



Edmund Rice Centre
Awareness. Advocacy. Action

ERC JUSTICE UPDATES

March 2022 No.65

Dear Friends,

This 65th Edition of ERC Justice Updates, our regular newsletter from the Edmund Rice Centre, on matters relating to human rights, first nations and environmental justice.

As we continue to face a broken world where one wonders what the next disaster, injustice or calamity will unfold before our eyes. We must always remain hopeful for positive change for all humanity and the whole of creation.

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*

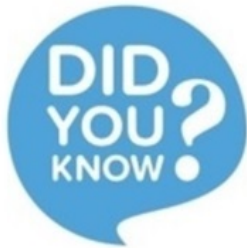
Please note that if you come up against a paywall in any of the articles below - please contact me at: mmcinerney@edmundrice.org and I will send you the full article.

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

Peace & Blessings

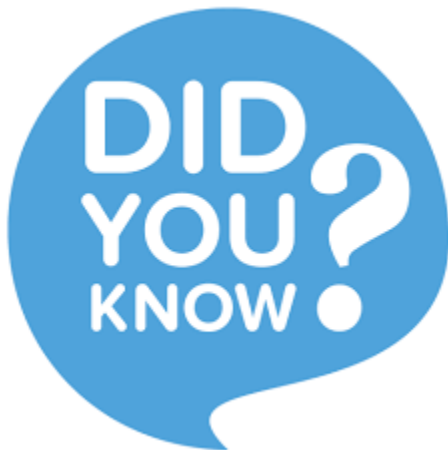
Marita
Communications Project Officer,
Marita McInerney

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



As of March 2022 1,384 people on Nauru, PNG & in Australia require resettlement. The deal announced yesterday with New Zealand does not include the 104 people remaining in PNG, however the United Nations Refugee Agency (UNHCR) and the New Zealand Government have an agreement to work separately on referrals for eligible people there. This is welcome news for the people in PNG who have felt abandoned by the Australian Government.

More than 500 people affected by the offshore processing policy – most of them with refugee status – will be left with nowhere to go even if the current resettlement options to the United States and Canada and the offer of 450 places in New Zealand are fully utilised.



The 2022 Closing the Gap Campaign Report entitled: *Transforming Power: Voices for Generational Change* was Co-Chaired by June Oscar AO & Mr Karl Briscoe & a steering committee of 55. In 2019 a decision was made to shift the annual Close the Gap Campaign Report to a strengths-based analysis of good health through a Aboriginal and Torres Strait Islander narrative. In 2022 the Report has three key themes:

- **Transformation - Gender justice: equality and equity - Allyship**
- **Nine case studies feature and they aim to demonstrate the essential role of Aboriginal and Torres Strait Islander-led decision-making and self determination, and the need for reflection and accountability from governments and mainstream services.**

- Highlighting the case study in 'Gender Justice: equality a equity is the initiative:'Birthing in Our Community Program' (BiOC). The General Manager of the Family Health and Wellbeing at the Institute for Urban Indigenous Health who are a partner in the program Kristie Watego said " *If we are reducing the risk of a baby being born premature, we are reducing the risk of that baby dying in childhood, of experiencing disability and developing chronic disease such as diabetes, cardiovascular disease or kidney disease later in life.*"

A five-year study of the BiOC program, funded by the National Health and Medical Research Council has shown dramatic improvements in many maternal and infant health outcomes. These include:

- Halving the national pre-term birth rate 14% down to 6%
- Almost closing the gap altogether in comparison with non-Indigenous pre-term birth rates
- Halving the national rates of low birth weights and admissions to neonatal units (6% compared to 11%, and 10% compared to 22% respectively).

In conclusion the Report states:

The message from Aboriginal and Torres Strait Islander peoples is clear To improve the outcomes for Aboriginal and Torres Strait Islander peoples;large-scale systemic reform and a paradigm shift in policy design and delivery is necessary to truly empower Aboriginal and Torres Strait Islander peoples.

- The last 12 months have seen systemic racism, climate change, natural disasters and pandemics continue to impact the health and wellbeing outcomes of Aboriginal and Torres Strait Islander peoples across the country. However, there are many achievements to be celebrated in the work of
- Aboriginal and Torres Strait Islander communities and organisation. Aboriginal and Torres Strait Islander peoples have successfully adapted to respond to such challenges and continue to demonstrate that strengths-based, community-driven initiatives, which empower localised processes and cultural understandings, work best.
- The case studies and stories shared within this report are examples of the tireless efforts of Aboriginal and Torres Strait Islander peoples to support anduplift our families and communities. They

demonstrate the importance of self determination as a primary mechanism for Aboriginal and Torres Strait islander peoples to take control of our lives and make heard the voices of the most vulnerable and marginalised people within our communities.

- Aboriginal and Torres Strait Islander peoples continue to demand strong reforms to the systems that have relegated us to the margins. Supportive action must be taken by governments to recognise the cultural safety, intellect and integrity that Aboriginal and Torres Strait Islander peoples and communities bring and invest in strengths-based, community-driven models.
- To achieve this governments must work in partnership with Aboriginal and Torres Strait Islander people to ensure the specific needs of Aboriginal and Torres Strait Islander peoples and communities are identified and addressed.

Read full report:

https://humanrights.gov.au/sites/default/files/document/publication/2022_close_the_gap_report.pdf



Kumanjayi Walker, a 19-year-old Indigenous man was shot in his home on 9th November 2019 by police and former army officer Zachary Rolfe in Yuendumu, a remote community 300km North-West of Alice Springs, NT. Kumanjayi had breached a suspended sentence order by the court. Yuendumu is a small community, but the police sent an Alice Spring based Immediate Response Team to arrest Kumanjayi. Zachary Rolfe was a member of this team. On the day he was shot Kumanjayi had attended his grandfather's funeral. In the media and the court case against Zahary Rolfe, Kumanjayi Walker was portrayed as a violent criminal, but his story

is a very common one in Australia for young Indigenous people, especially young Indigenous men. He came to the attention of the criminal justice system very early in his life. As a minor, Kumanjayi was incarcerated for stealing school resources and spent time in the Don Dale youth detention centre. Young Indigenous people in the Northern Territory comprise 90-95 per cent of young people in youth detention. There is a strong link between the rate of Indigenous juvenile detention and the incarceration of adult Indigenous people. Adult Indigenous people in the Northern Territory comprise about 83% of the adult prison population. As a young adult Kumanjayi was sentenced to 16 months in prison for property damage and stealing. Half of his prison sentence was suspended for him to be released into an alcohol rehabilitation facility in Alice Springs. However, Kumanjayi removed his electronic monitoring device and left the treatment program returning home in breach of the court order. Like many young Indigenous people who come into contact with the criminal justice system, Kumanjayi was targeted by the police. He had breached court orders and he paid for it with his life.

Darryl Cronin
Coordinator/Researcher
First Nations Programme



MEDIA RELEASE

16th March 2022

Call from Edmund Rice Centre

**Justice for the family of Kumanjayi Walker,
for the people of Yuendumu Community, and
for First Nations people in the Northern Territory**

“The Edmund Rice Centre for Justice and Community Education today stands in solidarity with the family of Kumanjayi Walker, with the people of the Yuendumu community, and with First Nations people in the

Northern Territory”, said Edmund Rice Centre Director, Phil Glendenning.

“The recent court verdict provides no sense of justice for the family of Kumanjayi Walker, nor for the people of the Yuendumu community, and nor for the First Nations people of the Northern Territory”, he affirmed. “They have witnessed a long history of violent gun deaths of their young people at the hands of police.”

“Kumanjayi Walker’s family and Yuendumu community leaders have demonstrated great dignity and strength throughout this process. We stand with them in their call for reforms to NT policing including a call for increased Aboriginal community control, and an end to guns in remote communities”, he said.

“The Edmund Rice Centre strongly supports the call today by Aboriginal and Torres Strait Islander Commissioner, Dr June Oscar, for guns to be banned in remote First Nations communities”, he stated.

“We understand that there will be resistance to these calls. That resistance will simply be history repeating itself – but for this to never occur again, such history has to be changed, starting with some simple acknowledgements of reality”, Mr Glendenning emphasised.

“First, it must be acknowledged that there is an inherent bias in the justice system, evidenced by the fact that there were no Aboriginal people on the jury. The entire jury was made up of non-Indigenous people. This clearly neglects the age-old legal dictum that justice should not only be done, but be seen to be done”, he underlined. “On that criterion alone, what was delivered in this case was not justice for Kumanjayi Walker and his family.”

“Second, many people now believe that the system is rigged against Aboriginal people. The results of court cases, the absence of Indigenous faces on jury panels, and the number of First Nations young people who have been killed by police without a single conviction for these deaths, suggests that belief is most likely correct”, he said.

“Finally, enough is enough. Too many Indigenous young people have been killed by police. The call from the Yuendumu leaders must be

embraced, in order to reform the justice system to remove inherent bias against First Nations people, allow for increases in Aboriginal control and participation in the justice system, and there must never again be guns in remote communities”, Mr Glendenning concluded.

For further comment:

- **Phil Glendenning, Director, Edmund Rice Centre, MB: 0419-103-758**
- **Sean Cleary, Media Support, MB: 0403-434-512**

How much longer can the law justify the killing of Aboriginal people?

Teela Reid, Sydney Morning Herald, March 14th 2022

The killing of Kumanjayi Walker, a 19-year-old Aboriginal man in Yuendumu, reminds us that the law does not always equal justice when it comes to Aboriginal experiences within the criminal process. In the wake of Northern Territory police officer Zachary Rolfe’s acquittal, the Walpiri people have stood strong and dignified in their calls for ceasefire, police accountability and control of their homelands.

This case begs the question: how much longer can the law justify the killing of Aboriginal people?

Without cavilling with the not guilty verdict or the conduct of the trial, there are legitimate concerns about the training and recruitment of the Northern Territory Police Force. How is it that NT police officers are trained and drilled that an “edged weapon equals a gun”, as Rolfe’s lawyer argued, and in this instance that the three bullets Rolfe shot into Kumanjayi’s body were a lawful response to his threat of having a pair of medical scissors.

It wasn’t just the shooting of Kumanjayi that sent shockwaves across the desert; it was also the fact he died alone in the most undignified way inside a police station while the rest of his family and community sat outside wailing and waiting for answers, wondering if he was dead or alive the same day the Walpiri buried his uncle.

Surely, there are more appropriate and humane ways to respond and disarm a person. And the Northern Territory police have proven an alternative approach is possible when the person posing the threat is a white man. In June 2019, the same year Kumanjayi’s life was cut short inside a family member’s home, Benjamin Hoffman, a white man who terrorised the streets of Darwin in a one-hour killing spree that resulted in the death of four people, was spared his life. Why is the response different when it comes to Aboriginal men like Kumanjayi?

The disparity is jarring and the rage and fear felt by First Nations people across the continent is valid. Police preparedness to shoot Aboriginal men was reinforced during the Kumanjayi murder trial – as the jury deliberated Rolfe’s fate, the Northern

Territory police fired six shots into another 19-year-old Aboriginal man in Palmerston.

Not long after the trial and further shooting, Samara Fernandez-Brown, the cousin of Kumanjayi, stood on the steps of the Northern Territory Supreme Court and described how his death has affected other young Blak men. “We are all in so much pain, particularly our young men. They have struggled, they have been scared, yet they have been respectful of this process.”

Our Blak men deserve better.

Read full story

<https://www.smh.com.au/national/how-much-longer-can-the-law-justify-the-killing-of-aboriginal-people-20220313-p5a46n.html>

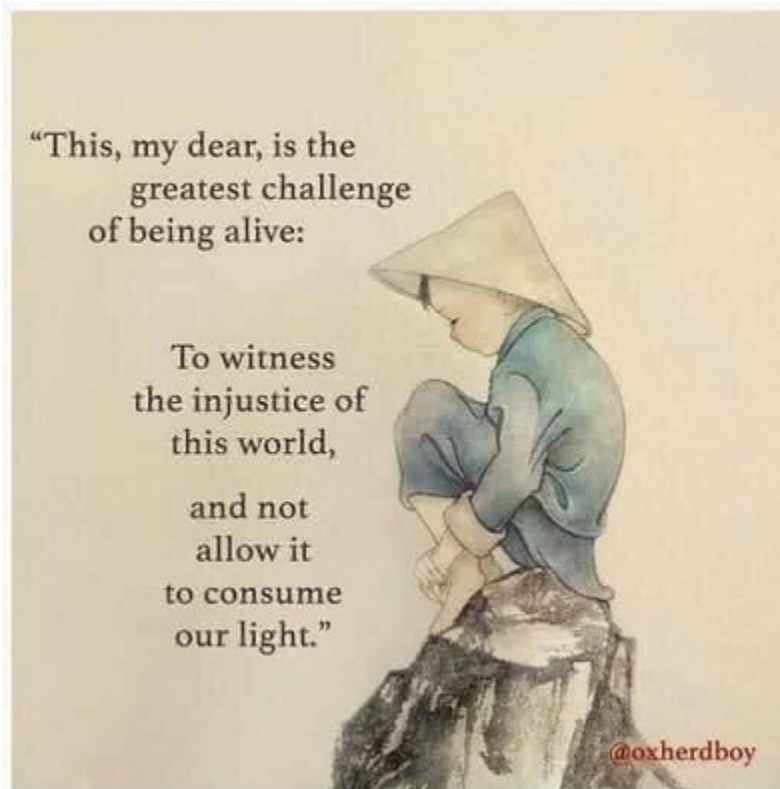
Further links on this important topic:

https://www.sydneycriminallawyers.com.au/blog/point-blank-first-nations-custodial-shooting-killer-cop-walks-free/?utm_source=newsletter&utm_medium

<https://www.sbs.com.au/nitv/article/2022/03/14/opinion-all-white-juries-are-symptom-structural-racism?cid=inbody:enough-is-enough-kumanjayi-walker-familys-wait-for-justice>

<https://www.sbs.com.au/nitv/article/2022/03/14/enough-enough-kumanjayi-walker-familys-wait-justice>

<https://www.washingtonpost.com/world/2022/03/10/zachary-rolfe-kumanjayi-walker-verdict/>



Upon hearing the news that the New Zealand resettlement deal with Australia is to happen nine years after initial agreement

Phil Glendenning, Edmund Rice Centre Director, said: "We welcome this latest development but it comes nine years too late, nine years of torture for refugees and their families, which was totally unnecessary. New Zealand offered to do this nearly a decade ago but the Australian government refused. These people were always refugees, they were refugees nine years ago and they are refugees now, evidenced by the fact that they are finally going to New Zealand. We extend our thanks to New Zealand but it is to Australia's eternal shame that we have so mistreated vulnerable people for so long."



PEOPLE SUBJECT TO OFFSHORE PROCESSING (On Nauru, PNG, or now in Australia)

As at March 2022

Total people requiring resettlement on Nauru, PNG, and in Australia: 1,384 people

- Approximately 85-90% of people are recognised refugees

Papua New Guinea (PNG): 104 people

- 45 people in USA process
- 38 people in Canada process

Nauru: 112 people

- 40 people in USA process
- 36 people in Canada process

Australia: 1,168 people

(51 in closed detention, 541 in community detention, 576 in community with most on Final Departure Bridging Visas)

- ~185 people in USA process
- 79 people in Canada process

TOTAL PEOPLE IN NEED OF RESETTLEMENT: 1,384

Current resettlement places available:

- ~270 people still in USA process[1]
- ~159 people active in Canadian process[2]
- 450 places (150 places each year over three years) with New Zealand

TOTAL RESETTLEMENT PLACES AVAILABLE: ~ 879

Total number of people requiring resettlement 1,384 minus current places available 879 = 505

505 people without a lasting settlement option*

*If all current resettlement places are fully realised

BACKGROUND: 3,127 people sent to Nauru & PNG since July 2013

Where are they now?[3]

- About 700 returned to countries of origin

- 14 have died (6 suicides, 1 murder, 3 accidents, 1 heart attack, 3 due to preventable medical complications)
- About 700 returned to countries of origin
- 14 have died (6 suicides, 1 murder, 3 accidents, 1 heart attack, 3 due to preventable medical complications)
- 7 sent to Cambodia but only 1 left (now with wife and child)
- 1,000 resettled to USA
- 22 resettled to Canada
- 13 resettled to 8 other countries
- 1 granted asylum in New Zealand
- 1,384 remain – 104 in PNG, 112 in Nauru, 1,168 in Australia

[1] USA Resettlement Arrangement agreed between the Obama Administration and the Turnbull Government in 2016.

[2] Canadian Private Sponsorship organised by an Australian and Canadian community partnership called Operation #NotForgotten see:

<https://www.refugeecouncil.org.au/canada/>

[3] Refugee Council estimates from multiple, sometimes conflicting, government sources

Read more:

<https://www.refugeecouncil.org.au/australians-welcome-nzs-generosity-to-refugees-in-offshore-processing/>



A protester holds a phone with a case with the map of Myanmar during a demonstration against the military coup outside the Myanmar Embassy in Bangkok on Feb. 7. (Photo by Jack Taylor/AFP)

A year later, struggle for democracy continues in Myanmar amid

deepening violence and humanitarian crisis

*Miemie Winn Byrd, Charles E. Morrison & Karen Knudsen,
www.licas.news, 18th March 2022*

While international attention is focused on Ukraine, another struggle against totalitarianism continues in Myanmar

With Russia's invasion of Ukraine dominating the international news, it is important to remember that a year after Myanmar's military coup, the popular struggle goes on there against another increasingly violent authoritarian regime.

The coup followed the country's November 2020 general elections, which were overwhelmingly won by the National League for Democracy, or NDL, led by popular icon Aung San Suu Kyi. The opposing, military-backed party was almost wiped out in the voting.

Having failed at the democracy game, the Tatmadaw, as the armed forces are called, fell back on its older tactics. Junta leader General Min Aung Hlaing and his allies insisted there had been widespread election fraud, and on February 1, 2021, they arrested Aung San Suu Kyi and other NLD leaders, and proclaimed that after one year of a state of emergency, there would be new elections.

Miscalculating resistance

Just as Putin miscalculated the degree of popular resistance in Ukraine, so had Min Aung Hlaing in Myanmar. He may have thought he could easily bring an end to Myanmar's experiment with democracy, and that the people and outside world would simply accept the new course. But housed in their remote inland capital of Naypyidaw, the military brass was clearly out of touch with their country.

The coup led to weeks of noisy street protests, during which hundreds of protesters were killed and thousands arrested. The military quelled open resistance where it has continuous presence. But even there, there are often "silent" protests including closing of shops or simply not showing up for work, despite military intimidation.

Outside the major cities, credible UN and other observers report violence at an all-time high, spreading beyond the traditional conflicts in ethnic minority-dominated areas. The opponents of the junta created a National Unity Government (NUG), which encourages open and armed as well as passive resistance. The military's response has been to double-down on suppression, with widespread reports of bombings, massacres, burning of whole villages, and other human rights abuses. Parents of young adult protesters have had to publicly disown their children in order to save their property from military

confiscation.

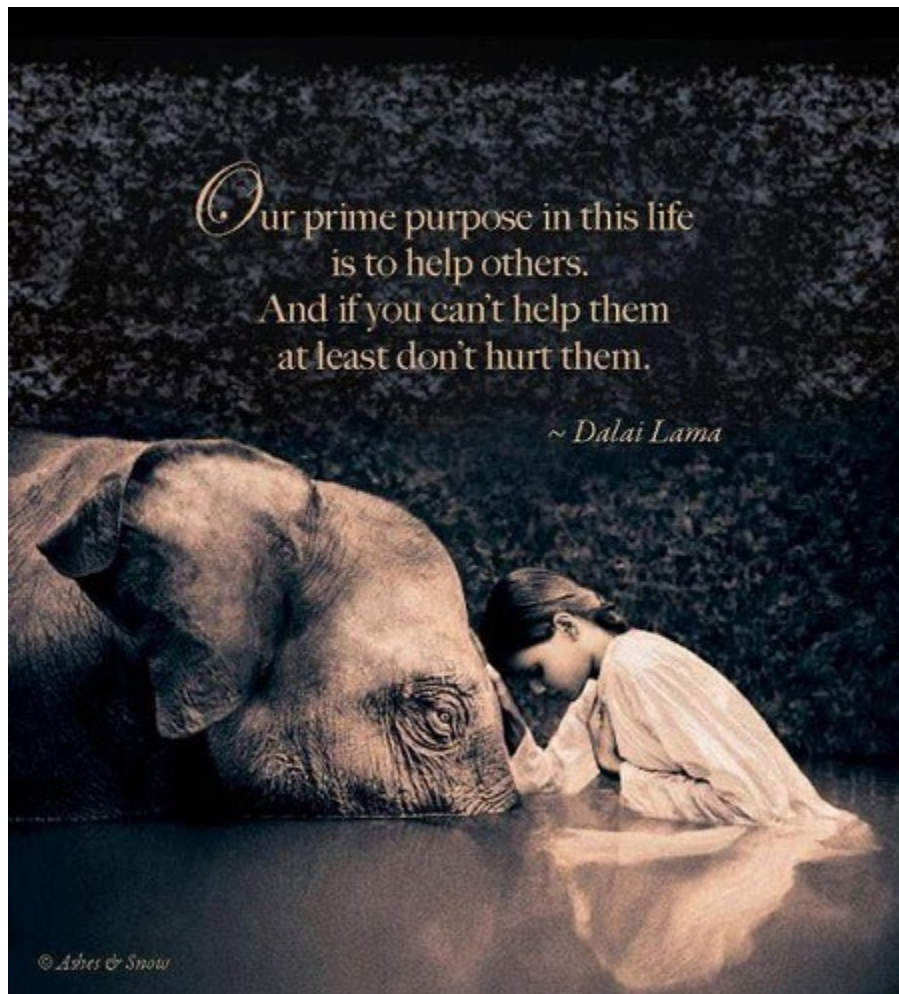
International isolation

Externally, the junta is isolated. Foreign governments and organizations, including the UN and ASEAN, have refused to recognize it. Countries that do, like China, give only de facto recognition. Russia has been a major supporter and arms supplier, but continuation of those supplies are now doubtful. Many western governments have ramped up sanctions against the Myanmar junta, and large companies are leaving the country.

The NUG enjoys international sympathy and receives assistance from overseas Burmese and pro-democracy groups, but also lacks recognition. It promises a future that foresees a federal structure, full human rights, and public participation for minorities—including the Muslim Rohingya, long a target of discrimination and repression.

Read full article

<https://www.licas.news/2022/03/18/a-year-later-struggle-for-democracy-continues-in-myanmar-amid-deepening-violence-and-humanitarian-crisis/?fbclid=IwAR2YjeSY9hTsja576Wun0RQutsTWkwpaz-RRahTyvLjrR4-asW9fw0OF0qc>



Access to drinking water in the North West areas of Senegal is a constant issue. (AFP or licensors)

Pope on World Water Day: 'Right to drinking water is linked to right to life'

Robin Gomes, Vatican News, 21st March 2022

In a message to the World Water Forum in Dakar, Senegal, Pope Francis reiterates the right to drinking water and sanitation, and links access to safe

water with the inalienable right to life.

Pope on World Water Day: 'Right to drinking water is linked to right to life'
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The 9th World Water Forum kicked off in Dakar, the capital of Senegal, on Monday. The 21-26 March international event on the theme, "Water security for peace and development", is addressing the global challenges for man and nature, today and tomorrow.

The forum aims to accelerate the effective implementation of the global water agenda, which is a prerequisite for achieving the Sustainable Development Goals.

Thirst for peace

Pope Francis sent a message, signed by Vatican Secretary of State Cardinal Pietro Parolin, to the World Water Forum, which was read by Cardinal Michael Czerny, the interim prefect of the Vatican Dicastery for Promoting Integral Human Development.

"Our world is thirsty for peace, for this indivisible good which requires the effort and constant contribution of everyone and which is based, in particular, on the fulfilment of the essential and vital needs of every human being."

The Pope points out that "water security today is threatened by a variety of factors, including pollution, conflict, climate change and the abuse of natural resources".

"Yet, water is a precious asset for peace," he adds. "As such, it cannot be considered simply as a private good, generating commercial profits and subject to the laws of the market."

Right to water and right to life

In his message, the Pope argues that "the right to drinking water and sanitation is closely linked to the right to life, which is rooted in the inalienable dignity of the human person and constitutes a condition for the exercise of other human rights."

Access to water and sanitation is in fact a "primary, fundamental and universal human right because it determines the survival of people."

Hence, the world owes "a grave social debt to the poor who do not have access to safe drinking water." The world also owes a debt to all those for whom traditional sources of drinking water have been polluted to the point of being unsafe, destroyed by weapons and rendered unusable, or dried up as a result of poor forest management.

The fact that more than 2 billion people today are deprived of access to clean

water and/or sanitation, the Pope says, is an invitation to all to think of “all the concrete consequences this can have, especially for patients in health centres, for women in labour, for prisoners, refugees and displaced persons.”

Read full story:

<https://www.vaticannews.va/en/vatican-city/news/2022-03/pope-francis-message-parolin-czerny-world-water-forum.html>



Pope recites special prayer for end to war in Ukraine

Devin Watkins, Vatican News, 17th March 2022

As Pope Francis wrapped up the General Audience on Wednesday, he led those gathered in the Paul VI Hall and online in a special prayer for an end to the war in Ukraine.

He made his own a prayer composed by the Italian Archbishop of Naples, Domenico Battaglia, making a few minor additions.

The Pope pleads with God to forgive all of humanity for the brutality of war, which he said turns our hands—created to care and tend the earth—into instruments of

death.

Before reciting the prayer, Pope Francis invited Christians to “ask God for forgiveness and to grant peace” amid the pain of the war in Ukraine.

Here below is an unofficial translation of the Pope’s prayer:

Forgive us for war, O Lord.

Lord Jesus Christ, Son of God, have mercy on us sinners!

Lord Jesus, born in the shadows of bombs falling on Kyiv, have mercy on us!

Lord Jesus, who died in a mother’s arms in a bunker in Kharkiv, have mercy on us!

Lord Jesus, a 20-year-old sent to the frontlines, have mercy on us!

Lord Jesus, who still behold armed hands in the shadow of your Cross, have mercy on us!

Forgive us, O Lord.

Forgive us, if we are not satisfied with the nails with which we crucified Your hands, as we continue to slake our thirst with the blood of those mauled by weapons.

Forgive us, if these hands which You created to tend have been transformed into instruments of death.

Forgive us, O Lord, if we continue to kill our brother;

Forgive us, if we continue like Cain to pick up the stones of our fields to kill Abel.

Forgive us, if we continue to justify our cruelty with our labors, if we legitimize the brutality of our actions with our pain.

Forgive us for war, O Lord. Forgive us for war, O Lord.

Lord Jesus Christ, Son of God, we implore You! Hold fast the hand of Cain!

Illumine our consciences;

May our will not be done;

Abandon us not to our own actions!

Stop us, O Lord, stop us!

And when you have held back the hand of Cain, care also for him. He is our brother.

O Lord, put a halt to the violence!

Stop us, O Lord!

Amen.

Watch video:

<https://www.vaticannews.va/en/pope/news/2022-03/pope-francis-ukraine-war-prayer-audience.html>



Albanese says 'Ten years without freedom is more than enough.' Image: Wikimedia Commons

Julian Assange v. Legal – political cruelty and cowardice

Stuart Rees, Pearls & Irritations, March 18th 2022

The UK High Court's decision to not allow Julian Assange's appeal against his extradition to the US is the latest chapter in years of powerful governments fascination with cruelty, each act contrived through legal antics labelled justice.

The UK justices claimed the grounds for the appeal involved no matter of law. They tell the world that in their privileged, remote lives, their lofty judgements must never to be affected by any concern for humanity.

In courts of public opinion, in deliberations concerned with truth and decency, the legal systems of the US and the UK should be on trial. Instead, as camouflage for cruelty, and in desire for revenge against a brave, internationally significant Australian publisher, whistleblower, US lawyers and a compliant UK judiciary persecute Julian Assange.

Such odious behaviour had been aided and abetted by the cowardly conduct of Swedish and Australian governments and by journalists who benefitted from the Wikileaks revelations. Not wishing to risk their careers or reputations, some journalists would not defend Assange because they said he was not one of them, not a journalist like they were.

Protection from the stench of this appalling piece of history will require more than a mask. A listing of the cruelty/cowardice case against the main prosecutors and persecutors might help.

We begin many years ago in the deliberations of a secret grand jury in Virginia US, trying to concoct charges against Assange. Revenge became a motive, influenced no doubt by Assange releasing the collateral damage video showing US marines from an Apache helicopter murdering eleven citizens in a Baghdad street. The marines said it was a 'turkey shoot'. For three years the Pentagon denied that it happened.

Subsequent Wikileaks cables showing the extent of US murder and mayhem in Iraq and Afghanistan challenged the US government's view of itself as exceptional, therefore needing to punish any one person or country that reveals and questions its policies.

The cruelty case against the US glares from the Washington monument and ironically from the Statue of Liberty. Only a country obsessed with prisons and punishment could produce charges against Julian Assange leading to 175 years in prison. Is that a cruel joke or is it called law ? Or in this case is there any difference ?

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On this issue, Opposition leader Anthony Albanese is giving leadership. He supports the release of Assange. 'Enough is enough', says the Labor leader. 'Ten years without freedom is more than enough.'

Albanese' sentiments should echo across Australia. But back in London's political legal theatre, advertised as depicting justice, the last act could be the most cruel. After the high court's rejection of Assange's request to appeal, the case will be referred to the UK Home Secretary Priti Patel. She supports the idea of creating a hostile environment for almost anyone who challenges government, her interpretation of law, or the system.

If Patel gets a whiff of the stench, she may have a conversion on the road to Westminster. No-one should bank on that.

The only option is to increase universal outrage at the cruelty legitimated by powerful people and institutions and the cowardice displayed by influential others who remain frightened to ever question the US desire for revenge; and there should be no modicum of respect for the ways in which law has been practised in this case.

Read full article

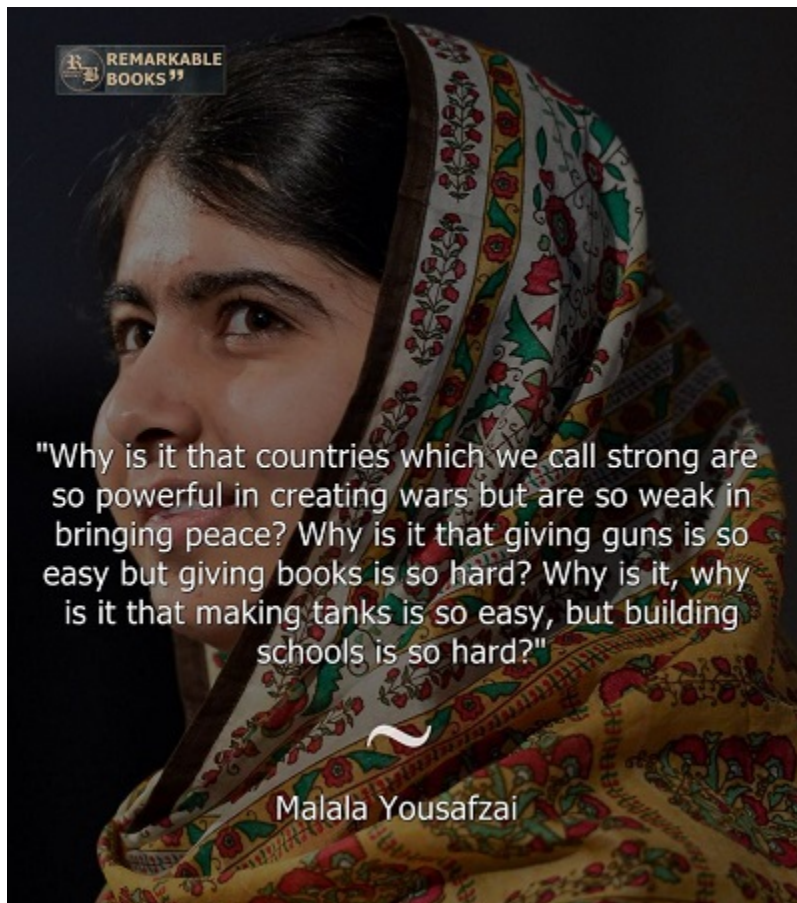
<https://johnmenadue.com/stuart-rees-julian-assange-v-legal-political-cruelty-and-cowardice/>

REFLECTIONS



PEACE ON EARTH

"Peace demands the most heroic labor and the most difficult sacrifice ... It demands greater heroism than war. It demands greater fidelity to the truth and a much more perfect purity of conscience." Thomas Merton



"Why is it that countries which we call strong are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard?"

Malala Yousafzai

Pace - e - Bene Nonviolence Inspirations

"Martin Luther King said, 'I know somehow that only when it is dark enough, can you see the stars.' The women and men (of nonviolence) have been willing to see light in darkness. Their lives show us that in both hard and good times, love is the only power that matters. Their words are clarion calls telling us that it is time for us to shine—now more than ever." Catherine Ingram

"One of the easiest human acts is also the most healing. Listening to someone. Simply listening. Not advising or coaching, but silently and fully listening... If we can speak our story, and know that others hear it, we are healed by that." Margaret J. Wheatley

"To truly heal this planet, we need the power of community, which is much more than simply a political coalition. Whenever people come together around a shared goal and practice solidarity, they connect with a power greater than the sum of their individual efforts. Thus, they're unified and driven by meaning, trust and possibility, able to overcome any obstacle." Martin Winiecki

"Ubuntu is very difficult to render into a Western language. It speaks of the

very essence of being human. When we want to give high praise to someone we say they have Ubuntu. Then you are generous, you are hospitable, you are friendly and caring and compassionate. It is to say, 'My humanity is caught up, is inextricably bound up, in yours.'" Desmond Tutu



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|*