



what's inside

Editorial.....2  
World Day of Prayer for the Care of  
Creation.....3  
White Poppies.....3  
Seventy Years On .....4  
The Arms Bazaar .....5

Take one action film festival.....5  
Pope Francis in Bolivia .....6-7  
Religion and Immigration.....8  
Prayer for Migrants .....8  
Warming up for Paris .....8  
Homeless Sunday .....9

Overcome Indifference and Win  
Peace.....9  
Newsbrief .....10  
Raffle the Dead Donkey .....11  
The Things that Make for Peace.....11  
Diary.....12



The cover image of this issue sums up a worldwide problem. The cartoon actually dates from 2014 and is by Australian cartoonist Simon Kneebone, who drew it in response to boats full of people trying to reach Australia from Indonesia. It caught my attention along with an interview in which the cartoonist said *'the cartoon tried to take a step back, and show that we are all humans on a small planet, trying to hang on... I think that the causes of these great movements of people escaping terrible circumstances, the wars in Iraq and Afghanistan for example, have radiated seismic waves of social collapse that are going to be harder than ever to repair. An unfortunate outcome is that life has become devalued. People have become commodities, trafficked by the disposable boatload, tainted as "economic migrants" because they paid the traffickers.'*

If you asked many people in this country about the problem of immigration, they would probably respond in terms of the images they see in the media. These media are anxious to boost ratings and sell papers which require sensational images and extreme language. Even worse is the world of social media, where extreme language is seen as a way to get noticed and to provoke. These venomous critics are perfectly willing to disregard humanity (and usually the facts) in favour of a smart headline or a glib lie.

The danger with immigration seen in this way is that it tries to reduce a complex and ever changing process to a sound bite and a snapshot - usually calculated to appeal to existing prejudice. Immigration is one side of a two way process balanced by emigration in what are called 'migration flows'. These are recognised among the 28 member states of the EU as a condition for membership.

At the international level, there exists the right to emigration for all migrants: 'Everyone has the right to leave any country, including their own, and to return to their country' (*Universal Declaration of Human Rights*, Article 13). This right guarantees the right of emigration covering not only immigrants, refugees and asylum seekers, but also internally displaced persons, economic migrants and even students.

But while the right to leave one's country is recognised, on the other side there is no corresponding right to enter or immigrate in another country without that state's permission. Ultimately the decision on who should enter a country remains subject to the law of the country of entry. And since the laws vary in principle and application, the tendency is to refer to irregular rather than illegal immigration. Although there is no general right of immigration, international human rights law guarantees the right to seek asylum: 'Everyone has the right to seek and to enjoy in other countries asylum from persecution' (*Universal Declaration of Human Rights*, Article 14). The *UN International Convention on the Protection of the Rights of All Migrant Workers and Their Families* (ICMW) entered into force in July 2003. Countries that have ratified the Convention are primarily countries of origin of migrants (such as Morocco, Turkey and the Philippines). Significantly, no migrant receiving state in Western Europe or North America has ratified the Convention.

In July 1951, a diplomatic conference in Geneva adopted the *Convention relating to the Status of Refugees*, which was later amended by the 1967 Protocol. This is for anyone who 'has a well-founded fear of being persecuted because of his or her race, religion, nationality, membership of a particular social group or political opinion' and has left their own country as refugee and is unable or unwilling to return because of the risk.

If you want to get an up to date and accurate overview, the Scottish Refugee Council has an excellent booklet, *Asylum in Scotland: The Facts* and the UK Refugee Council has just revised its excellent factsheet *Tell it Like it is - The Truth about Asylum*. You can google the organisations to download these publications. There are those of course who are unwilling to let mere facts get in the way of their carefully constructed prejudice.

But if you live in Dover or Kos, your experience and perspective is going to be different from someone living in Dingwall or Kirkcaldy. Eurostat figures from May of this year show that in 2014, by far the highest number

of asylum seekers from outside of the EU-28 was reported by Germany (203,000), which was two and a half times as many as the number of applicants in Sweden (81,000); Italy (65,000), France (64,000), Hungary (43,000), the United Kingdom (32,000), Austria (28,000), the Netherlands (25,000) and Belgium (23,000). These nine member states accounted for 90 % of the EU-28 total in 2014.

Shortly before UN World Refugee Day in June, Pope Francis said to the crowd in St Peter's Square: *'It is my hope that the international community should act in a fitting and effective way to prevent the causes of forced migration of those who seek a home where they can live without fear.'* While expressing gratitude to those who offer support, Pope Francis was critical of those who turn away and fail to offer assistance. *'I invite everyone to ask forgiveness for those persons and institutions that close the doors on these people who are searching for family, who are searching for safety.'*

I return to the striking power of the cartoon I described at the beginning. The image of people adrift in a boat on perilous seas has long been a metaphor for the uncertainty of the human condition. It is also a powerful symbol of faith - remember Noah and also Peter in Galilee (Matt 8:25f). And while the pictures of a few hundred desperate young men trying to get through fences and squirrel into lorries may fit our prejudice, the greater reality is of thousands of men, women and children, young and old, crammed on unseaworthy craft by mercenary traffickers.

A bit less specious indignation about all these foreigners pitching up on our shores and a bit more consideration of what made them leave everything

they have to travel hundreds or thousands of miles might be enlightening. We might also consider the part played by the government of our country and its allies in demolishing the fragile social fabric of many middle eastern areas alongside of our support and provision of weapons to repressive regimes in the middle east and Africa. Only when we realise that we are collectively a part of the problem can we become a meaningful part of the solution.

Tim Duffy



## World Day of Prayer for the Care of Creation

**Building on his recent encyclical, Pope Francis has instituted an annual Day of Prayer for the Care of Creation in conjunction with the Orthodox Church, which already celebrates the day. Here is Pope Francis' letter to the Cardinals responsible for coordinating the Day.**

To my Venerable Brothers:

Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace

Cardinal Kurt Koch, President of the Pontifical Council for the Promotion of Christian Unity

Sharing with my beloved brother the Ecumenical Patriarch Bartholomew his concerns for the future of creation (*Laudato Si*, 7-9) and taking up the suggestion by his representative, the Metropolitan Ioannis of Pergamum who took part in the presentation of the Encyclical *Laudato Si* on the care of our common home, I wish to inform you that I have decided to set up also in the Catholic Church, the *World Day of Prayer for the Care of Creation* which, beginning this year, will be celebrated on the 1st of September, as the Orthodox Church has done for some time now.

As Christians we wish to offer our contribution towards overcoming the ecological crisis which humanity is living through. Therefore, first of all we must draw from our rich spiritual heritage the reasons which feed our passion for the care of creation, always remembering that for believers in Jesus Christ, the Word of God who became man for us, 'the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.' (*Laudato Si*, 216). The ecological crisis therefore calls us to a profound spiritual conversion: Christians are called to 'an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them.' (*LS*, 217). Thus, 'living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary

aspect of our Christian experience' (*ibid*).

The annual *World Day of Prayer for the Care of Creation* offers to individual believers and to the community a precious opportunity to renew our personal participation in this vocation as custodians of creation, raising to God our thanks for the marvellous works that He has entrusted to our care, invoking his help for the protection of creation and his mercy for the sins committed against the world in which we live. The celebration of the Day on the same date as the Orthodox Church will be a valuable opportunity to bear witness to our growing communion with our orthodox brothers. We live in a time where all Christians are faced with identical and important challenges and we must give common replies to these in order to appear more credible and effective. Therefore it is my hope that this Day can involve, in some way, other Churches and ecclesial Communities and be celebrated in union with the initiatives that the World Council of Churches is promoting on this issue.

Cardinal Turkson, as President of the Pontifical Council for Justice and Peace, I am asking you to inform the Justice and Peace Commissions of the Bishops' Conferences, as well as the national and international Organizations involved in environmental issues about the establishment of the World Day of Prayer for the Care of Creation, so that in union with the needs and the local situation, this celebration can be rightly marked with the participation of the

entire People of God: priests, men and women religious and the lay faithful. For this reason, it will be the task of this Dicastery, in collaboration with the Episcopal Conferences to set up relevant initiatives to promote and illustrate this Day, so that this annual celebration becomes a powerful moment of prayer, reflection, conversion and the adoption of appropriate life styles.

Cardinal Koch, as President of the Pontifical Council for the Promotion of Christian Unity, I'm asking you to make the necessary contacts with the Ecumenical Patriarchate and with the other ecumenical organisations so that this World Day can become the sign of a path along all believers in Christ walk together. It will also be your Dicastery's task to take care of the coordination with similar initiatives set up by the World Council of Churches.

Whilst I look forward to the widest possible cooperation for the best start and development of the World Day of Prayer for the Care of Creation, I invoke the intercession of Mary, the Mother of God and of St. Francis of Assisi, whose Canticle of the Creatures inspires so many men and women of goodwill to live in praise of the Creator and with respect for creation. I support this pledge along with my Apostolic Blessing which I impart with all my heart to you, my dear Cardinals, and to all those who collaborate in your ministry.

From the Vatican, 6th August 2015  
Feast of the Transfiguration of the Lord.

## White Poppies

The Peace Pledge Union has been distributing the white poppies at Remembrance time since the 1930s. With the rising domestic and international tensions at the time, concern grew that the war to end all wars would be followed by an even worse war. The white poppy was an expression of this concern, particularly for women, many of whom were mothers, sisters, widows and sweethearts of the men who died, were

injured, or imprisoned for refusing to participate in the first world war.

The white poppy is a reminder of our apparent inability to settle conflicts without resort to killing, but more importantly it is a symbol of commitment to work for a world where conflicts are resolved without violence and with justice. The white poppy aims to foster an understanding that there are alternatives to war and supports the resistance to the growing militarisation

of our society.

Please put in your poppy orders soon, either using the enclosed leaflet or via the PPU's online shop:

[www.ppu.org.uk/ppushop](http://www.ppu.org.uk/ppushop).

And do also please spread the word amongst your friends and family and encourage them to order poppies too. Other resources available from the PPU can be found in their online shop.

[www.ppu.org.uk/ppushop](http://www.ppu.org.uk/ppushop)



# SEVENTY YEARS ON

**'To remember Hiroshima is to abhor nuclear war. To remember Hiroshima is to commit oneself to peace.'**  
(Pope John Paul II at the Hiroshima Peace Memorial Park, 1981)

It is perhaps symptomatic of our humanity that we need prompts and reminders, whether for birthdays or for anniversaries of all sorts. Where once the Church calendar gave structure to the passing of seasons, we now have the secular equivalent. The J&P Diary is a list of hooks to remind us of international days for particular causes or for recollection of significant events.

We have just remembered the 70th anniversary of the Hiroshima and Nagasaki nuclear bombings, which signified a qualitative change in the human capability for destruction. There was greater loss of life in the conventional allied bombing of Tokyo as well as comparable destruction in conventional bombing of Hamburg or Dresden. The atomic bomb, however, released as much energy as about 40,000 conventional bombs; the combined yield of over 200 bombers each carrying 10 tons of bombs. The lingering effects of fallout and radiation doubled the initial death toll to over 300,000, of whom 80% were civilians.

Events took place across Scotland on 6th August to mark the 70th anniversary of the destruction of Hiroshima by the first atomic bomb. In Edinburgh flowers and lanterns were floated in the pond outside the Scottish Parliament. Fiona Hyslop MSP, Cabinet Secretary for Culture and External Affairs took part. She reaffirmed that the Scottish Government were firmly committed to the elimination of nuclear weapons. There was also a vigil at the foot of the Mound.



A meeting took place in Glasgow City Chambers hosted by the City Council and Glasgow CND. John Ainslie (Scottish CND Coordinator) spoke about how it was wrong to assume that it was the bombing of Hiroshima and Nagasaki that brought about Japan's surrender.

In Paisley Mhairi Black MP said 'our purpose is to make sure this never happens again'. Other gatherings were held in Aberdeen, Coatbridge, Dunbar, Dundee, Faslane, Greenock, Irvine, Kilmarnock, Peebles, Rutherglen and Stirling.

In a recent commemorative article, Pat Gaffney, Secretary of Pax Christi, spells out the mentality that underlies nuclear weapon strategy. 'Imagine a government deliberately setting in place plans that would result in the contamination of water and food supplies, the destruction of buildings and transport systems, the painful death of thousands of its population. This is exactly what the nine countries (USA, Russia, UK, France, China, India, Pakistan, Israel and North Korea) who together possess 16,000 nuclear weapons are doing today... Have we learnt nothing?' The answer seems to be no.

In 2011 the nine nuclear weapons countries spent approximately \$100 billion dollars on their nuclear programs. Over the next ten years it is estimated that they will spend at least \$1 trillion in upgrades and renewal of nuclear programmes. The amount spent on nuclear weapons could provide universal

access to basic education, healthcare, adequate food, clean water and safe sewers for the world's population. UN plans for development in these and other areas after the end of the period of the Millennium Development Goals are prioritised in the My World study that received 4.5 million responses.

This is a creative approach which seeks to replace fear with trust and aggressive suspicion with the prospect of coexistence. It echoes the call of Pope Francis: 'Spending on nuclear weapons squanders the wealth of nations. To prioritise such spending is a mistake and a misallocation of resources which would be far better invested in the areas of integral human development, education, health and the fight against extreme poverty. When these resources are squandered, the poor and the weak living on the margins of society pay the price.'

The last seventy years have seen the church taking account of the enormity of modern warfare. The prophetic condemnation of mass destruction in *Gaudium et Spes* (n80) is the touchstone. This new mentality is well illustrated in the 1982 statement of the Scottish Bishops where the opposition is not only to the use of weapons of mass destruction; but also to the constant intention to use which is implicit in a policy of deterrence. At a time when the wider church was understandably still concerned with the imbalance that could result from sudden or unilateral disarmament as an issue of *realpolitik*, the Scottish Bishops' statement was (and remains) genuinely radical.

Given the lack of evidence of any real desire to disarm (current levels held by nuclear states are still more than sufficient for global Armageddon) the teaching of the Church has become more stringent, particularly under Benedict XVI and Francis.

Thus if use and the threat to use are outlawed, logically possession becomes redundant. It is no more than a vanity mirror in which the powerful can preen themselves. It also leaves the risk of accidents and terrorism. The argument against possession has recently been urged outside the gates of Faslane by our own Ellen Charlton. In a statement ahead of the 70th commemoration of the Hiroshima and Nagasaki nuclear bombings, Pax Christi Germany, through its President Bishop Heinz Josef Algermissen of Fulda, says: 'Even the mere possession of nuclear weapons is immoral' and calls upon the German government to end its nuclear programme.

Father George Zabelka, a Catholic military chaplain with the U.S. Air Force, served as a priest for the airmen who dropped the atomic bombs on Hiroshima and Nagasaki in August 1945, and blessed the crews. He came to see all war as profoundly wrong, a 'sacriligious' breach of Christian responsibility and spent the rest of his life preaching a message of non violence. It is the 'evaluation of war with an entirely new attitude' called for by *Gaudium et Spes*, but Fr Zabelka expresses it with prophetic clarity. War, he says,

*'is not Christ's way. There is no way to conduct real war in conformity with the teachings of Jesus. There is no way to train people for real war in conformity with the teachings of Jesus. The morality of the balance of terrorism is a morality that Christ never taught. The ethics of mass butchery cannot be found in the teachings of Jesus. In Just War ethics, Jesus Christ, who is supposed to be all in the Christian life, is irrelevant... for neither he nor his teaching gives standards for Christians to follow in order to determine what level of slaughter is acceptable.'*

**Tim Duffy**

A selection of photos of various commemorations around Scotland can be seen on the Scottish CND website [www.banthebomb.org](http://www.banthebomb.org)

## The Arms Bazaar

This September, the world's largest arms fair is due to take place in London from 15-18 September: Defence & Security Equipment International (DSEI). The arms fair involves more than 1000 companies and 30,000 attendees, and its results are felt around the world as people are killed, economies are devastated, refugees are traumatised and peaceful protest is crushed.

**War starts here:** Despite its brutal attacks on Gaza last summer, Israel will host a pavilion at the arms fair to market its 'battle-tested' weapons.

**Repression starts here:** Despite UK-made weaponry being used to suppress protests in Bahrain during the Arab Spring, the country's brutal rulers were among 14 authoritarian regimes invited by the UK government to shop for weapons at DSEI 2013

**Environmental destruction starts here:** Real security involves tackling the causes of problems, not creating more.

Climate change is one of the biggest threats that we face yet the UK government spends 25 times more on weapons research than research into renewable energy.

**Because it starts here, we can stop it here.**



There will be a week of action from 7-12 September to try and stop the arms fair from taking place. In 2013 activists kicked off a week of creative action by blocking the two access roads into the ExCeL Centre a few days before DSEI opened. This stopped military equipment from entering the building for over four hours. To find out more about the week of action and to take part in a letter writing campaign visit [www.stopthearmsfair.org.uk](http://www.stopthearmsfair.org.uk)

## TAKE ONE ACTION!

film festival

Take One Action, the UK's leading social change film festival, returns to Edinburgh and Glasgow this September with an inspiring line-up of films offering diverse perspectives on some of the most urgent issues of our time. Established in 2008, Take One Action was born out of a desire to harness the power of film to inform, challenge and empower audiences on a range of global issues – and to connect people and creative action for a fairer world.

With dozens of screenings and events from 16-27 September, the event provides a unique platform for film, politics and society to intersect, encouraging audiences to engage actively with filmmakers, campaigners, journalists and politicians.

The Festival will open with *The Price We Pay*, a documentary examining the scale of business-tax avoidance, which has seen multinational companies depriving governments of trillions of dollars in tax revenues by harbouring profits in offshore havens – and the central role played by the City of London in facilitating this shocking state of affairs.

As well as tackling big issues, from climate to tax justice, from farm workers' rights to the true cost of inequality, the films on offer also tell fascinating, personal stories from across the world. *Landfill Harmonic* follows the journey of the Recycled Orchestra of Cateura, a youth music group from the slums of Paraguay, who play classical music on instruments made from garbage from the giant landfill site that towers over their homes – and lives.

*Casablanca Calling* introduces us to the women at the forefront of a spiritual revolution in Morocco, in a country where over 60% of women have never been to school. Appointed as official Muslim leaders, these spiritual guides are setting out to change their country, starting at street level.

*The Wanted 18*, an unexpectedly humorous animated documentary, focuses on a small West Bank community during the first Palestinian Intifada (the unarmed civilian insurgency that included protests, stone throwing, civil disobedience and

refusal to pay taxes to Israel). Through interviews and playful animation, the film charts the grinding reality and absurdity of life under occupation, which saw the community's 18 cows being labelled by the Israeli army as posing a threat to the national security of the state of Israel!

Working in partnership with Christian Aid, Unison, Oxfam, NIDOS (the Network of International Development Agencies in Scotland), Amnesty, Global Justice Now and many other organisations, Take One Action will welcome a host of inspiring guests, including Bahraini human-rights activist Maryam al-Khwaja, award-winning journalist Joanna Blythman, poet and playwright Liz Lochhead, and writer and land rights experts Andy Wightman.

Take One Action remains unique in its participative approach; every screening offers opportunities for audiences to respond, question and explore issues further – and, ultimately, to feel empowered to take meaningful action on those issues that matter most to them.

Keen to take your inspiration 'beyond the screen'? To share opportunities with others, register on the user-driver Take One Action website to make the conversation – and real-world change – personal. The festival also offers free campaigner training sessions (Sat 26 Sept in Edinburgh, Sun 27 in Glasgow). If you're working with hard-to-reach groups, you can access free tickets to any screening thanks to the Community Ticket Fund ([www.takeoneaction.org.uk/give-take](http://www.takeoneaction.org.uk/give-take)).

Want to organise your own Festival? The new Locals initiative offers access to films, tools and support: [www.takeoneaction.org.uk/groups/locals](http://www.takeoneaction.org.uk/groups/locals) or join us in person on Sat 19 September.

If you are curious about the world you live in, hungry for debate, thirsty for inspiration or just in need of a good film... check out [www.takeoneaction.org.uk/festivals](http://www.takeoneaction.org.uk/festivals) or pick up a programme from any of the key festival venues (Filmhouse, CCA and GFT).



# Pope Francis in Bolivia

In his recent visit to South America, Pope Francis gave another of his extraordinarily powerful and accessible addresses. Here are some of its main points

Let us begin by acknowledging that change is needed... Do we realise that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realise something is wrong when the soil, water, air and living creatures of our world are under constant threat?

So let's not be afraid to say it: we need change; we want change...

These are not isolated issues. I wonder whether we can see that these destructive realities are part of a system which has become global. Do we realise that the system has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature?

If such is the case, I would insist, let us not be afraid to say it: we want change, real change, structural change. This system is by now intolerable: farmworkers find it intolerable, labourers find it intolerable, communities find it intolerable, peoples find it intolerable... The earth itself – our sister, Mother Earth, as Saint Francis would say – also finds it intolerable.

We want change in our lives, in our neighbourhoods, in our everyday reality. We want a change which can affect the entire world, since global interdependence calls for global answers to local problems. The globalisation of hope, a hope which springs up from peoples and takes root among the poor, must replace the globalisation of exclusion and indifference!

Time, my brothers and sisters, seems to be running out; we are not yet tearing one another apart, but we are tearing apart our common home. Today, the scientific community realises what the poor have long told us: harm, perhaps irreversible harm, is being done to the ecosystem. The earth, entire peoples and individual persons are being brutally punished. And behind all this pain, death and destruction there is the stench of what Basil of Caesarea called 'the dung of the devil'. An unfettered pursuit of money rules. The service of the common good is left behind. Once capital becomes an idol and guides people's decisions, once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home...

Here in Bolivia I have heard a phrase which I like: 'process of change'. Change seen not as something which will one day result from any one political decision or change in social structure. We know from painful experience that changes of structure which are not accompanied by a sincere conversion of mind and heart sooner or later end up in bureaucratisation, corruption and failure. That is why I like the image of a 'process', where the drive to sow, to water seeds which others will see sprout, replaces the ambition to occupy every available position of power and to see immediate results. Each of us is just one part of a complex and differentiated whole, interacting in time: peoples who struggle to find meaning, a destiny, and to live with dignity, to 'live well'...

And we are deeply moved... We are moved because 'we have seen and heard' not a cold statistic but the pain of a suffering humanity, our own pain, our own flesh. This is something quite different than abstract theorising or eloquent indignation. It moves us; it makes us attentive to others in an effort to move forward together. That emotion which turns into community action is not something which can be understood by reason alone: it has a surplus of meaning which only

peoples understand, and it gives a special feel to genuine popular movements...

But it is not so easy to define the content of change – in other words, a social programme which can embody this project of fraternity and justice which we are seeking. So don't expect a recipe from this Pope. Neither the Pope nor the Church have a monopoly on the interpretation of social reality or the proposal of solutions to contemporary issues. I dare say that no recipe exists. History is made by each generation as it follows in the footsteps of those preceding it, as it seeks its own path and respects the values which God has placed in the human heart.

I would like, all the same, to propose three great tasks which demand a decisive and shared contribution from popular movements:

The first task is to put the economy at the service of peoples. Human beings and nature must not be at the service of money. Let us say NO to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth.

The economy should not be a mechanism for accumulating goods, but rather the proper administration of our common home. This entails a commitment to care for that home and to the fitting distribution of its goods among all. It is not only about ensuring a supply of food or 'decent sustenance'. Nor, although this is already a great step forward, is it to guarantee the three 'L's' of land, lodging and labour for which you are working. A truly communitarian economy, one might say an economy of Christian inspiration, must ensure peoples' dignity and their 'general, temporal welfare and prosperity'. This includes the three 'L's', but also access to education, health care, new technologies, artistic and cultural manifestations, communications, sports and recreation. A just economy must create the conditions for everyone to be able to enjoy a childhood without want, to develop their talents when young, to work with full rights during their active years and to enjoy a dignified retirement as they grow older. It is an economy where human beings, in harmony with nature, structure the entire system of production and distribution in such a way that the abilities and needs of each individual find suitable expression in social life. You, and other peoples as well, sum up this desire in a simple and beautiful expression: 'to live well'.

Such an economy is not only desirable and necessary, but also possible. It is no utopia or chimera. It is an extremely realistic prospect. We can achieve it. The available resources in our world, the fruit of the intergenerational labours of peoples and the gifts of creation, more than suffice for the integral

development of 'each man and the whole man'. The problem is of another kind. There exists a system with different aims. A system which, while irresponsibly accelerating the pace of production, while using industrial and agricultural methods which damage Mother Earth in the name of 'productivity', continues to deny many millions of our brothers and sisters their most elementary economic, social and cultural rights. This system runs counter to the plan of Jesus.

Working for a just distribution of the fruits of the earth and human labour is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. The universal destination of goods is not a figure of speech found in the Church's social teaching. It is a reality prior to private property. Property, especially when it affects natural resources, must always serve the needs of peoples. And those needs are not restricted to consumption. It is not enough to let a few drops fall whenever the poor

shake a cup which never runs over by itself. Welfare programmes geared to certain emergencies can only be considered temporary responses. They will never be able to replace true inclusion, an inclusion which provides worthy, free, creative, participatory and solidary work.

Along this path, popular movements play an essential role, not only by making demands and lodging protests, but even more basically by being creative. You are social poets: creators of work, builders of housing, producers of food, above all for people left behind by the world market.

I have seen at first hand a variety of experiences where workers united in cooperatives and other forms of community organisation were able to create work where there were only crumbs of an idolatrous economy. Recuperated businesses, local fairs and cooperatives of paper collectors are examples of that popular economy which is born of exclusion and which, slowly, patiently and resolutely adopts solidary forms which dignify it. How different this is than the situation which results when those left behind by the formal market are exploited like slaves!

Governments which make it their responsibility to put the economy at the service of peoples must promote the strengthening, improvement, coordination and expansion of these forms of popular economy and communitarian production. This entails bettering the processes of work, providing adequate infrastructures and guaranteeing workers their full rights in this alternative sector. When the state and social organisations join in working for the three 'L's', the principles of solidarity and subsidiarity come into play; and these allow the common good to be achieved in a full and participatory democracy...

The second task is to unite our peoples on the path of peace and justice. The world's peoples want to be artisans of their own destiny. They want to advance peacefully towards justice. They do not want forms of tutelage or interference by which those with greater power subordinate those with less. They want their culture, their language, their social processes and their religious traditions to be respected. No actual or

established power has the right to deprive peoples of the full exercise of their sovereignty. Whenever they do so, we see the rise of new forms of colonialism which seriously prejudice the possibility of peace and justice. For 'peace is founded not only on respect for human rights but also on respect for the rights of peoples, in particular the right to independence'...

The new colonialism takes on different faces. At times it appears as the anonymous influence of mammon: corporations, loan agencies, certain 'free trade' treaties, and the imposition of measures of 'austerity' which always tighten the belt of workers and the poor...

Similarly, the monopolising of the communications media, which would impose alienating examples of consumerism and a certain cultural uniformity, is another one of the forms taken by the new colonialism. It is ideological colonialism. As the African bishops have observed, poor countries are often treated like 'parts of a machine, cogs on a gigantic wheel'.

It must be acknowledged that none of the grave problems of humanity can be resolved without interaction between states and peoples at the international level. Every significant action carried out in one part of the planet has universal, ecological, social and cultural repercussions. Even crime and violence have become globalised. Consequently, no government can act independently of a common responsibility. If we truly desire positive change, we have to humbly accept our interdependence...

Let us say NO to forms of colonialism old and new. Let us say YES to the encounter between peoples and cultures. Blessed are the peacemakers.

Here I wish to bring up an important issue. Some may rightly say, 'When the Pope speaks of colonialism, he overlooks certain actions of the Church'. I say this to you with regret: many grave sins were committed against the native peoples of America in the name of God...

The third task, perhaps the most important facing us today, is to defend Mother Earth. Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin. We see with growing disappointment how one international summit after another takes place without any significant result. There exists a clear, definite and pressing ethical imperative to implement what has not yet been done. We cannot allow certain interests – interests which are global but not universal – to take over, to dominate states and international organisations, and to continue destroying creation. People and their movements are called to cry out, to mobilise and to demand – peacefully, but firmly – that appropriate and urgently-needed measures be taken. I ask you, in the name of God, to defend Mother Earth. I have duly addressed this issue in my Encyclical Letter *Laudato Si'*.

In conclusion, I would like to repeat: the future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of peoples and in their ability to organise. It is in their hands, which can guide with humility and conviction this process of change. I am with you. Let us together say from the heart: no family without lodging, no rural worker without land, no labourer without rights, no people without sovereignty, no individual without dignity, no child without childhood, no young person without a future, no elderly person without a venerable old age. Keep up your struggle and, please, take great care of Mother Earth. I pray for you and with you, and I ask God our Father to accompany you and to bless you, to fill you with his love and defend you on your way by granting you in abundance that strength which keeps us on our feet: that strength is hope, the hope which does not disappoint. Thank you and I ask you, please, to pray for me.



## Religion and Immigration

In new research which uses experiments conducted with a variety of religious groups, political science and international relations professors Pazit Ben-Nun Bloom, Gizem Arikan, and Marie Courtemanche find that when religious group identities are emphasised people become less tolerant of migrants, but when themes of religious compassion are brought to mind, they are more likely to be sympathetic. They caution, however, that such attempts at invoking compassion may be unlikely to convince the more conservative among the devout.

Even though religious identity provides people with greater self-worth and security, it may also make them more protective of their group's culture and values. This results from individuals striving to maintain a positive group identity that will boost their self-esteem by positively differentiating their group from others. Members of other groups may be seen as threatening to the extent that they appear to hurt the group's positive image and cohesion, which may bring about prejudiced reactions to them. Accordingly, we find that when religious group identities are emphasized, people generally become less tolerant towards immigrants and less supportive of liberal immigration policies. We find this to be the case only when immigrants are perceived to be dissimilar, however. Stressing social identity when migrants are similar to the host society does not lead to intolerance, but it does not foster more accepting attitudes, either.

In contrast, religious beliefs are often associated with benevolence, compassion, and caring. Religious texts and leaders emphasize the responsibilities of the devout towards their fellow human beings, and all major religious doctrines espouse some version of the Golden Rule—treating others with respect, empathy and humility. Thus, when religious compassion is brought to mind, people are more likely to find immigrants socially acceptable and show more support for pro-immigration policies. Here as well, the type of immigrant matters. Immigrants have to be similar to host society members for compassion to arise—otherwise, religious compassion does not lead to positive attitudes towards migrant groups.

But there is a catch. The results show that attempts at invoking compassion may not be enough to convince the more conservative among the devout. This is most likely because conservatives tend to view social inequalities as legitimate. Liberals, who tend to exhibit a stronger tendency towards humanitarian and universalistic values, are more affected by appeals to religious compassion in showing more accepting attitudes towards immigrants, overall demonstrating that messages of compassion can only go so far.

These findings suggest that political and religious leadership has the capacity to profoundly influence the way the public thinks about immigration. While emphasizing religious identities may undermine the social acceptance of immigrants, stressing compassion and religious obligations to help the needy may help increase the social acceptance of immigrants. Relaying messages about solidarity, altruism, and charity by themselves is not enough, however. Leadership must also find a way to emphasize that immigrant communities are not so different from host society members, in race, religion, values, or otherwise, as people do not treat all immigrants in the same manner.

For the full article, see <http://tinyurl.com/nzrgl7y>

### Prayer for Migrants

Father of compassion,  
The word 'traffic' suggests to us the bustle  
of anonymous vehicles hurrying on their way.  
But now we have learned a new use for it:  
the shuffling of desperate and fearful people on to  
the terrors of the seas.  
Human Traffic – the term is cold, uncaring.  
They have no names, no identity, no history –  
but will this trafficking mean no future too?  
Forgive us, Lord, we know not what to do.  
We stand, idle spectators, while the tide of  
desperation rolls on.  
So we pray now, show us the way.  
Reveal to us how to understand, and then how to  
care,  
and then give us the will and the means to do it.  
To the end.  
In Jesus' name we ask it.  
Amen

## Warming up for Paris

Join us in Edinburgh on 28th November to march for climate action. This December, world leaders will meet at the UN climate talks in Paris to negotiate an international deal to limit global warming.

A fair and ambitious agreement is vital. But whatever is agreed in Paris, it won't encompass everything needed to reduce global emissions and help those in poorer countries who are already affected by the impacts of the changing climate. At the same time as pushing hard for the best deal possible in Paris, we must also keep up the pressure at national, regional, local and community levels - where change is actually put into practice.

Hundreds of thousands of people in capital cities around the world will be marching for climate action as the UN climate talks in Paris begin. Take part in the Scottish

march for climate action in Edinburgh on Saturday 28th November.

Justice and Peace is a member of the Stop Climate Chaos Scotland coalition which is organising this family-friendly march.

For details of the event, go to:

[www.stopclimatechaos.org/scottish-climate-march](http://www.stopclimatechaos.org/scottish-climate-march)

If you're interested in developing your skills and knowledge on climate issues and in how you can make your voice heard in the run up to the Paris climate talks, come along to one of the SCCS training events at the end of September. Events will happen in Dundee, Inverness, Glasgow, Edinburgh and Selkirk. Find out more at

[www.stopclimatechaos.org/paris-training-weekend](http://www.stopclimatechaos.org/paris-training-weekend)



## Homeless Sunday

Alastair Cameron, the Chief Executive of Scottish Churches Housing Action, gives advance information and background to allow groups to coordinate and publicise a day celebrating work that goes on the whole year round

Young people struggling to find a place to buy. Rents that people on ordinary wages can't afford. Right-to-buy properties turned into buy-to-let. 'Sanctions' on benefit claimants. More people using food banks. Prisoners homeless on release.

These are the sorts of issues churches will reflect on when Homeless Sunday comes – 24 January 2016. Homeless Sunday is an opportunity for church congregations to listen to what God has to say about homelessness and consider what action we can take. This is summed up in the 2016 theme of Connect, Challenge and Commit.

Homelessness has an impact across the country and affects people of all ages – from the ex-serviceman who can't adjust to civvy life to the kids in families wrecked by domestic violence. We encourage churches to hear these stories – and do more, through reflection and action to challenge homelessness.

Scottish Churches Housing Action is one of the partners promoting Homeless Sunday each year, along with Housing Justice in England. Our experience is that homelessness is an issue in every community in Scotland, and if you think about the underlying causes, it's not hard to see why.

Homelessness arises when families are in dispute, with marriage breakdown or arguments between the generations. It arises from alcohol or drug abuse. It arises from domestic violence; or youngsters moving out of the care system; or people struggling with depression or other mental distress.

No community in Scotland is immune from these pressures. The visible tip of the homelessness iceberg may be in the cities, but its bulk, not readily seen, is everywhere.

What we at Scottish Churches Housing Action have also seen throughout our 20 years of working with the churches, is a wonderful willingness to engage with homelessness at a local level. We have found in the churches a reservoir of goodwill

towards people who are going through homelessness; our job is to tap this, and turn it into practical projects.

Pretty much everywhere we have worked, which runs from Kirkwall to Campbeltown as well as the cities, we have found a response when we've proposed new projects and sought volunteers to run them. We now have some 25 starter pack schemes, getting household essentials to people as they move out of homelessness; four befriending projects, whose volunteers team up to break down loneliness and isolation amongst people who are homeless; a subsidiary charity, Whitebeam Homes which provides a low-cost home on the Isle of Arran; and numerous affordable housing developments on church-owned sites.

Projects we have helped are only part of the difference made by churches. Bethany Christian Trust, Glasgow City Mission and many others are dedicated to the same cause. St Vincent de Paul conferences and orders like the Sisters of Mercy and the Jericho Benedictines all provide help to people going through homelessness, as do others.

This work deserves to be celebrated, just as the conditions which give rise to homelessness need to be challenged, and homeless people themselves need our prayers. That's what Homeless Sunday is about. Homeless Sunday across Great Britain engages hundreds of churches. It has the support of all the main denominations and is celebrated in a wide range of congregations: make yours one of them!

Find out more at Scottish Churches Housing Action, 0131 477 4500, [www.homeless-sunday.uk](http://www.homeless-sunday.uk) and you can also 'like' our Facebook page or follow us on Twitter @homelessunday. Worship materials and other resources will be available free online from October 2015. To order printed prayer cards – £5 for 50 cards – email [info@churches-housing.org](mailto:info@churches-housing.org) or use the enclosed flier.

## Overcome Indifference and Win Peace

This communique released by the Pontifical Council for Justice and Peace explains why the Pope chose this theme for the 2016 World Day of Peace

Overcome Indifference and Win Peace will be the title of the Message for the 49th World Day of Peace, the third of Pope Francis' papacy. Indifference regarding the scourges of our time is one of the fundamental causes of the lack of peace. Today, indifference is often linked to various forms of individualism which cause isolation: ignorance, selfishness and therefore, lack of interest and commitment. More information does not by itself mean more attention to the problems, if it is not accompanied by openness of conscience rooted in solidarity. To this end, the primary contribution is provided by the family; but also involves teachers, opinion formers and those active in culture and the media as well as intellectuals and artists.

Indifference will only be overcome if we confront this challenge together. Peace is not something that one gains without efforts, without conversion of mind and heart, without a sense of creativity and positive engagement in discussion. Such action urgently needs to build a sense of responsibility and awareness raising about the serious problems and challenges afflicting our time: fundamentalism, intolerance and massacres; persecutions on account of faith and ethnicity; a disregard for freedom and the destruction of the rights of entire peoples; the exploitation of human beings who suffer the different forms of slavery, corruption and organised crime; and war and the plight

of refugees and forcibly displaced persons. Such training and awareness raising should seek, at the same time, opportunities and possibilities of fighting these evils: the creation of a culture of law, education in dialogue and co-operation are here the fundamental forms of a constructive response.

The place for daily peace-making and overcoming indifference is located in the different forms of slavery in today's world. This was the theme of the Message for 1 January 2015: *No Longer Slaves, but Brothers and Sisters*. We need to continue this commitment with heightened awareness and cooperation.

Peace is possible where the rights of every human being are recognised and respected, in accordance with freedom and justice. The Message for 2016 aims to be a starting point for all people of good will, particularly those who work in education, media and culture; each one acting according to their talents and according to their best aspirations to build together a more conscientious and merciful and, therefore, more free and fair world.

The World Day of Peace initiated by Paul VI, is celebrated each year on the first day of January. The Holy Father's Message is sent to all Foreign Ministers of the world, and also indicates the Holy See's diplomatic line during the coming year.

**A Parliamentary debate on Immigration detention** will take place on 10 September. It is important that as many MPs as possible turn up for this debate. Please contact your MP and ask him/her to attend the debate. The Detention Forum has prepared a briefing paper, which you can use to lobby your MP, and it explains some key issues relevant to the debate. You can download the briefing at <http://tinyurl.com/qgsu8ar>

**Challenge Poverty Week 17-23 October:** More than 900,000 people in Scotland live in low income households. In a rich country like ours this is unnecessary and unacceptable. Challenge Poverty Week is an opportunity for you to raise your voice against poverty and show what is being done to tackle poverty. The main aims of the week are to: highlight the reality of poverty and challenge the stereotypes that exist about it; demonstrate what is being done across Scotland to address poverty; increase public support for more action to combat poverty. You can find out how you can be involved at [http://povertyalliance.org/challenge\\_poverty](http://povertyalliance.org/challenge_poverty)

**MPs launch inquiry into the holes in our benefits safety net:** MPs are to explore many of the concerns that have been raised about the holes that have been created in our benefits safety net. The Work and Pensions Committee - a cross-party group of MPs - is launching a new inquiry into 'the timeliness and accuracy of benefit delivery'. They'll be addressing many of the holes in the safety net which Church Action on Poverty talked about in their report 'Restoring Faith in the Safety Net'. <http://tinyurl.com/q8g965b>

**One World Week 18th - 25th October - Hope In Action:** Inspiring a culture of hope to build a more equal and peaceful world. The theme stems from the concerns of the European Global Education Week Network that much of the conflict we see around us in the world today arises from inequality. We need to come together to tackle inequality before resentment and anger spill over into violence. There is no true peace without justice. More information and material from [www.oneworldweek.org](http://www.oneworldweek.org)

**The UK Government changes to the way we measure Child Poverty:** The current measure is taken at 60 per cent of the median household income. The new legislation will use: the proportion of children living in workless household as well as long-term workless households and the educational attainment of all pupils and the most disadvantaged pupils at age 16. More information can be found at <http://tinyurl.com/ppfcz5t>

**Deforestation for chocolate:** Côte d'Ivoire's national parks and forest reserves - and with them, the habitat of several endangered primate species - are being encroached on by illegal cocoa farms. There are parks in Ivory Coast with no forests and

no primates, but a sea of cocoa plants,' notes anthropologist W. Scott McGraw. Dwindling habitat is driving chimpanzees and long-tailed monkeys to the brink of extinction in the coastal rainforests of Dassioko Sud and Port Gauthier. Please call on the Ivorian government to police the protected forests effectively and tell chocolate manufacturers to stop turning a blind eye to the sources of their cocoa. More information at <http://tinyurl.com/o7yr4e4>

**Robin Hood Tax:** George Osborne let big banks off the hook. By promising to reduce the bank levy by 2020, his Budget confirmed that bankers would not be paying their fair share. Meanwhile - in the same speech - the Chancellor laid out his plans to cut working tax credits to ribbons. These changes will make some of the UK's poorest people up to £1000 a year worse off. The banks that caused the crisis are being let off too lightly and we are footing the bill. With £12bn worth of cuts announced in the recent Budget, George Osborne is continuing to punish the country's poorest for a banking crisis. We need our politicians to stand up to bankers to make sure they pay their fair share - we need a Robin Hood Tax! Find out more at <http://robinhoodtax.org.uk>

**Hissene Habre,** the little-known (in the UK at least) former president of Chad, has been charged with crimes against humanity, war crimes and torture. For over twenty years those people who suffered under Habre's rule have worked to put together a legal case against him, in which his torture and other crimes can be examined by an African court, not a western-based one. During Hissene Habre's regime there was much systematic torture, killing and thousands of arbitrary arrests. More than 40,000 people are said to have suffered his abuse. Chadian President Idriss Deby said of his arrest that it was a step towards 'an Africa free of all evil, an Africa stripped of all dictatorships'. Senegal's court, set up with the African Union, charged him with crimes against humanity and torture. On July 20, 2015, the trial started. Waiting for the trial to open, Habré shouted: 'Down with imperialists. [The trial] is a farce by rotten Senegalese politicians. African traitors. Valet of America'. After that Habré was taken out of the courtroom and the trial began without him. On July 21, 2015, Habré's trial was postponed to September 7, 2015 after his lawyers refused to participate in court. (Source ACAT)

**Costs and purpose of Trident questioned among UK military community:** A ground-breaking study into how the UK's military community views nuclear weapons and disarmament has highlighted significant concerns about the costs and role of Trident. The funding crisis facing the Ministry of Defence means that spending on nuclear weapons is increasingly seen as unjustifiable when conventional equipment is needed and many in the armed forces have lost their jobs. (Source Nuclear Information Service)

**Nuclear weapons factory to stay under 'special measures'** for third year running as watchdog reports decline in MoD nuclear safety performance: The factory where the UK's nuclear weapons are manufactured will require 'an enhanced level of regulatory attention' for the third year running because of a failure to improve safety performance, says the government's nuclear safety regulator. The Atomic Weapons Establishment Aldermaston is one of a number of Ministry of Defence nuclear sites where safety performance is declining as a result of shortages of skilled personnel, ageing plant, and delays in building new facilities. (Source Nuclear Information Service)

**TTIP Free Zones:** Local campaigners are supporting the TTIP campaign across the UK by getting local councils to pass 'No TTIP Motions'. So far 18 councils have passed no TTIP motions. You can order an action pack with model motions and campaign ideas from Global Justice Now at [www.globaljustice.org.uk/campaigns/trade](http://www.globaljustice.org.uk/campaigns/trade)

**The Train That Divides Jerusalem:** On the anniversary of last summer's brutal conflict in Gaza, film-maker Adam Wishart visits Jerusalem and rides the city's controversial new train. Only nine miles from start to finish, some hoped it could help heal divisions between Israelis and Palestinians, but as Wishart discovers, it has only deepened the sense of resentment on both sides. Travelling through the old city, he comes face to face with the battle over one of the world's holiest sites and asks, could it be the flashpoint for the start of another war? You can catch it here <http://tinyurl.com/orh67ma>

**Fairtrade Fortnight 2016:** The dates for Fairtrade Fortnight next year are 29 February to 13 March 2016. The focus will be on food and how we can make our food system more sustainable for people and the planet. More info from the Fairtrade Foundation [www.fairtrade.org.uk](http://www.fairtrade.org.uk)

**UN International Day of Democracy** is annually held on September 15 to raise public awareness about democracy. The UN defines democracy as a universal value based on the freely expressed will of people to determine their own political, economic, social and cultural systems, and their full participation in all aspects of life. It states that while democracies share common features there is no single model of democracy, and democracy does not belong to any country or religion. The International Day of Democracy provides an opportunity to review the state of democracy in the world.

**A Wee Book of Iona Poems** by Kenneth Steven has just been published by Wild Goose Publications. 'These haiku-like poems arise out of Kenneth Steven's perception of the Iona landscape. They have the sense of wonder, seeing and being the moment that many of us experience when spending time on this jewel like island in a turquoise sea'. [www.ionabooks.com](http://www.ionabooks.com)



## Raffle the Dead Donkey

*The recent proposal to sell off the publicly owned segment of banks, first to financial institutions then to private shareholders, brings the following to mind*

A banker bought a donkey from a farmer for £100. The farmer agreed to deliver the donkey the next day. The next day, however, the farmer drove up and said, 'Sorry, but the donkey's dead.'

The banker replied, 'Well then just give me my money back.' The farmer said, 'I can't do that. I've already put it towards this new car.' The banker said, 'OK, then, just bring me the dead donkey.' The farmer asked, 'What are you going to do with him?' The banker said, 'I'm going to raffle him off.' The farmer said, 'You

can't raffle a dead donkey!' The banker said, 'Sure I can. I just won't tell anyone he's dead.'

Some time later, the farmer met up with the banker and asked, 'How did it go with that dead donkey?' The banker said, 'I raffled him off. I sold 500 tickets at £2 each and made a net profit of £898.'

The farmer said, 'Didn't anyone complain?' The banker said, 'Just the guy who won. So I gave him his £2 back.'

## The Things that Make for Peace

Grace Buckley attended the Annual Conference of the National Justice and Peace Network of England and Wales at Swanwick in July. This is an edited version of her report. The full version can be found on our website.

There were around 300 people at this year's conference at the Hayes. As ever it was inspiring, enthusing and challenging, and my only complaint is that (as ever) there are too many good workshops to go to and you can only choose two.

The two keynote speakers were truly inspiring. The first, on Friday evening, was Professor Paul Rogers, from the Peace Studies Department in the University of Bradford. His title was *A Century on the Edge - 1945-2045* which he admitted was an odd title. The intention was to highlight the importance of this period which had begun with development of a capacity for destructiveness and has continued with a capacity to destroy the environment.

He suggested that we had survived the first half of the century more by luck than otherwise, but we are faced with the failure of the neoliberal economy to handle the challenge of the environment. The first transition in human history, the development of agriculture, led to a rapid increase in population. The second was the industrial revolution and now we are facing the third which requires from us an ability to live within the bounty of the planet.

He challenged the amount of money being spent on weapons when a very small percentage of it could solve world hunger. We were also wasting intellectual capital on the military. We were out of the period of proxy wars but the military process was deeply embedded in countries as a result of them.

There were positive signs - the agreement with Iran and the reduction in deployed weapons - while CND have changed people's perceptions of nuclear weapons. But we have still not moved away from the mindset that military answers are the ones which work. He produced a striking term - 'lidism' - for what is happening. It doesn't handle problems.

The economy is not delivering economic justice. The divide in income is growing at a time when increased education means people are recognising their marginalised position, and frustrated expectations are less accepted. Climatic disruption is already with us - the effects are being felt in the Middle East, and they will have greater impact on poorer countries. We can either try to address the problems at the core or try to maintain control (lidism).

Professor Rogers however proffered signs of hope. The existence of co-operatives and mutuals show it is possible to disengage from the neo-liberal economy. The New Economics Foundation sees the beginnings of a breakthrough. There is a lot happening. In a memorable phrase he defined prophecy as suggesting the possible. Now we need to identify how to make the possible happen. Extreme weather events are the 'canaries' of climate change and we have had a wake-up call from the Vatican with *Laudato Si*. We need change and we need hope.

The second keynote speaker was Fr. Edu Gariguez, a Filipino religious leader who won the Goldman Environmental

Prize in 2012 and who described himself as an 'accidental environmentalist'. He works in Mindoro which he described as the seventh most important biodiversity hotspot in the world. His main area of work is with the local indigenous populations, seeking to help them protect their rights.

He almost casually explained that because of his work, he became a target of the counter-insurgency action and his Bishop suggested that he leave for a while and do a PhD, which he did!

Mindoro is a major area of resource conflict, with 95% of its forest gone, and 92 mining applications currently on the go for major mines by transnational companies. The land belongs to the indigenous peoples and is subject to land grabs. For the indigenous peoples, land is life. The farmers downstream of the mining are also affected. The Bishops' Conference has come out against the mining but the government sees it as a means to progress, ignoring the impacts. As a recent CAFOD report shows, resources are viewed only as something to be exploited now and not as a resource reserve - with only monetary evaluations being made.

Fr. Edu quoted from the Pope's encyclical which recognises that the damage of such projects can be greater than the benefits and that pro-life requires us to be pro-environment. He also drew attention to the statements of Pope John Paul and Pope Benedict. Referring to the conference theme of peace, he reminded us that peace is not just the absence of war. The Hebrew word *shalom* means well-being, completeness.

The church in the Philippines is very much involved in the protests and action against mining and environmental damage. The Bishop and many clergy took part in the march against one mine in Mindoro; some also took part in a hunger strike. They emphasise the need for collaborative concerted action. In Mindoro, there is no wedding, no baptism, no burial unless a tree is planted - this is a local law! In the Philippines, with the encouragement of Cardinal Tagle, they are aiming for **10 million** signatures for the Catholic Climate Change Campaign petition.

In the Q & A session at the end, Fr Edu made it clear that he feels fulfilled in doing what he does because his mission as a priest is to a church of the poor. He admitted that while the country is predominantly Catholic and therefore when the bishops speak, the government feels it has to listen, there are conservative bishops whose focus is on sacraments etc. However, the Church is trying to develop an alternative model of development which would protect indigenous peoples, watershed areas etc. He admitted that if it was implemented in a country like the Philippines, this would probably make mining impossible.

What did I bring home with me? I look forward to reading the *Laudato Si* study guides which will be produced. The Commission could follow up on the Climate Change Petition. Other ideas which we might want to pursue are: using and publicising the Nuclear Morality Maze (see [nuclearmorality.com](http://nuclearmorality.com) website) which was the subject of one workshop and very useful for starting discussion; checking whether our dioceses have environmental policies; and pushing for disinvestment in fossil fuels.

# diary

## AUGUST

- 23 International Day for the Remembrance of the Slave Trade and its Abolition
- 27 Death of Dom Helder Camara 1999
- 29 International Day Against Nuclear Tests
- 30 International Day of the Disappeared

## SEPTEMBER

- 1 'The Nonviolent Challenge of our Times' by Alastair McIntosh. Hosted by The Catholic Worker. Garnethill Multicultural Centre, Rose Street, Glasgow, 7 pm.
- 5 The Scottish Fair Trade Forum AGM and National Campaigner Conference
- 5 Convention concerning Decent Work for Domestic Workers
- 7 Week of Action to stop the Arms Fair - Defence & Security Equipment International (DSEI) - London
- 8 International Literacy Day
- 12 Death of anti-apartheid activist Steve Biko 1977
- 13 The United Nations Declaration on the Rights of Indigenous Peoples
- 13 Day of Prayer for the Arms Trade focusing on the DSEI arms fair
- 15 International Day of Democracy
- 15 World's largest Arms Fair - Defence & Security Equipment International London
- 16 International Day for the Preservation of the Ozone Layer
- 16-27 Take One Action Film Festival
- 20 World Week for Peace in Palestine Israel
- 21 UN International Day of Peace
- 22 International Migrants Day
- 26 International Day for the Total Elimination of Nuclear Weapons

## OCTOBER

- 2 Mahatma Gandhi born 1869
- 2 International Day of Non-Violence
- 5 World Habitat Day
- 11 International Day of the Girl Child
- 13 International Day for Natural Disaster Reduction
- 15 UN International Day of Rural Women
- 16 World Food Day
- 17 International Day for the Eradication of Poverty
- 17 Challenge Poverty Week
- 18 One World Week - 'Hope In Action'
- 18 UK Anti-Slavery Day
- 24 United Nations Day
- 24 Disarmament Week

## NOVEMBER

- 5 World Community Day
- 6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
- 9 Berlin Wall opened 1989
- 9 'Inequality - Closing the Gap Internationally and in Scotland' jointly hosted by NIDOS, The Poverty Alliance, Oxfam Scotland, and IDEAS - Glasgow
- 10 Nine Nigerian environmentalists and human rights activist hanged 1995
- 13 Death of Karen Silkwood 1975
- 16 International Day for Tolerance
- 16 Six Jesuit Priests and two co-workers Murdered in El Salvador 1989
- 19 World Toilet Day
- 20 Universal Children's Day
- 25 International Day for the Elimination of Violence Against Women
- 28 Climate Lobby march, Edinburgh ahead of the Paris summit.
- 29 UN International Day of Solidarity with the Palestinian People

Full details and links on the events page of our website [www.justiceandpeacescotland.org.uk/EventsDiary.aspx](http://www.justiceandpeacescotland.org.uk/EventsDiary.aspx)  
Remember to follow us on Facebook and Twitter for up to date news and events. Sign on via our website.

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