problem facing us today. The fate of life on earth could be decided by the choices we make in the next ten years.

Operation Noah: Creating a Climate of Justice is a video available from Christian Ecology Link which shows how you can be part of the solution. It can be used in church groups, at home, with young people, and at Sunday services. It comes with a study guide to help you to respond to what you have seen and discussed in your groups.

The video is free of charge, but donations are welcome. Copies are available free of charge from Operation Noah. Have a look at www.christian-ecology.org/ark-in-a-box or call 01949 861516 for information. Use this video along with other Operation Noah resources and join the thousands of people who are creating a climate of justice for the poor, for future generations and for the Earth

Christian Ecology Link (CEL)

CEL is an ecumenical organisation.



Founded in 1981, its aims are to:

- * Offer ecological insights among Christian peoples and churches
- * Offer Christian insights into the Green movement

It seeks to stimulate awareness, interest and discussion on environmental issues from a Christian perspective, and promote practical action.

Christian Ecology Link works through individuals and local congregations, providing them with resources to spread the Christian ecological message and promote practical action. For information contact CEL, 3, Bond Street, Lancaster LA1 3ER. Phone: 01524 33858. E-mail: info@christian-ecology.org.uk

SOMERSET CHURCHES TOGETHER IN 2005

Throughout the year, the Council continued to spread a deeper understanding of how the local churches in Somerset can live together in a more committed way. In May, for example, the Council devoted its well attended Annual Gathering to exploring the real meaning of a covenant relationship among churches of different denominations and the exciting possibilities which such a relationship can give. In other related developments, the Council provided support for several churches seeking to develop closer relations with those of another tradition and helped with the arrangements for the Collation and Installation of the first ecumenical Prebendaries of Wells Cathedral.

The Council's Anglican-Methodist Covenant Development Group also explored ways in which all the Somerset churches, not just those from the Anglican-Methodist traditions, can continue to grow into a deeper community of faith. It helped to draft a set of information leaflets which will be produced by the Bath and Wells diocese to help Anglican churches discover new frameworks within which they can share their life with churches of other denominations. The Group also supported the development of Local Ministry Groups among the Anglican churches in the area, helping with ecumenical consultation during the process. Based on the Joint Implementation Committee's Interim Report, *In the Spirit of the Covenant*, future plans include encouraging more simple joint initiatives between deaneries and circuits.

The Council continued to help the local churches engage more effectively together in witness and service and to speak with a prophetic voice. In recent years, the government and local authorities have begun to provide a number of new opportunities for local churches and other faith groups to work together in partnership with local secular agencies to build healthy, lasting communities. Working with faithnet.southwest, Somerset Churches Together gave information to the churches about these new opportunities and began to discover the ways in which local congregations were already involved in them. In other related work, Somerset Churches Together continued to support local ecumenical initiatives to develop a Christian presence in new housing areas and began to plan a further conference on Christians and the environment for 2007.

Care and oversight of Local Ecumenical Partnerships continued. St Andrew's Bournville LEP's new building was dedicated in April and, in June, Christchurch Clevedon LEP was inaugurated and a new Sharing Agreement was signed at Milborne Port.

Meanwhile, the importance to the growth of visible unity of friendship, listening, prayer, repentance and sacrifice became more apparent than ever.

Robin Dixon

Noticeboard

Homelessness Sunday is on 29 January 2006. Homelessness Sunday resource packs and prayer cards are available on 020 7723 7273 or download the flyer from www.homelessness-sunday.org.uk

Stories That Need To Be Heard is the theme of Poverty Action Sunday on 26 February 2006. Churches are invited to reflect on the experience of asylum seekers made destitute in the UK. Poverty Action Sunday Worship resources, including prayers, children's activities and posters, are available from Church Action on Poverty on 0161 2369321 or download them from www.church-poverty.org.uk

Ammerdown is a place of hospitality, goodwill and learning for people of all faiths and none. The centre and its mission are served by a lay resident community of people with a praying heart who wish to continue and extend Ammerdown's work over the last thirty years. They live residentially at the centre and work to foster understanding, tolerance and peace between people of different beliefs. The existing community is inviting those who might be discerning a call to join their work at Ammerdown to contact them and begin the journey of discernment. For more information, contact Anne Stevens on 01761 433709 or e-mail a.stevens@ammerdown.org

Christian Song-smith's West Country Workshop and Concert Double Bill Graham Kendrick – Sharing His Music and the Stories Behind It

Clifton Cathedral, Pembroke Road, Bristol on Saturday 4 March 2006

There's a great opportunity to meet with and learn from one of the country's most popular Christian composers and performers when Graham Kendrick comes to Clifton Cathedral in Bristol on Saturday 4 March 2006.

The composer of the popular 'Shine Jesus, Shine' and many other inspiring Christian songs will be leading a workshop and master-class with a group of professional musicians from 3.00 pm to 5.00 pm. Open to all musicians, singers and everyone with an interest in learning more about music, the **workshop** will take place in the acoustically vibrant Cathedral and provide a rare opportunity for us to share some of Graham's musical insights.

The **concert** begins at 7.30 pm and is sure to include many of Graham's most well-known songs which recently saw him voted by Songs of Praise viewers as one of the nation's all-time favourite hymn writers.

Further information from www.cliftondiocese.com Order your tickets by phone from Providence Music on 0117 927 6536.

New Resources

The Roman Catholic Committee for Christian Unity has produced a pack of leaflets about **Local Ecumenical Partnerships**. All the leaflets are available from the Bishops' Conference website at www.catholic-ew.org.uk/unity or by contacting the Committee for Christian Unity on 020 7901 4842.

Seeds in Holy Ground is a workbook for the rural church. It has been compiled by Jill Hopkinson (National Rural Officer) and the Rural Affairs Committee of the Church of England General Synod. It is aimed at rural churches and written for the general reader, for use by ministers, clergy, small groups and church councils. It is a workbook to dip into to help tackle specific issues such as working with rural communities, how to share ministry, understanding the rural context and looking at mission in a new way. Cost: £3.99 each, £3.00 each for bulk orders of five or more. Cheques payable to ACORA publishing. Contact Jill Hopkinson, National Rural Officer at the Arthur Rank Centre on 024 7685 3073.

Archbishop Rowan and Hyacinth Bucket team up for Lent 2006. York Courses have gathered another fine team for their Lent course 2006 entitled *Where is God....?* Participants include Archbishop Rowan Williams, Joel Edwards, Patricia Routledge, Dr Pauline Webb and Lord David Hope. The accompanying booklet is written by Canon John Young. Further details on www.yorkcourses.co.uk or from York Courses on 01904 481677

Soul Matters – The Spiritual Needs of Older People is the title of a day conference being organised by the Focolare Movement at the Centre for Unity in Welwyn Garden City on 11 February 2006 from 10.00 am to 5.00 pm. There will be contributions from faith-based and secular organisations concerned with the welfare of older people and from older people themselves. Cost of the day: £12.00 per person. For further information, contact Anthea Salmon on 01707 333694.

Storykeepers is a modern video exposition of the gospels, drawn primarily from Mark and from Mark's Passion narrative which is now available in teaching resource format. Non-churchgoing young people find the series exceptionally attractive and it has been broadcast on national television. Produced by an ecumenical team, it is now available for teachers and leaders as a pack with video cassette and handbook. Visit www.storykeepers.com for further information.

Towards a Vision for Local Ecumenical Living is an A4 double-sided sheet designed to promote discussion, thought, action and prayer among local ecumenical groups. It outlines a vision for local Christian communities and contains questions for further discussion. Copies available from Churches Together in England on 020 7529 8131.

Dates for Your Diary

JANUARY

- 18 – 25 Week of Prayer for Christian Unity.
- 29 Holocaust Memorial Day. www.holocaustmemorialday.gov.uk
- 29 Homelessness Sunday. www.homelessness-sunday-org.uk
- 27 – 29 Weekend of Services for World Peace and Disarmament.
www.world-disarm.org.uk
- 29 World Leprosy Sunday. www.leprosymission.org.uk or phone
01733 370505.
- 31 Christian Youth Work Training Network Conference, Swanwick.
Phone 0117 950 8654

FEBRUARY

- 12 Education Sunday. education@cte.org.uk
- 7 – 14 National Marriage Week. Phone 01202 883887.
- 14 – 23 World Council of Churches 9th Assembly in Porto Alegre, Brazil.
- 26 Poverty Action Sunday. info@church-poverty.org.uk or phone
0161 236 9321

MARCH

- 3 Women's World Day of Prayer. Local events: 01892 541411.
- 6 – 19 Fairtrade Fortnight. Contact the Fairtrade Foundation on 020 7405
5942 or e-mail: mail@fairtrade.org.uk
- 10 CAFOD Family Fast Day. Phone 020 7733 7900 or visit
www.cafod.org.uk

